

Human rights commission:
Council

Waitaha Executive Grandmothers

35 Glynnbrooke St.
Te Atatu South
Auckland 0610.

Universal Periodic Review.

Human Rights Violation.

On the 28th October 1835, 34 Northern Rangatira signed the Document known to Aotearoa as Te Whakaputanga with British King Williams, Representatives.

22nd July 1939. 18 other signatures were added, including Te Wherowhero. (Future first Maori King 1858.)

1840: 6th Febuary. Te Tiri was signed at Waitangi again with British Kings Representatives

The Principles include;

- Partnership
- Protection of taonga.
- Participation.
- Autonomy
- Mutual Benefit
- Hapu Rangatiratanga

The colonisers to Aotearoa came from many countries but the English of England were authors of the document of agreement between the Indigenous Maori and the colonial arrivals.

In order to understand and appreciate the current situation in Aotearoa today, it is necessary to note that the English had a social class-caste system based on many issues such as gentry by birth, gender role responsibilities, social and or political position, wealth, land ownership, spiritual belief, education and commitment. There were many strata between the King / Queen-position and the destitute within their own country where social upward mobility was rare. England was a country that was constantly at war with its neighbours near and far and had a well-deserved international reputation for conquering and retaining political and commercial control throughout countries of the world. Despite the fact that Queen Victoria was a prominent person during this time in Aotearoa's history, the position of women in England was always secondary to that of men. This is the attitude that they brought with them when they arrived in Aotearoa.

Inherited with the immigrant culture, came an attitude of Victorian Patriarchy and European disrespect and or disregard for the resident indigenous culture. The earliest acknowledged colonial arrivals were whalers, sailors, soldiers, entrepreneurs after commercial gain and the closest neighbouring country was being populated by convicts sent out from the British Court system.

The white underclass that arrived in Aotearoa felt they were superior to any indigenous natives and demonstrated this attitude as a given through spiritual, technological, material and economic attitudes because they saw Maori as a “serving class” of people. Maori were more “fortunate” than the Aboriginal of Australia who the colonists did not even consider human.

A paramount result of this was the near annihilation of Mana Maori with a huge impact on the negation of Mana Wahine.

A lot of ancient Maori knowledge, values and attitudes have been lost or re invented either deliberately or unintentionally up to the present. Papatuanuku is the Earth Mother and was separated from her partner Ranginui e tu nei the Sky Father by one of their many (20-200 depending on the writer) children. The name of the one who separated them is Tane Mahuta one of their sons. It is said that Tane then took some clay from Papatuanuku and formed Hineahuone, the first human female. Tane had sex with Hineahuone and they had a daughter called Hinetitama. Tane had sex with Hinetitama and when she asked him who her father was, many tribal traditions report that Tane’s reply was, “Go and ask the posts of the whare”. Hinetitama realised that she was having sex with her father and in her shame, so the story goes said, “I will go to the underworld and be the guardian for those who die”. Hinetitama then became Hinenuitepo who watches over and cares for those who have died. Tane Mahuta continued to do many great deeds and is also credited with care of the forest environment.

Today’s statistics indicate that incest is still a “common” practice among many Maori whanau but it was never an “approved” whanau practice no matter what people may say. Some whanau have multiple generations of incest which perpetuates the behaviour and exacerbates the harm done to the victims / survivors / perpetrators throughout the generations. The unresolved abused will often hurt themselves and others if treatment is not sought. Those who are belittled by others in society will often turn and abuse those who they perceive as weaker and or less powerful. This behaviour persists in current society.

In Maori lore Hinenuitepo is also credited with the death of Maui the heroic adventurer who fished up Aotearoa, created the knowledge of seasonal changes, made fire making available to people and many other deeds. Maui was creeping up on Hinenuitepo to have sex with her and thus achieve immortality. It is said that a bird call (often credited to the fantail) woke her and she crushed him between her thighs. Maori women still hold this power and there are many traditional chants that talk about how women can show their disdain for men who have hurt them by urinating and stepping over them.

Men who have sexual intercourse with small children often have issues of low to no self-esteem and huge anxieties about the potential size of their penis both at rest and erect. Research has shown that they are rewarded by this illegal behaviour and are often dysfunctional when trying to have “normal” sexual relations with another adult so that sodomy and paedophilia then become their “norm”. The “secret” society of groomers and abusers adds to the addictive attraction of such deviant behaviours and Aotearoa has many such groups.

Another more recent trend has been the use of children to pay for the drug addiction and needs of the adults so that children are used as payment for a drug fix often without any money exchanging hands. This is not a new practice in Aotearoa. Some kuia have spoken about how they were given to the pakeha farmer every season so that their father could use

the farmer's horse and plough. They spoke about the pain at the time and thought this was the norm. For them it was their norm and for some of our children today it still is.

When the colonists first arrived the Maori were seen in servant roles and women and their children were also used and abused as a matter of course, a right of the colonisers. When "native schools" were established the Maori students were used for groundwork and cleaning of schools. Pakeha parents protested and their children were excused. It is also factual that Maori men, in trying to achieve status in a European manner then belittled Maori women aping Pakeha men and women.

By 2003 the report Decades of Disparity stated that the "whakapapa of the gaps through to 2003 confirms the disparity as a structurally entrenched artefact of New Zealand's colonial history." Research has also shown that Maori have had to address all of these issues to try and reduce the gaps made by the continual colonial attitude to subordinate Maori as an Iwi. "The act of colonisation itself is an act of violence".

As with any strata system, if no one is perceived as less than you, you are on the bottom of the structure. This encouraged Maori males to support and ape the colonial ideal that Maori women were less important than Maori men and that males were superior. Children were "seen and not heard" and the link of whanau was often ignored. Whanau consecutiveness was negated and people started to shift away from established traditional whanau lands.

Tikanga Maori became negated with the place, customs, social standing, dress and behaviour of the standing of Maori children and women. There are examples of this demeaning behaviour Maoridom.

IWI Maori Women are sometimes the worst co-conspirators of this behaviour. Still today some marae tikanga insist on women kneeling, sitting at the feet of men, and not allowed to speak. Women and children are asked to wait outside in all weather, until the men and boys have entered the marae and seated themselves

It set the trend in all of Aotearoa and all women ethnicities to hold one of the top records of Domestic Violence against women and children in the Western Developed World. (1)

The misinformed conviction that the Natives could not manage their own lives, land and taonga led to the state in which Maori now must argue by legal measures, for their own taonga and wellbeing, using a system in which corruption and devious theft removed their Wellbeing in the first instance. (5)

The Statutes of Law set to aid Gross Domestic Product and Government Ministerial Management of all Taonga, further subdivides down to Regional Management, District Management and City Council Statutes of Law.

Where in all this Legality are we, the Grandmothers of Aotearoa, of all ethnicities, supposed to practise KAITIAKITANGA of all our various Taonga.

Abused in Aotearoa are the Wellbeing of:

- Women
- Children

Accompanying the above are typical outcomes of a colonised people:

- Poverty, lack of housing, compulsory removal of occupants out of state owned housing after years of occupancy to unsavoury low decile areas.
- Inadequate social reform and loss of language.
- Imposition of European structures and values thus negating all Maori values through all structures, education, political, religious, economical and commercial.
- Poor, slow Health care with long waiting lists.
- Insufficient numbers of medical staff and loss of new graduates to countries with more to offer.
- Total shambles of Mental Health care, Non-existent in some areas.
- Financially inaccessible to lower incomes for education of choice.
- Enormous records of addictive behaviours in low income, low decile urban and rural areas.
- High incarceration of Maori both female and male.
- High incidences of violence and criminal behaviour

There is a current trend in politics to apologise for the faults of the past but so much ancient traditional knowledge has now been lost. Some of the Maori MPs of the time that voted for the Tohunga Suppression Act did so because of the charlatans that were “practising” healing with little or no knowledge. In many instances the “healers” were doing more harm than good.

Abused in Aotearoa are the Wellbeing and KAITIAKITANGA of the Environment i.e. Papatuanuku.

- Catchments, streams, Rivers, Lakes, aquifers, are polluted beyond wading in. People in one area have died because intensified dairy farming polluted the bore of their drinking water.
- We, the Kaitiaki Grandmothers are inundated by calls for assistance against mining violations.
- The interiors of mountain ranges are honeycombed by companies removing tons of the interior to find precious metals.
- One stand-alone tupuna (ancient ancestor) mountain has been totally destroyed leaving only its footprint base.
- Mountains who are our ancestors, turned to stone, have had their bodies truncated for fossil fuels that contribute to climate change.
- The abuse of the oil industry, requires us the Kaitiaki Grandmothers to protest along with others.
- We the KAITIAKI grandmothers are consistently Submitting against Government Agencies who allow large Commercial Corporations, themselves included sometimes, to Consent and favour commercial gain to the destruction of the Environment.
- The Marine and Coastal areas are not exempt. We have a destructive fishing industry. Our marine native mammals are also endangered.
- Many native Flora and Fauna have been threatened or extinct in the recent past.

We the KAITIAKI Grandmothers, exercising our rights of Rangatiratanga, Partnership, and expect active Protection of our Taonga from our Te Tiriti partners.

Aotearoa have just had a change of Government and may see changes to our KAITIAKITANGA workload.

Nga mihi
Jane Ruka
Te Miringa Huriwai
WEGC

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