

Waitangi Forum 2005

Legends Lounge, Yarrow Stadium
New Plymouth

3rd February 7.00 - 10.30 p.m.

Speech – Penny Eames

The peoples of New Zealand/Aotearoa: how can they continue to move forward together?

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Penny Eames is a specialist in community planning and cultural policy. She was formerly Executive Director and Founder of Arts Access Aotearoa, was a programme manager at the Queen Elizabeth II Arts Council of New Zealand, Director of New Zealand Workers Educational Association and a Playcentre supervisor. Penny now runs a community Consultancy and works nationally and internationally on issues relating to community and cultural well-being.

Each guest speaker will deliver a speech offering their opinions on the extent to which the Treaty can offer a positive model for continuing to improve and shape relationships between the main cultural groups within New Zealand. In addition, each panelist will include relevant details of their own personal journey.

It is intended that each speech offers a new and interesting perspective on the future of New Zealand/Aotearoa and acts as a catalyst to prompt debate and discussion.

During the two question time sessions the Chair will facilitate the discussion and members of the audience are encouraged to be active participants asking questions and offering opinions.

Speech – Penny Eames

Tena Koutou Tena Koutou Tena Kuotou Katoa

First I would like to acknowledge the tangata whenua the people of this land –Iwi e Atiawa, Ngati Te Whiti, your ancestors, your Mount Taranaki in it magnificent splendour

I come from Waikanae. The Waikanae River is my river, Kapakapanui my mountain. Before that I come from Tamaki Makaurau and the hills of Auckland were my home as a child. So Mount Eden and One Tree Hill and Cornwell Park dominated my childhood – with my identical twin sister we ran wild in the parks and on the volcanos – usually in trees or climbing on rocks and stones – often in fantasy worlds.

Chairman Dennis Green, Rosslyn Noonan Chief Human Rights Commissioner, Anthony Voykovic; Rev Albie Martin, Councillors, honourable guests, everyone.

I am a New Zealander. I am Pakeha.

I am proud to be a New Zealander and proud to have been born in New Zealand.

I am proud that my grandchildren are the seventh generation to be born in New Zealand.

I love New Zealand - it is the most beautiful country in the world, and we are all the most beautiful people and that I belong to one of the richest cultures in the world.

I am proud to be a New Zealander and proud of the social capital that makes us wealthy, happy and isolated from the world.

I am proud of our nuclear free status.

Proud we didn't go into Iraq and

Proud that we have a welfare state where we pay people the benefit when sick, elderly, unemployed and while looking after children.

I am very proud of our spirit, our ideologies and our values and our creativity.

I am proud of our international reputation, I travel a lot and I am proud when people talk about our Nuclear Free status, proud of our Rugby teams, proud of the Netballers, proud of the Lord of the Rings, proud to have worn

gum boots, jandals and to eat vegemite and feijoa, walk barefooted around the house and garden and have an obsession about the sea, seashore and the native bush.

Today we are hearing a range of perspectives on the future of New Zealand/Aotearoa that will hopefully act as a catalyst to prompt positive debate and discussion.

So let me share some ideas and hopefully this will lead to discussion.

I know that cultures can only work together and share common goals if they understand and respect each other, each others views and perceptions. History ideologies and values. Each others cultures.

Today we are here to talk about our relationship, its association with the Treaty of Waitangi and this is the starting point. Respect and understanding.

So we are talking about an relationship. Let's say that it is like a marriage.

We know that it is important that each member of the marriage relationship knows and understand **themselves**, and what they can bring to the relationship – it is a partnership. I should know, I have been married for 36 years!

The same applies to community relationship. We should understand who **we** are and **then we** can appreciate and communicate with others – the partnership is about understanding and sharing – give and take. Good times and bad. Sometimes it is rocky – sometime smooth and beautiful. So it is with the Treaty relationship.

Yet there is a fundamental problem as I see it. Too many Pakeha New Zealanders do not know who they are.

They think they are part English, part American, part Australia, part European, part anything else that represents their parents or grand parents.

Many are insecure about who they are or what they are. Some of you will share that insecurity.

You are not confident that the music you like, the soap operas and community theatres you enjoy, the foods you eat, the clothing you wear are symbols of your own culture –

We are only beginning to recognise that we have own history as being unique and this is mainly, because people like Ann Salmon and Michael King have stimulated our thinking. We are beginning to talk about our identity – the flag debate is part of this. We are beginning to acknowledge we have a

unique sound in our music, our own visual arts, Len Lye, Don Binney, Robin White, our own composers like Jack Body and we are beginning to recognise that we are different.

Many of us were taught English history and 1066 and all that before being taught about New Zealand history and therefore understanding the Treaty of Waitangi is strange to many of my generation, certainly I didn't learn about it at school, except that it happened in 1840.

So for this debate it is important for each partner in the Treaty to know themselves first and tonight I want you to take a voyage with me as I define my culture and in the process I want you to be thinking about yourselves – your myths, ideologies and values and what makes you - and therefore what you offer as a partner of the Treaty to the other partner.

So the first task is to define, for ourselves, who **we** are – for each of us that will be different.

For each of you that will be very different.

Your cultures are as distinct as your finger prints.

There is no melting pot, there is no *One New Zealand* – We don't want assimilation. We want cultural diversity and I believe infinite variety is good for our nation.

Culture

So let's talk a bit about culture – to help us with our exploration of ourselves – yes all New Zealanders, Maori, Pacific Island, Chinese, South African, Indian, Iranian – who ever.

So before I start on that personal journey with you – I want to be a bit theoretical to start with. I want us to define what the word culture means. This gives our analysis a form and structure. One you can follow as well. So does this word mean?

Well let's look at the word:

The UNESCO definition, adopted in the 2001 Declaration on Cultural Diversity¹, helps us to understand the word in the modern context.

That definition is:

... culture should be regarded as the set of distinctive spiritual, material, intellectual, and emotional features of society or a social group, and that

¹ UNESCO. 2001. *Universal Declaration on Cultural Diversity*, p. 2

*it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.*²

Raymond Williams in *Keywords*³ has written extensively about the word *culture* and puts it into a context that helps us define its meaning for our communities.

Beginning as a noun of process — the culture (cultivation) of crops or rearing and breeding of animals, and by extension, the culture (active cultivation) of the human mind. The word culture- became in the late eighteenth century, especially in German and English, a noun of configuration or generalisation of the spirit, which informed the whole way of life of a distinct people.

Culture therefore can also refer to **cultivating the spirit** of a community, and can find a useful parallel with the other words with the same root in Anglo-Saxon, cultivation of the land and soil, for instance, horticulture or agriculture.

The words *horticulture* and *agriculture* encompass not only growing, but nurturing and caring.

The nurturing of the communities is a realistic picture of our responsibilities whether territorial local authorities, government departments, organisations or businesses. This is particularly significant here in New Plymouth and for Taranaki as you care for your land and your citizens.

So *culture* is broader and more fulfilling than just artistic expression.

It moves on to encompass growth essential to human existence, to the cultivating, nurturing, and caring of human cultures and their spirit.

Culture also includes physical, intellectual, emotional and spiritual aspects of our lives.

So in understanding our culture and this word, we include sport, religion, recreation, leisure, work, the arts and histories, along with festivals associated with birth, death, marriage, birthdays and anniversaries, the arts, ceremonies, literature, exhibitions and festivals.

Also the way we design our houses and living rooms, and use our environment. How we work with nature and how we develop our trade and industries. Last week I was interviewed by your weekly newspaper – I

² This definition is in line with the conclusions of the World Conference on Cultural Policies (MONDIACULT, Mexico City, 1982), of the World Commission on Culture and Development (Our Creative Diversity, 1995), and of the Intergovernmental Conference on Cultural Policies for Development (Stockholm, 1998).

³ Williams, R, 1981, *Culture*, Fontana, Glasgow. Page 10.

likened New Zealanders to the Len Lye Wind Wand – being flexible, beautiful, majestic and being based on scientific research and innovative design. That sums us up!!

When I was asked to give this speech I was asked to make it a personal journey. I was reluctant – who I am – that is personal isn't it?

So tonight I share **my** culture with you, so that you might understand me and when you understand me then you can show and share with me your culture. That is what the partnership between Maori and Pakeha is about that.

- Sharing acknowledging and understanding what each partner brings to the relationship.
- Each treaty partner understanding each other, as we share our cultures.
- Celebrating difference and experience what makes the other partner special.

This is not easy and it take time – just like a good marriage.

So back to my journey.

I want you to come on that journey with me. Think about yourselves as I describe what make me – Penny Eames – New Zealander. My myths, values and ideologies, my ritual – think about yourselves as I talk about my culture.

Myths and Histories

First the histories and myths.

Seven generations ago some of my family came from England, some Ireland, some Wales and a few more from Scotland – since then we have been New Zealanders

We were one of the waves of people coming to a new country – those waves of people and groups, starting with Moriori, then Maori and then European, Chinese. Starting roughly in the 1200AD and continuing to coming through till today from all over the world.

The people who came, as Michael King puts it well are the same as the people who they left behind. But they all formed new cultures. Maori were no exception. The climate and environment requiring cultural changes.

They all built a new culture in New Zealand, my family shed the British cultures and became New Zealanders – even though at times the process was slow.

So to start several of my ancestors came to Waimate North in 1825 and were present when the Treaty of Waitangi was signed.

My mother's family came in 1948 and were the Russells, Nolans, Greigs and Carrs.

These families were proud Auckland families running business and involved in politics, social life, trade and agriculture. Most were also involved with the Anglican Church.

The Dictionary of New Zealand Biographies talks about one of my mother's family – as arguably the outstanding commercial figure in nineteenth century New Zealand! My family were argumentative – so am I!

New Zealand Insurance Company, Bank of New Zealand, New Zealand Loan and Mercantile Company, Bell Gully and Russell McVeigh just some of the legacies from one part of the family. Also the A & P Shows – farms, importing of seed and pigs. But also Forest and Bird.

We had the traditional Kiwi batch at Paihia and granddad mined pumice for Attway cleanser on the Waikato River, others set up the National Brush Company to make some of the first plastic products – particularly tooth brushes, hula hoops. Remember them!

They came to New Zealand as pioneers, thinkers, literate and possibly argumentative.

Both sides of the family loved books, were good at maths, wrote, travelled extensively and laughed – in the early 20th century travelled around the world with lots of children – trunks, hatboxes and servants.

They went to private schools and if possible to university – women were meant to be educated and then to marry – well.

I believe my mother's family knew how to make money but they also spend it and they certainly how to enjoy themselves.

My father's family was, I believe more serious, I didn't know them as well – my father left us when I was seven and I really didn't know his parents at all. Divorce was such a scandal.

During my childhood and early adulthood my life was dominated by the Anglican Church, Youth Clubs and the first of the very large youth assemblies. I was sent as a delegate to the Philippines, with twenty other young New Zealanders in 1964 to the 1st Asian Christian Youth Assembly in Dumaguete City in the Island of Negros. I had never been in an aeroplane and never been out of New Zealand.

We were then taken to Hong Kong, Bangkok, Kuala Lumpur, Singapore, Sydney and home. I was never the same again. Confronted by the Asian societies and culture, young people who had to study under street lamps, poverty and way the Churches (our hosts) coped with the tasks of overcrowding, lack of education, no insurance, disability and as an 18 year old from a sheltered private school background, my culture had been challenged and I had changed for ever. The protest songs we knew off by heart from girl guide camps, youth assemblies and the church were sung alongside the songs from the shows. The protest songs began to have some meaning. Asian poverty in 1964 had a deep enduring effect that changed my culture – my ideologies and values for ever.

This experience and my later visits with my husband on our honeymoon to a Ecumenical World Council of Churches post graduate school in Bossey in Switzerland and the voyage back to New Zealand, heavily pregnant - via UK, Sweden, Moscow, Japan, Taiwan, Laos, Hongkong, Bangkok, Kuala Lumpur and Australia turned me from being a conservative New Zealander to someone who had a drive to change the world!

The dynamics of cultural exchange challenged my New Zealand culture.

Coming back from Europe when I arrived back home, I was eight months pregnant, I needed to be nurtured myself, and we went to Wairoa and the even more conservative Anglican church.

That church that still divided its congregation into the Maori and Pakeha services – New Zealand still had systems of separate development.

This was now 1969 and New Zealand the so called equalitarian society had deep divisions between Maori and Pakeha, in income, in social conditions, in housing.

The Pakeha still believed their culture was superior and when they tried to get both races together there was a backlash.

There was little communication between the two cultures and certainly no understanding of the wealth of Maori culture – particularly spiritual, emotional and physical wealth. Maori were moving to the cities and were not taking their cultural networks with them.

There was a vacuum and there was nothing to fill it. Joan Metge acknowledged this in her book "Talking past each other"⁴.

⁴ Metge, Dr Joan "Talking past each other"(Blackmore maybecheck reference)

One really nice experience from the months in Wairoa shows the wealth of feeling by Pakeha and Maori to me a young mother. When we arrived I had missed the bottling season! It was July.

The local women Maori and Pakeha in Wairoa filled my cupboards with jams, bottled tomatoes and peaches, chutney and showered us with lemons, eggs and fresh fruit.

I remember the night I went into labour with my first son Philip, there were so many donated lemons and eggs that I spent the night making lemon honey!

I learnt quickly how to bottle fruit and vegetables just as well as my neighbours! Then to embroider, I try to pot with clay, sew our own clothing and grow our own vegetables. I also breast fed, but on a strict four hour schedule and was extremely lonely amongst lots and lots of people.

I was a New Zealand mum of the 1960s and 1970s.

Mothers with preschoolers didn't work- no twin sister - no parents - no extended family, isolated from my culture and from any friends who shared my ideologies and values I was alone - our Mondays off and picnics in the bush and the beach helped a little.

My values and ideologies were so different for those around me and I didn't understand why. First in Wairoa and then in Lower Hutt I just didn't fit.

These were, I now know, a clashes of cultures - I just didn't have a group of people around me that shared my myths, ideologies and values and I was desperately lonely and isolated.

I expect you have all had that feeling at some time - times when you feel alienated and lost.

The next period to shape my culture was the years of protest.

We had been in USA and Europe during 1968 and the student uprising, the democratic convention and the anti Vietnam demonstrations, we came back to years of protests. Women, Springbok Tours, Nuclear disarmament and the SIS - I was in Parliament the night they cleared it out to stop debate.

We flirted with the Values party and then joined the Labour Party and were active in the Western Hills Branch of the Labour Party with Kirk, who at last represented some of the things we believed in.

We argued about everything. STOP the Tour and our stand against apartheid being the most important, but also Save Manapouri, homosexual law reform and opposition to intermediate schools being major issues

To find kindred spirits and to fit with Summerhill philosophies – off we went to an alternative school for our children and at last found others who believed in the same values.

We had found a culture into which we fitted. Well for a while anyway – then life for a few months in a commune (it was the 1970's) then the Playcentre movement with its wonderful values provided the other area of expression and as assistant supervisor, then supervisor in Normandale and Maungaraki I was at home and comfortable.

It was then a logical move to the New Zealand Workers Educational Association – and a strong belief in life long learning and developing the full potential of all New Zealanders.

Sadly reality and ideologies were not always the same! These were the days of the Anti Apartheid demonstrations – the battle of Molesworth Street – we belonged to Biko and we took our three children on demonstrations on Saturdays. They still retain the posters saying “Please don't go” with the red slash through the word Please.

I always retained my reputation for questioning, for being argumentative and for fighting for issues and injustice.

Only as time went by that argumentative part of me - more often than not became institutionalised and directed through submissions to select committees, royal commissions and letters to politicians.

The need to debate and to question was in my genes, within my life experience and influenced me and my own culture – so to my values.

So now my values – I hope you are now thinking about your values.

I am absolutely passionate about the environment.

The colours of green in the bush, the birds, the native trees.

The beach, the sea and the smell of the wet grass. I still feel passionately about protecting the environment, I love birds, native trees and the bush.

My values were also influenced through lessons from my grandmother. I visited her most Sunday mornings after church.

She believed every intelligent woman should be able to discuss anything. Regardless of how little they know about it!

Politics, sport, arts, international affairs – she hated the Labour Party and would have voted National every election regardless of their policies – she

would encourage me to talk about politics and religion – certainly not the ladylike thing to do.

But those discussions were part of the culture that was around me as a child. They influenced my values.

Her adjectives for Labour politicians – and I must have been visiting her lots when they were in power in the 1950's were the first swear words I had ever heard – her favourite was "bloody Freer", as the second Labour Government was elected in 1957 – I must have been between 12 and 15 years old.

A time of lasting impressions.

I have become involved in the Labour Party most of my adult life – but that is, I believe, because Labour embraces the values of the environment, social concern, and community well-being that I also hold dear – celebration of what is best in New Zealand – the arts, creativity, the environment and supporting those who have little or nothing –

Yes , and an empathy for those who make the wrong decisions and need help – in prison, in psychiatric wards, because of accidents – or just because something went wrong. This led to the work I have done in prisons and psychiatric hospitals.

Granny would turn in her grave.

Protecting the environment was important – possibly my most important value – followed for a concern for those who are less fortunate than me.

Great aunt Dr Grace deCoursey bought native bush section in Swanson in Auckland and started regenerating Native bush under the gorse, when I was a tiny child (5 year old and a bit older) I cut gorse and bracken and planted native plants.

I was taught to love the bush – The first treasured book that I remember treasuring was the second edition Neve, *Botany*⁵, published by Whitcombe and Tombs Ltd, cost four and nine pence we still have a copy of the fifth edition given to my husband in 1949 – my other treasure was a book about New Zealand Ferns.

The first book I remember reading was *A girl of the Limberlost*⁶ about a girl who collected butterflies.

My mother was passionate about poetry and read to us sometimes at night.

⁵ Neve, F, *Botany* – specially written to meet the requirements of Teachers and of Candidates for Public Examinations. Fifth Edition. (no date) Whitcombe and Tombs Ltd: Auckland, Wellington, Dunedin, Invercargill. NZ

⁶ Stratton-Porter, Gene, *A girl of the Limberlost*. The Library of Indiana Classics – available on Amazon.

We were taken to almost every musical theatre from Salad Days, Oklahoma, Merry Widow, Gilbert and Sullivan, but also Under Milk Wood and to the New Zealand players, and my wonderful godmother took me and my twin to expensive restaurants each school holiday.

We sang to the hit parade on Sunday morning and watched the radio at night before bed. When Television eventually came to Auckland – I was allowed to visit granny once a week to watch my first detective TV programme “Z Cars” - no-wonder those programmes as still my comfort food!

Values were also all about the importance of education, learning, reading the papers, but also about caring for others.

We did attend some rugby matches as teenagers and I remember a queue for the French test at Eden Park and going to the Races once or twice and my grandmother being very keen on tennis – we had a tennis court, a chicken run and a vegetable garden and lots of trees to hide in and play – seldom with supervision – at least a twin always has a playmate.

We played hockey at school and I won the junior high jump championship! But sport was not really a part of our matriarchal household – visits to the Kiosk in One Tree Hill was what you did on Sunday if you didn't go to your Aunt's farm for Sunday afternoon tea – platters of farm cakes and asparagus rolls.

I was a small child when Sir Edmund Hillary got to the top of Mt Everest in 1953 and I remember running across the vegetable garden to tell my grandmother – but thought it was our maid “Hilda” and told Granny that Hilda had got to the top of Mt Taranaki (except we called it Mt Egmont in those days).

Oh well – I think I was only 7 years old – but that event influenced me as everyone else of my generation. When I eventually got it right I grew to admire Ed Hillary as the perfect New Zealander – humble, able to do anything.

Sir Edmund Hillary's himself noted that...

"...in some ways I believe I epitomise the average New Zealander: I have modest abilities, I combine these with a good deal of determination, and I rather like to succeed⁷."

The value that came from believing that everyone should reach their full potential and that there is social capital in everyone that needs to be drawn out, has driven me in my adult life – Hutt Wairarapa Playcentre Federation,

⁷ Sir Edmund Hillary www.nzedge.com

New Zealand Workers Educational Association, the QEII Arts Council and Arts Access Aotearoa. This view was not always shared by my colleagues. I was also passionate about life-long learning.

My values have also included generosity of spirit and time, as well as with money. We were taught to know the value of money. "Money should either make money – or be enjoyed" my grandfather would say.

We hear today lots about **family** values. Maybe because my parents separated so young, but I am not convinced that two parent families always work – like other things, there is infinite variety. My sisters were and still are special – we looked after each other during a difficult childhood.

Also I will do anything for my children and even more for my grandchildren.

I do know that grand parents are important – I know that we all need an extended family.

My values include all coming together at Christmas – playing cards sometimes at night – coming immediately if anyone is in trouble – wherever they are.

To staying up all night if someone is sick or depressed. Sharing our home with who ever arrives to eat or stay.

My mother spent long periods in Kingseat Psychiatric Hospital.

She was a chronic alcoholic and often in weekends I would go to the hospital for the afternoon.

I had my driving license almost the minute I was 15 and drove everywhere. The car was an extension of me – I was meant to share it with my twin – I can't remember that happening – the value was independence and freedom.

Idologies

The ideologies – this is more difficult.

The word means a closely organised system of beliefs, values and ideas forming the basis of social economic or political philosophy or programme.

The ideologies are more than just values – they are the corner stones.

The influence of religion and politics is sometimes hard to define.

I suspect they are also slower to change when confronted by other ideologies. These are the belief systems that map our way of working and playing.

Yet this is the part of my culture that has gone through many changes.

I do believe in a God, I think I still believe the Jesus Christ was divine in some way. I find that some the Christian codes guide some of my behaviours. I pray when I am in trouble and that is often with the Lord's Prayer.

I am superstitious. I will not walk under a ladder, I pick up pins, I love rainbows. I was really upset when a Ruru - Morepork Owl sat at sunset on a branch of the tree by my front door. I loved it when a Kotuku visited me at a nearby lagoon.

I believe someone watching over me, but they have a sense of humour and sometimes forget to watch or are just not around or close their eyes and look away when I am doing something they don't want or need to see!!

Happiness is sometimes a surprise – it is certainly only a goal – sometime unachievable.

I like the Bhutanese idea of measuring gross national happiness – but I would want to define this more.

Is it being peaceful around the barbeque? Holding a new born grandchild?

Walking around the golf course.

Looking for fungi and lichens in the bush.

Looking at the three grandchildren all asleep and together in the same double bed?

The rituals that express my culture

One of the most important ways to define culture is through looking at the rituals. The ritual that express who I am – there are so many. You will all have some. This is the easiest part of the exercise.

The way you dress –
The way you have your home and garden -
The way you set up your desk –
The way I watch TV with my meal on your lap -
The way we sit at a table for formal meals
The way you talk to your children
Your language.

We eat, – English food, Indian, Italian, Mexican and Chinese food.

Is the barbeque or the hangi the way you entertain – or do you have formal dinners in a formal dining room.

Rice and Pasta are more frequently at our table than potatoes. Potatoes are too much like hard work!

I mentioned in the beginning that I always go barefoot – I hate shoes – others of you will love and collect shoes.

I think this is because I spent my childhood climbing and in trees and on the beach.

I hope you are still thinking about yourselves. What is your culture – what are your myths, ideologies and values.

So back to the Treaty of Waitangi

So what does all this cultural analysis have to do with the Treaty and how can it be a positive model for continuing to improve and shape relationships between the main cultural groups within New Zealand.

Firstly I accept the importance of the Treaty. That agreement - that was made between two nations. My family were there at Waitangi – I therefore feel that I am a signatory by birth.

This was a treaty and legal documents and contracts should be respected –

I think one of my values which comes from my father's legal family is respect for the law and contracts. The law is like taxes – you have to pay and obey them. The law and contract stand – the Treaty was a contract between two nations – the Crown and Maori Chiefs. But like all contracts it was signed in a particular time with particular meaning. BUT the promises made were made in good faith.

Again it is like a marriage – we make vows – if we made them 36 years later the words would be different. But with different words the marriage stands – the good times and bad times make the relationship stronger.

Also the Treaty made us an English speaking nation, rather than French and the legal system, governance is based on Westminster traditions and our university and education system comes from Britain. As my family came from there I think I am more comfortable than I would be if this were a French or Dutch settlement.

I believe we do need to set up alternative health and justice programmes.

Justice is not being done and the Pakeha governance isn't working for many Maori, so we should try something different.

New Zealand has a culture that encourages experimentation. We should try something different, we should stop looking to America, Australia and England for behaviour models and policy models. We should trust ourselves.

We have too many Maori in prisons, in hospitals and unemployed. Unlike Brash I am convinced the Maori Primary Health Providers are the way to go.

I really like the Maori focus units in Prisons and I think the Kohanga Reo are just magic.

We do need to redress the inequalities.

Maori do need to be given power over their resources and we need to understand their cultures and this might mean spending far more.

There will be Maori solutions for justice and health issues and these need to be tried. The Pakeha solutions still see imbalance and not justice.

We still see prisons with too many Maori and Pacific Island people inmates – I hope the new prison at Ngawha which is being run predominately by Maori for Maori.

We are a nation that has always been a laboratory for social change, let's try out a system of changing the benefit system to give Maori more – let us work on systems to get all beneficiaries off dependence.

Let's work positively – incentives and carrots not penalties and cutbacks.

Spark and Dynamics of culture to follow

Before finishing this speech there is one other area we need to note.

Once we understand what the word *culture* means, we must also consider the dynamics of cultures.

We need understanding of the dynamics of our cultural encounters, particularly between Maori and Pakeha.

This is because cultures interact and influence each other. This is the debate we are having between all New Zealand's and about our identity.

We know that communication between groups and knowledge of the different myths, values, ideologies and rituals certainly enhances understanding and makes it easier for communities to interact positively.

Generalisations too often encourage prejudice and this is fueled by lack of communication and understanding of the different cultures.

We should note that:

*...all cultures are in a state of flux, driven by both internal and external forces. These forces may be accommodating, harmonious, benign and based on voluntary actions, or they may be involuntary, the result of violent conflict, force, domination and the exercise of illegitimate power*⁸

Claxton Mervyn in *Culture and Development Revisited*⁹ stresses that culture, plays the crucial role in growth and development and this is reinforced by another social commentator, Huues DeVarine. I agree that it is the key to sustainable development and growth that can be shared. It is yet another reason for us to understand the question of what is culture.

*Although culture and development are inextricably linked, it is culture that plays the crucial role because it 'is the sum total of original solutions that a group of human beings invent to adapt to their natural and social environment'*¹⁰.

There must be a **creative spark** for sustainable resources development. That spark that encourages us to change and develop.

A Starting Point in understanding the dynamics of the Treaty partnership. Both partners sparking from each other.

This is the starting point for change and understanding – for engagement.

Original thought is that spark and when added to imagination and innovation enables our cultures to grow and move forward.

That spark is essential and involves society taking risks, making mistakes, experimenting and then developing. Let us as a nation continue to be innovative, *we-can-do-anything* people. Both parties to the Treaty taking risks, being pioneers and celebrating the resource we have and acknowledging that we are New Zealanders.

Understanding that culture is not static also helps. Culture has residual, dominant and emerging phases, which include gradual changes in the ideologies, values, the rituals and behaviours as a culture develops.

Many communities in seeking stability yearn for the past. They try to create communities that are perceived to be safe, secure and conservative.

⁸ De Cuellar, Javier Perez. *Our Creative Diversity* – Unesco Publishing 1995. ISBN Unesco 92-3-103423-5

⁹ Claxton Mervyn: *Culture and Development Revisited*: Culturelink Unesco Special Edition 2000

¹⁰ De Varine, Huues, *La Culture des Autres*, Paris, Seuil, 1976

There are now communities are protected by walls and security systems. Some are intolerant of change and intolerant of people who are different from themselves, whether because of colour, sexual orientation or socio-economic status. They have a way of life that ensures that they never meet anyone who is different from themselves. This is sad as social inclusion requires engagement and understanding, then tolerance follows.

Finally, after thanking the organisers of this event I would like to leave you with one final thought.

That is that for us to work positively in New Zealand with Maori and the diverse cultures of this country we must create a climate of understanding.

We must encourage confrontation between cultures, dialogue, festivals and we must be willing to take risks.

We know that our culture will change, as we look at our own histories, ideologies and values, then we can understand who we are and in knowing who we are we can come together with Maori to build a New Zealand where everyone has enough to eat, has adequate shelter, access to health care, time to run on the beach or walk in the bush, time to watch Rugby or Netball and encourage our children and grandchildren.

We will then have a country where innovation, imagination and creativity flourish giving us health, happiness and then prosperity.

So back to New Plymouth and Len Lye – flexible, innovative, creative, scientific, spiritual, bending with the climate – extremely beautiful – magic and a symbol of New Zealanders.

Let us celebrate the Treaty partners.

Both partners are New Zealanders.

All are influenced by our climate, our land, our sea – the wind, the rain.

All are flexible and imaginative. All are pioneers. We have all come to New Zealand as immigrants – some in the 13th Century – some in the 19th, 20th and 21st Centuries.

Let us share this country and all its resource by celebrating and understanding each other.

Thank you.