
PERSPECTIVES ON L A N D



RHODODENDRON HYBRIDA
Ericaceae

Kellogg Project 1990
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"What is basic for man's existence is his relation
to the fertile soil."

G. von Rad

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INTRODUCTION

The Arena

"It's not the critic who counts,"
wrote Theodore Roosevelt,
not the one who points out how the
strong person stumbled or where the
doer of good deeds could have done
better.

The credit belongs to the one who is
actually in the arena,
whose face is marred by dust and
sweat and blood:
who strives valiantly
who errs and comes short again
and again;

who knows the great enthusiasms,
the great devotions,
and spends the self in a worthy cause;

who, at best, knows the triumph
of high achievement;
and who, at worst, if s/he fails
at least fails while daring greatly.

Their place shall never be with those
cold and timid souls who know
neither victory or defeat."

INTRODUCTION

This project was inspired by a Winter Forum at Darfield run by the Ministers' Association in 1987. Guest speakers were brought in from all over New Zealand, from different institutions, including the Governor-General, Sir Paul Reeves, Ruth Richardson MP for Selwyn, Dr Ralph Lattimore from the then Lincoln College, Father Jack Curnow, overseas missionary, local residents both men and women, to exchange their differing viewpoints.

The exercise was undertaken at the depth of the drought in Canterbury. It was an attempt to understand the full implications of a sudden political change towards rural New Zealand. It was believed that with knowledge comes power. It was hoped that decisions could be made from such a grasp of the current situation, that bank policies could be changed and bankruptcies prevented.

What, in fact, it did do was enlighten us and give us strength and hope to face a precarious and unknown future, with the full knowledge that the New Zealand countryside offers a great deal more than just a living. It has opened our eyes to possibilities, widened our horizons and extended our thinking about what it means to be a New Zealander, now, at the moment of greatest national change and crisis. I am pleased to be able to share these issues with you.

New Zealand is at a critical point in her short history. Suddenly the old recipes that used to work do not work any longer. We are bewildered and confused. We blame it on the government, we blame it on international politics, we used to blame the Communists, but we can do that no longer. We have even resorted to blaming the Maoris for claiming back what was rightfully theirs, without our considering fully the evidence which has been in front of us. It is time to stop, and look back, and reflect on our history in order to discover who we are. We have an identity to find. It is always at the point of crisis that identity can be found. And, once we have looked at our history, at what brought us to this present moment, then we can decide how we want to go on. Our present way is not good. There is too much unemployment, too much racial conflict and too much violence between men and women. It is time to remember new things, to find the delicate nuances of the past, to bring the old out in order to see it again for the first time. New Zealand was a gift to us. We do not own land, we only hold a legal title. For land owns itself, and confers upon us the privilege of identity. We hold land in trust, we are to care for it because it provides for us a standard of living and a way of life which is unparalleled in the world. Have we lost respect for the land? Or is the land reminding us that we cannot live without it.

LAND AS POLITICS

An Old Man on Capri

There is nothing that amuses me more,
so far from the Forum, in my decline,
than to torture the politicians

with the prospect of my return.
Of course, I take pleasure also from wine
and food, and the occasional boatload

of Assyrian virgins, plump and glossy
as a basket of dates, but making
the senators sweat is my favourite treat.

They were born with respect for the boss
and I'd hate them to lose it. Aching
for the whip gives them a sense

of things better than themselves,
a higher purpose in life. I used to go
to great pains - myself - to tell them

how little I liked flogging dead horses,
then sit back, chew grapes and watch the slow
lash of truth water their eyes.

Kevin Ireland

LAND AS POLITICS

The last five years have been hard on both New Zealand farmers, and the other rural dwellers. The hard times have come from two directions; first, from the Labour Government with idealistic views about the nature of the New Zealand market place and, second, from the changing climatic conditions over the last 5 years which have reflected the policies of Government "to dry them out". The historical value of farmers as the backbone of the country disappeared, and we were to be an industry like everyone else. Subsidies were removed overnight in favour of the open market, global village ideology, and protection was taken away from our chief exports. This coincided with the European countries piling subsidies onto their farmers to protect them from insidious, political international forces.

The carpet was pulled out very quickly. There was very little warning. Shock set in as rural New Zealand groaned under adverse political decisions. The stress took its toll. Marriages began to crack and farms began to sell. The first 15% of farms calculated to go bankrupt did so very quickly. Compounded by adverse weather conditions in the form of a drought for more than three years, and which still threatens us with reduced water levels in the aquifers, poor wool, and an exhausted capital stock, it did not take long for more farmers to follow. Bankruptcy ceased to discriminate between good and bad farmers; in the end survival seemed a matter of luck. Rural New Zealand became a catastrophe. Established families who had farmed the land for generations, and which were the foundation for the communities, were not spared. The human cost was enormous. We had 10 marriages break down in 2 months. The gun that I removed from one farmer lay under our bath for a week until I found a safer place.

We set up the Malvern Counselling Group so that we had a ready voluntary force to deal with people in hardship. Represented on this is the school counsellor, the practice nurse, members of the different religious denominations and the social welfare worker. We knew everyone who was experiencing difficulties. We organised boxes of food to be sent to those families who were not able to feed their own children. We put an advertisement every week into the local paper with our names and telephone numbers so that anyone in stress could ring: this has been used extensively.

This was the raw face of politics. The politicians changed the rules, and we did the suffering. There was no justice, no equity, and especially, no democracy. The Government became oppressors, and we experienced them as ruthless and merciless dictators. We had no voice, and no power. Federated Farmers struggled to have a voice, but to no avail.

In the meantime, the Government put out a Social Welfare policy that there was no monetary assistance, or indeed, assistance of any kind to be given to farmers who were bankrupt, but still on the land. Social welfare workers with a rural charge looked helplessly at the devastation and said, 'I'm sorry, but we cannot help you'. Generous people who were themselves in financial difficulties helped. It was not until much later that the Rural Support Trust was established, the Drought Relief

(after much delay) and the Rural Property Trust and the Re-start grant of \$40,000 given to bankrupt families who were forced to sell their farms (they could only receive the money if they made no profit out of the sale). Always the money given was conditional. The Drought Relief was given only after all the farm machinery was put into mortgage. The Rural Property Trust generously brought the farms, but they chose which farms to buy very carefully. I wonder what profit margin they have made on the re-sale of these farms to overseas buyers?

Not content with removing families from their livelihood, they began to remove rural services from the ones who were left. The removal of Post Offices were the next round of hurdles for us to jump over. But we were in a state of shock at the time. Emotional exhaustion is the worst exhaustion of all. There was no energy in the small out-lying communities to rise up in revolt. Even so, they did, and Post Office officials were invited out to justify the removal of rural Post Offices but they would not come claiming that the responsibility was not theirs. Older people who had lived for all their lives in these small, hidden rural communities were severely disadvantaged because they could not collect their pensions, and more often than not did not have the transport. The milkmen vanished, that invisible fleet that brought us milk to the gate every morning, the nearest pint of milk could be 10 - 20 miles away. The rural mail is still in danger of being a reduced service. (Did anybody remember to tell the Post Office that we already pay for this service? They do not pay for house delivery in the cities.) Worst of all has been the rumours about the closures of our one and two teacher schools which have bred the finest New Zealand brains, awash with the New Zealand landscape. The Railways taught the Government how to act by rumour. For some time it was a rumour that rural railway stations would be shut. This of course was vehemently denied by the Minister for Railways. Rumour is a frightening experience, it gnaws at the bones with the uncertainty. It is debilitating because it unsettles. The town of Springfield hung in the balance. Seven families were a big proportion of Springfield. And they were taken away in a fortnight. Did anyone in Wellington think of the schools, of the shops, of the community. Hitlerian tactics.

Now we are back to the old bone of school buses. If rural children cannot get to school, then the school numbers will drop and the schools will close down. The difficulty of attracting school teachers to remote areas, is an area which could lead to educational disadvantage of one sector of the New Zealand community. Other contingencies to this is that the female partner of the marriage is in a dilemma. Farm labour is too expensive to maintain, therefore, as a labour unit she is a welcome addition to the diminished labour force. If there are school aged children, who cannot get to the school because there is no school bus, or because there is no teacher, the mother is in a dilemma. If she goes out to work on the farm, they have saved money by not employing more labour, but who will educate the children. She has to choose between two basic human rights, that of the right to eat and have a roof over the family's head, or the right to have the children educated, as is demanded by law in this country.

Transit New Zealand has announced that it will not maintain rural highways. Already overburdened ratepayers will have to contribute to the maintenance and upkeep of roads which up till now have been maintained by Transit New Zealand. This directly

reflects the legal enforcement of the amalgamations of the old County Councils to become the new image, lean, mean economic District Councils.

When will it end, we cry. Bernard Duncan cried out "Does no-one out there care?". We have become victims of economic policies which do not take account of people. Money has won. Alan Wise says that "they", the faceless ones" will not come out to experience the intense cold of Southland which the children experience when they get onto the bus in the middle of winter, in the dark and below zero.

David Watson, the Canterbury representative for the Rural Trust invited Ants Parder, a psychotherapist, to Darfield, to meet with 50 leaders of the community. He told us about the nature of stress, and how to overcome it. I shall never forget his solutions. First, he said, keep the space around you beautiful, keep planting trees, dig your gardens, and, second, he said, keep helping other people, do not sink into your own gloom, help others. We did, and we survived.

But even survival is a relative term. What it means is that some of us have gone, and some of us have not. Some of us are disheartened and disillusioned, some of us are cynical. Some of us still want to fight. We are a lot older, very tired, and a little wiser.

A Politician's View of Land as Politics

Ruth Richardson, MP for Selwyn and Spokesperson for Finance, claimed at the Winter Forum that people who live on the land want to be free from "the scourge of politics", and be free to live out their own destiny. Tariffs are the bane of the farmer's life, and livelihood. In the Philippines, the feudal landlords actively prevent the farmers who work the land from earning a living wage. In New Zealand, the Government has substituted itself as a feudal landlord by distorting export prices. Politicians want votes, so they subsidise commodities. But it is not the place of the government to influence the price of traded food, for it distorts the market place to the detriment of the producer. Protection, inflation, taxation and economic policies are distortions which prohibit the free flow of goods, and which build butter mountains when people are starving. Ethically and morally, these distortions are criminal and cruel, designed to benefit only a privileged few.

It is a tradition of political parties who seek power to spend future money and so to live beyond the means of the nation. The only way to restore wealth to the land is to break that habit and begin to be honest. The government is the villain in the piece because it is the biggest spender in the economy, and undisciplined spending is responsible for high inflation. To get sanity back into the economy, we need to create a climate where individuals are in control of their own destiny. But the individual is always in a position of tension with the government because the individual distrusts the government and the politicians. Power belongs not to the politician but to the individual and it must return there.

This power is not just economic power but it is also social power which means that all individuals should have access to social amenities such as post offices, schools, and health services wherever they happen to live. People's lives should not be dictated to by the whims of national and international politics, because politics do not care about individuals. In New Zealand, the government has denied power, both social and economic to individuals. Individuals have to learn to stand up against the government and demand the right to live as we choose, regardless of where we live, confident in the knowledge that we all have an equal right to education and health and social amenities.

A Roman Catholic Priest on Land and Politics

The real power of a nation lies in the land itself. Jack Curnow maintains that the big power structures work against that reality by using force to oppress people so that they can gain power. A relatively small number of people can hold this power when they have the guns. Big power structures deny hungry peoples food at the same time as they build up surplus food and then dump it. Power can also be forced upon people through legislation and takes no account of the resulting injustices, Rural New Zealand has experienced this. We have experienced pain and suffering, but our cries have not been heard by well-fed-people behind brick walls. We are in a situation similar to the third world, but the fact that some win and some lose is seen as natural justice. What kind of a world do we live in when some people benefit from the system and others do not?

Land is a gift to the human family. Earth has all the riches we need. Human rights depend on land. But people are greedy and want power and so they distort the gift so that people are forced into poverty, and the land loses its power. Land used to be communally owned, and production was set to meet needs. Food used to be grown to eat and land used to be considered as sacred and a resting place of the ancestors as a promise to future generations. In Ireland, however, the land was not able to support the whole family so it was given to the oldest son and everyone else left the family land. Eventually it came to be the case that individual ownership went against collective responsibility and then land became a commodity to be exploited. Exploitation happens when crops are grown for export such as tea, coffee, and trees, but the farmers have no surplus land to grow food for themselves. Exploitation of land has led to afforestation, erosion and the dumping of waste which has led to the loss of arable land and caused air pollution.

Values are changing. Human values have been and still are subjected to money values which dominate the market place and force a system where some are advantaged and some are disadvantaged. This situation creates a counter-culture and conflict, for people will always struggle against repression to feed their kids and have a place in the sun. The counter-culture to money values is the value of caring for the weak and working for justice as a way to life and progress. Earth cannot sustain the aspirations of the rich few.

A Farmer's Views on Land and Politics

Bernard Duncan looked at his land from a despairing point of view of future and economics. For over 100 years land has been an arable and pastoral source for a very comfortable standard of living in New Zealand. It is difficult to know now if that situation will continue. No-one seems to know if we are in just another depression, or if the current situation is deeper than that. It is also difficult to cope. In the 1970's there was the first oil shock when the prices rose dramatically and inflation started to rise. An increase in production was called for, but in the 1980's inflation and interest rates shot away. This was combined with unreliable weather patterns. Commodity prices nose-dived and debt levels on farms became unsustainable. Farms lost their equity and were run-down as fertiliser was not spread, pests and weeds were not controlled and little maintenance was done. In the communities the businesses lacked buoyancy and schools closed. The milkman has gone and businesses will have to change or close up.

For a young farmer with small children, there is anger and frustration that they are being passed by, and a feeling of impotence that nothing anyone can do can change the tide of events. "My anguish, my anguish, I writhe in pain, my grief is beyond healing, and my heart is sick within me". These are the most productive years of a man's life and they are wasted with working longer and longer hours for less and less return. The current situation puts stress on family life. It is humiliating having to receive charity from Social Welfare in order to survive. Why not chuck it all in?

Young farmers have the loyalty to the family farm and the stubbornness to survive and to find ways to take a break from this stressful existence, like holidays and co-operation with neighbours and peers. If we do survive this round of restructuring there is a problem for the next generation. Those who remain on the land may be the real losers, and those who sold out may be the winners. Will our children inherit a scarred landscape, worn out by policies of afforestation, land fatigued by a generation greedy for a life-style which is disproportionate to the real productive power of the land. The government has exploited the land by putting livestock incentives as a temptation to the farmers and they have killed the goose that laid the golden egg. United States has indicated that there are options, that is, to go bigger or to go smaller. Bigger means a family corporation of over 2,000 acres and smaller means under 300 acres with alternative employment to make ends meet. It is the farmer in the middle who is seriously at risk. In the United States, out of 2 million farmers, 15,000 go bankrupt every year. We are beginning to develop this pattern in New Zealand. There is a division between those who own land and those who do not. The danger is that there is a lack of people in rural communities and increasingly we are bereft of services and have become politically impotent.

It must be possible for the next generation to continue to farm the middle-sized farm, but perhaps we need to change our attitudes. For the land is a resource to be shared by many, and not for the advantage of the few. But do the people of NZ really care?

An Academic View of Land and Politics

Dr Ralph Lattimore from Lincoln University spoke about the benefits of the political economy to land, how it can help to define the resources, identify the trade-offs in alternative uses of land and assist in rationing a scarce resource.

Land is a physical resource which involves the scenery, the eco-systems, and people have the right to claim it as theirs. Less than half the land is freehold in New Zealand, but most of it has claims made on it by our society. 7% of the New Zealand population lives on farms, 20% live in rural areas, not just on farms, and the proportions between them are increasing. There is a distinction between controlling the land, as opposed to owning the land in that the legal title gives ownership, but control is about the right to use the land whether the legal title is held or not.

There are important factors in defining the difference between owning and controlling the land. For instance, environmentalists consider that land has rights of its own, some philosophers meld the animate with the inanimate, that is land and people, and some religions link land with the spirit. Another factor is that we are prepared to pay for space and natural scenery since we tend to regard land as space and vision. This perspective, however, conflicts with occupied farm land, and must lead to a consideration of multi-purpose use of land as opposed to single land use.

It is easy to exaggerate the importance of land as soil, that is as the medium by which we grow food and fibre for overseas markets. It is also interesting to bear in mind that the world farms exactly the same amount of land as it did 100 years ago but produce 5 - 6 times more. This is because the most valuable farming resource is skilled farmers who are human capital and embody the value of experience and training. There should be equality of access to education rather than access to land as soil since it is this educated human capital which gives access to land resources and which generates technology and ideas about land as soil. It is education which distinguishes between farmers who control the land and farmers who own the land. The viability of farming is seen as growth and commercial viability as well as the quality and quantity of physical resources, such as machinery. This is an area where farmers follow and do not lead, because they are influenced by the non-farming industries which stimulate the farming industry.

Land will be preserved as soil as long as there are no obstacles put in the way such as land-use restrictions. It will survive for the children of the next generation if land speculation is not encouraged, if land prices do not fall and along with it the standard of living. Basically, it depends whether we are still left with the options. There is a diversity of goals and aims now. The Maori land claims will not affect land production, nor will small-scale farming. A farmer can still choose the scale of farming, how to control it, and how to run it. When people want a low productivity job, they must accept a low living standard, so the farmer can choose a beer or champagne income. The Maoris too have to choose whether they want land as soil, or land as spirit, or mana. Special interest lobbies have grown, and structures have had difficulty in dealing with these because it has caused institutional failure and government overload. It is essential to restructure the political machinery so that

they can cope with conflict resolution by revitalising local bodies and the local committee structure. If land is private land, and it is not in political hands, it changes property rights and the way that people have to negotiate. Wellington is not the place for such decisions to be made.

Sources

Bernard Duncan, Farmer
Speaker at the Darfield Forum on Land Issues

Ruth Richardson, then spokesperson for Finance
Speaker

Father Jack Curnow
Speaker

Dr Ralph Lattimore
Speaker

LAND AS HERITAGE

SEPTEMBER 1990

The future still lies in the soil

Technology or agriculture? Most Canterbury-watchers agree the region's future still lies in the soil.

LAND AS HERITAGE

The dreams that our ancestors brought out from England, Scotland, Ireland, were the dreams, unfulfilled, of their ancestors. The potato famine in Ireland, the economic depression in England and Scotland with appalling social conditions, did not destroy the hope that somewhere in the world was a place of peace and plenty, where there was the possibility of owning land. The sense of adventure, the spirit of exotic travel and of colonial expansion meant that nothing was impossible. The pioneers brought with them the knowledge that hard physical work would be rewarded, because there was new life in a new land. We underestimate our forebears. They left their families, their fathers, mothers, brothers and sisters, knowing that they may never see them again. They tore up their roots to endure a long sea journey with very few possessions. They had very little idea of what lay ahead of them.

Along with their possessions, they also brought out with them attitudes, beliefs and codes of ethics with which to build a new world. It happened in the sixteenth century when the Mayflower sailed to America. It happened with Australia, South Africa and with us. Changes are determined by the geography of the new country; changes in language are determined by the landscape, isolation, hard work. When the early settlers arrived in New Zealand the land was wild, unsettled, dangerous. They had to grow their own food in a strange soil, the natives were alien and did not respect their privacy. Survey lines had to be hewn through the bush, plains cleared and drained, houses built, stores provided. The living mode was for survival.

Land was bought and sold voraciously. The Maoris were manipulated for land and the Treaty of Waitangi became a necessity to protect the Maori tribes. However, the Treaty was used against them, and they became a landless, subject people. For generations the Maoris fought over their land. Blood was spilt as the two races clashed. The land cries out still as the battle continues on another level. The issue of land has been a serious factor in our search for identity.

As women and men laboured to build cities and turn the wilderness into good farm land, so dreams and hopes were quickly fulfilled, for the Europeans. In a short space of time, 160 years, we have become a rich nation. The land has been good to us for it is rich and fertile. Our mother country, England, used us as a fertile satellite and took all the food we could produce. We became inventive, we made refrigerated ships to keep meat chilled for people half a world away. We thought that because we worked hard, that we deserved it. It was beyond our wildest dreams.

But then the dream turned sour. The two world wars had a technological impact, so that success was not dependent so much on hard work, as on expensive machinery. The European Common Market absorbed our mother and we no longer had an open market. New markets are not easy to find, and suddenly the hard-work ethos took a new turn. We did not know how to sell. Isolation from the rest of the world has lowered our capacity to be competitive, and it had also rendered us as a nation introspective. We have become an inward looking people. We have gazed at our political navel as we have undergone the restructuring process in all sectors of our

society. But it has not seemed to work. We are still bewildered and confused. We are not out of the political woods yet. It is distracting us from the real issues, which is that our land is seen by our nation as redundant. Competition on world markets has caused us to go into crisis.

It is time to look and to reflect on new things. Just as our ancestors did 160 years ago when they left the old in order to seek the new.

Paul Reeves, Governor-General of New Zealand, spoke at the Winter Forum in Darfield on the topic of Land as Heritage. He said we talk about land as mother, the one from whom we come and to whom we return. When we think of life, we think of our mother-land who is our earth mother. We love her as a mother is loved. "Land is my mother" means that in the concept of land we dig down to deep and basic things about life. The people who speak like this are in tune with life, tilling, reaping, sowing. These are the sacred acts of bringing life to birth which leads to eternity. They do not give it up easily. It is not just a Maori concept, but a universal one. We all live on the land and we all must have a sense of care and responsibility to it.

We all yearn for a sense of place. The current problem in our society is rootlessness, for we feel alienated from everything around us. Victims of this society are more at home in prison than in the community. The unemployment figures indicate that we are a displaced people. But a fundamental distinction must be made between a sense of place and a sense of space. Space is an area of freedom, free of pressures or of responsibility to anyone else, like alcoholism or drug addiction. Place is where important history has taken place. People are sure of their identity in a place and they are sure of where they live. We all look for place. Many Maori place names which have survived tell the story of the history of a place as, for example, when a group of hungry travellers who are looking for food, killed 70 dogs and threw the offal in the river, or on the Mahia Peninsula is a place called "White Clay" which recalls the time when the people of the pa were defending themselves and all they had for food was white clay.

The natural history recalls the passage of generations of men and women in war, birth and death, renewing the birth cycle. We are always on a journey, we move from landlessness to land, and land to landlessness, which is now our present situation in New Zealand. We move from life to death, and death to life. We are always burdened with ambiguity and loss. The future never turns out as good as it is promised. We never find a place to put our feet. On the marae, public policy is thrashed out and all Maoris have the right to speak because they have all worked the land and defended the land which gives them sustenance. Land is the bread of life and the symbol of where a person stands in life, and in the world. The land is symbolic of human life, it gives and it takes away. At birth the umbilical cord of a Maori child is buried as a connection with the land, and a tree is planted over the spot. Ancestors are laid to rest in the earth or in a cave and the bones serve to bind the past to the present. (It is interesting to note that 19th century Pakeha settlers raided the burial sites and ground the bones for lime.)

New Zealand people are now experiencing becoming part of this country as part of no other country. It is noticeable that at meetings the National Anthem has been

sung more frequently over the last few years, voicing precious sentiment about the current feeling about belonging to New Zealand. Now this sentiment is open to market pressures, for example KZ 27, and this new feeling of national pride is already open to exploitation. Our land is the bearer of hope, it is the giver of crops, and it is the basis for what we do, how we care, and what decisions we make. Land is not free space, but the place where history is made.

"To live we must daily break the body of creation. When we do it, it becomes a sacrament, when we do it clumsily, it becomes a desecration and condemns others to want."

The land of promise and gift and hope is ambiguous. It is a time of loss, and fracture, because something is ending, and something new is starting. Where we are is where we want to be. We recite our history, and lay claim to relatives in our genealogies and this binds us to our land. It gives us roots. We all, Pakeha and Maori, desire to explore our own history.

Land is at one and the same time problem and possibility. The warning is eternal that when the land is secure, be careful because you can be lulled into a false security. When you own land you have lost the promise, it is only when you do not own land that there is the promise and hope. The purchase and confiscation of land in the North and South Islands ended up in Maori grievances about land. They have objected to government control of land because it says in section 9 of the Treaty that nothing shall permit the Crown to act inconsistently with the Treaty. The Crown is restricted to acting with the Act in accordance with the principle of the Treaty. The Court of Appeal has been instructed to set up a system to hear before the Maori land is transferred to the State enterprise. It was a major landmark. The Court decision was made possible because the SOE Act contained a specific reference to the Treaty. It does not follow that the Treaty has application to all laws because the constitutional arrangement would be needed.

People perish, but the land is permanent. It is the worthwhile things in life around us with which we tussle. We have to learn how to care and negotiate, instead of standing in judgement. In dealing with it creatively, it creates history and the environment is treated more positively for our future children. The question about size and scale is important. The small farm has very few advocates. We have allowed the economy to be only a 'money' economy. Success is judged only in monetary and economic terms. The small farm and community are often judged to be uneconomic. The small farm is part of our ancient pattern of values and skills which support people on the land. In agriculture volume, speed, efficiency are outweighing the values of frugality, care and security in diversity and ecological care. The economy does not only mean money, but it means the order of the household. So it has to do with human relations and the quality of human life. This standard of measurement does not say that a small community is less economic than the city. Words do not solve cash flow problems. Land is under threat in this country now, and it is worth emphasising the other aspects of land.

Kate Foster speak about vision of the land. She quoted from A.R.D. Fairburn's poem 'Utopia'.

"The land is the space between the barbed wire fences
Mortaged in bitterness and measured in sweated butter-fat."

The question of heritage is a very emotive one for the individual farmer, for very often that heritage is measured in terms of figures and numbers, and it can be very bitter. When a family has inherited debt as their heritage, the obligation can feel heavy indeed. The obligation to keep going, in spite of the odds, such as no money left, tradition, expectations. It is difficult to see that there can be a conscious choice made when the expectation is that the son will inherit, whether he wants to or not, and his education will be directed towards that end.

But heritage is really about history and beauty. Heritage belongs to the whole family, not just the individuals who choose to stay there and do the farm work. There is a strong bond which unites the family and gives a sense of belonging to something bigger than a nuclear family; this offers stability even to the wider community. It also necessitates a commitment and responsibility to the local community; not the perspective of land as heritage, but land as space, as time for oneself and for creative thinking.

Land can teach us about the balance of nature and harmony for ourselves. Land heals itself when it is afflicted by flood or fire. It is forever changing, just as we do, with short annual seasons and then more permanent changes. We are curators of the land, and our responsibility for this can do harm to the landscape such as the introduction of gorse, broom, rabbits, opossums, etc. It is not for us to dictate to the land or impose our expectations on it but to adapt to our own landscape. We survive because the land teaches us how to.

Family farms endure in spite of depressions and recessions because of the love of the land by the whole family. Those who have good relationships with other people have good relationships with the land. Land means far more than the space between the fences.

It is important to view the land as a partner, to work together in partnership. Land is cared for better if we have it in the long-term than in the short-term, for it is too easily abused and exploited. There are types of farms, one which is very prosperous with a caravan, 2 new cars and a new tractor and a very large overdraft. The second farm seeks to pay their way without debt. Exploitation has led to over-production, incentives to stock farms in greater numbers than the farm could hold which lead to quantity over quality. Farmers have scaled back on the intensity of their operations, believing that satisfaction in quality produce is better than a hard and fast lifestyle.

SOURCES

The Most Rev. Sir Paul Reeves, Governor-General of New Zealand
Speaker at the Darfield Winter Forum on Land Issues.

Kate Foster, Farmer from Hororata.
Speaker at the Forum

LAND AND WOMEN

"The land is our mother who never dies."

Maori saying

LAND AND WOMEN

During the last 15 years, women have sought to gain equal status with men throughout the world in areas such as equal pay, equal employment opportunity, sexual discrimination of all kinds. Today, a wolf whistle is regarded as an insult by some women and a denial of our full rights to be human. Words in fashion such as Women's Liberation, sexism, feminism are all buzz words, which tend to be interpreted in as many different ways as there are people who hear them. Regardless of the many reactions which a treatise of this nature will cause, I believe that no study of this nature, that is of land issues, would be complete without some acknowledgement that women belong here too, unacknowledged and without remuneration.

It is the women in rural communities who work hard, but do not get a say when it comes to the power politics, the economics, the inheritance and the ownership of land.

Who owns the Land?

It is an obvious fact that men own land and that women do not. There are, of course, exceptions to this rule, since some women do own land and some men do not own land. But, as a general principle, if land is owned it is owned by the man and not by the woman. I deliberately do not include leased land here. It is also an obvious fact that the world population is divided between 54% women, and 46% men. It seems odd in the light of these population figures that the gender majority are not able to own land, while the gender minority are able to own land.

This argument would be contested by farmers, that is, male farmers, who would claim that their farm, or land, is owned jointly in partnership with their wives, or partners, and they would claim that my argument is not true. However, I would claim that any such partnership has been created largely from economic contingency, and that the female partner has been used as a 'tax dodge', and not out of a feeling of genuine desire for partnership. This is a humiliating position for most women, regardless of the "claimed" benefit to them at the end of the day. They are not likely to see the resultant tax saving as cash-in-hand, nor are they likely to claim it as theirs in the light of the greater need of the farm, always expressed in gloomy terms. In other words, money goes into the farm kitty. This is a dishonest partnership, and women are being exploited by being caught up in a web of deceit which springs from law. It would be more desirable if the partnership could be on the basis of equity and true partnership, in the belief that the woman in the partnership contributes fully whatever her activities are, whether bringing up the children, cooking meals, digging the garden, or else working the farm every day.

When we are married, we make a solemn vow that we will share everything "until death do us part". The law does not support this civil contract. The Matrimonial Property Act insists that the property be shared only on the death of the contract. Thus, the civil contract says one thing, and the law says another. It, once again,

seems odd that the law gives on one hand, and then takes away with the other. The Matrimonial Property Act needs to be amended in line with the marital contract that all property is to be shared equally from that moment.

Historically, marriage settlement trusts brought the property of both parties together. It was always put either in the name of the man, or in joint ownership. Whichever way it happened, the woman always lost her identity by being submerged into a piece of property herself, and the land which came to her from her father and was passed on to her husband was merely a dowry, a down payment on a commodity.

In ancient Greece and Rome, women were allowed to own property, but they were not allowed, by law, to administer it. Jewish women were not able to own land at all, because they themselves were the property right of their husbands. Women were owned by men, and could be traded as slaves, or used to offer sexual favours to other men. It is still so in the Middle East. The Ten Commandments, which is the basis for the mores of our western society, and the law code, instructs men not to covet their neighbour's land or their neighbour's wife; the two are joined together, land and women as the property and privilege of men.

It is no wonder that women have begun to voice their discontent with the inequity of the situation. Yet women are known as the "earth-mothers", the gender which is closest to nature, closest to the edge of survival, who deal with life and death in its most intimate terms. Men are the rational beings who are above natural impulses and feelings, for they are the successful ones, the businessmen, the profit makers, the politicians, the head of society, and in a society where money is the only commodity which is valued, then they themselves accord each other the power, depriving the women and the weak of it.

In ancient mythology the chief gods were women, worshipped for their fertility and for their productivity. At some point in history the male gods overcame the female gods as is told in the ancient legends. After this, the male gods took over the female role of fertility and productivity while women were cast aside as of no consequence, sub-human and polluted. Male dominated institutions perpetuate these attitudes; however, in more recent times professions such as medicine and, more slowly, the law are letting their barriers down and allowing women to practice. The church is still divided on the issue of the ordination of women to the priesthood, and countries such as Australia and England have been very slow to accept them. The last one, so far undetected, unrecognized and therefore so far silent, is ownership of land.

150 years ago, the average life expectancy in England was 35 years. This, of course, included a high infant mortality as well as the high mortality rate for mothers in childbirth. It was more likely that the mother would die giving birth 150 years ago than it is now. With the advent of modern medicine and modern technology such as contraception, regular medical checks, sonar scans, etc., complexities in the birth process can be detected earlier with the consequence that lives are saved. Now, the expected life cycle is nearly double - 70 years. But social customs, traditions and community expectations have not caught up with this extended life which we have. Anachronistic social institutions are the norm within a

changing world, and are inappropriate for the social and technological revolution which we are now undergoing. Women have a much longer life expectancy, and the 10 years have seen a great deal of energy applied to the promotion of women's lives from that of biological status, to a fully participatory role in the world.

What if Women Owned the Land?

It has frequently been said that if women had political control that they would do it differently from men. This has not been borne out by the English experience with Margaret Thatcher who is known as the Iron Lady. There, hierarchies have not changed but have been maintained and the English political system has remained intact. If women owned the land in New Zealand and farmed it, one wonders what systems of farm management would be used. By observing women working within a rural community, it is evident that farming would be by consensus and not by competition.

It has been interesting to watch the novel situation of farm syndicates form out of economic necessity. I wonder if they would even consider farm ownership, for it is more in the way of women to form co-operatives with each member being given a particular function. Because strength has been an important part of the New Zealand farmers' image, I wonder how women would manage without built-in muscle power. Modern technology has made farm management user-friendly to the strong and to the not-so-strong alike. The aspects of farming which appeal to women are in the horticultural and landscaping fields. The practice of horticulture deals with intensive cultivation practices, and landscaping with the aesthetics and beauty of the landscape itself.

The presence of women is making itself felt in woolsheds, as classers, shearers, and shed-hands. But as a land-owning presence, they are not welcome at Federated Farmers' meetings. Instead, they are divided off into Women's Division, and that is usually an acceptable membership only if the woman is married to a farmer. The traditional stance of the women in this institution is to maintain the status quo which is that the role of rural women is behind and divided off from their husbands. Women's Division is offered a political voice. At one meeting where I had been invited to give a five minute talk on the role of the elderly women in the rural community, I was surprised to experience resistance to the community itself. At the time it was the height of the drought in Canterbury; people were going bankrupt and leaving the land. At no stage did they acknowledge the crisis, or that they, as women who had experienced equally difficult times, could offer sage advice and counsel of experience to those who were suffering. Instead, they used their political voice to request the Department of Railways for improved lavatories at railway stations. I note with interest that Owen Jennings, the present President of Federated Farmers, says on the one hand that the Division which separates the women from the farmers should be broken down, so that women can have an equal voice in rural matters, but he only invites male farmers to gain overseas experience to market New Zealand's produce. We are together in the country. Any divisions such as these serve no function but to repress over half of the population and we have no time for this now.

The Low Status of Rural Women

In order to ascertain why rural women have low status, we must go back to re-examine the primeval myths which we subconsciously live by, and the matter of their interpretation. Here lies the key to the cause of our inequality. In the first chapter of Genesis, man was created after the cosmos, and he was told to dominate and subdue the land, the animals, and women. However, the second chapter of Genesis gives us another myth where an androgynous being called Adam, that is neither male nor female, was put into a deep sleep and cut in half. And, from the two halves created from this androgynous being, emerged male and female in their current gender form. The whole being, which is male and female was in the image of God; that is, of wholeness. Now, depending which myth a society chooses to live by, depends on how that society is ordered. Rural New Zealand chose the first myth, that man has domination over everything and he is in the image of God. But women are insisting that the second myth be taken notice of, for we have our equal share in the work of the world, we are partners in this work, not slaves or helpers.

Violence towards women in New Zealand is increasing. There are reasons put forward for this, one of which is that it is women's fault for being too feminist, and insisting upon this equality when the power belongs to men. For the crime of setting themselves above this station as ordained by men, women are daily raped, beaten, and deprived of money. Yet people are able to say that we live in a free, democratic, safe society. Theoretical equality is easy, because it is academic. Practical equality means that men begin to regard women with respect, treat them equally and not violently, or dominate, nor translate the power base into the more despicable sexual power. It will be a new vision for our country. There will not be hierarchies based on power and strength from which women are excluded, but based on consensus and community. This vision is as old as Eve and it will not happen in this generation, but we women will pass it on and on until eventually it will happen. Now that we do not die so young, now that we are educated and have technology on our side, we will fulfill this dream. It may be too simplistic to say that the sharing of land is a small step towards the realization of the dream, but it will happen soon. It has happened in other professions, it will happen in this, and perhaps it will offer a revitalisation of farming practices.

Land and Human Relationships

Walter Brueggemann wrote a lecture from the United States on the subject of Land, Fertility and Justice. He brought threads together and made connections which had not been made before. It began with a poet and writer called Wendell Berry who saw the relationship between the treatment of land and women. He noticed that, as farms were worn out, so were the wives; they had both been used for what they could produce and had become exhausted. He also noticed that when wives and land were cherished and loved, then both gave life and fertility abundantly. In a way the rural community has degraded itself by the tendency to regard land as a factory, and people as spare parts. The two subjects which cause us the greatest

concern, that is sexuality and fertility, and economics and justice join together and provide the base of our ethical system for social justice.

Economics cannot be separated from sexuality, since the males who dominate are the historical owners of both. The male temptations are twofold, namely promiscuity and domination. Promiscuity is where a commodity is used and discarded as convenience dictates; domination is the situation where the commodity which does not have any rights, is owned and controlled. Women, like land, are dominated and discarded. They can both be bought, sold and traded, or else so closely dominated that the life is squeezed out of them.

Loyalty excludes promiscuity with both women and land and prevents them from being reduced to a commodity or treated as a possession. Both women and land have rights of their own, which is above all the right to independent existence. But distortions exist in the relationship with both of them. There can be no new land ethic until the sex ethic is sorted out. We depend on women and land for life . . . Moral responsibility has two facets. First of sexuality and second of economics, and both are talked about continuously and must be talked about. There is very little else of human interest to match these two subjects. It is a fact though that affluence can lead to self-indulgence. The relationship which exists between sexuality and economics is the essential relationship between Freud and Marx, which is that there is an endless capacity for distortion. Both of them pass off self-interest as reality, so it is the same self-deception which distorts sexuality and economics. This distortion alienates us from ourselves, our friends and from our land. If one is taken away from the other, then justice disappears.

It is at this interface of productivity and justice that three issues emerge which affect us in New Zealand as we stand at our own interface. First of all, the right of enclosure, which states that no-one has the right to take inheritance away from anyone else since it creates a dualistic society of haves and have-nots. As privately owned property, land becomes a tradeable commodity in the hands of the individual, so that it ceases to be a gift of inheritance. No-one's land is safe in the area of commercialism where the strong are against the weak which causes social conflict, dependence and despair. The question raised by Father Jack Curnow at the Darfield Forum is echoed here - how to protect the weak against exploiters?.

It is not possible to live without land, so when land is denied to some people the intention is destructive and deprives them of the right to live and therefore of existence. The law should be on the side of the poor against the rich as a matter of justice, but this is not so in reality. Once again distortion occurs and the poor, women and land are used and discarded. Women and land are crucial to the ordering of social community. If land is confiscated from the poor then land seizure is ill-gotten land and will produce very little. Where land is treated with injustice the consequence is infertility and lack of production. Distorted marital relationships can also cause a distortion of land production. When human relationships are not right, then the land itself is defiled and contaminated and will not function.

There is another link with sexuality in other forms which affect our feelings about land. Our fear of AIDS and of homosexuality links in with our fear of contamination

and uncleanness of the land and water-table with chemicals which endangers the productivity of the soil. Greed for a high standard of living has distorted our land resources. It is the same with nuclear fall-out, the same fear of contamination of the earth which deprives us of life. Contamination jeopardises life. Purity has become an important factor in our social behaviour and in changing attitudes toward land. Our present path is one of destruction. But the basic nature of land and women is about fertility and life. Man's need for domination leads to death. Land needs to be shared wider. It is to be hoped that as women claim equal rights to job opportunity and equal pay that more will seek to own land. As long as women are regarded as defiled and contaminated then they will be denied ownership of land.

Metaphors of Land

In a letter to Fran Wilde and Helen Clark, Minister and associate minister of the environment, the Reverend Patricia Allen from Hokitika outlined the metaphors of the land which are female and sexual. The land is spoken of as being raped, plundered, laid waste, devastated, burnt, ploughed up, ravaged, torn asunder, pillaged, exploited, deforested (deflowered) and despoiled. And so it has been. The land has been treated as a whore and the 'pimps' who have lived off the spoils of this prostitution have not lived in close proximity to the land.

But a new phenomenon is being experienced. The land is beginning to be treated as "madonna". The key words here are 'keep virgin', 'protect', 'reserve', 'lock-up', 'worship', 'sacred', 'look at but do not touch', 'spiritualise', and 'reverence'. In the arguments for conservation the descriptions of the 'pure' land are positioned against the contaminated land, with maximum emotional effect. In magazine articles pictures of devastation are accompanied by captions such as 'the land cries out in pain'. We realise our own conflict towards the land. The Department of Conservation claims to be the guardian of the land which fits with the imagery of patronage which would condemn it to a life of idleness and a beautiful showpiece, as women have been treated in the past. No healthy intelligent woman desires to be treated either as a 'whore' or as a 'madonna'. Instead, this healthy, intelligent woman seeks for a true partnership where her creativity and potential are recognised and respected.

There is a third option for the consideration of land. Exploitation leads land into 'whoredom', but we must not lock the land up either and put it into the category of 'madonna'. Our food and shelter still comes from the land and, when we die, it is to the land that we return. The land is mother and we treat her as 'madonna' at our peril. The Maori traditions offer a way which is still foreign to our western mentality but they can teach us to stand tall in a place, and that to have no place to stand is dispossession which strips of honour and pride. They know that a partnership can exist between land and people.

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from Re Patricia Allan of Hokitika

LAND AS TREATY



The Waitangi sheet of the Treaty

LAND AS TREATY

European settlers struggled with land when they first arrived in New Zealand. Land has continued to be the dominant force in the conflict between Maori and Pakeha ever since. This struggle over land is not just about land-as-soil, but it is about land-as-spirit, land-as-mana, land-as-resource, land-as-heritage. After colonial domination and oppression, with a consequent stripping of land, language, tribal and family connections, the Maori people have made bold to fight for their legal rights under the Treaty. The present landowners have taken the attitude that it is not possible to correct an historical wrong, if indeed wrong it was, and that the past should be severed from the present. This has not contented the Maoris, however, and they have established the Waitangi Tribunal to ensure that they get what is theirs by legal contract in the Treaty of Waitangi.

There have been significant books written recently which have covered the scope of the history of the contract as it was translated into Maori and signed by the Governor and all the Maori chieftans. Henry Williams who translated the English document into Maori the night before it was signed, did not have the time to consult with the Maoris over the term "sovereignty".

It is easy for us to say that that is all past history now. Easy for us who were the conquerors by deceit, and by superior force of arms. But it is not now a question of history, but a question of treaty, or of covenant. John Bluck says "the issue at stake is to do with a covenant of mutual respect between two cultures that give each other the right and the space to be different. Without that, the two cultures cannot work together on any long-term basis. Only a covenant of equal dignity can remove the fear of the stronger assimilating the weaker. The Treaty of Waitangi, for all its historical ambiguities, is such a covenant".

I would like to examine the significance of the term 'treaty' or 'covenant' in order to see a deeper significance in the Treaty of Waitangi. Henry Williams was responsible for developing the idea that Maori and Pakeha could be one people in both a spiritual and a temporal sense. What is special about a covenant is that it binds many people together, and with the binding there is a spiritual significance. It is also seen as a legal document called a parity covenant with reciprocal bilateral obligations. The Maori have regarded it as a sacred bond with strong biblical covenant associations. So a covenant does two things; it binds people and it is considered to be both legal and sacred. But what is the relation between covenant and land?

Whereas other such covenants have been agreed upon so the partners will not do each other harm, the Treaty of Waitangi does the opposite; it does not indicate that consideration for another people's land claim is a plus for good relations. Dealing with the land is inseparable from dealing with the people. When two peoples live close to each other disputes over land resources will inevitably rise. The covenant can be used to spell out ownership of a particular resource. But a treaty can also be a source of harm and resources cannot always be shared. Treaties may not be understood exactly the same by both parties, and this must be accepted and

appreciated by both sides. It makes the point that people need to recognize and appreciate both their own and other people's privileges and responsibilities.

An important thing to consider too, is that a treaty which is signed and agreed between two peoples is not just binding for that moment and those people, but for the generations following. It is in the nature of a treaty to continue forever and it is not confined historically. When people say that we should forget the past and concentrate on the future, it is not possible under these terms of the treaty; you cannot forget the past and cut off the roots which bind you historically and geographically to the present. If it is designed to continue then it has to do with land because anything which is lasting is to do with the land. The treaty becomes a promise for the future which will sustain one people when the Treaty is not honoured. When land is covenanted, it is bound in treaty which will last all time. So it is persistent by nature and must be fulfilled.

It has become obvious that the Treaty of Waitangi has not receded into the mists of time and New Zealand history. As a treaty, which is by definition an everlasting covenant between peoples, it is alive and well. It haunts every aspect of New Zealand society in a process of change. At a Law Society Review, "Looking to the Future", it was widely acknowledged by many people there that the Treaty was an enormous consideration in law, education, health, politics, economy, land rights and so on. There were, however, some who disagreed with the degree of importance that it would have in the future; maintaining that it was a fashionable trend which would die down as soon as the Maori people had achieved their goals. The lack of unanimity on the importance of the Treaty and issues arising indicated clearly that New Zealand is still divided. The bi-cultural representative for the Human Rights Commission insisted that it had already permeated the Pakeha arena and forced change.

Whatever we think or feel is not going to stem the tide for justice. Mr Chris Laidlaw, the Race Relations Conciliator, said in the "Press" on 28 September 1990 that "we are in a state of grace at the moment with the elections coming up which will not last forever; that there would be further anxiety as more people grasped the fact that the Maoris had been disadvantaged". He maintains that things would only get better when more people recognize this and can be comfortable with it. He said that many more Maori people are better informed now as to their circumstances and their history and they are not going to melt into a bush. It will take practicality and realism from both Maori and Pakeha to settle Maori grievances, but it cannot be settled only in material terms, but in things which transcend that, such as a mix of returning land, compensation, equity in money-making ventures like tourism and also in the restoration of mana.

The restoration of the Maori people is largely a question of attitude, the 'recognition that Maori culture has a right to exist and a right to a bit more space'. Certainly the Pakeha feel threatened by the Maori claims. The more reactionary racists in rural New Zealand are harsh in their judgements, of the Maori people and their claims. They forget, or else they do not know, that we Europeans came and took their lands away by force after a legal treaty had been signed by both parties. They do not know, or else they forget, that the intention of the Treaty was distorted both

through translation and through the London Foreign Office putting it into legal language. They forget, or they do not know, that land was wrenched out of tribal hands and that with the loss of land, and the subsequent wars which followed, they were trodden under and became an oppressed people. Our Western Culture was not their culture. Our ideas on land differed radically. No individual Maori owned land since it was all in tribal ownership, and was communally owned; only the chief, after prolonged discussion with his tribe on the marae, could make the decision to sell land. The Maoris saw that the land brought money, which in turn brought other commodities, especially guns. There was deceit as Maoris sold land which was not theirs to sell. The Land Courts which were held to establish land titles, attracted business because as soon as the land was given a legal title, it was in that name of ownership. The blood spilt in battle over the land still cries out in Taranaki and the Waikato.

How is it possible that Pakeha New Zealanders can still claim full title to this country while we are still witness to another culture which we have brought to its knees. We brought to an intelligent people sickness, punishment appropriate for western crime. Because of our colonial ideals that Victorian England was perfect, we have expected a native people to adapt their genes, culture, language, social behaviour to that. This is a dangerous arrogance. With the benefit of hindsight, we are able to look at history through more objective eyes, and see that we have done wrong to a people who now constitute a counter-culture for New Zealand. The Opposition spokesperson on Maori Affairs, Mr Winston Peters, warned us of race riots, violence in the streets and the regular featuring of Maori radicals in the daily newspapers. Because we have put them on the down-side of our society, they are the ones who fill up the prisons. They reflect our values, our systems, our institutions.

Sociological studies of gangs like the Mongrel Mob and Black Power show us the obverse side of our hierarchy. They have leaders, who govern the group and set up a system of protection for the unprotected, similar to a family. People within the gang are nurtured, loved and protected, as well as being given a roof over their heads and food to eat and a stable environment. They are the gangs who inspire us with fear as we see them on the road in a motor-bike convoy. Have we given them any option to be otherwise? Benefits and government monies have been spent on lifting them out of this counter-culture and this has aroused complaints. But has anyone done a comparative survey of the benefits received by Pakeha versus Maori? Have we acknowledged their culture, as we have expected them to acknowledge and fit in with ours? Have we learnt their language and the manners of the marae? Or do we just expect them to take ours up and forget their own roots and history? It is said often, in jest, "that to be a female, handicapped and Maori would bring great wealth and riches". We need to be very careful how we mock them.

We hope for a united New Zealand where we can exist in a multi-cultural environment, diverse and enriched by a cross-section of the world's people. Or, do we believe that only we Europeans have valid existence; that all other existence is invalid? This is a Victorian attitude. It is time to let it go, and learn that the Pakeha is one race among many. We haven't necessarily got it all right. We must learn to question our values, our expectation of property rights and individual ownership of

land, our use of hierarchy and patriarchy which goes against communal living or community and which subdues 54% of its own people, namely women, who have also struggled for political freedom, for equal employment opportunity, for pay equity, and freedom from harassment.

The issue which underlies everything, is still the land. The Maori people want the justice which was agreed upon in the Treaty; they want their lands returned, for the mana rather than for the soil; they want fishing rights, and a right to the forests. Until we acknowledge their claims as being reasonable and just, we will live in a society with a high level of friction. It is important to see that the friction which is caused by the Maori claims, the irritation that it causes in the Pakeha, who single-mindedly sees only his own destiny, is the crucible of our national identity. When these tensions are reduced, whether by intelligence, sympathy and understanding, or by violence, we will find that we are New Zealanders.

Tipene O'Regan says "the claims are not just about money. They are also about history, mana, lies, deceit and having a future in which Maori mana can be restored and Pakeha honour can be restored too . . . The vision is linked to where Aotearoa is at the new century. I am conscious of the argument that Aotearoa may not be viable in a political and economic sense, that it may be unwilling culturally and economically to come to grips with the issues which confront us that it may not be able to sustain itself But I don't think the will and the comprehension to change is there. We are not looking for economic separatism, but we are looking for autonomy. That's essential because we have to face the possibility that Pakeha models may not last and if we are to have a future we have got to have some control over it."

Let us remember the sharp edged rock which breaks off the mountain, which is brought down mountain streams and ends up on the beach smooth and round.

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Tipene O'Regan

LAND AS GREEN



LAND AS GREEN

On April 23 1990, people from many countries gathered together for an Earth Day rally. The Christchurch Press reported that 350,00 people gathered in Washington, that millions of people throughout the United States gathered to plant trees, pick up rubbish or engaged in discussion of issues of popular environmentalism such as rubbish recycling, driftnet fishing and global warming. NZPA=AP reported East Germans discussing whether unification with West Germany would help or hurt the effort to clean up the country's fouled air and tainted water. Anatolia news agency reported that 11 people were detained by Turkish Police in Istanbul for holding an unauthorised demonstration to celebrate Earth Day. In Japan, 35,000 people gathered on Dream Island, an artificial island in Tokyo Bay made from Tokyo garbage. In France two ice sculptors carved a giant thermometer on the Mer de Glace glacier to protest global warming and the greenhouse effect. In Hong Kong about 1000 people dressed as tress or animals waved green ribbons and banners through the streets of Kowloon. And in South Africa there was a protest against the Government approved plan to allow mining on a scenic mountain.

New Zealand is not alone in the surging interest of conservationism and green thinking. We are part of an international trend and a pressure to tidy up our thinking on our own back yard, and having thought, to do something about it. The popularity of the Green part in the latest election gives a sure indication that New Zealanders are thinking hard along these lines. The irony of this movement is that the Values party had based their portfolio of conservation 10 years ago, and were largely ignored. Even the leader of the party Tony Kuniowski could not find a copy of the party manifesto. The recent political trend towards proportional representation would ensure that there was green seats in Parliament, rather than relying on the individual leanings of an individual party politician. There was a national sigh when Mr Woolaston did not stand for re-election for his stance on matters of conservation were valued.

Gerry McSeeney, honoured in 1989 for his conservation work throughout New Zealand spoke at the Darfield Winter Forum. He maintained that we all have an ethic about land which is intuitive and which is in relation to the changing times. We have a spiritual sense of place which is not unique to the Maori people and this can help us through the rapid changes or our time with an inner confidence to keep going. Just as the Maori people are seeking security through land, so also are the Pakeha with the present economic situation. In the book "Small is Beautiful" Schumaker tells about the country of Madagascar, an extreme example of land exploitation when they cut the trees some 300 years ago. They wiped out the monkeys, eroded the land, destroyed the productive base which in turn destroyed the social community. The way a country uses its land tells a lot about that country. The recent article in the Press (September) told the tragic story of the country of Sabah suffering the same fate as Madagascar, except that it is not the inhabitants of the land who are raping it, but Chinese industrialists who require timber and are willing to use force to get it. In the meantime, the people are starving for their food source for the forest has disappeared, and so has their spirituality conferred upon them by the tree spirits.

In 1984 Treasury issued notice that irrigation schemes had to pay their own way for economical land use. This followed the Labour Party Manifesto of "user pays". Labour was inspired by poor performance and the sense of waste on economic grounds. They invested \$4 billion in forestry and agriculture, but this gave them no return. Their operations were high cost, burning off scrubland, breaking in back-blocks to create new beef and sheep farms. There were no markets for the fat lambs. They had to write off loans and offer 90% subsidies. The object of re-structuring was to increase production and therefore government returns. This did not happen.

Public assets were divided between public and commercial assets. The Labour Government considered that there was very little difference between pine forests and farm lands. When they set up the corporations, they set up competitive neutrality. Corporations were subject to the same controls as individual farmers, and they produced dividends for the tax-payer. The environmental movement understood the philosophy and the principles behind these government acts and went with the flow because they saw the advantages in the market economy. Alliances had to be made because they could not make it on their own. This was appropriate for the rural community. The Acclimatisation Society the Deerstalker's Association, the Royal Forest and Bird Society etc discussed their common goals. United together they are a tremendous force as they back any campaign in return for environmental protection. (These campaigns have usually been against the Treasury and the unrealistic ideas of the "bright boys")

There are lessons here for the farming community. Traditional allies are not the allies of the future. No-one can rely on patronage. The principle that 56% of New Zealand is owned by the Crown is a very high percentage on the world scale and the principle of splitting it up should be questioned. The issue of non-commercial assets such as Molesworth need to be examined. Under private ownership it was destroyed by rabbits and was subsequently taken over into public ownership by the Land Corporation. The Queen's chain on riverbeds is public ownership except in Canterbury where the rivers change their course. There was a battle to alienate riverbeds from new corporations. The Maoris realised this and sought redress since the future problems were foreseen that they could apply for grievances on Crown land but not on private land; and corporations were private. But who should own the Torlesse range? Should it be bought or sold, or does a mountain like this transcend economics and become inheritance?

It is important to consider the concept of private land and the role of the steward of the land. We are all conservationists, subject to economic imperatives, but what are the controls on private land? It is difficult areas especially with pollution, and the on-going debate with free enterprise concerning chemicals. Private owners of land have to be entrusted with chemicals like lime, superphosphate and nitrogen. They are entitled to use urea to hook into high-cost farming which destroys the soil. There are risks taken with free enterprise and some intervention is necessary. The Town and Country Planning Act controls noise, where buildings may be sited, pollution and building height restrictions. In 1967, control over water was nationalised and the user must apply for a permit to use water. Land owners have no control over the minerals on their land.

The important question to ask about conservation is this, Can you trust people to be stewards, or do you need rules? And who makes the rules, and who enforces them? Who pays the bills, for example for fencing off a piece of aesthetic bush which is pretty but not useful. People in this country own the land, but they are still accountable to the public as to how they treat the land, and what chemicals they pour over it.

We are in the era of great change. We do identify with a sense of place and we receive an identity from it if we care for it. But our political patronage has gone, and we are forced to find allies which are not traditional. Above all, we must ensure that the land works for the rural people, and not for city businessmen.

THE ORIGIN OF THE GREEN MOVEMENT

The movement began in Germany and was called "Die Grunen". It's primary thrust is against industrial society in general and capitalism in particular. Rudolph Bahro, a founding member of the German Greens said that "fundamental opposition is growing...to the now clearly and markedly is against industrial society in general and capitalism in particular. Rudolph Bahro, a founding member of the German Greens said that "fundamental opposition is growing...to the now clearly and markedly self-destructive, outwardly murderous and inwardly suicidal character of our industrial civilisation..." And again "The global industrialization process not only devours and destroys its own preconditions, the resources which is soaks up in every greater qualities, but also the natural fondness of human life, of the very biosphere which sustains us. The completion of this process on a world scale would be the ultimate natural catastrophe." The philosophy of the Green movement in New Zealand however, seems to work on quite a different plane than in Europe. For one thing, we are not an industrialized nation to the degree that the whole country is polluted, in fact our Green image is the one thing that may save the farming profession. We in New Zealand must strive to retain our purity of air, purity of water. With nuclear disasters such as Chernobyl in Russia, which caused land pollution over a considerable part of Europe, it opens up markets for us. The tariff barriers still mitigate against us within the E.E.C. however, so it would require an international agreement to lower trade barriers to allow our uncontaminated food entry. In a recent issue of the Press (Sept 1990) there were news of the French farmers bringing and slaughtering English sheep, because their prices were forced down. This is within the same EC trade community with agreement for a free flow of stock and produce. If it is this difficult in a free trade area, then how are we in New Zealand to negotiate? We must trade on more humanitarian grounds with pollution free, uncontaminated foodstuffs.

New Zealand, is in an ideal position for overseas marketing strategies. We ourselves do not have the problems of Europe and America, with numerous large over-industrialised cities which need nuclear energy for maintain its population base. We already have what is required in our environment, and that is what we need to market.

The most serious problem that we encounter in this country is the power of small lobby groups to prevent this market strategy from happening. We have a selfish, parochial and introspective streak in us, which is quite understandable in view of our geographical

distance from the rest of the Western world. Take for instance the scheme which has tried for many years to take water from the Rakaia river in the middle of the South Island, and irrigate the plains. The plains of Canterbury are known as the bread bowl, rich, alluvial soil which grows a high quality and high yielding grain. The fishermen have decided that their sacred hunting grounds are not to be tampered with, and the conservationists do not want the natural geography to be disturbed. The farmers of the plains are deprived of water even though they are flanked on two sides by enormous rivers. The ethical questions which this raises are very serious and of great concern. Who does have the right to water, and its economical gain for profit enough of an incentive to change the aesthetics of the countryside?

The high country of New Zealand is another case in point. To what degree can the government control the management of its leasehold land. The Resource bill has been delayed because of this very question of government interventionism.

The high country farmers of the South Island have been lobbying the Regional Councils to decrease the amount of interference to their farming policies. It would require a private hearing to build a garden shed.

On an international level New Zealand has already made a stance on nuclear technology, especially with regard to the American warships entering our waters when they have nuclear arms aboard. Through David Lange, ex-Prime Minister of New Zealand, we adopted a pro-active stance with regard to this. The National Part changed its policy to agree with the government on this issue. We may be small, we may be foolish, we may have ended the Anzus Alliance and left ourselves exposed to the world's wars, but on the other hand, it was a brave stance with no compromise. It was a message to the world that not everyone has to keep up with the so-called "super-Powers". It was a David and Goliath gesture, and it may serve us ill in the future. It is a stance of no compromise in this world of political wheeler-dealing. It gives us pleasure as a nation to say "we do not want nuclear warheads in our country".

The question to ask now, is "who are the Greenies in New Zealand?". The lobby groups, the farmers, the politicians, the media? The lobby groups in New Zealand prove that democracy is not the voice of the majority. Because they are well-organised and well-disciplined, they have succeeded in areas such as the West Coast, native forest belong to WOMD?? Heritage. The protection of native forests to the detriment of the logging companies with consequent redundancies and unemployment, keeping the water in the Rakaia rather than allow it to water the plains, farming the high country leasehold land versus protection of the land for aesthetic beauty are ambiguities caused by the green movement. Often it is hard to discover what our read values are in the face of such argumentation. A new ethical stance will have to be sought.

There are no easy answers any more. Everyone is right and at the same time everyone is wrong. Up till now we have based our regard for the land on religious affiliations, with the insistence in Genesis that our stay on the land was for stewardship, not domination. Religious affiliations have now been superceded by the need to survive on the land.

The farmers believe that they have been the chief conservationists of the land since farming began in New Zealand. They get very upset when they are told by conservationists that they have caused erosion, caused the current rabbit problem, brought hieracium in to the Mackenzie basin thus causing a desert. Mr Miller, a farmer on the Old Man Range in Alexandra has fought a battle to prove that his farming practices have kept the land in a good state, when DOC bought 150 acres at the top of the Range and left it to revert to its "natural" state. It grew very fine clover and brown top, which grew above the tussock and obscured it from view. Federated Farmers must learn to lobby as successfully as the small lobby groups if they want to protect their way of life and their income.

The politicians now hold powerful sway in the world's governments. Mrs Thatcher has 29 greenies as Members of Parliament, Bob Hawke in Australia is in power because many Australians voted green, and in America, the environmental issues are enormous. The greenies hold significant power since they can question, demand reports on and hold up new projects. They have become a systematic check and balance to more industrialisation and technological advance.

The media has confessed to advocacy for the green movement in its reporting of crisis events. It has moved away from unbiased reporting to a position where they have joined in the global battle to save the planet from destruction.

The December issue of the National Geographic Magazine 1988 is called Will We Mend Our Earth. Gilbert Grosvenor who is the President and Chairman of the Board says this: "We support the voices of reason that call for restoration of environmental balance to planet earth. Public awareness, education, protecting our national heritage, and recognizing our global responsibility are recurrent themes in our journal. Yet I worry that we did not do enough soon enough to warn our members about what was happening". Charles Alexander, Science Editor of the Time Magazine said that in the issue on the environment they had crossed the boundary from new reporting to advocacy. Scientific reports, however, are not alarmist and find no harm in acid rain or the greenhouse effect. However, political policies and international treaties have an apocalyptic air of alarm, as though crisis is imminent in spite of scientific evidence to the contrary.

A CURRENT DILEMMA

I want to end this chapter on a sad note. We have looked at international activities, national and international politics, ideologies which conflict with productivity and cause unemployment and loss of industry. We have seen small lobby groups influence governments, with the consequence that democracy is not seen to be visible. We have looked at theory. The practice does not yet bear witness to the theory. We have acknowledged that New Zealand could sell uncontaminated produce to the rest of the world, conditional upon the non-application of chemicals to crops. There are some far-sighted and visionary farmers who believe that organic farming is the only true method of farming. We have seen that spreading urea generates high-yielding crops and therefore gives an instantly gratifying income. There are people who farm not for the high yielding

profit, but because they love their land, and do not wish to harm it for the future. I have a friend who has a beautiful farm which he works according to the principles of Rudolph Steiner, who believes that planting at optimum times within the season is the best method. This farmer, who has lovingly crafted his own house, created a small apple and peach orchard surrounded by lombardy poplars for shelter, who plants lentils and evening primrose for sale by contract, who looks after his elderly parents and supports his sister, who is the Secretary of the local branch of the Federated Farmers and a lay reader in his local church, has been declared bankrupt by his bank. His farm is up for sale, and so are his dreams for his future and for the real future of New Zealand farming. It is not through inefficiency it is not through lack of hard work. It is because the market is not yet ready to accept organic farming of this kind. He indicates the way for us to go, and yet he himself must be the sacrifice. Ideologies and ideals must soon match up with practice, otherwise these fine sounding words shouted by the greens will soon ring hollow and will come to nothing.

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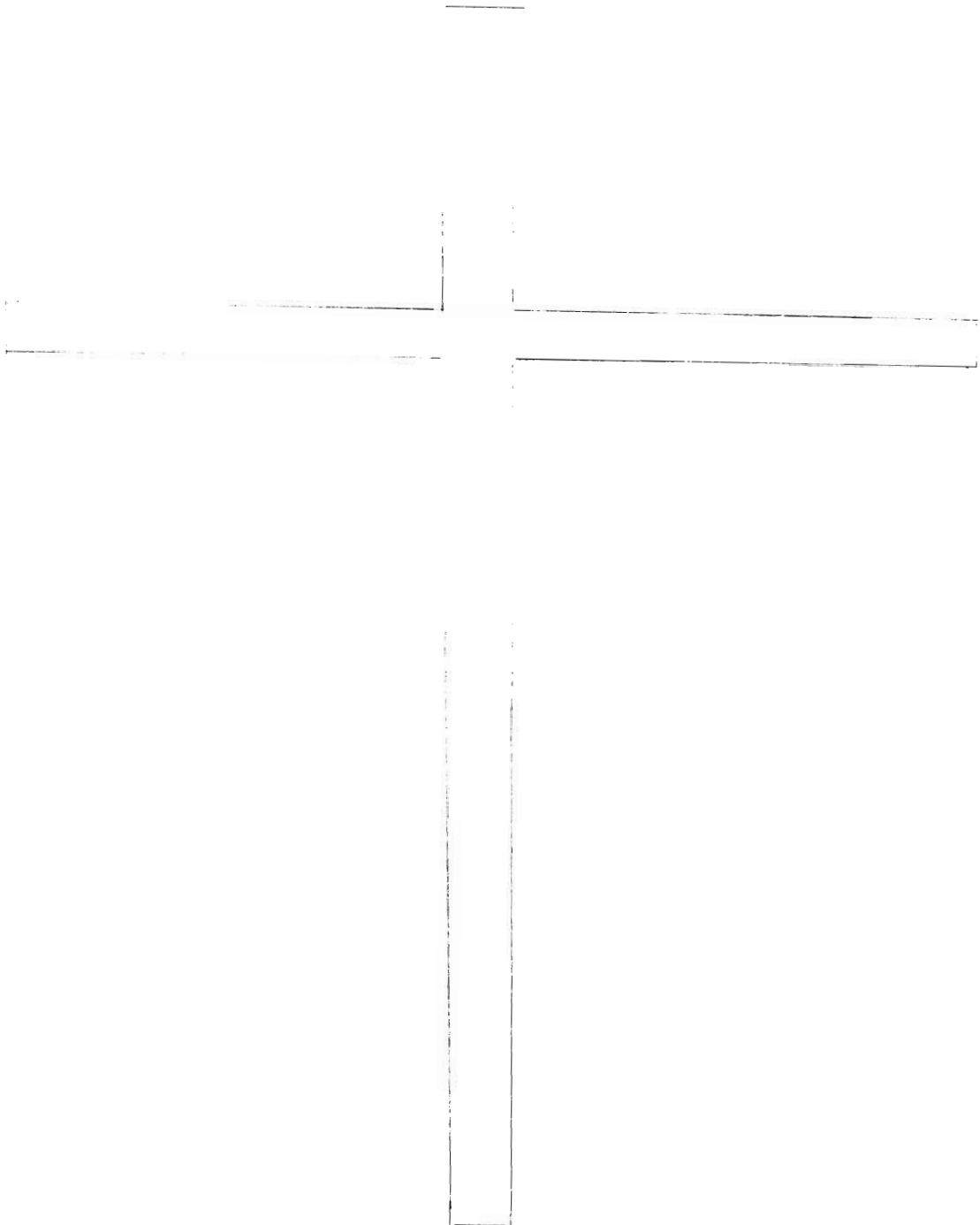
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LAND AND SPIRITUALITY



Lament for Springfield

"Hear our cry, Lord Jesus, for we have been wrought to confusion like those whose loved ones are dead.

Hear our voice, Holy Spirit, for we have fallen into the hands of the faceless ones. They tear us from our homes and drive us into foreign places.

Father, do not turn your face from us for we have been made desolate: but look upon our pain. Stretch out your hand against those who make our lives a misery.

They have taken from us sweet sleep: they knot our stomachs in pain and fill our minds with wild rumours.

Our children walk white-faced, crying, "Our friends, our friends are lost".

Our men fall into brooding, "It must be endured", they mutter.

Our women show their anger and their tears. They rock to and fro saying, "We cannot carry this, we cannot endure it".

Springfield, Springfield, we are torn from you forever.

Our great past is reduced to a tattered remnant; our glorious days are lost; our heritage blown away like smoke in the wind.

Otorama, bear witness to our pain.

Torlesse, cry aloud, do not hold your silence.

Back Peak, stand to accuse.

Tawera, hear us and when we are gone bring our pain to the Crucified One. Join our groans to the Spirit, plead our cause to the Father that the faceless ones may come to judgement.

God of Springfield, of our ancestors, of our praise and of our hope, be with us in all our wanderings."

Amen

LAND AS SPIRITUALITY

In this day and age of rationality and science and practical methodologies, many of us have forgotten the other aspects of life, its mystery and meaning. We seem to be afflicted with the mentality that hard work only is going to get us through. Although we talk about politics, business, economic loss, Dairy Board and so on, how many of us actually talk about the wonderful sunset that we experienced, that was so magnificent and breathtaking that we simply had to stop the car, tractor, job, or whatever in order to drink in the beauty of it; or driving along on a clear night with a full moon and a sky full of stars; or the satisfaction of a job completed, the fencing done, the vegetable garden producing a good crop. We have moments of quiet and inner satisfaction, which do not seem appropriate to share at a business level.

Another awkwardness in our society, is that we tend to lump spirituality in with religion. In fact the two belong together in the same way as the spirituality of making a cake, finishing the fence, or watching a beautiful sunset. Spirituality belongs with the activities of every day, it belongs to our attitudes, our loves, hates and desires. It belongs more intuitively and instinctively with the place of existence than with institutional religion and torn denominationalism. Our spirit is what gives us the will to live, and the love to offer people and place. We tend to divorce the two aspects of life and spirit, with the sure knowledge that mind and body are all we have and are. This does not prevent us from asking the questions about the source of life, the meaning of life and experiencing love for our family and friends and place.

Above all, it is important to remember that these questions have been asked for countless numbers of years. Recently, they have been put into an historical setting. The question of who controls history, and how this happens is an important question. The land is always at the centre of this drama. We tend to put history into human terms only, and forget that history is created by other means. We also forget that land has rights of its own too. We concentrate very hard on human rights, childrens' rights, womens' rights, Maori rights, the animals' rights. It is the Green movement who is moving into this area, saying that the land too has rights. Because land tends to stay while we humans are born and die, we disregard land as the prime motivating force. We neglect land rights. Nothing has been more evident since the industrial revolution and the disposal of waste. With the advent of nuclear power, it has become evident that we are fouling our own nest and jeopardising our own existence on this planet because of noxious waste. In other words, we have become too clever for our own good. We have used our brains and our free will to examine the earth and what it can do for us in its many forms. But in the end, there is no code of ethics to control man's desire to control and manipulate the environment for his own ends. The story in the Press about the rainforests of Sabah which have been felled to provide paper for computers and word processors makes us all guilty of depriving a native people of their landright, and their way of life, and food. Their customs have been torn away, as have the trees which have sheltered them and provided food and their spirituality. We are guilty of a greed that cannot be coped with by a code of

ethics. It seems that a code of ethics merely outlines what is already being done anyway, in other words, the law defines sin. But who will take notice? Certainly not those people who are motivated by profit to the detriment of all else.

The land is our spirituality. It is our home, our place of identity, our roots, our love and the object of our care. But have we reached the stage in the history of this country where we are too accepting of the land? We have taken it for granted, we have exploited it and overstocked it, we have put into it chemicals and fertiliser to make bigger and better crops. What are we doing and are we able to stop it? If we cannot stop it, then what is the future of the land which provided this country with a high standard of living. In America, there is land which is unable to produce crops any more. It has been so overfertilised that it is like crumbling chalk. Is this the prognosis for our land? The Canterbury water table is low because of the continuous drought. We are a drought area; that is the natural state of the Canterbury plains, even though we are bounded by 3 great rivers, which have plentiful water flowing out to the sea. The Canterbury Plains Irrigation Association have plans to utilise the water out of the Waimakariri River in order to push it into the underground aquifers to ensure a plentiful supply of water for those who will be most affected, namely the orchardists and the residents of the small townships. This makes good sense. Within history, people have always used the water from the great rivers of the world to water their crops, especially in places which are prone to drought. The caution that we now experience is the fear of contamination of our water by the chemicals which are used to control pests and disease. The chemicals which are put on the crops stay in the soil and are taken to the water table by irrigation or by rain. The aquifers will become polluted and since this is also the course of our drinking water, the likelihood is that we too will become contaminated and die of cancer or other diseases caused by a chemical imbalance.

In spiritual terms, we talk about bread and water, the most basic items for our existence as being sacrosanct and holy for they continue and preserve life. Nothing else does, even though the saying is 'that man does not live by bread alone'. We must still reverence the earth. Have we lost that sense of primeval awe, or have we got so tangled up in the politics of land that we have forgotten our mother.

We have also forgotten the concept of gift as far as land is concerned. Was the land given to us? Or did we take it away. These are questions that we must ask ourselves as we pause to reflect on the current situation. It is this moment that will redefine who we are and who we will be. The land is making that demand on us for the land is not able to sustain us at our present levels of expectations. We, as New Zealanders, are growing up and we must become mature in our attitudes to possession of the land. We must listen to the present moment, and also to the history which has preceded the present. It is through listening that we are called. The call to us as we listen is that we become appropriate for the new age. Hard disciplined reflection is needed, more than ever at this moment. And we need to be radical, because the call to a new identity has to be addressed. We know that we must redefine ourselves. We are only just beginning to do this. We take our identity from the land, therefore we have to be clear about what the land is, how it addresses us, what it expects of us, and how we are to gain our identity in relation to it.

We gained the land by power, and by stratagem, therefore we now exist in uneasy relationship with our land. The sales over several generations have not concealed the fact that the previous occupants of the land were cheated. While this situation exists, where injustice on the land prevails, we will never feel easy on our land while the Treaty is unfulfilled. We are in a uncovenanted relationship with our land, so we cannot be satisfied. We now fear that the land will be taken away from us in the same way that we took it from the others. No wonder we are concerned about foreign ownership of our land, Japanese, Australians, Germans, Danes etc. We did not keep our promise, how can we expect others to keep theirs. We have a land which flows with milk and honey, and which is very beautiful. We do not wish to share it, we feel precarious on it, and we are not satisfied. We have distorted our own history over the last 160 years, and we have ignored the history of the Maori people before that. We have not given due credit to the history of the land itself. We thought the land would be secure because we had conquered it in fair battle but instead we have oppressed the people that we conquered and pushed them into the position of being marginal in our society and therefore powerless. History has told us over and over again that the powerless of the present are the powerful of the future. We have the land which is watered and which grows good grass and crops, and we are anxious. Life lived on the land is precarious and we are beginning to realise this. New Zealand is coming to the new consciousness that land which is taken by force is never land easy to dwell in, because it may be taken away, and it is not secure land, even though we have lived for generations in one family and passed it down, even though we still plant and harvest and participate in the full cycle of life with the earth. Do we now think that we possess the earth and can manipulate it for our own ends? We live in relationship with the land whether we like it or not, at the same time that we live in history. Living on the land means that we live a spiritual existence because we receive gifts from the land; but we are very rarely acknowledge this. We think that to live a spiritual life means that we must live divorced from material world, and alienated from our roots. As soon as we recognise that our spiritual existence comes from living on the land, then we are some way towards living without an uneasy schizophrenia. Then we can be a covenanted people.

Before we do this we must remember, because remembering is an historical activity. In New Zealand we are in the process of doing that. We are acknowledging movement and change, and also that there are several levels of truth in history. First of all we have the history of the land itself to recall, then the history of the first people who lived here and last of all we have the history of the landless people who set forth from England, Scotland and Wales in order to acquire land. The danger of security is that we forget our own history, and settle for security and for an eternally guaranteed situation with no demand, no risk. We want to pretend that life is not precarious, that there are no risks to be taken. We want a life of dullness, sureness and sameness in a secure land. In this land there is no newness either, no hope and only institutions to honour, and rituals to perform in complacent self-indulgence or else uneasy despair.

Land is never contextless space, but is always in history where memory is important as well as hope. It is the place for promises and demands which must be heard. Those who do not hear, cannot exist on the land. Are we listening to the land, and its demands for change? The land itself seeks to survive, and demands that we hear. Land brings with it

responsibility. In a coercive society, the ones who control the land have the power over the landless who are disadvantaged. People who own land are tempted to forget that land belongs to history.

If we want success and prosperity again in rural New Zealand then issues of land management are an important consideration. When we begin to acknowledge that land has been gifted to us, that it is not ours, but belongs to history, that absolute control can lead to coercion and subtle manoeuvrings of power control by institutions who want the control, such as banks and governments, then we can begin to enjoy and celebrate and to share. For success and prosperity are not carefully planned achievement, but are given, as gifts are given. When we understand the nature of gift, then we will understand the nature of success and prosperity, and these are never to be measured solely in terms of profit in money terms, but in terms of happiness, contentment, identity, heritage, equity. Those who own land are called to honour it, not contaminate or modify it so that the land itself is compromised. However, those who own land forget their own history of landlessness, of poverty and of hunger. We cannot afford to forget any longer, for the land itself is under threat.

We have chosen a comfortable life style, where the mystery of life is reduced to manageable proportions; we have domesticated transcendence. We have obliterated the terror which surrounds land and the blood which was shed in the land and for the land. There is no healing where there is no memory, and so it is now vital that we recall this terror and the sacrifice that the land has demanded from us. Unless we remember, in this fashion, there will be no newness, no radicality, no future because we have eradicated the past. The trouble is that some of us see too clearly and know too much; these people trouble us deeply and we do not know why.

Land has its own rights over against us and over its own existence. It is in covenant with us but it is not totally at our disposal. Land is like people, they cannot be owned either. Yet we are accustomed to managing things, buying and selling, owing and collecting. People and land are both in covenant with us and cannot in the end be owned, therefore lines of dignity, respect and freedom are drawn around each. Land, like people, needs rest. It cannot be used for production year after year after year. Like people, land becomes tired and worn out with no rest. It is not a commodity to be manipulated and exploited for profit. In our Western societies, land and people have become commodities because of the profit orientation of our value systems.

The saying "Everyone to whom much is given of him will much be required" is indicative of the responsibility of those who own land. Those who have standing ground in the community must care for those who have no standing ground in the community. It is one of the tasks that goes with land ownership. It is the offer of equal standing in the community. The true owner of land always senses precariousness and vulnerability in the face of government, institutions, and international politics. It is a foolish one who does not. It is not the moment for us to be cowardly, or inept or incompetent. We cannot minimise the risk of land. Neither can we resist the call to identity, as New Zealanders; an identity forged out of pain. If we do not show courage and strength now, we will lose the opportunity to own land and therefore identity. Let us own the friction which exists

between country and city in New Zealand and begin to understand the nature of the conflict. We can never expect sympathy from the city, for rural people own the land. Land ownership is a position of fearful responsibility in the face of the agents of management who coerce for profit. If we can once again view land as a gift given to us, then we will change many other of our distorted perspectives on land.

LAND AS MYTH

All ancient religions have primary regard for the land. The opening chapter of Genesis is well known: "In the beginning God created the heavens and the earth" and so it has been with all of the other religions. Maori myths hold the land in the same regard, and personified the natural elements. The sky was Rangi and the earth was Pa who joined in a holy union and were not separated until their sons, those men of the forest, of war, of peace, forced them apart so that they could be free to walk upright. Note with some interest that the earliest Genesis myth claims that the earth and waters were not separate but united by chaos and void and darkness. The Maori myths bear strong resemblance to the ancient Assyrian myths, which dealt with fertility and land as the source of justice and truth. The gods of the Assyrians, the Babylonians and the Egyptians were governed by female gods, Isis, Ishtar or Astarte or Ashtar. Legends and myths tell of fearful battles as the minor male gods overcame the female gods by conquest. Myth is never to be dismissed lightly as fairy tale and fabrication. There are elements of truth in myth which we hold in high regard to give indications of truth from pre-history. Read with great care, they point towards a scientific search for meaning and for truth of the present moment, just as we search now. Roman and Greek myths bear similarity to the Maori and Polynesian myths in that nature is personified, that is, become humanised. If we look closely at the characters which populate the cheerful company of the Greek religion, we note that the function of fertility has been taken over by the chief god who is Zeus. The Roman Jupiter, close equivalent of Zeus in another culture, actually gives birth to the twins from his head. It is a distorted reality which still seeks to retain the power of fertility which is natural to women in order to keep the political power. Remember that this is one of the chief functions of religion still, to deprive the women of power but to hand over the naturally feminine attributes of nurturing and caring.

One of the greatest problems with modern religions, is that the prime focus has been taken off land, away from fertility and growth and stewardship and focussed upon people. With the central emphasis on women and men and not on land, the new capital, as Ralph Lattimore says, is knowledge and skills. That is a significant part of the struggle with modern myths today, and evidenced in the New Zealand Farmer Magazine where new technology, and men of great achievement are depicted as great and glorious, to the detriment of the nature itself, with its own integrity and growth patterns and evolutionary process. We have changed the myths again to become manipulators who force change upon unchanging structure. Scientific research is as important now as it was to the Jews in exile in the 5th century B.C. when they sat by the rivers and wept as they sought to understand who they were and where they belonged.

It is fascinating to study modern myth. It is seen in Batman movies, science fiction books and children's films. Men and women leave the earth in space ships to find and conquer new territory. Dr. Who has been a source of strange imaginations for many years. The mysteries of the universe are still sought for resolution but we still do not understand who we are, and now we have left the land altogether and use our own technology as a substitute. It is the folly of this age, now called The New Age, or the Cosmic Age where the New Man lives. I hope we can be retrospectively forward-looking enough to make

sure that that includes the New Woman. We search for new names and new legends. We see that males, if they qualify, are called SNAGS, short for Sensitive New Age Guys. We are moving away from qualities of strength and attributes of fertility as our main assurances for immortality. What we will substitute for these remains to be seen. Myths are forged over great spans of time. With the enormous amounts of information presented to us it may be more difficult to find the words which will deliver the quintessence of meaning for us now. I know that in spite of the desire to launch this planet and leave behind the responsibilities forced upon us by the relationship between people and land that if we are to achieve a New Age, then we must turn back on our haste to go forward, and confront our reality, which is that we can only live, that is, survive, in relationship to the land. To deny this is our death. Land is our stage for the human drama, but we have exploited her and now she is suffering. Myth will have to teach us how to care again.

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