

1993

United Nations

YEAR OF

INDIGENOUS PEOPLES

*He Korero*

*Whakaari Mai I*

*Te Runanga O Nga*

*Pihopa Katorika*

*O Aotearoa -*

*Niu Tireni*

*NZ CATHOLIC BISHOPS STATEMENT*

## ONE:

The inauguration of the United Nations International Year of the Indigenous Peoples 1993, provides an opportunity for the international community to focus on and respond to some of the needs of indigenous peoples. Approximately 300 million indigenous peoples inhabited some seventy member states of the United Nations.<sup>1</sup> Maori of Aotearoa-New Zealand are included in this number.

## TWO:

The United Nations defined the term "indigenous peoples" as the first to live on their land, beginning hundreds or even thousands of years ago. However, as the United Nations notes, it is a sad reality of the contemporary world that political, economic, and social pressures are rapidly threatening the very survival of indigenous people. Their patterns of family and social structure have been disrupted, their lifestyles have been denigrated, their protection has not been a priority.<sup>2</sup>

## THREE:

In 1993 we took the opportunity of drawing attention to the tradition and teaching of the Church when we affirmed:  
*that the right of the first occupants to land, and the social and political organisation which would allow them to preserve their cultural identity, while remaining open to others, must be guaranteed.*<sup>4</sup>

## FOUR:

The problems faced by Maori, the indigenous people of Aotearoa-New Zealand, are many. They can be seen in three areas – employment, health, education – where there are immediate needs to be addressed. In September 1992, the unemployment rate for young people aged 15-19 years was 21.8 percent, compared with 16.7 percent in September 1990. The unemployment rate for Maori aged 15-19 was 45.5 percent (36.7 percent in 1990).<sup>5</sup> In Maori health developments the picture is still not as good as could be expected where numerous studies confirm that Maori continue to experience ill-health and thus a lower life expectancy.<sup>6</sup> Recent statistics show life expectancy at birth for Maori males as 63.8 years and for Maori females as 68.5 years. This compares with 70.8 years for Pakeha men and 77 years for Pakeha females.<sup>7</sup> In education there have been encouraging developments for Maori from pre-school to tertiary education but more needs to be done. According to the Ministry of Education the achievement rates of Maori students are low in comparison with other groups, the gap is widening and the Maori language is facing extinction.<sup>8</sup>

## FIVE:

The Christian faith teaches that every human person has dignity and rights. It acknowledges that everyone is created in the image and likeness of God. Everyone has been redeemed by Jesus Christ and is destined through him to be a son or daughter of God. This is the ultimate guarantee of the rights which belong to all peoples. These rights and the duties which go with them are God-given.

## SIX:

The Church has clarified some fundamental principles that are relevant to indigenous peoples' needs (and those of other minorities) in any society. These principles can be a guide for our country as we make greater endeavours to move towards equality and justice.

Pope John Paul II has said:

*The first right of minorities is the right to exist. This right can be ignored in many ways, including such extreme cases as its denial*

*Na runga i te whakatahatanga ko te tau 1993 hei tau mo te Runanga Whakakotahi i te Ao Katoa Mo Nga Tangata Whenua, ka whai wahi nga whenua o te ao ki te ata titiro ki nga moteatea me nga hiahia o te tangata whenua, me te whakatikatika hoki. E toru rau miriona pea te tokomaha o te tangata whenua e noho nei i tetahi whitu tekau o nga whenua apiti ki te Runanga Whakakotahi i te Ao Katoa.<sup>1</sup> Kei roto i tenei tatauranga nga Maori o Aotearoa-Niu Tiren.*

*Ko ta te Runanga Whakakotahi i te Ao Katoa whakamarama i nga kupu "tangata whenua", ko ratou te hunga tuatahi i nohoia te whenua, ahakoa e hia rau, e hia mano tau ki muri. Engari he mea pouri ki te Runanga Whakakotahi i te Ao Katoa, i roto i tenei ao hurihuri, kei te pehia tonutia te tangata whenua e nga kaupapa-a-kawanatanga, kaupapa whai me nga kaupapa tikanga-a-iwi, na runga i enei pehitanga ka ngaro rawa atu te tangata whenua. Kua whakaporarutia nga ritenga noho whanau, me te noho-a-iwi; kua whakakoretakitia ta ratou ahua noho, kahore rawa te tiaki me te manaaki i enei taonga a ratou kei te mua o nga whakaaro.<sup>2</sup>*

*I te tau 1990 i whai-whakaaro matou ki te whakapumau i nga tikanga me nga akoranga o te Haahi:*

*... ko nga tino tika o te tangata whenua, nga kaupapa-a-iwi, me te whakahaere i a ratou ano, kia ahei ai ratou kia mau ki o ratou ake tikanga, i te wa tonu e aronui atu ana ki etahi atu, me tino whakarite.*

*He maha tonu nga raruraru kei te pehi i te iwi Maori o Aotearoa-Niu Tiren. Ka kitea i nga wahanga e toru – te whai mahi, oranga tinana/wairua/hinengaro, me te kaupapa matauranga – kei enei hoki etahi ahuatanga me tino tirohia inaianei tonu. I te marama o Hepetema 1992 ko te tatau o te hunga taiochi kore-mahi mai i nga tau 15 ki te 19 he 21.8 o rau – i te tau 1990 he 16.7 o rau te tatau. Ko te tatau mo te hunga Maori mai i nga tau 15 ki te 19 kore-mahi he 45.5 o rau i te marama o Hepetema 1992 (i te tau 1990 ko te tatau 36.7 o rau).*

*Mo nga ahuatanga oranga tinana/wairua/hinengaro kahore ano i eke te pai ki te taumata i whakaarohia – ko nga rangahautanga e ki tonu ana kei te pangia tonutia te iwi Maori i nga mauuiui, me te mea hoki he iti iho o ratou ra oranga. E ai ki nga tatau o inakuanei ko nga ra e ora ai te tane Maori mai i tona whanautanga 63.8 nga tau, mo te hunga wahine 68.5 nga tau. Ko ta te tane Pakeha e 70.8 nga tau, me to te wahine Pakeha e 77 nga tau.*

*I roto i nga kaupapa matauranga he tohu pai e puta mai ana i nga kura penei i nga Kohanga Reo tae atu ki te hunga kei nga whare wananga, engari ara atu ano nga mahi hei mahi. E ai ki ta Te Tahuu o te Matauranga ko te ekenga o nga akoranga Maori ki nga taumata, kei raro noa atu i tera o etahi atu iwi/ropu – kei te whanui haere te hawa; kei te mate haere te reo Maori.*

*Ko te whakapono karaitiana e ako ana he mana ano, he tika ano ta ia tangata. E tautoko ana hoki i hanga te katoa kia rite ki te Atua to ratou ahua. Kua hokona e Hehu Karaiti te katoa ki ona toto utu nui, a, kua whai huarahi ra roto i a Ia mo te katoa kia tu hei tama, hei tamahine a te Atua. Ko enei hoki te tuturutanga o nga ritenga na nga iwi katoa. Ko enei ritenga me ona mahi haeretahi, na Te Atua tonu i homai.*

*Kua whakamaramatia e te Haahi, kua whakatakotia etahi ritenga e hangai ana ki nga hiahia o nga tangata whenua (me era atu iwi iti) i roto i te ao noho, ahakoa pehea nei. Ko enei ritenga ka tu pu hei tauri mo to tatau whenua i a tatou e whakamomori nei kia whai oritetanga, kia whai tika.*

*Kua korero a Papa Hoani Paora II:*

*Ko te tika tuatahi o te iwi iti ko te tika kia ora ai. He maha nga ahua ka taea enei tika te whakakaupare – i etahi ahuatanga ko*

through overt or indirect forms of genocide. The right to life as such is inalienable, and the state which perpetrates or tolerates acts aimed at endangering the lives of its citizens belonging to minority groups violates the fundamental law governing the social order.

The right to exist can be undermined in more subtle ways. Certain peoples, especially those identified as native or indigenous, have always maintained a special relationship to their land, a relationship connected with the group's very identity as a people having their own tribal, cultural and religious traditions. When such indigenous peoples are deprived of their land, they lose a vital element of their way of life and actually run the risk of disappearing as a people.

Another right which must be safeguarded is the right of minorities to preserve and develop their culture. It is not unheard of that minority groups are threatened with cultural extinction. In some places, in fact, laws have been enacted which do not recognise their right to use their own language. At times people are forced to change their family and place names. Some minorities see their artistic and literary expressions ignored, with their festivals and celebrations given no place in public life. All this can lead to the loss of a notable cultural heritage. Closely connected with this right is the right to have contact with groups having a common cultural and historical heritage, but living in the territory of another state.<sup>9</sup>

In our 1990 statement we drew attention to the fact that our history indicated that the promises and guarantees made in the Treaty of Waitangi, 1840, have not been consistently upheld and that the Maori tribes have suffered grave injustices. Maori have not always been given the protection of the State as promised under the Treaty. Worse still, the State has on occasions deprived them by law of the Crown's guarantees.<sup>10</sup>

## SEVEN:

There have been improvements and promising developments in Crown and Maori relationships. We are pleased and encouraged to observe the genuine attempts that have been made between Maori tribal representatives and the Crown to continue endeavours to resolve properly established grievances. Recent decisions of the Courts and recommendations of the Waitangi Tribunal are contributing towards the development of a more just society.

## EIGHT:

On the matter of some fundamental principles, societal obligations and the value of diversity as a contributing factor towards the common good, we quote once again Pope John Paul II:

*The obligation to accept and defend diversity belongs to the state and to groups themselves. Every individual, as a member of the human family, ought to understand and respect the value of human diversity and direct it to the common good. A mind that is open and desirous of knowing better the cultural heritage of the minority groups with which it comes into contact will help to eliminate attitudes of prejudice which hinder healthy social relations. This is a process which has to be continuously fostered, since such attitudes tend to reappear time and time again under new forms.*

*Peace within the one human family requires a constructive development of what distinguishes us as individuals and peoples, and constitutes our identity.*<sup>11</sup>

## NINE:

As Pastors we remind all people of goodwill of the Church's teaching that equality does not mean uniformity. It is important for us all to recognize the diversity and complementarity of one another's cultural riches and moral qualities. Equality of treatment, therefore, implies a certain recognition of differences which minorities themselves demand in order to develop according to their own specific characteristics, in respect for others and for the common good of society and the world community. No human group, however, can boast of having a natural superiority over others, nor of exercising any discrimination that effects the basic rights of the person.<sup>12</sup>

tona whakakauparetanga ra roto i te mahi anganui, i te mahi huna ranei, ki te whakamate iwi. Ko te tikanga kia ora ai he mea e kore e taea te whakataha, a, ko te kawanatanga e awhina nei, e tuku ranei i nga mahi hei whakamate te oranga o ona iwi, mai i nga iwi iti, he tino takahi i nga ritenga tuturu e hangai ana ki nga kaupapa noho-a-iwi.

Ka taea te keru whakararo te tika oranga e nga ahuatanga huna. Ko etahi iwi, te hunga tonu kua tohua he tangata whenua, mai ra ano i piri ki o ratou na whenua, ko tenei piringa-a-whenua he mea tuturu i te tirohanga he iwi ke ratou, he iwi whai tikanga, whai kawa me te whai tikanga karakia.

Inha ka tangohia to ratou ake mana whenua, ka ngaro i a ratou tetahi mea tino tapu ki a ratou, a ko tona mutunga pea, ka ngaro rawa atu ratou.

Ko tetahi ano tikanga me ata tiaki, me ata manaaki ko te tikanga o nga iwi iti kia mau, kia whakapakari i o ratou ake tikanga-iwi. E mohiotia ana ko etahi o nga iwi iti kua tata ngaro o ratou tikanga. Kei etahi wahi, kua whakaturetia e arai nei te tangata whenua ki te korero i tona ake reo. Ko etahi ano na runga i nga pehitanga, kua whakarerekitia nga ingoa whanau me nga ingoa kainga. Ko etahi ano o nga iwi iti kua kite i a ratou mahi rehia e whakakoretaketia ana, ko a ratou huihuinga whakaatu, me a ratou huihuinga whakanui i a ratou kaupapa, e kore whakaaronuitia i roto i nga mahi a te iwi whanui. Ko enei mea katoa ka anga atu ki te ngaromanga o nga tikanga-a-iwi. Apiti atu ki tenei ko te mana kia whai wahi ai nga ropu nei ki te whakawhirinaki atu ki era atu ropu, he orite, nei o ratou tikanga, ahakoa kei te noho i whenua ke."

*I roto i ta matou korero whakaari o te tau 1990 i whakaahuatia e matou i roto i to tatou hitori ko nga ki taurangi me nga tino ritenga o Te Tiriti o Waitangi o te tau 1840, kahore i tautineia, a ko etahi o nga iwi/hapu Maori kua tukinotia i raro i te ture. Kahore i whai-awhina, whai-manaaki nga iwi Maori, i nga wa katoa, mai i nga kawanatanga mo nga ki taurangi i raro i te Tiriti. Ko te mea kino ke, na te kawanatanga tonu, i raro i nga ture a te Karauna, i whakakahore o ratou tika me nga tino ritenga.*<sup>10</sup>

*He mea pai kua toko ake i waenganui i te Karauna me te ao Maori. Kei te hari koa matou kia kite atu i te pono o te whakamomori o nga reo o nga iwi/hapu me te Karauna ki te whakatikatika i nga nawe kua tika te wharikitia. Ko nga whakatau a nga kooti me nga whakahau a te Ropu Whakamana i te Tiriti o Waitangi e awhina nei kia tu he ao orite.*

*Mo te take o etahi tikanga tuturu, nga here kei runga i nga iwi me te pai o tenei mea te rereketanga hei anga atu mo te pai mo te katoa, anei ano etahi korero a Papa Hoani Paora II:*

Ko te here kia whakaae ki me te whawhai mo te rereketanga na nga kawanatanga me nga huihuinga tangata. Ko ta ia tangata, he mohio ki, me te whakaaronui ki, te pai o te rereketanga o te tangata, me te whakaanga atu mo te pai mo te katoa. Ko te hinengaro e tuwhera ana, e hiahia ana hoki kia matau ki nga tikanga o nga ropu-iti e whai panga ana ia ka awhina ki te whakakore i nga ahuatanga wehewehe, koia nei tetahi kai patu i nga kaupapa whanaungatanga pai. Me tiaki tonu enei ahuatanga, na te mea, ko enei tirohanga, ka puta ano i raro i tetahi atu mea hou.

Ko te rongomau i roto i te whanau kotahi, me matua mau ki era tikanga, e kitea ai he tangata takitahi, he iwi/hapu ranei, me era atua mea o whakaahua nei he pehea rawa tatou.<sup>11</sup>

*I runga i ta matou turanga whakahaere tikanga o te Haahi me whakamahara atu matou ki te hunga katoa e whakaaro pai ana, ko nga tohutohu a te haahi e mea ana ehara te orite te pena i te tutira. He mea nui kia kite kia mohio tatou katoa i te rereketanga me te haeretahitanga o nga tikanga o tena, o tena iwi. Ko ta te oritetanga e mea ana, kia whakaetia ko ta nga iwi-iti rereketanga e whakatau nei ratou kia pakari ratou i runga ano i ta ratou ake ahuatanga, he whakanui he whakaaro hoki mo tetahi atu hei painga mo ratou me nga tangata katoa o te ao. E kore e taea e tetahi ropu te ki he pai, he nui ke atu ratou i tetahi atu, ki te whakamahi ranei i tetahi ahua whakakoretake, hei patu, hei takahi ranei i nga tika o te tangata.*<sup>12</sup>

## TEN:

In order to establish and nurture the virtues of solidarity and peace<sup>13</sup> which we deem essential in building a more just society, we must overcome all forms of ethnic inequality.

## ELEVEN:

At the same time we remind all peoples that rights carry with them corresponding duties. Members of indigenous and other minority groups also have their own duties toward society and the state in which they live. Indigenous peoples and minorities can offer their own specific contribution to the building of a peaceful world that will reflect the rich diversity of all its inhabitants. Furthermore, an indigeneous or minority group has the duty to promote the freedom and dignity of each one of its members and to respect the decisions of each member. This is so even if someone decides to adopt the majority culture.<sup>14</sup>

## TWELVE:

Indigenous peoples have cultural heritages that contain much wisdom. This is part of a nation's wealth which all citizens need to be open to. Indigenous peoples and their cultures, including Maori, offer their treasures to all while opening themselves to the world's treasures.

*Kia taea ai te whakatu me te tiaki i nga ritenga papai o te tu tahi me te rongomau<sup>13</sup> e whakaaro nei matou he mea tuturu kia ara ake ai he ao tino tika, me whakakahore e tatou nga ahuatanga katoa e takahi nei i te oritetanga o te tangata ahakoa no hea, ko wai.*

*Haeretahi me tenei, he whakamahara tenei na matou ki te katoa, ko enei ritenga e haere tahi ana me etahi mahi me mahi. Ko ratou o ia wehenga tangata me era atu iwi-iti, he ritenga ano a ratou me mahi mo to ratou ahua noho, tae atu ki te whenua e noho nei ratou. Ka taea e tena iwi me tena iwi-iti, te tuku i tana takoha hei hanga i tetahi ao rongomau, hei whakaahua i te tino ataahuatanga o nga rereketanga o te katoa. I tua atu i tenei, ko te mahi o tena iwi, o tena iwi-iti, he whakahau i te here-kore me te mana o ia tangata tae atu ki a ratou whakatautanga. Me penei ano ahakoa kua huri tetahi o ratou ki nga tikanga o tau iwi.<sup>14</sup>*

*Kei tena iwi, kei tena iwi, etahi tikanga tuku iho, kei roto nei etahi mea me whakaaronui. Koia tenei tetahi ahuatanga whai tika o ia whenua, a, me puare enei ki ona iwi katoa. Ko tena iwi, ko tena iwi, tae atu ki te iwi Maori, e tuku ana i enei taonga a ratou hei takoha ki te katoa, me ta ratou awahi nei i nga taonga o te ao whanui.*

Cardinal Thomas Williams  
WELLINGTON

Bishop Denis Browne  
AUCKLAND

Bishop Edward Gaines  
HAMILTON

Bishop Takuiria Mariu  
HAMILTON

Bishop Peter Cullinane  
PALMERSTON NORTH

Bishop Basil Meeking  
CHRISTCHURCH

Bishop John Cunneen  
CHRISTCHURCH

Bishop Leonard Boyle  
DUNEDIN

+ Ko Tamati Wiremu, Te Amorangi  
Te Atipihopa o Te Whanganui-a-Tara

+ Ko Tenehi Paraone, Te Pihopa  
o Tamaki-Makau-rau

+ Ko Eruera Keina, Te Pihopa o  
Kirikiriroa

+ Ko Takuiria Mariu, Te Pihopa  
Awhina o Kirikiriroa

+ Ko Petera Karinena, Te Pihopa  
o Manawatu

+ Ko Pahara Mikingi, Te Pihopa  
o Otautahi

+ Ko Hoani Kanina, Te Pihopa  
Awhina o Otautahi

+ Ko Renata Poera, Te Pihopa  
o Otepoti

*Waitangi Associates PO Box 35 089 Otautahi/Christchurch PH./Fax (03) 383 3182*

## Notes

1. General Assembly President STOYAN GANEV, Press Release gap/8447, 10 December 1992, p3.
2. *ibid.* p3.
3. NZCBC, *A Commemoration Year for Aotearoa New Zealand 1990*, Advent 1989, Wellington.
4. Pontifical Commission Iustitia et Pax, *The Church and Racism; towards a fraternal society*, 1988, n 10.
5. Minister of Labour, oral answers, *Hansard*, November 24, 1992.
6. Professor Eru pmare and G de Boer, 1988 *Hauora: Maori Standards of Health, 1970-1984*, Special Report Series 78.
7. Report of the Ministerial Planning Group, *Ka Awatea*, March 1991, Wellington p 37.

8. *Education Gazette*, The Ministry of Education, Wellington, March 15 1991, Vol. 70, No 5, p 1.
9. Pope John Paul II, "To Build Peace Respect Minorities", 1989 World Day of Peace Message, paras 5-7, in *Origins*, December 29, 1988, Vol. 18 No 29.
10. *op. cit.* NZCBC, *A Commemoration Year for Aotearoa New Zealand 1990*, 1989.
11. *op. cit.* Pope John Paul II, *To Build Peace, Respect Minorities*, Fundamental Principles, para 3.
12. *op. cit.* Pontifical Commission Iustitia et Pax, *Church and Racism*, n 23.
13. *The Church and Racism* n 23; *Sollicitudo rei Socialis* n 38.
14. *op. cit.* Pope John Paul II, "To Build Peace, Respect Minorities", para 11.