

An Alternative ANZAC Day commemoration

1. Mihimihi/Karakia
2. Why do we need an alternative ANZAC Day commemoration?
3. Scripture Reading:

Blessed are the peacemakers, for they will be called sons and daughters of God. *Matthew 5:9*

Hurt no one so that no one may hurt you.
From the last sermon of Prophet Mohammed

No good thing has ever been wrought by force ... there is no reason why force should continue to have power over us. *Te Whiti o Rongomai*

4. Peacemakers we remember today:
 - a. *Te Whiti o Rongomai*
 - b. *Archibald Baxter*
 - c. *Ormond Burton*
 - d. *Archibald Barrington*
 - e. *Dorothy Day*
 - f. *Rod Donald*
 - g. *Dr Malcolm Kendall-Smith*
 - h. *Katherine Jashinski*
5. Activity: Peace Poems / Posters
6. Poroporoaki

Why an Alternative ANZAC Day commemoration?

Most ANZAC ceremonies around the country usually:

- only remember the men and women who served in the military
 - suggest that participation in war is one of the most important things that our 'peace' and 'freedom' are built on
 - suggest that national identity is connected with intimately connected with religion, patriotism and war
 - promote nationalism and patriotism (which are often ways of seeing our place in the world that lead humans into conflict to 'defend' our nation, ideology, culture, beliefs and values)
 - do not acknowledge the role of empire and access to resources that most international wars in the past 100 years have really been about
 - do not acknowledge that 'history belongs to the victors' and the way 'we' interpret historical events will be skewed to make 'us' look brave, heroic, just and right
 - do not acknowledge that peace is active not passive
 - do not acknowledge the cultures of violence that still pervade our society through the media, arts, sports, religions and popular culture
 - do not suggest that peace making is something we should all be involved in at a personal, family, community, national and international level
 - do not acknowledge the role that diplomats, politicians, activists, conscientious objectors and others who have lived their lives for the cause of peace – many being killed, wounded, ignored, mocked or dismissed in the process of waging peace – men and women who have sacrificed their lives in non-violently struggling to make the world a more peaceful, free and equal place for all people
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Te Whiti o Rongomai

In 1863 the New Zealand Settlements Act authorised the settler government to confiscate any land where Maori were considered to be in rebellion – the government then took 3 million acres, mostly in Taranaki and Waikato. Settler surveyors started carving up Waimate plains for settlers from Canterbury and Manawatu

In 1879 Te Whiti o Rongomai started non-violent resistance to government surveying. During that period of non-violent unrest, hundreds of Maori were arrested and kept in prison without trial. Parihaka became a stronghold of Maori opposition to the loss of tribal lands, which arose from Crown legislation:

"Though some, in darkness of heart, seeing their land ravished, might wish to take arms and kill the aggressors, I say it must not be. Let not the Pakehas (sic) think to succeed by reason of their guns ... I want not war, but they do."

The flashes of their guns have singed our eyelashes, and yet they say they do not want war ... The government come not hither to reason, but go to out-of-the-way places. They work secretly, but I speak in public so that all may hear "

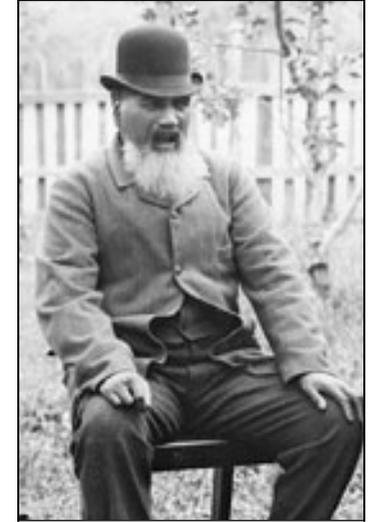
The conflicts between the people of Parihaka and the settler-backed government came to a head in 1881. On 19 October, Native Affairs Minister William Rolleston signed a proclamation to invade Parihaka. On 5 November 1881, the peaceful village was invaded by 1500 volunteers and members of the Armed Constabulary.

The soldiers were welcomed by the 2000 people of Parihaka, children came out skipping, soldiers were offered food and drink and adults allowed themselves to be arrested without protest. The Riot Act was read and an hour later Te Whiti and Tohu were led away to a mock trial.

The leaders of Parihaka along with hundreds of their people were imprisoned in the South Island, many in freezing cold caves where they died from exposure, disease and malnutrition. The destruction of Parihaka began immediately. It took the army two weeks to pull down the houses and two months to destroy the crops.

Women and girls were raped leading to an outbreak of syphilis in the community. People suspected of being from other areas of the country were thrown out. Thousands of cattle, pigs and horses were slaughtered and confiscated.

Fort Rolleston was built on a tall hill in the village; four officers and seventy soldiers garrisoned it. The five-year Military occupation of Parihaka had begun.



Ormond Burton

Ormond Burton attended St Lukes Presbyterian Church in Auckland.

Early in 1915 Burton sailed with the No 1 New Zealand Field Ambulance.

At Gallipoli he stayed aboard the *Lutzow* to tend the wounded and dying, but was later a stretcher-bearer. In September 1915 he was evacuated to Egypt, and by May 1916 was with the New Zealand Division in Flanders.

In the spring of 1917 a friend was killed and he volunteered to take his place in the infantry. Refusing all leave, he won a reputation for gallantry.

In August 1918 he was wounded for the third time and awarded the French Médaille d'honneur, alongside a Military Medal already won. That year he was sent to Cambridge for officer training and in January 1919 he became a second lieutenant.

Ormond Burton, already imprisoned in Mt Crawford prison, Wellington, watching the first New Zealand volunteers setting sail for the other side of the world and war in 1940:

"The great ships passed immediately below the prison garden. Some twenty-five years before I had been with the cheering transports that swung out from Murdos to the beaches of Gallipoli where the gallant companies were torn to bloody shreds by the bursting shrapnel and the hail of machine-gun fire.

"In my mind's eye I could see the battles that were to come and how the strong and exultant young men who crowded these decks would be broken under the barrages. I found it very moving, as one always does when one senses the willingness of men to suffer and die for a cause that seems to them right. So, standing in the garden in my prison dress of field grey, I gave the general salute with my long-handled shovel ñ very reverently."

The day after the Second World War was declared in September 1939, Burton and two others condemned it before a crowd of 200 outside Parliament. Under emergency regulations only hours old, expressing such views was unlawful and all three were arrested. Burton was visited in gaol by the deputy prime minister, Peter Fraser, who was worried that Burton, a returned soldier and a charismatic speaker, might attract the nucleus of a large and embarrassing anti-war movement. Burton rejected Fraser's plea to desist and resumed speaking in Allen Street. He was arrested and fined three times in the next four months, and after a large meeting in February 1940 at Pigeon Park, was sentenced to a month's hard labour. On his release he went straight back to the speaking podium and was imprisoned for a further three months. When he was in prison Nell Burton spoke from a soap box at the Basin Reserve and carried on their work in the parish.



By June, Burton's permit to speak at the Basin Reserve was cancelled, poster parades were banned, and street speakers were forced indoors. Subsequently, Burton and 10 other CPS members spoke briefly at Pigeon Park before being arrested. On this occasion Burton was sentenced to 12 months' imprisonment.

Burton was more worried about his survival in the Methodist church. In February 1940 the church had determined that the pulpit should not be used to encourage either recruitment or resistance to military service. Burton, in prison, regarded the manifesto as a slap in the face and wrote *A testament of peace*, an implicitly pacifist doctrine of worship on which he announced he would base his future ministrings. At the 1942 Methodist Church of New Zealand conference Burton was charged with refusing to accept the discipline of the church. He appealed to the delegates, but after a long and acrimonious debate they voted 70 to 45 to expel him. Significantly, over 100 delegates abstained.

Burton was devastated. He found work with a frozen products firm and in June became editor of the CPS's bulletin. In his first issue he commented on the recent sedition trial and acquittal of A. C. Barrington and printed a mild anti-war poem. The controller of censorship, who intercepted the newsletter, considered it subversive. Burton faced three charges of editing, publishing and attempting to publish a subversive document. At his Supreme Court trial on 23 October 1942, Burton argued for his democratic right to think and speak as conscience dictated. Justice Archibald Blair disagreed, telling the jury it was a time when the mouths of 'cranks' would have to shut. The jury found Burton guilty, but recommended mercy. Under the emergency regulations the maximum sentence was 12 months' imprisonment, but Blair invoked a rarely used provision in the 1910 Crimes Amendment Act and sentenced Burton to 2½ years. He was offered immediate freedom if he agreed to refrain from writing or speaking on pacifism, but he rejected the offer.

International appeals from pacifists and theologians failed. Burton served his full term, less 11 months' remission for good behaviour, mostly in Napier prison away from his family. He spent his time gardening and writing. During his absence Nell Burton took a leadership role in the CPS as well as bringing up their two children. After his release Burton wrote *In prison*, an account of his experiences and recommendations for change.





Archibald Barrington

Archibald Charles grew up in Marton, Rangitikei, where his father worked as a stoker at the municipal gas works. John Barrington was also a cabinet-maker and a talented amateur artist. He built a home for his family and developed a market garden on the property, combining it with a fruit shop in town, and later adding a poultry farm and co-operative store. Archibald and his brother Ben sold produce from the garden, carrying it in a hand cart around Marton Junction.

Later moving to Wellington, he worked with a law firm, becoming clerk, then company secretary and accountant. However, his involvement with commercial business came into increasing conflict with his developing Christian faith, and he found full-time work as Wellington secretary and national secretary of the Workers Educational Association. In Wellington he attended the Methodist church in Webb Street, serving as Bible-class leader, lay preacher and honorary national secretary of the Methodist youth movement.

The minister, Ormond Burton, had been wounded and decorated for bravery in the First World War, but was by this time staunchly pacifist. At Webb Street, Barrington and other young men hammered out the application of Christian faith to life, concluding that acceptance of Christianity 'involved not only repudiation of all war and violence, but active work for peace, for the "Good Society"'. Barrington would be a committed advocate of this belief throughout his life.

In 1940 Barrington made a tour of the North Island, speaking outdoors in parks and reserves. His anti-war message was not always well received: returned soldiers marched him out of Stratford, Te Kuiti and Tauranga; tomatoes were thrown at him at Stratford and eggs in New Plymouth. He was arrested, convicted and fined in Wanganui, Auckland and Gisborne for his anti-war writings and speeches. These were the first of many court appearances.

By 1941 even advertisements for pacifist meetings were prohibited. Barrington, undeterred, spoke two sentences at Wellington's Pigeon Park in Manners Street and was arrested, along with several others who had attempted to speak. At his Supreme Court trial, where he defended himself, he was found guilty and sentenced to a year's imprisonment with hard labour. In his summing up the judge, Sir Michael Myers, observed that Barrington was 'obviously a man of considerable ability, coupled with conceit and arrogance'.

After his release early in 1942, Barrington continued to write and speak out against the war. He was once more summonsed, for 'publishing a subversive document', and after defending himself at a second Supreme Court trial, was again convicted, although the conviction was later quashed by the Court of Appeal. He was prosecuted once more during the war (but not convicted) for assisting an escaped conscientious objector by lending him a ration book with clothing coupons. At the 1943 general election he stood as a Christian pacifist against Robert Semple in the New Zealand Labour Party stronghold of Wellington East, receiving 252 votes.

The war's end brought a change of focus and location for Barrington. It was time to work actively to build a good society and a more peaceful world. In 1947 the family moved to Lower Moutere in the Motueka district to join the Riverside Community. This was a Christian pacifist community (largely Methodist), which had been founded six years previously by Hubert and Marion Holdaway and others on farm and orchard land. Archibald (known almost universally by now as Barry), Jan and the children settled into the shared life and work of Riverside. Jan cared for the children and attended to the constant stream of visitors to the household. She also helped to provide meals and accommodation for those in need of shelter who were taken in by Riverside. Barry assisted in managing the community's finances, and worked on the farm – pruning and planting apple and pear trees, tending the animals, grubbing gorse, and driving horses, wagons, trucks and tractors.

He also continued to work for peace, discussing issues, making speeches, and sending a flow of well-argued letters to newspapers. In 1970 he published *Trials of a pacifist*. He corresponded with writers and fellow pacifists all over the world and in 1949 was New Zealand delegate at a conference on international fellowship and reconciliation in India.

Barrington was undeterred by criticism and hostility. For three successive weeks in Nelson in July 1949, when speaking alongside other Riverside members against compulsory military training, he was verbally abused by an angry crowd, and on one occasion physically manhandled. In the early 1950s he and two others made three tours of the South Island with a 'peace caravan' (the community car covered with posters), travelling thousands of miles and speaking out against racial discrimination and war. He continued to preach in the Methodist church at Motueka, his clear and forthright views stirring an angry response on occasions. In 1973 he was elected vice president of the Methodist Church of New Zealand, the highest position a layperson can hold.

Archibald Barrington was a tall, strongly built man and in old age had a shock of white hair. He was a keen and able chess player, read widely and was an avid book collector. Even in the last few months of his life he was an energetic, but selective, letter writer.

Riverside community is still thriving and provides accommodation and work for anyone interested in the ideas and principles upon which it was founded.



Archibald Baxter

Archibald Baxter was a hard working farmer, Catholic and pacifist. In 1915, when he was 33, Baxter was arrested, sent to prison, then as one of 14 conscientious objectors, shipped under guard to France where he was forced to the front line against his will.

Punished to the limits of his physical and mental endurance, Baxter was stripped of all dignity, beaten, starved and left for dead. In the final attempt to discredit him authorities consigned him to a mental institution, an experience that would haunt him for the rest of his life.



This book contains the record of my fight to the utmost against the power of the military machine during the First World War. At that time to be a pacifist was to be in a distinct minority. But today – as war, which was always atrocious, becomes more atrocious and anti-human – to be a pacifist is to be a spokesman even of a confused majority who have begun to see that, whatever the national issue may be, all wars are deeply atrocious and no war can be called just. Though methods of warfare have changed, the military machine remains essentially the same; and the record of my battle against that machine, on behalf of my fellow-humans, is therefore relevant to this time also.

A greater barbarism than any human race has known in the past has risen among the nations. In the First World War multitudes of conscript soldiers were buried alive in the mud of France. Villages were also annihilated. But the greatest number of casualties were among the conscript troops. In the Second World War the wholesale slaughter of civilians - by high explosives, by fire-bombing, and finally by atomic weapons became a matter of course. Reports from the present Vietnam War indicate that eighty per cent of the casualties are occurring among civilians. War has at last become wholly indiscriminate.

The military machine is turned against that communal life which is the seed-bed of future generations of mankind. The only apparent justification that war ever had was that by destroying some lives it might clumsily preserve others. But now even that apparent justification is being stripped away.

We make war chiefly on civilians and respect for human life seems to have become a thing of the past. All wars are equally atrocious and no war can be called just.”

“The same can be said of Iraq today. It is not enough to acknowledge the futility and obscenity of war. For the sake of all those who died and all those families and friends who lost their loved ones we must all strive to overcome the causes of conflict and build a peaceful world”. – Rod Donald, MP, *speech at the dedication of the Tomb of the Unknown Soldier*

Dorothy Day

Dorothy Day (November 8, 1897– November 29, 1980) was an American journalist turned social activist and devout member of the Catholic Church. She became known for her social justice campaigns in defense of the poor, forsaken, hungry and homeless.

Alongside Peter Maurin, she founded the Catholic Worker Movement in 1933, espousing non-violence, and hospitality for the impoverished and downtrodden. Day initially lived a bohemian lifestyle, with two common law marriages and an abortion she later wrote about in her semi-autobiographical novel, *The Eleventh Virgin*. With the birth of her daughter, Tamar, she began a period of spiritual awakening which led her to embrace Catholicism, joining the Church in December 1927 with baptism at Our Lady Help of Christians parish on Staten Island.

The Catholic Worker movement started with the *Catholic Worker* newspaper, created to stake out a neutral, pacifist, even anarchist position in the increasingly war-torn 1930s. This grew into a "house of hospitality" in the slums of New York City and then a series of farms for the poor to live together communally. The movement quickly spread to other cities in the United States, and to Canada and the United Kingdom; more than 30 independent but affiliated CW communities had been founded by 1941. Well over 100 communities exist today, including several in Australia, the United Kingdom, Canada, Germany, The Netherlands, the Republic of Ireland, Mexico, New Zealand, and Sweden.

By the 1960s Day was embraced by Catholics. Yet, although Day had written passionately about women's rights, free love and birth control in the 1910s, she opposed the sexual revolution of the sixties, saying she had seen the ill effects of a similar sexual revolution in the 1920s, when she had her abortion. Day had a progressive attitude toward social and economic rights with a very orthodox and traditional sense of Catholic morality and piety.



Rod Donald, MP (1957-2005)

At sixteen years old he had already set his sights on a seat in central government, his ambition sparked by an early interest in environmentalism. More specifically, he explains, urban environmentalism. For over thirty years he has focused on community-based initiatives such as recycling, co-operative housing and fair and sustainable trading. "But don't ask me to name tree species!" he laughs.

He remembers debating issues with his parents while still at intermediate school, and acknowledged in his maiden speech in Parliament on 26 February 1997, after polling over 7,000 votes in Banks Peninsula as a first time candidate: "I know they were very disappointed when I skipped bursary exams to help Values [the forerunner of today's Green Party] in 1975. Their concern grew when I became an environmental campaigner instead of going to university."

Notwithstanding parental concern, after his rapid introduction to political campaigning in Nelson and a stint on an organic farm in the region, Rod returned to Christchurch. He worked at the Canterbury Environment Centre, editing the Canterbury Environment Journal. He moved into the inner city to live in the Avon Loop and got involved with the local Residents' Association to set up their recycling centre. Running the local accommodation service, he encouraged people "of like mind" to move into the area. By 1978 there were around 20 homes in a community of 120 who formed a loose community within a community, sharing good times and a common vision of sustainable living. Every week they would meet at Rod's house for a 'Community Crumble'.

"To my mind, in a small way, that recognises those who for reasons of conscience could not and would not take up arms. Their courage in the face of official opposition and persecution, and often also of popular condemnation, is part of the total story of the wars which shaped New Zealand's consciousness and identity.

Honouring those who served does not preclude honouring those who in conscience would not serve; nor does honouring the conscientious objectors detract from deeply honouring our war dead and their brothers and sisters in arms.

Right now between 1.1 and 1.4 billion people on this planet do not have access to safe drinking water, including 36% of the population of Africa. Polluted water contributes to the death of 15 million children under 5 each year. In addition to the disease burden, women and children in developing countries are particularly affected by the lack of access to safe water as the task of carting water, often over long distances in rural areas, usually falls to them.

It is estimated that it would cost US\$26 billion a year for the next 11 years to provide safe water to those 1.4 billion people.

How can we afford to do that? It comes down to priorities. The world wasted US\$879 billion on military spending in 2003 - the USA spent US\$417 billion (3.4% of GDP) alone. NZ spent 0.6 billion or 1.1% of GDP."



Dr Malcolm Kendall-Smith

Dual British/NZ citizen Flight Lieutenant Dr Malcolm Kendall-Smith has been found guilty on five counts of disobeying orders and has been sentenced to 8 months in prison and ordered to pay \$20,000 in costs for refusing to serve in Iraq.

The doctor who has now been dismissed from the RAF, has already served two tours of duty in Iraq but refused to return last June on the basis that the invasion was illegal and that he therefore did not have to obey orders to serve there. In court, Kendall-Smith began his statement by defining aggression as "the use of armed forces by a state against a sovereign state's integrity". He said that as a commissioned officer he was required "to consider each and every order" and to consider their legality under domestic and international law. "I believe that the current occupation of Iraq is an illegal act and for me to comply with an act which is illegal would put me in conflict with both domestic and international law".

In a statement outside the court at Aldershot in Hampshire, Kendall Smith's defence lawyer said his client felt his actions were "totally justified. He would do the same thing again [and] will appeal against the conviction and the sentence." (14 March 2006)



Katherine Jashinski

Katherine Jashinski (b. 1983) was the first female to refuse duty as part of the Global War on Terror. Katherine was born Milwaukee, WI and enlisted in the Army National Guard as a cook (MOS 92G) in April 2002 signing a six year service contract. She cited a desire to experience military life as a major force behind her choice to enlist but that she felt strongly against killing and war.

In June 2004, she applied for discharge as a Conscientious Objector. The Army denied her claim. In late 2005 she was ordered to weapons training in preparation for deployment to Afghanistan at which time she refused and was brought up on charges. In court on May 23 2006, Katherine was acquitted of the more serious charge of missing movement by design, but pled guilty to refusal to obey a legal order.

She received a bad conduct discharge and was sentenced to 120 days confinement, with credit for 53 days already served (at Fort Benning), and 20 days off for good behaviour. Katherine was released from custody on July 9th 2006.

She is currently attending the University of Texas.

