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KIA TU - KIA ORA

A MAORI PERSPECTIVE ON ETHNODEVELOPMENT

A thesis presented in partial fulfilment of the requirements

of Master of Philosophy in Māori Studies at

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## ABSTRACT

(I)

Ethnodevelopment has been defined by the author as development in relation to a particular race of Humans. It is also development deemed appropriate by that particular race, initiated, controlled and implemented by them.

Development is a concept which has multiple facets. The author has also defined development in Socio Economic terms. His concern is for the fundamental needs and rights of the human person. Development is discussed in greater depth in chapter two.

The author maintains that there are fundamental issues for concern regarding amicable relationships between Te Iwi Maori and relevant Non Government Organisations in Aotearoa-New Zealand. He maintains that the current state of relations between these two groups will either enhance or destroy the future of this country. He hopes that this thesis will provide a basis for a new and reciprocating future.

This thesis begins by describing the birth of the Māori Nation. The author discusses the origins of the Māori race and relevant recorded New Zealand history from a Māori perspective.

He continues on to define both Ethnodevelopment and Development in relation to the Māori Nation of Aotearoa-New Zealand and describes the major players involved in this discussion.

The Case Study focusses on the conflict which happened between Ngāti Porou and Environmental and Conservation Non Government Organisations of Aotearoa-New Zealand.

The conclusion of this thesis proposes a framework and recommendations for those involved.

Nguha Patuwai is of Ngātiporou and Waikato descent. He also has tribal affiliations to Ngāti Awa, Ngai te Rangi, Te Arawa and Ngāti Tūwharetoa.

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If communication is essential for crossing the barriers of cultural misunderstanding and inappropriate action, the written word can be used as a bridge for dissolving hurt and injustice. Finally, the author acknowledges future Māori and Pākehā who may help in providing insights for both cultures.

Since the advent of the pākehā, development for Māori has been an experience that was initially embraced by them. History however, has shown Māori that the implications of that embrace has contained both positive intentions and negative outcomes. Māori Development contains both aspects previously mentioned. It is the intention of the author to describe a situation which begins in the past, is active in the present and holds an obscure future.

### **Summary of Text**

#### **Introduction**

Describes the birth of the Māori Nation. The author discusses the origins of the Māori race and relevant recorded New Zealand history from a Māori perspective. The Treaty of Waitangi which is an essential component to this thesis and the current developments stemming from the Treaty are described, forming a platform for further reference and discussion.

#### **Review of the literature**

Includes discussion on the Treaty of Waitangi and further defines both Ethnodevelopment and Development in relation to the Māori Nation of Aotearoa-New Zealand. The author maintains that discussion and understanding about ethnodevelopment require clear and concise definitions of who and what the issues are in this relatively new and unexplored topic.

The review further describes the major players involved in this discussion. They are all important to understanding the discussion that is taking place and their differing intentions and expectations contribute to a level of miscommunication which will be seen clearly in latter part of this thesis.

A Case Study further describes the conflict which happened between Ngati porou and Environmental and Conservation Non Government Organisations of Aotearoa-New Zealand. This description enables the discussion to be focussed on a micro level.

#### **Materials and Methods**

Aspects of concern are presented regarding the compilation of this thesis and comments of methodology and definition of terms used.

#### **Results, Discussion**

The Case Study provides a focus for the discussion and impending results.

#### **Conclusion**

The concluding portion of this thesis proposes a framework and recommendations for those involved. The challenge nevertheless belongs to both parties and society in general. If readers of this thesis are challenged by what they have read, then the author believes that one step forward has taken place.

## MIHIMIHI

*Ko te kākano i ruia mai i Rangiaātea, E kore e ngaro.*

He mihimihi ki te Rā!

Ka tākiri ake  
ngā haeata o Tama-nui-te-rā  
Ki te whenua, i te rāwhiti  
Ka awatea

Ka hauku a Papātuānuku  
Ka ngarue te whenua

Haere mai Ranginui  
te oha o te rā, te oha o te pō  
Haumie, Hui e, tāiki e

Ka huri tōku whakaaro ki Te Kore me Te Pō  
Ki a Io Matua-kore tae noa mai ki tēnei wā

Ki a koutou mā kua whetūrangitia  
moe tonu, kāti

Ki te hunga ora  
Ki ngā marae maha o te motu

Tēnā anō tātou katoa.

Ko te tino kaupapa o aku tuhituhi, he whakaaro.  
Kei te rapu au tētahi huarahi pai mō Ngaitātou i roto  
i te kaupapa whakapakari tangata Māori  
Nō reira, ka nui te aroha me te āta whakaaro hoki.

He mihi hoki tēnei ki tōku hoa rangatira ki a Keri me tōku whānau hoki. Ki  
toku whānau whānui me tōku iwi hoki, ka nui te harikoa o te ngakau. Na te  
kaha o tēnei kaupapa, ka puta mai ki waho rā he kōrero hei koha  
whakatinana mō te tu pai o te Māori

Kia ora huihui mai anō tātou.

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## INTRODUCTION

### TE PUTANGA MAI O TE MAORI : THE BIRTH OF THE MAORI NATION.

Since the 18th century, two worlds have met on the shores of Aotearoa, Māori and Pākehā. At times, their meeting resulted either in a violent conflict or a friendly exchange in trade. The consequences of these initial encounters have effectively fashioned what the world perceives as New Zealand Society.

This perception of New Zealand Society is a naive and heavily biased one. The Treaty of Waitangi was an agreement between two sovereign nations. One party consisted of the British Parliament representing Queen Victoria, sovereign of the British Empire and the other party consisted of chiefly Māori representatives from the various hapū of Aotearoa.

### RE VIEW OF THE LITERATURE

This thesis will discuss the predicament that Māori find themselves in as the indigenous people of Aotearoa; as partners to the Treaty of Waitangi; and as determinators of their own destiny within the arena of Ethnodevelopment from a Māori perspective.

This thesis discusses the origins of the Māori, the Treaty of Waitangi and its principles. It focuses on the dilemma that both the Māori and the Crown find themselves in when resolving Māori grievances against the Crown. The controversy that exists between Tribal Tino Rangatiratanga and Kāwanatanga will be discussed in depth in this thesis. I will also include major legal discussions regarding the Treaty; refer to the role of the Waitangi Tribunal and their evolving views on Treaty principles; current government policies; and iwi and other Māori views.

My topic is on Ethnodevelopment and Māori. My case study revolves around the conflicting interests of Ngāti Porou, their right to economic development and the interests of Aotearoa-New Zealand-based Environmental and Conservationist Non Government Organisations. What I hope to achieve in this thesis is to engage in a scholarly analysis of all the issues surrounding this debate and conclude with recommendations for Māori; for NGOs and for the Crown. In conclusion, I will present a framework in which Treaty-derived principles can be used to measure the desirable outcomes and the changes necessary invoking the Treaty of Waitangi, and how those other avenues might compare with this approach.

### Who are Māori?

Early European Ethnographers, Historians and Anthropologists maintain that the Māori race originates from South East Asia through Australia, Melanesia and the supposed Polynesian Homeland consisting of the islands of Tonga, Fiji and Samoa. They suggest that Aotearoa was populated around 1350 A.D.

Their school of thought supported a "Two wave" population theory . This theory was supported by the likes of Percy Smith and to some degree Peter Buck. The social ramifications of a theory such as this has lived in the minds of early New Zealanders suggesting that Māori were not the original occupants of Aotearoa but had conquered the Moriori in order to achieve occupation.

This theory is a major issue because the theory had long ranging effects on the general population.

**What was their history?**

Janet Davidson however maintains that:

*The present orthodox view among archaeologists is that New Zealand was inhabited for not more than 1000 years, before its rediscovery by James Cook in A.D 1769. The prehistoric inhabitants (and the modern Māori people) derived from one or more groups of Polynesian settlers who came from the islands to the north-east of French Polynesia and the Cook Islands. Whether there was one or several different settlements is not certain; the essential point is that, on present evidence, any groups of migrants would have come from the same general area of the eastern Pacific and shared a very similar culture and economy.<sup>1</sup>*

Professor Hirini Moko Mead also proposed a Māori model of development since the first Māori ancestor set foot on Aotearoa to the time when Māori could truly call themselves Ngātiporou or Ngāti Awa.

Polynesian word comparisons show a distinct and direct relationship between Pacific peoples. For example, "Hawaiiiki" is synonymous to Hawaii, Kavaiki (Tahiti), Savaii (Samoa) and Avaiiki (Cook Islands). This is just one example of the journey that Māori made on their way to Aotearoa.

The discovery and carbon dating of Lapita pottery has also shown the early movements of those who were destined to populate the Pacific Ocean.

Davidson also maintains that Māori pre-history has been somewhat misconstrued. She states:

*Modern scholarly investigation of the sources of Māori tradition has shown conclusively that the commonly accepted tradition based on Kupe, Toi, and the Great Fleet is an unreal synthesis of many strands of more complicated regional traditions by scholars of an earlier generation. Traditions must be considered as the traditions of the tribes to which they belong.<sup>2</sup>*

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<sup>1</sup> Davidson, J, 1984, The Prehistory of New Zealand, Longman and Paul, Auckland, Chpt 1: p1

<sup>2</sup> ibid

Her comment is one of empowerment. She recognises that Māori history, legend, whakapapa, and kōrero belongs to Māori.

Māori history is yet to be told. Since the advent of the written word, Māori have been told by non-Māori that they came from a certain part of the globe with a particular name, that they populated Aotearoa in two population waves and that they all came together on seven canoes.

The present situation does not lend to an authentic interpretation of Māori History let alone iwi, hapū, and whānau history. Most of Māori History has been written by non-Māori, most claiming authoritative endorsement of their work. Māori History as such, does not exist until Māori are controlling, directing, and assessing the history themselves.

Māoritanga also has its art forms that visually tell of events long past. These are in the form of carvings, tukutuku panels, and kōwhaiwhai.

The perspectives of both Māori Researchers and non-Māori Researchers is a contentious issue. From the non-Māori point of view, History does not belong to a particular group but rather to the realm of Science.

Modern non-Māori Historians however recognise to a limited degree that Māori History and Māori people have a definite affinity. Unfortunately, they still try to dominate the processes and direction of Māori History.

From a Māori perspective, Māori History is a relatively new concept in terms of utilising non-Māori resources, methodologies and Terms of Reference. Māori participation in this field is also relatively new and even more so, the development of an authentic Māori approach to Māori History.

Implicit in this discussion about ethnocentric history is a basic competency in the language coupled with an appreciation of Māori Culture. Knowledge of the language needs to include an appreciation of the differences between languages that are expressed through cultural concepts and languages which utilise allegorical and metaphorical imagery.

## THE MAORI MAGNA CHARTA: THE TREATY OF WAITANGI.

On February 6 1840 the Treaty of Waitangi was signed by Lieutenant Governor William Hobson and Māori hapū/iwi representatives of Aotearoa. It was eventually signed by over 500 chiefs which took several months to obtain. It was not uncommon for the British Empire to enter into Treaty with indigenous populations during their colonising expansionist campaigns. It was however the first Treaty of its type that the Māori population of Aotearoa had ever entered into.

The Treaty of Waitangi document was drafted by William Hobson and amended James Busby. It was based on Lord Normanby's instructions to Hobson.

The Treaty consists of five parts:

- The Preamble.
- Article 1
- Article 2
- Article 3
- The Postscript

The preamble sets out to; protect Māori well-being, Māori and settler interests, establish law and order and a government through cession, enter into an agreement with Māori, and enable immigrants to enter Aotearoa.

Article 1 acknowledges Māori tino rangatiratanga and cession of it by the Crown.

Article 2 guarantees Māori rights over specific properties such as lands, estates, forests, fisheries and other properties. It also gives the Crown preemptive rights for purchasing Māori land (consent being given by Māori landowners)

Article 3 extends to Māori individuals citizenship under the British Empire.

The postscript contains the signatures of Māori and Hobson.

Another consideration during the pre-signing discussion at Waitangi was the protocol clause or the Fourth Article. Bishop Pompallier was responsible for this clause which was presented verbally. It stated:

*The Governor says the several faiths of England, of the Wesleyans, of Rome and also the Māori custom, shall alike be protected by him.* <sup>3</sup>

Written in haste, the Treaty of Waitangi was also translated overnight. The haste with which it was written and translated has caused textual differences which have become contentious issues in these modern times. These differences are; sovereignty, te tino rangatiratanga, other properties, and pre-emption.

### **Sovereignty:**

The textual translation of sovereignty in Māori is Kāwanatanga. This word has biblical origins and is derived from the days when Roman occupation of Israel preceded the birth of Jesus Christ and Judeo-Christianity. At that time Pontius Pilate was governor who administered local government of the Roman Empire on foreign soil. Kāwanatanga translates into governance. The function of a governor is to administrate.

The difficulty with this textual difference is based on the Crown's belief that Māori ceded their sovereignty through the signing of the Treaty which included their authority. For Māori this was not so.

### **Te tino rangatiratanga:**

Expressed in Article 2 of the Treaty of Waitangi. In the text itself the following states:

*Her Majesty the Queen of England confirms and guarantees to the Chiefs and tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests, Fisheries and other properties which they may collectively or individually possess so long as they wish....<sup>4</sup>*

This concept can be translated as "complete authority". This concept when applied in modern times means that Māori who are in possession of their property have authority to develop it/them as they see fit. This notion is not accepted by either government or non-government organisations. I will include in this discussion the reasons for this when I present my case study.

### **Other properties:**

This textual difference is expressed in the English version of the Treaty as follows:

*and other properties*

It is expressed in the Māori version as:

*o rātou taonga katoa*

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<sup>4</sup> 50:201: Te Kawenata o Waitangi: Study Guide One p 35

This concept has a different meaning for both partners to the Treaty. For the Crown it meant properties in the physical world. It is based on western empiricism.

For Māori it has a broader meaning which includes; economic, social, cultural and physical properties. The Māori world includes both physical and meta-physical realities.

#### **Pre-emption:**

Translated as "te hokonga" this textual difference is misunderstood for the following reasons:

For the Crown, in order to control purchase of Māori land and for the purposes of ensuring that the government is seen to govern, required control over economic development in a new colony. It could also fund other activities and ensure a degree of monopoly in business matters.

However it also meant that Māori landowners had no option but to deal with the government or its agents in land sales. This was not a good deal for Māori.

The Māori translation "te hokonga" literally means that the government has permission to enter into land purchase but not exclusively.

What has happened over time in Aotearoa-New Zealand history is not a positive experience. Legislation followed, that effectively alienated Māori from both their resources and their homeland. However, radical changes brought about the emergence of principles to assist in interpreting Māori Treaty grievances with the Crown.

#### **THE PRINCIPLES OF THE TREATY OF WAITANGI.**

The emergence of Principles began in 1882 when petitions to Queen Victoria stated:

*these matters which weigh heavily upon us are in opposition to the great and excellent principles of the Treaty of Waitangi.* <sup>5</sup>

In 1975 the Treaty of Waitangi Act was passed. Enhanced by the introduction of this act was the State Owned Enterprises Act 1987 and the background events that led to the formulation of the principles of the Treaty of Waitangi. During the late 1970s and early 80s, Aotearoa-New Zealand was to experience a re-emergence of Māori political awareness. This awareness was particularly noticeable in the 1981 Springbok Tour and the controversy that surrounded Bastion Point and the Raglan Golf Course claims. Pitched along the same lines of re-asserting Te Mana Māori Motuhake, was the Hikoī (Walk of

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<sup>5</sup> 50:201: Te Kawenata o Waitangi: Study Guide One p 68

Protest) to Parliament, the Kotahitanga movement and most recently the establishment of the Māori Congress.

In 1986 the State Owned Enterprises Bill was introduced into the House of Representatives. The Bill would facilitate the transfer of State Assets to state owned enterprises. What followed, was the emergence of the following companies; Airways Corporation; Coal Corp; Electricity Corp; Government Property Services Ltd; Land Corp; NZ Forestry Corp; NZ Post Limited; Post Bank; and Telecom Corp.

Māori concern was based on the knowledge that Māori grievance claims can only be addressed by the Crown. The transferral of state assets meant that the Crown may have no means by which they could compensate Māori.

The New Zealand Māori Council made application to the High Court to review this Bill. The basis of their claim lay in the discrepancy which was apparent in section 9 and section 27 of the Bill.

**Section 9 states:**

*Treaty of Waitangi - Nothing in this act shall permit the Crown to act in a manner that is inconsistent with the principles of the Treaty of Waitangi. <sup>6</sup>*

**Section 27 states:**

*that if prior to 18 December 1986 a claim in respect of certain Crown Land had been lodged with the Waitangi Tribunal, the land continues to be subject to the claim - even after transfer to SOE. SOE can transfer land back to Crown but cannot otherwise dispose of it. If no claim had been lodged by 18 December 1986, the land could be transferred to an SOE which could dispose of it as it chose. <sup>7</sup>*

The major players involved in this case included; the New Zealand Māori Council; the Court of Appeal; the Crown; the Government and the Waitangi Tribunal. Another influential body was the Royal Commission on Social Policy. Between these groups, some 38 or so Treaty of Waitangi-derived principles were formulated.

Rather than focus on all the principles, I will focus on the principles espoused by the Government of that time and deal with them in even more depth when presenting my case study. The principles were formulated after the SOE debate in the Court of Appeal.

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<sup>6</sup> 50:201 Te Kawenata o Waitangi: Study Guide Two p 27  
<sup>7</sup> *ibid.*

In 1989 the Lange Labour Government formulated the following principles:

**1 Government has the right to govern and to make laws.**

- ie. the Principle of Government  
(Kāwanatanga Principle)

This principle is derived from Article 1 of the Treaty of Waitangi. It gains credence via the following extract:

*The Chiefs of the Confederation of the United Tribes....cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty...*

This principle is of particular relevance to the case study that I will discuss in the latter part of this assignment. The second principle espoused by the Labour Government of that time was:

**2 Iwi have the right to organise as iwi and, under the law, control the resources they own.**

- ie the Principle of Self-Management  
(Rangatiratanga Principle)

The validation of this principle is derived from Article 2 of the Treaty of Waitangi. It is construed from the following text:

*Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand ....the full exclusive and undisturbed possession of their Lands and Estates, Forests, Fisheries and other properties.....*

This principle will also be discussed in depth when the case study is analysed.

**3 All New Zealanders are equal under the law.**

- ie the principle of Equality

This principle is based on Article 3 of the Treaty text:

*In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British subjects.*

The principle at face value, is ambiguous when compared with the concept of social equity. Nevertheless, Māori supposedly have equal access to Citizenship rights that are available to all New Zealanders.

**4 The Government and the iwi are obliged to accord each other reasonable co-operation on major issues of common concern.**

ie the Principle of Reasonable Co-operation

This principle seems to be a consequence of the Principle of Partnership and what it entails in an active way. Both Crown and Māori are Partners to the Treaty and are committed to the resolution of Māori grievances. How they express their commitment however is dependent on the integrity of either party.

ie the Principle of Redress

This principle is based on the need for both Māori and the Crown to find amicable solutions for the beneficial good of Aotearoa-New Zealand Society.

In general, the principles have the potential to rectify the grievances which are being presented by Māori to the Crown. Their use does not, however, denigrate the importance of the provisions that are Treaty-derived, the Treaty text as an integrated document nor the Doctrine of Aboriginal title which expresses<sup>8</sup> the inalienable rights of the indigenous people of the world. The principles of the Treaty are also dynamic and are capable of being applied to different areas of concern for Māori and the Crown. In this assignment their application will be focused on the Environment, Conservation, Government and NGOs.

## THE PROVISIONS OF THE TREATY OF WAITANGI.

Can Māori can argue their claims on the basis of the provisions of the Treaty?

The provisions of the Treaty are; British rule, cession of sovereignty, protection and British citizenship.

The Treaty has provided a legitimate basis for government and this is the only aspect of the Treaty that has been ratified. British Rule provided for law and order, ultimate authority by cession of sovereignty, British status for all residents, and expectations of loyalty.

In Article 2 of the Treaty, provision was also made for the continuing expression of tribal authority which in turn raises the issues of the exercise of tribal authority and the extent of tribal authority. The dichotomy that still exists between *tino rangatiratanga* and *Kāwanatanga* continues to be dependent on the whim of the Crown. The other provision in article 2 acknowledges the pre-emptive right of the Crown to exclusive purchase of Māori land.

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<sup>8</sup> 50:201: Te Kawenata o Waitangi: Study Guide One p 62

Article 3 provides for Māori well-being and equity. This translates into Māori having individual rights as British subjects and the Crown accepting its protective role.

The flaws however in using the provisions as a basis for Māori claims lie in: Māori access or lack of access to government, the parameters of tino rangatiratanga and kāwanatanga, whether government will act on their obligations, power sharing, Crown rights over tribal land and Crown understanding of Māori concepts such as "taonga"<sup>9</sup>.

The third and final avenue for Māori to base their grievance claims on can be found in the Doctrine of Aboriginal title. This doctrine underwent several developments in the New Zealand Courts. One of the first incidents involved a speech made by the first Governor of New Zealand - Governor Gipps. A Bill prohibiting settlers from purchasing Māori land from its owners was introduced. This was an acknowledgement of the existence of aboriginal title. The acknowledgement was implicit ie: if prohibition is enforced, it suggests that one party were the rightful owners. The R v Symonds 1847 case virtually carried the same sentiments, for the court had recognised the existence of Aboriginal title.

An even more interesting Court Case was *Wi Parata v Bishop of Wellington*. Fredrika Hackshaw's rendition of the *Whitireia* case is well detailed. Her article begins with an explanation concerning different schools of philosophy which influenced the conclusions reached in the *Wi Parata* Case. This case concerned the Porirua College Trust at *Whitireia*, North of Wellington. Māori land was gifted to the Anglican Church for the purpose of building a school. *Wi Parata* was a member of the Ngāti Toarangatira tribe and a Western Māori representative in Parliament. His application for redress was denied on the grounds that neither he or Ngāti Toarangatira had no legal basis on which to stand their claim.

She suggests that the decision reached by Chief Justice Prendergast was based on a Legal Positivist Philosophy. Historically, the practitioners of Positivism were all members of the European Nations. The criteria by which sovereignties and social systems existed were based on their experience. This ostracised all other non-European nations which included many countries outside the continent.

Hackshaw makes the point rather nicely by saying;

*The official reception of Turkey and Japan, in 1856 and 1899, respectively, extended the criterion for belonging to this exclusive circle from Christianity to "civilisation".*

The Court Case involving *Te Heuheu Tukino* and the Aotea District Māori Land Board was essentially about a third party going bankrupt and *Tukino*

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<sup>9</sup> 50:201: Te Kawenata o Waitangi: Study Guide One p 66

being asked to pay the bill. A mute point was also made by Viscount Simon stating that the Treaty of Waitangi requires incorporation into Municipal Law before any rights established by the treaty can be recognised.

However, all is not lost, for there has been a development between the Treaty of Waitangi and New Zealand legislature. One example of this concerns *Tom Te Weehi v Regional Fisheries Officer*. Consideration was given to section 88 (2) of the 1983 Fisheries Act which implies protection of Māori fishing rights. The Sealord deal invalidates this Act as part of the Government's "once and for all" Māori grievance settlement strategy.

Another New Zealand Court Case which has assured Māori chances for redress, is evident in the *New Zealand Māori Council v R* case. Section 9 of the State-Owned Enterprises Act 1986 states that "Nothing in this Act shall permit the Crown to act in a manner that is inconsistent with the Principles of the Treaty of Waitangi". Although the Court found in favour of the NZMC, future acts of good faith are still dependent on the Crown which gives credence to the legislation passed by Parliament.

Today, national regard for the Treaty of Waitangi is epitomised in the Treaty having statutory status only. The Treaty is referenced in; the Fisheries Act 1877, the Treaty of Waitangi Act 1975, the Environment Act 1986, the State Owned Enterprises Act 1986, the Conservation Act 1987, the Resource Management Act 1991, the Crown Minerals Act 1991 and the Crown Research Institutes Act 1992.<sup>10</sup> If we compare the status of the Treaty with Māori aspiration, which is incorporation of the Treaty into a yet to be formulated Aotearoa-New Zealand constitution, then we will notice the gaping crevasse between dream and reality.

Perhaps one's perspective on Indigenous Peoples progress or lack of it would be more clearer when compared with other indigenous peoples struggles for self-determination.

## THE COMMON LAW DOCTRINE OF ABORIGINAL TITLE.

McHugh<sup>11</sup> focuses on indigenous rights and discusses the development of Common Law and Aboriginal title. As civilisations developed, with it, came a defined patterning of behaviour. This ethos over time developed into tradition, custom and usage which eventually became Common Law. Aboriginal title stems from Common Law. Its significance lies in this era of Post-Colonial development. Aboriginal title refers to the inalienable rights that belong to indigenous people prior to the loss of their sovereignty either through a Treaty of cession, conquest or settlement by either a majority or dominant population. Although indigenous populations may have lost their sovereignty, their fundamental rights still endure.<sup>12</sup> As the first discoverers

<sup>10</sup> 50:201: Te Kawenata o Waitangi: Study Guide Two p 50

<sup>11</sup> McHugh, P, *The Maori Magna Carta: New Zealand Law and the Treaty of Waitangi*.

<sup>12</sup> 50:201: Te Kawenata o Waitangi: Book of Readings One p 19

of many countries, they have the right to claim ownership, if not sovereignty over their lands.

Māori of Aotearoa also have rights. These fundamental rights include concepts underpinning customary land tenure: *Take tupuna, take raupatu, and take tuku*.<sup>13</sup> These rights are land related and based on ancestry, conquest and exchange. Māori also have rights which are synonymous to the declarations proposed by the United Nations Working Group on Indigenous Populations.

The previous discussion has revolved around understanding the different approaches that are available to Māori when presenting grievances against the Crown. It is also an insight into the expectations of Māori. However, the social status of Māori requires discussion. The following presentation portrays that status of Māori in the 90s.

### MAORI DEMOGRAPHICS

In his newspaper article, Bruce Gregory illustrates the contemporary status of Māori as follows:

Welfare payments spent on Māori was inadequate:

According to the 1991 census, 56% of Māori aged 20 to 59 are collecting some type of benefit. The Government has budgeted to spend \$336,132,000 on the domestic purposes benefit for Māori alone this financial year. Statistics show that Māori make up 30% of all sole parents.

The Government has also budgeted to spend \$317,000,00 on unemployment benefits for Māori this financial year. Nearly 35,000 Māori, or about 24% of the Māori workforce are out of a job.

He also maintains that half the prison population are Māori.

Hospital admissions for Māori children are 2.3 times higher than for non-Māori.

Māori incidence of lung cancer is also one of the highest in the world. Half of all Māori older than 15 smoke, compared with about a quarter of non-Māori.

New Zealand Māori Council chairperson, Graham Latimer believes:

*that the root of the problem was that New Zealand did not provide for Māori. Although \$459,067,000 was being spent this financial year on Māori programmes, there was not enough economic growth to improve their status.*

<sup>13</sup> McHugh, P, *The Maori Magna Carta: New Zealand Law and the Treaty of Waitangi* p 75

*Māori programmes, there was not enough economic growth to improve their status.*

There has been no growth in Māoridom since the 1950s. We need at least 10 to 15 percent growth, not the 3.5 percent the Government is talking about.

*The Government needs to help us turn our resources into profit.<sup>14</sup>*

## TE KAUPAPA WHAKAPAKARI TANGATA: MAORI DEVELOPMENT

### WHAT IS ETHNODEVELOPMENT?

A simple definition of ethnodevelopment is that it is a concept of development which is ethno-centric ie related to a particular race of people. However, this concept of culturally appropriate development is relatively new and this chapter will deal with ethnodevelopment in an international, regional and national context.

#### **Ethnodevelopment in the international arena.**

The relationship between ethnodevelopment and indigenous rights is inseparable. This notion of inseparability is based on the belief that the principles of the rights of the human person provides a premise for developmental initiatives. The following quotations from the declaration of principles adopted by the United Nations Indigenous Peoples Preparatory Meeting (1987) show that without recognition of indigenous rights, ethnodevelopment and the ability to develop culturally is stifled. The declaration attempts to address all aspects of indigenous cultures, their concerns and inalienable rights. In 1995, this charter will be discussed and resolved at the United Nations General Assembly.

Clause 1 states:

*Indigenous nations and peoples have, in common with all humanity, the right to life, and to freedom from oppression, discrimination, and aggression.*<sup>15</sup>

This clause affirms an indigenous nation/s right to life and freedom of cultural expression. If this clause is endorsed by the United Nations Assembly (UNA) then Maori can act in accordance with this and expect acknowledgement of this freedom from New Zealand Society. Freedom from someone or something also implies freedom to do (act) which is shown in the following quotation.

Clause 2 states:

*All indigenous nations and peoples have the right to self-determination, by virtue of which they have the right to whatever degree of autonomy or self-government they choose. This includes the right to freely determine their political status, freely pursue their own economic, social, religious and cultural development, and determine their own membership, and/or citizenship, without external interference.*<sup>16</sup>

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15 cf Appendix Thirteen

16 ibid

The right to self-determination is crucial in the emancipation of a culture. The clause also re-affirms the wholistic philosophy of the Maori Nation and I suspect other indigenous nations too. This clause affirms Maori Sovereignty and the freedom to develop ethnocentrically.

Clause 4 states:

*Indigenous nations and peoples are entitled to the permanent control and enjoyment of their aboriginal ancestral-historical territories. This includes air space, surface and subsurface rights, inland and coastal waters, sea ice, renewable and non-renewable resources, and the economies based on these resources.* <sup>17</sup>

This clause recognises the cultural links indigenous people have with the Earth. It also promotes the retention of ancestral-historical territories and properties. Many socio-cultural conflicts stem from a lack of recognition and acceptance of cultural differences. This clause promotes indigenous values and customs and challenges other cultures to accept them as real and inseparable.

Clause 5 states:

*Rights to share and use land, subject to the underlying and inalienable title of the indigenous nation or people, may be granted by their free and informed consent, as evidenced in a valid treaty of agreement.* <sup>18</sup>

This clause re-affirms indigenous customary land tenure. It also allows for the continuation of culturally appropriate development of that land. The repercussions of this clause with the Treaty of Waitangi would also affirm the obligations contained within Article 2 of the Treaty.

Clause 9

*The laws and customs of indigenous nations and peoples must be recognised by State's legislative, administrative and judicial institutions and, in cases of conflicts with State laws, shall take precedence.* <sup>19</sup>

This clause affirms indigenous laws and customs and the contraproferentum rule which supports indigenous peoples interpretations of Treaty agreements. It also challenges governing bodies involved with indigenous nations to legitimise indigenous peoples status through its institutions and legislative powers. With this clause, the possibility of including the Treaty of Waitangi into a Aotearoa-New Zealand constitution is viable.

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17     ibid  
18     ibid  
19     ibid

## Clause 10

*No State shall deny an indigenous nation, community, or people residing within its borders the right to participate in the life of the State in whatever manner and to whatever degree they may choose. This includes the right to participate in other forms of collective action and expression.* <sup>20</sup>

This clause enables indigenous nations to utilise a principle of options. Indigenous people in general are bi-cultural. Due to colonisation they tend to be bi-lingual as well. However, the second part of this clause also gives them the right to express their culture albeit in action and expression.

## Clause 11

The right to preserve material culture:

*Indigenous nations and peoples continue to own and control their material culture, including archaeological, historical and sacred sites, artefacts, designs, knowledge and works of art. They have the right to regain items of major cultural significance and, in all cases, to the return of the human remains of their ancestors for burial according with their traditions.* <sup>21</sup>

This clause affirms the right of indigenous people to own and control their material culture. This issues of property rights and intellectual property rights are implicit in this clause.

## Clause 12

*Indigenous nations and peoples have the right to education, and the control of education and to conduct business with States in their own languages, and to establish their own education institutions.* <sup>22</sup>

This clause affirms culturally appropriate educational innovations and the retention of indigenous languages.

## Clause 20

*In addition to these rights, indigenous nations and peoples are entitled to the enjoyment of all the human rights and fundamental freedoms enumerated in the International Bill of Human Rights and other United Nations instruments. In no circumstances shall they be subjected to adverse discrimination.* <sup>23</sup>

This clause links the declaration of principles for indigenous people with the

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20     ibid  
21     ibid  
22     ibid  
23     ibid

International Bill of Human Rights and other United Nations instruments. It affirms indigenous peoples rights and also challenges indigenous people to review cultural values and customs in relation to international standards. This could mean a change in values and customs if it is seen by the global community as being excessive ie violent, oppressive or discriminatory.

#### Clause 21

*All indigenous nations and peoples have the right to their own traditional medicine, including the right to the protection of vital medicinal plants, animals and minerals. Indigenous nations and peoples also have the right to benefit from modern medical techniques and services on a basis equal to that of the general population of the States within which they are located. Furthermore, all indigenous nations and peoples have the right to determine, plan, implement and control the resources respecting health, housing, and other social services affecting them.* <sup>24</sup>

This clause affirms cultural retention of traditional medicine, plants, animals and minerals. It also promotes a principle of options for indigenous nations whereby they may also choose to utilise modern medical technologies.

The patenting of medicinal properties contain in indigenous flora and fauna therefore would be an international offence. Unfortunately, the author believes that this is already happening in Aoteroa-New Zealand. This conflict of interest will have to be resolved when the declaration is passed and ratified by the United Nations General Assembly and its signatories.

This discussion provides a knowledge base which affirms ethnodevelopment as a modern innovation. Asserting the rights of indigenous people gives credence to the concepts of social equity, political empowerment, economic advancement and cultural enhancement. The future benefits of this liberation will promote harmony and a quality of life that has yearned to exist on planet earth. The positive ramifications of ethnodevelopment will outweigh any fears and anxieties that cultural differences cannot be incorporated into modern society.

#### Ethnodevelopment in a regional context

Regional studies which focus on indigenous nations in specific areas will show that history emphasises the lack of recognition of indigenous customs and values. This inherent lack of recognition has been duplicated by all colonising societies and hence is an international problem.

The Australian Aborigines have lived in Australia for some 50,000 years or so. They have a culture which comprises of many languages. They have also survived an Australian History, complete with deliberate ethnocidal killings.

The case of *Milirrpum v Nabalco Pty Ltd* (1971) concluded that there was no common law aboriginal title in Australia. It was not repealed and therefore still remains enforce. In 1984, however, the *Maralinga Tjarutja Land Rights Act* recognises both Australian Aborigines and Torres Strait Islanders as the original owners of the land and their particular contribution to Australian society. This development is more explicit in the *Mabo Case* 1992, when the court ruled that the concept of "Territorium Nullius" was itself null and void and that there were people living in Australia at the time when it was re-discovered by Cook.

The Australian Aborigine is our closest neighbour and for some Māori, this is meant in the literal sense. However, solidarity between Māori and Aborigine is sadly lacking on both sides of the Tasman.

### Canada

An interesting development also happened in the Canadian Courts. In the case involving *Simon v R* (1985), Indian treaties developed into more than just a mere contract, to being seen as "sui generis" (unique) and that its existence or validity transcends the rules of international law.

In another case *Horseman v R* (1990), a Native Canadian killed a grizzly bear in self-defence and a year later sold the hide so he could feed his family. The case was deliberated upon and in conclusion considered his circumstance and decided that it was within the parameters of the Treaty and legislation.

The scenario surrounding the lives of the Native Canadian, like the Māori, is similar for she is respected as long as she doesn't contravene laws not formulated by her and that she does not profit from rights which are intrinsically hers ie: non-commercial fishing or hunting only. Another experience that the Native Canadian shares in common with the Māori is that legislation needs to be critically analysed in terms of the indigenous partner. The inevitable foray of misunderstandings will continue unless reciprocity becomes a real principle of bi-cultural development.

Fleras and Elliot<sup>25</sup> present indigenous struggles for self-determination by classifying their societies as "Nations within" and by developing a concept of "aboriginality" as a growing awareness of indigenous peoples of themselves. They also present four distinct categories of aboriginal Native Canadians, they are; status aboriginals, non-status aboriginals, the Metis -who are of mixed blood and the Inuits. Their demographic history is similar to the Māori of Aotearoa and no doubt other indigenous people too. However, one

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<sup>25</sup> Augie Fleras and Jean Leonard Elliot, 1992, "The Nations within: Aboriginal - State Relations in Canada, the United States and New Zealand"

mixed blood and the Inuits. Their demographic history is similar to the Māori of Aotearoa and no doubt other indigenous people too. However, one wonders if the Native Canadians also place themselves in the same categories as Fleras and Elliot.

Their social organisation is also varied. It includes; the family unit, Clan-based villages, Tribes, Nations and Leagues (multi-tribal confederation). The challenges that face the Native Canadian is primarily that they need to own and control their future and the processes by which it is fashioned.

### America

The Native American experience has a specific contribution to make in the world's Indigenous history. Native American treaties may have been cessions of land rather than sovereignty. In 1831, in the case of the Cherokee Nation v the State of Georgia, the court coined the term "Domestic Dependent Nations" in reference to the Native American and their relationship with the USA.<sup>26</sup>

The conclusions drawn by the case of Jones v Meehan (1899) in addition, suggest an extension to the contra proferentum rule; "Indian treaties must be construed, not according to the technical meaning of their words, but in the sense in which they would naturally be understood by the Indians." (1899) 175 US 1.

The term "Domestic Dependent Nations" with reference to the American may be an appropriate term for their relationship with the USA but the decision belongs to the Native American to say whether it is or not. The second point stressing the importance of the perspective of the Indigenous people has the same application for Māori and also for all indigenous nations. The term "Indian" is ominous for when Columbus re-discovered the Americas, he thought he had arrived in India and hence the name "Indian" given to the Native American.

### Ethnodevelopment in Aotearoa-New Zealand

Chapter one of this thesis has already discussed New Zealand history experienced by the Maori Nation and therefore does not require any further comment. However, perspectives from relevant government and non-government organisations need to be discussed at this time and also a Maori perspective on Ethnodevelopment.

## The Ministry for Māori Development - Te Puni Kōkiri

Te Puni Kōkiri is a New Zealand government agency. Initially it was called the Department of Māori Affairs and concerned itself with the changes that were occurring for the Māori Nation. It created Māori Housing and contributed to Māori Social Well-being.

It has been re-structured several times with different branches responsible for its policy making and the implementation of those policies.

Its notion of development for Māori can be clearly seen in the formulation of the 'Ka Awatea Report'<sup>27</sup>

The 'Ka Awatea Report' covered four aspects of Māori development:

Economic Resource Development

Education

Health

Labour Market training

The Report recommended to Government to adopt the following;

*That Māori have a distinctive and unique place in New Zealand society that must be preserved and enhanced; and that Māori must be able to participate fully in the future development of this nation.*<sup>28</sup>

The following objectives were also recommended;

- *Enable Māori to achieve standards of excellence comparable to the best international standards.*
- *Ensure Māori are able to participate fully in decision making.*
- *Ensure Māori language and culture is preserved and enhanced.*
- *Deal speedily and fairly with outstanding grievances.*

The reports concept of development suggested that Māori development is essential for Māori social, cultural and economic well-being. The report also confirmed Māori aspiration to be self-determining using ' Tino Rangatiratanga ' as the basis for Māori freedom to express and control M āori initiatives.

Finally the report covers many concerns for the Māori including Land, Māori Fisheries, and the lack of Māori Business acumen.

<sup>27</sup> Ka Awatea Information Kit - Office of the Minister of Maori Affairs, Parliament House, Wellington, New Zealand, March 5 1991.

<sup>28</sup> ibid

Development for this government agency acknowledges the holistic philosophical approach of Māori Culture. It however omits the cultural and spiritual aspects of Māori Culture.

Conclusively, the sentiments of this report are commendable. The Māori Land Act 1993 was introduced in an effort to ensure Māori land is retained by Māori for Māori and the settlement of Māori Fisheries addressed although still to be resolved. However, the strategies for mainstream society such as the Health changes have in fact increased the dilemma that the Māori Nation finds itself in.

What can be said of these occurrences is that strategies for Māori well-being must be realistic and take into account what the overall plans for New Zealand Society are. Otherwise it may be seen by Māori as being once again idealistic, tokenistic and whimsical.

### WHAT IS MAORI DEVELOPMENT ?

Maori development is not a new concept for Maori. However, a legitimate freedom to express appropriate cultural development by Maori is relatively new. There is little written evidence of Maori ethnodevelopment but what has been found by the researcher endorses this perception. A commonly known saying in Maori culture expresses the basis by which Maori views development. It is summed up in the following statement:

My Being Maori is absolutely dependent on my history as a Tuhoe person.....

*I have a faint suspicion that Maoritanga is a term coined by the Pakeha to bring tribes together. Because if you cannot divide and rule then for tribal people all you can do is unite them and rule. Because then they lose everything by losing their own tribal histories and traditions that give them their identity. <sup>29</sup>*

The above elder believes that his identity is embraced by his association with whanau, hapu and iwi. Being Māori is an issue of survival, that is, survival of the shared repertoires of acceptable behaviour and models for strategic guidance.

Survival in these terms means not only maintaining the institutions that represent the cultural core and its strength but also having the physical means to do so. We must have material integrity to sustain the cultural integrity. Material integrity for Māori can only be achieved through our own sovereignty. Of necessity this means overcoming the Pākehā power of veto over our lives and taking charge of our destiny.

Development is most effective when decisions are made by those in the best position to assess the opportunity cost of their decisions

<sup>29</sup> John Rangihau, "Being Maori", Te Ao Hurihuri, Michael King (ed) 1975.

*The more control natives are given over development and the more efficiently they produce, the faster they will become self sufficient* <sup>30</sup>

A collective perspective on Maori Development can be clearly seen when considering this well known saying:

*Hutia te rito o te harakeke  
Kei hea te Komako e ko  
Ki mai ki ahau,  
He aha te mea nui o te Ao  
Maku e ki atu,*

*He Tangata He Tangata He Tangata*

A research project conducted by the Centre for Māori Studies and Research - Waikato University reaffirms the perception that Māori development must be owned and controlled by its 'flax root' communities. The context of this research study was to seek Māori views on Overseas Aid/Development Assistance from government and non-government sources. The views given by Māori participants also provide a basis for understanding a Māori perspective on Māori Development. One of its participating groups suggested that:

*All groups saw development as concerned with people not with large development plans to exploit the resources of a country for some vague general good. Any development of resources must be only for the people and they must retain control of the resource to be developed. The desire for such development must come from the grass roots and not be imposed from without. If these people themselves considered it necessary for their own purposes such as to provide employment and a sound economic base then the participants agreed they would be happy to see aid going from New Zealand.* <sup>31</sup>

Comments received by participants pointed out that recipients of aid know and understand what their needs are. They stated that:

*Māori people from their own experience know that the givers of aid and the bringers of aid can never understand the real needs of indigenous communities and the individuals who make them up. The aid makers and the aid managers do not live with the people, do not share their horizons of poverty or their educational and other limitations. Moreover they do not share the people's own dreams and aspirations. Aid makers can go home. The people must stay. Often they are left to deal with a situation of threads and*

<sup>30</sup> William C Stevens, "Factore Determining success and/or Failure for Economic Development Projects on Indian Reservations in Canada" EEPIC, John F Kennedy School of Government, Harvard University, 1988.

<sup>31</sup> Isla Nottingham, "Development Aid for Overseas" Centre for Maori Studies and Research, University of Waikato, 1987

*share the people's own dreams and aspirations. Aid makers can go home. The people must stay. Often they are left to deal with a situation of threads and patches from which to create a new synthesis. Sometimes the changes which so-called development has brought to their society leave them with unfulfilled expectations and a sense of anomie.<sup>32</sup>*

Another comment by participants states that:

*The Māori people have their own agenda for the use of funds. They do not see such funds as aid but as a fair return on what Māori people have invested in manaaki to the tauiwī/foreigners. This was the clearest message of all. Why are we talking about giving funds overseas when we, the tangata whenua are here suffering?*

*It is clear that the view Māori people take of development comes from their own experience both of under-development and their move towards development and self-determination under their own tribal organisational system. Thus for them development is essentially local, tribal and community based. The need to take into account the existing social organisation of any area to which aid is sent was emphasised time and again. They saw no conflict between development and traditional culture.<sup>33</sup>*

Participants in this research project also believed that development sponsored by government organisations and non-government organisations were the same. They also questioned the motives behind their assistance and that their methodology did not allow developmental control by the recipients of that assistance.

The researcher of this project confirms these postulations by stating that:

*It was realised that this research project was concerned with development aid dispensed by government agencies rather than non-governmental agencies. It was to give some indication of the areas which need to be addressed in any educational programme among the average New Zealand citizen.....the way Māori people perceive such agencies was of interest.*

*On the whole they did not see much difference in the roles of such agencies even though they are not, supposedly, tied to any government's policy. There was a great deal of suspicion on the types of messages which went along with the aid and with the motivations of those who donated the bulk of the funds. Little distinction was made between Church agencies and the so-called non-aligned agencies such as CORSO, World Vision and the like. One-off projects like Band Aid, Live Aid and so on were also questioned in relation to both the good they did and the motivations of the organisers and those who gave.<sup>34</sup>*

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32    ibid

33    ibid

34    ibid

The study concludes with the following comments:

1. *How can New Zealand give overseas aid either through Governmental or Non-governmental organisations when funds are too scarce to assist full development of us, the Māori, in our own country?*
2. *How much of the aid New Zealand sends is spent on the people, on the needs and initiatives they see as important?*
3. *Can we guarantee the setting up of some sort of accountability structure which will both ensure that our dollar goes to the places we see as needing it but still leaves the people free to use that dollar as they see right?*
4. *Just what sort of tags do both governmental and non-governmental agencies attach to their aid? Have they in fact their own implicit agenda not based on need at all?*<sup>35</sup>

Although the research project presented refers to Overseas Aid, the methodology and implications of this type of funding to Third World countries still apply to Ethnodevelopment and the appropriate application of this concept.

Māori people are clearly saying that the recipients of Overseas Aid know what they need and how to fulfil that need. They are also saying that the processes of development must come from the flax root communities.

Robert Te Kotahi Mahuta writes specifically about Maori Development. The prescription addresses development of every type and is a re-affirmation of Te Mana Māori Motuhake. He writes:

*The following diagnosis and prescription might assist our understanding of the development dilemma of Māori.*

- *Māori development is a continuing task of forging new values while at the same time maintaining traditional values in a setting where most institutions contradict these human values and aspirations.*
- *The only valid path is to seek optimum growth both in terms of ngā tikanga (values) me ngā ritenga (practices), and in terms of resource constraints and limitations.*
- *Planning is futile unless it stems from a permanent association between decision makers and communities at the flaxroots.*
- *Equity in the distribution of wealth and the achievement of dignity for all are priority targets of development efforts.*

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35      *ibid*

- *Conflicts of interest between Pākehā and Māori can only be solved by eliminating the privilege systems of Pākehā to allow Māori to close the social and economic gap.*

*New Zealand's development task is to create a new civilisation in this State - a country of apparently chronic inequality and disequilibrium. This new Aotearoa-New Zealand civilisation will be Treaty of Waitangi and Declaration of Independence based, and will touch all spheres of life- economic, political, cultural, personal, tribal and spiritual..... It is a mistake to consider Māori development simply as modernisation or an effort to overcome economic or technical lag.*

*The aim of Māori development is to achieve a more human New Zealand economy.*

- *It must serve the basic human needs in an equitable order based on urgency and importance, it must build a human economy*
- *All major problem sectors must be attacked in a co-ordinated fashion. Coherence in policy is a critical factor. There can be no sacrifice of one segment of the population to another. This does not rule out a strategy of planned correction of imbalances.*
- *Innovation must be homogenous and must respect Māori and Pākehā peoples' past history, i.e. their patrimony and matrimony, and their present capacities. There must be no rupture with a peoples' cultural heritage.*
- *Unless development leads a society to the capacity to direct itself autonomously, it is invalid. This demands a battle against dependency, assimilation, parasitism, passivity and inertia. Mana motuhake and the exercise of rangatiratanga give to Māori society the autonomy expected and contradict dependency, passivity and inertia.<sup>36</sup>*

## A MAORI PERSPECTIVE ON ETHNODEVELOPMENT

Judge Durie in his keynote address to the Hui Whakapumau - The Māori Development Conference at Massey University August 1994 proposed an approach to development in terms of Human Rights. He postulated the following:

- *the right of individuals to an adequate standard of living, with access to housing, medical care and social services;*
- *the right of people to pursue their economic, social and cultural development; and*
- *the right of minorities to positive state measures to assist their development, to alleviate disparities and to accommodate their circumstances. <sup>37</sup>*

<sup>36</sup> R.T. Mahuta "New Zealand Enterprise Policies - A Maori Response" Centre for Maori Studies and Research, Waikato University, 1991

<sup>37</sup> E.T.Durie "Keynote Address" Hui Whakapumau, Maori Development Conference, Massey University 1994.

He continues to suggest that a fourth tier could be the following quote from the International Labour Organisation on Indigenous Peoples;

- *the right of indigenous people to determine their own development priorities and to exercise their own control of them.* <sup>38</sup>

In relation to Aotearoa-New Zealand, the governments obligations to Māori and Māori self-determination, he comments by stating;

*Waitangi Tribunals report used treaty law to find that the Māori development right had actively to be promoted by the state.*

- *that Māori have a development right, and in the circumstances of their case, a right to assistance in the formulation of their own priorities and strategies; and*
- *that in taking such affirmative action as the state is required to undertake, the state is bound to take proper cognisance of preferred Māori directions, and to assist Māori in proposing their own policies.* <sup>39</sup>

Ethnodevelopment and Māori development therefore must incorporate the above postulations provided by the United Nations and the Waitangi Tribunal. If consideration by appropriate organisations does not take into account these provisions, then it may be seen by the Māori Nation to be unresponsive and inauthentic. The concept of the Maori Nation being seen as a minority race in Aotearoa-New Zealand is minimalist and used by those who support a majoritarian democracy. It blatantly denies indigenous rights and trivialises the importance of the Maori Nation in Aotearoa-New Zealand Society.

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38     **ibid**  
39     **ibid**

## TE PAKANGA: A CONFLICT OF INTEREST.

### WHO ARE THE MAJOR PLAYERS?

#### 1. NON-GOVERNMENT ORGANISATIONS

Non-government Organisations are incorporated societies whose mission statements and goals and objectives vary. There are sports and leisure-oriented NGOs and humanitarian and philanthropic NGOs. The NGOs which are relevant to this thesis are the environmental and Conservation NGOs.

#### **Environmental and Conservation Organisation.**

As an example of NGO groups, I will focus on The Environmental and Conservation Organisation (ECO) although the Case Study will be more inclusive. ECO is an umbrella NGO, said to have approximately 90 other NGOs affiliated to them.

ECO regards themselves in this way:

*The Environment and Conservation Organisation of NZ is a national alliance of organisations concerned with conservation, natural resources and environment whose function is to promote the protection and enhancement of all elements of the natural environment for the benefit of present and future generations.*

#### **Goals**

*(i) Protection and restoration of the environment including its physical systems and cultural heritage.*

*(ii) Minimisation of the environmental impacts of human activity and the sustainable management of natural and physical resources.*

*(iii) Safeguarding the interests of future generations.*

*(iv) Subject to the provisions of Section 2 above ECO will promote the observance of the Treaty of Waitangi.<sup>40</sup>*

#### **ISSUES OF CONCERN AND ECO**

##### **1. Exclusion of the name Aotearoa.**

The exclusion of the name Aotearoa accompanying "New Zealand" is perhaps symptomatic of NGOs in Aotearoa-New Zealand. The exclusion although a mere glitch to some NGOs shows Māori that their inclusion into the overall plan of NGOs is not really that important. Proactive inclusion of the Māori

world will take time, but this lack of inclusion currently denigrates the importance of Māori society.

## 2. The Treaty of Waitangi.

*(iv) Subject to the provisions of Section 2 above ECO will promote the observance of the Treaty of Waitangi.*

What is meant by this? To observe is to look at. What does observance mean? The Treaty seems to be subordinate to the ECOs provisions. Does this reflect a equal partnership? From a Maori perspective, it is somewhat suspect. Does reference to The Treaty of Waitangi relate specifically to the Treaty text or its principles, provisions, and the doctrine of Aboriginal title as separate entities or collectively?

## 3. The problem of duplication.

There are some 90 NGOs networking with ECO. Their aims, goals and objectives are similar but not the same as ECO. What Māori are effectively faced with is a diversity of NGOs with their own degree of independence and understanding of the significance and obligations to the Treaty of Waitangi. Māori are therefore potentially faced with dealing with each organisation as individual entities. The practicalities of this activity are enormous.

Within ECO's constitution, this is the only reference to the Treaty of Waitangi and there is no following clarification. The notion of partnership is difficult in terms of their constitution suggesting a obligatory inclusion of the Treaty of Waitangi.

ECO, Maruia Society, Greenpeace and Royal Forest and Bird Protection Society New Zealand Incorporated were signatories to the "Forest Accord" which impacts on Māori society but they did not include Māori consent or consultation.

DOC and the Ministry for the Environment are Crown agencies established to address matters concerning the Environment and Conservation. It seems that NGOs advocating a similar mandate to government departments are susceptible to duplication.

Minimalist inclusion of the Treaty does not correspond to the impact that NGO Environmentalist and Conservationist Organisations can have on Māori taonga especially in terms of the Environment and Conservation. If this inclusion is typical of NGOs in Aoteroa-New Zealand then it reflects an inadequate commitment to the Treaty of Waitangi.

## 2. GOVERNMENT ORGANISATIONS.

Government organisations exist to provide policy and to implement these policies on behalf of the government of New Zealand and in accordance with

each portfolio designated to them. The relevant government agency for this thesis is the Ministry for the Environment. The following discussion looks at the policies set out by this ministry and the areas of contention that relate to this ministry from a Maori perspective.

Since the United Nations Conference on Economic Development (UNCED) held at Rio de Janeiro, Brazil, in 1992, the global community has committed themselves to achieving Earth-saving measures such as the elimination of Chloro-Fluro-Carbons CFC emissions and stopping further depletion of the ozone layer.

### Ministry for the Environment.

The Ministry for the Environment suggests that:

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

- a. *sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations; and*
- b. *Safeguarding the life-supporting capacity of air, water, soil, and ecosystems; and*
- c. *Avoiding, remedying, or mitigating any adverse effects of activities on the environment.* <sup>41</sup>

The definition proposed by the Resource Management Act, although inclusive in that it addresses Resource needs in terms of Aotearoa-New Zealand Society does not address the needs of the Māori partner to the Treaty of Waitangi. An act passed by parliament becomes legally binding. The only legally binding clause in this act can be found in section 8 where it states:

*In achieving the purpose of this Act, all persons exercising functions and powers under it in relation to managing the use, development and protection of natural and physical resources shall take into account the principles of the Treaty of Waitangi.* <sup>42</sup>

The statement addresses persons exercising functions and powers. It also asks them to take the Treaty of Waitangi into account. What does that mean? It suggests that administrators have a moral obligation rather than a legal one in relation to implementing TOW principles.

**How does Sustainable Management differ from Resource Management?**

Diane Crengle writes:

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<sup>41</sup> Crengle, D, "Taking into Account the Principles of the Treaty of Waitangi, Pt 1. 5 RMA Appendix p 25

<sup>42</sup> 50:201: Te Kawenata o Waitangi: Study Guide 3 p99

When the Resource Management Act became law...it introduced.....

- \* *A requirement to recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga [s.6 (e) ].*
- \* *A requirement to have particular regard to kaitiakitanga [s.7].*
- \* *A requirement to take account of the principles of the Treaty of Waitangi [s.8].*
- \* *A requirement to consult with iwi in the preparation of plans and policies [First Schedule].* <sup>43</sup>

With the above terms of reference, we are able to distinguish the fundamental differences between Sustainable Development and Resource Management. In a nutshell, therefore, Sustainable Development is more encompassing than Resource Management which is environmentally focused. The parameters set out by Crengle will be contrasted with the conflicting perceptions existing in the case study.

The Environmental concerns of Aotearoa are primarily, the concern of the Ministry for the Environment. There are also NGOs who have taken on a similar mandate to the Government's department. Their objectives will be discussed in the latter part of this assignment.

The level of commitment from the Government can be seen in the establishment of a Māori Environmental Policy Unit which is located in Wellington. The Unit produces material that addresses Māori concerns. For example the 1991 Resource Management Act and taking into account the Principles of the Treaty of Waitangi.

Their stance regarding Sustainable Management and the Principles of the Treaty (Section 5) states:

*The requirement in section 8 to take account of the principles of the Treaty of Waitangi is expressed as being in relation to powers and functions being exercised by persons "in achieving the purpose of this Act".*  
*The purpose of the Resource Management Act is defined in section 5 as "to promote the sustainable management of natural and physical resources".*

Their article continues on to say:

*The ultimate objective might be to reconcile continuing development, and its contribution to human well being, with the need to protect against environmental degradation.* <sup>44</sup>

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<sup>43</sup> Crengle, D, "Taking into Account the Principles of the Treaty of Waitangi, p8".  
<sup>44</sup> *ibid* p21

What seems to be missing from this interpretation is a Māori perception of creation and its relationship with humankind. Māori regard the Earth as Mother (Papatūānuku) and resources either belong to her or her children. If we all possessed this positive regard for our planet, it would not be in the dire situation that humanity has collectively created.

The Ministry for the Environment when addressing environmental and conservation issues refers to 'Sustainable management'. It means different things to different people. It is also currently the "fashionable phrase" within environmental and conservationist circles.

The relationship between sustainable management and ethnodevelopment is important. Sustainable management addresses environmental issues concerning the global community. However, the ethnic communities and their specific interaction with the environment must be considered at the same time.

#### ISSUES OF CONCERN AND THE MINISTRY FOR THE ENVIRONMENT

- Minerals are not defined as physical and natural resources.

This exclusion separates minerals from the rest of the environment. There is something innately wrong with this. The environment is an entity in itself. Elements of the environment collectively make up the integrity of the environment as a single entity. To separate these elements is to deny it of its own self-identity.

- The Treaty of Waitangi.

The principles of the Treaty of Waitangi are included in the RMA. The principle of consultation is also included as a specific principle to be adhered to.

However, the TOW text itself is glossed over and seems to be given a lesser place to that of the principles.

Kaitiakitanga - What are the parameters of kaitiakitanga? Can kaitiakitanga exist without recognition (legally binding ratification) of the Treaty?

#### THE DEPARTMENT OF CONSERVATION.

Another major player in this assignment is the Department of Conservation. It is an agency of the Crown which defines its role by stating:

##### **Our Mission**

*The Department of Conservation's mission is to conserve the natural and historic heritage of New Zealand for the benefit of present and future generations.* <sup>45</sup>

Their particular relationship with Māori is seen in the following statement:

*A special partnership is developing between DOC and the tangata whenua. The department accepts as part of its work the protection of Māori cultural and spiritual values, as its Māori name, Te Papa Atawhai, implies. Te Papa means a treasure chest; Atawhai is to care for.* <sup>46</sup>

Partnership and co-operation with iwi and tribal authorities is being developed by the department's Kaupapa Atawhai Unit, to make sure iwi have a voice and play an active role in conservation issues.

An important aspect is access by Māori people to traditional cultural materials, such as timber, flax, pingao (a sand-dune plant), and bird feathers. Included in the department's corporate plan are the following statements in relation to Māori:

#### *Significant Strategic Issues*

*.....who have aspirations to participate in conservation management and be involved in decision making and programme implementation. As a member of the Crown in negotiations under the umbrella of the Treaty of Waitangi the Department must contribute to the successful outcome of such negotiations in terms of redress as well as in terms of conservation outcomes. A public understanding of the implications for conservation of Treaty settlements must be generated."* <sup>47</sup>

#### *Treaty of Waitangi Issues*

*The Department expects to be directly involved in a number of Treaty of Waitangi issues, including some 48 claims nationally over the course of the year. The extent of this involvement will vary depending on the issue but may include appearing before the Waitangi Tribunal Hearings, participating in consultation, mediation or negotiation, and research.*

*Resolution of Treaty of Waitangi Issues 0.633 million.*

*"Work associated with maintaining consultative and co-operative links with tangata whenua is included in this class of outputs".* <sup>48</sup>

#### **Outcomes**

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<sup>45</sup> Department of Conservation Corporate Plan 1992-1993 p 8

<sup>46</sup> DOC Flyer p3

<sup>47</sup> DOC Corporate Plan pp7-8

<sup>48</sup> ibid pp 11-12

*"Conservation Management Strategies and Conservation Management Plans will be prepared in consultation with Tangata Whenua".*

#### **Management and consultation with Tangata Whenua.**

*As a measure of quality, the number of formal consultations with Tangata Whenua on conservation management issues will be reported against.*

*Also recorded will be a description of Tangata Whenua involved and the reasons for consultation. The quality of the formal consultation will be reported on in terms of the process used and the Department's requirements for co-operation.*

*The management of the consultations with Tangata Whenua will be within agreed timetables.*

#### **Māori responsiveness**

*Special provisions are made for responsiveness to Māori and for recognising their aims and aspirations. The Department will continue to increase staff awareness of the cultural perspective which Māori hold for nature through regular contact with iwi as provided by the Kaupapa Atawhai manager's network, and support the expression of the Māori conservation ethic.*

*As well as maintaining the dialogue and exchange of information on departmental operations, the Department will also create opportunities for iwi to participate in other activities, such as policy development and management decision making.*

*From an iwi perspective, the regional character of the Department means that its highly visible presence will also be a more credible one.*

*Formal consultations with iwi to promote conservation objectives will be in accordance with the methodology already in place. To reduce the pressures put upon iwi by a proliferation of consultative requirements, opportunities to combine with other Crown agencies to hold, host, or attend hui will be encouraged.*

### **ISSUES OF CONCERN AND THE DEPARTMENT OF CONSERVATION**

1. *Conserve the natural and historic heritage of New Zealand for the benefit of present and future generations.*

Aotearoa is generally accepted by Māori as the name for New Zealand. The exclusion of this name reflects a relative commitment to a partnership between Māori and the Crown of whom the Department of Conservation is an agent.

Conservation is not an unknown concept to Māori nor is the retention of Māori heritage. The preservation of taonga for future generations is also an accepted concept within the Māori nation. The difficulty here is who stipulates that which is deemed as culturally significant?

2. *A special partnership is developing between DOC and the tangata whenua. The department accepts as part of its work the protection of Māori cultural and spiritual values, as its Māori name, [ implies]*

The partnership between Māori and the Crown has already been established by the signing of the Treaty of Waitangi by representatives of both parties. When the department states protection of taonga Māori, who defines Māori cultural and spiritual values and when the Māori stipulation of it's values are contrary to the department, then whose terms of reference take priority?

3. *Work associated with maintaining consultative and co-operative links with tangata whenua is included in this class of outputs".*

Consultation is a worthy sentiment. Past experience with the Crown and it's agents tend to show that the consultative process is initiated by the Crown, organised and controlled by it and the outcomes glossed over by its ultimate intention. Consultation is a mutual affair. It is a partnership requiring both parties to formulate the aim, goals, objectives, process of consultation and agreed outcomes.

4. *The Department will continue to increase staff awareness of the cultural perspective which Māori hold for nature*

Since the arrival of the Pākehā, Māori have lived in a bi-cultural world. The impact of the dominant settler culture has influenced every facet of their lives. This is not so for the Pākehā. Because of this, cultural awareness programmes tend to be for the benefit of the Crown partner (Pākehā people). Ultimately, the decision rests with individual Pākehā to empathise with the descendants of the Māori partner. As well as this, it is the task of the Crown and its agents to proactively put in place a policy of including Māori aspirations which are legally binding.

5. *The Department will also create opportunities for iwi to participate in other activities, such as policy development and management decision making.*

Iwi participation is a commendable objective. Will the discussion be held on Māori soil or the Head Office of DOC? Is this process acceptable to Māori. If Māori wish to express tribal rangatiratanga in relation to DOC can this be done? Will the laws governing DOC incorporate Māori values and custom? Will iwi/hapū representatives be paid for attending meetings? Will DOC re-allocate half of their financial resources to Māori in order for them to incorporate DOC strategies. Who is deciding what is best for Māori?

6. *The Kaupapa Atawhai Unit.*

If Māori are one of the Treaty of Waitangi partners, did the Māori nation establish this Unit? It seems that this unit is subordinate to the agenda of DOC. How much autonomy does it really have? Can they define their terms

of reference from a Māori perspective? Can the Unit be run by Māori for Māori through tikanga Māori? These considerations must be addressed by DOC if they wish to express partnership in a tangible and just way.

### 3. TE IWI MAORI - THE MAORI NATION OF AOTEAROA-NEW ZEALAND.

The third and most important major player is Te Iwi Māori (the Māori Nation) of Aotearoa- New Zealand.

Already described in chapter one of this thesis is an understanding of Te Iwi Māori, who and what they are, where they came from and a portion of New Zealand history as experienced by them.

As partners to the Treaty of Waitangi and as the indigenous people of Aotearoa-New Zealand, Te Iwi Māori hold a special place in this thesis. The case focuses only on one tribe - Ngāti Porou but the conflicts of interest between the NGOs and Ngāti Porou are the same for Te Iwi Maori because it is an issue of Te Mana Māori Motuhake and the Environment and the deliberate separation of the Environment and Te Iwi Māori by NGOs and government agencies alike.

As major players in this thesis, Te Iwi Māori represent a hidden and yet absolutely essential factor which is missing in the issues surrounding this thesis. The following chapter will focus on a particular Māori tribe but the applications of their quandary continues to occur with other tribes.

#### ISSUES OF CONCERN AND TE IWI MAORI.

- Te Mana Māori Motuhake.

Full recognition of Te Mana Māori Motuhake has been omitted deliberately or otherwise by both the Government agencies and more importantly by the NGOs who make up the major players in this chapter. The issue concerning Te Iwi Māori is one of omission. Although this issue may seem trivial, the implications are many.

## MATERIALS AND METHODS

### Reason For Writing This Thesis

#### Overall Aim:

The aim of this Masterate Thesis is to investigate philosophical attitudes of Non Government Organisations towards Mana Māori Motuhake.

#### a) Goals:

- ii) to determine whether there is an equitable relationship that exists between Māori and relevant Non Government Organisations.
- iii) to offer comment on that relationship and to provide a framework for measuring the outcomes of such a relationship.

#### b) Objectives.

- i) to obtain data from relevant government and non government organisations in order to understand their philosophies and the key components of the services they offer and their significance in terms of Te Mana Māori Motuhake.
- ii) to select a Case Study for this thesis.
- iii) to present a historical compilation of both relevant non government organisations and relevant history as experienced by Te Iwi Māori.
- iv) From this study, draw conclusions which will be useful in the continuing development of Te Mana Māori Motuhake and relevant non government organisations.

## METHODOLOGY

#### a) Procedure for writing this thesis.

The researcher will obtain information from:

- University Libraries.
- Government Organisations.
- Relevant Non Government Organisations.
- Relevant Māori Organisations.

The researcher will compile a written draft based on information obtained by his research.

**b) Procedures in which research participants will be involved.**

Research participants will be indirectly involved by providing information to the researcher.

**c) Procedures for handling information and materials produced in the course of the study.**

All material generated during the course of the research will be confidential.

Interviews with relevant organisations will be conducted in a non-judgmental way. It will be emphasised that the aim of the thesis is to assist and provide a service which is relevant and sensitive to Te Mana Māori Motuhake.

## **ETHICAL CONCERNS**

*Outline ethical concerns and proposed solutions of the project where available.*

**a) The possibility of an embargo.**

This will depend on the goodwill and judgement of representatives of Ngāti Porou and the researcher.

Though it may create methodological problems (the right to veto), it should avoid unnecessary intrusion into the cultural integrity of Te Mana Māori Motuhake.

**b) Confidentiality.**

Confidentiality will be guaranteed. The information obtained and the resultant compilation of this thesis will be heavily scrutinised and a decision to either publish or not will be made.

**c) Potential harm to participants.**

For some participants the research may impact on their organisations. The researcher will take into account the social ramifications of this thesis and act appropriately.

**d) Use of the information**

All information is to be screened, bearing in mind, the well-being of all participants.

The Māori Studies Department, Massey University has direct control of the Use of the information acquired through this thesis

Decisions regarding the use of the information is the sole responsibility of the Head of the Māori Studies Department, Massey University.

**e) Sources of information**

i) *Primary sources.*

Relevant Māori organisations, reports and personalities.

ii) *Secondary sources.*

Literature on Māori pre-history and New Zealand history.

Literature on relevant Government and Non Government Organisations.

**f) Conflicts of interest.**

If there is evidence that there is conflict between more than two parties involved in this thesis it will be embargoed.

The principles of conflict resolution used where possible.

**g) Other ethical concerns relevant to the research.**

- These can arise from various sources, e.g. through the professional relationship of the applicant to targeted institutions.

**LEGAL CONCERNS**

**(a) Copyright**

All copyright will be the exclusive ownership of the Department of Māori Studies Massey University Aotearoa-New Zealand.

**(b) Ownership of data or materials produced**

The Department of Māori Studies, Massey University, Aotearoa-New Zealand has sole property rights and ownership rights of all data and material produced by this study.

**(c) Any other legal issue relevant to the research**

Not to my knowledge.

**INDICATE WHETHER THE PROJECT IS TO BE SUBMITTED TO ANY OTHER ETHICAL COMMITTEES. No**

**DEFINITION OF TERMS**

**Te Iwi Māori:** Are defined by the author as descendants of the first nations people of Aotearoa-New Zealand. Their arrival time in Aotearoa-New

Zealand has been estimated by Pākehā Ethnographers from 600 AD onwards. Their history has been described by the author in chapter one of this thesis but the author acknowledges that Māori History written by Māori for Māori is still in its embryonic stage.

Today, Māori are self-identified but descent is still a fundamental aspect in defining who is Māori.

**Pākehā:** The author defines a Pākehā as descendants of settlers who arrived in Aotearoa-New Zealand before the signing of the Treaty of Waitangi 1840. Emigrants arriving after the signing of the Treaty are for the author "Tauīwi" or new settlers. Their relationship with the Treaty is implicit.

**Tangata Whenua:** for the author are Māori who are indigenous to Aotearoa-New Zealand.

**Māori Land:** For the author, Māori land is defined as land collectively owned by Māori. Collectively-owned Māori land includes the different types of trusts and incorporations which are being used by Māori for various reasons. This definition therefore does not include land owned by individual Māori.

**Ethnodevelopment:** is for the author appropriated, initiated, controlled and implemented by a particular race of people. The concept itself is completely owned by that race. Anything less is merely an intrusive and aggressive action towards that race.

**Development:** is seen by the author in specific relationship to developmental priorities of a whānau, hapū and iwi. It has socio-economic ramifications and is concerned with development of Māori land, by and for Māori. Of course, development has broader implications, but the focus for the author is on a particular case. This case is presented in chapter four where the Case Study is described.

**Non Government Organisations:** are primarily, organisations concerned with conservation and environmental issues affecting Aotearoa-New Zealand. Other NGOs which are relevant to this thesis are the Forest Owners Association and the Timber Industry in this country. Once again, the categories of NGOs in Aotearoa are many. It is not the wish of the author to describe all types of NGOs in existence as they are not relevant to this thesis. The major players relevant to this thesis are described in chapter three.

**Government Organisations:** are for the author, organisations which have been established, initiated and are still utilised by the government. The thesis describes those organisations which are relevant to this thesis in chapter three.

## RESULTS AND DISCUSSION

### TE WERO: A CHALLENGE TO TRIBAL RANGATIRATANGA.

#### CASE STUDY

This chapter describes the conflict which happened between Ngati Porou and Environmental and Conservation Non Government Organisations of Aotearoa-New Zealand. This description enables the discussion to be focused on a particular tribe. However, we will also discover that other Maori tribes are affected by this conflict. The reason for focusing on Ngati Porou is because of the tribal affiliations that this researcher has to this iwi. To offer comment on other iwi could be seen as insulting and a denigration of tribal rangatiratanga and iwi mana motuhake.

#### NGATI POROU.

##### Background.

This case study focuses on the issues which surround Ngātiporou's desire to build an economic base for its people. Taken from a series of interviews by Mana Māori Media (cf. Appendix 1) the broadcast bulletins illustrate Ngati Porou's position.

The Iwi forestry scheme intended to reforest selected areas in the East Coast region utilising monies offered by the present day government. A bilateral development scheme between Ngātiporou landowners and Tasman Forestry Limited involved the cutting down of mature Mānuka and Kānuka and 75,000 hectares of land.

According to Whaimutu Dewes, representative of Ngātiporou forestry scheme suggests that:

*the objective of the joint venture is to establish over 25 years a forest estate of at least 50,000 hectares on Ngātiporou land, and that's a large scale commercial production forest.* <sup>49</sup>

Whaimutu Dewes, addresses this concern by maintaining that proactive mutual obligation with the land, with Papatūānuku utilising sustainable management procedures will ensure the continued survival of Mother Earth.

The planting programme involves approximately 6,000 hectares over three years from 1993, involve 25 blocks of Ngātiporou land and perhaps 10,000 owners. In the short term, under the land clearance scheme at least 70 jobs will be available and as part of the programme others will receive training in the processing and marketing fields of forestry.

Ngātiporou's eagerness to have the programme established is to provide economic development, erosion control and direct employment to Ngātiporou people.

### The conflict.

Conservationist groups decided to interfere with the developmental aspirations of Ngātiporou over the East Coast forestry project. This upset Ngātiporou iwi and people of the Gisborne region.

Forest and Bird Protection Society, Maruia and Greenpeace withdrew from discussions with Ngātiporou.

*The Conservation groups objected to the destruction of native manuka or kanuka bush to clear the way for the planting of pine forests.* 50

A Forest Accord which Tasman and Conservation groups are signatories protects manuka and kanuka. Environmental groups demanded that over 50% of the potentially plantable area be left out of production to preserve the manuka. 25% of the land would be put into reserves, in excess of any legal requirement to do so and in recognition of strong conservation values and in excess 10% or more in excess of what one would expect in a normal forest operation.

Unemployment is a major problem for Ngātiporou with around 500 of the 4,000 people living in the tribes boundaries registered as long term unemployed. Whatimutu Dewes believed that:

*Jobs that we can do, jobs that we've done in the past, such as land preparation and then the silver culture. In the medium there was erosion benefits and in the long term there is the benefit that comes from having an economic asset, that gives you a much greater capacity to get into development and the cash provided which would've done the same thing and its not just talking clichés to say that we were talking about the superannuation for future generations, its the means for independence but also we are talking about vocational opportunities for people who want to go into science or management or marketing or any number of..a host of technological and management areas that are going to arise through forest based industries over the next twenty or so years.* 51

### OTHER MAORI PERSPECTIVES.

Haami Piripi a former Treaty Issues manager of the conservation department said Māori had a kaitiaki or guardian relationship with the environment based on whakapapa or genealogical links.

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50     ibid

51     ibid

He also stated that Māori people have thousands of years of conservation experience and that their relationship should be the foundation of any conservation philosophy.

Maanu Paul, Te Rūnanga Nui o te Ika Whenua representative and member on the Greenpeace Executive said:

*Māori have built up a body of Science which can't be understood or explained in terms of western science. He said when the Ministry of Agriculture and Fisheries proposed a closed season on taking mussels from Ohiwa harbour, the local people told MAF that the dates that were set were all wrong. When the kowhai starts blooming, that's the time to open it. You close them when the Pohutukawa stops blooming. But then they said we can't do that because nobody knows when the kowhai starts blooming and by statutory regulation we've got to give 14 days notice".* 52

He also suggested that the conflict between tangata whenua and environmentalists is based on a power struggle from opposite sides.

He concluded by saying that:

*If both Pākehā and Māori believed in that, the way in which we use to view conservation allies would reappear. The environmentalists would come to share with us our indigenous body of knowledge.* 53

#### TE WHANAU O RONGOMAIWAHINE TRUST.

Whānau o Rongomaiwahine Trust was concerned about planting pine trees along the East Coast and favoured the planting of indigenous trees.

Pauline Tangiora from the Trust believed damage to the water table and soil fertility by pine trees is inappropriate.

She said that:

*The East Coast for us is needing to be looked at very quickly and I know for us on the peninsular, we also need to look at diversification.* 54

She also supported research into Native species of timber like kauri instead of planting pine. She understood that harvesting would occur in 50 years. She believes that Māori in general support the notion of planting indigenous forest.

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52     ibid  
53     ibid  
54     ibid

## THE POSITION OF NON-GOVERNMENT ORGANISATIONS.

### NGO - ROYAL FOREST AND BIRD PROTECTION SOCIETY NEW ZEALAND INCORPORATED.

Kevin Smith of the Royal Bird and Forest Protection Society believed that the conservation groups did the right thing and blamed the government for Tasman's withdrawal.

His argument is based on the fact that public money would be used to fund the project.

The option left for Ngātiporou is to look for funding from overseas forest companies who had not signed the "Forest Accord".

### ENVIRONMENTAL AND CONSERVATION ORGANISATION

Cath Wallace of ECO:

*emphasised that not all conservationists shared the same ideas. She explained her own philosophy of conservation as being based on respect for all life, human and non-human and respect for inanimate nature and her vision of nature as a whole system. She believes therefore that animals have rights and its wrong to achieve social justice for humans by creating injustices for other species. As Cath Wallace sees it, the crunch issue that conservationist want to talk through with Māori is how Māori might make use of natural resources to meet the pressing economic needs of the iwi. 55*

and that:

*There are some people in the conservation movement who are alarmed about Treaty settlements, alarmed about whether the Māori concern for looking after iwi means that the natural world and environment will be sacrificed just as there is a lot of Māori people who are concerned that conservationists are just looking after something for themselves and not concerned about the plight of Māori people, the injustices to Māori people and the lack of power that Māori people have.<sup>56</sup>*

### MARUIA SOCIETY

The Maruia Society disagreed with Forest and Bird's decision to withdraw from discussion with Ngātiporou and Tasman Forestry.

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55     ibid

56     ibid

John Kape, representative of Maruia Society believed that:

*The important thing at this stage is that we do keep talking to try and think of solutions. The Maruia has indicated that its committed to these negotiations and would only walk away from them if we fail or to negotiate some kind of solution to the East Coast Forestry Project. 57*

He also stated that:

*We've said that we are willing to see a limited amount of kanuka be cleared and returned for some compensating benefits and those compensating benefits that we're seeking are first of all that the scheme targeted towards planting severely eroding land and second, that there are representative areas of native vegetation including kanuka established on the East Coast. 58*

In conclusion he said that:

*NZ Forest Accord is a voluntary agreement between the NZ Forest Owners Association which includes most of NZ major forestry companies and NZ Conservation groups including the RFBPS, the Maruia Society and ECO. Now, the conservation groups are separate organisations and the Maruia Society can't decide on behalf of the RFBPS or ECO. Ultimately, any agreement will depend on both the RFBPS and ECO participating in the discussions and coming to some kind of agreement on the criteria under which pinus radiata is being subsidised in the East Coast. 59*

## THE NEW ZEALAND FOREST ACCORD

### What is it?

This accord is between the New Zealand Forest Owner's Association (Inc.), the New Zealand Timber Industry Federation, the New Zealand Farm Forestry Association, the New Zealand Wood Panel Manufacturers' Association and the Royal Forest and Bird Protection Society of New Zealand (Inc.), the New Zealand Rainforest Coalition who are:

- \* *Environment & Conservation Organisations of NZ. Inc.*
- \* *Federated Mountain Clubs*
- \* *Friends of the Earth*
- \* *Beech Action Committee*
- \* *Pacific Institute for Resource Management*
- \* *World Wildlife Fund for Nature (NZ)*
- \* *Japan Tropical Forest Action Network*
- \* *Tropical Rainforests Action Group*

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57     *ibid*  
 58     *ibid*  
 59     *ibid*

and

*Maruia Society*

The objectives of the Accord are to:

- \* *define those areas where it is inappropriate to establish plantation forestry*
- \* *recognise the important heritage values of New Zealand's remaining natural indigenous forests and the need for their protection and conservation.*
- \* *acknowledge that the existing area of natural indigenous forest in New Zealand should be maintained and enhanced.*
- \* *recognise that commercial plantation forests of either introduced or indigenous species are an essential source of perpetually renewable fibre and energy offering an alternative to the depletion of natural forests.*
- \* *acknowledge the mutual benefits emanating from an accord between New Zealand commercial forestry enterprises and conservation groups and the example that this unique accord can provide for the international community.*

*The instruments of the Accord are:*

1. *The parties agree that for the purposes of this accord a native tree is defined as any indigenous woody plant which ultimately forms part of the canopy of a naturally occurring forest in the locality under consideration and also includes any indigenous tree species which attains a diameter at breast height of 30cm or greater.*
2. *It is the policy of NZFOA that members, when establishing plantation forests, will exclude from land clearing and disturbance all areas of naturally occurring indigenous vegetation with the following characteristics:*
  - i. *any area of 5 hectares or greater which has an actual or emerging predominance of naturally occurring indigenous tree species of any height.*
  - ii. *any natural indigenous forest vegetation of between 1 and 5 hectares in area with an average canopy height of at least 6 metres which is practical to protect. This recognises that in some instances small pockets of native vegetation within a commercial forest cannot practically be protected from disturbance. However, viable stands will be excluded from clearance and every reasonable effort made to ensure such areas are not damaged in subsequent forestry operations.*
  - iii. *any vegetation recommended for protection in a survey report in the Protected Natural Areas Programme or classified as a Site of Special Wildlife Interest (SSWI) in a published report by the former Wildlife Service.*

- iv. *in ecological districts where such surveys have not taken place, areas that would qualify as a Recommended Area for Protection (RAP) or SSWI in the professional opinion of the Department of Conservation, using established criteria for such surveys.*
3. *The parties support the production management and harvest of naturally occurring indigenous forest only where such activity is conducted on a sustainable basis and principally for the production of added value solid wood products in New Zealand. A "sustainable basis" is considered to be a rate and method of tree extraction that does not exceed the replenishment so that the forest ecosystem in the area under consideration is maintained in perpetuity.*
4. *The conservation groups undertake to :*
- acknowledge the importance of plantation forestry as a means of producing wood products and energy on a sustainable basis while promoting the protection and conservation of remaining natural forests, and to promote these understandings both within New Zealand and internationally.*
5. *The parties agree that this accord excludes high country Crown land. Crown pastoral leases and lands controlled by the Department of Conservation.*
6. *The parties agree that existing arrangements for the supply of native timber authorised by past Government decisions are not covered by this accord and that this accord will not be used by them to have effect on, nor to influence, negotiations with the Crown for forest arrangements referred to by the West Coast accord and the transitional arrangements in Southland.*
7. *The parties to this accord agree to meet from time to time to monitor the implementation and address issues which may arise.*

#### THE NGATIPOROU DECISION.

The withdrawal of Tasman Forestry from a multi-million dollar joint venture project had prompted Te Runanga nui o Ngātīporou chairman Api Mahuika to respond.

He said that:

*In terms of it being a disappoint[ment] of course we are disappointed but its not the end of the world for us its a new beginning. Now we are looking ..now we are talking to people that are interested and that are not bound by the Accord.<sup>60</sup>*

Te Rūnanga o Ngātīporou chairperson Api Mahuika launched another attack at conservation groups which he believes were responsible for the loss of a joint venture with Tasman Forestry. He said that:

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<sup>60</sup> *ibid*

*Ngātiporou says it is now looking for a new partner that won't be tied down by the same restrictions as Tasman Forestry. Today the Maruia Society and the Royal Forest and Bird Protection Society warned that any moves for a partnership with unscrupulous Forestry companies could lead to fresh confrontation. But Api Mahuika says the environmentalist should play their conservation games with their own land not his. 61*

He also said:

*That we are going to proceed with Forestry irrespective of what the conservationist think. Secondly, any change in direction to accommodate them, may not accommodate us. Thirdly, we had a meeting with them in the presence of the Minister and they openly displayed the differences that existed between their organisations. As a consequence of that, we left and left them this message, that when they had resolved their problems, then they are free to come back and speak with us again. 62*

#### THE GOVERNMENT POSITION:

The acting Forest Minister Dennis Marshall who also manages the conservation portfolio assured Ngātiporou of it's continued support.

He said that about 3,000 hectares of land would be planted this season.

He also said that:

*The total scheme was over 200,000 hectares over a period of 28 years and I think working that out you come with 7,000 hectares a year. This year, the planting will be somewhat less than that but at least it gives the scheme a good start. 63*

#### THE OUTCOME.

#### NGATIPOROU POSITION.

Through the generosity of the chairperson of Te Rūnanga o Ngātiporou, Api Mahuika, the following statement was obtained:

1. *At meetings with Officials from the Ministry of Forests and with the Minister of Forests, Ngāti Porou leaders were asked to estimate the effects of their not receiving subsidies under the East Coast Forests Project for land which had 4 metre high closed canopy kanuka. Ngāti Porou leaders were advised that conservation groups were pressing Government to exclude the clearance of such lands from the subsidy grant scheme.*

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61     ibid

62     ibid

63     ibid

2. *Ngāti Porou leaders formed the impression that both the Minister and his officials were sympathetic to the viewpoint of the conservation groups and that this sympathy would translate into an amendment to the Forestry (East Coast) Regulations 1992 excluding such lands for subsidy under the Project.*
3. *The reaction of Ngāti Porou to enquiries by the Minister and his officials has been;*
  - a. *To restate their TOW rights over their own lands, lands which through considerable sacrifice by the people now comprise the largest concentration of Māori land remaining in tribal hands (105 -133,000ha). In restating their rights, Ngāti Porou made clear that the land provides succour to future generations of their people and to abrogate those responsibilities in favour of the conservation movement breaks faith with their tipuna and mokopuna.*
  - b. *Ngāti Porou have voluntarily set aside 10,000ha of indigenous forests including manuka scrublands sheltering emerging native trees, an area roughly equivalent to the Mangatu Forest the cutting rights of which the Crown sold for in excess of \$80 million. Ngāti Porou have not sought compensation for this "public good" benefit and believes it has more than honoured its citizenship obligations by forgoing the economic benefits of these lands.*
  - c. *Ngāti Porou have not been party to negotiations between the Government, Tasman and the conservation movement about their lands and is concerned that decisions are being made which affect their assets without their participation or involvement. The people are led to the conclusion that non Māori and Government believe they have the right to make decisions about Māori as if the latter concerns were of no moment. Ngāti Porou is supported by tribes throughout New Zealand in protesting this derogation of their rights.*
  - d. *Ngāti Porou have no data to evaluate the effect to excluding lands with 4m closed canopy kanuka from the East Coast Forest Project. Furthermore, it contends that the data Government is using to estimate the effect of the exclusion has margins of error which range from 10,000 ha to 56,000 ha and are too broad to be useful. Ngāti Porou believes that a regulation which excludes land on the basis of the presence of two trees with abutted canopies to 1,000 trees with abutted canopies is silly because its does not discriminate between the number of trees. Moreover, Ngāti Porou are disturbed that an exclusion on such a basis veils a real intention expressed by the conservation movement to protect all kanuka, a species that has no cultural significance for Ngāti Porou or the majority of New Zealanders beyond being a preferred firewood.*
4. *Ngāti Porou is fearful that Government will regulate to exclude land which with the exception of the presence of 4m kanuka would otherwise qualify for grant subsidy under the East Coast Forest Project. Ngāti Porou leaders wish to protest in the strongest possible terms against an amendment to the*

*Forestry (East Coast) Regulations 1992 which protects kanuka. The Leaders remind Government that;*

- a. *The East Coast Forests Project has employed widespread support among Ngāti Porou as a genuine attempt by Government to address land use, land care and economic development in the northern East Coast where unemployment is the highest in New Zealand;*
  - b. *The activities of the conservation movement has forced the withdrawal of Tasman Forest Ltd from a joint venture with Ngāti Porou landowners and if Government adopts the wishes of the conservation movement and amend the Regulations will frighten potential replacement partners. The issue of Tasman Forests and their relationship with the conservation movement should not encumber Government to amend the Regulations to satisfy that relationship. If Government excluded kanuka lands to satisfy Tasman Forests Ltd, that company would, in effect, dominate Ngāti Porou in any commercial relationship.*
5. *Ngāti Porou would ask Ministers not to change the Regulations to exclude qualifying land that is covered with manuka (kanuka) scrub from subsidy. (cf. Appendix Four)*

## DISCUSSION

### Ngati Porou

Ngati Porou's aspirations can be summed up with the following postulations:

- Wants to develop its land.
- Asserts its Tribal Rangatiratanga
- Asserts its right to economic development
- Address unemployment which has been recorded to be the highest in New Zealand
- Creative business incentives for the present and future generations

The intentions of this particular are at the heart of all the tribes throughout Aotearoa because it expresses the ideals and aspirations of Te Mana Maori Motuhake.

The resurgence of Maori self-identification and cultural expression endorses this notion. Historically Maori have welcomed new technologies and innovations but not to the detriment of their own dignity and integrity.

The researchers hopes that these ideals will not be lost nor buried under the weight of oppression.

### **Other Maori Perspectives**

Haami Piripi endorsed Maori Conservation and Guardianship.

Maanu Paul, Te Rūnanga Nui o te Ika Whenua representative and member on the Greenpeace Executive endorsed Maori Science.

He also believed that struggle for power was the source of conflict between Maori and conservationists.

Maori Science, conservation are not recognised by the dominant culture. The struggle is a struggle for power. The Maori Nation seeks empowerment whilst its Treaty partner seeks to maintain and retain the status quo ie non-recognition of the First Nation of Aotearoa.

### **TE WHANAU O RONGOMAIWAHINE TRUST.**

Whānau o Rongomaiwahine Trust favoured the planting of indigenous trees.

This observation which is commendable seems to be tangential. This researcher that planting of indigenous trees is absolutely crucial to the continued survival of flora and fauna. However, the issues that are being dealt with in this conflict concerns Tribal Rangatiratanga, and Ethnodevelopment. Indigenous trees are becoming endangered throughout the world but this researcher is of the opinion that the indigenous populations in those affected areas are the victims and not the perpetrators of these atrocities.

### **The Royal Forest and Bird Protection Society New Zealand Incorporated**

Because of their affiliation with ECO it can be said that the RFBPS are co-signatories to the Forest Accord as members of ECO. Further evidence of this affiliation is found with RFBPS and their direct involvement with the Ngati Porou conflict.

As co-signatories to the Forest Accord, they therefore endorse a compliance to this Accord and its underlying intention which is to trivialise the importance of the Maori partner to the Treaty of Waitangi. Although RFBPS advocates the survival of indigenous flora and fauna, the process that it engaged in along with other NGOs is a complete and covert denial of Te Mana Maori Motuhake.

### **ECO**

The same can be said of ECO. Its constitution does along for the "observance of The Treaty of Waitangi" but it seems that this organisation does not know what that means nor has it seemingly bothered to understand its place as a Treaty partner or an appropriate Maori perspective by which it can act.

## **Maruia Society**

Although Maruia Society seems to desire an appropriate relationship with the Maori Nation. It seems that this relationship is merely an after thought and reeks of tokenism.

## **Forest Accord**

### **How does it impact on Māori tribal authority?**

Signatories to the "Forest Accord" do not include any Māori organisations. The Accord addresses protection of this country's remaining natural indigenous forests. It also acknowledges the existence of indigenous forests but not the indigenous people of this country. The deliberate or accidental exclusion of the Māori partner to the Treaty of Waitangi reflects an inherent non-committal attitude of the Crown partner as expressed through NGOs in Aotearoa-New Zealand. The case study in this assignment continues to portray the irreverence of one Treaty partner towards another and the uncertainty which surrounds Kāwanatanga and Tino Rangatiratanga.

## **Ministry of Forestry**

The ministry did express support of Ngati Porou's initiative and yet the exclusion of Crown land and the Department of Conservation from the Forest Accord seems to suggest that this support is tokenistic.

However, to accord blame to this ministry is not the answer for in turn are accountable to the Government, which continues to deny the Maori Nation of its rightful place in Aotearoa-New Zealand.

The discussion concerning this case study and the parties involved provides a basis by which one can look future outcomes. The future is dependent on what society has learnt from its past and present experiences. What could the future hold for Aotearoa-New Zealand Society.

## CONCLUSIONS: TE AO APOPO: THE FUTURE GENERATIONS

The final chapter proposes a framework and recommendations for those involved. The challenge nevertheless belongs to both parties and society in general. If readers of this thesis are challenged by what they have read, then the author believes that one step forward has taken place.

The issues identified so far are:

- The indigenous rights of the Maori Nation of Aotearoa and their rightful place in New Zealand Society.
- The recognition of Maori customs and values which include; Science, Conservation, and Ethnodevelopment.
- The Treaty of Waitangi and its incorporation into the legal and constitutional spectra of New Zealand Society.
- Direct and indirect disempowerment by the dominant monoculture of New Zealand.

In order for these issues to be resolved, we will begin with the Treaty of Waitangi.

### TREATY-DERIVED FRAMEWORK

Taken from all three Articles in the Treaty of Waitangi text, the following principles have been a popular basis for discussion. They are:

Kāwanatanga	Governance
Tino Rangatiratanga	Tribal authority
Oritetanga	Equity

Appropriate definition of these terms are described by MH Durie. He proposes;

#### **Kāwanatanga**

*It is a provision for the Government to govern and is relevant not only to central government but also to agencies of state, regional government, state owned enterprises and Crown health enterprises.*

#### **Tino Rangatiratanga**

*....tino rangatiratanga (article two) which provides for tribes to exercise authority in respect of their own affairs. The boundary between tribal authority and the authority of the Crown is not clear and in the distant and recent past litigation has occurred...*

## Oritetanga

*....a provision which stems from article three and guarantees equality and equity between Māori individuals and other New Zealanders. As long as socio-economic disparities remain the provision is unratified.*

As principles of a Treaty-derived framework, it is applicable to all parties concerned in this assignment they being;

Ngātiporou  
 Te Iwi Māori  
 The Crown  
 The Government  
 The Non-government Organisations in Aotearoa-New Zealand  
 The Environmental and Conservationist NGOs.

## FUTURE DIRECTIONS - SUMMARY

I will comment on each organisation and make recommendations derived from the three principles previously mentioned. The dilemma that exists between these three principles is unsatisfactory and cannot be left as it is. If there is a commitment from both partners of the Treaty of Waitangi, that commitment needs to be expressed in its entirety.

### Ngātiporou

Ngātiporou has decided to look for business partners offshore. If successful they would solve the problem of funding. However, the issue that remains unresolved is applicable to both them and Te Iwi Māori - the expression of Tino Rangatiratanga within their boundaries.

My recommendation to Ngātiporou is to continue to challenge the Crown to incorporate Māori aspirations into legislation. It is not until Te Mana Māori Motuhake is expressed as a legally-binding feature in Aotearoa - New Zealand's constitution that the Treaty of Waitangi will be ratified.

### Te Iwi Māori

The problem experienced by Ngātiporou also affects Te Iwi Māori. The contention that exists between Kāwanatanga and Tino Rangatiratanga has rippling effects upon the Māori aspiration towards self-determination.

Te Iwi Māori will struggle and continue to do so. The challenge for Māori not to give up their legitimate protest for cultural fulfilment existed since the advent of the Pākehā.

My recommendation for Te Iwi Māori is to create awareness and strategies to fulfil their desires for self-expression to the utmost.

## **The Crown**

The Crown represents both Treaty of Waitangi partners. As a partner to the Treaty, it is challenged to become more accountable to the obligations it has toward Māori. Māori are not just an ethnic minority or persons accorded special treatment. As a partner, Māori have justifiable and inalienable rights.

The recommendation to the Crown is simply to incorporate Te Mana Māori Motuhake into this country's legal system. The recognition of Te Mana Māori Motuhake in this way will have a ripple effect throughout the country in a real and concrete way. At the moment, the Treaty of Waitangi has statutory status only.

## **The Government**

The challenge to Government, its agencies and agents is the same as that given to the Crown. They collectively hold the seat of power. That power was given to them by the Māori partners who signed the Treaty of Waitangi (and even by Maori who did not sign). When the government actively promotes power sharing between them and Māori throughout the spectrum of their office, then and only then will we see a sign of their commitment.

## **The Non-government Organisations in Aotearoa-New Zealand**

Again the recognition of Te Mana Maori Motuhake is seen as a moral obligation by most NGOs. This is probably because the Treaty of Waitangi is not a legally binding document and NGO orientation towards the global community tends to lead to world concerns rather than national ones.

The challenge that is addressed to NGOs is to put in place a policy of active affirmation towards the fulfilment of Te Mana Māori Motuhake. If they see themselves as an integral part of Aotearoa-New Zealand, then active consultation with and incorporation of the Māori Nation into their agendas need to happen.

The other challenge that is placed in front of them is to lobby Government and the Crown to actively seek a re-constitutionalisation of New Zealand Law which incorporates Te Mana Maori Motuhake.

NGOs are also challenged to actively utilise foresight when making agreements between themselves especially when it affects Māori and their homeland.

## **The Environmental and Conservationist NGOs.**

The challenges addressed to NGOs in general are also applicable to this group. As part of their advocacy work to promote awareness and active protection of the environment, the indigenous peoples of the world need their commitment to a clean and sustainable ecologically-based world. The

concepts in relation to preservation and conservation are similar if not the same as Māori culture. However their existence is legitimised through government-assisted funding and legislation.

## CONCLUSION

The future of Aotearoa - New Zealand depends on its inhabitants. The legitimacy for safeguarding this country's future lies in the hands of those who possess the power both in law and in business.

One issue of concern that still exists is the place that the Māori Nation has in Aotearoa - New Zealand. The Māori Race will not lie down and die. It will not go away - disappear. It will also not be satisfied with the current way we do things but will instead seek ways to help itself with or without the assistance of New Zealand Society in general.

The controversy may have died down by now, but the issues still remain. It will not be long before another Māori community, hapū, iwi will once again face the problems that were left unresolved in the past. Accompanying this is the general feeling of dissatisfaction among Māori and apathy by their Treaty partners.

THE CHOICE IS YOURS  
THE CHOICE IS MINE  
THE CHOICE IS OURS

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50:401: The Treaty in Legislation.

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**Information received from:**

Maruia Society

Royal Forest and Bird Protection Society New Zealand Incorporated  
The Ministry for Forests  
Ngātiporou chairperson - Api Mahuika  
Verbal interview with Te Rūnanga o Ngātiporou researchers.  
Verbal interview with Maru Whenua Unit representative Ministry for  
the Environment.

**APPENDIX ONE: DECLARATION OF INDEPENDENCE: MAORI  
VERSION**

1. KO MATOU, ko ngā Rangatira o ngā iwi o Nu Tīrene i raro mai o Haurake, kua oti nei te huihui i Waitangi, i Tokerau, i te rā 28 o Oketopa, 1835. Ka wakauputa i te Rangatiratanga o ē mātou wenua; a ka meatia ka wakauputaia e mātou he Wenua Rangatira, kia huaina, " Ko te Wakaminenga o ngā Hapū o Nu Tīrene".
2. Ko te Kingitanga, ko te mana i te wenua o te wakaminenga o Nu Tīrene, ka meatia nei kei ngā tino Rangatira anake i tō mātou huihuinga; a ka mea hoki, ekore e tukua e mātou te wakarite ture ki tetahi hunga kē atu, me tētahi Kāwanatanga hoki kia meatia i te wenua o te wakaminenga o Nu Tīrene, ko ngā tāngata anake e meatia nei e mātou, e wakarite ana ki te ritenga o ē mātou ture e meatia nei e mātou i tō mātou huihuinga.
3. Ko mātou, ko ngā tino Rangatira, ka mea nei, kia huihui ki te rūnanga ki Waitangi a te Ngahuru i tēnei tau i tēnei tau, ki te wakarite ture, kia tika ai te wakawakanga, kia mau pu te rongo, kia mutu te hē, kia tika te hokohoko. A ka mea hoki ki ngā tauwiwi o runga, kia wakarerea te wawai, kia mahara ai ki te wakaoranga o tō mātou wenua, a kia uru rātou ki te wakaminenga o Nu Tīrene.
4. Ka mea mātou, kia tuhituhia he pukapuka, ki te ritenga o tēnei o tō mātou wakauputanga nei, ki te Kingi o Ingarani, hei kawē atu i tō mātou aroha; nāna hoki i wakaae ki te Kara mō mātou. A nō te mea ka atawai mātou, ko tiaki i ngā Pākehā e noho nei uta, e rere mai ana ki te hokohoko, koia ka mea ai mātou ki te Kingi kia waiho hei Matua ki a mātou i tō mātou tamarikitanga, kei wakakahoretia tō mātou Rangatiratanga.

Kua wakaaetia katoatia e mātou i tēnei rā, i te 28 o Oketopa 1835, ki aroaro o te Rehirenete o te Kingi o Ingarani.

**APPENDIX TWO: DECLARATION OF INDEPENDENCE. ENGLISH  
VERSION**

1. We the hereditary chiefs and heads of the tribes of the Northern parts of New Zealand, being assembled at Waitangi, in the Bay of Islands, on this 28th day of October 1835, declare the Independence of our country, which is hereby constituted and declared to be an independent State, under the designation of the United Tribes of New Zealand.
2. All sovereign power and authority within the territories of the United Tribes of New Zealand is hereby declared to reside entirely and exclusively in the hereditary chiefs and heads of tribes in their collective capacity, who also declare that they will not permit any legislative authority separate from themselves in their collective capacity to exist, nor any function of government to be exercised within the said territories, unless by persons appointed by them, and acting under the authority of laws regularly enacted by them in Congress assembled.
3. The hereditary chiefs and heads of tribes agree to meet in Congress at Waitangi in the autumn of each year, for the purpose of framing laws for the dispensation of justice, the preservation of peace and good order, and the regulation of trade; and they cordially invite the Southern tribes to lay aside their private animosities and to consult the safety and welfare of our common country, by joining the Confederation of the United Tribes.
4. They also agree to send a copy of this Declaration to His Majesty the King of England, to thank him for his acknowledgement of their flag, and in return for the friendship and protection they have shown, and prepared to show, to such of his subjects as have settled in their country, or resorted to its shores for the purposes of trade, they entreat that he will continue to be the parent of their infant State, and that he will become its Protector from all attempts upon its independence.

Agreed to unanimously on this 28th day of October, 1835, in the presence of His Britannic Majesty's Resident.

(Here follow the signatures or marks of thirty-five hereditary chiefs of Heads of tribes, which form a fair representation of the tribes of New Zealand from the North Cape to the latitude of the River Thames)

English witnesses

(Signed)     Henry William's, Missionary, CMS  
                   George Clarke, CMS  
                   James C Clendon, Merchant  
                   Gilbert Mair, Merchant

Note: After 1835, other Chiefs supported the Declaration. We have included their names.

### APPENDIX THREE: TREATY OF WAITANGI: MAORI TEXT.

Ko Wikitoria, te Kuini o Ingarani, i tāna mahara atawai ki ngā Rangatira me Ngā Hapū o Nu Tīrani, i tāna hiahia hoki kia tohungia ki ā rātou ō rātou rangatiratanga, me tō rātou wenua, a kia mau tonu hoki te Rongo ki a rātou me te āta noho hoki, kua wakaaro ia he mea tika kia tukua mai tētahi Rangatira hei kai wakarite ki ngā tāngata māori o Nu Tīrani. Kia wakaaetia e ngā Rangatira māori te Kāwanatanga o te Kuini, ki ngā wāhi katoa o te wenua nei me ngā motu. Na te mea hoki he to komaha kē ngā tāngata iwi kua noho ki tēnei wenua, a e haere mai nei.

Na, ko te Kuini e hiahia ana kia wakaritea te Kāwanatanga, kia kua ai ngā kino e puta mai ki te tangata māori ki te pākehā e noho ture kore ana.

Na, kua pai te Kuini kia tukua a hau, a Wiremu Hopihana, he Kapitana i te Roiara Nawa, hei Kawana mō ngā wāhi katoa o Nu Tīrani, e tukua aianei a mua atu ki te Kuini; e mea atu ana ia ki ngā Rangatira o te Wakaminenga o ngā Hapū o Nu Tīrani, me ērā Rangatira atu, ēnei ture ka kōrerotia nei.

#### Ko Te Tuatahi

Ko nga Rangatira o te Wakaminenga, me ngā Rangatira katoa hoki, kihai i uru ki taua Wakaminenga, ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu te Kawanatangi katoa o ō rātou wenua.

#### Ko Te Tuarua

Ko te Kuini o Ingarani ka wakarite ki ngā Rangatira, ki ngā Hapū, ki ngā tāngata katoa o Nu Tīrani, te tino Rangatiratanga o ō rātou wenua ō rātou kāinga me ō rātou taonga katoa. Otiia ko ngā Rangatira o te Wakaminenga, me ngā Rangatira katoa atu, ka tuku ki te Kuini te hokonga o ērā wāhi wenua e pai ai te tangata rōna te wenua, ki te ritenga o te utu e wakaritea ai e rātou ko te kai hoko e meatia nei i te Kuini hei kai hoko mōna.

#### Ko Te Tuatoru

He wakaritenga mai hoki ēnei mō te wakaaetanga ki te Kāwanatanga o te Kuini. Ka tiakina e te Kuini o Ingarani ngā tāngata māori katoa o Nu Tīrani. Ka tukua ki a rātou ngā tikanga katoa rite tahi ki ana mea ki ngā tāngata o Ingarani.

(Signed) William Hobson,  
Consul and Lieutenant  
Governor

Na, ko mātou, ko ngā Rangatira o te Wakaminenga o ngā Hapū o Nu Tīrani, ka huihui nei ki Waitangi. Ko mātou hoki ko ngā Rangatira o Nu Tīrani, ka kite nei i te ritenga o ēnei kupu, ka tangohia, ka wakaaetia katoatia e mātou. Koia ka tohungia ai o mātou ingoa o mātou tohu.

Ka meatia tēnei ki Waitangi, i te ono o ngā rā o Pepuere, i te tau kotahi mano, e waru rau, e wa tekau, o tō tātou Ariki.

## APPENDIX FOUR: TREATY OF WAITANGI: ENGLISH VERSION 1840.

Her Majesty Victoria Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorised to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of those islands - Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorise me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

### Article The First

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole Sovereigns thereof.

### Article The Second

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of pre-emption over such lands as the proprietors thereof may be disposed to alienate - at such prices as may be agreed between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

### Article The Third

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British subjects.

## William Hobson, Lieutenant Governor

Now thereof We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof: in witness of which we have attached our signatures or marks at the places and the dates respectively specified.

Done at Waitangi this Sixth day of February in the year of Our Lord one thousand eight hundred and forty.

(Here follow signatures, dates, etc.)

## APPENDIX FIVE: THE NEW ZEALAND FOREST ACCORD

This accord is between the New Zealand Forest Owner's Association (Inc.), the New Zealand Timber Industry Federation, the New Zealand Farm Forestry Association, the New Zealand Wood Panel Manufacturers' Association.

and

the Royal Forest and Bird Protection Society of New Zealand (Inc.) together with the following environmental or recreational organisations who collectively comprise the New Zealand Rainforest Coalition:

- \* Environment & Conservation Organisations of NZ. Inc.
- \* Federated Mountain Clubs
- \* Friends of the Earth
- \* Beech Action Committee
- \* Pacific Institute for Resource Management
- \* World Wildlife Fund for Nature (NZ)
- \* Japan Tropical Forest Action Network
- \* Tropical Rainforests Action Group

and

Maruia Society

### OBJECTIVES OF ACCORD

To:

- \* define those areas where it is inappropriate to establish plantation forestry
- \* recognise the important heritage values of New Zealand's remaining natural indigenous forests and the need for their protection and conservation.
- \* acknowledge that the existing area of natural indigenous forest in New Zealand should be maintained and enhanced.
- \* recognise that commercial plantation forests of either introduced or indigenous species are an essential source of perpetually renewable fibre and energy offering an alternative to the depletion of natural forests.
- \* acknowledge the mutual benefits emanating from an accord between New Zealand commercial forestry enterprises and conservation groups and the example that this unique accord can provide for the international community.

## INSTRUMENTS OF ACCORD

1. The parties agree that for the purposes of this accord a native tree is defined as any indigenous woody plant which ultimately forms part of the canopy of a naturally occurring forest in the locality under consideration and also includes any indigenous tree species which attains a diameter at breast height of 30cm or greater.
2. It is the policy of NZFOA that members, when establishing plantation forests, will exclude from land clearing and disturbance all areas of naturally occurring indigenous vegetation with the following characteristics:
  - i. any area of 5 hectares or greater which has an actual or emerging predominance of naturally occurring indigenous tree species of any height.
  - ii. any natural indigenous forest vegetation of between 1 and 5 hectares in area with an average canopy height of at least 6 metres which is practical to protect. This recognises that in some instances small pockets of native vegetation within a commercial forest cannot practically be protected from disturbance. However, viable stands will be excluded from clearance and every reasonable effort made to ensure such areas are not damaged in subsequent forestry operations.
  - iii. any vegetation recommended for protection in a survey report in the Protected Natural Areas Programme or classified as a Site of Special Wildlife Interest (SSWI) in a published report by the former Wildlife Service.
  - iv. in ecological districts where such surveys have not taken place, areas that would qualify as a Recommended Area for Protection (RAP) or SSWI in the professional opinion of the Department of Conservation, using established criteria for such surveys.
3. The parties support the production management and harvest of naturally occurring indigenous forest only where such activity is conducted on a sustainable basis and principally for the production of added value solid wood products in New Zealand. A "sustainable basis" is considered to be a rate and method of tree extraction that does not exceed the replenishment so that the forest ecosystem in the area under consideration is maintained in perpetuity.
4. The conservation groups undertake to :
 

acknowledge the importance of plantation forestry as a means of producing wood products and energy on a sustainable basis while promoting the protection and conservation of remaining natural

forests, and to promote these understandings both within New Zealand and internationally.

5. The parties agree that this accord excludes high country Crown land. Crown pastoral leases and lands controlled by the Department of Conservation.
6. The parties agree that existing arrangements for the supply of native timber authorised by past Government decisions are not covered by this accord and that this accord will not be used by them to have effect on, nor to influence, negotiations with the Crown for forest arrangements referred to by the West Coast accord and the transitional arrangements in Southland.
7. The parties to this accord agree to meet from time to time to monitor the implementation and address issues which may arise.

## APPENDIX SIX: MISSION STATEMENT - DEPARTMENT OF CONSERVATION

The Department of Conservation

Our Mission

The Department of Conservation's mission is to conserve the natural and historic heritage of New Zealand for the benefit of present and future generations.

Ko tā te Papa Atawhai he āta whakaute i a Papātūanuku kia ū tonu ai tōna whakawaiūtanga hei whangai i a tini, i a mano, huri ake nei, haere atu nei.

More specifically the department (DOC) is responsible for ensuring:

- \* Conservation of New Zealand's natural and historic resources.
- \* Public awareness of, support for, and enhancement of a conservation ethic, both within New Zealand and internationally.
- \* Sensitive and sustainable use of New Zealand's natural and historic resources by the public.

" A special partnership is developing between DOC and the tangata whenua. The department accepts as part of its work the protection of Maori cultural and spiritual values, as its Maori name, Te Papa Atawhai, implies. Te Papa means a treasure chest; Atawhai is to care for.

"Kaupapa Atawhai"

"Tukua atu ki tua, ki ngā rā o te waru e"

"Leave it for the future, for the days when food is scarce"

Partnership and co-operation with iwi and tribal authorities is being developed by the department's Kaupapa Atawhai Unit, to make sure iwi have a voice and play an active role in conservation issues.

An important aspect is access by Maori people to traditional cultural materials, such as timber, flax, pingao (a sand-dune plant), and bird feathers.

Caring for the Coast

Recreation and Tourism

Commercial Uses

Managing Protected Land

## Ecological Surveys

Protecting Rivers, Lakes and Wetlands

Protecting Our History

Involving the Community

Global Issues

DEPARTMENT OF CONSERVATION

Te Papa Atawhai

CORPORATE PLAN 1992-1993

Significant Strategic Issues

6." .....It must consult with Maori who have aspirations to participate in conservation management and be involved in decision making and programme implementation. As a member of the Crown in negotiations under the umbrella of the Treaty of Waitangi the Department must contribute to the successful outcome of such negotiations in terms of redress as well as in terms of conservation outcomes. A public understanding of the implications for conservation of Treaty settlements must be generated."

### Treaty of Waitangi Issues

The Department expects to be directly involved in a number of Treaty of Waitangi issues, including some 48 claims nationally over the course of the year. The extent of this involvement will vary depending on the issue but may include appearing before the Waitangi Tribunal Hearings, participating in consultation, mediation or negotiation, and research.

p12 Resolution of Treaty of Waitangi Issues 0.633 million.

### OUTPUT CLASS 9

Conservation Management Strategies and Servicing of Crown Agencies

#### Description

"Work associated with maintaining consultative and co-operative links with tangata whenua is included in this class of outputs".

#### Outcomes

"Conservation Management Strategies and Conservation Management Plans will be prepared in consultation with Tangata Whenua".

## Management of Consultation with Tangata Whenua

As a measure of quality, the number of formal consultations with Tangata Whenua on conservation management issues will be reported against.

Also recorded will be a description of Tangata Whenua involved and the reasons for consultation. The quality of the formal consultation will be reported on in terms of the process used and the Department's requirements for co-operation.

The management of the consultations with Tangata Whenua will be within agreed timetables.

## Cost

Management of Consultation with Tangata Whenua 0.965

### p34 Maori responsiveness

Special provisions are made for responsiveness to Maori and for recognising their aims and aspirations. The Department will continue to increase staff awareness of the cultural perspective which Maori hold for nature through regular contact with iwi as provided by the Kaupapa Atawhai manager's network, and support the expression of the Maori conservation ethic.

As well as maintaining the dialogue and exchange of information on departmental operations, the Department will also create opportunities for iwi to participate in other activities, such as policy development and management decision making.

From an iwi perspective, the regional character of the Department means that its highly visible presence will also be a more credible one.

Formal consultations with iwi to promote conservation objectives will be in accordance with the methodology already in place. To reduce the pressures put upon iwi by a proliferation of consultative requirements, opportunities to combine with other Crown agencies to hold, host, or attend hui will be encouraged.

## APPENDIX SEVEN: ECO CONSTITUTION

Environment and Conservation Organisation of NZ (Inc) - ECO  
 Education House, 178 Willis St, Wellington 1 -  
 PO Box 11-057. Phone (04) 846-971. Fax (04) 854-513.

### ENVIRONMENT AND CONSERVATION ORGANISATIONS OF NZ INC.

#### CONSTITUTION

##### Preamble

The Environment and Conservation Organisation of NZ is a national alliance of organisations concerned with conservation, natural resources and environment whose function is to promote the protection and enhancement of all elements of the natural environment for the benefit of present and future generations.

##### 2. Goals

Protection and restoration of the environment including its physical systems and cultural heritage.

Minimisation of the environmental impacts of human activity and the sustainable management of natural and physical resources.

Safeguarding the interests of future generations.

##### 3. Objects

##### 4. Powers

##### 5. Principles

- (i) The policy of ECO will be as affirmed by General Meeting.
- (ii) ECO is non-party political.
- (iii) In its funding sources, ECO will ensure its independence from influence incompatible with our goals, objectives and principles.
- (iv) Subject to the provisions of Section 2 above ECO will promote the observance of the Treaty of Waitangi.

##### 6. Membership

##### 7. Friends of ECO

##### 8. Annual and Special General Meetings

##### 9. Annual Conference

##### 10. Executive

11. Officers of ECO
12. Voting
13. Elections to the Executive
14. Finance
15. Withdrawal/Expulsion of membership
16. Common Seal
17. Amendments to the Constitution
18. Dissolution and Disposition of Property

## APPENDIX EIGHT: MINISTRY OF FORESTRY - PRESS RELEASE

Press Release

08/144 EAST COAST FORESTRY

The East Coast Forestry Project amendments are now in place, resolving issues raised by conservation and forest owner interests, the Minister of Forestry John Falloon announced today.

Mr Falloon said that the existing regulations prohibiting the clearance of emerging indigenous species and the protection of areas of natural, and archaeological value will remain.

"Furthermore, the project will not approve grants on riparian strips and reserve areas imposed under the Vegetation Removal and Earthworks Regional Plan administered by the Gisborne District Council.

" The objectives have simply been refined - to encourage protection of existing indigenous and emerging indigenous tree species and to develop very severely eroded land on the East Coast.

" Of major significance is that applications which set aside large areas of indigenous vegetation will be weighted to give them preference in the approval process. The weighting will be applied to the financial value of each grant tender.

" A second weighting system will also give preference to applications which contain higher proportions of Category 3 and severely eroding Category 2, Class VII land, with a target of 50 percent of grants being applied to such land." he said.

Mr Falloon said the agreement reached recently between the New Zealand Forest Accord partners (forest owners and environmental and conservation groups) will bring members of the New Zealand Forest Owner's Association back into the project.

"Their agreement means that for every hectare cleared under the existing scrub regulations, two hectares must be set aside for non-clearance.

"This is very welcome news and illustrates widespread recognition of the social, economic and conservation benefits this project will provide the East Cape.

"It is also anticipated that the Minister of Maori Affairs will be negotiating with Ngati Porou a substantial area of reserves of indigenous vegetation to be voluntarily set aside.

"This area will be minimum of 15,000 hectares plus riparian strips estimated at 3,000 hectares. These areas will be recognised in the weighting system for

tenders which set aside from clearance areas of indigenous vegetation," he said.

The regulation changes include:

- \* making funding available for fencing off areas set aside from clearance and enriching these areas with indigenous species;
- \* reduction in the minimum qualifying area from 25 hectares of Class VII land in one year to a minimum area of 15 hectares spread over three years. This will allow more local landowners to be involved;
- \* accepting a greater range of species planted under the scheme: Poplar and Douglas fir on clear or semi clear pastoral land. Douglas fir on higher and more exposed sites. Slow growing commercial indigenous species such as totara and rimu will be accepted for planting within lines or groups within scrub;
- \* the funding of Class VI land interspersed with the Class VII land to achieve full afforestation. This will generally be within catchment, sub-catchment and practical forest boundaries.

For 1993 tenders the whole Gisborne District will be eligible and tenders will be considered in northern and southern 'pools' with two-thirds of the funding will go to the northern pool. This will focus on the areas most in need of afforestation.

Applications for 1994 planting will close on August 1993. Application forms and further information is available from the Ministry of Forestry offices in Wellington and Gisborne.

For more information contact:

Gavin McKenzie  
Ministry of Forestry  
tel 01-472 1569

## APPENDIX NINE: MARUIA SOCIETY

Maruia Society  
POBox 756, Nelson, New Zealand  
142 Collingwood St, Nelson  
Telephone (03) 548 3336  
Fax (03) 548 7525

News Release: 12 August 1993

### East Coast Forestry Project Improves

The revised rules for the East Coast Forestry Project announced today are a significant improvement on what was previously announced, the Maruia Society said.

Society chief executive Guy Salmon said that half the funds will now have to be spent on severely eroding land and the balance will be focused on tributary land in the same stream catchment as the eroding land.

In addition there will be a weighting system to favour tenders that proposed setting aside reserves of kanuka, and there will be funds allocated to fencing those reserves.

" The combined effect of these provisions will be to greatly restrict the availability of funds for any significant clearance of kanuka. The main tracts of kanuka cover non-eroding catchments on infertile sandstone country.

" These provisions will also make it difficult for an offshore company to come in and undertake a large scale clearance project, flouting the terms of the Accord which has been negotiated between conservation organisations and the New Zealand forest industry".

Mr Salmon welcomed the offer by Ngati Porou to set aside 15,000 hectares of their land as native forest and kanuka reserves, and acknowledged that the income foregone from not planting this land was significant.

"This reserve area may be compared with the 11,500 ha area of Mangatu forest, which currently employs over 100 people and is worth about \$50 million.

"This offer represents a key opportunity to obtain significant ecological reservation in this ecological district, which could not have come about without Ngati Porou co-operation."

Mr Salmon said it was most unfortunate that the Accord between conservationists and the forest industry was released to the news media before it had been discussed with Ngati Porou whose land was directly

involved the opportunity for discussion could have brought all parties closer together.

While the gap between the Ngati Porou offer and the conservationists' Accord still appeared to be significant, it might disappear in practice when the Government's schemes rules were applied, he said.

"The Accord would allow the clearance of about 14,000 ha of kanuka and manuka vegetation. I would be surprised if that much could be cleared in practice under the rules which were announced today."

However, the Government was open to criticism for not including a definite ratio between reserves and clearance areas in the operating rules for the scheme. That would have provided some firm assurance that a net conservation benefit would flow from the scheme, he said.

The Maruia Society would closely monitor the outcome of the tenders which close at the end of this month and would press for further changes in the scheme if necessary.

The Society would also maintain its dialogue with the landowners and forestry companies involved.

For further information please contact Guy Salmon on

(03) 548 3336 ( work)

(03) 548 1337 ( home)

John Kape

(06) 868 8002

## APPENDIX TEN: THE NEW ZEALAND RAINFOREST COALITION

The New Zealand Rainforests Coalition

Draft only

POBox 2600  
Wellington

Options for the East Coast which leave the New Zealand Forest Accord intact.

Ngati Porou have formed a joint venture partnership with Tasman Forestry to establish pine plantations on their lands. At present the joint venture proposes to use the Government's subsidy to clear areas of kanuka forest. These proposals have run into difficulties because Tasman (and therefore the joint venture partnership through its articles of association) are party to the New Zealand Forest Accord which does not permit the clearance of such forests.

In an attempt to allow the joint venture proposals to continue Tasman, Ngati Porou and the Government have put considerable pressure on the conservation movement signatories to the Accord to water down several of its most significant clauses so that the clearance of kanuka forest would no longer be in breach of the Accord.

The NZ Forest Accord is of considerable monetary value to the exotic forest industry. However, Tasman Forestry was the only non-conservation party to the Accord present at the recent Government sponsored discussions on the Accord's future. Tasman made it clear that they were representing their own views and not those of the New Zealand Forest Owners Association to which they belong. The New Zealand Forest Owners Association has been excluded from the discussions as have the New Zealand Farm Forestry Association, the New Zealand Wood Panel Manufacturers' Association and the New Zealand Timber Industry Federation.

Where does this leave the future of the East Coast Scheme?

The conservation movement has no argument with each of the Government's many objectives for the East Coast Scheme. There is clearly a need for accurately targeted erosion control measures and the problems of unemployment and regional development and nature conservation obviously need to be addressed.

The conservation movement's main concern is the possibility of government money being used directly or indirectly for the clearance of indigenous vegetation covered by the Forests Accord. The Accord was well established at the time that the East Coast Scheme was first proposed and it is essential that the Government does not encourage signatories to breach it.

Ngati Porou and the Government are concerned that should the kanuka forests be excluded from Government clearance subsidies, Ngati Porou will

receive less of the possible employment and regional development benefits which might otherwise flow from the present East Coast Scheme.

The present East Coast Scheme is too narrowly focused. It is impossible to meet all of the scheme's five objectives with a single large scale forestry proposal. The conservation movement has faced the same problem many times in the last 20 years in relation to forestry proposals. It is our experience that when the range of possible options is expanded beyond forestry alone, solutions which are acceptable to everyone can be found.

The Government's understandable desire to ensure that significant regional development and employment benefits from the scheme flow to Ngati Porou can be met in many different ways. The Ngati Porou have already identified a large number of options for development in the area (The Ngati Porou Report: A preliminary survey of the human and natural resources on the East Coast. Centre for Maori Studies and Research, University of Waikato, 1986. See recommendations attached.)

The Ngati Porou Report should form the basis of a widened scheme where government funds are more accurately targeted to meet its various objectives.

Further to the recommendations of the Ngati Porou Report an expanded package which aims to meet the soil conservation, regional development, unemployment and conservation objectives of the Government, while actively involving the Ngati Porou might also include:

- \* A commercial exotic forestry scheme with incentives more accurately targeted to ensure the planting of eroded land. Government subsidies for exotic afforestation should be not available directly or indirectly for the clearance of kanuka forests.
- \* Encouragement of indigenous and exotic hardwood plantation establishment - (refer to attached proposals for an indigenous forestry project on Maori land in Northland.)
- \* Provision of new Government funding for conservation initiatives on the East Coast.
- \* Provision of Government funding for regional development in the northern East Coast area.
- \* Some ideas for regional development assistance, in addition to those identified in the Ngati Porou Report, could include:
- \* Tourism - the region has considerable potential for tourism development. Small scale locally controlled adventure, natural history and lifestyle/cultural tourism could be very successful. In the past there have been proposals from local hapu for this sort of tourism.

- \* Tourism development would be greatly encouraged by the establishment of an integrated conservation reserve and recreation system.
- \* The recommendations of the regional PNA survey reports should be implemented.
- \* The National Conservation Authority should be asked to investigate the establishment of a Raukumara National Park. (Initial discussions .....

APPENDIX ELEVEN: ROYAL NEW ZEALAND FOREST AND BIRD  
SOCIETY INCORPORATED

17 August 1992

Minister of Forests  
Minister of Conservation  
Minister for the Environment  
Parliament Buildings  
Wellington

Dear Ministers

EAST COAST FORESTRY PROJECT

My society has serious concerns at the lack of environmental safeguards in the East Coast Forestry Project. A failure to address this issue now will result in the project being surrounded in environmental controversy. This will detract from an otherwise laudable initiative to tackle in a substantial way the extreme erosion problems of the East Coast.

Forest and Bird was only asked to comment on the East Coast project by the Ministry of Forestry last week. Requests for consultation were made earlier in the year to the Ministry for the Environment but I was advised that this was not possible. It is of major concern to Forest and Bird that the Government has launched such a major project without addressing all the environmental issues in the early stages. As a consequence the project has some of the attributes of the widely discredited Forestry Encouragement Grant Schemes and Land Development Loans. The project's deficiencies could be a fatal flaw creating a major political risk of it being abandoned in the future.

The scheme has two main flaws.

The project will subsidise the destruction of indigenous shrubland and low forest communities.

We understand that late in the development of the project a condition has been attached excluding indigenous forest areas. However, up to 75,000 hectares of well established kanuka and manuka forest and shrubland communities could still fall within the ambit of the scheme. It is unacceptable in the 1990's for the Government in the guise of a conservation project to subsidise the clearance of indigenous shrubland and low forest communities. Kanuka/manuka communities of the East Coast play a key role in soil and water conservation at no cost to the taxpayer. Their conservation values could be enhanced by excluding stock and controlling goat populations but it is not credible to suggest there is a conservation benefit from clearing these shrublands and converting them to pine forest.

These shrublands have significant nature conservation values as habitat for native flora and fauna. They also provide ideal conditions for the restoration of indigenous high forest which erosion proofs the soil far better than any other cover.

I understand that the forest definition of the New Zealand Forest Accord may be used in the project. You should be aware that while Forest and Bird believes this definition was appropriate in a negotiated voluntary accord on private land with major forestry companies, it does not go nearly far enough in the context of the East Coast and where taxpayer money is used to subsidise the clearance.

If the NZ Forest Accord definition was used, still at-risk of clearance could be kanuka and manuka less than 6 metres tall with no high forest species in the understory. We fear that much of the 75,000 hectares of manuka/kanuka in the East Coast could still be regarded as qualifying for clearance. However, it should be noted that in the East Coast kanuka is a forest species living for 400-500 years and attaining diameters of up to one metre maximum.

#### Recommendation:

- \* That all areas of manuka and kanuka with an average height of two metres or greater be excluded from the East Coast Forestry Project together with any areas excluded by the criteria of the New Zealand Forest Accord.
- \* That all sites before being approved be assessed by the department of Conservation for their ecological values including wildlife values, representativeness and any areas with conservation values be excluded from the project.

#### Soil conservation has become a secondary objective behind employment and economic objectives.

Why is the Government making a major investment in commercial forestry in the East Coast as opposed to the Wanganui/King Country hill country or the West Coast or Northland? Surely it is because the worst erosion areas in the East Coast constitute a serious national environmental problem justifying central government intervention.

Yet the Government's justification of the project places greater emphasis on the employment and economic development components. The project's criteria reflect this order of priorities. Much of the less severely eroded hill country is no more deserving than Wanganui/Taranaki/King Country hill country. The communities and MPs in these regions would have a valid complaint that they are excluded from what is primarily an employment/economic development scheme.

Because the project does not specifically target the severely-eroded sites it is neither transparent nor equitable and is therefore unlikely to survive in the

medium to longer term. The Government is repeating the mistakes of previous National administrations in subsidising uneconomic commercial developments on marginal land with little regard to conservation values. The fact that the region is a marginal electorate underlines the nature of the problem.

Already I have been told by the Ministry of Forestry that although they accept that nature conservation impacts from the clearance of manuka and kanuka, these are overridden by the employment and economic factors.

Recommendation:

\* That the objectives for the East Coast Forestry Project be reviewed so that its overriding primary objective is to tackle the nationally-serious soil erosion problems of the East Coast. Subsidies will need to target the worst affected sites if this objective is to be met. We do not accept that there is any justification for subsidising commercial forestry except for erosion control.

Yours sincerely

Kevin Smith  
Conservation Director

## APPENDIX TWELVE: FOREST AND BIRD: PRESS RELEASE

Forest and Bird Protection  
Society of NZ  
PO Box 631  
Wellington

Environment and  
Conservation  
Organisations of NZ  
PO Box 11057  
Wellington

PRESS RELEASE FOR IMMEDIATE USE

9 August 1993

### ACCORD PARTNERS REACH AGREEMENT ON EAST COAST KANUKA

Conservation groups and the forest industry have reached agreement over the application of the New Zealand Forest Accord to the East Coast of the North Island. This was announced today by the Forest and Bird Protection Society and the Environment and Conservation Organisations (ECO). The agreement is in the form of a submission to Government recommending its inclusion in the regulations for the East Coast Forestry Project. Controversy has surrounded the project because of the provision of subsidies for the clearance of kanuka shrublands and forest.

Forest and Bird's Conservation Director, Kevin Smith, said the agreement required that where kanuka was cleared on the East Coast, kanuka reserves were also created equivalent to twice the area being cleared.

"The clearance would generally be restricted to kanuka of low stature less than three metres average height. However, provision was made for the clearance of taller kanuka in certain circumstances."

Other elements of the agreement included:

- \* targeting 50% of the project funding for planting clear Category III and severely eroding Category II lands.
- \* Government funding for the fencing of reserve areas.
- \* Annual environmental audits.

Cath Wallace of ECO said her organisation's annual conference, which met this weekend at Wellington, endorsed the ECO position without dissent. She stressed that the three metre height limit was a vital element of the agreement as was the two to one ration of reserves to cleared land.

Cath Wallace said today "We now have to rely on the Government honouring the Forest Accord and this agreement which Government had requested. We have to wait and see whether the National Cabinet will implement this agreement in their meeting today." She said ECO member bodies will be bitterly disappointed if they don't.

Kevin Smith said the conservation groups made significant concessions providing for the subsidised clearance of kanuka to recognise the role commercial forestry could play in meeting some of the economic and social needs of the Ngati Porou.

Mr Smith said the agreement was the product of lengthy negotiations between Forest and Bird, ECO, the Maruia Society and the Forest Owners Association.

For more details please contact:

Kevin Smith:	(04) 385 7374 (w)
	(04) 388 9073 (h)
Cath Wallace	(04) 472 1000
	ext 8552 (w)
	(04) 389 1696 (h)
Ken Shirley (NZ Forest Owners Association)	
	(04) 472 7919 (w)

**APPENDIX THIRTEEN: DECLARATION OF PRINCIPLES ADOPTED BY THE UNITED NATIONS INDIGENOUS PEOPLES PREPARATORY MEETING HELD IN GENEVA, 27-31 JULY 1987.**

1. Indigenous nations and peoples have, in common with all humanity, the right to life, and to freedom from oppression, discrimination, and aggression.
2. All indigenous nations and peoples have the right to self-determination, by virtue of which they have the right to whatever degree of autonomy or self-government they choose. This includes the right to freely determine their political status, freely pursue their own economic, social, religious and cultural development, and determine their own membership, and/or citizenship, without external interference.
3. No State shall assert any jurisdiction over an indigenous nation and people, or its territory, except in accordance with the freely expressed wishes of the nation and people concerned.
4. Indigenous nations and peoples are entitled to the permanent control and enjoyment of their aboriginal ancestral-historical territories. This includes air space, surface and subsurface rights, inland and coastal waters, sea ice, renewable and non-renewable resources, and the economies based on these resources.
5. Rights to share and use land, subject to the underlying and inalienable title of the indigenous nation or people, may be granted by their free and informed consent, as evidenced in a valid treaty of agreement.
6. Discovery, conquest, settlement on a theory of terra nullium and unilateral legislation are never legitimate bases for States to claim or retain the territories of indigenous nations or peoples.
7. In cases where lands taken in violation of these principles have already been settled, the indigenous nation or people concerned is entitled to immediate restitution, including compensation for the loss of use, without extinction of original title. Indigenous people's right to regain possession and control of sacred sites may always be respected.
8. No State shall participate financially or militarily in the involuntary displacement of indigenous populations, or in the subsequent economic exploitation or military use of their territory.
9. The laws and customs of indigenous nations and peoples must be recognised by State's legislative, administrative and judicial institutions and, in cases of conflicts with State laws, shall take precedence.

10. No State shall deny an indigenous nation, community, or people residing within its borders the right to participate in the life of the State in whatever manner and to whatever degree they may choose. This includes the right to participate in other forms of collective action and expression.
11. Indigenous nations and peoples continue to own and control their material culture, including archaeological, historical and sacred sites, artefacts, designs, knowledge and works of art. They have the right to regain items of major cultural significance and, in all cases, to the return of the human remains of their ancestors for burial according with their traditions.
12. Indigenous nations and peoples have the right to education, and the control of education and to conduct business with States in their own languages, and to establish their own education institutions.
13. No technical, scientific or social investigations, including archaeological excavations, shall take place in relation to indigenous nations or people, or their lands, without prior authorisation, and their continuing ownership and control.
14. The religious practices of indigenous nations and peoples shall be fully respected and protected by the laws of States and by international law. Indigenous nations and peoples shall always enjoy unrestricted access to, and enjoyment of, sacred sites in accordance with their own laws and customs, including the right to privacy.
15. Indigenous nations and peoples are subjects of international law.
16. Treaties and other agreements freely made with indigenous nations or peoples shall be recognised and applied in the same manner and according to the same international laws and principles as treaties and agreements entered into with other states.
17. Disputes regarding the jurisdiction, territories and institutions of an indigenous nation or peoples are a proper concern of international law, and must be resolved by mutual agreement or valid treaty.
18. Indigenous nations and peoples may engage in self-defence against State actions in conflict with their right to self-determination.
19. Indigenous nations and peoples have the right freely to travel and maintain economic, social, cultural and religious relations with each other across State borders.
20. In addition to these rights, indigenous nations and peoples are entitled to the enjoyment of all the human rights and fundamental freedoms enumerated in the International Bill of Human Rights and other United

Nations instruments. In no circumstances shall they be subjected to adverse discrimination.

21. All indigenous nations and peoples have the right to their own traditional medicine, including the right to the protection of vital medicinal plants, animals and minerals. Indigenous nations and peoples also have the right to benefit from modern medical techniques and services on a basis equal to that of the general population of the States within which they are located. Furthermore, all indigenous nations and peoples have the right to determine, plan, implement and control the resources respecting health, housing, and other social services affecting them.
22. According to the right of self-determination, all indigenous nations and peoples shall not be obligated to participate in State military services, including armies, paramilitary or 'civil' organisations with military structures, within the country or in international conflicts.

**APPENDIX FOURTEEN: NEWS BULLETIN BROADCASTS BY  
MANA MAORI RADIO 1993**

**MMM News Bulletin 1**

The Ngatiporou iwi has joined forces with a multi-media forestry company as part of its battle against economic and employment problems on the East Coast. The chairman of Ngati porou's iwi forestry scheme Whaimutu Dewes says work begins on planting schemes in a few week. Although there are still a few minor problems to be sorted out. Here's Jodie Ihaka.....

**Jodie Ihaka:** The joint between Ngati Porou Landowners and Tasman Forestry Limited hasn't got off to an easy start. Environmental concerns delay governmental approval to cut scrub and replant trees on the erosion prone East Coast land. The Forest and Bird Protection Society objected to mature Manuka and Kanuka being cut on what they claim was 75,000 hectares of land. But Whaimutu Dewes says there are a few formalities which will be dealt with before the scheme goes ahead

**Whaimutu Dewes:** The objective of the joint venture is to establish over 25 years a forest estate of at least 50,000 hectares on Ngati Porou land. And that's a large scale commercial production forest.

**Jodie Ihaka:** Whaimutu Dewes says the environmental concerns are being addressed from a Maori perspective.

**Whaimutu Dewes:** We're approaching it from the kaupapa that we have a reciprocal obligation with the land with Papatuanuku that we will sustain her over the long term and she will provide the sustenance for the people. And so that means looking at balancing the native well it means it means reserving the native bush, it means reserving enough of the scrub so that the erosion risk is reduced is manageable and that we can however get on and provide the sort of commercial forest that will provide the landowners with good enough returns....

**Jodie Ihaka:** Whaimutu Dewes says the scheme will provide a wide range of benefits for the whole East Coast Community.

**Whaimutu Dewes:** The first stage of that is a planting programme of approximately 6,000 hectares over three years from 1993, involve 25 blocks of Ngati Porou land and perhaps 10,000 owners.

**Jodie Ihaka:** He says in the short term under the land clearance scheme at least 70 jobs will be made available and as part of the programme others will receive training in the processing and marketing fields of forestry.

**Whaimutu Dewes:** The reason why Ngati Porou are so eager to have that established is that it will provide us with in the long term economic

development and in the medium term erosion control and in the short term it will provide a way of giving some direct employment to Ngati Porou people.

### MMM News Bulletin 2

Conservationist groups have come under fire from the Ngati Porou tribe over the East Coast Forestry Project. The tribe is upset over what it calls the media antics of conservationists and their attempts to undermine the value of the project to the Ngati Porou iwi and the people of the Gisborne region. Here's Andrew Robb.....

**Andrew Robb:** Ngati Porou says its kept silent over the controversy up until now because it didn't want to sabotage discussions over conservation and erosion issues which are being currently held with the Forest and Bird Protection Society, Maruia and Greenpeace. But following the recent withdrawal of those groups from its discussions, Ngati Porou says it longer feels bound to keep its silence. The tribe says it supports the objectives of the project which are to create commercially productive forests, to provide badly needed employment in the region, as well as giving a much needed boost to the local economy. Conservation groups are objecting to the destruction of native kanuka or manuka to clear the way for the planting of pine forests. The tribe says although its very conscious of conservation issues, it doesn't regard the manuka as a precious native timber species and because of its abundance traditionally its value has been as firewood for hangi or other cooking purposes.

### MMM News Bulletin 3

The Conservation Department is urging Maori to stand for election on regional conservation boards around the country as well as the national body. The boards provide the department with advice from the community on conservation policies and management plans. Here's Andrew Robb again...

**Andrew Robb:** You can nominate yourself or get someone else to nominate you. You don't need any formal qualifications. If you represent a Tangata Whenua group or if you have a special interest or knowledge of Maori conservation then pick up a nomination form from the Department of Conservation. That's the message from the Department. They are keen to have Maori people strongly represented on the 17 regional boards as well as the national body. For three years Tumu Te Heuheu has been on the New Zealand Conservation Authority. He says the 3 Maori members have tried to bring Maori Conservation values into the Departments policies.

**Tumu Te Heuheu:** What we want to achieve is a balance between the conservation sciences if I put it that way, with the conservation ethics that iwi have.

**Andrew Robb:** One issue that the national body has been wrestling with for over a year is cultural harvesting of protected species of birds like Kereru,

Kuaka and Toroa. He's talked to old timers who have hunted pigeons for years and says their eyes light up when the discussion turns to the taste of Kereru. But the hunters also recognise the need for conservation.

**Tumu Te Heuheu:** They are prepared to forego their cultural practices if it means that they are going to help the process, the Kereru to build up their numbers.

**Andrew Robb:** Tumu Te Heuheu says at the same time Maori people need to know that eventually Maori custom will be recognised in a regime of sustainable management, once the danger is passed.

**Tumu Te Heuheu:** The reality of it all is that in 50 years time, there would be very few people who would appreciate the taste of the Kereru. But, .....there are .....our people ... they don't go in and slaughter. They do it in a very special way.

**Andrew Robb:** He says the Maori members of the conservation authority can't finalise issues like this without taking it back to iwi as the Department's Treaty Partners.

**Tumu Te Heuheu:** All boards have gone through the process of looking at how they can bring some credibility back in terms of the departments meeting and also the boards meeting the Treaty issues. There is a need to go out onto the marae and that should happen not only for boards but I think also for the authority and Head Office to become involved and its only by this that I think the Head Office and also the authority will come to appreciate better what Maoridom is actually saying.

**Andrew Robb:** But Tumu Te Heuheu says conservation is also becoming more and more an international issue with New Zealand's policies increasingly influenced by overseas trends. That's another reason he says Maori must participate.

**Tumu Te Heuheu:** We need to be involved if we want to protect our taongas, the forests, our kaimoana. Unless we are involved then we have to accept what others decide for us.

#### **MMM News Bulletin 4**

Conservation groups are under bitter attack today following Tasman forestry's withdrawal from a joint venture forestry scheme with the Ngati Porou iwi of the East Coast. Tasman says its been forced to pull out because of a failure to reach an agreement with environmental groups who are opposed to the clearing of Manuka or Kanuka trees to make way for forest plantations. Here's Caleb Maitai.....

**Caleb Maitai:** Tasman Forestry's Managing Director Bryce Herd wasn't available for comment today but in a Press Statement released late this

afternoon Mr Herd said prolonged efforts to reach an accommodation under what is known as the Forest[ry] Accord were unsuccessful. Manuka is protected by the Accord to which Tasman and Conservation groups are signatories. Mr Herd said the decision to withdraw was made reluctantly because the project offered so much to all parties involved and he sincerely hoped that this sort of inflexibility could be avoided in the future. At the same time Ngati Porou Forestry Head Whaimutu Dewes is a lot more vocal about his disapproval of the part that conservation groups played in Tasman's withdrawal.

**Whaimutu Dewes:** Extremely angry and my feelings are mild compared to the people living at home feel. Its a very disturbing intrusion into how Ngati Porou people can manage their land, that fact that the programme has a government of public funding in it was used as a lever by the environmental groups for trying to change the whole scheme around and for trying to prevent Ngati Porou from developing their land to its full potential.

**Caleb Maitai:** He says that environmental groups are forcing the tribe to maintain an unproductive economic resource but worst than that the tribe is losing out on valuable commercial forestry returns.

**Whaimutu Dewes:** What the Environmental groups were demanding was that well over 50% of the potentially plantable area that we've identified so far should be left out of production to preserve the manuka and we had already come up with over 25 % of the land which would be put into reserves, well in excess of any legal requirement to do so in recognition of our strong conservation values and well in excess 10 % or more in excess of what you would expect in a normal forest operation.

**Caleb Maitai:** And Mr Dewes says Ngati Porou believes that it had offered a compromise that everyone should've been able to agree on.

**Whaimutu Dewes:** That would've provided conservation benefits and that would've provided the economic and cultural benefits that Ngati Porou have sought.

**Caleb Maitai:** Unemployment is a major problem for Ngati Porou with almost 500 of the 4,000 who live within the tribes boundaries registered as long term unemployed. He says the tribe was aiming to give 200 people jobs and many more could have been created.

**Whaimutu Dewes:** Jobs that we can do, jobs that we have done in the past, such as land preparation and then the silver culture. In the medium term there was erosion benefits and in the long term there is the benefit that comes from having an economic asset that gives you much greater capacity to get into development and the cash provided which would also.. which would've done the same thing and its not just being...talking clichés to say that we were talking about the supreannuation for future generations...its the means for independence. But also, we're talking about vocational opportunities for

people who want to go into science or management or marketing... any number... a host of technological and management areas that are going to arise through forest based industries over the next 20 years.

**Caleb Maitai:** Despite the benefits being offered to Ngati Porou, Kevin Smith of the Royal Forest and Bird Protection Society says conservation groups have done the right thing and he blames the government for Tasman's withdrawal.

**Kevin Smith:** The government's inflexibility over the scheme is really the core of the problem that they were prepared to offer a subsidy to clear fell Kanuka forest when it was clear that the clearance of that Kanuka made a complete nonsense of the conservation objectives of the scheme. Forest and Bird does not apologise for standing firm on that issue in saying that to the Ngati Porou, to Tasman Forestry and to the government that we find it unacceptable for tax payers money being used to clear fell Kanuka forest that are holding the soil together at no cost to the taxpayer.

**Caleb Maitai:** Ngati Porou say that this is not the end of the forestry project. Whaimutu Dewes says that the tribe has already started looking for new partners.

**Whaimutu Dewes:** Ones whose objectives are the same as ours or are consistent with ours. So we'll do that, we'll try and do that, we will get a project going and we will review of course how we got to the situation in order to avoid getting to it again. One way to avoid that is by not entering into a dialogue with environmental groups.

#### MMM News Bulletin 5

There was fighting talk from Maori conservationists last night at a seminar in Wellington on Environmental Philosophy. The Environment Ministry's organised a series of debates between Maori experts and conservation leaders on the environment, the Treaty and natural resources. Here's Andrew Robb...

**Andrew Robb:** Haami Piripi, former Treaty Issues Manager for the Conservation Department says that Maori have a Kaitiaki or guardian relationship with the environment through Whakapapa or genealogical links.

**Haami Piripi:** Maori people will not be denied our thousands of years experience in communicating with nature and no conservation model that does not build on this relationship is worth its salt. This relationship should be the foundation of any conservation philosophy not the antithesis of it and I'm firmly of the belief that conservation groups attacks on settlements on Maori claims is a strategic mistake that will end, that will in the end only profit the real enemies of nature.

**Andrew Robb:** Manu Paul of the Runanga nui o te Ika Whenua who is also on the Greenpeace Executive described a continuity of consciousness which

Maori have maintained from the dawn of time down to the present. He says Maori have built up a body of scientific knowledge which can't be understood or explained in terms of western science. He said when the ministry of agriculture and fisheries proposed a closed season on taking mussels from Ohiwa Harbour the local people told MAF the dates they set were all wrong.

**Manu Paul:** When the kowhai starts blooming, that's the time to open it. You close them when the Pohutukawa stops blooming. Then they said we can't do that because nobody knows when the kowhai starts blooming and by statutory regulation we've got to give fourteen days notice.

**Andrew Robb:** What about Easter the people asked whose date changes each year depending on the cycle of the moon and tides. Manu Paul says the debate between tangata whenua and environmentalists is one aspect of a power struggle in which two completely different world views seek expression.

**Manu Paul:** And so we get bodies who organise themselves into lobby groups and pressure groups and act quite simply and purely on a western system of debate. I don't believe that nature and humanity can be debated in a rational manner because I believe it is a question of power.

**Andrew Robb:** He told the audience of about 50 people around half of them pakeha that Maori have become cynical of Pakeha paternalism and mistrust both the government and conservationists.

**Manu Paul:** What we have to do as a nation in my view is to believe in that song "Move over, move over and make room for me". If both Pakeha and Maori believed in that the way in which we use to view conservationists as allies would reappear. The environmentalists would come share with us our indigenous body of knowledge.

**Andrew Robb:** Cath Wallace of ECO emphasised not all conservationists share the same ideas. She explained her own philosophy of conservation as being based on respect for all life, human and non-human and respect for inanimate nature and her vision of nature as a whole system. She believes therefore that animals have rights and it's wrong to achieve social justice for humans by creating injustice for other species. As Cath Wallace sees it, the crunch issue that conservationists want to talk through with Maori is how Maori might make use of natural resources to meet the pressing economic needs of the iwi.

**Cath Wallace:** There are some people in the conservation movement who are alarmed about Treaty settlements, alarmed about whether the Maori concern for looking after iwi means that the natural world and the environment will be sacrificed just as there are a lot of Maori people are concerned that conservationists are just looking after for themselves and not concerned about the plight of Maori people the injustices to Maori people and the lack of power that Maori people have.

**Andrew Robb:** The fortnightly seminars run through to December [1993]

### MMM News Bulletin 6

The Ngati Porou tribe sees that Royal Forest and Bird Protection Society withdrawal from discussions over a pine planting project for the East Coast is jeopardising its plans for economic existence. Forestry's spokesperson Whaimutu Dewes says the government project has the potential to provide a substantial financial base for the iwi and he says it could also solve of the tribes chronic employment problems. Here's Caleb Maitai

**Caleb Maitai:** Negotiations over the East Coast pine planting project broke down recently over plans to destroy large tracts of Manuka or Kanuka bush. Plans Royal Forest and Bird Protection Society President Kevin Smith has labelled is an assault on regenerating forests and shrubland.

**Kevin Smith:** And that the government is now putting up to pay subsidy for the clearance and destruction of well grown Kanuka forest which holds the soil together extremely well up on the East Coast and is providing the erosion control at no cost to the taxpayer. That's a return to the bad old days where the taxpayer went around subsidising landowners to destroy natural communities and we don't think that it should be part of a project that has been sold to the country as a conservation project.

**Caleb Maitai:** This prompted the society to leave the negotiating table.

**Kevin Smith:** Well we tried hard to come to some compromise but because we don't control the scheme and the....that is a government responsibility, we really there was no compromise that would meet our needs to protect....ensure that the taxpayer's money is not used to cut down the Kanuka and the Ngati Porou's needs and Tasman's needs without a major change to the criteria of the scheme and that really is government's responsibility and there was no negotiating or position that we could reach between us.

**Caleb Maitai:** And there are no signs that the society is prepared to return to the talks. A stance that puts Ngati Porou's venture under serious threat. The tribes partner in the proposed project Tasman Forestry is bound by the New Zealand Forest Accord which stops the felling of native timber without the consent of conservation groups. Whaimutu Dewes says Ngati Porou is said to lose millions of dollars as a result.

**Whaimutu Dewes:** The economic benefit that would be lost to the landowners concerned would run to hundreds of millions of dollars in today's dollars because the joint venture is aiming at a forest estate of 50,000 hectares. It would also mean that immediately the lost of opportunity to create and sustain a large number of jobs and address the employment issues that are affecting Ngati Porou people at home and it will also mean that the

erosion control on the land would be set back for as long as takes to get some other programme going.

**Caleb Maitai:** Mr Dewes says that this is a high price to pay for a plant that Ngati Porou regard as a pesky scrub.

**Whaimutu Dewes:** What we have difficulty with is the need to preserve it. Anybody who has been to the East Coast will see that it grows anywhere and everywhere and with time will eventually cover the coast unless something is done about it. So we don't have a high cultural value on Manuka. It is used it was used in pre-European times, it is used now but it does not have the same ihi that we apply to Tawa, Rimu, Matai and Totara etc.

**Caleb Maitai:** Whaimutu Dewes says he just hopes something can be done to resolve the issue.

**Whaimutu Dewes:** This matter is just too important for us to let it drop for the fact of a disagreement, although I would have to say that some of this disagreements are becoming pretty fundamental. Ngati Porou are actually talking about their survival as an iwi. We're talking about retaining cultural integrity. For that we need to have our land producing and sustaining us and we need to be able to sustain our land and it just means too much to let an issue like this get in the way.

#### MMM News Bulletin 7

The Maruia Society has slammed fellow conservation group the Royal Forest and Bird Protection Society for pulling out of talks over a proposed pine planting project for the East Coast. Forest and Bird's withdrawal has brought the joint venture plans of Ngati Porou and Tasman Forestry to a halt and that could ultimately cost the tribe millions of dollars in future revenue. Here's Caleb Maitai.

**Caleb Maitai:** The Royal Forest and Bird Society's decision to withdraw from the talks over the government backed forestry project centre around plans to destroy large tracts of Manuka or Kanuka bush. Maruia Society's spokesperson John Kape says his group was also concerned about the destruction of the native bush. However, he says walking out of the talks is irresponsible.

**John Kape:** The important thing at this stage is that we do keep talking to try and seek a solution. The Maruia Society has indicated that it is committed to these negotiations and will only walk away from it if we fail to negotiate some kind of solution to the East Coast Forestry Project.

**Caleb Maitai:** But he says any solution should be based on the principle of net conservation benefit.

**John Kape:** We've said that we're willing to see a limited amount of Kanuka be cleared in return for some compensating benefits and those compensating benefits that we're seeking are first of all that the scheme is targeted towards planting seriously eroding land and second that there are representative areas of native vegetation including Kanuka established on the East Coast.

**Caleb Maitai:** Although the Maruia Society is prepared to keep negotiations going an agreement between conservation groups and the government could see the East Coast Forestry Project destined for the scrap heap.

**John Kape:** The New Zealand Forest Accord is a voluntary agreement between the New Zealand Forest Owners Association which includes most of New Zealand's major forestry companies and New Zealand Conservation Groups including the Royal Forest and Bird Society, the Maruia Society and ECO. Now the environmental... the conservation groups are separate organisations and the Maruia Society can't sign on behalf of the Royal Forest and Bird Society or ECO. So ultimate it will depend...any agreement will depend on the both the Royal Forest and Bird Society and ECO participating in the discussions and coming to some kind of agreement on the criteria under which pinus radiata is being subsidised on the East Coast.

#### MMM News Bulletin 8

Te Whanau o Rongomai Trust is concerned about the planting of pine trees along the East Coast and favours alternative trees that are native to New Zealand. Pauline Tangiora from the trust believes the damage to the water table and soil fertility caused by the pine trees is too serious to ignore. She talked to Carol Archie.

**Pauline Tangiora:** There is conference going to be held in Australia soon. But I think that it is very appropriate that people from Aotearoa actually go across and listen to that conference and see what the rest of the world is saying to us who is almost at the door of where other countries are. The East Coast for us is needing to be looked at very quickly and I know for us on the peninsula we also need to look at the diversification.

**Carol Archie:** Pauline Tangiora believes that Maori should urging research into native species like kauri instead of planting pine. She understands that it is possible to plant kauri and harvest it in 50 years. In the short term she admits that this may not seem in the best interest of Maori economic development but she says that it needs to be viewed from another perspective.

**Pauline Tangiora:** If we don't help our environment which is looking at our water span our water table. It is also looking at holding our earth without that washing away in storms and that must be good for Maori.

**Carol Archie:** Pauline Tangiora knows that indigenous will take a lot longer to bring returns to Maori and that it is hard to find financial backing for experimental planting.

**Pauline Tangiora:** Everyone doesn't put a priority in number one researching this sort of priority because it doesn't have dollars and cents that come out in say 12 months time. Its a long term which is part of the environmental restructuring we need to look at before it gets out of hand.

**Carol Archie:** Despite the recent differences between Maori and environmental groups suggesting otherwise, Pauline's convinced that Maori generally favour indigenous trees.

**Pauline Tangiora:** I believe its time to sit down and actually think through what are we looking at. Are we looking for a fast buck? Or are we looking for a buck but doing it within the area of as we can see as Maori people that it is necessary to conserve our environment.

**Carol Archie:** Pauline Tangiora argues that Maori in rural areas are environmentalists by nature.

**Pauline Tangiora:** Some people may have sort gone passed that in the process of trying to find a dollar to survive today. That's the issue that we really need to address. Is it a case of survival today or is it case of survival of our land and our environment for the future.

#### MMM News Bulletin 10

The Ngati Porou iwi says the withdrawal of Tasman Forestry from a multi-million dollar joint venture project isn't the end of the world. Te Runanga nui o Ngati Porou chairman Api Mahuika says its a major disappointment but it wont stop the tribe continuing with its forestry plans. But a group of local Maori landowners say the Tasman withdrawal has left them out in the cold. Here's Caleb Maitai.

**Caleb Maitai:** Tasman Forestry says its been forced to pull out of the government backed project because it couldn't reach an agreement with some conservation groups over the clearing of Manuka or Kanuka to make way for forest plantations. Under a Forest Accord it signed Tasman said it can't proceed without the approval of conservation groups. Api Mahuika says that's a blow but it wont stop the tribes forestry plans.

**Api Mahuika:** In terms of it being a disappointment, of course we are disappointed but its not the end of the world for us. Its a new beginning. Now we are looking at... now we are talking to people that are interested and that are not bound to the Accord.

**Caleb Maitai:** Meanwhile acting Forestry Minister, Dennis Marshall who also handles the conservation portfolio today gave an assurance the government would continue to support Ngati Porou.

**Dennis Marshall:** We are now assisting them with some extra finance so that they can plant trees on some clear land.

**Caleb Maitai:** Mr Marshall says that about 3,000 hectares of land will be planted this season down on what was originally planned.

**Dennis Marshall:** The total scheme was over 200,000 hectares over a period of 28 years and I think working that out you'd come up with about 7,000 hectares a year. This year the planting will be somewhat less than that but at least it gives the scheme a good start.

**Caleb Maitai:** But the changes are not welcome news for Maori who pinned their hopes for employment on the scheme. Danny Harrison a shareholder in the 500 hectare Ngati Moe land block just out of Ruatoria says the withdrawal of subsidies that the government was offering to clear scrub has virtually ruled him and other shareholders out of the revamped scheme.

**Danny Harrison:** I'd say 90% of our property is actually covered in scrub. See what I can't understand is that its alright for us to go on there and clear it ourselves but to use government funding that's well its no longer available because of these objections. We've currently got a family up there cutting scrub and they believe they can get some return from the wood, firewood but you know that process can take some years. Where with what the Runanga and their joint partners what we're trying to do in conjunction with the government that would've made it so much easier.

**Caleb Maitai:** While some conservation groups are pleased the reprieve the Manuka bush has been given, others say Tasman's withdrawal may make things worst in the long run. John Kape of the Maruia Society says the extreme and inflexible nature of some conservation groups viewpoints could back fire on them and ultimately end with the destruction of all the Manuka on the East Coast.

**John Kape:** There's large areas that could be lost because another investor may come in who is not a signatory of the New Zealand Forest Accord and clear large areas of Manuka and Kanuka and the idea that the conservation movement has just created a Kanuka National Park on the East Coast is totally mistaken.

#### MMM News Bulletin 11

Te Runanga o Ngati Porou chairman Api Mahuika has launched another broadside at conservation groups which he says are responsible for derailing a joint proposal with Tasman Forestry. Ngati porou says it is now looking for a new partner that wont be tied down to the same restrictions as Tasman

Forestry. Today the Maruia Society and the Royal Forest and Bird Protection Society warned that any moves with a partnership with unscrupulous forest companies could lead to fresh confrontation. But Api Mahuika says the environmentalists should play their conservation games with their own land not his. Gideon Porter has that story.

**Gideon Porter:** When Tasman Forestry announced this week that it was pulling out of a multi-million dollar joint venture deal on the East Coast, Ngati Porou immediately announced it had started looking for a new partner. Tasman Forestry is a signatory to what's known as the New Zealand Forest Accord and because it couldn't reach an agreement with some conservation groups over the felling of Manuka or Kanuka to make way for the planting of pine forest, it was obliged to pull out of the deal. Api Mahuika has indicated a new partner is likely to be one that isn't tied to the accord. But John Kape of the Maruia Society fears that Ngati Porou could end up making a deal with what they call eco-outlaws.

**John Kape:** These are the type of Forestry companies that are destroying the natural forests of Sarawak, Papua New Guinea and the Solomon Islands leaving the land vulnerable and the native people destitute.

**Gideon Porter:** And John Kape is warning that such a partnership wouldn't be a wise move.

**John Kape:** It would not be wise to pursue a path that could lead to further confrontation with conservation groups. We think its far more productive that the interested parties pursue a path of co-operation to achieve a consensus on a revised forestry project for the East Coast.

**Gideon Porter:** Mr Kape says he'd like to see Tasman Forestry, the government, conservation groups and Ngati Porou return to the negotiation table.

**John Kape:** What scuttled that agreement was the ...a few leaders in the conservation movement who took an extreme position that no closed canopy could ever be felled under a forestry, no closed canopy of Kanuka could ever be felled under a forestry scheme and we believe there's strong public support for a revised project in line with what was close to agreement between Maruia Society, Tasman Forestry and the government.

**Gideon Porter:** But Kevin Smith from the Royal Forest and Bird Protection Society is denying any allegations that his group have taken an extreme over the issue.

**Kevin Smith:** The Maruia Society have for a long time tried to portray the other environmental groups such as forest and bird as extremists, as not being concerned for people and as not being concerned for unemployment. We totally reject that attack and its positioning behaviour by Maruia Society who seek to blacken the reputation of other environmental groups.

**Gideon Porter:** However Mr Smith says a new round of confrontation could be on the cards if Ngati Porou enters into a partnership with a company that's not subject to the Forest Accord.

**Kevin Smith:** We would also obviously going to put considerable pressure on the government to ensure that companies cannot step in who aren't signatories to the accord and now fill in the void left open by Tasman Forestry.

**Gideon Porter:** Meanwhile Api Mahuika says conservationists should sort out their own differences before offering advice to Ngati Porou.

**Api Mahuika:** That we are going to proceed with forestry irrespective of what the conservationists think. Secondly, any change in direction to accommodate them, may not accommodate us. Thirdly, we had a meeting with them in the presence of the minister and they openly displayed the differences that existed between their organisations. As a consequence of that we left and left them this message that when they had resolved their problems then they are free to come back and speak to us again.

MASSEY UNIVERSITY, PALMERSTON NORTH.

THE FORMATION OF THE WOMEN'S DIVISION OF  
FEDERATED FARMERS IN NORTH TARANAKI, 1925 - 1940.

Research Exercise for the degree of M.A. in History at Massey  
University, 1983.

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Abbreviations.

CWI	Country Women's Institute.
FU	Farmers' Union.
WDFU	Women's Division of the Farmers' Union.
WDFE	Womens' Division of Federated Farmers.

## INTRODUCTION.

The Women's Division of the Farmers' Union was a New Zealand rural women's organisation envisaged as a complimentary organisation to the Farmers' Union. It was to be the female division of the male organisation as the name suggests. Mr L. McAlpine, an organiser for the FU, had toured New Zealand visiting many outlying districts, and was upset at the conditions many rural women had to cope with. He therefore contacted the wives who had accompanied their husbands to the FU Annual Conference in July 1925, suggesting that they join forces to help these women. As a result the women held the now famous 'tea party' (1) in the Tudor Room at the D.I.C. Department Store, and they decided on 28 July 1925, to launch a new organisation. There were sixteen women present who answered this call. The following officers were chosen: Mrs F. Polson, (Taranaki) Dominion President, Mrs J. Pow, Secretary, Mrs C.C. Jackson, Treasurer and Vice President, Mrs W.B. Matheson, Vice President, and Mesdames R. Lilburn, J.H. Joll and Mrs Talbot, Committee. To achieve the aims of helping the women in the back country it was decided to write to as many of them as possible. The bulk of the letter writing fell on Mrs Jackson who wrote more than 2,000 letters in the first year and sent out over 2,000 copies of Mr McAlpine's address. (see Appendix Four).

This research exercise examines the reasons for the new organisation and the growth of the WDFU in North Taranaki, an area of small farmers. It is a combination of oral history through a questionnaire ( see Appendix Three) and information gleaned from written and oral sources. The material was gather-

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1. And So We Grew. The story of the WDFU of New Zealand 1925-1950, Wellington, Dominion Headquarters, 1950, p.25.

Chapter One.Conditions in Rural Society During the Inter War Years in New Zealand.

To better the conditions of women and children living on the land, and to improve the conditions of rural life generally.

No. b. Aims and Objects of the WDFU.

This chapter will explore conditions in rural society prevailing during this period, for it was during this period in New Zealand's social history that there was a dramatic shift of population to urban areas which left many country areas bereft of the younger generation needed to sustain the recognised lifestyle. Along with this drift went diminishing services throughout the country areas as these services became more centralised. Prior to 1910 51.63 percent of the population were rural, but by the end of the Second World War this had dropped to 36.81 percent. (1)

Conditions varied throughout rural New Zealand and even within regions, and though life for some women was very comfortable, life for many others who lived in the country was arduous: this, at least, is the impression gained from letters written to the Farmers' Weekly (2) between 1925 and 1938.

... [the] majority of small farmers are the poorest class of men in the country... [he] works seven days a week as well as the wife and children too... wives often leaving young children unattended. (Some fatal accidents have arisen). (3)

These statements were also backed by official figures published

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1. Census, 1945, intro. notes, p.x.
  2. Farmers' Weekly was the official organ of the FU.
  3. Farmers' Weekly, 19 Sept., 1925, Vol.2, No.53, pp.29-30.

in the Health Department's Annual Report for 1928. This details conditions under which such families lived and particularly looks at the children of these families.

SUMMARY OF HEALTH DEPARTMENT - 1928

child- red of	work out of school	loss of sleep	state of homes	meals late	doubtful financial status	backward- ness in development
coal- miners	none	none			22%	12%
bush timber mill	little	none	26% damp.		30%	14%
thriv ing dairy farm	19% + 3 hrs. mother works	25%	18% dirty 6% damp	yes	34%	21%
remote farms			no bath room 83%	yes	54%	10% below ave. height 11.5% below ave. weight
share milk- ers	18% + 3 hrs	24%	30% dirty 15% damp	yes	54%	26%

Figure 1.

(4)

Ten percent of the combined groups listed lived in tents, garages or shacks. Conditions in the home, which gave rise to these figures, were relevant for the whole period of study:

...no electrical equipment in the majority of homes which were lit by kerosine lamps...no water laid onto the house, no telephone and no hot water service. (5)

4. Sutch W.B., Poverty and Progress in New Zealand. A re assessment. Wellington, 1969, pp.175-176.

5. Farmers' Weekly, letter to the editor, 3 Oct., 1935.

These concerns were still being aired in 1938, twelve and a half years later.

...cooking is done on an open fire-place. The washing is done by boiling clothes in a tin while looking after five children and no running hot water. (6)

These letters and figures were at odds with the idyllic view of rural life as shown in the Education Department's publication, the School Journal. Here rural life was held up as the epitome of satisfaction, a life which would overcome all problems of society. It was an idyllic picture which supported the rural myth of a carefree life of the countryside. This view is well illustrated in the following poem published in the School Journal of April 1919.

THE HOME PICTURE.

O, the happy little home when the  
twilight fell,  
And all along the meadow rang the  
old cow-bell  
With a tinkle that is music through  
the rushing of the years -  
And I see the little mother in the  
tremble of the tears,  
And I hear her happy laughter as she  
cries  
"The boys have come"  
And we know who's getting supper in  
the happy little home.

Louise K. Baker.

Here the mother and children are patiently waiting for the men to come home, but this was not the case for the majority of dairy farmer's wives and children as 'marginally economic farms were kept going by the virtual slave labour of the farmer's wife and children'. (7) This problem was also highlighted at a

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6. Point Blank, (successor to the Farmers' Weekly), 16 May, 1938.  
7. Simpson T., Sugar Bag Years, Alistair Taylor, New Zealand, 1974, p.44.

meeting of the WDFU held at Wanganui in February 1934, where the new 'Bill of Rights' for America was discussed and the following sentiment was expressed.

May we not follow America? Cannot economic necessity do the same for our children in the milking sheds? The motive is not important as long as we get results. Our problems are the same - extensive child labour side by side with extensive unemployment. Can we not abolish both at one hit? Our conditions are the same also, in that the abuse is long standing, but there is this difference in our case. Once a man used his children to help with the milking he was stimulated by the hope of a time when he and his children might be independent; now the children are obliged to work that the family may stay on the farm. (8)

W.T.Doig, officer of a Research Bureau conducted a survey into the Standards of Life of New Zealand Dairy Farmers, which was published in 1940. He says that 93 percent of dairy farmers had electricity connected to the dairy shed by 1940, but though milking sheds were being streamlined with electric machines the same could not be said for the homes of those same farmers.

Even into the thirties only one household in five had a bathroom, and rain-water tanks and backyard pumps were common. Electric light was fairly common but electricity was installed in the cowshed before it was connected to the house. (9)

Mrs Rachael Markham of Opunake, remarked in an interview that when looking back at the period, the installation of electricity in the milking sheds did not lessen the work of the women. It simply meant they were more able to cope with the milking, thus leaving the men more time for other farm duties. It also allowed an increase in herd size, so therefore, did not lessen the time

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8. Point Blank, 15 March, 1934, p.31.

9. Quoted in Canterbury Women Since 1893, Regional Women's Decade Committee, Pegasus Books, Christchurch, 1979.

spent in the shed. (10)

The homes of rural women varied from the relatively well appointed homes to shacks. On established farms the houses seemed of reasonable standard, but they were rarely equipped with many amenities, as can be seen by the figure 1 on page 2. Women who followed their husbands to employment on construction sites and at the mill sites were probably worse off than those in permanent dwellings. For example the millworkers at Mangimimi, described by Eva Ebbett in Victoria's Daughters, (11) arrived to find houses with gaps in the corners, unlined walls, no running water and roofs that leaked, but they at least had the company of other women. Not so Mrs Margaret Allen, who followed her husband, William, to construction sites around the Wanganui and Taranaki areas. Her home was whatever he could provide, quite often two railway huts joined together with a veranda, and no facilities. In one area the house was positioned between a railway line and the river, and with two children constantly needing supervision, it was an effort to keep everything 'nice'. (12) Women on established farms had well appointed homes, but were quite often without the conveniences recognised as necessary today. Besides these drawbacks many of the women residing in rural communities were miles from shopping facilities or primary schools for their children. It was to be one of the platforms of the WDFU to help alleviate these problems which beset the countrywomen and their children.

Improvements in communication during the 1920s and 1930s

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10. Interview, 16 May, 1982.

11. Ebbett, Eva, Victoria's Daughters. New Zealand Women of the Thirties, A.H. & A.W. Reed, Wellington, 1981, covers the conditions of the home for many women very graphically with actual reminiscences and photographs to back up the thoughts being expressed.

12. Interview, 16 May, 1982.

Along with the improvements in roading came the provision of transport for primary school children. School buses were introduced and small schools amalgamated, with the effect of moving the centre of the district away. In Taranaki, for example, the number of small schools, those with rolls under 30, dropped from 85 in 1920 to 58 in 1939. (17)

Health services during the decades of the 1920s and 1930s improved with the Plunket Nurse holding Plunket Days to coincide with the farmers' sale days. The Public Health Nurse visited the schools to check the health of the children and to see that the doctor's instructions were being carried out. This period also saw the rise in the number of small local hospitals which were established mainly to care for maternity cases, but which also provided a base for emergencies. (18)

Rural women during this period were not heavily involved with extra-curricular activities off the farm. They appeared to be appendages to the activities of the men in the community. Even WDFU had this concept when establishing their organisation. The women provided the sustenance for the gatherings organised by the men. Mrs Annie Luxton made this point when discussing the annual school picnic, which the men of the school committee arranged and for which the women provided the fare, sitting in small groups watching the activities. (19)

There had been for many years movements which catered for the women of New Zealand society, but they were urban based. Even the National Council of Women was urban based, and logically was more concerned with the environment they understood.

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- in travelling any distance or at night.
17. Appendices to Journals, House of Representatives, Education Report, E.2, 1921, 1940.
  18. This observation was made by many of the women interviewed.
  19. Interview with Mrs Annie Luxton conducted over a period of time during 1982.

and New Zealanders may continue to be a race of contented country dwellers. (20)

Here the women are attempting to perpetuate the idyllic view which many had of rural life, and which official publications such as the School Journal tried to promote. The intent of the organisation appeared to be that of forming a barrier against urbanisation. The depopulation of the rural areas of New Zealand was causing concern and the women recognised the need to try and help halt this process. By improving the opportunities and activities available in rural New Zealand it was envisaged that people would want to stay.

Rural society in New Zealand, during this period was still very much a pioneering society, geared to the male population which outnumbered the female population quite dramatically. Evidence of this male dominance is apparent in the extra-curricular activities of this society. Sports teams were evident throughout rural areas and were considered important outlets for the male population. How important they were has been witnessed in many areas over the past decade or so, when many rugby and cricket clubs have held centennial celebrations. Many other areas maintained local teams for many years, only to see their demise with the amalgamation of farms and increased mechanisation, which led to a drop in available numbers. This process of amalgamation accelerated during the 1950s.

Besides the sports teams the male population also had their meetings to attend. These ranged from farmers organisations, factory boards, county council, church meetings as well as the local school committee meetings. All these areas were male

It is interesting to see that the CWI appeared to function best in established rural areas, or in rural towns. It was seen by many to 'be more cultural, than social, as it catered for drama, singing, etc'. (23) It also provided a meeting place for local women especially those shifting with construction work, such as Arapuni, the site of the hydro scheme on the Waikato River. (24) Lady Blyde also remarked that 'CWI was a town organisation only'. (25)

What need did the CWI fail to fulfill? Possibly the need for a vehicle to express New Zealand's rural society and not a copy of Mother England. CWI also was not aligned to the Farmers' Union and this possibly hindered the growth of the infant organisation. In answer to this need in 1925 the other rural women's organisation was formed. That was the Women's Division of the Farmers' Union (WDFU).

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23. Interviews with Mrs Norma Geary, Waitara, conducted over a period of time during 1982.
24. Interview with Mrs Julia McGill, Mt Manganui, but longtime resident of Arapuni, 16 May, 1982.
25. Interview with Lady Blyde, New Plymouth, 20 July, 1983. Lady Blyde was a foundation President of the Lepperton Branch of WDFU. She served for seventeen years and was also a member of the inaugural committee of the North Taranaki Provincial.

## CHAPTER TWO.

The Emergence of Women's Division of the Farmers' Union.

Anything that can be done to lessen hardships and difficulties would be well worthy of every support and encouragement. I was delighted to find the Division promoting community spirit and bringing country and town into closer touch. By developing these ideals the Women's Division is doing its share in Empire building.

Lady Alice Fergusson, opening 1928  
Conference of the WDFU. (1)

"WDFU<sup>(2)</sup> started essentially as a philanthropic organisation aiming to improve conditions for women and children living in the country" said Mrs Ginny Talbot, Dominion President 1983.<sup>(3)</sup> This organisation for women was actually promoted by a man and it is these beginnings which will now be explored.

As its name implies, the WDFU was an organisation formed to support the existing Farmers' Union. As such it was significant that the suggestion for its formation came from a male. Mr McAlpine was the organiser for the Farmers' Union and had just returned from an extensive tour of the farming communities throughout New Zealand. At the Dominion Conference of the Union on 27 July 1925 he addressed the wives who had accompanied their husbands. He spoke of the hardships he had seen and appealed to the women at the D.I.C. Tearooms to help. Those present decided to take up the challenge of 'that' <sup>(4)</sup> meeting. On the following morning sixteen women met and the organisation was formed. (see Appendix 1 for copy of the first minutes).

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1. And So We Grew, p.8.

2. Name changed from Women's Division Farmers' Union to Women's Division Federated Farmers', when the male organisation changed its name in 1946.

3. New Zealand Farmer, New Zealand Newspapers, Auckland, 3 Jan., 1982, p.21.

4. Always referred to in this way by the women of Division.

throughout their districts'. (7) This appeal to the members of the FU to allow their wives to join the fledging organisation appears to mirror the women's reliance on the male in the rural environment. This reflection may not be that distorted as many of the women were reliant on the men for transport between the farm and the rest of the community. Lady Blyde echoes this when she said 'that she did not know how to drive, and used her husband's trips as excuses to get out'. (8)

Only a small proportion of the Presidents gave any support and those who did were Hawkes Bay, Auckland, Wairarapa, Wellington, North Taranaki. 'These Presidents gave us ungrudging praise and offered us every help'. (9) The New Zealand Poultry Association also gave encouragement.

This lack of male support appears to be active undermining and ridicule of the new organisation and as such did not bode well for its future, and where better is this illustrated than in published reports in the Farmers' Weekly:

- Gisborne area response to helping setup WDFU meet with jokes and comments that it will fizzle out anyway. (10)

- definite antagonism to WDFU. the discussion was described as a fine bit of fun and that the women were okay to provide for men's meetings. Anyway 'my wife has enough to do without this nonsense'. (11)

This lack of actual support also seemed to be prevalent in the report of the Dominion Conference of the Farmers' Union, where the WDFU was not mentioned. Maybe it was because Mr McAlpine was absent.

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7. Farmers' Monthly, successor to Farmers' Weekly, 28 Aug., 1926, p.39.

8. Interview Lady Blyde.

9. Report of Annual Conference 4 Aug., 1926, Farmers' Monthly, 28 Aug., 1926, pp. 38-39.

10. Farmers' Weekly, Vol. 2, No 64, 5 Dec., 1925.

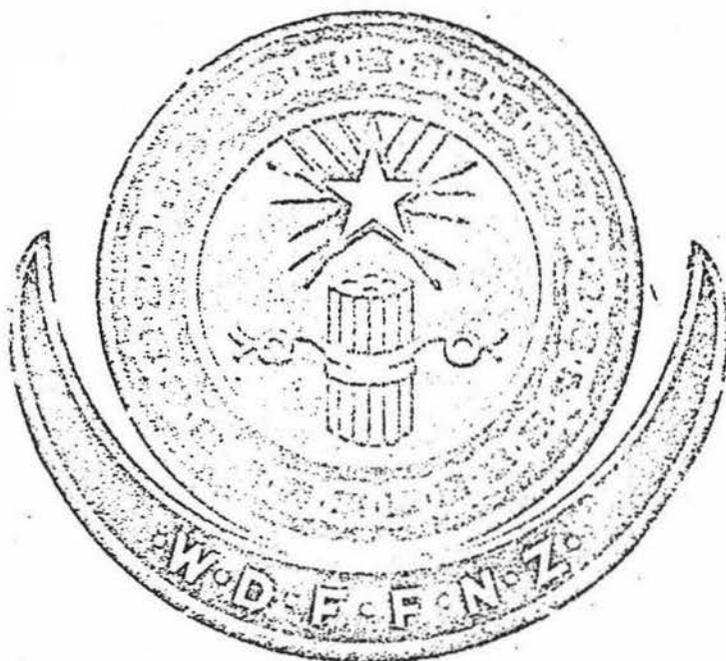
11. Farmers' Weekly, Vol. 2, No 65, 12 Dec., 1925.

operated. They were to setup co-ordinating committees which dealt with many aspects of their work. Membership of the WDFU rose dramatically from 1,250 in 1927 to 10,164 in 1932. By 1950 there were 25,000 members in 650 branches.<sup>(13)</sup> To cope with ever increasing load in 1928 the Dominion Executive employed a full time paid secretary, a Miss Howard, and this position has been filled ever since.

The members of the new organisation were interested in the following as shown by the twelve points of their "Aims and Objects". The original aims and objects of the WDFU were set down in 1927 and were as follows:

- (a) To strengthen the Farmers' Union as it is only by co-operation of both country men and women that this can be permanently and successfully achieved.
- (b) To better the conditions of women and children living on the land, and to improve the conditions of rural life generally.
- (c) To improve the medical and nursing facilities for country women.
- (d) To secure more domestic help on farms.
- (e) To obtain visiting help or housekeepers.
- (f) To provide Rest Rooms in country towns.
- (g) To improve the schooling for country children.
- (h) To secure more frequent medical and dental inspection in country schools.
- (i) To improve conditions of migration.
- (j) To brighten the lives of all junior migrants to the Dominion, working on the land.
- (k) To develop a community spirit and encourage the ideals of Good Citizenship.
- (l) To promote the welfare of the Home, Country and the Empire.
- (m) To promote harmony between farmers and their employees.
- (n) To promote social intercourse, and the study of social questions bearing on the interests of the farming community.
- (o) To maintain a vigilant watch on all legislative measures brought before Parliament affecting country women, and to protest against such measures as are deemed injurious to their interests.
- (p) To endeavour to secure a Home Science Department at the University and Agricultural Colleges to enable country women to receive instruction in dressmaking, millinery, bottling and preserving fruits, and domestic

This embodies the aspiration of the 'promotion of welfare of the Home and Country and the Empire'. (15)



The lower part of the badge is a red scroll with the letters in gold, with a circle above, it has a blue background with a bundle of sticks symbolising unity. The five pointed star denotes service to church, country, home, community, school. All is endless with a green endless band signifying love and service which have no end. The endless chain represents the branches of the WDFU.

From the first, the WDFU considered assistance with house-keeping of primary importance and set up an emergency house-keeping scheme. The scheme was to benefit many hundreds of countrywomen throughout the next sixty years. Even with modernisation the need is still there, though the emphasis is diffe

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15.. (1) Aims and Objects.

25,000 pounds to finance a chair of Obstetrics and a hospital. The women of New Zealand responded to the call so well that some 6,000 pounds more than was asked for was raised. But the Government, so far from doing their share on a more lavish scale because of this success had failed to build the Hospital at all. At first the depression seemed to afford an excuse [though it did not prevent the women from raising the monies], but now, though large sums had been voted for Dunedin Post Office and Wellington Railway Station, it is intended to repair an antiquated building a mile away from the Public Hospital and use it for the purpose. Miss Marshall urged all women's organisations to protest vigorously against this breach of faith. (16)

By continually being vigilant the women were able to express their needs and concerns at the lack of facilities and were not only content to ask for their provision but were also prepared to help fund projects they considered important 'to better the conditions of women and children living on the land'. (17).

Another aid to the improvement of health and welfare of women and children was the establishment of the rest home as part of the aim of improving 'medical and nursing facilities' (18) These homes were to give many countrywomen the rest and relaxation they so badly needed. Here they were encouraged to rest in very pleasant surroundings. The first home was Kainga Moe, Palmerston North which was given to the WDFU by the New Zealand Sheepowners' Federation. This was successfully run by the organisation as a Rest Home and training school for the domestic

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16. Point Blank, successor to the Farmers' Monthly, 15 May, p.24. Also commented on in MacGregor, M., Petticoat Pioneers. North Island Women of the Colonial Era, Book Two, A.H. & A.W. Read, Wellington, 1975. p.51.
17. No. (a) of the Aims and Objects.
18. No. (c) of the Aims and Objects.

to books other than farming journals. To facilitate the distribution of these books the Dominion Executive arranged free cartage by New Zealand Railways. The material distributed included fiction, nonfiction, magazines and children's books. The Government eventually took this over and this scheme became the Country Library Service which stocked local school and village libraries.

As shown on page 16 there were twelve points to the 'Aims and Objects' of the WDFU. The most important aims are stated first and have been covered in the discussion. Possibly the aim which took most time and consideration was (o), the 'vigilant watch on all legislative measures ...affecting country women', This was achieved by a committee of the Dominion Executive being actively involved in preparing submissions on any relevant legislation. This they pursued with tenacity and perseverance from the beginnings in 1925. Any legislation which affected countrywomen or children was scrutinised and submissions presented to the appropriate committees. This enabled the voice of the countrywoman to be heard and through this application the women were able to achieve changes such as more frequent medical and dental inspections and an increased coverage by the School Dental Service. This had been mainly confined to large towns but by 1940 access was at last becoming easier for those in the country. This committee work of the WDFU is little understood by those outside the organisation and one gets the impression that many of those who belong to the organisation still do not know or understand this side of WDFU's work. By constantly monitoring the movement of legislation the Dominion Executive concerned themselves with matters affecting all aspects of society. Much of this concern was expressed at the Annual Conferences, through remits and discussions, and the women who

of 1940 by being committed locally and nationally. WDFU had a display in Wellington and items for this were provided by members throughout New Zealand. Many areas made provision for members to take part in the National Celebrations in Wellington. Locally they supported schemes to mark the occasion such as the establishment of Rest Rooms and Memorial Seats.

With the outbreak of war the Dominion Executive circularised all Branches and Provincials outlining the ways and means of supporting the war effort, and the women became actively involved in the Patriotic Committees and providing whatever sustenance they could for the servicemen. In July 1940 at the Annual Conference there was a desire to do something other than to knit and sew. A more significant gift was called for and Mrs N. Adams Dominion President, suggested a 'Spitfire'. This idea spread rapidly with 5,000 pounds being raised in a month. The plane was purchased by the Royal Air Force and christened the WDNZFU. Its first pilot was a son of one of the members from the Levin Branch, Flight Lieutenant L.P.Griffith, D.F.C. (22)

Helen Simpson comments that the 'extension of the organised purpose of the Division... is an encouraging reversal of the usual procession women's associations in New Zealand tend to start with high aims and degenerate into tea parties'. (23)

This comment reflects the high regard the Dominion organisation is held in. Not only does it have tea parties but it is also actively concerned with the affairs of the society in which they live. It does not make requests expecting someone else to provide the answers, but is prepared to get out and find them for themselves. Admittedly the average members concerns are with branch matters primarily but when asked for support in other

22. And So We Grew, p.32.

23. Simpson, H., The Women of New Zealand, Pauls Book Arcade, New Zealand, 1962, p.184

## CHAPTER THREE.

Formation of Branches in the North Taranaki Area.

North Taranaki was decided upon as a case study, because it was felt that the area was easily identified with the small farm unit along the coastal strip and larger units in the hill country surrounding the area. North Taranaki also has a number of isolated areas and well as settled country towns. It also had the largest number of branches, 32. The honour of the first established branch of WDFU goes to Oakura, North Taranaki. The early growth of branches in North Taranaki can be attributed to the self help element within an area where early colonists settled on small sections of land carved from the bush, with a wary eye being kept on the Maori, who was not pleased with the settlement. There was little material comfort but the early settlers were strong on hope and fortitude and their chief complaint was one of isolation, a condition which had not diminished with the years. This new organisation offered a panacea to this isolation.

Mrs H. Harris and Mrs M. Taylor were very able and active women who believed that the WDFU was important and offered a vehicle for expression of the countrywomen's concerns and wants. They complained about the conditions but got on with the process of living. Part of the process was the growth of the WDFU.

In September 1925, the first branch of the WDFU was formed at Oakura, North Taranaki, by Mrs Helen Harris. Mrs Harris was a farmer's wife from Koru, an isolated area under Mount Egmont. The first meeting was held in her home at Koru. Unfortunately the early minutes of this branch, like some others, are not available, but there is a report on the Women's Page in the Farmers' Monthly:

now a city, was only a town of 13,913 in 1925 and many of the branches formed were outside the city boundaries.

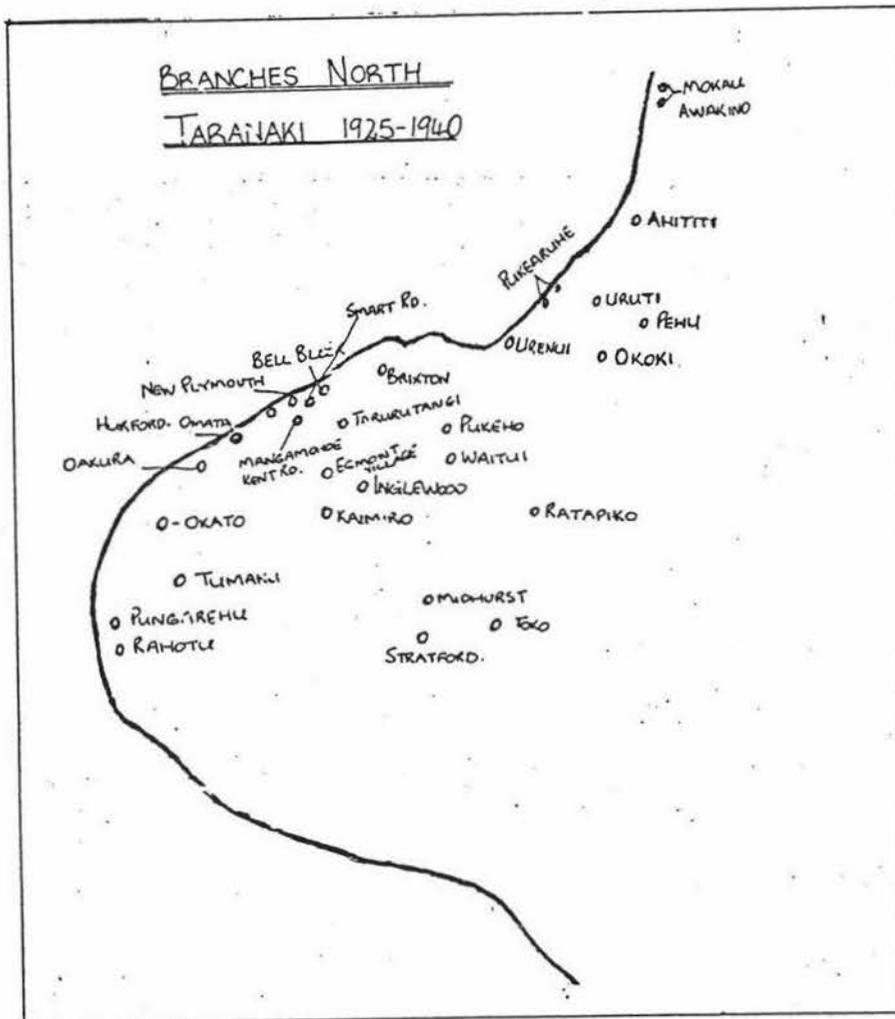


Figure 1.

The fear of the urban drift to the towns was expressed by the Hon. F. Newman at the first Dominion Conference where he 'urged that countrywomen should make the social conditions "so social" all round them so that the young people would not feel the need of the city pleasures.' (2) This fear is not shown in the official records of the branches, but it is expressed by individual women. Mrs Pearl Rumbal, of Urenui, a lifetime member of Women's Division, expressed this view in an informal discussion, noting that by forming these groups it was hoped it would encourage the younger women to participate and make the country a more attractive and less lonesome place to live.

in the social arena and welfare area. These social aspects of the WDFU were very important to the women involved. By providing an avenue for meeting the organisation was fulfilling a need for contact and though the members were concerned with many issues, the minutes of the branches recorded primarily the social aspect of the work. The minutes relate who won the monthly competitions, who had given birth, been away, and other social aspects of life. Monthly dances such as those arranged by the Brixton branch at their first meeting 27 July 1932, were not uncommon throughout rural society. Card evenings and social afternoons were arranged and from the beginning the branches organised birthday parties to celebrate their anniversaries. To these they invited neighbouring branches.

The monthly dances held by the Brixton branch involved everyone in the district, the men helping with arrangements in the hall and acting as doormen and Master of Ceremonies, and the women providing supper and prizes. It has been part of the rural myth that the women always provided a loaded supper table, a symbol of rural society. The Brixton branch decided very early they were not upholding this myth and at the Annual General Meeting, 20 April 1933, it was decided to buy supper. They continued to do so for the duration of these dances. During the war these dances were opened up to men in uniform for no charge.

As their first activity many branches joined the Book Exchange, and those of North Taranaki were no exception. This exchange provided literature for all the family, literature which the household budget could not afford to buy.

Needs of the community were to exercise the women's time.

supported the Leper Station at Makogai.

Members were interested in improving their own dressmaking and Home Nursing skills and abilities. To this end the twenty-two members of the Brixton branch, took part in the Massey College extension correspondence course for which members received tuition and literature. This tuition was often undertaken by a visiting tutor. With the new appliances being marketed the women were keen to improve their skills, and this was achieved by inviting lecturers or demonstrators to impart their knowledge and skills.

As mentioned before, communications between Headquarters and the branches were not fully recorded but there was some mention of these communications which covered a wide range of subjects. In 1932 Bell Block Branch recorded the discussion on one of these communications. It dealt with the proposed amalgamation of the WDFU and the CWI, and Bell Block resolved that 'it was decided to forward a remit to Headquarters against the WDFU amalgamating with the CWI'.<sup>(9)</sup> This was again discussed in 1936 with 'Mrs French suggesting that this meeting forward a remit to Provincial Executive objecting to the amalgamation of the WDFU and CWI on the grounds that we would lose our identity and sever our connection with the FU'. The remit was carried unanimously by the members.<sup>(10)</sup> Very few other branches detailed this correspondence. Amalgamation between the organisations has always been a talking point as many believe that it would strengthen the rural women's voice, but the average member seems to have been against the concept. Even today the idea is

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9. Minutes, Bell Block Branch WDFU, 15 Mar., 1932.

10. *ibid.*, 7 Mar., 1936.

received this in North Taranaki only one branch thought it of sufficient merit to record the correspondence. Great energy was shown by those at national level on this issue, but there was little recorded response at local level. This shows the gulf which existed between national and local concerns. Today to overcome this problem many of the issues require a written reply from the branches so that a more representative view is obtained. Members were prepared to leave the decisions to those who knew more, a reflection on the lack of self confidence that many of the women had in themselves. This lack of self-confidence is also manifested when looking at those elected to hold branch and national office. The rural born and educated women were not confident and tended to elect urban born and educated women; women who had had previous careers, such as teachers and office workers, as their office bearers.

Other concerns included a remit from the Brixton branch which was presented to the Provincial Executive which said 'that all Primary and Secondary School books be universal throughout New Zealand'. (16) This reflected the members' concern with children disadvantaged by changing schools, a problem with which the women in North Taranaki were familiar as there were many sharemilkers and married farm workers in the area who shifted regularly.

Flock House, the farm training establishments at Feilding and Palmerston North, which catered for children of deceased English merchant seamen, was also a concern of the women. They were interested in the welfare of these young people who were to be the labourers and homehelp for New Zealand farmers. Many

In 1933 members of this branch were concerned with keeping WDFU alive and their concern was recorded in the minutes, (19) but even though membership was small the women were discussing ' what the branch might do to help necessitous cases in the district.' (20) This shows an extension of the woman's natural caring role for others.

This research exercise ends with New Zealand's involvement in War. A change was occurring in New Zealand with the likelihood of War in 1938, but these concerns were not apparent in many of the minutes read. In fact it was not until Christmas parcels for servicemen are recorded that most branches openly acknowledged that New Zealand was at war. The Dominion Executive sent out a circular to all branches in October 1939 asking ' what members were prepared to do if war came'. Only two branches recorded this circular.

This apparent disregard for the outbreak of war is not reflected in the personal accounts of the period, and the branch with the fullest minutes, Mokau - Awakino, recorded the following, ' members had knitted 59 scarves, 40 prs. mittens, 11 pull-overs, 20 balacalvas, 17 prs. of soxs, from 62 ounces of wool'. (21) Other members were also involved in knitting for the soldiers and packing parcels to be sent overseas. This was a resurgence of domestic activity, but activity with a specific purpose so that the extension of domestic chores took on a new meaning. It was, after all, a time of crisis. Support for the patriotic fund was also forthcoming from the branches. One interesting entry was ' Mrs Martin read an article encouraging people to show an

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19. *ibid.*, 3 Nov., 1933.

20. *ibid.*, 3 Nov., 1933.

21. *ibid.*, 12 Aug., 1940.

Mrs Chilcott, the President, was reflecting the concerns of the women and much of which would have been discussed but was not recorded in the minutes. Maybe this was too painful for the women to actually record?

Besides this interest in national and international affairs the ladies of the WDFU were very active locally. They held Garden Parties, Country 'Fayres', shows, card evenings, dances, picnics and ran their monthly competitions. Their monthly meetings were addressed by many and varied persons giving demonstrations of homecraft such as sewing, basketry, canvas work, making stools and skills in Home Nursing, First Aid, as well as demonstrations of the latest electrical machines such as washing machines and stoves.

Every year the branches exhibited at the New Plymouth Agricultural Show, displaying their skills in homecrafts. It was this side of the work of the WDFU which was visible to the general public as it was this which was reported in the newspapers. The other activities and concerns were rarely seen by those outside the branch, and even many branch members were only interested in the local and social aspects of the WDFU. This quote possibly sums up the view of the average member 'the business portion was soon over, afternoon tea was served'. (29)

This quote is at variance with Simpson's evaluation of the organisation, but it was an evaluation of the public activity of the Dominion Executive, which has a high profile in Wellington, that Simpson was expressing. Branches planned their meetings around the social aspirations of WDFU and by encouraging the rural women to meet regularly, they could then be informed and

CHAPTER FOUR.Formation of North Taranaki Provincial of WDFU.

A provincial is a combination of branches centred on a large town. It is the forum through which branches are able to express their collective opinions, ideas and needs. The formation of the North Taranaki Provincial was the next step in co-operative organisation for the branches of WDFU. In 1933 a meeting was convened of all those branches in the area to form a Provincial Executive. The convenor of the meeting was Mrs H.R.Marsh who had been appointed honourary organiser of the WDFU in the area.

Fifty-five women gathered at the Y.W.C.A., Powderham Street, New Plymouth on 10 March, 1933 with this objective in mind. They represented the New Plymouth, Oakura, Okato, Hurford - Omata, Bell Block, Tarurutangi, Inglewood, Ratapiko, Midhurst, Stratford and Brixton branches with apologies from Uruti, Kaimiro, Egmont Village, Pukeho and Mokau - Awakino. (1)

Mrs Marsh was to become the first President (2) with Mrs H.A.Hunt, Stratford, elected as Secretary. The fledging organisation had problems very early with this election. By the time of their second meeting Mrs Hunt was no longer eligible to hold office as Central Taranaki had formed a separate Provincial, and Stratford was within its boundaries. Mrs Harris was then elected to the position of Secretary. The Provincial was to hold meetings every three months and branches sent accredited representatives to vote on their behalf. It was assumed that

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1. Minutes, North Taranaki Provincial, 10 Mar., 1933.
  2. Called Chairman in the Minutes.

into the homes of country women was to be an ever-growing facet of the work of WDFU. To help with the competent running of the scheme locally the North Taranaki Provincial appointed a Housekeeping Secretary, <sup>(4)</sup> who was to be assisted the following year by the appointment of the Housekeeping Advisory Committee. <sup>(5)</sup> Initially the scheme was run from Headquarters through the provincials but eventually the provincials administered their own schemes. The North Taranaki secretary reported 12 February, 1937 that twelve housekeepers had been employed during the quarter. This shows how popular the scheme was with needy country women. One woman who used the scheme, <sup>(6)</sup> thought it was a life saver, for the housekeeper walked in and took over, leaving her free of worry. Another member in reply to the questionnaire remarked upon a tremendous organisation doing a wonderful job for overworked farmers' wives. At the Annual General Meeting 12 May, 1939 it was reported that during the year eighty-three applications were received, sixty-seven filled and five cancelled. The remaining applications could not be accommodated. This scheme was run under the auspices of national office until 1943 when it became autonomous.

Concern over provision of health facilities surfaced early with the following letter being written;

... this Executive emphatically deploras the inactivity of the Government in failing to fulfil its promise, made in 1929, that is the women of New Zealand collected £25,000 a maternity hospital would be built in connection with the medical school in Dunedin. As the Chair of Obstetrics appeal raised £31,000 we together with other Women's Organisations of New Zealand urge that the Government immediately fulfil the said promise of September, 1929.  
(7)

The following meeting saw the women discussing their reactions to the Mental Defectives Amendment Bill <sup>(8)</sup> and Daylight Saving. These reactions were to help formulate submis-

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4. Minutes, North Taranaki Provincial, Annual General Meeting, 15 May, 1936.
  5. *ibid.*, 13 Aug., 1937.
  6. Interview, Mrs F. Smith, 10 Sept., 1983.
  7. Minutes, North Taranaki Provincial, 11 Aug., 1933. Also referred to in Point Blank, 15 May, 1934, p.24; Petticoat Pioneers, p.51.
  8. Minutes, Mangamahoe-Kent Road branch, 23 Nov., 1933.

portant business'. (14) In the same month it was recorded that £36.9.0 had been forwarded to the Cancer Fund.

In 1936 the Mayor of New Plymouth, Mr Gilmour, wrote asking for co-operation in Centennial Celebrations in 1940 and asked for a representative on the Centennial Committee. This they readily did, but they also co-operated with the CWI in an appropriate token for the Centennial. The suggestions were for the acquisition of radium for the treatment of cancer, a seat as seating at the Rest Room, a Memorial Seat to be placed in Paritutu Centennial Park. (15) The latter project was chosen and the seat was unveiled in April 1941 as a memorial to the Pioneer Women of Taranaki. The progress of the Centennial preparations actually occupies greater space in the minutes than preparations for war.

The Provincial became the central forum for the branches, enabling women to exchange ideas on many areas of concern. Many of these reflected the second aim of WDFU, that of 'bettering the conditions for country women and children'

Previously mentioned was the anger expressed at the inaction of the Government over the Women's Hospital and the establishment of the Rest Room. Another was 'that school teachers be instructed to warn children about eating poisonous berries or leaves'. (16) This remit proposed by Oakura and sent to Dominion Conference. This is the only mention of a specific remit in the minutes, though others were handled, but by the remit committee and not recorded in the general minutes.

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14. *ibid.*, 7 Feb., 1935.  
 15. *ibid.*, 11 Aug., 1935.  
 16. *ibid.*, 1 Feb., 1935.

that something should be done to form a Girls' Land Army and the secretary was asked to write to Headquarters for a lead in the matter'. A circular sent from Headquarters was left for the individual branches to vote on and to return to Headquarters. (18) Branches were asked by provincial to 'keep a record of work done in connection with Patriotic or Refugee work'. (19) This accounts for this section being well documented from this time, in some branch minutes. When surveying the work of the North Taranaki Provincial, on the occasion of their 50th Anniversary said, Mrs G. Talbot:

Another avenue which involved many people was correspondence with the troops both at home and overseas, particularly those in hospitals and where possible prisoner of war camps. (20)

The branches provided the materials and resources to utilise the materials while Provincial was the clearing house for the end products. Many firms and individuals helped to make the WDFU war effort successful by donating raw materials for members' use. This is illustrated in the minutes of the Mokau-Awakino branch where it is recorded that wool donated had been knitted into garments for the troops. This was repeated by many branches whose members gave freely and willingly of their time. As much organisation went into the production and shipping of these goods as went into the producing of food and entertainment for the crews of merchant ships which entered Port Taranaki. Servicemen home on leave were also looked after. Not only were there concerns for the servicemen but also concern

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18. Minutes, Bell Block branch, 19 Feb., 1940.

19. Minutes, North Taranaki Provincial, 9 Aug., 1940.

20. The Daily News, 3 Mar., 1983, p.19.

Room was opened in New Plymouth during the depression; Taranaki Girls Educational Week was inaugurated in New Plymouth. Cultural classes such as drama, singing, and dressmaking made good progress.

In 1940 Mrs Marsh organised and, with the help of Mrs Pope, conducted an educational tour to the Centennial Exhibition in Wellington for 48 Inglewood junior members.

In 1943 the Provincial began its own housekeeper work, with Mrs R. Allen as Housekeeping-Secretary.

(22)

CHAPTER FIVE.A PERSONAL VIEW.

Previous chapters looked at the official viewpoint through minutes and newspaper reports, this chapter will explore the personal reminiscences of individual members of the WDFU. We may begin with just one example of the indomitable spirit of certain WDFU members;

INSTANCE AT URENUI

Many tales have been told of the difficulties of the early pioneers in Taranaki and the hardy spirit that enabled them to win through against obstacles. At Urenui yesterday it was revealed that this spirit still exists and that country women are willing to face any difficulties to do their work.

The flower show conducted by the WDFU had been planned for weeks and Mrs C. Rumball, Pehu, was one who had worked hard for the success of the event. Hours of heavy rain overnight on Wednesday, however, turned the Pehu tunnel into a sea of mud unpassable to motor traffic and it seemed that she would not be able to do her part at the actual show.

Instead of bemoaning her misfortune she gathered her entries of flowers and produce and carrying her baby rode on horseback several miles to Urenui to attend the show despite the fact that the weather was still broken.

"I think people should know what Mrs Rumball did," commented Mrs C.K. Wilson Pio Pio, president emeritus of WDFU, when she opened the show. "When I heard about her riding through the mud and that dark tunnel with her entries and her baby I thought she was worthy of a halo."

Incidentally Mrs Wilson herself set an example of enthusiasm, for she came from Pio Pio to open the show.

(1)

ward otherwise. It meant so much to take part that many women would go to great extremes to attend. Lady Blyde recalls her feelings as she attended her first meeting. ' I had only been married a few months and had come from the city and was unprepared to take office, believing that those who were longtime residents of the area would be better suited, but I came away as President, a very green woman'. (4) This comment was also made by another young bride, Mrs J.K.Lees who found herself President of the fledging branch of Toko. Mrs Lees was to be the President of the branch for many years and eventually Dominion President. Mrs Lees, who had been a school teacher, remarked that when she was on Dominion Council in the 1950s 'over three-quarters of the Council were former school teachers'. (5)

This reluctance on the part of countrywomen who were raised and educated in the rural community to take office in the new organisation showed a lack of confidence in their ability to adapt to change. Without the urban or professional women who had married local farmers many branches would have faltered in the early stages. Confidence had to be built up. If there is a criticism to be made of the WDFU, it is that, though they have regulations covering tenure of office at national level, they do not have the same at local level, which would help women gain this confidence. Many of the women had had no experience outside the home and farm and very little experience in decision making beyond these spheres. If by bringing them together the WDFU could instill confidence it was fulfilling part of its aims. For many this confidence was achieved through the activities of the branches.

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4. Interview, Lady Blyde, 23 Mar., 1983.

5. Interview, Jessie Lees at her home in New Plymouth, 2 May 1983.

Being a member of WDFU was rewarding, stimulating, satisfying and for many women their lives revolved around this organisation. Even after fifty years Mrs Nicholls could claim that WDFU is:

.. still applicable, for the watchful eye it keeps on the amenities offered our countrywomen and children, and its voice can add weight to Federated Farmers in their efforts to protect the farming community by continuing to be a watchdog on legislation, as it applies to country dwellers, and fighting for the right of our children to receive an adequate education to compete in today's world. All the while mindful of the need to have medical services readily available, and forever striving towards recognition of the need for a dignified old age for the growing numbers of senior citizens.

(10)

The fact that WDFU is prepared to adapt and meet new challenges gives the organisation strength and continuing purpose.

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10. Reply to questionnaire.

especially those dealing with the preparations for war.

Geraldine McDonald reports that the Parliamentary Select Committee on Women's Rights, 1975, pointed out:

...the limited extent to which women participate as leaders in the range of activities which we have identified with public life. (1)

This was true for the women involved in WDFU in the 1940s, those who wished to become involved in 'public' life were given the opportunity and the mass who were concerned with improving their 'private' sphere were able too. WDFU was providing an avenue for public service if the individual member wanted this avenue.

WDFU provided for the many differing aspirations expressed by rural women. There were those who held aspirations of a 'public' role and these were filled by taking part at provincial and national level. One such woman was Mrs Barrer, who used the organisation to explain her view on eugenics and women's role in this field. Women by collective negotiation were able to influence legislation, social and political policy. Another aspiration which the WDFU filled was to help many rural women function more comfortably and efficiently in their 'private' sphere, the home and family. So the WDFU functioned on several levels, and provided an outlet for different kinds of women.

WDFU was undoubtedly important to those who belonged, not necessarily for the high ideals it expounded, but important never the less. Women in rural areas recognised that improvements in their living conditions were dependent on their actions and it was shown by diligence and persistence that improvements could be achieved. Not all changes were instant successes, many had to be adapted too and this adaptation was achieved through

An illustration of the effect of the WDFU's Housekeeping Scheme.

## Fairy Godmothers of the Backblocks

(By a Man.)

When we got to the farm, away in the backblocks beyond the remotest beyond, it was quite evident that our host, who bached by himself, was going to have two sick people—my wife and myself—as his guests. As his whole time was spent on the work of his farm and he had been looking forward to having someone to do his housekeeping for a few weeks, it was uncommonly difficult to break the sad news to him. Indeed, it was uncommonly difficult to break the sad news to ourselves that we would be spending the best part of a week in bed running temperatures of 103 with absolutely nobody to look after us.

One feels guilty being sick in anybody else's house, but a married couple feel almost traitors to matrimony being sick in a bachelor's house, miles from anywhere.

A sequence of interminable days followed one headache after another.

We lay on our beds while the disease germs carried out their duties according to their kind; and our host reluctantly carried out his duties owing to his farm. "Gastric 'flu," the doctor said. We were not to do anything, not even get up, until our temperatures had been normal for twenty-four hours. Then we were to be fed on the usual rigmarole of food-stuffs that doctors seem to select mainly, I believe, because they are such a trouble to cook. There was nobody to do the cooking, and to have two sick people too weak even to walk, the future did not look too rosy.

Quite frankly, my opinion of women has risen enormously. We did not realise the fact but women had foreseen contingencies of this nature long before we elected to honour our bachelor host with two beds of gastric 'flu. Indeed, it was a woman who gave our host the magic countersign of the fairy godmothers of the backblocks. As a result, the Women's Division of the Farmers' Union set in motion their feminine wheels of organisation and my hitherto poor opinion of woman's ability to organise received a rude shock.

She arrived in a car from somewhere. The system that brought her was smoother working than that of those Oriental people who can produce servants in unlimited numbers merely by clapping the hands. She had her suitcase, a rug, and an air of knowing what to do. She cleaned the grate of two years of soot, chopped up some firewood, soothed the army of dogs who made it their duty to bark us both to health, and for the first time in four days we tasted food—some tea and toast. Lost wanderers could not have been more glad than we to see a saviour. She just arrived in time. For we had decided that death from starvation after gastric 'flu was not a comfortable form of death. Nevertheless, it was far better a form of

death than that offered by our host's cooking.

She stayed a week. She took complete charge of everything. Even our host admitted he had never been so well fed or the place so tidy. Twenty-five shillings could not have been better spent. Perhaps she and the organisation that was obviously behind her did not literally save our lives, but there must be cases in plenty that mere man never knows about, where the forethought of this entirely woman-run organisation has saved the lives of backblock wives at their wits' end to keep the house going in an emergency. The women who originated this backblock magic will never receive the praise that is their due. They may be interested to know that one man has been impressed enough to write this appreciation.

Point Blank, September 16,  
1935, p.51.

APPENDIX THREE.Questionnaire used in research.

1. Why did you join WDFU?
2. Was there a choice between CWI and WDFU. If so why WDFU?
3. How relevant did you find the monthly programme?
4. How relevant did you find WDFU was to rural life?
5. How involved did you become-
  - a. locally
  - b. regionally
  - c. nationally
6. Have you attended National Conference?
7. Your impression of Conference?
8. What have you personally received from membership of WDFU?
9. How satisfying has membership been?
10. Have you availed yourself of the Housekeeping Scheme? Yes/No.  
If yes what are your thoughts on the scheme.
11. Have you stayed at one of the Rest Homes? Yes/No.  
If yes how beneficial was the stay.
12. What keeps you in WDFU, or why did you leave?
13. How relevant is WDFU to the rural community today?
14. Where do you see WDFU going?
15. Do you feel WDFU has been able to change with society's changes?
16. What did you do prior to marriage?
17. Did you have any training in leadership?
18. How did your husband react to your involvement in WDFU?
19. Did the branch you belonged to cater for a particular type of woman?
20. What members of the area were not members of WDFU and why?
21. Were you a member of any other group during this period.

If there is not enough room to answer the questions please attach other pages. Do not hesitate to leave out any questions you do not wish to answer.

In the accompanying letter women surveyed were guaranteed anonymity

APPENDIX ONE.

Meeting of lady friends of the N.S. Farmers' Union was held in the Farmers' Institute Building on Friday, 7<sup>th</sup> July, 1925, for the purpose of discussing the advisability of forming a Womens' Division of the Farmers' Union.

Mrs. J. Pow, R. Lilburn, W.D. Matheson, W.C. Jackson, North, Talbot, Joll, Isaacs, Carson, Nelson, Myers, Purchase, Misses McKenzie.

Chairwoman: Mrs. Tolson was elected chairwoman.  
Name of Organization: On the motion of the Chairwoman and Mrs. Jackson, it was decided that Farmers' wives and friends form themselves into a body to be called The Womens' Division of the Farmers' Union.

POLICY: A tentative policy for the future was discussed by several present, in which suggestions for helping farmers' wives in the back country were made.  
It was decided to fix the annual subscription at 2/6. CARRIED.

ANNUAL SUBSCRIPTION: The following officers for 1925/26 were elected.  
MEMBERSHIP OFFICERS:  
President: Mrs. TOLSON.  
Vice-presidents: Mrs. MATHESON and Mrs. JACKSON.  
Hon. Treasurer: Mrs. JACKSON.  
Hon. Secty.: Mrs. POW.  
EXECUTIVE: In addition to the above officers, Mesdames Joll, Lilburne and Talbot were elected to form an Executive.

*John Tolson  
Hon Secy 10-8-26  
John Tolson  
President.*

The above page is a reproduction of the minutes of the inaugural meeting of the Womens' Division of the Farmers' Union, held in the Dominion Farmers' Institute Building, on July 28th, 1925.

## FARMERS' UNION (WOMEN'S DIVISION.)

Address by Mr. L. H. McAlpine.

(Reprinted from "The Farmer's Weekly," September 5th, 1925.)

### WHILE CONFERENCE SAT.

There's been a fragment of poetry running through my mind all day:—  
"By the rude bridge that arched the flood,  
Their flag to April's breeze unfurled;  
Here once the embattled farmers stood  
And fired the shot heard round the world."

Do you know the verse? What a strange, elusive gift is memory! Here was I thinking of the Women's Division of the Farmers' Union, and straightway was haunted by an echo from one's school days. It wasn't— isn't April; there were no "embattled farmers" at the conference; but, stay! the connection is not so remote, after all. It was Mr McAlpine who fired the shot that launched the Women's Division of the Farmers' Union. From North Cape to Stewart Island have come enquiries about the new association—what's it all about? What was Mr McAlpine's address? And why? And wherefore? And all the hundred and one things that H.M. Woman wants to know.

So there was pleasure—and relief—when out of the mail-bag tumbled a letter to-night from our vice-president and treasurer (Mrs C. C. Jackson), enclosing Mr McAlpine's address. So here it is, somewhat abridged, but still enough to show how valuable "a shot" it was that was fired at a women's tea party while conference sat.

MARTHA.

### MR McALPINE'S ADDRESS.

"Ladies, you probably will conclude that I had some object in asking you to meet me this afternoon. The object is to put the aims and objects of our Union before you. I am convinced that unless we interest the wives and daughters of members, the Union cannot succeed. The women on our farms are fully as much concerned in the results of the farming operations as the men are, and, indeed, the wives feel hardship more than the men, for no one knows the wants and requirements of the home and children as the wife and mother does. The average man is so engrossed in his farming operations, continually planning for the farm to make it produce more, that he overlooks the other needs—the needs of the home and family. When the request for the annual subscription to the Union comes along, it is the wife being hard up and not knowing how the Union is working in her interest, who suggests to her

husband to cut his membership, whereas if she knew just what the Union has done and is doing for farmers she would see to it that the membership continued. I want you to realise, ladies, that I am talking from actual experience gained during the last eight years' work. Now, how is the Union working to help the women on the land? I want you to realise that more than 75 per cent. of our farmers are exceedingly hard up, caused, in the main, by the high cost of production manures, seeds, living, wages, and that before these things can come down interest must come down. The price of money is the cause of the price of everything, and money cost must come down before cost of production, living and wages can come down. Please don't let your judgment be led astray by the city cry of 'Land is too dear.' Why should we accept the dictum of our city friends, who know nothing of our conditions to decri our assets? Why should our assets be the only assets inflated? My view is that everything is too high. The unnecessary increase in the price of money had the effect of putting everything up excepting land values, and as everything went up, naturally land values came down. Now, we have a plan to bring cheaper and easier money within reach of our farmer, viz. the establishment of an Agricultural Bank. New Zealand is one of the few countries of any size in the world which has not its land banking system. We must have money cheaper for our primary producer or he cannot compete successfully in the one market of the world—London. There are countries who are getting money cheaper than the producers of New Zealand. You ask, will the Agricultural Bank cheapen money? Yes, ladies, it will; we have had proof that we can get ample funds from London at the same price that our Government pays. Mr Polson had an offer of five millions at a price which would have enabled us to lend to the farmer at 5½ per cent., or less. We could not accept the money because we had not the legislation, and we cannot get, or rather will not be given, the legislation until our Union is numerically strong enough to demand the Bill from the Government. That is the reason why we organisers are aiming at a membership of 50,000—that number being about two-thirds of the farmers of New Zealand.

"Now, ladies, the question is how can you help? I suggest that you form a Women's Division of the New

Zealand Farmers' Union, and if you ladies present will put your will into the movement you can, and indeed I believe you will, before our next general election, have a very strong organisation of many thousands. The object of your division is to secure better conditions in every way for the women on the farms, but may I ask you to specialise, in the first place, by insisting that any candidate for Parliament you vote for must distinctly promise to do all in his power to demand from the Government an Agricultural Banking Bill, the terms of which must be along the lines of, or if possible demand the full, Bill promulgated by our Dominion president, Mr W. J. Polson. You should bring the whole weight of your division to force our Government to give us better conditions for our farmers. I am thankful our women are not tied by old political associations. They can, and I believe will, approach this movement without any hidebound political leanings, and vote only for those candidates who faithfully and definitely promise to give us what the whole country is crying out for—Cheaper Money.

"Then I suggest that you try to get your business friends to advertise in our 'Farmers' Weekly.' This paper is our official organ, and it is the only means we have of letting our members know just what the Union is doing. At present the paper is not paying its way; many merchants decline to advertise in it because they do not wish us to succeed in our efforts towards co-operative marketing and agricultural banking; but if you will quietly and definitely indicate to your shopkeeper or merchant that your goodwill depends on his goodwill to our movement he will be only too ready to advertise. Also I urge you to get all your friends to become subscribers to the 'Farmers' Weekly,' because the larger the circulation the more valuable the advertising becomes and the more easily can you induce the business man to advertise. I also ask all the ladies here or their friends to assist 'Martha' in her able work, by writing articles for the 'Farmers' Weekly,' expressing sympathy and appreciation of the endurance and never-failing cheerfulness of the farmers' womenfolk, in the face of the many hardships connected with farm life. These latter are mainly caused by the high cost of money, and can be removed by cheaper money through an Agricultural Bank."

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11. Mrs F. Smith, 9 Aug., 1983.

These communications are separate to those who answered the questionnaire as shown in Appendix Three,