

Quick Submission

Your name:

Savanna Calton

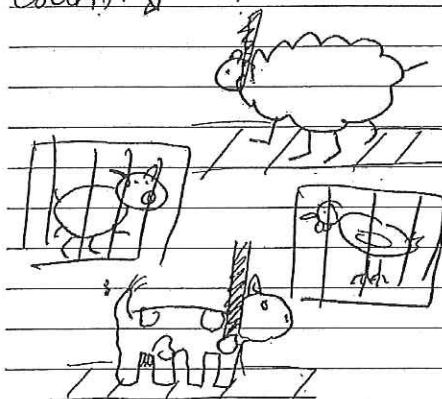
Name of the organisation you represent (if applicable):

Postal address or email address:

Upper Hutt.

I would like all
farmers animals to
be treated humanly.
(eg. ~~no~~ factory farming,
less hormones being shared
up cows butts, less calves
being sent off to meat works)
~~visiting~~ My absolute
biggest dream is to see
NZ be 'factory farming'
free in my lifetime.
~~My~~ To live in a
country where we actually
treat our primary industry
hardest workers with
respect would be amazing.
9/10 chickens agree. Please
destroy factory farms.

(P.S) it's not like we don't
have enough space to put
them in paddocks right?
seriously look at this
country.



Privacy and Confidentiality

Your personal information will be held in accordance with the Privacy Act 1993. This Act outlines the requirements for transparent collection, ethical use and secure storage of personal information.

The personal information you provide in this submission form will be used for the purposes of the Consideration of Constitutional Issues only.

You can also make a submission online
at www.ourconstitution.org.nz

3674

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 18/07/2013 8:01 a.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Brian Carpenter Organisation Name: Email: .
Phone: Postal AddressA: Postal AddressB: Postal City: Queenstown Postal Region:
Postal Post Code: Postal Country: New Zealand Submission: 1) Yes I believe the Constitution
of NZ should be written as a single document. Legal frameworks are already difficult enough, if we
were to have a constitution that used concise and understandable language, I believe it would be a
big benefit to this
already great country. It would allow more people to have a basic understanding of their rights, and
hopefully to be less afraid to then use them. I think it would be a major step in the right direction.

2) Yes, at least according to my very basic understanding of the law, the constitution should lay the
legal framework for the entire government of NZ. It should ensure basic fundamentals and values our
country holds are maintained to the highest of standards.

Fundamentals such as Maori rights, anti-nuclear status, human rights, public healthcare, public
education, safety, support (welfare), etc etc. This country is amazing and based off nearly
unadulterated democracy, it would be a shame for it to be compromised
in the future by dishonest, greedy businessmen in suits who call themselves politicians who try to fix
short term problems with solutions that first and foremost benefit themselves and the camps they are
from. That was the fate of my home country (USA) and
as a newly granted citizen of this great country Aotearoa I don't want to see it here.

3) I believe that out of the options of the courts or the parliament, the courts should have the right.
Parliaments job is to create and approve the new laws, so for them to then also decide if these new
jobs are consistent with the constitution as well, that
would grossly imbalance the scales of power. The constitution is there to protect all of our basic
rights as proud New Zealanders and to keep our values intact, and understandable and accessible to
all. Its like a safeguard.

Submitted on the 18 July 2013 at 08:00

3674a)

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 18/07/2013 8:08 a.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Brian Carpenter Organisation Name: Email:
Phone: Postal AddressA: Postal AddressB: Postal City: Queenstown Postal Region:
Postal Post Code: Postal Country: New Zealand Submission: 2) Yes I believe the Treaty
should be made a formal part of our constitution. The indigenous Maori population is an integral part
of our unique cultural heritage and identity. It is something to be cherished. The New Zealand Maori
have fought with blood
sweat and tears for their rights (forgive the cliché but it's true) to protect their land and culture. We
enjoy a generally harmonious balance in our fundamental laws and policies regarding Pakeha and
Maori. The role of the Constitution should be to cement
our current, compromised understanding of how the Treaty works in our modern society, and to then
ensure this balance in our country remains for hundreds of years to come.

Submitted on the 18 July 2013 at 08:08

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 18/07/2013 8:29 a.m.

3674 b)

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Brian Carpenter Organisation Name: Email:
Phone: Postal AddressA: Postal AddressB: Postal City: Queenstown Postal Region:
Postal Post Code: Postal Country: New Zealand Submission: 1 and 2) New Zealand has recently been voted by two different independent surveys the least corrupt country in the world and the safest country in the world. Wow. Well done guys we should be very proud indeed. New Zealand is incredibly blessed in our pragmatic government, abundant natural resources, and isolation from many of the problems in the world. We are incredibly fortunate and I am very proud of this country. We have done so well. But I personally think we still have a long ways to go.

One idea I would like to see implemented in the NZ voting structure would be a pre general election campaign asking NZers what policies they would like to see voted on for a general referendum. I loved the referendum in 2011 of whether MMP should change or stay. I believed it was a fantastic idea and the true epitome of democracy.

So, ask voters 1 year before the election to introduce problems, policies, laws, or issues we would like to see voted on by referendum. Then send an email out saying that these issues have been compiled into a major list of lets say 20 items and have them on a website. Do a large campaign telling people they have the chance to decide what will be up for referendum. Then people have the chance to decide on their 5 most important items. Then at the election we as voters have a chance to vote on 5 things by referendum that we can decide in a truly democratic fashion that we would like to see implemented. Things like gay marriage, weed legalization or prohibition, drinking ages, the NZ flag, state asset sales etc. could be truly decided by the people. This would also give the people more time to be educated about these issues and have more of a community input and connection. Decisions like these are too big for one building of men and women to decide for all of us.

I guess what I'm really trying to say is, I have many dreams and aspirations for this country, but the biggest one is for the people, the people, the people, to be unified and together, to find and decide on their own aspirations for Aotearoa's future.

Submitted on the 18 July 2013 at 08:28

Submission to the New Zealand Constitutional Advisory Panel 2013

As a supporter of Amnesty International, I write to add my voice in support of its submission to the current constitutional conversation.

I am concerned that all our human rights are not adequately protected in New Zealand law.

For example, our Bill of Rights Act 1990 only incorporates civil and political rights. Yet, it is widely recognised that human rights are interrelated, interdependent and indivisible; this means that one set of rights cannot be enjoyed in a meaningful way if the other set of rights is not also adequately protected and respected too.

I believe civil and political rights, such as the right to life, cannot truly be achieved without the equal right to work, accessible health care, adequate housing and education, which are enshrined in the concepts of economic, social and cultural rights.

Despite having ratified the International Covenant on Economic, Social and Cultural Rights in 1978, successive New Zealand Governments have failed to fulfill their obligations to respect, promote and fulfil these human rights.

While the Government says economic, social and cultural rights are currently protected by subject specific statutes, current issues involving these rights, such as child poverty, show that the current system is not working to adequately protect our rights. The maze of laws and policies around economic, social and cultural rights make it difficult for New Zealanders to understand and access their rights.

Without a clear framework to guide legislation and policy it also makes it difficult to see if laws policies are actually working to recognise New Zealanders rights. In addition many human rights in New Zealand lack avenues to remedies if they are breached, which limit New Zealanders' access to justice - an essential right of victims of all human rights violations.

I therefore submit the following recommendations:

- The incorporation of economic, social and cultural rights into the Bill of Rights Act 1990;
- The entrenchment of the Bill of Rights Act 1990 so that the weight and importance of these rights is adequately recognised;
- The explicit inclusion of the power for judges to provide remedies when the Bill of Rights Act is violated;
- That New Zealand ratify the Optional Protocol for International Covenant of Economic Social and Cultural Rights, including opting in to its inquiry and inter-state mechanisms, so that New Zealanders have access to an international remedy;
- The establishment of a Human Rights Select Committee to ensure that the impact of legislation on human rights is sufficiently considered;
- The requirement of all levels of Government to take a human rights approach to addressing human rights issues; and
- Increased human rights education initiatives to increase awareness of economic, social and cultural rights.

I believe these recommendations will provide for stronger protections within our constitutional framework for economic, social and cultural rights.

Taking these measures will ensure a strong legal framework in which all rights are equally protected. It will ensure that the Government can take a rights-based approach to addressing rights issues in New Zealand such as child poverty.

New Zealand has an obligation to take steps to progressively realise such rights as the rights to health, education, and adequate housing. Ensuring they are explicitly protected in New Zealand law is a significant step in ensuring that New Zealand is a place where human rights are protected, respected and fulfilled.

Vicki Carpenter
Auckland
New Zealand

2017¹
From:
To: <constitutionalreview@justice.govt.nz>
Date: 2/07/2013 8:05 p.m.
Subject: Proposed Constitution

NZ does not need a constitution, and we strongly oppose any
legislation or reference to the Treaty of Waitangi should
one be defined now or in the future.

Brian & Lois Carr

Tauranga.

4622

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 31/07/2013 3:09 p.m.
Attachments: constitution.doc

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names:	Michela Carrington, Daisy Thomas	Organisation Name:	Email:	
	Phone:	Postal AddressA:	Postal	
AddressB:	Postal City: Dunedin	Postal Region:	Postal Post Code:	Postal
Country: New Zealand	Submission:	Submission Upload:	constitution.doc	

Submitted on the 31 July 2013 at 15:08

What are your aspirations for Aotearoa New Zealand?

To live in a country whose government is committed to addressing the effects of climate change, that takes into consideration the effects that moving our industry production and unskilled labour markets overseas has on less educated New Zealanders and the future of our unemployed youth and to stop selling our assets and inheritance for the future. To have a government that actually does the bidding of its people and not the favours of multimillion dollar corporations or pressure from international relationships. To have the significance of protected sites and National Parks upheld by law and prevent any government or party to be able to molest their significance through mining or any other destructive act. To live in a democracy that actually participates in democratic decision making by not denying the people of Aotearoa our basic human or democratic decision making rights to have a say in what Bills get passed for "the good of" our country. To have the whole concept of "under urgency" thrown out of the parliamentary process and governments held accountable for when they continue to abuse this process for their own needs and to meet the needs of their international buddies.

How do you want our country to be run in the future?

Decentralisation of national government power with more power granted to regional governments to better reflect the needs and desires of the diverse and varying regions and people around New Zealand and the sufficient resources to be able to do this adequately.

Who should have the power to decide whether legislation is consistent with the constitution: Parliament or the Courts? Why?

The Courts because it is becoming increasingly evident that Parliament are acting within their own rules and not meeting the obligations of the constitution. They need to be held accountable to an external body and the constant use of smokescreens, violation of human and democratic rights, and outright breaking the law needs to be addressed.

Thinking of the future, what role do you think the Treaty of Waitangi could have in our constitution?

Do you think that the Treaty should be made a formal part of the

constitution? Why?

Yes because it is a founding document of New Zealand as a Nation since colonisation. It reflects the needs and rights of tangata whenua and all other New Zealanders. When adhered to it provides a framework for a New Zealand that fairly benefits and supports everyone. Having the Treaty as part of the constitution would make governments accountable for not addressing the constantly growing trends of poverty, poor health, lack of education, violence and abuse and growing unemployment- basic human rights. This is something our government and politicians need to be held accountable for. To provide basic needs to and be protecting the people that they are supposed to be governing and acting on behalf of.

756

From: Carroll
To: <constitutionalreview@justice.govt.nz>
Date: 6/05/2013 8:51 a.m.
Subject: submission

_/*my submission regarding the nz constitution review is that I want no change to nz's unwritten Constitution that has served us well since 1852, it may require certain changes but it must not be a race based constitution. 'one people one nation'

thank you t & j. Carroll

*/_
/*--*/_
J & T Carroll

2870

From: R Carroll" <
To: <constitutionalreview@justice.govt.nz>
Date: 6/07/2013 12:51 p.m.
Subject: CAP Submission

Please abolish the Maori Seats.

The Maori seats are totally undemocratic and have no place in the current MMP voting system.

The MMP system of voting is adequate and robust enough to provide Maori the opportunity to enter parliament and represent Maoridom sufficiently.

Decades could be spent debating the finer points of the Maori seats. However at the end of the day they are still undemocratic, which is the whole point.

The sooner the Maori seats are abolished, the sooner the MMP voting system can become wholly democratic.

General Roll or Maori Roll? There should be only one roll, which is the General Roll for MMP.

Regards

Ralph Carroll

3755

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 23/07/2013 10:42 a.m.
Subject:

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Carriona Renata Chantal Carruthers Organisation Name: Email:
Phone: Postal AddressA:
Postal AddressB: Postal City: Auckland Postal Region: Postal Post Code:
Postal Country: New Zealand Submission: My aspirations for Aotearoa New Zealand is for it to
remain respectful of its citizens, meaning that citizens have the freedom to choose their leaders in
open, fair elections the results of which form a government that reflects all people in our society.
I would like Aotearoa New Zealand to be a country where everyone is actively involved in all levels of
government, effectively making it self-government. Decisions on all aspects of our lives together
should be presented to the people in such a way that participation
in decision-making will not be daunting or intimidating.

Most of all, I would like government to focus on the well-being of its people in the widest possible
sense. Well being can be judged by the physical and mental health of all people, their education, their
level of self determination, their sense of belonging,
their level of community participation and involvement as well as economic and material indicators.
When making decisions, government should always determine the effect of them on the well being of
its people, today and into the future as much as it is possible
to determine.

Submitted on the 22 July 2013 at 21:03

3755a

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 31/07/2013 11:46 a.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Catriona Renata Chantal Carruthers Organisation Name: Email:
Phon: Postal AddressA:
Postal AddressB Postal City: Auckland Postal Region: Postal Post Code:
Postal Country: New Zealand Submission: As the founding document of Aotearoa New Zealand,
the Treaty should continue to have an important role in New Zealand's constitution as it expresses the
historical principles that created the nation. In the future the principles of the Treaty should be
upheld and referred to in the formulation of legislation and other decision making as the pivotal
relationship between Maori and Pakeha will continue to be central to our social and political
environment.

If the Treaty is worthy of being upheld and referred to currently, there seems to be no good reason to
cease to refer to it in the future.

I believe the Treaty, or at least the principles of the Treaty, should be part of the constitution. The
Tribunal will continue to act on historical and current breaches of the Treaty, but one would hope that
in the future there will be no more breaches to redress.

At that point the Treaty's central role in the political and judicial structure of the country may be
weakened if it is not a formal part of the constitution.

Submitted on the 31 July 2013 at 11:45

375 5 b)

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 25/07/2013 10:08 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Catriona Renata Chantal Carrimera Organisation Name: Email:
Phone: Postal AddressA:
Postal AddressB: Postal City: Auckland Postal Region: Postal Post Code:
Postal Country: New Zealand Submission: I did not know we had a constitution at all in Aotearoa
New Zealand until last Tuesday. I think that while it does not necessarily have to be all in one
document, the constitution of our country is a crucial document and, may, in the event that Aotearoa
New Zealand looks to becoming a completely independent republic, become the defining legal
document. Should it be a supreme document, perhaps as it is the reference for all important legal
decisions and could become, with very much better education about it
than I have received about it to this point, be something the people of this country can look to in order
to clarify their values and aspirations. The drawing up of a single document now would involve a very
long, expensive process and could be subject to
the short-term aims of politicians, whereas the existing set of documents can be built on or
maintained with perhaps less of this interference.

As far as who should have the power to decide whether legislation is consistent with the constitution, I
believe the courts should have this power as they should, by nature, be less politically motivated and
employ greater impartiality in making such decisions.

It makes more sense for the Courts to decide whether legislation coming from Parliament is
constitutional than for Parliament to decide that their legislation is constitutional. It's kind of like asking
the Police to decide whether the Police acted responsibly
in a given circumstance.

Submitted on the 25 July 2013 at 22:07

3755c

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 31/07/2013 12:09 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Catriona Renata Chantal Carruthers Organisation Name: Email:
Phone: Postal AddressA:
Postal AddressB Postal City: Auckland Postal Region: Postal Post Code:
Postal Country: New Zealand Submission: I believe that the term of Parliament should be four years. As election campaigning (formal and less than formal) takes up so much time in the last year of the term, it really leaves only the first three years for the parliament and the government to work on the policies they were elected to enact.

I believe that Aotearoa New Zealand should, like the United States and perhaps other countries around the world, have an Election Day every year. This would be a public holiday on a Friday or Monday in the same week of a certain month every year on which New Zealanders vote. One year would be for local body elections, another for a referendum, another for local health board elections and one for the general election (if it were to be every four years). In this way, voting would become a much more formalised practice which would encourage people to vote and think about their democratic system (and have another much needed public holiday). I don't think that the date of the election should be decided by the Prime Minister except in exceptional circumstances. The timing of an election may be subject to political manipulation.

If an MP was voted in on a party vote and then chooses to leave that party, they should then stand down as an MP as the basis on which they were elected has changed. If the MP was voted for on the basis of their personal popularity, they should stay.

Submitted on the 31 July 2013 at 12:08

5051

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 7/08/2013 3:10 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Simon Carryer Email: Postal City: Wellington Postal
Country: New Zealand Submission: Any constitutional document of New Zealand should
recognise the position of Maori people as the original inhabitants of New Zealand, with particular
rights granted to them under the Treaty of Waitangi.

This right is guaranteed to Maori under Article 37 of the United Nations Declaration on the Rights of
Indigenous Peoples.

Submitted on the 19 June 2013 at 21:39

518

From:
To: <constitutionalreview@justice.govt.nz>
Date: 17/04/2013 9:40 p.m.
Subject: <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Jeff and Betty Carson Organisation Name: Email:
Phone: Postal AddressA: Postal AddressB: Private Bag
Postal City: Whangarei Postal Region: Northland Postal Post Code: Postal Country: New
Zealand Submission: All New Zealand citizens should have equal rights regardless of ethnic
background.

Sent on the 17 April 2013 at 21:39

1202

From:
To: <constitutionalreview@justice.govt.nz>
Date: 9/06/2013 11:28 a.m.
Subject: [http://www.ourconstitution.org.nz/ form submission](http://www.ourconstitution.org.nz/form submission)

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Submission: When did we change the name of our country to Aotearoa New Zealand?

Why are the panel members all pro Maori?

Why did Claudia Orange not allow questions from the floor and deride anyone that disagreed with the stacked panel of Maori appeasers at the debate in Te Papa?

If the panels job is to listen to the people, why do they treat anyone with a different opinion to that of the stacked pro maori agenda with such contempt?

Why is the tax payer having to fork out money on a review that already has a pre determined pro maori outcome?

Why is this pro maori racism allowed to continue, it would not be possible if it didn't benefit one racially selected group. Full Name: Steve carson Email:

Sent on the 9 June 2013 at 11:27

1463

From:

To:

Date: 19/06/2013 12:40 p.m.

Subject: <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Pauline Heather Carston Organisation Name: Email:

Phone:

Postal AddressA:

1 Postal AddressB: Postal City: Postal Region: BOP Postal Post Code:

Postal Country: New Zealand Submission: I am a New Zealander of both Maori (Ngapuhi) and European ancestry. As I have grown older, being 52 now, it concerns me greatly that the vast majority of NZers who are just like me, have no say in anything - and, what's more, are actually being forced to choose one or the other ancestry in every official document by every official - and often unofficial - organisation. If we are to create a constitution, then all of those like me and my much larger family, have to be taken into account. The Treaty of Waitangi

is a founding document - but it must NOT be made into more than what it is. Let us never forget the actual history of how it came into being. We must move on as a nation and as a country and if we are to do that via a constitution, it must be on the firm basis

that all who are born of this land are tangata whenua. And as such, we all have exactly the same rights to be here, to be the guardians of the land, lakes and sea that runs through our blood. Each and every one of us.

Sent on the 19 June 2013 at 12:39

952

From:
To: <constitutionalreview@justice.govt.nz>
Date: 30/05/2013 10:01 a.m.
Subject: <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Margaret Ann Carswell Organisation Name: Hawke's Bay Regional Council
Email: Phone: Postal AddressA: Private Bag
Postal AddressB: Postal City: Napier Postal Region: Hawke's Bay Postal Post Code:
Postal Country: New Zealand Submission: I request that other national constitutions are
studied in depth and perhaps one used as a model with changes to suit NZ.

I request that expertise in the field is employed and allowed to be applied in full measure.

Let's not re-invent the wheel and find we have an inferior wheel to what exists elsewhere.

Let's leave out all the politically correct nonsense by keeping it simple but comprehensive. Pare back to basics.

Limit the legal status of corporations so they do not have equal status to an individual.

The Courts should decide on legal issues, not Parliament.

Aspiring members of Parliament should hold a defined level of education qualification or pass an examination before they can apply for nomination.

Sent on the 30 May 2013 at 10:00

3807

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 24/07/2013 12:37 p.m.
Subject: [RELEASED FROM QUARANTINE] [SUSPECT SPAM]

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Brian S Carter Organisation Name: Email:
Phone: Postal AddressA: Postal AddressB:
Postal City: Taupo Postal Region: Postal Post Code: Postal Country: New Zealand
Submission: I see no advantage in a written constitution for NZ.

UK does not have one and has no intention of getting one.

Constitutions have caused countries many problems, you only have to look at the gun laws in the USA that obviously need to be changed but cannot because of the constitution.

Conditions, situations and a country's needs change so laws have to be amended and changed to suit these changing times.

You only need to look at the Treaty of Waitangi to realize how out of date it is. We don't need another (soon to be) out of date document like a written constitution.

There are plenty of laws to protect peoples rights. These are entrenched in NZ law and International law, accepted by NZ

Parliament is the place to set these changing laws.

Submitted on the 23 July 2013 at 16:19

4433

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 11/07/2013 3:44 p.m.
Subject: <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Bryan Alexander Carter Organisation Name: Private Individual Email:
Phone: Postal AddressA: Postal
AddressB: Postal City: Napier Postal Region: / Postal Post Code:
Postal Country: New Zealand Submission: 1.What role do you think the Treaty Of Waitangi
should have in our Constitution? :

None. The Treaty is a divisive document because its simple purpose and meaning in 1840 has been hi-jacked and distorted with spurious contemporary meanings by the Maori Iwi's neo traditionalists and Maori academics motivated by special privilege and an unbridled desire for power and resources

The deeply held divisions over interpretation are a strong reason alone not to include the Treaty in future legislation. These divisions have been highlighted in all surveys conducted in recent years on the importance and acceptability of the Treaty. The danger for New Zealand is that race-based legislation would create the prospect of New Zealand in a similar vein to many overseas countries developing the ethno-cultural conflicts which have become the most common source of political violence in the world today.

New Zealand should retain its present flexible constitutional arrangements that consist of a collection of written statutes, conventions, and common law rights that together set out the basic rules by which we are governed. Our elected Members of Parliament who are accountable to the electorate should hold all law-making power. New Zealand does not need a new written constitution. It should avoid anything that gives the ultimate law-making power to unelected judges

2.Do you think the Treaty should be made a formal part of the Constitution?

No. I would submit that the existing divisions would be exacerbated further if the Treaty is included in New Zealand's constitution for the following reasons:

- It would divide us into two peoples, one of whose political status comes from their genetic heritage or race, and the other whose political status is that of citizen.
- Including the Treaty in a constitution would bring into the constitution an anti-democratic political system – the tribe/iwi.
- The fundamental differences of the two systems would be destructive of democracy.
- Another fundamental difference between the political status of citizenship and the nature of tribalism is that the former espouses equality for all and the other is based on inequality and privilege.

Sent on the 11 July 2013 at 15:43

4433a

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 11/07/2013 5:01 p.m.
Subject: <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Brvan Alexander Carter Organisation Name: Private Individual Email:
.nz Phone: 00 0000000000 Postal AddressA: Postal
AddressB: Postal City: Postal Region: Hawkes Bay Postal Post Code:
Postal Country: New Zealand Submission: 1. Do you think our Constitution should be written in a
single document?

New Zealand should retain its present flexible constitutional arrangements that consist of a collection of written statutes, conventions, and common law rights that together set out the basic rules by which we are governed. Our elected Members of Parliament who are accountable to the electorate should hold all law-making power. New Zealand does not need a new written constitution. It should avoid anything that gives the ultimate law-making power to un-elected judges.

2. Who should have the power to decide whether legislation is consistent with the Constitution: Parliament or the Courts?

It is vital for the future of our democracy that the government ensures that Parliament is supreme free from an unelected judiciary or powerful lobby groups like the biculturalists and Iwi elite have in making and interpreting our laws. I submit the supremacy of parliament must be maintained.

This is a further reason that the race based Maori seats should be abolished. It is important that our democratic institutions are strengthened. And that our democratic principles preclude racial favoritism. For those wanting greater equality and social justice it will not come from the biculturalist approach but rather from political arrangements to do with employment, and politics concerned with housing, health, and education. All New Zealanders should benefit from such policies. Such flexibility must be constrained by democratic principles and systems. And therefore cannot include the Treaty.

3. Do you think our Constitution should have a higher legal status than other laws?

Yes for the reasons in my first paragraph in 2 above.

Sent on the 11 July 2013 at 17:00

3518

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 11/07/2013 1:31 p.m.
Subject: <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Bryan Alexander Carter Organisation Name: Private Individual Email:
Phone: Postal AddressA: Postal
AddressB: Postal City: Napier Postal Region: Hawkes Bay Postal Post Code
Postal Country: New Zealand Submission: 1. Size of Parliament

The nominally 120 members are more than is needed to run a country of 4.5 million people if the structures and processes are modified to cope efficiently. I am opposed to any increase in numbers and recommend that there are no more than 100 representatives including list seats.

2.The length of term of parliament

I believe a longer term of 4 years should apply. This is to give elected governments more time to implement their policies & projects without the distraction of having to go to the polls in 3 years. Over time It would also save on election costs. Britain has a 4 year cycle & so should we.

3.How should Election Date be decided?

Currently the Prime Minister fixes the date with the subsequent benefits to his/her own party. Whilst a fixed date may open things up to electioneering and lobbying either way I don't believe it is a major problem as long as the electorate can vote democratically. I don't recommend any change.

4.What factors should be taken into account when size & number of electorates are decided?

The electorates should be adjusted to accommodate a maximum of 100 seats including list seats which for our small population of 4.5 million people would still be enough to represent the views of electorates. The method of deciding the size of electorates needs to be fair to all participant parties. The change of electoral boundaries in the past has tended to be a "dog fight" between Labour and National over areas where they have dominated in previous elections. I doubt if there will ever be a perfect system but it should be as fair as possible. I am strongly opposed to separate electorates based on race. Therefore the Maori electorates should be abolished

5.What should happen if an MP parts ways with the party from which he or she was elected?

In view of another example of a party member losing the confidence of his own party during this current term of parliament I believe the electoral integrity legislation should be reintroduced to both stop party hopping and also MPs staying on in parliament after they have been dropped from their own party

Sent on the 11 July 2013 at 13:30

1977

From: Chris Carter
To: <constitutionalreview@justice.govt.nz>
Date: 30/06/2013 11:12 a.m.
Subject: CAP Submission
Attachments: Constitution Submission - Christopher Carter.doc

Christopher Carter

Hamilton

Christopher Carter - Constitution Submission

Please find attached my general submission on the Constitution.

Christopher Carter

Hamilton
New Zealand

Christopher Carter - Constitution Submission

1) Rules about Elections and Members of Parliament.a) Parliamentary Terms

That we have 4 year parliamentary terms. History has shown that a 3 year term means one year of feet-finding, one year of sensible governance and one year of pre-election pump priming. A four year term may provide a longer period of sensible governance.

b) MPs and Lobbyists

Any contact with third party interest groups should always be in a public arena or with the public present. This will protect our democracy from the corruption of lobbyists, which has so damaged democracies overseas e.g. USA and the Oil, Gun and Pharmaceutical Lobbies, UK and the broadcasting lobby. Unsanctioned lobbying should be a criminal offence for both politician and lobbyists, with severe penalties. No lobbyists should have uncontrolled access to our parliament. Our constitution should enshrine the separation of parliament from lobby groups to ensure government is 'for the people, by the people', not 'for the corporations by the lobbyists'.

c) MPs Taxation

As there should be no taxation without representation, so should there be no representation without taxation. All politicians should not only declare their interests on a register of pecuniary interests, but declare their net tax rates and be prevented from holding any overseas bank-accounts. This will protect our democracy from un-taxed elites who hide their assets, it will also ensure fairness of taxation. It will also reduce the potential for politicians to corruptly receive funding to overseas accounts.

d) Grass Roots Democracy - A Centurion

Our current system means that we have 120 politicians representing approx 3 million voters, which makes it impractical for an MP to effectively represent the true views of their electorates. Local body politicians face similar challenges. In an ideal society, we would use electronic means to poll all citizens on key political decisions. In practise this is too expensive to be practical and presents security issues.

To ensure true local representation, we should introduce a grass-roots democratic instrument – the Centurion. A Centurion is an elected democratic representative on a 1/100th level of society, whereby each local community e.g. street, suburb, village or marae elects a leader, a Centurion. These Centurions have secure digital (e.g. a voting key) access to parliament, and can be canvassed for polls on key issues, and make submissions on behalf of their local and national community. They can also serve as a conduit to local body politicians on regional issues. The relatively low numbers (say 20-30,000) of Centurions would enable cost-effective security, whilst giving each sector of community a real grass-roots voice.

e) Parliamentary Oversight

We have an elected Referenda Assembly - like a small senate but with only powers to act on issues of Parliamentary corruption and governance, and to oversee and implement referenda. They would have no other input on day-to-day parliamentary business. This would mitigate against the expense and slowness of a bicameral legislature but provide checks on the power of the present executive.

That when a citizens'-initiated petition exceeds a 10% population threshold it become binding on parliament to carry out a referendum. This referendum should be overseen by the Referenda Assembly to ensure the will of the people's referendum is adhered to, and not diluted or ignored. If the Assembly considers the referendum to be abrogated by parliament, then parliament should be suspended being in breach of the will of the people and a new general election called.

f) Republic

We become a republic. Having a monarch who is 18,000 kms away and visits us once or twice a decade is an anachronism. It also violates Article 1 of the Universal Declaration of Human Rights.

Christopher Carter - Constitution Submission

'All human beings are born free and equal in dignity and rights'.

A NZer is not equal in dignity or rights to the Queen. She pays no taxes in our country, she inherits vast national wealth, has a plethora of special privileges by birthright and consumes our taxes with each royal visit.

2) Bill of Rights

a) Taxation

All NZers be treated equally, regardless of race, colour, creed or tribal affiliation for taxation and representation.

Currently Religious and Tribal groups can avoid paying taxes and rates e.g. the commercial arm of Tainui or Sanitarium, this gives them an unfair competitive advantage and also means they don't contribute to the wider civic assets they use e.g. roading, water. No group should receive tax exemption based on religious or racial preference.

b) Religion

That no group received state funding for religious purposes, as religious beliefs are a private and personal matter. Currently elitist religious schools receive large amounts of money from taxpayers.

State funded and tax exempt religious institutions have used their privileged position to advocate for undemocratic and prejudicial policies e.g. anti-gay rights, marital oppression of atheists, forced religious instruction and suppression of indigenous beliefs. Article 27 of the Universal Declaration of Human rights states that education 'shall promote understanding, tolerance and friendship among all nations, racial or religious groups'. By giving preference to religious groups this violates Article 27.

c) Religious Neutrality

That we enshrine religious neutrality in our constitution, so that no person or organisation should be advantaged or disadvantaged by their religious or non-religious beliefs.

d) Spying

That we forbid the state from being able to spy on its own citizens without citizen oversight.

3) Maori Seats

a) Declaration of Human Rights - Universal and Equal Suffrage

That we abolish the Maori seats as they breach article 21 of the Universal Declaration of Human Rights – 'universal and equal suffrage'. Racially allocated seats mean that non-Maori are disadvantaged and do not equate to fair, democratic representation.

b) Over-representation

Per capita there is already a significant over-representation of Maori in parliament. There is therefore no need to make special allowance, this breaches article 21 of the Universal Declaration of Human Rights.

Christopher Carter - Constitution Submission

4) Treaty of Waitangi*a) Not suitable for a democracy*

The original treaty documents are inadequate on many levels to be used as the basis of a modern democracy – for example the two linguistic interpretations of government and tino rangatiratanga are fundamentally irreconcilable, and as a result render it unworkable as a legislative document. As a result the treaty should not be enshrined into our constitution.

b) Referendum

Any decision as important as enshrining the treaty should be subject to a national referendum.

c) Protection against Racial Bias

Our legislature and associated tribunals have controls to ensure they are properly representative of the people. Currently the Waitangi Tribunal has a substantial racial bias. As at May 2013 there are 12 Maori, 11 non-Maori on the Tribunal. There appears to be no representation of any other ethnicities aside from Maori and European. Per capita, Maori are 350% over-represented on the Tribunal. Pasifica, Asian and any other ethnicities appear absent. A racially biased tribunal is not democratic and violates Article 7 of the Declaration of Human Rights - All are equal before the law and are entitled without any discrimination to equal protection of the law.

d) Waitangi Redress, Closure

Once financial redress is finalised, the Treaty should be concluded and outside of our constitution. It is an historical document, one which has been used and abused well beyond its original intent. In the upcoming age when 20-30% of our population will have at least some Maori blood, it is an anachronism. It is time to live in the 21st Century, not 1840. Let the current law of the land represent the current democratic will of the people.

2639

From:
To: "constitutionalreview@justice.govt.nz" <constitutionalreview@justice.gov...
Date: 5/07/2013 8:24 a.m.
Subject: CAP Submission

I vote for abolishing Maori seats as they have outlived their purpose and they create a racial inequity. When they were created, it was to give Maori males the right to vote, and this was at a time that only male landowners had the right to vote. So we have come a long way, giving women the vote and also non-landowners, and we should be proud of our vision of inclusiveness and fairness and abolish Maori seats which are racially divisive and against true democratic values. They are no longer needed. All Maori of voting age now have the right to vote, so there is no need to retain Maori seats. We live together in this beautiful country and we should vote together so that we can live together in fairness and cooperation and work together on our problems and for our future. While we condone racially-based inequity we can not feel truly united or cooperative.
Cynthia Carter

664

From:
To: <constitutionalreview@justice.govt.nz>
Date: 29/04/2013 9:27 a.m.
Subject: <http://www.ourconstitution.org.nz/> form submission
Attachments: NZ Flag Proposal[DL-version].pdf

Sent from

Full Names: Clive Organisation Name: Carter Email: Phone:
Postal AddressA: Postal AddressB: Postal City:
London Postal Region: Postal Post Code: Postal Country: United Kingdom
Submission: Suggest a changed flag – fully worked example at:

<http://www.newnzflag.blogspot.co.nz/>

Submission Upload: NZ Flag Proposal [DL-version].pdf

Sent on the 29 April 2013 at 09:26

PROPOSAL:

a new symbol for

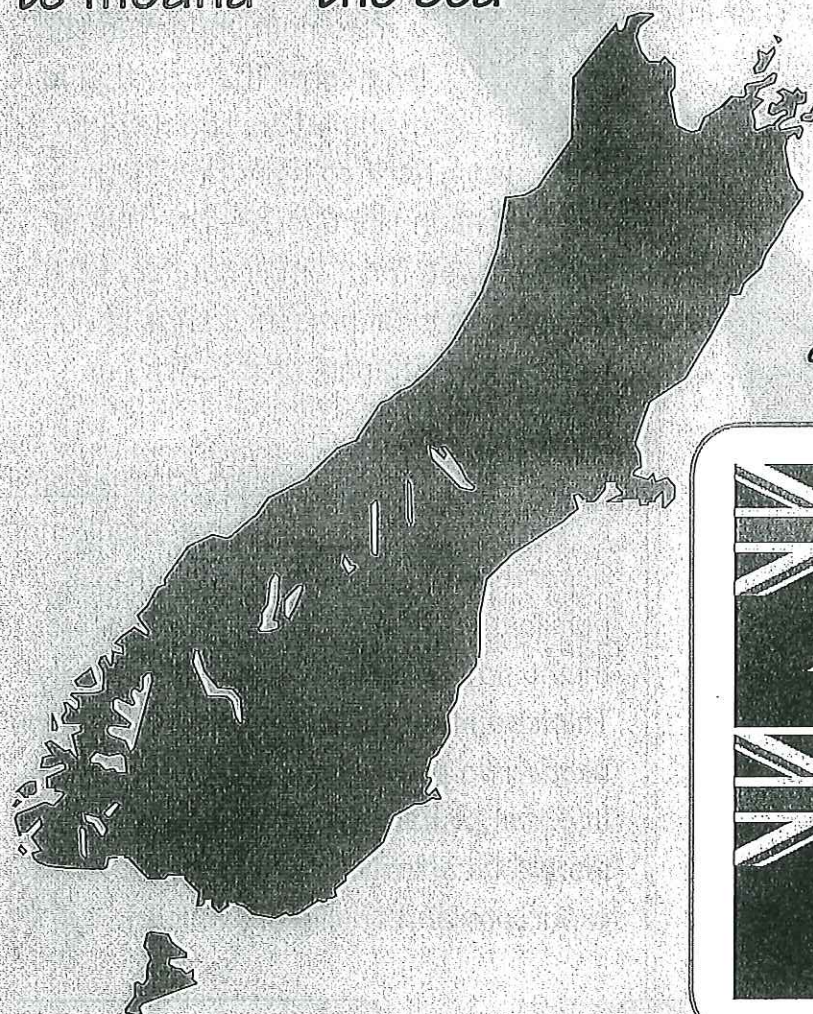
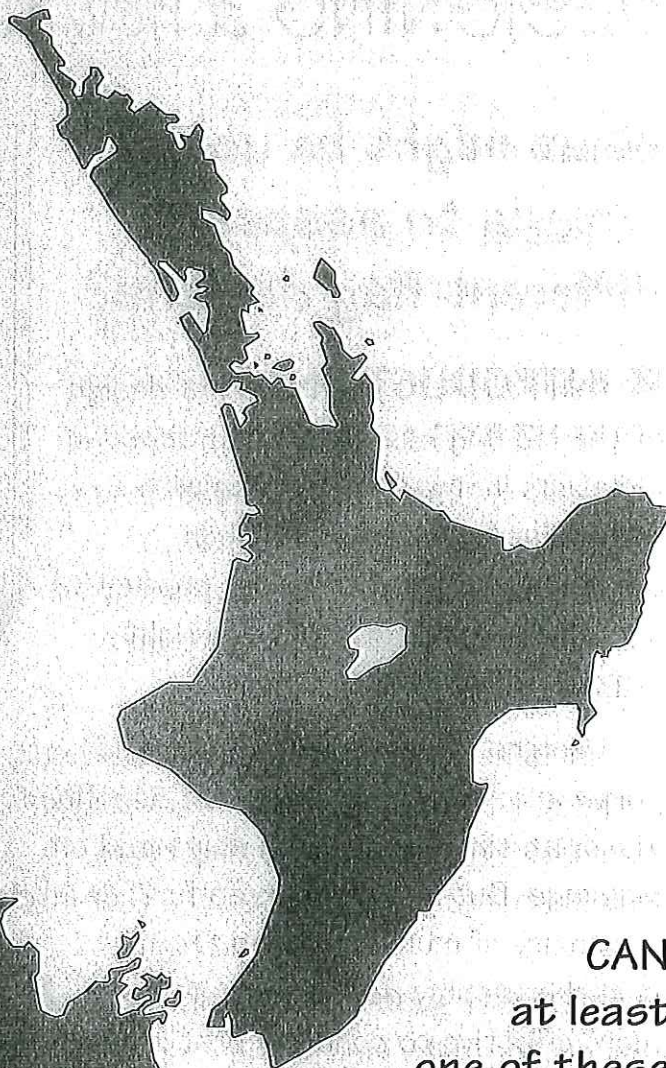
New Zealand

including the flag

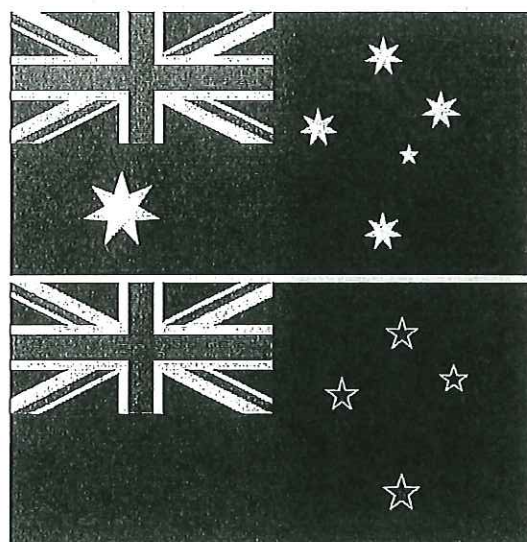
te tangata • the people

te whenua • the land

te moana • the sea



CAN
at least
one of these
fine old ['defaced']
Royal Navy Blue Ensign
derivations, be bettered ?



THE big test should be: is the design likely to achieve the widest possible easy international recognition?

Not all other countries are as outward-looking and internationally aware as NZ. A new flag or symbol for NZ should spur immediate association with the correct country.

Ideally, it should not require further information to make the connection, even for those who may know nothing more about NZ than its location on a world map.

But even quick global recognition should not be a sufficient criterion. A new design should be more than just a flag to be hung and flown.

■ **BRAND extension** – In the 21st century with multiplying media, a new design should have an eye to branding and to use beyond just outdoor display in the wind. In the Internet age, it needs to be as multi-purpose as possible.

The ease of extending a style or theme – to as many different media as possible – will lever the most advantage from the link. This is enhanced if the concept is simple, adaptable, accessible, transcending and all-embracing.

Ideally, a symbol should mean NZ: no more and no less; and be able to be adapted easily and used by commerce for marketing purposes, as well as by agencies of the State.

■ **EARLIER attempts** –

There've been several attempts at a design to replace our current flag.

Some use symbols that are attractive shapes and meaningful to New

Zealanders. They're also recognised in some of the Commonwealth. But beyond the Commonwealth, they either convey little meaning, or

are unknown. A new design needs to reach out over seas and to be as universal as possible.

Stars – some designs carry over the only symbol on the existing flag that remotely relates to NZ – the Southern Cross. But it's easily confused with Australia's current flag [this could change]. It is less recognised in the more populous northern hemisphere, from where this star constellation is not seen. Stars are a clichéd, commonplace feature of many national flags.

Interestingly, the four stars of the Southern Cross were proposed in the late 19th century, 'but were rejected as not being exclusively representative of New Zealand' [NZ History online]

Connections with other countries

The current flag – with the Union Jack at the top left – is probably liked by the British people, because it shows their flag in our corner.

The relationship has been of great benefit in the past, but Britain's interest in NZ – as well as its relative position and power in the world – has waned in the last 110 years.

For a few in the world, the British connection does not always have the positive connotation it does for the vast majority of New Zealanders.

To serve for at least the next 110 years, in an uncertain world, the safest path to follow is likely to be a neutral design that is not linked to, or associated with, any one other country.

■ WHAT's needed? – A

design ought to symbolise, without necessarily being a symbol. It should unify and be unique. And fresh, special, honest, original, confident, welcoming and noticeably different from the flags of all other nations.

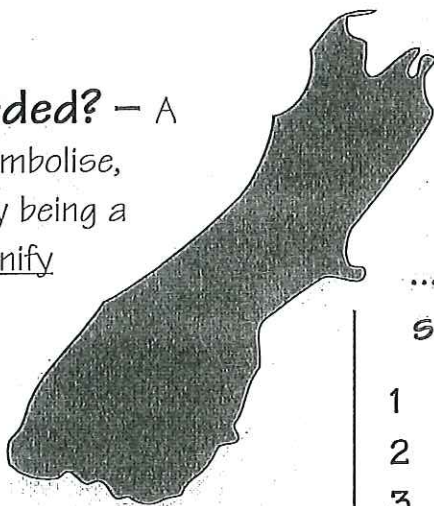
Partly in order that it can easily be re-purposed, we should take the opportunity to consider a design that doesn't necessarily look like a conventional flag.

Ideally, a design or theme should reference the truth, that our land is amongst the most beautiful parts of the planet. New Zealand is more than one sports team and more than one culture. And the following Proposal is more than a compromise candidate. Aotearoa is no less than our island land of the long white cloud and everything on these islands.

One of the basic tools in primary education around the globe is the atlas and the world map. What if a

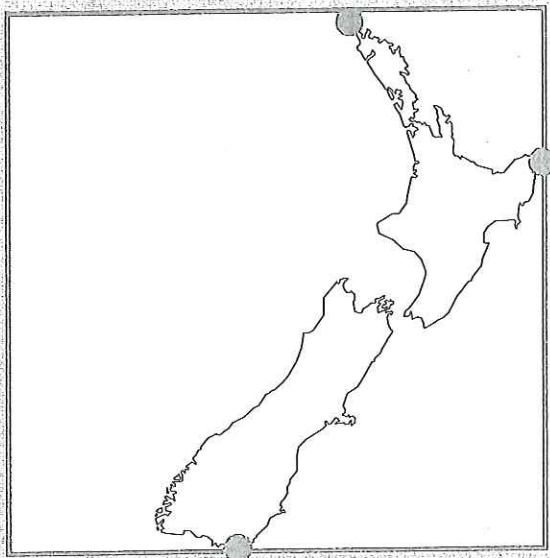
design were modelled on the unique, distinctive shape of the north and south islands?

How likely would it be, that people abroad would be in doubt as to which country was represented by such a symbol?



..... section & topic

- 1 Features
- 2 The Sea and the Land
- 3 Benefits: direct
- 4 Benefits: indirect
- 5 The detail in our coastline
- 6 Variations on a theme
- 7 Flag: obverse and reverse
- 8 Possible variant as a vertical flag
- 9 Possible variant as a triangular flag
- 10 Time; history and future



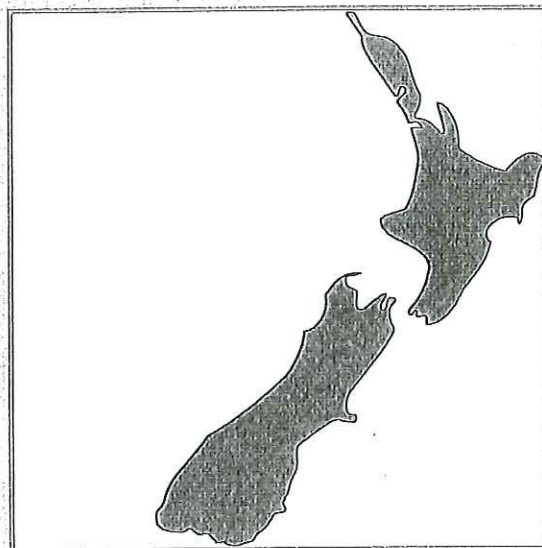
■ Position the islands so as the extremities touch – or nearly touch – the edges on the top, right and bottom sides ●.

Thus, a significant area of plain, monochrome space is available on the left side for use in non-flag applications – for logos and /or 'branding'. [page 7 refers, also Indirect Benefits page 5]

■ Colour in the land – fill in with a certain shade of medium- or dark-green, suggesting pounamu [greenstone]

Here, **CMYK** values:
C-60; M-10; Y-100; K-0

N.B. coast is simplified



■ Just add water

The pale- or mid-blue background represents the sea [see part 3]

Water colour here:
C=20; M=0; Y=0; K=0

in this example, coastline is further simplified



3 Benefits: direct

■ A simple square

background or enclosure is easily scalable. Having neither portrait nor landscape orientation, this perfect shape is neutral with respect to any outer and larger design elements.

It therefore maximises the number of different applications to which the concept can be applied easily.

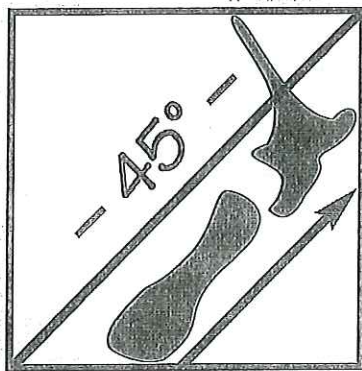
In flag form, a square shape requires less wind to lift than a long, rectangular or a double-square shape [the current flag]

■ The island concept is almost unique –

only one other country has an island on their flag [Cyprus]. This employs the rare yet obvious advantage of our being an island nation. Plus, the singular, distinctive shape of our particular islands.

A two-colour design is bold and in print form is not expensive to reproduce. Two-colour simplicity could contrast – in different variants – with varying degrees of detail in the coastline. The flag variant should have an agreed, fixed specification though

■ **Diagonal attraction** – the overall shape of a diagonal is dynamic and attention-getting. A diagonal exists in contrast with the



Dynamic diagonal

typical, close-by enclosing elements that are either vertical and/or horizontal: e.g. a flagpole and the sides of flag; rectilinear printed matter, including envelopes; the sides of a computer screen; a building or a billboard. The diagonal angle is relatively rare in the built environment.

The logo **100% PURE NZ** takes good advantage of the gift of the diagonal shape.

The overall diagonal appearance is one of the main stand-out advantages of our islands as a shape. The overall islands outline is slim and elegant; the details in the shape – Hauraki Gulf, the Marlborough Sounds and Fiordland – hold intrigue



Cyprus flag: before and after 1960



■ **Versatility** – the positioning of islands on the right side has the advantage of leaving generous blank space on the left – in other guises – for symbols or wording. For example, as part of a logo or letterhead for government agencies [page 7]

5 The detail in our coastline

■ **THE** rugged shape of the coastline is engaging and attracting and contrasts with the straight regularity of the square. Depending on the use, the coastline can be rendered in different degrees of detail.

For example, in big applications like a flag, the coast could be detailed; on a stamp, it can be simplified. And this, without losing the overall shape and concept.

Lakes can be included or omitted. Large features such as Hawke Bay and the Bay of Plenty are big enough to feature in most versions; smaller bays can be added or subtracted as needed.

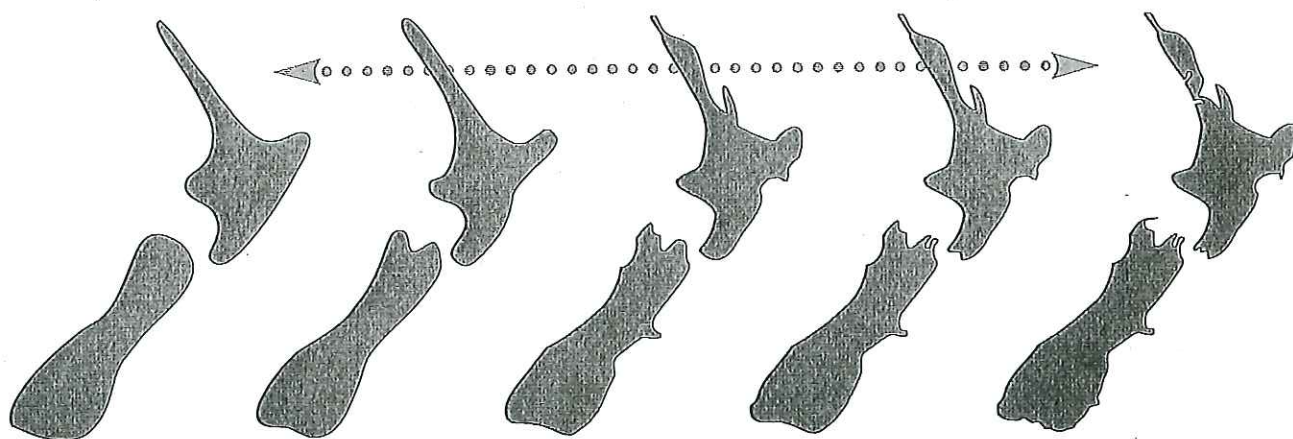
This possibility of adjustment, means that the design can better fit a wide range of applications.



Example of coastline drawn only with straight lines

In some variants, this outline could show the cornucopia of geography that is Aotearoa: a spit, an isthmus; bays, coves, lakes, gulfs, fjords, sounds, islands and peninsulas. Could any other symbol for NZ do more to stimulate tourism?

Examples of coastline, drawn with Bézier curves:



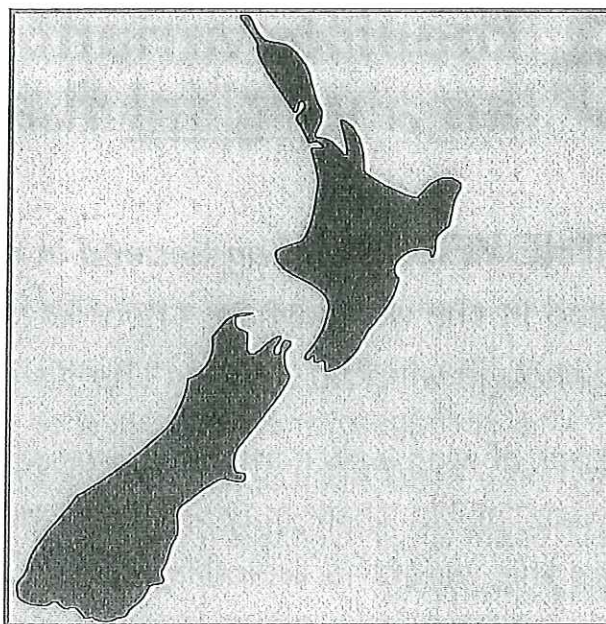
cuff-links	_____	example of application	_____	flag, poster
smaller	_____	typical size of application	_____	bigger
fewer	_____	details in the coastline	_____	more
11	_____	number of Bézier control points	_____	68

7 Flag: obverse and reverse

■ **THE** majority of applications of this design would not be on flags, but on one-sided media [paper and electronic screen] such as tablet, TV-, smart phone- and computer screens and print media.

Even flags – with an image applied to both sides – in many uses are hung against walls, indoors or out, and are essentially single-sided. Ditto for plaques and badges.

But where the image appears on both sides of a material and the



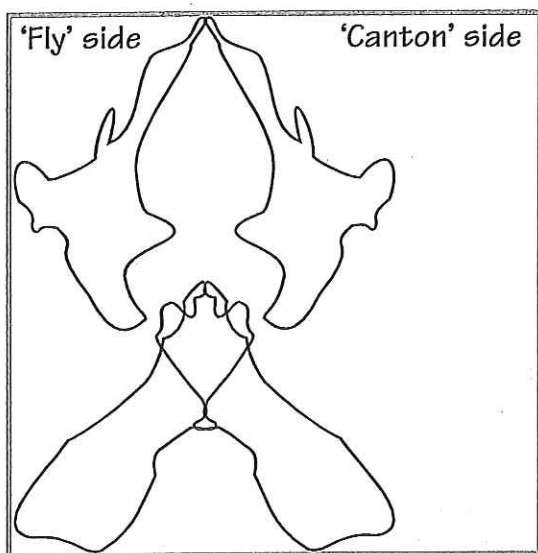
Flag: reverse side, with islands ranged left

reverse is visible – probably never other than on a flag on a pole outdoors – an adjustment would need to be made.

On the reverse side, the islands would need to be moved left within the square in order to be on the flag's 'fly' side. Thus, the flagpole side ['canton' or honour side] is kept as sea blue.

This arrangement [for flags only] isn't ideal as the outline positions differ. But in the totality of uses envisaged, reverse-side-visible is a minority.

But it has the advantages of about 40% of the area available for other material plus, the dramatic diagonal shape aligns even better across the square



Flag use: the two sides superimposed, showing islands mainly on the Fly side, away from the pole

9 Possible variant as a triangular flag, hung from a pole at 45°

■ **THE DIAGONAL** appearance of the islands referred to earlier, suggests a possible use as a triangular flag, hung from a pole mounted outside a building, perhaps over an entrance; or when carried on a staff such as at the head of the NZ team at an Olympic Games opening ceremony.

As with the banner, or vertical flag, a triangular flag hung from a pole at 45° does not require wind to display

■ N.B.

The islands' outline on the obverse [above] and reverse [right] would differ slightly in size; in order to fit, the outline on the reverse would need to be reduced to about 95% of the size of the obverse.

Other triangular variants may be possible [e.g. a pole at c. 65°, from which a narrow, pennant-like flag could hang]

The triangular version would always require a flagpole. On the other hand, the triangular version will always fly. Perhaps fluttering on the sterns of boats?

2585

From: "David Carter"
To: <constitutionalreview@justice.govt.nz>
Date: 4/07/2013 4:03 p.m.
Subject: CAP Submission

Abolish Maori seats

There a no Maoris left in New Zealand

1/32 does not / cannot count\

David S Carter

3957

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 28/07/2013 4:04 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Hamish Carter Organisation Name: Email:
Phone: Postal AddressA: Postal AddressB: Postal City:
Mt Roskill Postal Region: Auckland Postal Post Code: Postal Country: New Zealand
Submission: It should be considered is that there is no safeguard against Laws being
unnecessarily/wrongfully passed under urgency. One solution worth considering would be to require a
two majority of the members of parliament to agree that a bill be passed under
Urgency.

Kind Regards,

Hamish Carter

Submitted on the 28 July 2013 at 16:03

2289.

From: Ian Carter
To: <constitutionalreview@justice.govt.nz>
Date: 3/07/2013 4:26 p.m.
Subject: CAP Submission

I believe the Maori Seats should be abolished.
These seats are a point of division within our country.
As we move forward we must seek unity of all who are born in NZ or arrive out of choice.
Thank You,
Ian Carter

Christchurch

211

From:
To: <constitutionalreview@justice.govt.nz>
Date: 11/04/2013 3:19 p.m.
Subject: <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Larrv James Carter Organisation Name: Email:
Phone: Postal AddressA: t Postal AddressF Postal
City: Whangarei Postal Region: Postal Post Code Postal Country: New
Zealand Submission: The treaty should have NO place in our consitution. It is used as a tool to
bully Non-Maori and justification to 'Moarise' everything while making Non-Maori unwelcome in their
own country. It was never our 'founding document' this is a modern invention
from the Waitangi Tribunal. PC rubbish!

Sent on the 11 April 2013 at 15:19

211a

From:
To: <constitutionalreview@justice.govt.nz>
Date: 9/06/2013 11:25 a.m.
Subject: <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Larry James Carter Organisation Name: Email:
Phone: Postal AddressA: Postal AddressB:
Postal City: Whangarei Postal Region: Northland Postal Post Code: Postal Country: New
Zealand Submission: Please remove all references to the treaty in NZ law. This misguided attempt
at righting wrongs is causing divisions and forcing us all to see separate race instead of treating all
people equally. Maori have to move into the space age not cling to a ridiculous
agreement between their ancestors and a representative of Queen Victoria out of NSW. The treaty
and all of its invented principles are complete rubbish

Sent on the 9 June 2013 at 11:24

2196

From: BayCarters
To: <constitutionalreview@justice.govt.nz>
Date: 3/07/2013 12:01 p.m.
Subject: CAP Submission
Attachments: Submission to CAP.rtf

Attached our submission to Constitutional Advisory Panel

Submissions

Secretariat, Constitutional Advisory Panel

c/o Ministry of Justice

DX SX10088

WELLINGTON

We wish to make a submission to the Constitutional Advisory Panel:

Parliament should be the supreme law maker and not the courts. Judges are appointed by politicians.

The Treaty of Waitangi was signed to give Maori the same rights as British subjects, the same, no more, no less, all people equal under the law.

This has been abused and deliberately misinterpreted which has caused division rather than unification.

Maori seats should be abolished. Maori seats were established to give Maori a voice in Parliament, there were never intended to be permanent and nor should they be. In fact when MMP was first initiated it was reasoned that Maori seats be abolished. Under MMP there is ample opportunity for Maori to stand in general seats or be appointed to a List seat and it could be said that the calibre of those in general seats is extremely high. It is demeaning to Maori to suggest that they have to be given special seats as they may not be good enough to stand in general seats. The same applies to quotas for women, women and Maori are very capable of achieving without special assistance.

There should be no special representation on local Government - everyone can stand for election, everyone has an equal opportunity to do that and be appointed by the people for the people - it's called democracy.

There has already been a review of MMP and despite submissions no changes have been made at this stage.

Term of Parliament should remain at three years as long as we have MMP, there are too many opportunities for small parties to dictate the terms of Government and therefore against the will of the majority of the people.

Date of election to be decided by the Government of the day within three years of the previous Election.

MMP should be dismantled and replaced by a fairer system whereby every MP is voted for by the people and not the party as this enables 'favours' to be repaid.

If a member leaves a party, they should also leave Parliament and in the case of an electorate seat a bi election held. In the case of a List MP they should leave Parliament and the Party replace them with another List member.

In general we do not need a written Constitution and totally oppose any entrenching of the Treaty of Waitangi in our lawmaking.

We need a united not a divided country and the first and last step towards that is equal rights for all.

Maureen and Dennis Carter

, Napier

3 July 2013

375

From:
To: <constitutionalreview@justice.govt.nz>
Date: 15/04/2013 6:38 p.m.
Subject: <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Helen Cartmell Organisation Name: Email:
Phone: Postal AddressA: Postal AddressB: Silverstream
Postal City: Postal Region: Wellington Postal Post Code: Postal Country:
New Zealand Submission: I would like the Bill of Rights to include the right to have an assisted
death if circumstances are such that an individual deems the quality of their life has decline to such a
low level that they no longer wish to continue living.

Sent on the 15 April 2013 at 18:37

I strongly oppose any legislation or reference to the Treaty of Waitangi in any current or future legislation.

If in the future a written constitution is drafted I am strongly opposed to any race-based legislation.

Ellen Veronica Cash

Wanganui

3849.

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 24/07/2013 10:14 p.m.
Attachments: Constitution.txt

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names:	Piri Wiri Tua Cash	Organisation Name:	Email:	Phone:	
Postal AddressA:	Postal AddressB:	Postal City:	Hamilton	Postal Region:	Postal Post
Code:	Postal Country:	New Zealand	Submission:	Submission Upload:	Constitution.txt

Submitted on the 24 July 2013 at 22:14

1) There should not be a fixed number of MP's. We should have a fair and proportionate representation of the citizens in New Zealand, this would mean the number of mps would grow as the population grows.

2) Parliament's term can not be any longer than 3 years.

This is long enough, don't change something we have entrenched

This entrenchment protects the people and lets us hold the government accountable, we should never allow government to change the term unless it is for a shorter term only.

3) Election date should be decided by an online poll by the people, have parliament as a collective offer dates and use the public vote, society today and in the near future will be moving into a technological era and we must adapt to this and prepare to move in that direction as a country, online voting should be considered as we move away from medieval procedures of politics.

5) The member should have to justify in court why he has parted ways with the party and if the court deems

the reason is an inadequate reason then he/she should be dismissed from parliament until the next election.

The courts should have discretion when passing judgments

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 24/07/2013 10:26 p.m.
Attachments: con 2.txt

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names:	Piri Wiri Tua Cash	Organisation Name:		Email:		Phone:	
Postal AddressA:		Postal AddressB:		Postal City:	Hamilton	Postal Region:	
Postal Post Code:		Postal Country:	New Zealand	Submission:		Submission Upload:	con 2.txt

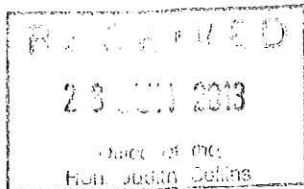
Submitted on the 24 July 2013 at 22:25

1 & 2) The treaty of waitangi should be the center document to crafting our constitution,
The treaty is not just for the gain of Maori but for the protection of our country's precious
lands/mountains/parks ect.

We must ensure New Zealand nature and wateres prosper, we must be prepared to take economic
loss to protect the essence of New Zealand!.

The treaty benefits both the Maori and Pakeha, and we must embrace its principles.

1763'



Submission re Constitutional Review.

Thoughts of Barbara and Garth Cassidy.

Written Constitution:

We are both opposed to the introduction of a written constitution.

As long as the separation of Law making, the activity of Governing and the Judiciary appointments and activities are maintained we will maintain Liberty.

We are opposed to the inclusion of the Treaty of Waitangi.

Democracy should be based on citizenship not ethnicity

The Waitangi Tribunal has served its purpose and should be abolished.

There is no place for Maori seats. This was provided in the 19th Century as voting was structured around land ownership. Every 18 year old today, has a vote and should exercise it.

Thank you

4111

From: Matida Castelino
To: "constitutionalreview@justice.govt.nz" <constitutionalreview@justice.govt.nz>
Date: 29/07/2013 9:39 p.m.
Subject: SUBMISSION

Hello

HERE ARE COUPLE OF POINTS THAT I WISH TO BE CONSIDERED

1. The law is very expensive and beyond one's means. It should be available to everyone easily and fairly. Specially Judicial Review to be cheaper which can set precedent.
2. Purchase of our land by foreigner to be completely banned. Like Australia commercial property can be leased to the foreign company but residential property purchase should not be allowed.
3. Mandatory provisional tax to be relaxed to the small and new business for first 5 years which will give them encouragement to establish businesses in New Zealand. Provisional tax is a new concept for the newly migrant community.
4. Convicted prisoner or sentence of community service offender should be given productive work.
5. Taking children by CYFS should have strict criteria where unnecessary spending can be saved.

Kind Regards

3507

From: Paul <
To: <constitutionalreview@justice.govt.nz>
Date: 11/07/2013 7:28 a.m.
Subject: CAP Submission

I believe that Maori seats should be abolished. Like women, this group has every opportunity to participation in our democracy in N.Z. There may have been a place in our society many years ago to encourage participation, but not nowadays. paul castelow
Ashburton.

5022

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 7/08/2013 2:55 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Dennis Catchpole Organisation Name: Private Email: ,
Phone: Postal AddressA: Postal City: Te Awamutu Postal Region:
Waikato Postal Post Code: Postal Country: New Zealand Submission: In order to have
any kind of a meaningful constitution we must first resolve the issue around the question " are
we one people."

This should not be about been racist but about all New Zealanders going forward as one people and
deciding just how we want future NZ to be.

The Treaty of Waitangi is a historical document signed as it was for the times, and should not be the
basis on which we base our future. None of the parties at the time of its signing could have foreseen
how NZ was going to develop, with the increase of other

ethnic groups also coming to NZ.

so any constitution must be for one people with no special allowances for any, on race base. Maori
have demonstrated in many different ways that they can and will contribute to NZ on an equal footing
with anyone else and to suggest otherwise is been insulting

to the Maori people.

Education for everyone is the key and the problems that we may see now will not always be the
problems of the future, Unless we are stupid enough to develop a constitution which encourages two
people with different rules for each. This will just serve as it

has already to keep the Maori people dependent in many cases on some form of welfare.

The only place that welfare should have in our future should be as it was always intended, and that is
as a safety net for those people when they fall on difficult times.

This means doing away with the Maori seats and all other Maori based privileges,

just look at parliament now there are a number of different races including Maori representing us both
in general seats and on the list, so they can foot it as equal people.

If and until we deal with this one issue then you can forget having any kind of constitution that will
mean anything to New Zealand.

Dennis Catchpole.

Submitted on the 25 June 2013 at 13:07

2107

From: Dean Cates
To: "constitutionalreview@justice.govt.nz" <constitutionalreview@justice.gov...
Date: 3/07/2013 8:07 a.m.
Subject: CAP Submission - Abolish the Maori Seats

I believe with the advent of MMP the Maori seats should now be abolished as their representation can be adequately achieved via the MMP process. The seats were originally designed to give Maori guaranteed representation to ensure their grievances were heard, but with MMP and the end in sight of the Treaty claims this process can continue similar to the rest of the NZ population via the MMP party lists

Dean Cates

[Description: connecti-

[Description: pu.

[Description: logo-&-address-banner-logo

1734

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 29/06/2013 10:15 p.m.
Subject: <http://www.ourconstitution.org.nz/> form submission
Attachments: Constitution submission.odt

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Derrick Catley Organisation Name: Personal Email:
Phone: Postal AddressA: Postal AddressB: Postal City:
Taupo Postal Region: Waikato Postal Post Code: Postal Country: New Zealand
Submission: Submission Upload: Constitution submission.odt

Sent on the 29 June 2013 at 22:15

MY COMMENTS REGARDING THE PROPOSED WRITTEN DOWN CONSTITUTION.

Derrick Catley.

Based on my personal experiences as to real justice in this country I comment:

We have a written Bill of rights in our law which more than covers the rights of every individual in this country, and from my personal experience of trying to obtain justice for a major injustice spread over 27 years, and during that time I have experienced the callous disregard of the Bill of Rights by both politicians and the judiciary (High Court)

I have documented evidence of this and of the cover up of the issues when it became a compensation issue by both various ministers of the crown and senior department heads.

When you take into consideration other serious and scandalous cases such as the Berryman saga and the Dave Henderson Battle with IRD for example, it is quite clear that many aspects of the Bill of rights have been sidestepped.

Now I contend that if the Bill of rights is treated with such callous disregard by those in authority then what is the use of a Constitution which quite obviously be treated with the same callous disregard?

I am a 75 year old male who grew up in Central Hawkes Bay in a small country community where Maori families were part of the community and were all one people with a great pride in being New Zealanders. We all shared the same education and job or career opportunities and were all expected to make the most of them.

The different cultures were respected by all. The laws were respected by all as one NZ law with no special dispensations for any individual race.

The treaty of Waitangi was a part of our history and most children of our generation were well versed in the basics of that Treaty, and should be treated as such rather than the disgraceful way a small percentage of our country are causing a major split in our population almost like a version of apartheid as was the case in South Africa. Anything less than this is undemocratic surely. And an organization as the Waitangi Tribunal is probably the most undemocratic and wasteful organization I have ever had the misfortune to witness with the onesided and untested number of claims which have created such a load on our fragile economy, and living in a place such as Taupo where are the benefits to the Maori people. The sad part of all this is the number of Maori youth whose lives are just wasted as what was once a fine culture has now degenerated into a welfare dependent society, non productive and a drain on our economy with overloaded law enforcement, courts and prisons. It is quite clear in so many of the Maori young that law is something that it is uncool to obey. I grew up with friends living alongside Sid Jackson's parents and used to spend much time with the family and have always had a great admiration in the way that family worked so hard to educate their children. I also boarded in Nelson College with Sid

I am saddened to witness over the years how the welfare society has been used to virtually pander to Maoridom by so many self serving politicians to gain those few extra votes to maintain their power.

Leave the three year term alone. If a government is doing a good job then will be reelected. If not they will be thrown out before too much harm is done. I do not know about the numbers but I do know that if you have an issue to raise at government level then if your local representative is a junior minister then you are largely ignored as that rep. does not have the ability to effectively take your claim any further

My comments may seem like sour grapes but having had 27 years of my life destroyed because of a serious injustice and being left now as a pensioner, having to rent and with no resources whatever, my right to be heard under the Bill of Rights has been sidestepped, ignored, and when any submission has been presented to a minister, the facts have been twisted to indicate that the minister has a reading and comprehension problem.

So again I emphasise my opinion that there has to be a great improvement in the level of integrity of those in power so any constitution would be a waste of time until that problem has improved, and we can be assured that our rights are honoured.

Derrick Catley. Taupo

2837

From: "Martin Catley"
To: <constitutionalreview@justice.govt.nz>
Date: 5/07/2013 6:53 p.m.
Subject: CAP Submission

Both my wife and I feel that the Maori seats should be abolished, and we should truly be one Nation.

We seem to remember a certain politician promising this.

Martin and Coralee Catley

F Hastings

F,

C

1732

To: <constitutionalreview@justice.govt.nz>
From: Noel Caton <
Date: 29/06/2013 6:15 p.m.
Subject: CAP Submission

SUBMISSION ON THE CONSTITUTION OF NEW ZEALAND

I would like to see a more open government, with binding referendums on important issues like this proposed change to our constitution, and as this effects us all especially our children, a comprehensive public educational programme set up.

Abolish MMP, but retain the 3 year term for government office.

Get rid of the treaty of waitangi. in it's original form it was alright, but it has been "hijacked" by various groups to mean something else altogether, so much so it has become an expensive millstone round our necks, preventing the country from moving foreward. Abolish the waitangi tribunal.

The constitution should be left the way it is, it is quite flexible and suits our needs, and in NO WAY should the treaty of waitangi be incorporated in it as a "foundation document"

I want to see everyone in this country treated equally,(as it said in the original maori version of the treaty) no special deals, no race based privileges. If citizens want to get elected into parliment or onto councils EVERYONE should get there through our democratic process. Maori, chinese, european, etc, all on one electoral roll, the New Zealand roll.

I would to see the number of MP's reduced, I think around 100 could serve the country well. It would great to see this country move on as one people, as they say, united we stand, divided we fall.

Thankyou for your time , yours faithfully , N.W. Caton , Christchurch.

Quick Submission

Your name:

IAN ALEXANDER CATT

Name of the organisation you represent (if applicable):

Postal address or email address:

Nelson

I do not think that
N.Z. needs a Constitution
We have the Bill of Rights
and other legislation
If the Review Advisory Panel
made any recommendations
then it should go to a
referendum of voters.
I think that it is time
for the abolishing the
Waitangi Tribunal as it
has outlived its usefulness
~~not~~ Not more claims after
2014 and abolish 3
years later

The people of Maori
origin who are receiving
the handouts are more

5/7/2013 29831
~~European~~ that Maori
1/4 or less Maori 3/4 of
other races.
New Zealand population is
changing with an increase
in Asian & Pacific Island
people. The Maori Seal
should be abolished
all N.Z. Citizens should have
an equal vote.
If we do not remove
the Treaty N.Z. will be
forever divided on racial
lines

(Signature)

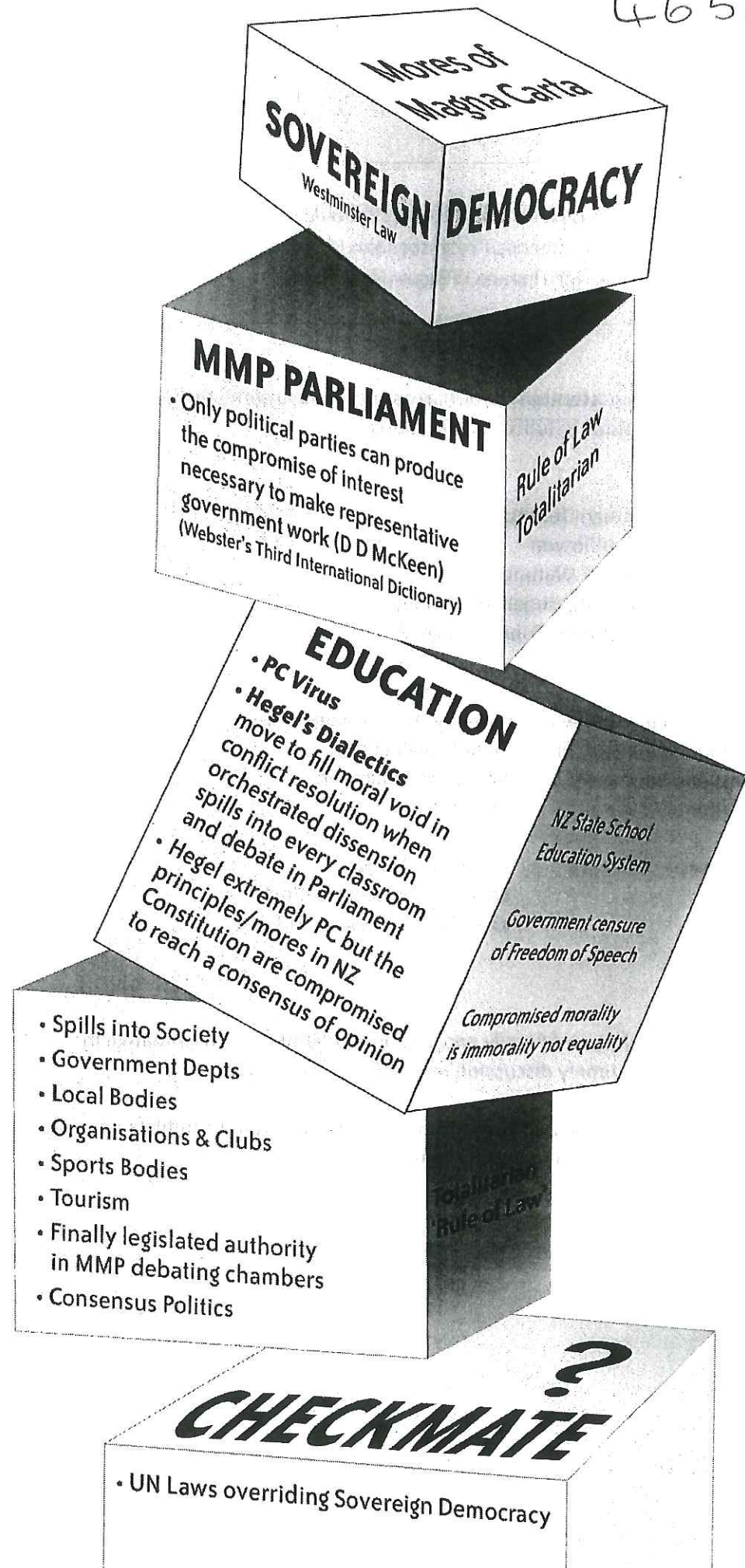
Privacy and Confidentiality

Your personal information will be held in accordance with the Privacy Act 1993. This Act outlines the requirements for transparent collection, ethical use and secure storage of personal information.

The personal information you provide in this submission form will be used for the purposes of the Consideration of Constitutional Issues only.

You can also make a submission online
at www.ourconstitution.org.nz

4655²



SUBMISSION TO CONSTITUTIONAL ADVISORY PANEL

- Chairman Emeritus Professor John Burrows, QC
 - Chairman Sir Tipene O'Regan (Ngāi Tahu)
-

We draw your attention to four areas requiring urgent consideration and rectification to fulfil our aspirations.

1. Sovereign Democracy
Body of Power
2. Treaty of Waitangi
3. Addressing Hegelian Ideology
4. Consultation Topics (Stage 2)

Appendice A and A1	Working Arm of Hegelianism
Appendice B and B1	Hegel's Dialectics
Appendice C and C1	NZ's State Education
Appendice D	Definitions
Pictorial Concepts	Sovereign Blocks Education in Socialisation Kiwi 'Roots' Growing in Trust

Robyn Caughey and Family applaud our Parliamentarians initiative in opening this timely discussion on the Constitution's Content.

The Constitution Panel's commitment and dedication to fulfil its onerous task is recognised and greatly valued.

Sovereign Democracy

Sovereign Democracy is a continuation of the Caughey family's 'Ancestral Mores' of which we are most appreciative and justly proud.

Mighty in power and years of both sophisticated industrial, literary and spiritual growth and atrocities of gargantuan bloodshed in power struggles: The British eventually learnt that power and freedom are best shared between – Sovereign and Parliament – Church – Law – and Commoner.

The Magna Carta – Foundational to Sovereign Democracy

Hence the Magna Carta's embodiment of these two great laws in our Constitution:

- Separation of Sovereign/State/Parliament – Church – Law – Commoner
(each serving in the freedom and liberties of it's own discipline)
- No Man is Above the Law
(be he clergyman, lawyer, queen, parliamentarian or commoner)

A giant step forward in a shared balance of power and subsequent liberty and freedom for all citizens. Foundational principles and mores to the relatively 'new type' of Democracy the Colonial Settlers brought to New Zealand in tandem with the Treaty of Waitangi.

The world has looked on and envied our social and interracial progress. It is astounding.

Hegelian Principles verses Magna Carta Principles

Aspirations within a democracy are born out the 'Spirit and Heart' of the Community, not directed and imposed upon the Community by the State.

We note, a Nation's aspirations should not be confused with Political aspirations which – of necessity – follow their own disciplines; one of which should still be service to the Community. Separation has never entitled one entity of the hierarchical body to exclude another part or

for it to believe itself to be superior to any other part of the same body, as has become the unwritten convention in New Zealand politics.

Time to Speak the Unspeakable

The Magna Carta recognises the Church as one of the four separate entities that form the Body of Power in a Western Democracy and was respected and protected through the basic underpinning of principles derived from and rooted in laws given to Moses on Mount Sinai, laws that also underpin the Westminster Legal System, another entity of the same Body of Power. The Church can rightfully take its inherent place in our shared Body of Power.

With the passing of time we have carelessly allowed the erosion of these basic principles, creating changes within our community that no longer afford the protection, stability and level playing field hitherto taken for granted.

It has to be said, due to our pioneering busyness and entrepreneurial exploits, neither the Church nor the Kiwi has fulfilled its obligation to conscientiously contribute to the process of Government. But in our defence we have not been encouraged or educated to do so either. It could be said it is nigh on impossible to obtain relevant information and specifics from government or its departments. This can be corrected. We can avoid the civil unrest and rebellion witnessed in other, hitherto, civilised nations.

Personal Experiences in the System of 'Due Process'

During the past four decades in which I have personally made representation to successive Governments, it has been the strongest-held convention that one must not make reference to 'anything religious or spiritual', else your credibility will be shot down in flames. My first appearance before a select committee in the seventies saw the group before me perfunctorily shown the door minutes into their exposé of years of research and empirical data. They were totally unaware of the cause of their dismissal. What a disgrace. As society now attests, it suffers the resounding consequence of that unjust imbalance of power and shocking crass ignorance.

Having flown to Wellington at considerable personal cost I was not about to be thwarted in such a manner, although I must say the Committee did appear to be listening to the issues I raised. Taking no chances, I popped my head through the Prime Minister's open door to be greeted by that one-sided shy grin. Due process works very well if you are prepared to work at it. It is not 'Community' friendly. We can correct this.

Both Maori and Pakeha have been kept Ignorant

Without the vital knowledge to protect the mores and conventions of our Sovereign Democracy they have systematically been swallowed up. The few that do remain are under threat of extinction. Why have the roles and responsibilities of all citizens and entities in our Democracy not been taught in state schools?

One World Governance verses Sovereign Democracy

The Westminster Legal System is being systematically replaced and superseded by our Parliamentarians' compliance to the UN's dictates, Laws, Agreements, Treaties and Covenants. These are being imposed upon New Zealand by a Body of Individuals we are unable to vote into position or out of position! Can this possibly be 'Democratic' or is it the sound of warning bells for those of us who cherish our freedom? This freedom we have for so long heedlessly taken for granted. Today, our very own Members of Parliament find they must now allow their Conscience and their Party Policies to be compromised to allow Hegel's manipulative consensus agreements to rise and replace our tried and trusted values/mores. We witnessed a distressing example of this in Parliament this month of July 2013.

Compromised Morality is Immorality not Equality – as Hegel would have us all believe.

In the meantime we stand back and watch as moral standards in every corner of the nation deteriorate, simply tut-tutting and borrowing more deeply from foreign banks to finance our burgeoning Welfare System and dependence upon those beyond our shores. Not good, as in today's borrowing circumstances we, in this instance, are simply jumping out of the frying pan and into the fire. We bring to mind our forefather's

warning! 'Be in debt to no man, for he who pays the Piper calls the tune.'

Summary

Unlike our Maori brothers and sisters we Europeans have carelessly allowed ourselves to be disconnected from our ancestral roots/mores in the Westminster Legal System and our Sovereign Democracy. Church and Community have abrogated their responsibilities and left a vacuum in the hall of power. NB: there is no such thing in reality as secular. This term is widely used and even with the best of intentions creates a spiritual void. Voids by their very nature are hungry vacuums that draw darkness unto themselves.

We believe we can and must correct the present displacement of our mores/needs and redirect our present system and its processes:

- Re-establish and strengthen our Sovereign Democratic principles and entities
- Free our education system and society of Hegelian principles and dialectics, it's a cancerous virus.
- Add a new unit to the compulsory school curriculum – Role and Responsibility of Citizen and State in our Sovereign Democracy.

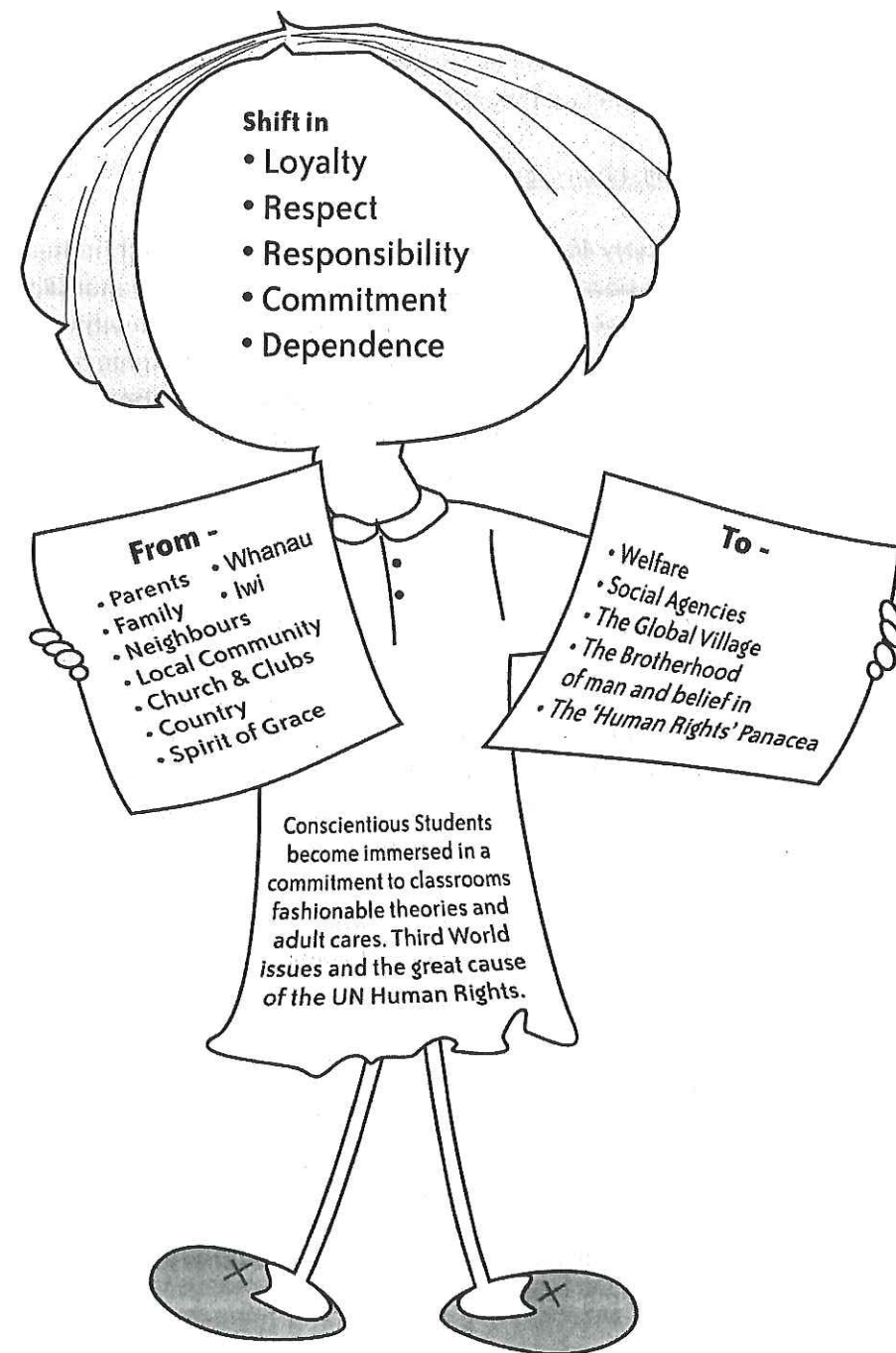
'Due Process' must be made Community friendly:

- Notification of proposed law, changes and amendments
- Free supply of proposed legislation, amendments and representations
- Supplied through local MP's electoral office or direct from Parliament

Writing a new Constitution and 'entrenching' it into law makes a very undemocratic shift of power and responsibility for law making, from elected Parliamentarians to Courts of Law presided over by unelected Judges.

'Entrenching our Constitution in Law' and 'Rewriting our Constitution' would be equivalent to throwing the baby out with the bathwater. We consider this would not be in our best interests, or those of the Nation, and therefore totally oppose such action being taken.

EDUCATION IN SOCIALISATION SOCIAL MANIPULATION



'Respect for others' a fashionable catchphrase promoting the pseudo-sophisticated self centred ideology of Human Rights - through state school curriculum.

POLITICAL MANIPULATION AND INTELLECTUAL BONDAGE

DID OUR SOVEREIGN DEMOCRACY FAIL? OR WAS IT HIJACKED?

Where did we go wrong? Has our trustworthy system been hijacked by 'Purpose Driven' intellectual theorists?

Education in Socialisation – Social Manipulation

In late 1930s and early 40s the die was cast for a quantum shift in the purpose of NZ education. The initial move from a Knowledge and Skills based education to one of Education in Socialisation was met with alarm and outrage from academics, teaching fraternity and community at large who had initially been invited to participate in conferences throughout the country with the New Zealand Council for Educational Research and the British imported intellectual hybrid New Education Fellowship leading the vision for social reform through our compulsory school system.

Hundreds identified the experimental nature of the proposed change but the 'change agents' had the ear of the Prime Minister of the day and at a clandestine meeting of education activists, politicians, government education officials and academic elite it was agreed they should waste no time in implementing their proposal, as pesky rumblings were beginning to rise not just at the expected grassroot level but also in rather disturbing circles of their own contemporaries.

Parliamentarians neglected their duty to listen to the public and protect the integrity of our State School System, allowing the substitution of democratic principles for those of Hegel's, sympathetic to a Totalitarian regime.

Changes put in place in the 1940s in education ideology, pedagogy and methodology of resounding consequence, have never been put to the Kiwi through 'due process.' This is a graphic example of the dangers of parliamentarians using autocratic authority to close out the other two entities of power, namely Community of parents, teachers and educationals and Church 1940 – 2012.

Tracking New Zealand's State School Change in Ideology

Those who care to study and observe Hegel's Dialectics in action, will observe its effects, a constant dumbing down of man's highest ideals, allowing the perpetrators directing it, to captivate and replace individual's loyalty and beliefs, eventually destroying family and community unity and loyalty to the Nation.

It is the most insidious and destructive manipulation of our inherent liberties and freedoms.

(Track NZ's State School change in Ideology via careful study of the enclosed – Appendices A/A1, B/B1, C/C1 and D)

But the big question remains. Will those responsible take the time to listen and expend the courage necessary to stand against this destructiveness? If not we will see our grandchildren turn on us as failed leaders, having been careless in our gatekeeper watch to protect them. Fundamental destructive choices – not rectified – tear down and destroy, building such havoc as to make the original source of the problem invisible for correction. The very dilemma the Education Minister finds herself in today.

We Have Observed – Some for a 40+ Year Period

Push it to the back of your mind if you can but the factual evidence grows daily. Our state schools are laboratories for careful political reform where socialisation is the basis of knowledge. Knowledge that is continually reinforced by the mass media using every fashionable, controversial and divisive topic that is fed to it. NB: one is not educated if one is not a master of application of Hegel's 'Conflict Resolution' techniques. Teachers, highly paid Government Consultants and Advisors, Health Professionals and many Clergy are converts and use them with the greatest finesse. Our family has for three decades, been observant of the captivating stranglehold and destruction this cancerous virus has gained within families and society at large. There is no subsidised immunisation programme.

An Ideology Posing as Equality for All

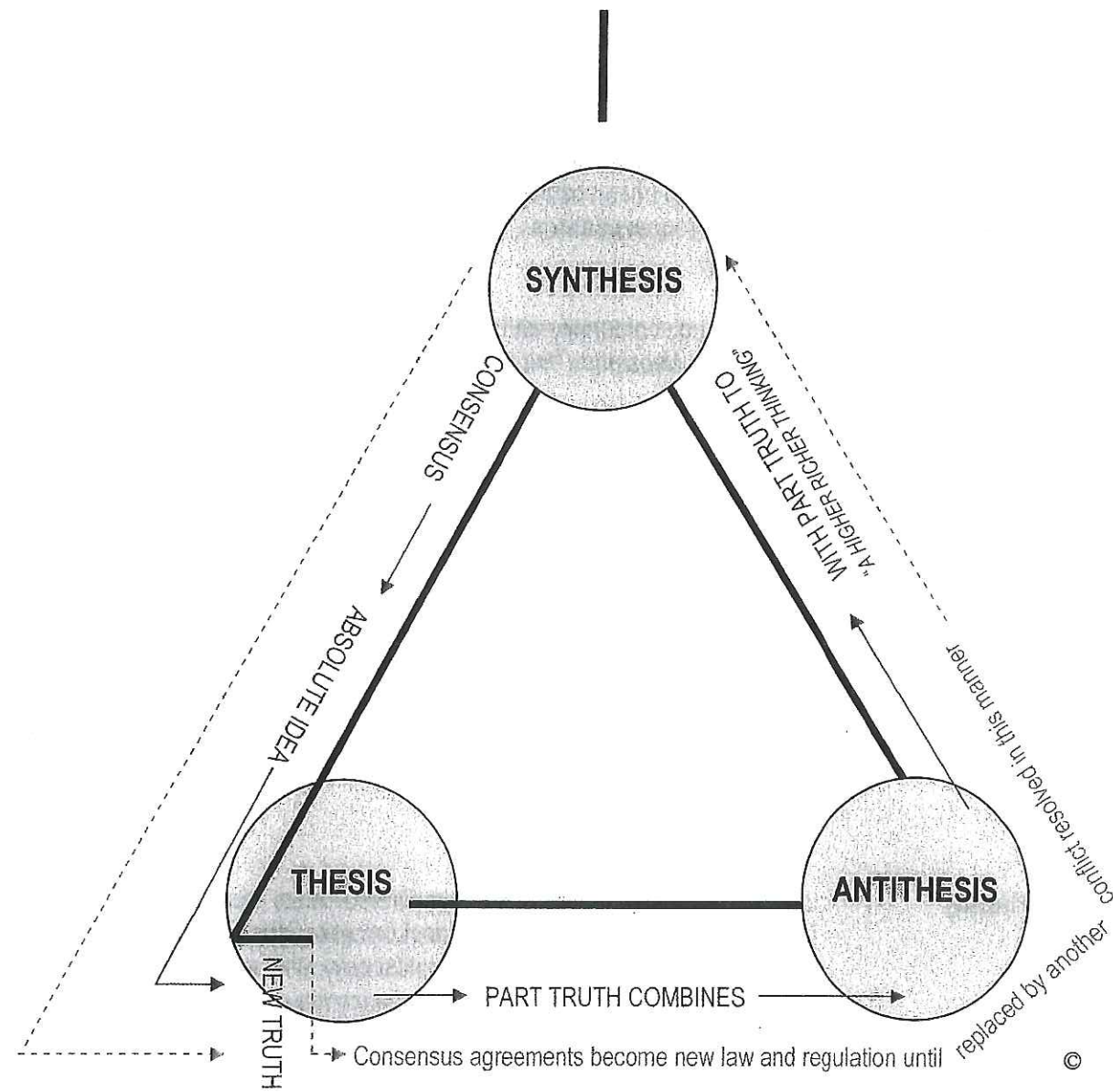
Freedoms rest on duty and responsibility to one another – in our home at least. Sadly we are all rapidly losing our freedoms as we build upon our human rights. A self-centred, selfish, self-gratification in gaining my needs, my possessions, my rights, ad nauseam. A constant demand from the tiniest to the eldest! An introvert subjectivity that will eventually entrap and bring into bondage all those coming under its deceptive but facilitating 'Rule of Law'. One World Governance Vision? Well sorry, but we are not converts to the New Belief!

Summary

The strength of a Nation is built upon Strong, Trustworthy Families.

MMP

WORKING ARM OF HEGELIANISM



Consensus agreement is the passive ethos/values in the ideology of Hegelianism. Replacing the Western Judaeo Christian Democratic ethos/values.

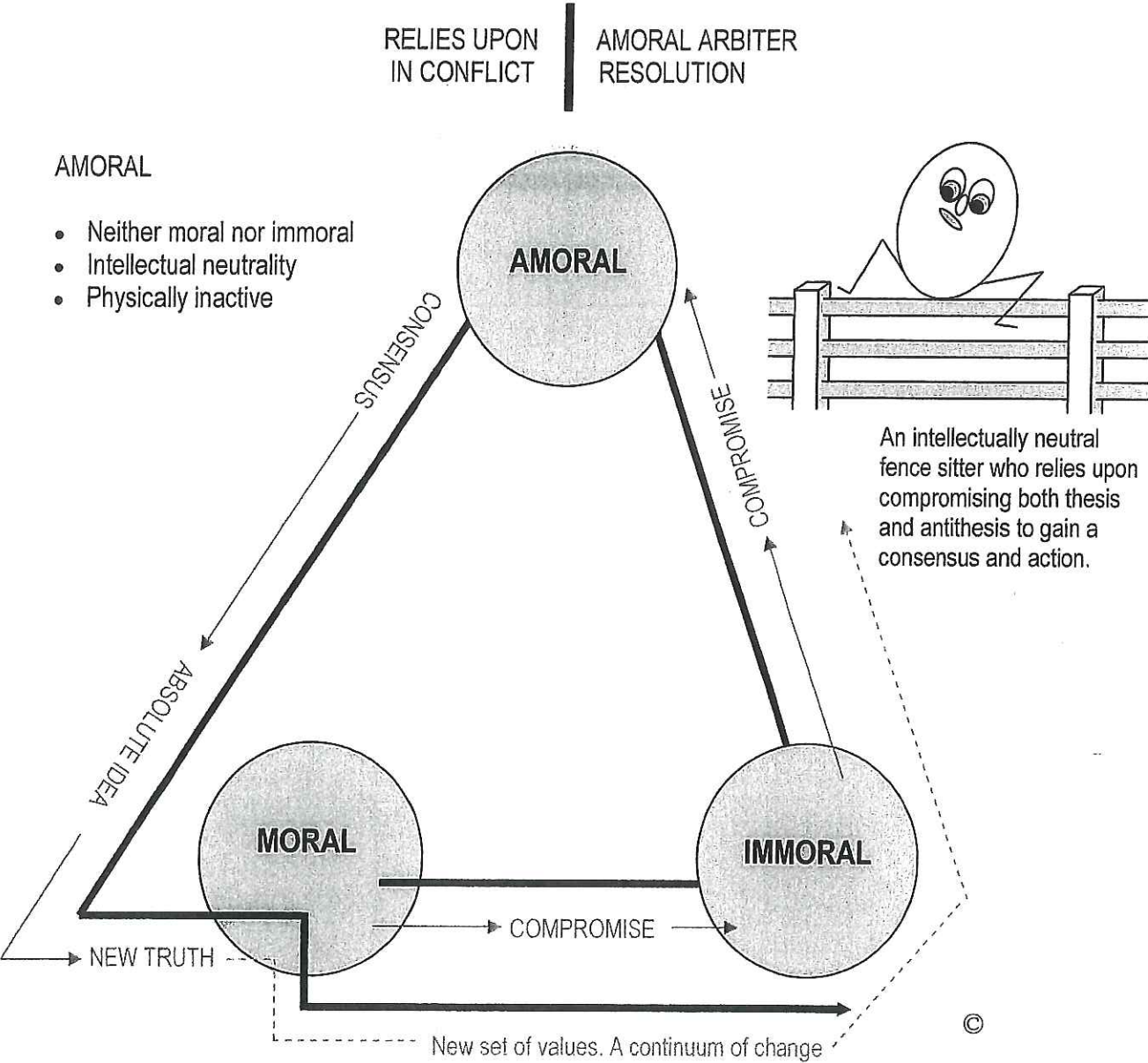
HEGEL'S DIALECTICS: Intellectual methodology used in MMP to achieve a consensus agreement from Mixed Member Proportional

NB: No individual is held responsible so all become less responsible in thought and action.

Appendice A1.

- HEGELIANISM - 1: Hegel's objective idealism according to which the rational and the real are equitable so that reason can arrive through dialect at a comprehension of an absolute idea of which all phenomena are held to be partial representations. (*Webster's Third New International Dictionary*)
- HEGELIANIZE - : To bring into conformity with Hegel's objective idealism or dialectic. (*Webster's Third New International Dictionary*)
- HEGELIAN TRIAD - : the three dialectical stages of thesis, antithesis, and synthesis often held to be Hegel's characterization of the progress of history or of logical thought. (*Webster's Third New International Dictionary*)
- DIALECTIC - Hegelianism: 2b: a logical development progressing from less to more comprehensive levels that on its subjective side is the passage of thought from a thesis through an antithesis to a synthesis that in turn becomes a thesis for further progressions ultimately culminating in the absolute idea... (*Webster's Third New International Dictionary*)
- SYNTHESIS - 2c: the combining of often varied and diverse ideas, forces, or factors into one coherent or consistent complex: also; the complex so formed (a summa is a \approx for the philosophy of an age) (only political parties can produce the \approx or compromise of interest necessary to make representative government work. DD McKeen) (*Webster's Third New International Dictionary*)
- 3c: Hegelianism: the combination of the partial truths of a thesis and its antithesis into a higher stage of truth—compare Dialectic (*Webster's Third New International Dictionary*)
- "a higher, richer thinking" (*Webster's Third New International Dictionary*)
- neither Moral nor Immoral but Amoral

HEGEL'S DIALECTICS **MMP**



Humans gravitate to the amoral position as it enjoys the superiority and power neutrality assumes without accountability to the absolutes held by thesis and antithesis.

Hegel purposely replaced God as the highest moral authority to elevate man to this pinnacle of supremacy via his amoral *"Higher Richer Thinking"* a union of moral part truth with immoral part truth to create an absolute idea and subsequent new truth.

Appendice B1.

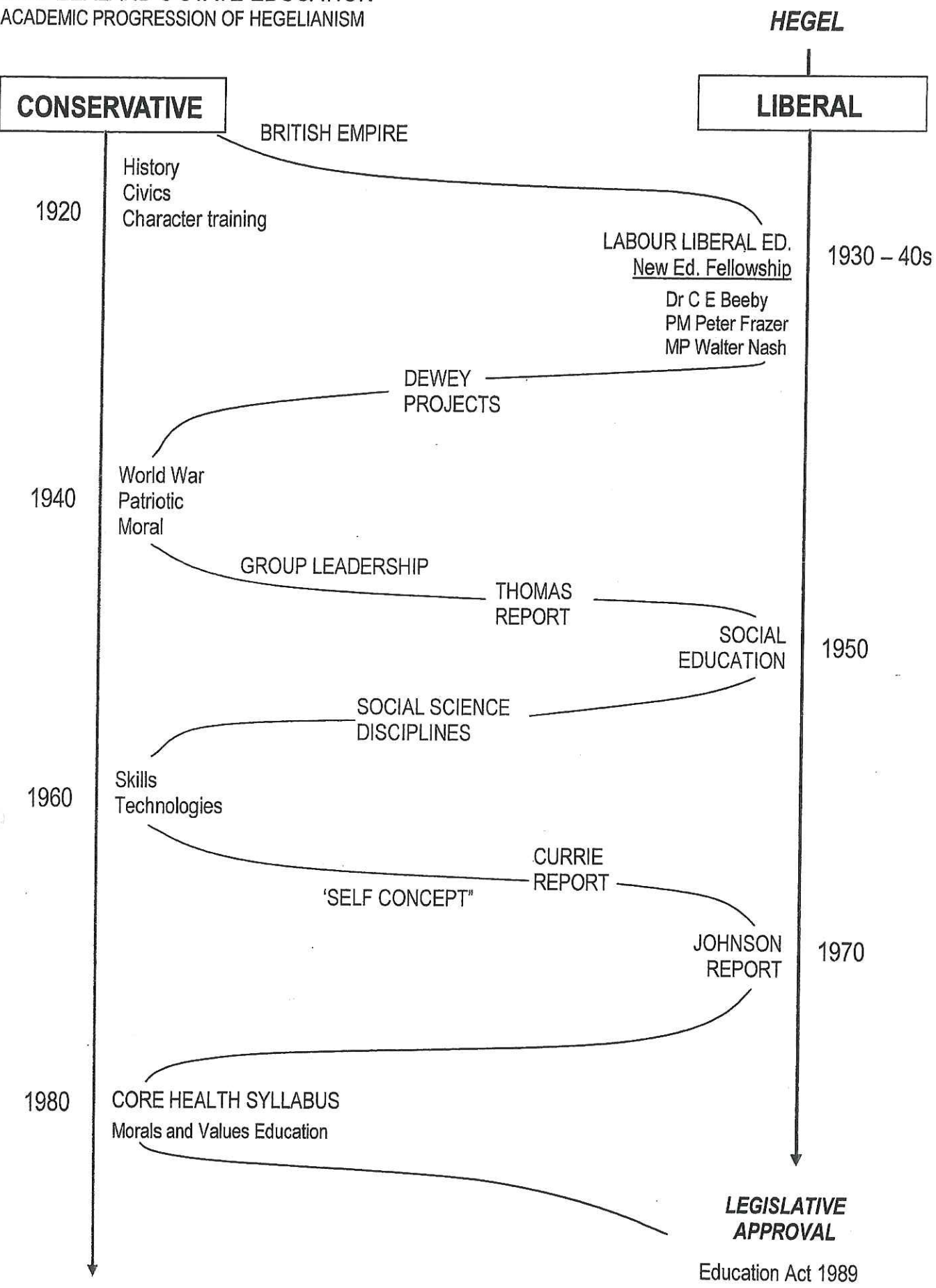
CONSENSUS: (*Webster's Third New International Dictionary*)

1a: harmony, co-operation, or sympathy especially in different parts of an organism b: group solidarity in sentiment and belief

CONSENSUAL: (*Webster's Third New International Dictionary*)

1: existing or made by mutual consent without the intervention of any act of writing (*a consensual contract*) (the powers of the United Nations are consensual in nature—*Journal of International Affairs*)

NEW ZEALAND'S STATE EDUCATION
ACADEMIC PROGRESSION OF HEGELIANISM



Appendix C1.

(a) NEW EDUCATION FELLOWSHIP (NEF) IN NEW ZEALAND

Curriculum development of the compulsory education system.....collective philosophy of a group of education activist including politicians, government education officials and academics who helped shape the system of education provision, curriculum and pedagogy.

(Jane Abbiss—University Canterbury College of Education
New Zealand Journal Education Research Vol 33 1996)

(b) NEW ZEALAND EDUCATIONS PROGRESSIVE ORIGIN 1937-1944 - the seven years from idea to orthodoxy. John Dewey (*Couch. Daniel James—whole document restricted until Feb 2014 ©*) (*Google*)

(c) Dr IVAN SNOOK 'Education' No 6 1973 states—"The call for moral education is a revolutionary demand which can not be met without the transformation of the school.

(d) Dr Beeby, leading local apostle of the new spirit. 1937 (*Google*)

New Zealand's education system began introducing the principles of Hegelianism under the patronage of Dr C.E.Beeby .ONZ.CMG Prime Minister Peter Frazer and Walter Nash.

Beeby 1902-1998 migrated from Yorkshire England in 1906.

- Research.Lecturer in experimental education and psychology
- Director of education and psychology laboratories*
- First Director of New Zealand Council for Educational Research
- 1940-1960 Director General of New Zealand Education.
- 1948-49 Assistant Director General UNESCO with the task of devising its educational policies and working methods.
- Chairman Executive Board of UNESCO 1962.
- 1970-1975 High level Policy Advisor on Indonesian educational development.
- 1987 Last international consultancy.

* Period of conversion from his religious beliefs to what would become a lifetime mission to convert the world to a belief in the moral supremacy of the human intellect through compulsory education systems both nationally and internationally.

Appendice D

Biblical (*Webster's Third International Dictionary*)

1: of, relating to, derived from, or in accord with the Bible.

Mores (*Webster's Third International Dictionary*)

1: the fixed customs of folkways of a particular group that are morally binding upon all members of the group and necessary to its welfare and preservation (the relationship between law and ~ between the decrees of courts and legislatures and the vast body of community beliefs which shape private action – J.P. Roche & M.M. Gordon)

Totalitarianism (*Webster's Third International Dictionary*)

1a: centralised control by an autocratic ruler or hierarchy regarded as infallible <in a democracy, forfeiture of sovereignty by the people means ~ - E.L. Klein> <ideally Christianity desires too, but in the sense that men everywhere come to see the validity of its definition of man – *Times Lit. Supp.*; *specif*: Despotism <the barbarism of the Turks and the ~ of the Spanish Kings – *N.Y. Herald Tribune Bk.Rev.*>

B: the political concept of man as the servant of the state : Collectivism <the essence of ~, in contrast with democracy, is that there is ... no area where the citizen's initiative is supreme – Laurence Stapleton> - compare Individualism

2: the quality or state of being totalitarian <Pilgrim and Puritan women ... functioned and reacted in the stern ~ of a male and theocratic civilisation – *N.Y. Herald Tribune Bk. Rev.*>
<~is ... not by accident the distinguished characteristic of the Nazi state – Morgenthau>

3: a totalitarian dogma, method, or regime <championship of human values against all the insidious ~s – *New Yorker*>

Totalitarian (*Webster's Third International Dictionary*)

1b: of or relating to a political regime based on subordination of the individual to the state and strict control of all aspects of the life and productive capacity of the nation esp. by coercive measures (as censorship and terrorism) <the limited state, the agent of man, has been converted to the ~ state, the master of man – C.P. Patterson> <will

Europe in the future be ~ and collectivist, or will be democratic and individualist – C.J. Friedrich

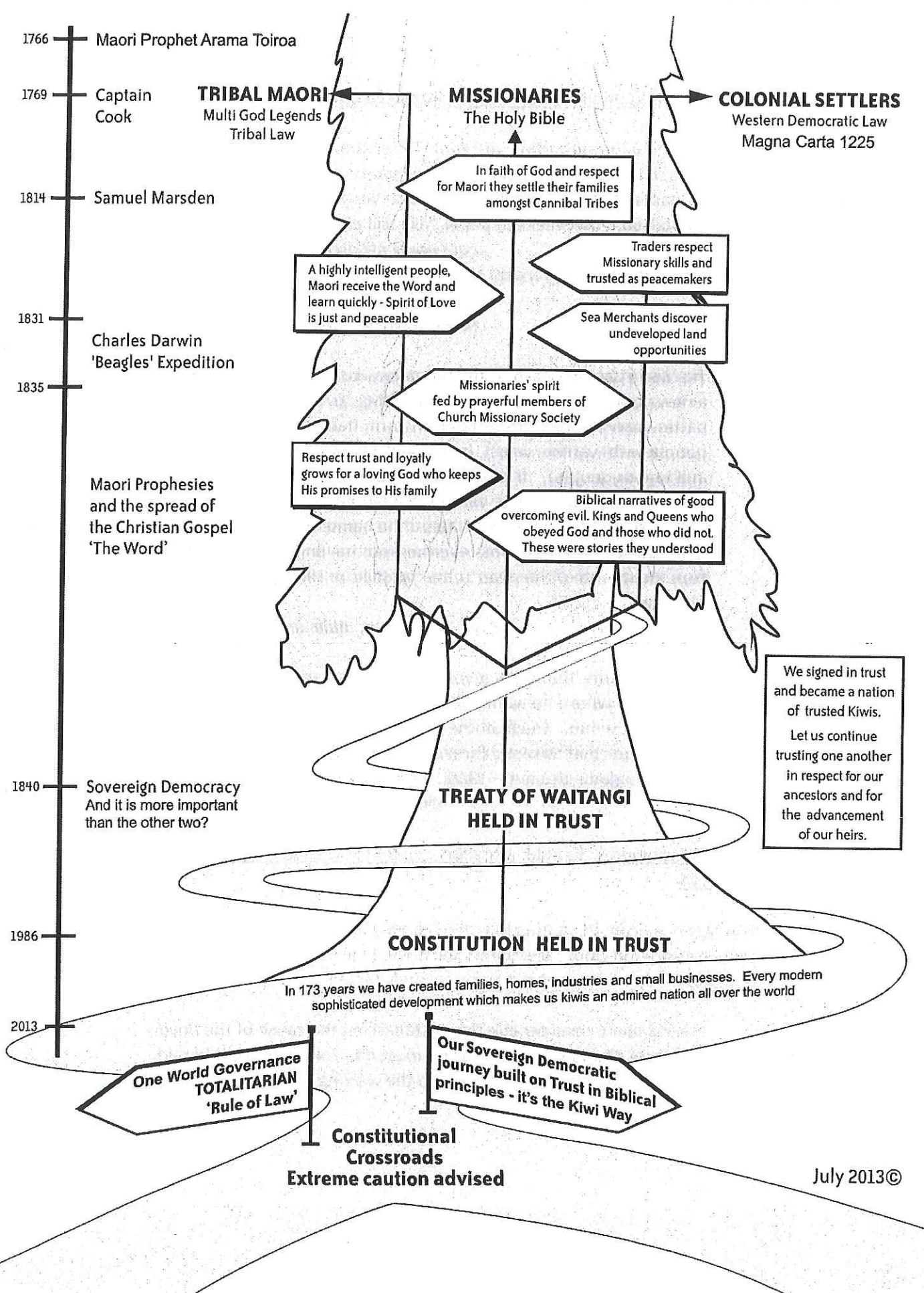
2a: advocating or characteristic of totalitarianism> ~ liberal> <the ~ concept that the end justifies the means – J.W. Fulbright> <cracks down on free speech and free press with ~ ease – *Time*>

b: completely regulated by the state esp. as an aid to national mobilisation in an emergency <it accomplishes a ~ control of atomic energy for the time being – A.H. Vandenburg, 1951> <almost all governments adopt ~ measures in time of war – John Gunther>

c: antitrust legislation ... to reverse the trend towards the ~ collectivism of big business – *Jour. of Politics*>

3: total 3c a ~ war, striking at civilians more than at armies – *N.Y. Times*>

KIWI 'ROOTS' GROWING IN TRUST



Maori Prophets and Prophecy – Foundational Spiritual Roots

Te ingoa o to ratou Atua, ko Tama i Rorokutia, he Atua pai,
otira, ka ngaro ano te tangata... *translation*

The name of their God will be 'The Son Who Was Killed'

a good God, however the people will still be oppressed... - 1766

- *East Coast patriarch Arama Toira, 1766*

*prophesying a new religion three years before Captain Cook
arrived*

(Keith Newman, *Bible and Treaty*, p.13)

The Maori people heard from Taumata-a-kura that this 'atua hou' (a new god), promised a new way of living, an ease of spirit for a battle-weary people. He could transform them from 'patu angata' (people with warlike ways), to 'manaaki tangata' (who care for and honour people). If those stories were true, they'd be able to sleep at night. His people wanted to hear more. Taumata-a-kura preached on the river bank... I heard the name of the new God; Jesus Christ... and his words reverberated the length of the valley from the mouth of the river to the foothills of Hikurangi, almost 12 miles away – 1837.

(Newman, *Bible and Treaty*, p.189)

Henry Williams found the gospel message had preceded him just about everywhere he went, although no white man had been there before him. Much of the Christian knowledge had come from Taupo chief Wiremu Eurera Te Tauri, of Ngati Tuwharetoa and Whanganui descent – 1839.

(Newman, *Bible and Treaty*, p.133)

British Missionaries: Samuel Marsden – First Missionary Landed – NZ 15 Dec 1814

The Maori welcomed Samuel Marsden coming in the name of their prophesied 'good God'. Marsden's spirit-filled faith in that 'God who protects His family' was about to be severely tested.

Having spent considerable time establishing the cause of the *Boyd* massacre Marsden knew what he must do. This night must herald a new beginning, to bring peace to the warring tribes.

Samuel Marsden's first night on New Zealand soil was spent with the tribe, who, only five years earlier... had murdered a shipload of men, women and children in revenge for the unjustified flogging of one man. ... around us were numerous spears stuck into the ground, and groups of natives lying in all directions like a flock of sheep upon the grass, as there were neither tents nor huts to cover them. "I viewed our situation with new sensations and feelings that I cannot express – surrounded by cannibals who had massacred and devoured our countrymen, I wondered much at the mysteries of Providence, and how these things could be. Never did I behold the blessed advantages of civilisation in a more grateful light than at that moment." Marsden's courage and faith helped him achieve his aim. The enmity between Te Pahi's hapu and the Whangaroa hapu ended that day, mid Dec 1814.

(Ian Wishart, *The Great Divide*, pg.93,95-96)

These early Missionaries were not navigators, traders or generally interested in land acquisition. Their hope and confidence was in the gift they carried – 'The Word of God.'

Unbeknown to them, they were also fulfilling Arama Toiroa's prophecy.

Today, one would say these English gentlemen, as Samuel was known to be, were working outside their comfort zone. Without exaggeration, in conditions beyond their wildest imaginings.

The Church Missionary Society:

CMS sponsored Missionaries who came in the wake of Marsden were likeminded individuals. They were also fallible humans.

Charles Darwin – Social Evolution of Pacific Societies

It is worth returning to the letter of Charles Darwin and Robert FitzRoy – the Captain of the *Beagle* who later became Governor of NZ briefly – because their letter from 1835 foreshadowed precisely some of these points. Darwin was particularly interested in social evolution of Pacific societies, and he noted that in his travels only one thing had radically transformed cultures for the better: Christianity. "For refreshments and supplies, only those

islands can, with safety, be now frequented, on which either European or native missionaries have established themselves.”
(Ian Wishart, *The Great Divide*, p.252)

The Nurturing ‘Root’ that created the KIWI – Signing of the Treaty of Waitangi

Excerpts taken from: (Keith Newman, *Bible and Treaty*, pg.141-148, 159, 314)

Sir James Stephen, British Under-secretary for the Colonies ... drafted the instructions for the partnership agreement with Maori outlined in the Treaty of Waitangi... Stephen’s strong biblical values made him clear in principle and determined in will.

Henry Williams was determined his translation would avoid all English terms for which there was no expression in Maori, ‘thereby preserving entire the spirit and tenor’ of the Treaty.

If Henry Williams had not actively courted the chiefs and explained to them the importance of the Treaty – specifically that the Crown was honouring their request for protection – it would never have been signed. Indeed, if he had said a single word against it, the chiefs, who had come to trust him so much, would never have agreed to it.

Among the signatures, marks or moko, were those of thirteen women. This was the first time the British had accorded any indigenous race a document promising their protection and granting them British citizenship.

Governor Hobson expressed his gratitude for the efforts of Henry Williams, and later declared to the Legislative Council (1841) that if it wasn’t for the help of the missionaries, a British colony would not have been established in New Zealand.

It was only Hone Heke’s advice that the chiefs should trust what the missionaries said that turned the tone of the meeting.

Parables from the Bible told by the missionaries to the Maori resonated within their spirits. The light that illuminated this new

road was the 'Spirit of Peace and Goodwill to All Mankind,' showing an alternative to the path of tribal warfare and spiritual bondage. Threads of respect, friendship, trust and loyalty had been mutually woven between the settler missionary families and the Maori.

Hence when the Treaty of Waitangi appeared – a Treaty prayerfully prepared in the knowledge that it was to become a 'Covenant between God and Man' – the Maori and Settler alike trusted the words set before them.

New Zealand's Sovereign Democracy

Queen Elizabeth II. By the grace of God, of the United Kingdom of Great Britain and Northern Ireland and of her other Realms and Territories Queen, Head of the Commonwealth, Defender of the Faith.

We cherish and honour our Sovereign Democracy as it is the Head of our unifying stable root system; encompassing the mores that guide and direct the path that affords the Kiwi perpetual harmony and peace.

Summary

The Caughey family, of purely British descent, believe 'One's Word is One's Bond.'

We hold the privilege of partnership in the Treaty of Waitangi with honour, trusting in its founding spirit and our love for our fellow man.

We believe it is imperative this powerful yet fragile covenant is – HELD IN TRUST by the Kiwi – as it is at present alongside the European's foundational Magna Carta in the Constitution.

Aspirations for a Nation

After ten months of indepth study in relevant New Zealand parliamentary legislation and historic records of our two peoples, I sit in the closing minutes of submission preparation to write my personal aspirations for New Zealand. I ask my family to contribute, they simply say, 'Mother, you will know.'

In closing, I can only say, in all humility:

I would, that I could, raise daily the level of common decency shared in every home in every corner of New Zealand. That every parent, family, public figure and leader be committed daily to raising the level of common decency in New Zealand.

That every world-weary traveller would leave our Shores proclaiming that their needs have been met bountifully in abundance and safety, as did Charles Darwin some 178 years ago.

That throughout the world we will be acclaimed as *the most decent, honourable and wise nation*.

Our family's aspirations for our nation are an expression of our heart's yearning to see our country and people set free in body, mind and spirit. And indeed, our two people yet more trusting in love, one for another.

Let us support our Governments that they may respond to our desire that our Nation be victorious in its battle to rise above the staggering burden of undisciplined consumerism, international competition and political pluralisation – and drink freely from The Fountain of Life and Contentment.

With deepest appreciation



Robyn Caughey

31st JULY 2013

Date

Consultation Topics (Stage 2)

How to Achieve a Better Democracy – The Way Forward

Further Constitution Discussion needs to be promoted in 12-24 months, time to take Community participation to a deeper level of debate on specific fundamental issues. With a broad based group representative of the aforementioned groups establishing a discussion paper to allow expression of the heart of the nation. Forgive us if this has already happened. It is our experience people have only begun to see from political unrest around the world how important it is for politicians and people to have a shared vision and continuum of debate and consultation.

Constitution Discussions 2014-15?

Suggested Topics to Include in a Constitution Discussion Pamphlet – 1 or 2 Years Hence

- Constitutions belong to the People
- Practical foundation of our Conventions
- Democracy – For the people, by the people
- Democracy – In the interest of the Majority
- Participatory Democracy, not an alternative but a protensional adjunct
- The Queen and/or the Spirit of Western Democratic Principles are sovereign
- The People are sovereign
- Equality – What does this mean to you
- We simply need an accessible record of all Constitution Articles or a copy of Constitution Articles in Libraries and Post Offices
- Dig up your root – are they growing the fruit you desire to grow your image
- Are you aware of United Nation Human Rights directives before parliament begins debating them to enable you to connect with 'due process'
- Has MMP stabilised our Government/Democracy
- Has MMP stabilised our Parliament/Democracy
- Would an 'Entrenched Constitution' ruled upon by the Courts of Law make our Government more democratic and stable

- How do you consider United nations Lawmakers became accepted by our Parliament
- Constitution mores/values – do they need to be removed from our statutes/laws
- Maori mores are taught in core curriculum via myths/stories
- Christian mores are not taught in core curriculum via Biblical stories/narratives
- Constitution mores/values and principles – what do you understand them to be
- ‘Entrench’ only the Bill of Rights, 1886
- Should NZ hold as Trust documents the NZ Constitution and Treaty of Waitangi

Will you trust the NZ public with these *discussion topics*?