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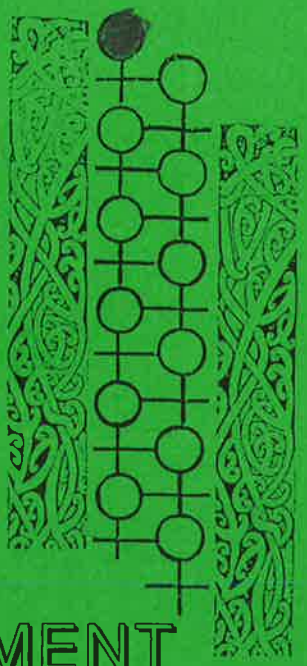

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Aotearoa/New Zealand Women and Politics Network

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The idea was born out of meetings of women at the NZ Political Science Association Conference

The aim is to promote communication between women teaching, researching or interested/involved in politics/public policy (in paid or unpaid work).

Over **300 copies** of this newsletter have been circulated, newletters are published 3 times a year

Next Issue
Sept/October 1993
Theme: Women and Suffrage

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Thanks very much to **Karen Taylor-Moore** and **Chrys Horn** who helped with this edition.

Guest Editorial

In Our Own Hands

Delle Small
Independent Development Advisor

These oak trees
save and worship them
because
their roots store water
their leaves have milk and fodder
the breeze blows cool
over the beautiful rhododendron
flowery

This is the song of the women of Gadkharh village in the Himalayas - women who called a halt to the commercial felling of trees which was depriving them directly of feed for their draught animals, fuel for their ovens and water in the springs. With an average life expectancy of 45 years (52 for males), Gadkharh women were already toiling many hours each day just to collect resources and the situation was worsening. It was their spontaneous initiative to guard, protect and regenerate the forest which grew into the now world famous Chipko movement, honoured in 1987 with a Nobel Peace Prize.

The women strategised, choosing to focus initially on village forest land, and to gather their strength though the development of a women's forum (Mahila Mangal Dal) and a modest savings fund. A year after the formation of the forum, a collective decision was taken one evening, and the next morning eighteen women surrounded the village forest with sickles in their hands! And so it began. The forum president explained: "When men governed the forest, it was destroyed: therefore, we have taken the responsibility for protecting the jungle in our own hands".

Other remarkable feats of third world women have a comparable turning point. In the Philippines, a group of tribal women - the Calingas - were responsible for halting bulldozers and ultimately preventing the building of a dam which would have destroyed their lands. They too took the situation into their own hands - organising and then lining up in front of the bulldozers. In a move calculated to have the desired effect according to their culture, they lifted their skirts *en masse*, exposing their naked bodies. The men and the bulldozers fled.

The women of Kenya have become so powerful with their "Green Belt Movement" which began ten years ago out of the needs of women and the desertification of the land, that a leading figure was recently gaoled as a political threat. Ten years ago, nobody worried about a handful of women planting trees. Now after ten years, more than 1,000 nurseries have been established, involving about 50,000 women. Over seven million trees have been planted and survived. Over 3,000 schools have planted the trees on school compounds involving more than 1 million school children. The women's groups are proud of their ability to carry out projects. The whole movement has been a developing project - not "for" women, but completely in their own hands. It is true that they have begun to challenge the political process. The Chipko movement is also becoming a wider political movement.

These are examples par excellence, but what has brought the whole issue of women and the environment to the fore is the basic connectedness of so many millions of women of the "Third World" to the land and its resources. **Their survival depends upon**

their relationship with a living environment. Equally, the subjugation of women and the environment have gone hand in hand in the so-called development process.

Contrary examples abound where women have lost the best land for growing food. It has gone into cash cropping for which men have been trained. Or the felling of trees has destroyed a stream which produced prawns the women used especially after childbirth. Now the once cool deep pool - delicious to dive into in the tropical climate, is a stagnant muddy breeding ground for mosquitos. Or the forest that produced the raw materials from which to make mats, build houses, and gather fruit, medicines, or nuts to sell has simply gone.

There is a whole catalogue of development projects which have failed because they have been planned without reference to women. Such projects either ran roughshod over the needs of women, or simply assumed that women's labour was available on tap and could be used for new things, or flew in the face of prior needs which were more fundamental to healthy development. It is the experience of failure rather than the principle of equity which has brought many international aid agencies to pay more attention to the needs of women, with, nevertheless, only a modest degree of success.

What then, is the catalytic factor which brings women to the point of taking things successfully into their own hands? Invariably organisation is fundamental. This allows analysis and reflection. But with successful examples it is also often the case that there is an educated woman (or women) involved - someone who "belongs", but through her education has been able to gain a detached perspective and through her intimate knowledge of the village women and the situation, knows it is time to take things in hand. The conviction, commitment and vision of such a woman will often provide the catalytic factor. Even so, only a movement which grows organically will flourish. **Put another way, the alliance across class and educational lines promotes strength while participatory methodology results in a real empowerment of women.**

Here in New Zealand, we are more removed from the land and insulated against a strong sense of dependence on natural resources. It would seem that the term "Women and environment" hardly applies. **Yet women in New Zealand have fought together, and the suffrage movement, led by Kate Shepherd and others, is but one reminder. The Kohanga Reo movement is another striking example of organisation, gathering of resources, vision and critical concern for the survival of a living language.** We also have other examples, such as overcoming the forced separation of unmarried women and their children, with the introduction of the DPB.

The fact remains that all is not well for us, be it on account of issues of race, gender, class or the environment per se which are affecting our lives. **The urban patriarchal culture acts as a vortex, sucking energy and claiming attention, while the scientific world mesmerises everyone, economic imperatives bleed people and violence against women runs rampant.** Whereas liberal solutions are sought in the political process, the theory of social change exemplified above starts at the bottom with only a few women; coming together, focussing on their own immediate concerns, gaining strength. There are some things which we may need to take into our own hands.

Delle Small works as an independent development advisor specialising in "Women in Development", socio-economic studies, participatory research and project design. She was formerly a lecturer in Political Science and co-founder of Feminist Studies at the University of Canterbury. From 1989-90 she was the Women in Development specialist for the Ministry of External Relations and Trade Development Cooperation Division.

Delle Small currently works in Christchurch with the Community Energy Project, and also runs Prosperity Workshops for women. She was on the board of Greenpeace NZ up until last month when she declined to

seek re-election. She also attended the UNCED conference at Rio last year as a nominee of NZ NGS (Non-Governmental Organisations).

Commentary

Kei a Wai Te Moana? 1

- The Human Face of Resource Management

Ko Taranaki te maunga,
Ko Kurahaupo te waka,
Ko Taranaki tuturu te iwi,
Ko Ngati Haupoto te hapu,
Ko Te Kahui Kararehe te tangata.
Ta Te Kahui ko Tuiau te Tauru o te Rangi,
Ta Tuiau ko Loris Annie Te Kahui,
Ta Loris Annie ko au.
Ko Ailsa Smith toku ingoa -
Kia ora tatou katoa!

In researching this article I came across a draft copy of a letter written by my great-grandfather, Te Kahui Kararehe of Rahotu (central Taranaki), which referred to an unanswered letter he had sent to James Carroll and the Public Trustee in January 1895. In this letter Te Kahui put a question to Government which is only just now receiving some kind of answer, nearly a hundred years on.

"Kei a wai te moana ?"[2] Whose responsibility is it for the precious resources of our tidal reefs?" he asked. Te Kahui's concern was justified, but in order to understand it a short historical digression is necessary.

Beginning in Taranaki in 1860 and spreading across the central North Island into Waikato, the Bay of Plenty and the East Coast, a decade of bloody fighting took place between Government troops and Maori tribes. The former fought to gain earnestly desired lands for settlement; the latter to retain precious possession of lands guaranteed to them by the Crown a short generation earlier, when the Treaty of Waitangi was signed in 1840.

Those tribes who had fought were labelled 'rebels'. The result of their rebellion[3], so called, was the confiscation of more than three million acres of land. In Taranaki, a concerted resistance to the perceived illegitmacy of land confiscations[4] gave rise to a protest movement known as the Parihaka Passive Resistance Movement. Named after the central Taranaki village where it first became apparent, this movement was led by the charismatic Te Whiti - o - Rongomai and by his uncle Tohu Kakahi,

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1 This phrase translates literally as: Whose is the sea? - a phrase which implies responsibility, not ownership.

2 Kahui Papers, held in private hands.

3 The Sim Royal Commission which sat at Waitara (north Taranaki) in 1926-27 found that those Maori who had fought in the Taranaki wars were not in rebellion and should not have been punished by confiscation of their lands (*Waitara 1959-1936: Souvenir of Pomare Memorial Meeting, Manukorihi Pa, Waitara*: 1936: 27, 29)

4 The Maori people were encouraged in their stand by the opinions of prominent men such as Sir William Martin, Bishop Selwyn, William Swainson, Archdeacon Hadfield and Dr Featherstone (*Canterbury Times* , 24 July 1907).

the 'matua' (parent)[5] of Parihaka.

From the late 1987's onwards, Parihaka resistance took the form of repeated ploughings of settler farms; later, Parihaka workmen fenced across Government roads which cut through Maori cultivations. These tactics were intended to provoke the Government into long delayed action, for the Parihaka people had already spent more than a decade in incertainty upon land that was no longer their own. Now the Government was surveying that land for sale without granting them the reserves they needed for their future wellbeing.

In response to the ploughings and fencings the Government passed laws suspending habeus corpus[6]. Hundreds of Parihaka men were arrested and shipped off to South Island gaols without trial, to serve hard labour in centres such as Dunedin, Hokitika and Christchurch[7]. Later, they were released under legislation which allowed for their re-arrest on the suspicion alone of an intent to do wrong.[8]

On 5 November 1881 the village of Parihaka was invested and destroyed by Native Minister John Bryce, and its leaders removed, without benefit of a Supreme Court trial, to the South Island. Released in 1883, they rebuilt Parihaka and for a time it prospered. **Under such conditions as the people had suffered, however, hope turned sour, and by 1890 the village had become factionalised by discontent. By the time Te Kahui put his question to Government in 1885, a competitive spirit between the followers of Tohu Kakahi and Te Whiti-o-Rongomai was making itself felt in a lawless disregard for the rights and property of others.**

This disregard extended to the once sacrosanct law of tapu, under which rahui or seasonal prohibitions were imposed to allow the recovery of resources under stress. At nearby Rahotu, where Te Kahui and his Ngati Haupoto people lived, a rahui had been placed on a mussel reef by the name of Papanui, over which the hapu held mana whenua status. The mussels had just 'come on to' their area of coastline *(kua eke mai te kuku ki to matou takutai moana)* and should have been left to grow on for another six months or so *(i taurima i te kuku kia ono pea nga marama)* as they were numerous but not yet large enough to harvest *(kaore ano i rarahi te kuku, engari he kuku katoa te moana).*

Hei aha ma tera? What did the Parihaka people care for that? On the occasion of which Te Kahui wrote they came down and overthrew the rahui post, and spent several days diving for mussels. Afterwards they set the rahui post upright and departed, leaving Te Kahui to complain in bitterness about their disregard for his hapu's rights in the exercise of their kaitiakitanga (guardianship responsibilities). All the same there was a kind of justification in the actions of the Parihaka people, for the Government had shown them over a long period of apprenticeship that the law could be set aside by a determined constituency who were bent on having their own way.

Te Kahui's solution to the problem was simple and persuasively put. *"Me raihana e te kawanatanga ngo kuku hei moni ma te kawanatanga.* The Government should license the mussels and get money from it", he wrote -

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5 See for instance, Taranaki *Daily News* 12 February 1907;Hammond T.G. MS Papers 73-28, 'The Passing of Tohu', p.4.Alexander Turnbull Library, National Library of New Zealand..

6 For instance, the Suppression of Rebellion Act 1863 , and the numerous amendments to the Native Land Amendment Act and the Confiscated Lands Inquiry and Maori Prisoners' Trial Acts of 1879.

7 Te Kahui himself was arrested on 4 September 1880, and served hard labour at Lyttelton for fencing across a road which cut through a Parihaka cultivation.

8 For instance, the West Coast Preservation Act 1882.

adding that the Maori people alone should eat them *(ma matou ano e kai nga kuku, ma te iwi Maori)*.

All he got back was a note from the 'Secretary' in Wellington, saying that the Minister had seen his letter[9]. Now he was writing again, to ask who would raise a rahui post over his reef to protect the mussels at Papanui. *(Ma wai e whakatu he pou rahui mo taua kuku inaianei, mo Papanui?)*. He had been told, when the coastal lands outside Parihaka were confiscated and surveyed in 1881, that the Government held the tidal margin all the way around the island. *(Kei te kawanatanga te moana rauna to ao katoa)*[10]. The Government was the obvious authority to appeal to in this instance, where traditional safeguards had failed.

"If you leave it to us, that's fine; if you take it upon yourselves that's fine also. Government policemen are here in this area to set up the Government's 'rahui post' - that is, the law . .", he said encouragingly. *(Ki te waiho mai e koutou ki a matou, e pai ana; ki te riro i a koutou, e pai ana. Kei te noho hoki nga pirihimana a te kawanatanga i tenei takiwa, hei whakatu i ta te kawanatanga pou rahui - ara, i te ture . . .)*

Perhaps not inconsequentially, may I say at this point that I find it hard being taha rua[11], or descended from the two main culture streams in this country, because of the frequent need to judge (and hence to choose) between both sides of my genetic makeup. Such benefits as there may be are confined to the ability to see both sides more or less clearly, and the unquestionable right to criticise when one side of my past acted shabbily towards the other.

In this case I appreciate Te Kahui's anxious regard for the resources in his care, and his continuing respect for the law that had been, and would for some time continue to be, manipulated to his people's disadvantage. And I am torn between loving admiration for this man and deep resentment towards those who could treat him so dismissively in the caring exercise of his chiefly role.

Te Kahui was a man before his time. He would have made an excellent leader in today's more responsive climate. I'd like to have met him. But failing that, the best I can do is express my thanks to him in retrospect for caring enough for his environment to let his feelings of concern and moderation show in the writings he left behind him. It's comforting to know that he didn't let up on the things he considered important. **In a way the Maori people are still like that. They have a quality of persistence that may be disconcerting, but is intimately connected with survival. It's a characteristic we may all be grateful for one day.**

Ailsa Smith works as a lecturer and researcher at the Centre for Maori Studies and Research, Lincoln University. Of Taranaki (Ngati haupoto) descent, she is interested in researching her tribal history and culture, and will shortly be publishing a book on Taranaki waiata (songs) and korero (stories) derived from family sources.

Ailsa wrote her M.A. thesis on Tohu Kakahi, the senior leader of the parihaka passive resistance movement referred to in this article. She has also backgrounded this movement and its leaders in presentations to the Waitangi tribunal sitting at Parihaka.

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9 "Utua mai ana e te Heketari i Poneke, 'Kua kite te Minita i to pukapuka kia raihana nga kuku' - heoi ano nga kupu i tuhia mai ki a au."

10 An apparent reference to the Queen's Chain

11 Literally "two-sided"

Much to Learn from the International Scene

Di Crengle
Maruwhenua
Ministry for the Environment

In late March, Di Crengle, a policy analyst of Maruwhenua, had the chance to attend a meeting of indigenous people called together by the World Conservation Union (IUCN) to discuss aspects of indigenous participation in strategies for sustainable development. For this first meeting IUCN had directly sought people with some experience in the development and implementation of "partnership" responses. **New Zealand's Resource Management Act is of interest as it is currently the only national legal framework which provides some recognition of indigenous interests in natural resources.**

In her first ever overseas trip, Di has become a convert to the international experience. Why? Well, it is not the pleasure of travelling, as she saw little outside of cramped and uncomfortable planes. And it was certainly not the shock of losing half the value of her money in exchange rates!

There was, however, the joy of meeting and sharing with other indigenous peoples, whose experiences in acting to preserve their rights as tangata whenua and protect their environment from exploitation are so similar to ours. Many have learned the value of lobbying at the international level, in particular the salutory effect that international pressure can have on the attitudes of Government claims negotiators!

Although we have much to learn from other indigenous peoples, the exchange of information is mutual. They also seek to learn from us. An example? The preservation of, and right to profit from, indigenous environmental knowledge. We are faced, I believe, with a crucial decision as a people. Either we find innovative and creative ways to retain and make this knowledge available to our rangatahi right now, particularly those in the cities, or we lose it, and them.

The Canadian Amerindians and Inuit have a range of experience with systems and strategies for indigenous-controlled recording and use of their environmental knowledge, including self-esteem programmes which expose young urban natives to the richness, strength and values of their culture. At the same time, they are looking to our kohanga and kura kaupapa initiatives for ideas and methods for saving their languages.

We need to access this kind of experience through forming and caring for strong networks with indigenous peoples around the world, and through participating in the work being done at the international level. It may seem difficult or impossible to contemplate the expense when economic problems at home are pressing. The reality may be, however, that a secure economic base will depend, at least in part, on resources returned through reconciliation and negotiation with representatives who will themselves be informed on overseas developments in claims settlement.

The solutions, problems and mistakes which have been discovered or overcome in the struggles of other indigenous peoples for self-determination can provide extremely valuable lessons for Maori.

Women's Livelihood Strategies in Marginal Environments

Katrina Brown
Senior Research Associate
Centre for Social and Economic Research on the Global Environment (CSERGE) University of East Anglia, Norwich, United Kingdom

Women's roles as subsistence food producers and environmental managers in sub-Saharan Africa is increasingly recognised as being of critical importance to sustainable development. **Research was carried out in Tharaka Division, in Eastern Kenya, examining the role of women's farming groups in improving the welfare of poorer households.** One way in which women in semi-arid regions of Kenya, and indeed in many other parts of sub-Saharan Africa, cope with environmental and economic vulnerability is by forming cooperative groups. In rural areas these groups often take the form of communal farming groups, which pool labour and other resources, and produce food and cash crops. Many groups also operate "merry-go-round" savings schemes where each member contributes a little money each week to a revolving fund; the women take turns to be recipients of the proceeds.

Such groups provide a number of important functions for women who live in these marginal areas. They provide a social function, and may be based on women's traditional groupings which fulfil multiple roles within the community. Groups act as important levers and may enable women to gain access to such resources as land, extension services and development assistance, which they would not have access to as individuals, or which it would be inappropriate for them to benefit from on their own.

Farming groups provide an important function in spreading risk. This is especially important in the drought prone areas, where stored food from group plots may tide families over in the lean period before the harvest, or may be sold at these times for much needed injections of cash.

In much of rural Africa, cash needs are increasing, and women's groups may provide women with the opportunity to have independent access to cash supplies. In the Kenyan study, a majority of the women cited the groups' function as a source of income to pay school fees as a major benefit. Some groups may even sponsor children through school, and it is interesting to note that the groups appeared to favour sponsoring girls, rather than boys. This may be one way of overcoming societal bias favouring boys, particularly in secondary education.

So what are the drawbacks of these groups? The Kenyan case study found that many very poor women, including a disproportionate share of landless, widows and women heads of households, were unable to participate in groups. The reasons most often cited were because of lack of time caused by the competing labour demands, and lack of cash which makes any contribution to group funds out of reach. This is unfortunate, as these poorer women potentially have the most to gain from participation, and are most in need of help to cushion seasonal crises in terms of labour and food shortages, and economic contingencies.

Groups may also reflect the existing social hierarchy, and we find that women members of elite classes are particularly likely to occupy leadership positions in groups. This has disadvantages; it perpetuates a system of political patronage, and ensures that resources

are captured by one part of the community. However, from a realistic point of view these women are more likely to gain access to resources and wield political clout.

We would like to further this research and carry out a comparative study of women in eastern Kenya with strategies adopted by women in Zimbabwe, utilising the expertise of Jane Corbett, an Associate CSERGE fellow, whose work has concentrated on food security and coping strategies in Zimbabwe over the last 5 years. This study provides longitudinal data covering the recent drought, which illustrates the resourcefulness of the local community in a period of extreme stress. The work would fit into a programme which examines the effects of increasing environmental vulnerability as a result of climate change and other global environmental problems.

Women and the Greening of Government.

The Changing Role of the Parliamentary Commissioner for the Environment

Helen R. Hughes
New Zealand Parliamentary Commissioner For the Environment

My role as Parliament's environmental Kaitiaki has not so much evolved but adjusted to the changes in the Central Government system.

Instead of commenting on the adequacy and accuracy of environmental assessments for Government projects, the Office reviews the adequacy of Government legislation and procedures for managing the environment. We've switched from a focus on projects to a focus on systems.

As central government has relinquished its role in 'hands on' environmental management, the focus has shifted to local government. When my Office was established it was little known and had no track record. The office is still little known by the general public but every local government body and most Members of Parliament now know that the Office exists and what its role is.

Several investigations have been of major significance. This has undoubtedly raised the public profile. It has also helped establish the credibility of the Office. Investigations such as the sustainable management of the semi-arid high country of the South Island plagued by rabbits and hawkeweed, the lack of preparedness to deal with major oil spills, the inability to control vile odours, and a review of the Crown response to recommendations made by the Waitangi Tribunal required a lot of effort and extended Office resources to the limit.

Because the Environment Act 1986 requires the Commissioner to give advice on remedial action, the Office has been rewarded by seeing changes made to legislation and by having local government respond positively to suggested guidelines for improving their environmental management.

During the six years that I have been Commissioner I have seen the Office resources dwindle as more and more administrative tasks related to financial and personnel management had to be taken on by the Office. This has had the effect of decreasing investigating staff.

Inevitably some investigations are deferred and others simply take longer. Nevertheless I am proud of the Office credibility; I believe the

Office is well and truly established as an essential component of environmental administration. Poor environmental management by a public authority will inevitably result in an investigation by the Office.

I hope that over time environmental performance will improve and hence the quality of the environment. Nevertheless I am sure that there will always be instances where the public demands an independent opinion on activities that are perceived to damage the environment. My Office will continue to give that independent opinion.

Helen Hughes was recently awarded an Honorary Doctorate at Lincoln University inrecognition of her 'outstanding services to the country' in environment and natural resource management.

Conservation Boards - The Role of Women, Challenges and Issues.

Jonet Ward

North Canterbury Conservation Board.

Conservation Boards are a mechanism for public input into conservation management so that areas or issues of concern to the public can be passed on to the Department of Conservation through the Boards. The main functions of the Boards are to advise the New Zealand Conservation Authority and the Department of Conservation on a range of conservation issues, to approve conservation management plans and to consider conservation management strategies. The Boards have the powers to advocate their conservation interests in any public forum or statutory planning process.

The role of women in these functions is the same as for men. Board members are appointed by the Minister of Conservation for their backgrounds, areas of expertise and interests. **Women made up about one third of all Board members appointed three years ago, as I understand the situation.** This proportion may have altered over the three year term with resignations.

The challenges and issues facing Conservation Boards in future lie in promoting the protection of our unique indigenous flora, fauna and landforms and convincing the Government of their values. The Department of Conservation budget is one third of a percent of the annual tax take and is highly under-funded for the task at hand. Board members are stretched to the limit in giving their time and energies to promote these causes through advocacy, attendances at meetings, etc.

I think more use needs to be made of community interest groups to help the Department by carrying out certain activities so that Department staff are able to concentrate their efforts on species and habitat protection. Interest groups could play a significant role in the maintenance of huts, walkways, historic and cultural sites; controlling plant and animal pest species (e.g. wilding trees, possums); monitoring change in animal and plant populations; and encouraging a wider understanding and appreciation of our unique flora, fauna and landscapes. Perhaps the Conservation Boards can play a future role in advising the Department on these matters.

Engendering Environmental Thinking

Tape recordings of a symposium on Women and the Environment are available at US $6.50 each or US $40 for all 8 tapes. The symposium covered: urban city life, rural lives, military development, economy and government, industry and hazards, science and citizens, enivironmental movements and Ecofeminism. Write to: Womens Studies Program, 14E-316,MIT,Cambridge, MA. 02139, USA.

Women and The Role of a Regional Conservator.

Stella Penny

Regional Conservator
Department of Conservation
Waikato Regional Office

As Regional Conservator for Waikato I am responsible for managing the Department of Conservation's programmes in Waikato, administering the Waikato Conservancy and promoting conservation generally.

I have a staff of about 84 people, located in the Conservancy office in Hamilton and five field centres at Coromandel, Thames, Hamilton, Te Kuiti and Pureora. Between us we accomplish a wide range of conservation tasks, from track and hut maintenance, campground management, goat, possum and predator control, restoration of offshore islands, wetlands, cave and karst management, threatened species recovery plans, statutory land administration, resource management advocacy, protection of historic resources, marine reserve management, education and advocacy. Much of my time is taken up with overseeing business planning and budget control, monitoring staff and personnel issues, focusing conservation output, establishing and maintaining external relations with iwi, the community and other agencies, representing the Conservancy's concerns to the Department nationally, troubleshooting and generally promoting conservation.

I find it an extremely varied, challenging and largely satisfying job and it is a privilege to work with my enthusiastic and dedicated staff, all of whom are constantly under pressure to meet the needs of land and people.

The main frustration comes from seeing possibilities for providing work in the conservation area but lacking the resources to employ people (especially young people) to meet the opportunities.

I am the first woman in New Zealand to become a Regional Conservator. The traditional path to the position has been via Forest Service or Lands and Survey - 20 plus years working for the Government. In contrast I come from a background of fresh water ecology, private consultancy and eco politics. For me it's been quite a transition from freelance greenie to "ecocrat"; learning to mind my tongue and conform to the obligatory neutrality of the public service.

Although nationally only 10% of senior management are women, in my Conservancy I am fortunate in having three other women on my management team and a good ratio of women in skilled positions in the Conservancy office. In contrast we have only two women out of 25 field centre staff. However, I have found I have been readily accepted by the "blokes in the field" who seem to welcome a consultative style of management and a willingness to listen rather than talk. I find most of my staff are looking for me to lead and facilitate them fulfilling their potential to achieve gains for Aotearoa.

Research News

Expanding Discursive Constructions of Policy Design: The Contribution of Feminist Analysis

Stefanie Rixecker
Visiting lecturer
Centre for Resource Management
Lincoln University

Recently theoretical formulations of policy design, especially Bobrow & Dryzek's (1987) elaboration, argue that context, values, and audience must become more integral to policy making. This stems both from previous research in the policy sciences, organisation theory, and policy formulation and increased work in participatory democracy with its policy making implications (de Leon, 1992, 1990, Dryzek, 1990, Kathlene & Martin, 1991). While policy design stems from a strong research track, including the particularly compelling aspects of social constructions (Ingram & Schneider, 1993, Stone, 1988), it does not specifically address a feminist standpoint perspective. As such, the import of feminist analysis for policy design remains unacknowledged. My recent research speaks to this theoretical gap, bridging the discourse between policy design and feminist analysis in order to expand present discursive constructions.

Generally speaking Bobrow & Dryzek's (1987) claim that "interpretative epistemology" is insufficient for policy analysis (171), results in the continued veiling of hierarchical and patriarchal barriers in policy making. Overall, the exclusion of feminist analysis confounds policy design's "prospect of morally sensitive, politically realistic, and sound analysis - and thus of improved policy dialogue" (Bobrow & Dryzek, 1987: 211). Feminist standpoint epistemology, particularly as elaborated by Sandra Harding (1991), is used to illustrate and expand the dialogue, thereby coming closer to actualising Bobrow & Dryzek's (1987) "prospect". My analysis includes discussions of sociologies of knowledge vs epistemology, objectivity, relativism, context, power and partisanship. (Ex)posing Bobrow & Dryzek's (1987) theoretical discrepancies and reformulating policy design is the focus of my next paper "Expanding the Discursive Context of Policy Design: A Matter of Feminist Standpoint Epistemology".

In addition to theoretical concerns, the paper contends with the applicative potential of feminist standpoint epistemology for policy design. This is done by continuing Bobrow & Dryzek's (1987) hypothetical case study of Smokevalley. It is at this juncture that policy design, feminist standpoint epistemology, and the environmental problematique are integrated. My present elaboration uses a hypothetical case study, but future research will address specific environment policy actions, thereby further illustrating the import of feminist analysis in conjunction with discursive and social constructions.

While my analysis begins a dialogue between these two non-interactive discourses (policy design and feminist standpoint epistemology), future research could further expand such interaction. My research interests immediately turn to the connection between context, values, and audience within the environmental problematique, including: institutional design, participatory democracy, social and discursive constructions, environmental racism, and urban environmentalism.

The Road to Rio and Beyond: Research on Climate Change Policy Development and Implementation.

Ros Taplin

Climatic Impacts Centre
Macquarie University, Sydney, Australia

The relationships between science and politics in the development of climate change policy underpinned the negotiations before, and at, the United Nations Conference on the Environment and Development (UNCED) in June 1992. Through research into the Inter-governmental Panel on Climate Change (IPCC), (including an examination of the implications for Australian climate policy making), researchers in the Climatic Impacts Centre at Macquarie University will assess policies developed in response to the climate change convention to reduce emissions of greenhouse gases from Australia and in newly industrialising countries.

Dr Ros Taplin joined the Climatic Impacts Centre in January 1992 to lead this policy programme. So far the main research in the project has focused on the activities of the IPCC, a joint World Meteorological Organisation - United Nations Environment Programme body. Aspects of the IPCC process that are being examined are its ongoing assessment of the current state of knowledge on climate change, its function in climate change policy development, and its role in relation to development of the international climate convention and associated protocols.

The research is being viewed from an Australian perspective and aims specifically:
-to document the history of the IPCC process
-to discuss the implications of the evolution from science to politics in IPCC negotiations
-to analyse the policy implications of the IPCC Working Group Reports
-to discuss the problems that have arisen in IPCC negotiations over issues such as sovereignty, economic development, technology transfer and capital transfer
-to explore possible approaches for improving the nature of the climate change policy making process at the international level
-to examine Australian climate change policy-making initiatives and to discuss the implications for Australia in terms of its potential ratification of an international climate convention
-to develop a theoretical understanding of the IPCC process, that is to use theory on international institutions and the environment as a tool of explanation
-to review theoretical perspectives on science and environmental policy- making (at the international level) in the light of IPCC behaviour
-to analyse Australian climate change policy making with respect to environmental policy-making theory.

Sustainability and Social Policy: A Local Government Perspective

Bev James

Wellington Regional Council
and Ann Magee
Waitakere City Council

This is a summary of the ideas we included in a paper presented at a workshop on 'Sustainable Development: A Social Perspective', organised by the Ministry for the Environment and FoRST (Foundation for Research, Science and Technology) February 1993.

In our paper we examined sustainability from the perspective of local government management and argued that the connections between sustainability and social policy are

acknowledged at gut level - we all know that our welfare, both collectively and individually, is inextricably bound up with the state of the environment. Yet the connections are difficult to clarify. These connections are now being addressed in the debate about what constitutes the 'good community' and how to achieve one.

1. The 3 Focussing concepts of the paper

* Sustainability - In approaching a definition we argued there are 3 aspects: sustainable ecosystems; sustainable economic development; reduction of poverty.
* Social policy - we focussed on two components: social impacts and social outcomes.
* Local government - there is no single local government perspective. One reason is the legislative and functional differences between regionals and territorials.

2. How will local government respond to Agenda 21?, (ie the agenda emerging from the "Earth Summit" of 1991).
We argue that the current approach to Agenda 21 is conditioned by the prevalent rhetoric of 'core business'.

The definition of what is core business may omit overtly social activities. Furthermore, within the pursuit of core business, any social components of the core activities may be overlooked.

3. Despite the focus on core business, the social policy functions in what local government is and does are integral. For example:

- Local council visions and goals are concerned with improving social wellbeing;
- Local government activities - recreation, job schemes;
- Local Government's ways of achieving objectives (community consultation, identifying community characteristics . .)

4. Consequences of not engaging with these realities:

* lack of systematic evaluation of social/economic costs and benefits of policies
* lack of mandate and legitimacy within the community
* conflicts arise which are unanticipated

5. Agenda 21 demands that implicit social policy aspects become explicit, through:

* recognition and valuing of community priorities
* linkages between residents and local authorities
* valuing and using community knowledge
* recognition of responsibility toward the community

6. Challenge of Agenda 21 - proposes a vision but gives no guidelines on how to achieve it.

We have identified several possible operating styles, on a continuum from:
* At one end - tight targetting of particular environmental issues and leaving aside social aspects. It may be considered that the council is 'already doing' Agenda 21
*and at the other end - interdependence of social and environmental policy is acknowledged and built into the approach. Sustainable management and social equity are seen as goals going in the same direction.

7. Strategies towards developing a holistic approach

In our presentation we concluded that developing a holistic approach in Local Government requires:
* Establishing the overall vision for sustainable living and development
* knowledge of socio-economic and environmental systems and their linkages
* looking at how to achieve the targets set for the vision, and canvassing of alternative ways of doing that
* Identifying significant demonstration projects in areas of activities seen most to be threatened or likely to advance overall goals
* Explicit delineation of council/community partnership roles and responsibilities in achieving goals
* Publicising suggested strategies, and results

of reviews and monitoring
*Underlying all this - consider links, connections, and parallel actions

Environmental Impact Assessment Research

Jenny Dixon

REP Director, CEARS,
Senior lecturer in Geography
University of Waikato

I have just returned from Shanghai where I attended the 13th Annual Meeting of the International Association for Impact Assessment. A special workshop at the conference discussed examples of the application of Environmental Impact Assessment (EIA) beyond project-specific assessment to that of government policies, programmes and plans. I reported on progress in New Zealand as local government prepares new policy statements and plans required under the Resource Management Act 1991. **The statutory requirement for the assessment of effects at the policy and plan level in New Zealand is going to yield useful information for other countries attempting to develop more sophisticated approaches towards policy development.** The conference confirmed my view that New Zealand is leading the way, along with other countries such as the Netherlands and Canada, in the application of environmental impact assessment (EIA) as one means (along with others) of achieving sustainable management.

While resource law reform in New Zealand is undoubtedly attracting international interest, there are no grounds for complacency on our part. **The integration of EIA and planning in the Resource Management Act raises many immediate and longer term issues in respect of implementation.** More immediate issues relate to: questions of expertise in EIA and cumulative impact assessment methods, adequacy of assessments, variability in practice, and the need for independent reviews of assessments. Longer term issues which need to be addressed include: to what extent the integration of EIA in a planning system improves decision-making? What are appropriate methods for applying EIA in policy development? How useful is EIA at the policy and plan making level? Does it matter if EIA becomes less recognisable at the policy and plan making level, and how might we develop a policy framework for dealing with cumulative impacts?

My current research is investigating some of these issues in collaboration with colleagues and through my involvement in an international project funded by the United States National Science Foundation which is examining comparative approaches to environmental policy and implementation (USA, Australia and New Zealand). I look forward to reporting on these issues in the next year or two!

Environmental Risk Management

Janet Gough

Centre for Resource Management

Lincoln University, NZ

For the past five-six years I have been working as a researcher in the area of risk and uncertainty, with particular emphasis on environmental risk management. **Risk and uncertainty are part of our everyday lives: we take risks in every action we perform and every choice we make. In this we make implicit recognition of the fact that risk has three components: a probability or likelihood of occurrence, a magnitude of consequence and most importantly, a choice of action.**

We cannot avoid risks therefore we try to *manage* risks. Environmental risk is risk to the natural environment as well as risk to human health and welfare. In other words, environmental risk includes ecological risk, social and cultural risk, human health risk and possible economic risk. **Environmental risk situations are characterised by a lack of data, considerable uncertainty and a long time horizon. Added to this, environmental risk decisions tend to be political decisions.**

My introduction to this area of research came about in 1986 when I was involved in a major project looking at water allocation in the Upper Waitaki. From this introduction I moved backwards from the applied to the conceptual, and spent the next few years examining different theoretical aspects of risk and uncertainty, looking at how they impinged on the environment, and considering how tools derived from classic risk analysis could be used to improve environmental management.

An important part of this research involved examining the literature on perceived and acceptable risk. The concept of acceptable risk is an integral part of modern society. **However, when we attempt to determine what an acceptable risk is in a particular situation we have to consider questions such as 'to whom is the risk acceptable?' People's perceptions of risk are an important factor in determining an acceptable level of risk (or safety).** In practical terms, it has become evident that unless experts and decision-makers take people's perceptions into account then there will be major delays or even cancellation of projects.

The use of risk reduction as a tool for environmental protection derives from the USEPA programme on comparative risk assessment and relative risk reduction initiated in 1988 as a means of setting priorities for action on environmental problem areas. Risk criteria are used to establish comparative assessments which are refined by the further consideration of social criteria. The importance of this approach is that it provides a means of combining technical and social assessments to make judgments.

At present I am involved in looking at public and private-sector decision-making processes, and in particular working on the application of decision support systems to the management of small catchments within the public sector decision process. **Multiple stakeholders and multiple decision makers complicate the process and both technical and social information input is required.** This is allowing me to apply tools derived from theoretical work in environmental risk management to improving environmental decision making and hence providing for enhancement of physical and social environments.

Teaching News

Cath Wallace : Victoria University

Interviewed by
Jane Jennings
Journalism School, University of Canterbury, Christchurch, NZ

Cath Wallace is an extremely busy person. I interviewed her to find out a little about her hectic schedule as a lecturer in public policy at Victoria University.

As well as lecturing macroeconomics, public economics and environmental policy at Victoria University, Cath Wallace is co-chairperson for the Environment and Conservation Organisation of New Zealand (ECO) and is involved in the Antarctic and Southern Ocean Coalition.

ECO brings together about 97 environmental and conservation groups. Cath Wallace says they are often a powerful force in lobbying the Government and uses as an example the efforts these groups put in to influencing the Resource Management Act of 1991.

Cath's Antarctic campaigning helped moves towards regulating mining on the continent which eventually resulted in the Protection Protocol in 1991, a victory for the Antarctic and Southern Ocean Coalition.

Recently Cath has been speaking around New Zealand on the topic of women and the environment. She believes the history of the recognition of women's rights is comparable to the evolution of thought about the environment's rights.

Changing attitudes to the standing of nature as human property can be seen in the same light as the long process of women's rights. Changes in attitudes from seeing women as effectively belonging to men, to a recognition of the importance of independence and basic human rights can be parallelled in a recognition of the intrinsic value of the environment; the environment is not recognised as important simply because it has a use value for people.

Cath Wallace believes society is in the process of rethinking its moral stand on environmental matters. She said people are beginning to realise they "don't have the right to cut down 800 year old trees . . . nature has rights, it matters for itself".

There is an increased questioning of the traditional Christian ethic that 'man' must 'go forth and dominate'. She said although it usually takes a long time for ideas to reach people, once they do they tend to take off. She sees the intrinsic value of nature as being recognised through the Resource Management Act. "It now has a legal standing . . . it's the beginning of sustainability".

Cath Wallace brings her environmental ideas to the students taking her environmental policy paper. The course is into its third year and contains a rich mix of students. Commerce, geography, arts, law and science faculties are ingredients for an integrated approach to environmental policies of the future.

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Women and Politics in a Business Studies Degree

Heather Devere

School of Integrated Business Studies
Auckland Institute of Technology

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I have been working this year lecturing in the School of Integrated Business Studies at the Auckland Institute of Technology. The new Business Studies Degree includes a compulsory component of political studies. In the first semester of the degree, the students enrol in an integrated module which is designed to provide them with an overview of the New Zealand business environment. This module covers politics, sociology, law, economics, communications and computing, taught thematically.

Some examples of the weekly themes are: What kind of society is New Zealand today? Who is responsible for our society? How does Government carry out its role? What is the relevance of the Treaty? Who gets the wealth in New Zealand? What is government's role in wealth distribution? What are the rights of the New Zealand citizen?

Although there is no specific 'women and politics' section, women's issues are raised throughout the course and feminism is introduced as one of the analyses. There is an emphasis on how economic, social, cultural, political and legal developments impact on New Zealand society, looking in particular at gender, ethnicity and class. The students are required in their assignments to take into account both Maori and women's perspectives. **The overall theme for this year is Women's Suffrage Centennial Year. The majority of lecturers on the course are women.**

The advantages of an integrated approach for teaching women and politics is that tokenism is avoided in that a feminist approach is taken by the teaching staff in all components of the module. The issue of women is not treated as something separate and different. **But a women's perspective is incorporated quite 'naturally' into the course. The students become aware that an analysis which ignores gender, ethnicity and class is an incomplete analysis.** Unfortunately, the 'vertical integration' of politics and a feminist perspective is not followed throughout the rest of the degree - but we're working on it!

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'Women and Politics'

Christine Dann

Department of Political Science
Canterbury University, Christchurch.

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Christine Dann has been reading, writing, lecturing and doing women and politics for the past twenty years, and this year she is teaching a Women and Politics course which is being offered for the first time in the Political Science Department at Canterbury University.

Poor publicity for the course meant a low enrolment this time around, but it will be repeated in 1994 and Christine intends to build on the resources and ideas she has been gathering and developing this year.

The lack of teaching resources in some areas, especially with regard to the political activities of New Zealand women, has been a source of frustration to Christine. She hopes that if women and politics courses can become established at post-graduate level there will be more likelihood of graduate students and their teachers doing the research will which fill in the gaps.

In the meantime students in her Stage II course have a challenging year, making more use of primary source materials than is usual at this level. However Christine is pleased with the way they are coping with researching areas as diverse as the 1992 industrial action by nurses, changes in prostitution policy, the development of policy on Domestic Purposes Benefits and childcare policymaking. She sees her teaching role as mainly a resource person - someone who can direct students to source material, ask the sticky questions which help them engage critically with what they find, and provide professional advice on how to improve their research and writing skills.

Christine has spent the last five years working mainly as a freelance researcher and writer on projects as diverse as drafting New Zealand's second report to the U.N. Committee on the Elimination of All Forms of Discrimination Against Women, a compilation of women's experiences in the New Zealand women's movement 1970-1990, (M. Cahill and C. Dann, *Changing Our Lives* , Bridget Williams Books, 1991), a study of women's outdoor recreation experiences (in progress), a paper on sex differences in gardening and garden writing ('Sweet William and Sticky Nellie', *Women's Studies International Forum* , Vol. 15, No. 2, 1992), text and route maps on the Maori and European exploration of the South Island for the *Historical Atlas of New Zealand* , and an investigation of how solo parents are managing to patch together an existence for themselves and their children after the 1991 Domestic Purposes Benefit Cuts (C. Dann & R. Du Plessis, *After the Cuts* , Dept. of Sociology, Canterbury University, 1992).

With this research experience Christine feels that she well qualified to provide the sorts of resources her class will find useful. She also draws on her teaching experience in women's studies at Victoria University, Canterbury University and Christchurch Polytechnic, and her research on women and politics in New Zealand, beginning with her MA research paper 'An investigation of knowledge and support for feminism among female students at the University of Canterbury 1973', her journalism for *Broadsheet* during the 1970's, and her history of the contemporary New Zealand women's movement, *Up from Under* (Allen & Unwin, 1985).

At present her research is focussed on her other main personal and academic interest, the Green movement and Green politics. She is working on an analytical history of the contemporary New Zealand Green movement, aiming to outline the evolution of Green political thinking in the past twenty years. When she has some free time she participates in her local environment group and green dollar group, is part of the Alliance women's policy network, and attempts to turn her arid and twitch-infested quarter-acre in Diamond Harbour into a garden worthy of her book *Cottage Gardening in New Zealand* (Bridget Williams Books, 1990) and her forthcoming *Perennial Gardening in New Zealand* .

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Rich World :Poor World and Gender in Asian Politics.

Susan Blackburn

Monash University
Clayton, Melbourne, Australia

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Susan Blackburn teaches three politics courses at Monash University : "Rich World: Poor World " , "Gender in Asian Politics" and South East Asian Politics. Rich World: Poor World is a course about world politics that focuses on relations the people and states of the rich and poor parts of the world (North- South relations). The course begins by looking at imperialism in Asia, Africa and the Americas, the rise of nationalist movements and the processes and consequences of decolonisation. North- South relations since the 1950's are studied, considering contemporary theories and practice aimed at closing the "development gap". The efforts of people and organisations at the international and transnational levels are

examined to assess their success in working towards international justice.

Special attention is given to the nonaligned movement, foreign aid, regional organisations, and world debt. Finally, the extent to which pressing global problems such as world trade, environmental crisis and militarisation transcend the North- South division are discussed and case studies are also used to feature Australia's relations with the third world.

In Gender in Asian Politics, gender is used as a tool for analysis in Asian politics. The course starts with discussion of the meaning of the terms gender and politics, in an attempt to understand them in the Asian context. The course then moves on to investigate a number of important themes in Asian politics as it relates to gender relations in nationalist movements, the significance of political and religious ideologies for gender relations, representation in public life, politics at the local level, development policies and gender, and Asian Women's movements. A key organising concept for the course is the significance of the state in shaping and being shaped by gender relations in Asian countries.

South East Asian Politics is another course taught by Susan. It focuses on development as the main preoccupation of South East Asian governments, assessing the strategies for development adopted in Indonesia, Malaysia and Vietnam. Social and economic problems are discussed, development policies of successive governments are reviewed to identify the groups that benefit and lose as a result of these policies. The course concludes with political economy questions including the impact of Japan, environmental controversies, the international division of labour and women in development. Texts for the Gender in Asian Politics course courses include: B. Agarwal (1988) Structures of Patriarchy: The State, the community and the Household; V. Randall (1987)Women and Politics: An International Perspective; and M Stivens (ed.) (1991) Why Gender Matters In South East Asian Politics.

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Policy Studies At Lincoln University

Bronwyn Hayward
Lincoln University
Canterbury, NZ

At Lincoln University I teach courses in policy studies particularly focusing on environment and tourism policy . I also teach Interpretation (public communication for environmental management agencies, museums etc.-this fits well with politics although I can imagine it the relationships are not immediately obvious!)

Policy studies is a second year paper which introduces students to theories, approaches, actors and agencies involved in the policy process. A wide variety of students take this paper . This year's class was composed of students studying degrees in Natural Resources Management, Parks and Recreation, Commerce, Economics and Marketing, or sciences and other staff colleagues.

With such a varied group, the class itself becomes a valuable resource for discussion about the importance of bringing many different disciplinary perspectives to bear on policy issues. The course opens with a discussion of concepts and ideas of public policy, introducing the importance of values , the questions raised by attempts to define policy "problems", and the evolution of the study of public policy.

D Stone's Policy Paradox and Political Reason, C. Ham and M, Hill's The Policy Process in the Modern Capitalist State and DeLeon's Advice and Consent: The development of policy Sciences, provide useful discussion starters.

Models of public policy analysis are examined and the course introduces issues surrounding policy formulation and implementation, and concludes with discussion of the impact of public policy. A wide range of contemporary policy case studies are used to focus discussion and individual research.

A variety of critical perspectives are introduced including feminist critiques of the methods and impacts of public policy analysis. Students are encouraged to debate questions like: why are some issues treated as public policy concerns while others do not make it onto the public agenda, what power relations and values shape our perception of policy "problems' and appropriate "solutions" ? In what ways and to what extent has the policy process changed in New Zealand since the mid 1980's?

The aim of the course is to get people listening to each other, not as potential 'experts' but as members of a community who can bring a variety of insights to policy analysis. This approach is enhanced with a teaching method I call "interactive forums"- larger lecture classes break down into smaller groups which rotate around a series of activities (eg analysis of tape recordings, articles or video clips, engaging in small group discussion on a particular theme before regrouping for a "whole group" forum). These forums are valuable teaching supplements to traditional lectures and tutorials.

I also teach papers in policy analysis for tourism and related natural resource use at the undergraduate and postgraduate level and I teach into a public communications paper "interpretive studies".

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Resource Policy making

Stefanie S. Rixecker

Centre for Resource Management
Lincoln University
Canterbury, N Z

Resource Policymaking (ERST 302) is a required paper for students working towards a Bachelor of Resource Studies (BRS) degree. It is intended as a course in which students learn to make connections between the political aspects of policymaking and the scientific and technical analysis of environmental issues. The key concerns regard the tension between facts and values, role taking of policy stakeholders, and the potential for "rational"planning.

Throughout the semester the students are challenged to determine the viability of democratic (i.e., participatory) policymaking, including regard for indigenous and minority concerns.

Students begin the semester with a lively and provocative play, <u>An Enemy of the People</u>, by Henrik Ibsen. The play "sets the stage" for the remainder of the semester by introducing questions such as: What is the difference between resource and environment? -- Who decides? What role do politics have in technical decisions? Should non-technically trained individuals contribute to environmental policymaking? What is radical? -- Revolutionary? What is a worldview? -- How do culture, politics, education shape worldviews? Is democracy a viable means by which to make environmental policy? Can anticipatory and comprehensive/integrated environmental policy be attained? -- How do worldviews affect such attempts?

After this unconventional introduction, the students begin to delve into the construction of resource policymaking, framed around four themes iterating the need for: (1) anticipatory environmental policy-making, (2) changing our ways, (3) institutional reform, and (4) comprehensive and integrated environmental policy. Throughout these blocks, emphasis is placed upon analysing how the issues raised in the first week relate to these themes. Additionally, the import of culture and gender issues is stressed as an integral element in addressing the environmental problematique.

Finally, the students are required to use course information in combination with their own analysis and evaluation of resource policymaking to estimate the viability of sustainability and the steady state. It is in this last section where students make the necessary connections between theory and practice, discovering the global ramifications of "an enemy of the people."

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