



October 2009

Pray for Peace and Justice

Issue 90

Sacred land, Sacred Lives:

Prayer for Indigenous Peoples' Day October 12, 2009

God, the Holy Spirit, we come to you:
strengthen us as we journey through this life.
We of the Mandan and Hidatsa tribes have, through time,
acknowledged the sacredness of the earth.
We acknowledge the earth in prayer in all the directions of
the earth:
To the north. To the south. To the east. To the west.
The sacredness of all the plants and those we harvest
are treated as living beings.
Our grandfather river is sacred to us
and we benefit from and respect our river.
Our ancestors taught us to respect the earth
and use its gifts with care.
We are saddened by those who exploit
the resources of the earth only for profit.
Our river was destroyed, our land was stolen
and we know the promise that our government
would leave us on the land we loved
'as long as the grass shall grow'
was a lie,
as were the government's promises to all native people.
Although we seem helpless as this exploitation continues
we continue to use our influence
to protect the small portion of the earth
which has been our home for centuries.
We ask that the Spirit give us the strength and grace
to continue to protect our land and our life.

Reba Walker

Member of the Mandan and Hidatsa Tribe... North America

Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs. Merciful God, in the birth of your Son Jesus Christ in Bethlehem you became one of us; you shared our joy, suffering and pain. We thank you for taking refuge in Egypt and for identifying yourself with refugees and victims of political power. We thank you for your suffering on the cross and for identifying yourself with those who suffer from injustice and live under occupation.

Lord, in your mercy hear our prayer.

Eternal God, you know the troubles and pains of the people of Israel-Palestine: We pray for the victims of injustice and violence but also for those who have caused suffering. We pray for those who cannot enter their places of work. We pray for young people who are losing their hope for the future and for mothers who are tired of bloodshed and killing. We pray for the bereaved families, who have lost their beloved ones.

Lord, in your mercy hear our prayer.

We pray for the recovery of the injured. We pray for those who have to live with permanent disability. We pray for politicians; grant them wisdom and courage to search for reconciliation and peace.

Lord, in your mercy hear our prayer.

We are all created in your image. Grant us courage to recognize every person's human, religious, civil and political rights. Help us to build a culture of peace, justice and reconciliation. Free us from all hatred and bitterness.

Lord, in your mercy hear our prayer.

Our Lord Jesus Christ said to his disciples, "Peace I leave with you; my peace I give to you." Give peace to your church, peace among nations, peace in our homes, and peace in our hearts. Merciful God, accept our prayers and yearnings. You are our only strength, refuge and hope. In the name of Jesus – our liberator and redeemer. Amen. **Bishop Younan, Palestine**

Living Justly in Aotearoa

*... a justice, peace and integrity of creation newsletter ...
from Pax Christi Aotearoa New Zealand
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A Master Narrative of Whiteness

A few quotes to give an idea of current reading ...

**"Whiteness Just Isn't What It Used To Be":
White Identity in a Changing South Africa.**
Melissa Steyn 2001

"The power to narrate, or to block other narratives from forming and emerging, is very important to culture and imperialism, and constitutes one of the main connections between them."

Edward W. Said, *Culture and Imperialism*

The mental landscape that enabled the emergence of patterns of signification that I am calling a "master narrative of whiteness" was present in myths of Europe's role in world relations, long before the actual inception of colonial conquest. The broad contours of the ideology that was to shape Europe's relationship with its others can be seen in medieval representations of the earth, which placed Christendom (sometimes identified with Jerusalem) at the center of maps of the world. These representations give way in the sixteenth century to images that unequivocally centered Europe, often portrayed in classical trappings, celebrated not only its Christianity, but also its commerce, and, in time, its empire:

"The imagery of Eurocentrism succeeded the imagery of Christendom and passed over into the imagery of European colonialism. ... The hierarchical logic and tenor of the iconography remained basically unaltered into the twentieth century, when European monuments commemorating empire and colonialism continue to display a similar view of international and intercontinental relations, ... The myths of Africa and the other continents correlate with a myth of Europe itself." (Nederveen Pieterse 1992) ...

The fifteenth century marked the beginning of renewed direct European contact with Africa. Before any systematic attempt on the part of the Europeans to impose political and economic domination, this period was one of mutual discovery and often partnership. ...

Nevertheless, the sixteenth and seventeenth century were a period of gradual transition, until, by the eighteenth and nineteenth centuries, discourses of blackness had set into images of condescension and

denigration. Blackness had come to be taken as a natural mark of slaves, replacing mechanical artificial systems of branding. Enslavement of Europeans had become an abomination. (Davidson 1994) ...

In tandem with these developments in the way Africans were viewed, the whiteness of Europeans had been established. Ostensibly their light skin signified a natural grouping of people, who through a superiority "endogenously determined" occupied a dominant relationship to darker-skinned people. On the contrary, though, the grouping that came to regard itself as the white race was in fact the outcome of asymmetrical social relations, not their cause. ...

In other words, Europeans whitened as they expanded and conquered, developing a common identity by using Africans as the main foil against which they defined themselves. The significant point is that race was established relationally ...

A light skin color could then become the signifier that interiorized and acted as shorthand for other markers of European origin, such as European language, technological advantage, and Christianity. For those Europeans who settled in the new territories, whiteness fixed their privilege in the colonies, often reversing the status they had in their country of origin ... Whiteness ensured that they were inserted into the economy advantageously, and provided a means of social control over the indigenous populations and other dark skinned people where these had been imported as labor. ...

In creating a master narrative of whiteness through the process of marking African blackness, Europeans drew on the various discursive repertoires available to them. ... notably Greek discourses of the savage and the barbarian, medieval mythology, and the notion of the chain of being that had been present in Europe in some form since Aristotle were all recycled. ... These ... were tailored and co-opted to construct a master narrative of whiteness. ...

David Tutty *Pax Christi Aotearoa-New Zealand*

The question to be asked is not what we should give to the poor,

but when we will stop taking from the poor.

The poor are not our problem;

we are their problem.

Jim Wallis
1986

Democracy and the Treaty

Discussion related to the formation of a new Auckland 'Super City' Council has raised some interesting questions relating to democracy and our foundational Treaty of Waitangi. These were verbalised at a recent Treaty in the 21st Century Conference in the question: "*Is the Treaty contrary to democracy? Is democracy contrary to the Treaty?*" They have also been at the core of arguments around the recommendation of the Royal Commission on Auckland Governance, which asserted that Maori should be assigned three seats on the new Council. Opposition has focussed on the undesirability of 'race-based' seats, suggesting that these would place the whole concept of democracy at risk. Even historian, former MP and member of the Waitangi Tribunal, Dr Michael Bassett, weighed in on this latter theme. The Minister with responsibility for Local Bodies threatened to resign on the principle of 'one-vote-for-all', in part forcing the Prime Minister on behalf of his government to assert that there would be no "Maori seats" on the new Council; this was in despite of the Royal Commission, the majority of submissions to a parliamentary Select Committee and even the editorial opinion of the "New Zealand Herald".

Whether by accident or design, most of the discussion is diverting the discussion into the area of 'race', whereas in reality, it is an issue based on the Treaty of Waitangi/Te Tiriti o Waitangi which is not about 'race' but about an agreement between two sovereign peoples relating to the governance of the land of Aotearoa. And although this particular aspect of the relationship established in Te Tiriti has implications for the rest of the country, it has specific reference to Tamaki Makaurau/Auckland. That means it requires some understanding of the spirit in which Rangatira of Ngati Whatua gifted the 3000 acres which enabled the original settlement of Auckland to get under way. It is only reasonable to assume that such a gift envisioned the kind of

reciprocal relationship which underpinned the expectations of Rangatira who signed Te Tiriti. Certainly they would have had no expectation of a coming era in which Maori would have to be beholden to Pakeha voters for a place at the governing table for their city.

If, as we do, we acknowledge that Te Tiriti/the Treaty is the foundational base of our government, we must allow it to define the application of democratic principles in this land. As the New Zealand Catholic Bishops Conference proclaimed in 1990: "*The Treaty also provides a moral basis for the presence of all other peoples in Aotearoa-New Zealand and guarantees reciprocal rights and obligations between Crown and Maori.*" (NZCBC; "*A Commemorative Year for Aotearoa-New Zealand*" 1990). It would be to say the least immoral if our democracy could not find a guaranteed place at the table of governance for those who in Te Tiriti awarded a limited function of governance (Kawanatanga) to the very partner now claiming exclusive governance (Rangatiratanga).

In such a situation, race has nothing to do with the issue, which is essentially about a dishonouring of a solemn agreement. It would be no different if both signatories of the Treaty were of the same race. Nor does a decision to admit Maori to the governance table open the doors to people of any race as a matter of right.

No honourable democracy can be exercised here unless within the framework established in Te Tiriti which recognises the Rangatiratanga rights of Maori to be present in the governance of the Treaty-based nation. The exclusion of Maori from the Super Council or any other governance body reduces our democracy to a dishonourable tyranny of the majority.

Kevin McBride *Pax Christi Aotearoa-New Zealand*

*Mission means joining that large band of pilgrims
that is walking towards the beckoning future
of a world where justice and peace embrace each other,
daring to look at ourselves, our world and our relationships
in the mirror of that new world and
addressing the gap between vision and reality
with all the love, passion, patience and wisdom
which God is placing at our disposal.*

Jet den Hollander ... Missiologist

Why is October, 1769 so important?

In the late afternoon of 9th October 1769, Lieutenant James Cook and some of the men from the Endeavour came ashore on the east side of the Turanganui River, thereby becoming the first Europeans to set foot in New Zealand. So what?

East Polynesian navigators first reached our shores probably some 800 years before and had settled much of this county by the mid-thirteenth century.

The importance of the events of October 1769, on and off the coast of Tairāwhiti, is the major change brought about by the first real contacts between the European seafarers and the Maori inhabitants. Things were never the same — nor could they be the same — after the Endeavour's visit.

Before October 1769 the islands which became the nation of New Zealand were largely unknown outside Aotearoa and the Pacific triangle of Polynesia. Apart from a squiggle on the European map of the world, representing the west coast of New Zealand as drawn by Tasman some 127 years prior — which was out by some 10 degrees of longitude — these islands were totally unknown to the rest of the world.

We should commemorate October 1769 as a major transition date in our history. It is interesting to compare it with the signal date of 1066 in English history. The 14th of October 1066 marks the battle of Hastings, the Norman conquest of England. Again, so what?

Forty thousand years prior to William the Conqueror's victory, human beings roamed the British Isles as hunter gatherers. Approximately 10,000 years prior to 1066, human beings began to live in settled communities. Eleven hundred years before 1066, the Romans invaded then ultimately settled and intermingled with the Celtic peoples already living there. After the Romans legions left Britain in

410AD, Saxon and other Germanic tribes invaded and settled there to be followed by the ravaging Vikings, who also settled. Yet after all those major events in the history of that land and the overlaying of successive cultures on the existing inhabitants, the date 1066 is still remembered. Why? Because it was a major transition date.

After that date things were never the same. The feudal system was introduced, new laws were introduced, the method of succession to the throne changed. The English language virtually doubled in size within the space of 200 to 300 years and, more importantly, Britain was reconnected to the rest of mainland Europe for the first time in 600 years since the Romans left. In this intervening period she had merely been the westward boundary of the Scandinavian or Viking Empire. Yet despite the importance of 1066, the previous history and culture of Britain is not overwhelmed or forgotten.

Likewise, the date 1769 in New Zealand is of comparative if not greater importance to this country. It reconnected this southwest corner of the Polynesian triangle to its other constituent island peoples further north in the Pacific, and it connected New Zealand for the first time to the rest of the world.

After a six-month navigation of the coastline, Cook, the greatest maritime explorer and cartographer of his age, produced a remarkably accurate chart thereby placing this country and its people on the world map for the first time.

Before October 1769 Maori had no knowledge of the world and cultures beyond their own islands and some of the islands of Polynesia. To quote the words of Sir Neil Begg, a former chairman of New Zealand Historic Places Trust in giving evidence to the Environment Court at the Cone of Vision hearing in 1987. "In one afternoon in October 1769, the Maori

... an important psychological aspect of the colonial situation has been noted by the writer Aimé Césaire and the psychoanalyst Oscar Mannoni: in a master-servant relationship marked by ethnic difference, the masters also suffer deformations of their personalities and are dehumanized. Seen in this light, statements by colonizers should be analysed not only as expressions of ideology, but also as social pathology.
Jurgen Osterhammel, Colonialism: A Theoretical Overview (1997)

Why is October, 1769 so important?

people found themselves face to face with the European technological world. Their history has changed irreversibly since that day.”

Whilst the European maritime explorers had had some contact with Polynesian peoples and culture in the years leading up to 1769, and expected Tasman’s “Neeuw Zeeland” to be inhabited, they were not prepared for the people they first made contact with. The Endeavour was able to take back to Europe, for the first time, detailed records of the people, the culture, the language and the land that they encountered.

Consequently October 1769 was an awakening of the Maori to the world beyond the Pacific and the taking of knowledge of the Maori back to that world.

The men from the Endeavour landed eight times on the New Zealand coast during the six months. Three of those landings were made within what is now the Gisborne District in the month of October 1769, they being Poverty Bay, Anaura Bay and Cooks Cove at Tolaga Bay. The second and third landings on our coastline were far more cordial than here in Turanganui-a-Kiwa.

Nevertheless, a number of firsts occurred here.

The two peoples met each other for the first time. They skirmished with each other and Maori inhabitants were killed and wounded by firearms for the first time. They greeted one another — notably the hongis exchange between a Maori warrior and James Cook on the rock in the middle of the Turanganui River known as Te Toka-A-Taiau. The Maori haka, now an important expression of contemporary Kiwi culture, was for the first time demonstrated to and recorded by an international audience. In addition to being introduced to the deadly ravages of firearms, Maori were introduced to European food,

clothing, drink, custom and language. In return the European studied and recorded Maori houses, waka, clothing, food gathering, custom and language, weapons and tattoo. The landscape was sketched for the first time and through the interpretation of the Tahitian high priest/navigator, Tupaea, for the first time in probably many hundreds of years the Maori spoke to a representative of the islands from which their ancestors probably came.

History is history. It cannot be changed. Even though some unsavory events took place here on the 9th and 10th of October 1769 and overall the first contact cannot be described as successful — the exception being the hongis on the rock followed by the same warrior paddling his waka south of Young Nicks Head on 12 October 1769 and asking the Endeavour to return — it is important that these events continue to be commemorated. Anzac Day was born out of the blood soaked soil of Gallipoli and yet therein lay the further seeds of nationhood, for both New Zealand and Australia.

As fleeting as these first contacts were on our coastline in the month of October 1769, they represent the very beginnings of the New Zealand nation. Some 70 years before the signing of the Treaty of Waitangi, Maori and Pakeha first met each other and their respective cultures were never going to be the same again. This is the reason why October 1769 should stand out in our nation’s history as a signal date.

The commemoration of this date does not attempt to ignore that there was a human presence, history and culture which existed in New Zealand before then. That is a story which deserves telling in its own right.

Joe Martin

Gisborne Herald (13 Oct, 2009)

I argue that privileged people are morally damaged, spiritually impoverished, and physically at risk by a society structured to give unfair advantages to the few while it dismisses everyone's need for respect, affection, just communal relations, and a healthy ecosphere.

Mary Elizabeth Hobgood

The question of economics

The view that the ideals of capitalism as a system of economic exchange and growth represent the best of all possible, though not necessarily all imaginable, worlds is superficially attractive. Certainly the technological innovation and the selective accumulation of wealth engendered within the system have been phenomenal. However, such a view can only be held plausibly by selecting evidence, which favours the thesis, marginalizes that which does not and ignores or denies adverse consequences.

The ideal of an economic system unfettered by social and political constraints simply jettisons unpalatable realities. First, the distribution of resources is not due largely to the mechanisms of an impersonal set of economic laws, under which all individuals are potentially equal, but to a process of violence. The primitive accumulation of wealth is, more often than not, the result of those possessing social power exploiting the misfortunes of the socially weak by restricting their economic freedoms for personal gain. Thus, for example, the ancient prophets of Israel, with divine insight into the social conditions of their times, saw clearly how those who held political power exploited the tax system to raise money for capital building projects. This process, along with the burden of taxation on the most disadvantaged to finance war, can be observed with ruthless clarity in the reign of King Solomon. Markets do not operate in some kind of sanitised social vacuum. They work according to the manoeuvrings of those with most ability to influence outcomes. Where vested interests clash, those able to manipulate market conditions will almost always succeed. It is for these reasons that the notion of economic justice and economic inequality are not meaningless terms. It would indeed be surprising that economic life alone was unaffected

by the old adage that power tends to corrupt.

Secondly, it is a myth to pretend that capital and labour are equivalent factors in the productive process. Capitalism as an economic way of life presupposes that both capital and labour demand a price in the market (either the payment of interest on loans and investment or the payment of wages), as if they were separate and equal entities that somehow come together to increase wealth for everyone's benefit. Capital, however, is another name for surplus-value, which is produced in a manufacturing process by labour (i.e. human time, power and abilities). One is the product of the other. However, in present circumstances and increasingly on a global scale what is created controls those who create it. Thus, freedom to share in the fruits of labour is exchanged for the relatively restricted freedom to sell one's labour for whatever price capital ultimately allows the market to offer.

Thirdly, the freedom of the market is not exercised through the harmonious reconciliation of mutual interests. Rather it operates as a system in which power conflicts with power and is temporally resolved. It has been described as an arrangement in which general 'warfare' at the centre is suspended, but without eliminating frequent skirmishes on the periphery. Economic libertarians are ingenuous if they pretend that firms and corporations are part of a neutral, spontaneous system, which upholds basic freedoms and rights. To survive they have to act forcefully, often pushing expediency to limits only curbed by the countervailing force of popular morality in cases such as the degradation of the environment, low wages, sub-human working conditions, ethical investment and industrial espionage.

J. Andrew Kirk, British missiologist

Mission under Scrutiny: Confronting Contemporary Challenges 2006

The Bible has played an ambiguous role in the subversive project of women relative to the kyriarchal colonial project.

On the one hand, the Bible has provided powerful encoding of women's colonized status.

Women's stories in any form are scarce in the Bible, and where women are mentioned, it is only as they relate to the purposes of the male authors and editors and of the religious authorities who made decisions about canonization.

Traditional appropriations of the Bible, whether through ecclesial or academic channels, have further alienated the Bible from women's lives by the methodologies, hermeneutics and ideologies by which the appropriation has been carried forward.

In spite of all that, however, the Bible has also provided women with comfort and strength often denied to them elsewhere in their lives.

It has thus been as much a part of women's resistant lives of postcolonial protest as it has been an instrument of colonial domination.

Women reading the Bible have tested to the limits Audre Lourde's contention that 'the master's tools will never dismantle the master's house, and the jury has not yet returned a final verdict on the case.

Sharon H. Ringe, Places at the Table: Feminist and Postcolonial Biblical Interpretation, 1998

I turn to
Chinese observer,
Howard Lim,
who sees the crisis
of Western civilization
not in political,
social, economic,
or even religious terms.

To this Asian,
the fundamental
Western malaise
is a loss of the capacity
to feel shame.

We need to recover
the grace to be embarrassed by
the scandal and prevarication
that we know too well.

We need to be less
blatant and bold
about our weaknesses
and more willing
to hide our faces.

His hope for the future
is that Asian culture
and Eastern religions
will restore this gift of shame
to the West in the 21st century.

Janet Richardson
Sister of St Joseph of Peace
The 21st Century: Challenge to Mission

Power, I decided, is a *process*, not a substantive thing,
nor yet an inborn human quality, for that quality can
bring success only on the basis of performance. ...

Lenin once said, about power, that its
focus is "Who does what to whom?"
It is pithier in Russian, just two words, "*Kto kovo?*"
or "Who, whom?" but the presence of the verb
in English underlines the active aspect of power,
as an ongoing struggle between two partner-opponents
who are involved in some sort of relationship -
else why are they fighting?

In Lenin's case it was a major political relationship
and the issue, of course, was not simple
static possession of rule, but how that rule was going
to be exercised and organized for the future.

If you put it that way, what else has feminism
been trying to do than to get a grip on organizing
a future society in which women will have a share
that matches their presence? ...

Anyone engaged in it [the struggle for power]
knows that you can't bargain well if you start
with today and merely announce your own desires.
You had better know some history,
and you should also be aware of
what the other party has in mind.

Memory and desire, resistance and innovation,
all become part of the struggle.

Elizabeth Janeway

"Who does What to Whom?": The Psychology of the Oppressor

Workshops Available

Treaty of Waitangi

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Towards a Bicultural Church

Justice Issues in Aotearoa - New Zealand

Introduction to the Ministry of Justice and Peace

contact Kevin McBride 360 3121 / 377 5541

Kotare

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*We are joined by a common determination to work
for a society in which all have the right and ability
to take part in the political, social and economic structures
which affect our lives.*

*If you share this goal or want to know more
email education@kotare.org.nz*

Pax Christi

Whangarei 1st Monday of Month, 71 Park Avenue 7pm

Contact Bev 09 430 0184 or 021 139 4754

Auckland City 3rd Wednesday of Month,

"The Peace Place" 2F/ 22 Emily Place 6pm

Contact Kevin 377 5541 or 021 681 686

Waiheke 4th Saturday of Month St Peter's Church

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*For information and resources on Peace Issues
including Indigenous issues, Te Tiriti o Waitangi,
Palestine, West Papua, Iraq and Iran, Nuclear Free Pacific,
Depleted uranium, NZ "Terrorism", Taser guns and much more.*

... .. *Charles E Curran*

Catholic Moral Theologian USA

A spirituality that prays

to a God who is black and female

can and should help open our eyes

to white male privilege.

We Pray

...

O God

...

Give

us

the

courage

to

uncover

our

own

privilege

so

that

we

can

begin

to

work

towards

true

justice.