

# CHURCHES' ACTION COMMITTEE

JANUARY 1985

As Waitangi Day approaches once again, we have begun to struggle with our task of working out our appropriate role as Pakeha church people. At this stage we can only share some of the questions and invite you all to think them through. However we also enclose some information and resources which you may find helpful:

1. A clipping from NZ Herald 26/12/84
2. The draft of a press statement which P.O.W. intends to issue soon, and which we find helpful
3. Notes about CAC's position in December 1982, with some comments as we reflected on 8/1/85.

## SHARING THE QUESTIONS

- \* What does the Government's action mean?
- \* What's behind the moves to change?
- \* What are the implications?
- \* What real change has actually happened so far?
- \* Is the Treaty all that's involved - what does it lead to?
- \* If we accept this as a transition stage, what are our conditions and criteria?
- \* What should be different in 1986?
- \* What do we look for long-term?

## PONEKE WELLINGTON INHABITANTS

We note that there is to be a major event in Wellington marking Waitangi Day. This is a significant change in Government tactics and shifts focus away from Waitangi. It appears at this stage that this will be a high class cocktail party evening event. We feel it important that this 'party' does not go unnoticed. For further planning contact either Peter & Cheryl Glensor 683-234  
Brian Eagle 879-945

## MONEY

Newsletters cost bikkies to send out - postage, paper and such.

\$5,000 is needed for the march from Takaparawha to Waitangi.

All donations will be helpful.

Please make out your cheques to "Churches Action Committee" and send to  
P.O. Box 68-148, Newton, Auckland.

## PRIORITIES

Our immediate priorities are to find out exactly what is planned as "observances" in Waitangi and Wellington and what the church role if any is to be; to monitor the position taken by church leaders; and to encourage Wellington people to be aware of the new developments in the capital. (1)

# WAITANGI DAY PLAN PLEASES

Several Maori leaders have responded favourably to Government changes for next year's Waitangi Day commemoration.

The convener of the national Treaty of Waitangi hui held in Ngaruawahia in September, Bishop Manuhua Bennett, yesterday applauded the changes as "the starting point for the new directions for which we have been asking."

"The responsibility now lies with those of us who were at Ngaruawahia or represented at Ngaruawahia to make those changes effective," he said.

The three changes to next year's event will be:

- A Government function to be hosted by the Prime Minister, Mr Lange, in the executive wing of Parliament Buildings at 5.30 pm on Waitangi Day, February 6.

- A hui to be held at Waitangi on February 4 and 5 and convened by the four Maori MPs.

- A Waitangi commemoration to be held at the Waitangi National Reserve on February 6, beginning at 10.30 am and ending at noon.

In announcing the changes on Monday, Mr Lange said the Waitangi commemoration would be more in line with Maori tradition but in an informal atmosphere.

The two-day hui at Waitangi would be attended by about 2000 people, he said.

"The main purpose of the hui is to discuss the future of the Waitangi commemoration and the recently introduced Treaty of Waitangi Tribunal Amendment Bill."

The Government would give financial help towards the costs of catering for the hui, and 80 Maori wardens would attend.

Mr Lange said there would not be a large-scale police or military presence at the commemoration.

## Tradition

"When the detail of the ceremony is released, you will see that it does not have the military stance to it that previous ceremonies have had.

"But on the other hand it does not ignore the fact that in New Zealand we have a Navy whose tradition is steeped in an association with that ceremony with Waitangi, so there is a balance there which I think is appropriate."

The Race Relations Conciliator, Mr Hiwi Tauroa, said yesterday he basically favoured the changes, but wondered whether they were really what Maori people wanted.

"I think the majority of Maoridom might be a bit sorry about the changes, but never mind," he said.

Mr Tauroa said it was difficult for Maori people to blame one day as the cause of all their problems and he hoped they would use the other 364 days of the year to work hard to help themselves.

## Reminder

He said he would have preferred the function in Wellington to have been held at Waitangi, and that he had never found the naval presence at Waitangi objectionable.

"I think you can look upon the Navy's being present as a reminder of bad things, but I think you can also look upon the Navy as being a reminder to us that the young people serving in the Navy are doing something for us, not just bad things."

Mr Tauroa said he had a son and a daughter in the Navy, and he was proud of their contribution.

The chairman of the New Zealand Maori Council, Sir Graham Latimer, said yesterday he was pleased with the changes, and the new Waitangi bill would take care of a lot of Maori people's concerns.

He said that whatever else other people might say, he and the people of the North had a special place in their hearts for the Navy.

## Treaty Ground

The commemoration at Waitangi on February 6 will begin when the Governor-General, Sir David Beattie, comes ashore at Hobson's beach in a longboat accompanied by Maori war canoes.

After a welcome, he will proceed to the treaty ground where the commemoration will be conducted by the Waitangi Trust Board.

The function in Wellington on Waitangi Day will include a reception for 400 people.

Among those present will be ministers of the Crown, MPs, representatives of the Judiciary, Government departments and the armed forces, Maori, Pacific Island and other ethnic groups, and church and local government representatives.

Mr Lange will speak and propose a toast to the Queen of New Zealand. The Leader of the Opposition, Mr McLay, will also be invited to take part.

Mr Lange said there had been extensive talks between Maori people and the Government over the changes.

"We have not accepted the demands of the most strident, but we believe that there is here a very useful way to celebrate a new phase of our nationhood."

Bishop Bennett said he was sure Maoridom would generally be more than satisfied with the changes.

"I am also aware that we have sections in Maoridom who will not be satisfied with anything," he said.

"But I think that they are a very small minority, and that you should not let the tail wag the dog."

A member of the Waitangi Action Committee and the Te Kotahitanga movement, Mr Hone Harawira, said yesterday that he supported the two-day hui at Waitangi.

But he said that while those at Waitangi would gain understanding of the issues, those in Wellington would remain ignorant and nothing would be achieved

unless there was a day of "re-education" for people generally.

He said the Kotahitanga march from Auckland to Waitangi would still go ahead because the celebration had not been stopped.

It had been changed in some ways but was a "wolf put into sheep's clothing" by the Government.

Herald  
26.12.84

↑  
THIS STILL MAKES  
SENSE TO US!!

1. WHY ARE WE PROTESTING AGAINST THE TREATY?

- a) The promises of the Treaty have not been honoured. On the contrary the land has been, and is being alienated through processes of gross injustices.
- b) This alienation has meant the violation of Maori People's rights and ~~subsequent~~ severe disadvantage in New Zealand Society.
- c) This disadvantage is a daily experience of Maori People. The way our institutions operate imposes this disadvantage in a manner not very different from a fully legalised Apartheid state.
- d) Far from being a cause for celebration, the Treaty is seen as a symbol of oppression and hypocrisy. It is an inappropriate expression of Pakeha self-righteousness.
- e) This is our loss as Pakehas, also. We have inherited only one way of doing things and we assume this to be the best way. Our history of violence has forced our whole society (and economy) into a Western mould.

2. WHAT IS OUR STANCE?

- a) Direct non-violent action.
- b) It is one of repentance, shame and disgust.
- c) It is one of education. We wish to raise the consciousness of White People.
- d) Seeking forms of reconciliation which go hand-in-hand with the righting of past wrongs.

3. SHORT-TERM GOALS

- a) Remove Church participation in the Waitangi Celebrations.
- b) Stop the Celebrations.
- c) Education to bring forth the fruits of repentance among White Christians.
- d) To encourage Heads of Churches to make clear statements about the Waitangi Celebrations.

4. LONG-TERM GOALS

Respond to the question of what "Maori Sovereignty" means for White People.

5. VISION

A new society which enables the sovereignty of the Maori People of Aotearoa in which women, children and men have full rights.

1985

The position which we take is still our position as CAC, although we listen and

respond to the positions and opinions of other groups. We are not bound by the positions, decisions and goals of other groups. This is important because there is a wide range of possibilities at present, without clear consensus having emerged, especially among Maori groups such as WAC, Kotahitanga, Te Runanga Whakawhanaunga i Nga Hahi o Aotearoa. We respect the differences of approach and tactics. Our focus is pakeha society, and specifically the churches. This is a year-round concern, but we take up the focus on white racism which Waitangi Day provides.

DRAFT PRESS STATEMENT (POW may not adopt this, or may modify it, but CAC thinks it's helpful)

At a meeting last night, People Opposed to Waitangi coalition said that ceremonies at Waitangi and Parliament on Waitangi Day should not proceed.

Government changes to the format of the proceedings only sidestep the main issue which is the inappropriateness of holding the ceremonies at all.

Making alterations to the ritual does not answer the charge that until the broken promises of the Treaty, and the dire consequences of this for the Maori people are fully acknowledged and a commitment made to redress the situation, it is dishonest for one section of the population and hurtful for the other to continue with the ceremonies.

Changing the name from a "celebration" to a "commemoration" is meaningless if there has been no shift in public awareness of what lies behind such a change.

Maori people will meet at Waitangi on February 4-5 at a second hui in 6 months to wrestle with the issues raised by the signing of the Treaty. There is no evidence of a comparable debate taking place amongst Pakeha who, as beneficiaries of the broken promises of the Treaty, must bear a heavy responsibility to rectify the injustices. Rather than organising not one, but now two ceremonies on February 6 which merely reinforce the myths we hold dear about racial equality in this country, the Government should be initiating a long overdue appraisal of how the signing of the Treaty has affected the two parties originally involved.

Because P.O.W. sees no indications of such a process, but instead a duplication of the Waitangi Day ceremony with minor changes, it will continue to oppose the holding of these ceremonies.

If you would like to, feel free to use this statement locally, either issuing it as a CAC member, or getting a local group to make a statement.

WHITE GOVERNMENT

IS

WHITE GOVERNMENT

IS

WHITE GOVERNMENT

OK WAITANGI  
TRIBUNAL LEGISLATION  
BUT NO FRUITS  
YET!

SHOULD WE TRUST THEIR SMILES?



AOTEAROA WAS A FREE AND INDEPENDENT SOCIETY BEFORE THE COMING OF THE PAKEHA

FROM 1769 PAKEHAS BEGAN TO ARRIVE AND SETTLE. THEY WANTED LAND.



1840 - TREATY OF WAITANGI SIGNED BETWEEN GOVERNOR HOBSON AND SOME MAORI CHIEFS.

ARTICLE 1: GOVERNORSHIP OF AOTEAROA TO QUEEN VICTORIA.

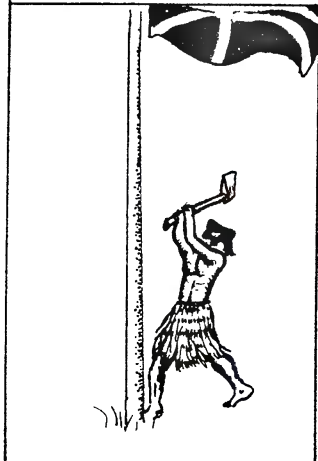
ARTICLE 2: GUARANTEED FULL CONTROL TO MAORI PEOPLE OVER THEIR LANDS, FORESTS AND FISHERIES

ARTICLE 3: RIGHTS OF BRITISH CITIZENS TO MAORI PEOPLE

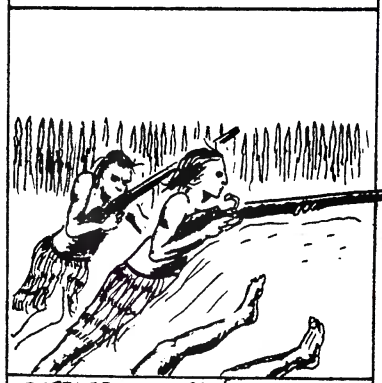
BUT ITS PROMISES WERE NOT KEPT. EUROPEAN GREED AND DECEIT ROBBED MAORI PEOPLE OF THEIR LAND



EARLY PROTESTS BY MAORI PEOPLE TOOK PLACE



MAORI PEOPLE FOUGHT BACK AGAINST THE TAKING OF THEIR LAND IN THE LAND WARS OF THE 1860'S



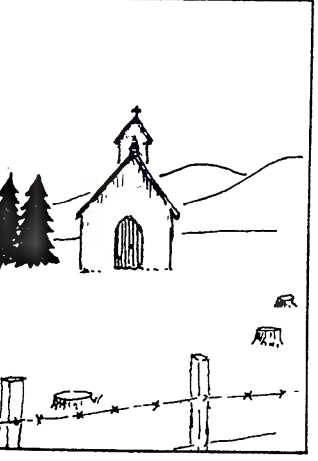
DEFEATED TRIBES HAD HUGE TRACTS OF THEIR LAND CONFISCATED

BUT THE FIGHTBACK CONTINUED ...

HONE HEKE  
TE RAUPARAHA  
TE KOOTI  
TE WHITI  
TOHU KINGITANGA  
RUAKENANA  
TE KOTAHITANGA  
RATANA

(A JOB FOR YOU - FIND OUT ABOUT EACH OF THE ABOVE)

HOWEVER THE WHITE CULTURE BECAME THE DOMINANT CULTURE



STRIPPED OF THEIR LAND MAORI PEOPLE WERE FORCED INTO THE CITIES

1769 66 MILLION ACRES  
1984 3 MILLION ACRES

... AND INTO POORLY-PAID JOBS  
... POOR HOUSING

MAORI CHILDREN AT SCHOOL WERE STRAPPED FOR SPEAKING THEIR OWN LANGUAGE



INJUSTICES BECAME MORE OBVIOUS

- HIGH UNEMPLOYMENT
  - FAILURE AT SCHOOL
  - HIGHER DEATH RATE
  - HIGHER PROPORTION IN JAIL
  - LOWER PAID JOBS
- THIS SITUATION CONTINUES TODAY

EARLY 1970'S - MAORI PEOPLE CARRY ON THE PROTEST AGAINST INJUSTICE



KA WHAWHAI TONU MATOU AKE AKE AKE !

LAND AND LANGUAGE DEMANDS ARE MADE AGAIN

BASTION POINT IS MAORI LAND

RAGLAN - RETURN THE GOLF COURSE

MOTUNUI

TE HIKOI KI WAITANGI

TE KOTAHITANGA

TE KOHANGA REO

MANA MOTUHAKE

MAORI LANGUAGE AN OFFICIAL LANGUAGE

MAORI LAND MARCH

SELF DETERMINATION FOR MAORI PEOPLE

POLLUTION OF MANUKAU HARBOUR

THE FUTURE IS IN OUR HANDS

... REMEMBER THE TREATY GUARANTEED MAORI PEOPLE FULL CONTROL OF THEIR LANDS, FORESTS AND FISHERIES.

YOU CAN BE PART OF THE SOLUTION