



**WHAKAKĀHORETIA TE KAIKIRI.  
KOTAHI ANŌ TĀTOU I ROTO I TE KARAITI.  
SAY NO TO RACISM.  
WE ARE ONE IN CHRIST.**

**REFLECTION BOOKLET**



**SOCIAL JUSTICE WEEK  
TE WIKI O TE WHAI TIKA  
4-10 SEPTEMBER**





# Acknowledgements He Kupu Whakamihī

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## **Focus for 2022**

### **Te arotahi mō 2022**

#### **What is Social Justice Week?**

Social Justice Week was established by the New Zealand Catholic Bishops Conference (NZCBC) in 1997 as an ongoing commitment in the Catholic calendar to consider, reflect and take action on a particular current social justice issue in light of Catholic social teaching.

Social Justice Week falls during the liturgical season of Ordinary Time, when the liturgical readings teach us about discipleship. Our liturgical gathering on the Sunday reminds us of the Church as a community and as a family united in prayer. The mercy and compassion we receive from God flows out into the rest of our week and into our relationships in our wider community.

#### **Why racism?**

In recent times there has been a growing recognition of the problem of racism internationally and locally. In Aotearoa New Zealand the disproportionate impact of Covid in Māori and Pacific populations and increasing awareness of Te Tiriti rights has built momentum around a reconsideration of racial issues in this country. Evidence from education, healthcare and justice sectors continues to show substantial disparities in outcomes for Māori and Pacific New Zealanders.

The Church has publicly denounced racism and we need to consider what contribution we can make to promoting justice and building peace as one human family in Aotearoa New Zealand. It's timely that we reflect on this before Māori Language Week /Te Wiki o te Reo, when we recognise and uphold the place of te reo Māori as the first language of this land.



## ...But this topic is bigger than any one week....

The topic of racism is not one which can be dealt with in just one week. Our hope is that Social Justice Week this year will provide an opportunity to focus on this issue, to learn together, to undertake respectful dialogue that leads to real awakening and change in the months and years ahead. The question of racism is not just a matter for our society, but also for us as church communities.

We hope this booklet will be helpful to Parish priests, Parish Leadership teams, Liturgy Committees, Social Justice groups, Diocesan Justice, Peace and Development Commissions and the wider community; to consider how each parish or diocese can engage with the challenging topic of Racism and to prompt thoughtful and prayerful actions of justice based on Gospel values.

This is an important starting point for the journey ahead for us, for our Church and for Aotearoa New Zealand. In addition, the references at the back of the booklet provide further reading and information to explore this important subject as we learn together.

Let us begin in prayer, be open to the leading of the Holy Spirit and be open to change in ourselves and in the society around us.







## Opening Prayer

E Te Atua, Lord God

Guide us as we reflect on racism – in our society, in our Church and in ourselves.

Help us to be open to learning new things.

Help us also to be reminded of things we may know in our heads – but which have yet to take root in our hearts.

Where repentance is needed let us repent.

Where reconciliation and forgiveness are needed let us reconcile and forgive.

Grant us the grace to do those things you ask of us which we cannot do without you.

Help us to grow together in love for one another as you commanded us.

Amene

**Catholics cannot be content to stand on the sidelines of this struggle. In the face of racism, Catholics must hunger for justice as we hunger for the Eucharist.** – ANONYMOUS (NZ Catholic, 26 June 2020)

This book is structured into three main sections following the See-Judge-Act method of social analysis. Developed by Belgian Cardinal Joseph Cardijn in the 1920s, it is a way of looking at a situation through the eyes of Catholic social teaching, analysing it, then taking action. It was developed as a way of applying Christian thought to social issues – particularly those affecting the low-income families.

**Section 1: SEE – TIROHIA** helps us to name what is causing us concern. We observe and immerse ourselves in the lived experiences of people. We listen, read and learn.

**Section 2: JUDGE – WĀNANGATIA** is where we analyse the situation and make an informed judgment involving theological reflection, such as Catholic social teaching and scripture, and social analysis.

**Section 3: ACT – MAHIA** provides resources and ideas, suggestions, inspiration and reflections on which to base a response and action.



We understand that Parishes and Dioceses will respond in different ways that are relevant to their local context and history. Please feel free to develop your own responses or to draw on the suggestions included in this booklet. Although Social Justice Week is the starting point groups may meet afterwards for however long is useful in each context.

## **A guide for small groups**

Each of the sections below under See, Judge, Act include questions for reflection or discussion. These can be used for individual reflection, but also as a basis for small group discussion and reflection, in a spirit of prayer and in the light of Catholic social teaching. Below is a guideline for such discussions. Please feel free to adapt to suit your needs.

### **The small group**

All members of your small group have their own life experiences and faith journeys, as well as different gifts and insights. Each person has a significant contribution to make for each session.

Through our discussion, sharing, prayer and commitments to action, we are invited to respond with love to our neighbours. The focus for such a small group should be on reflection, faith development and sharing in an atmosphere of trust and respect, not academic study or winning an argument. We are learners on a journey together.

Appoint a facilitator for each session. It could be the same person each time, or you may wish to rotate. The facilitator's role is to assist the group by providing focus, some structure to the session, keep track of time, and encourage all members to share and listen.

### **Preparation**

Before the group meets for each session, you may wish to provide some background reading or resources to check out before the meeting on the particular focus; or the questions they will reflect upon.



## **Prayer resources**

This resource booklet contains prayers you may wish to use. You may also find others, create your own, or use formal prayers of the Church.

## **The setting**

Provide a relaxed and suitable environment for your group. Provide a prayer focus, such as a lit candle, a Bible, crucifix, flowers, other symbols. You may wish to provide appropriate background music as people arrive and settle.

## **Suggested outline**

An appropriate timeframe is session 60-90 minutes. A suggested outline is:

- Welcome and opening prayer (10 minutes)
- Checking in from previous gathering
- Reading relevant case studies, stories, Catholic social teaching (15-20 minutes)
- Reflection and group discussion questions (30 minutes)
- What is the Spirit saying to me/us? What actions are prompted by our reflection? (5-10 minutes)
- Closing prayer (5 minutes).

## **Learning how to disagree as Christ-followers**

A key part of learning together is understanding each other. We may not always agree but we should be able to disagree in an agreeable manner. Sometimes conflict arises because of a genuine difference of opinion and that is fine. Other times it may arise because people are talking past each other. Different words may mean different things to two different people.

The academic literature on this topic is vast and we are making no attempt to provide an academic treatise or a comprehensive list of definitions. What we are attempting to do is to encourage respectful dialogue on an important topic in the hope of genuine and deep conversion occurring in ourselves, in the Church and in the communities around us.





## Definitions

*Internalised racism:* Belief and acceptance of negative stereotypes attitudes, values or ideologies by members of a disadvantaged or stigmatised ethnic/group regarding the inferiority of one's own ethnic or racial group.<sup>1</sup>

*Racial discrimination:* “any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.”<sup>2</sup>

*Racial prejudice:* prejudice against or hostility toward people of another race or colour or of an alien culture.<sup>3</sup>

*Systemic racism:* (also called structural or institutional racism) this is racism that exists across a society within, and between institutions/ organisations.<sup>4</sup> It can include such things as “practices or attitudes that have, whether by design or impact, the effect of limiting an individual's or a group's right to the opportunities generally available because of attributed rather than actual characteristics.”<sup>5</sup>

## Prayer

*Heavenly Father, as we gather together this week help us to hunger for justice and mercy as we hunger for the Bread of Life.*

*Holy Spirit of the Living God, lead us as we seek to learn together and to be inspired, led and transformed by your grace. Amen.*

1 P.16 Whakatika Report, <https://teatawhai.maori.nz/wp-content/uploads/2021/03/Whakatika-Report-March-2021.pdf>

2 <https://www.ohchr.org/en/instruments-mechanisms/instruments/international-convention-elimination-all-forms-racial>

3 <https://www.merriam-webster.com/dictionary/race%20prejudice>

4 <https://fitchburgstate.libguides.com/c.php?g=1046516&p=7602969>

5 <http://www.manitobahumanrights.ca/v1/education-resources/resources/policies-pages/policies-1-3.html>



## Section 1: See – Tirohia

*“From 1840 to the present times, Māori believe the Treaty to be a covenant and a sacred treasure. This conviction is based on both traditional Māori religion and Christian precepts, namely that the things of the visible world come from the invisible world.” – (from Whakamārama, Manuka Henare, 1989)*

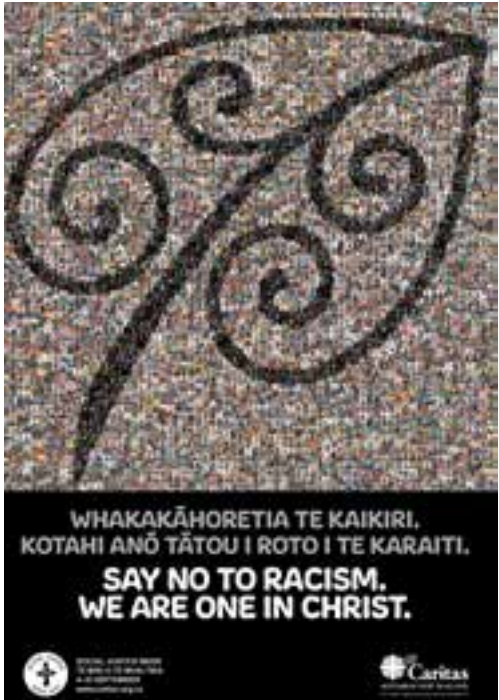
To understand an issue, we need to observe, listen, and learn about what is going on around us. Our aim in this section is to better understand the lived experiences of people, to examine the facts, and to name what is happening.

### Focus for 2022 Te Arotahi mō 2022

Facing up to racism is both challenging and vitally important for all of us.

The title of the Caritas resources makes it clear: SAY NO TO RACISM. WE ARE ONE IN CHRIST/ WHAKAKĀHORETIA TE KAIKIRI. KOTAHI ANŌ TĀTOU I ROTO I TE KARAITI.

In saying no to racism (which denies full personhood of the other), we choose to focus on the human dignity of all people and solidarity with anyone in need.





## **Are we really “one in Christ”?**

The statement ‘one in Christ’ does not claim that all are the same or that equality in an earthly sense here and now has already been achieved. Rather it is a statement of a sometimes-invisible spiritual reality: the spiritual unity of all those who are sisters and brothers in Christ. Jesus has already made us one in Christ. He did it by breaking down barriers between peoples, on the Cross.

Our challenge now is to find ways to bring that into being where we live. To live out that truth through the grace of God. In that sense it is also an aspiration, a reality yet to be manifest and made present in and through our lives on Earth. ‘May thy kingdom come on Earth as it is in Heaven’.

## **Questions for reflection**

In reflecting on the statement “We are one in Christ” in context of racism:

1. In what way are we NOT showing or living the reality that we are all equal in dignity in the eyes of Jesus?
2. What barriers between us need to be broken down?

The poster for Social Justice Week conveys a strong message using thousands of faces to remind us that we are all part of one human family. We may be different in many ways, but we can come together as followers of Christ and together promote God’s kingdom of justice, peace and love.

The mosaic that is formed in the poster is a kōwhaiwhai pattern that symbolises movement and change. Found in the Caritas Aotearoa New Zealand logo, it continually points us in new directions as we face the challenges of our complex, globalised world.



## **Te Tiriti o Waitangi / The Treaty of Waitangi: A basis for all living in Aotearoa New Zealand**

To address racism in Aotearoa New Zealand, we need to look at the bicultural basis for our nation: Te Tiriti o Waitangi or the Treaty of Waitangi. For ease of use we will refer to “Te Tiriti” which may also incorporate the Treaty or the Principles of the Treaty – more on that later. To understand Te Tiriti, we need to understand the historical context in which it was signed.

In 1835 He Whakaputanga o te Rangatiratanga o Nu Tireni – known in English as the Declaration of Independence of the United Tribes of New Zealand – was signed by 52 rangatira (chiefs).<sup>6</sup> This was a declaration that Aotearoa New Zealand was an independent Māori state. In May 1836 the British government acknowledged receipt of an English translation of He Whakaputanga.<sup>7</sup>

In 1840 the population of Aotearoa New Zealand was predominantly Māori. Population estimates vary from 80,000 to 200,000 Māori. In comparison there were 2,000 Europeans.<sup>8</sup> Māori were great travellers. Some had gone as far as England and spoke English and saw what was happening in the world. Missionaries were among the European settlers here and by 1840 many Māori had adopted Christianity.

In Waikato, partly as a consequence of Māori travel to England, there was a desire to have a unifying leader who held a comparable position to the Queen of England.<sup>9</sup> This led to the establishment of the Kīngitanga movement in 1858, Pōtatau Te Wherowhero being chosen to be the first Māori King.

6 <https://www.archives.govt.nz/discover-our-stories/the-declaration-of-independence-of-new-zealand>

7 “Without He Whakaputanga, there might have been no Treaty of Waitangi” – E-Tangata. At <https://e-tangata.co.nz/history/without-he-whakaputanga-there-might-have-been-no-treaty-of-waitangi/>

8 Catholic Commission for Justice, Peace and Development, Aotearoa New Zealand. A Commission of the New Zealand Catholic Bishops Conference. “Our Common Ground: An educational programme for Catholics on racial harmony” P.17. November 1989

9 <https://teara.govt.nz/en/kingitanga-the-maori-king-movement>



## The Māori economy was flourishing in the 1830s, 1840s and 1850s

*“Māori economic development expanded rapidly from the 1820s through to the 1860s. By the mid-1830s wheat and butter were traded extensively, particularly from the Waikato and Northern tribes. Agriculture flourished through to the 1850s with Māori people supplying most of the foodstuffs for the Europeans and exporting their surplus to Australia. Māori started up a ship-building industry because of their extensive exports to Australia.”* (Project Waitangi quoted in Catholic Commission for Justice, Peace and Development, “Our Common Ground” November 1989)

## Te Tiriti O Waitangi

William Hobson, a naval captain, was sent to Aotearoa New Zealand. His purpose was to negotiate British rule and sign an agreement with the indigenous tribes.

Bishop Jean-Baptiste Pompallier, the first Catholic Bishop of Aotearoa New Zealand, was present for part of the negotiations held on 5-6 February. The historian Dr Claudia Orange says that the missionaries were the main negotiators because they believed that Māori would be better placed under sovereignty with British rule than under a lawless onslaught of settlement which had occurred in Australia and the United States. They feared potential disorder and uncontrolled land sales that were already starting to escalate in 1840.

Many Māori leaders placed their confidence in both missionary advice and in the good faith of the Crown. This Māori trust in the British missionaries and the Crown can be seen perhaps as the essence of what is referred to as the ‘spirit’ of Te Tiriti o Waitangi.

Pompallier and an Anglican, W. Colenso, called for a guarantee of religious freedom rather than having the Anglican Church as the only “Established Church” which was the practice in Britain. They also called for the right for Māori to practise customary values and laws.





Hobson publicly agreed to both requests and a statement was written on paper and then read out to Māori. The English translation of the text reads:

*“The Governor says that the several faiths of England, of the Wesleyans, or Rome, and also the Māori custom, shall be alike protected by him.”*

## **Interpreting Te Tiriti o Waitangi**

Approximately 500 of the 540 signatures on Te Tiriti o Waitangi were put on the Māori text. The English version has some small but significant differences to the Māori. The Waitangi Tribunal<sup>10</sup> has regard for both texts as both have signatures.

The preamble to the English version states that the British intentions were to: protect Māori interests from the encroaching British settlement; provide for British settlement; and establish a government to maintain peace and order.

<sup>10</sup> Set up by the Treaty of Waitangi Act 1975, the Waitangi Tribunal is a permanent commission of inquiry that makes recommendations on claims brought by Māori relating to Crown actions which breach the promises made in the Treaty of Waitangi.



The Māori text has a different emphasis. It suggests that the Queen's main promises to Māori were to: secure tribal rangatiratanga; and secure Māori land ownership.<sup>11</sup>

In instances where there is ambiguity between the two language versions in International Law the indigenous language text takes precedence, and any decision should be based on the version (or part thereof) that is to the benefit of the party that didn't draft it.<sup>12</sup>

Part of the reason that there is still tension over Te Tiriti is that different people have different understandings of what it means, what was intended at the time, and how best to reflect that today.

For example, some people argue that the context of the declaration of independence (1835) showed how Māori described absolute sovereignty, providing a contrast for the protectorate type relationship being sought by Māori from England.

In a different view, legally, there is just one Treaty despite the differences between the two texts. The Waitangi Tribunal has exclusive authority to determine the meaning of the Treaty in the two texts and to decide issues raised by the differences between them. References to the Treaty in law try to bridge the differences by referring to the 'principles' of the Treaty, or the core concepts or spirit that underpin both texts. As is often noted now, it is the spirit of the Treaty that matters most. It was meant to be a broad-brush agreement in which various principles or understandings were implied. The Treaty was mainly a diplomatic and political instrument to support or reflect an agreement between the Crown and Māori to create a nation state. In that sense, the Treaty embodied a partnership in which the Crown, chiefs and tribes would all have a place.<sup>13</sup>

11 <https://waitangitribunal.govt.nz/treaty-of-waitangi/meaning-of-the-treaty/>

12 "The *contra proferentem* rule that in the event of ambiguity such a provision should be construed against the party which drafted or proposed that provision (in this case the Crown) applies. The United States Supreme Court 'indulgent rule' that treaties with indigenous people (American Indians) should be construed 'in the sense which they would naturally be understood by Indians.'" Quoted from <https://waitangitribunal.govt.nz/treaty-of-waitangi/meaning-of-the-treaty/>

13 <https://nzhistory.govt.nz/politics/treaty/read-the-Treaty/differences-between-the-texts>



## The principles of Te Tiriti

In the Lands case (1987) the Court of Appeal elaborated the principles of the Treaty as required by section nine of the State-Owned Enterprises Act 1986 (the SOE Act). As President Cooke explained in that case:

*“The differences between the texts and the shades of meaning do not matter for the purposes of this case. What matters is the spirit. This approach accords with the oral nature of Māori tradition and culture. It is necessary also because the relatively sophisticated society for whose needs the State-Owned Enterprises Act has been devised could not possibly have been foreseen by those who participated in the making of the 1840 Treaty.”*<sup>14</sup>

The principle of partnership was first identified explicitly in the Waitangi Tribunal’s Manukau Report (1985).<sup>331</sup> In this report, the Tribunal held that the interests recognised by the Treaty give rise to a partnership, “the precise terms of which have yet to be worked out”.<sup>332</sup> As noted earlier, the Tribunal’s view of partnership emphasizes the obligation on both parties to act reasonably, honourably, and in good faith as duties derived from the principles of reciprocity and mutual benefit.<sup>15</sup>

**Read the Māori version of Te Tiriti here:**

<https://waitangitribunal.govt.nz/treaty-of-waitangi/te-reo-maori-version/>

**Read the translation of Te Tiriti here:**

<https://waitangitribunal.govt.nz/treaty-of-waitangi/translation-of-te-reo-maori-text/>

**Read the English version of Te Tiriti here:**

<https://waitangitribunal.govt.nz/treaty-of-waitangi/english-version/>

<sup>14</sup> Quoted from <https://waitangitribunal.govt.nz/assets/Documents/Publications/WT-Principles-of-the-Treaty-of-Waitangi-as-expressed-by-the-Courts-and-the-Waitangi-Tribunal.pdf>

<sup>15</sup> <https://waitangitribunal.govt.nz/assets/Documents/Publications/WT-Principles-of-the-Treaty-of-Waitangi-as-expressed-by-the-Courts-and-the-Waitangi-Tribunal.pdf>



## Towards a respectful dialogue

Caritas is still learning as we work together to better understand the meaning of Te Tiriti for our work in the 21st century. In your local context you are likely to find different views and perspectives about Te Tiriti. The important thing is that we learn how to have a respectful dialogue on the meaning of Te Tiriti today in our parishes, schools and communities.

### A new partnership arrangement was born

According to historian Dr Claudia Orange the new partnership was more akin to a protectorate-type of relationship that was being presented at Waitangi, one in which power and authority would be shared.”<sup>16</sup>

Pompallier recorded in his diary (19 January 1845) that he was told by Māori Catholic leaders:

*“...that New Zealand is like a ship, the ownership of which should remain with the New Zealanders (Maori) and the helm in the hands of the Colonial authorities.”<sup>17</sup>*

Māori had learnt the concept of covenant from the missionaries. Te Tiriti o Waitangi was regarded as a covenant. A covenant is a sacred agreement and involves God either as a partner or witness. The idea that a covenant could be broken for reasons of political expediency is abhorrent to those who understand what a covenant truly is.

When Te Tiriti o Waitangi was signed in 1840, there were many more Māori than Pākehā living in Aotearoa New Zealand. That shows the treaty is not about numbers – it is a partnership between two people. There is also nothing in the treaty to suggest it was only meant to be a temporary agreement.<sup>18</sup>

<sup>16</sup> Dr Claudia Orange, Court statement, NZ Maori Council v Attorney-General case, 1987

<sup>17</sup> CCJPD, “Our Common Ground” November 1989 p.18.

<sup>18</sup> Project Waitangi



## The impact of colonisation

Te Tiriti was signed in 1840. However, despite the growth in European settlement, and popular assumptions to the contrary, until the late 1850s, in practice, Māori continued to govern their own affairs in most parts of Aotearoa. By 1858 however the acceleration of European settlement led to Māori becoming a minority population in their own land. This change in the population balance and the establishment of a local Parliament (which excluded Māori and propertyless Pākehā) shifted the political and economic power balance in the country.

Disputes over land sales at Waitara in Taranaki, 19th century European assumptions about cultural superiority, inter-tribal warfare, exploitation of the newly available muskets, and the strong desire for land among newly arrived migrants looking for a better life all contributed to the New Zealand Wars of the 1860s.

The invasion of the Waikato was an attempt to open up new land and to break the strength of the Kīngitanga resistance. The story of what happened at places like Rangiaowhia has only become well known among Pākehā in recent years. For the Tainui people it has been a source of intergenerational pain.

### Case Study: Rangiaowhia

Early on a Sunday morning in the summer of 1864, the women and children of the village of Rangiaowhia woke to an armed invasion by colonial forces and their Māori allies.

Most of the village's fighting men were away at Pāterangi. Those who were left ran for cover in churches and whare (houses) as cavalry stormed into the village and opened fire. Whare were torched and people were gunned down. One of the churches, St Paul's, is still standing.

Rangiaowhia was the Kīngitanga's agricultural base. With its





wheat fields, mills and schools it was coveted by Auckland's merchants and settlers. The loss of this area was a stinging blow to the Kingites.<sup>19</sup>

New research by historian Vincent O'Malley has shed light on the invasion of the Waikato and the subsequent War. O'Malley found that the often-cited high World War I casualty rates of New Zealanders were actually dwarfed, on a per capita basis, by those of the Waikato War.<sup>20</sup>

### Case study: Parihaka

Rather than respond to violence with violence, in the 1870s the Parihaka settlement in Taranaki became a focal point for Māori seeking a different approach. People travelled to Parihaka on the 18th and 19th of each month to talk about the issues they were facing and to consider their response.

Under the leadership of Te Whiti o Rongomai and Tohu Kākahi, a decision was taken to put aside practices of the past of vengeance and revenge. It was realised that nothing would come of reverting to violence, but that it was still important to resist the injustice of land confiscations and the loss of control over their lives.

Identifying with Old Testament stories of slavery in Egypt, the people of Parihaka devised a strategy of non-violent resistance. Instead of fighting the soldiers and surveyors who were preparing confiscated lands for sale, the people of Parihaka sent out ploughmen to cultivate the land and workers to build fences. The first ploughmen were arrested but offered no resistance. Others came to take their place. They too were arrested. More took their place.

<sup>19</sup> <https://www.heritage.org.nz/places/places-to-visit/waikato-region/the-waikato-war/driving-tour-sites/rangiaowhia>

<sup>20</sup> <https://www.rnz.co.nz/stories/201818953/'tainui-has-never-forgotten-the-atrocities-against-their-women-and-children'>



On 5 November 1881, government troops invaded the settlement of Parihaka to arrest its leaders and many of its men. Homes and cultivations were burned, and livestock destroyed.

The New Zealand Parliament passed special laws to enable the ploughmen of Parihaka to be imprisoned without charge. No trials were held. Evidence of their prison labour can still be seen in places like Dunedin and Wellington.<sup>21</sup>

## The importance of educating ourselves on the history of our country

*“Education about our history and an understanding of the treaty is the responsibility of every New Zealander. Māori deserve recognition for their effort over the years to honour the treaty and have it recognised as a true covenant between two people. Pakeha and non-Māori should be assured that the Treaty secures and guarantees their right to live in New Zealand. The Church has an important role in assisting Māori and non-Māori to find positive solutions to problems arising from a just and moral application of the principles of the Treaty.”* – Bishop Denis Browne, Diocese of Auckland, Press release, July 1989.

All of us can be prejudiced against other groups of people. Sometimes this is based on skin colour. Church teaching is clear that such racial discrimination is abhorrent and must be actively opposed – wherever it is found.



21 <https://www.caritas.org.nz/tangata-whenua/parihaka>



The formation of our character and spiritual journey with God is core to our Catholic faith. Individual racism and personal prejudices have no place in our new life in Christ.<sup>22</sup> We are all one in Christ – regardless of race, ethnicity or skin colour.<sup>23</sup>

## **Systemic racism in Aotearoa New Zealand**

In addition to combating prejudices and racial discrimination in our own lives, what can be done about systems or structures that result in vastly different outcomes for different ethnic groups? How can we play a role in overcoming racism in our workplaces, parishes, and communities?

Systemic racism, also called structural or institutional racism, is racism that exists across institutions or organizations. Starting from personal racism, or unconscious bias, policies and practices of institutions can knowingly or unknowingly perpetuate racist outcomes – sometimes long after the original instigators of those policies have left the institution concerned.

## **Health**

Aotearoa New Zealand suffers from large gaps in life expectancy between ethnic groups. For example, Māori have been dying younger than Pakeha since at least 1941. The good news is that the gap between these groups, in terms of longevity, has been consistently closing since the 1950s. But there is still much to be done.

*Mortality rates for Māori are often two to three times those of non-Māori in middle age, including all causes combined and cardiovascular disease. Pacific rates are intermediary, and Asian rates lower than European/Other (largely due to healthy recent immigrants). Differing socioeconomic position between ethnic groups explains about half the ethnic differences in health.*<sup>24</sup>

22 2 Corinthians 5:17

23 Galatians 3:25-29

24 <https://www.otago.ac.nz/wellington/otago023745.pdf>



All of the potential causes of such disproportionately poor outcomes for Māori need to be considered – including who provides the services and how effective they have been. If there are racist assumptions built into the public health system then it needs to be changed to ensure that everyone can access the healthcare they need when they need it.

## Education

The UNICEF Innocenti Report rated Aotearoa New Zealand 33rd out of 38 OECD countries when it came to the gap between the top 10 percent of students and the bottom 10 percent.

According to a 2020 Newsroom report<sup>25</sup>, Aotearoa New Zealand has one of the least equal education systems in the world. Further analysis of the report found Māori students falling significantly behind on every measure of educational outcome including secondary school retention rate, school leavers achieving NCEA Level 2, and rate of youth in education, employment or training.

But those who attend Māori immersion schools do much better at reading and achieve much higher in NCEA and at university or in employment. While there has been a lot of focus on the impacts of coming from a low-socioeconomic community or household, research carried out in Aotearoa New Zealand (as well as in the United States looking at African American students) has found poverty cannot entirely account for the gap between Māori and Pākehā.

Experts, including the Children’s Commissioner and Associate Education Minister Tracey Martin, say racism and unconscious bias in the mainstream education system play at least a part in gaps in achievement. Children’s Commissioner Andrew Becroft said the enduring legacy of colonisation was behind a lot of the long-term disadvantage. “Coupled with modern systemic bias, and unconscious individual bias, you put those two things together and they are a potent cocktail for ongoing disadvantage for Māori,” he said.

25 <https://www.newsroom.co.nz/our-racist-education-system>



## Concerning Statistics – He Tatauranga Āwangawanga

Recent studies have revealed some concerning statistics about the prevalence of racial discrimination experienced in New Zealand.



Back in 2012, 10% of New Zealanders had experienced some form of discrimination in the last year. A decade later, this number has risen to closer to 40%.



Racial discrimination is the most common form of discrimination people experience in New Zealand (54%).



93% of Māori felt racism had an impact on them on a daily basis.



One in three of the complaints received by the Human Rights Commission in New Zealand is about racial discrimination.

96% of Māori saw racism as a problem for their wider whānau.

More than two in five New Zealanders (41%) say incidents of racism have increased during the COVID-19 pandemic.

The most common setting for Māori experiencing racial discrimination was at school (62%).

89% of Māori said they were less likely to receive assistance in shops because they were Māori.





## **Case Study: An experience of institutional racism within the Church**

The Church herself needs to face up to her own failings on racism. The example below is true, but names and locations have been removed.

In 2021 the Church was doing a lot of good work around safeguarding of vulnerable people. One item they put together was a poster in te Reo Māori which was sent to all parishes by the Diocesan safeguarding officer. The responses from at least two parish offices showed a lack of understanding about the partnership relationship inherent in Te Tiriti o Waitangi.

### **Response of Parish Office 1.**

*“It wouldn’t hurt to have these posters in Filipino and Indian as well, considering they are the majority of our parishioners compared to the Māori population?”*

### **Response of Parish Office 2.**

*“Good point, but where do you stop. I am not sure that the posters in Te Reo is necessary to be honest.”*

### **Elaboration of comment from Parish Office 2.**

*“Hi everyone, Please don’t get me wrong, these posters certainly have a place where the language is read and spoken by their communities. In this Parish there would be less than I could count on one hand that could read Te Reo, therefore for such an important message we will be displaying the English version only.”*

There are several comments to make about this response. Can you think what they might be?

First, the rights given to Māori under Te Tiriti did not contain a population clause. The rights to taonga such as language are not reliant on population proportions or representation. It is unlikely



that the Parish has a roll of all those who identify as Māori. In which case a Parish staff member is not in a position to know exactly how many Māori there are in a Parish.

Second, even if there were no Māori present in the parish, there remains a right to have the language protected and promoted as a Tiriti right.

Third, the ability of Māori to engage in their own language is not limited by geography within Aotearoa nor restricted to “their communities”.

Fourth, a decision to exclude the use of te reo Māori in a Church community demonstrates at best a lack of understanding of the Treaty partnership and at worst blatant racism. Both need addressing by Church authorities.

Such responses at the parish level demonstrate a real gap between the bicultural understanding of most senior Church leaders and some Church staff at the grassroots. Bishop Pompallier demonstrated real commitment to Māori and he became familiar with the language and culture. Indeed, his words to those he encouraged to follow him were: “My children, if you will not love my Māori, go back. I brought you specially for them.”

These words resounded for Meri Hōhepa – Suzanne Aubert – who reminded the Sisters of Compassion thus, “Don’t forget that a Māori village was the cradle of our institute.”

During his visit to Aotearoa Pope John Paul II in 1986 concluded his greeting to Māori with these words: “As you rightly treasure your culture, let the Gospel of Christ continue to penetrate and permeate it, confirming your sense of identity as a unique part of God’s household. It is as Māori that the Lord calls you; it is as Māori that you belong to the Church, the one Body of Christ.”



## Racism in a multicultural society

Having considered Te Tiriti and the history of Aotearoa New Zealand we are now better placed to consider racism in the midst of multicultural societies – including our own.

In the 1960s and 1970s there was a prevailing view, especially in the Pākehā world, that Aotearoa New Zealand had the best race relations in the world. This view has been increasingly challenged in recent times, and in Aotearoa New Zealand, we have no room for smugness and complacency. We have seen horrific and tragic examples which show us that our country is not immune to racism, race hate or violent extremism.

### Racism against Pacific people: Dawn Raids

Dawn raids by police in the 1970s targeting Pacific Islanders suspected of overstaying travel visas severely impacted Pacific peoples. The raids occurred under both Labour and National governments, and both political parties have accepted the raids were racially based.<sup>26</sup> Prime Minister Jacinda Ardern apologised on behalf of the nation on 1 August 2021:

*“The government expresses its sorrow, remorse and regret that the Dawn Raids and random police checks occurred and that these actions were ever considered appropriate.*

*“Our government conveys to the future generations of Aotearoa that the past actions of the Crown were wrong, and that the treatment*



<sup>26</sup> <https://www.stuff.co.nz/national/explained/125524870/the-dawn-raids-explained-what-drove-the-government-to-target-pasifika-people>



*of your ancestors was wrong. We convey to you our deepest and sincerest apology.”*

The Dawn Raids resulted in the deportation and prosecution of many Pacific Islanders, even those who remotely looked Pasifika, despite many overstayers at the time being British or American.<sup>27</sup>

### **Racism against Chinese people: Poll Tax**

On 12 February 2001, the New Zealand government apologised to the Chinese community for imposition of a poll tax and other discrimination imposed by statute.

“The poll tax, in particular, imposed considerable hardship. The Chinese Immigrants Act of 1881 imposed a poll tax of ten pounds per Chinese person and restricted the numbers able to enter the country to one person per ten tons of ship cargo. These provisions were increased and consolidated in legislation over the next few years. The poll tax rose to one hundred pounds per person and numbers entering the country were further severely restricted. No other ethnic group was subjected to such restrictions, or a poll tax.”

Other legislative initiatives also singled out the Chinese for measures required of no other ethnic group. In 1908, they had to put a thumbprint on Certificates of Registration before leaving the country; they were deprived of their right to naturalisation until 1951, and a reading test in English was introduced, when other immigrants had only a writing test in their own language.

There have been a number of other examples of racial or religious hatred that you might like to learn more about and reflect on as a small group or as an individual.

<sup>27</sup> <https://www.rnz.co.nz/news/national/448212/recap-government-makes-apology-over-dawn-raids>



## Islamophobia in Aotearoa New Zealand

There have also been several examples of Islamophobic crimes in Aotearoa New Zealand. The most infamous one was the 2019 Christchurch shooting by Australian white nationalist extremist<sup>28</sup> in which 51 people died.<sup>29</sup>



More recently, in 2022, a female Muslim student was attacked at school in South Island<sup>30</sup>. Otago Muslim Association chairman Dr Mohammed Rizwan said the school needed to set a precedent to ensure the “brutal” attack, which included a hijab being ripped off the head of a pupil, never happened again.

*“Time is cluttered with the wreckage of communities that surrendered to hatred and violence. For the salvation of our nation and the salvation of mankind, we must follow another way.... Love is the most durable power in the world. This creative force, so beautifully exemplified in the life of our Christ, is the most potent instrument available in mankind’s quest for peace and security.”*<sup>31</sup> – Rev Martin Luther King Jr.

28 <https://www.bbc.com/news/world-asia-53861456>

29 <https://christchurchattack.royalcommission.nz/>

30 <https://www.odt.co.nz/news/dunedin/school-fight-video-islamophobic-motive-alleged-brutal-attack>

31 Rev. M L King, “Strength To Love” 1963





## Questions for reflection

1. Thinking about the words “Treaty” or “Covenant” how do I feel about a society that breaks its word as circumstances change and it becomes convenient to forget past commitments entered into?
2. In our parish and Diocesan communities do we ensure that we hear from a range of voices? In addition to ensuring that Māori have a voice at the table as Te Tiriti partners, do we also consider other groups which may be overlooked in some communities, for example, Pasifika, Women, Youth, Filipino, and any other groups who might sometimes be overlooked in our decision-making?
3. Are the cultures and languages of other groups (particularly Māori) given visibility at Mass on Sunday through the hymns that we sing or the other elements of liturgy?
4. Pray for groups in your community who have been the subject of racial abuse and what can we do to show solidarity with them and to stop racism through nonviolent means?

## Reading the Scripture

### Galatians 3:28

*“There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.”*

What does this scripture teach us about our identity and unity as followers of Christ?

What does it say about the varieties of people groups that follow Jesus?

## Action Responses

Find out to which Māori tribe the area in which you live belonged in 1840 and what were the boundaries of that rohe / tribal area in 1840?

What are your reactions towards Te Tiriti, negotiations, tikanga Māori etc? What are reactions of those close to you? How might they be different or similar?



Refer to the Treaty texts on page 13 and write down what you think the three clauses of Te Tiriti o Waitangi deal with. Then read the two texts slowly – the Māori text signed at Waitangi by the Crown and Māori leaders, and the English text. What is the difference between your initial perception and your understanding after you have read Te Tiriti?

## Prayer

E te Atua, Help us to be open to the movement of your Spirit, to be open to change, to be filled with your love for others and to more clearly see ourselves and our identity as being complete in you. Help us to understand the agreements which our spiritual forefathers entered into. Help us to faithfully uphold those commitments consistent with love, justice and mercy so that your kingdom may come on earth as it is in heaven. Amene.



The Waitangi Sheet: one of the nine original documents that make up the Treaty of Waitangi.



## Section 2: Judge – Wānangatia

In this context the word “judge” means to use critical thinking skills and analysis to examine issues through the lens of Catholic social teaching. It is not the same meaning as “condemnation” or “judgmental”.

Catholic social teaching (CST) / Te Hononga Akoranga Pāpori Katorika guides us in living out the Gospel call to love God and our neighbour in our ever-changing world. In any discussion of racism, the CST principle of human dignity should be at the heart of the discussion. Consider the following principles and how they might help inform our consideration of Te Tiriti in Aotearoa New Zealand today.



### **Human Dignity – te tapu o te tangata**

Made in God’s image, each person has a human dignity which no one can take away. The equality of all people comes from this inherent human dignity. Inequality should not arise because of race, nationality, social condition, or gender. “The evils of racism and sexism are an affront to the dignity of the human person. They are built on the premise that one person, sex, group, culture or race is inherently superior to another.” (New Zealand Catholic Bishops Conference, A Consistent Ethic of Life – Te Kahu-O-Te-Ora, 1997)



### **Common Good – he painga mō te katoa**

The common good is the good of each and all of us. It stems from the dignity and equality of all people, and involves all the social conditions which allow people, as groups and individuals, to reach their fulfilment. To work for the common good is to ensure that no-one gets left behind. The ethnicity, race or colour of any individual should have any influence on how we treat them.



## **Solidarity – whakawhanaungatanga**

As one human family we commit to working together for the well-being of all to ensure everyone has what they need to live with dignity. This means recognising others as our brothers and sisters and actively supporting them when they need our help. It is this need for help that determines the decision on who to support. It should not matter who the person is, where they come from, what they look like, but rather if they need our help. As Pope John Paul II stated in his address during the World Day of Peace in 1989, “The unity of the human family requires that the whole of humanity, beyond its ethnic, national, cultural and religious differences, should form a community that is free of discrimination between peoples and that strives for reciprocal solidarity.”

**“... a readiness to discard others finds expression in vicious attitudes that we thought long past, such as racism, which retreats underground only to keep re-emerging. Instances of racism continue to shame us, for they show that our supposed social progress is not as real or definitive as we think.”** – Pope Francis, Fratelli Tutti, #20



## **Preferential Option for the Poor and Vulnerable – he whakaaro nui mō te hunga rawakore**

We should think first of the needs of those who are most vulnerable. Catholic social teaching emphasises that “the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others.” (Paul VI, *Octogesima Adveniens*, 1971, para 418) When people are treated unfairly or experience racial discrimination, it is only natural to want to seek to stand up for them to ensure their rights are heard and respected.



## **Promotion of Peace – te whakatairanga I te rangimārie**

Peace is far more than just the absence of war. It is an essential attribute of God, a value to be embraced by all of humanity, and a universal duty. In order for everyone to experience peace in its broadest form, ‘the defence and promotion of human rights is essential for the building up of a peaceful society and the integral development of individuals, peoples and nations.’ (*Compendium of the Social Doctrine of the Church* #494) Any form of racism only leads to division and erodes peace at a personal level and a community level.

## **Participation – nāu te rourou, nāku te rourou**



As human beings we live in community with others, growing together. We are called to be active members of our local, national and global communities to improve the wellbeing of all people. Promoting participation means recognising we each have something unique and important to contribute to society. We have a responsibility also to be inclusive in our schools, our churches, our workplaces, our neighbourhoods and our decision-making processes. Together we can work creatively to provide opportunities for all people to participate. As Pope Francis stated, ‘each of us has a part to play, a gift to share, a service to offer, for building up the Body of Christ in love.’ Our different cultures, strengths and abilities enable us to be stronger when we all come together.



## **Towards a society based on equal dignity**

*This principle of the equal dignity of all persons, of whatever race, already finds solid support in the sciences and a firm basis in philosophy, ethics and religions in general. The Christian faith respects this intuition, this affirmation, and rejoices in it. It represents a considerable convergence among the various disciplines which reinforces the convictions of the majority of people of good will and allows the drawing up of universal declarations, conventions and international agreements for the protection of human rights, and the elimination of all forms of racial discrimination. It is in this sense that Paul VI spoke about “an axiom of the highest human wisdom of all times.”<sup>32</sup>*

Legislation prohibits racial discrimination across a wide variety of settings. While overt personal racism may be easy to identify and is increasingly being called out, what about systems that perpetuate unequal outcomes due to ethnicity? What can we do to ensure everyone has a fair go in our Church, in our communities and all across the motu / nation? How can we better still live into the promise that we are one in Christ?

It is not God’s will to see large groups of people, or anyone for that matter, be marginalised and deprived of the basics of life. Yet the evidence continues to show significant disparities in a number of areas which demonstrate that new approaches to delivering services are required. The new Māori Health Authority is an attempt to ensure that Māori are able to receive health services in culturally appropriate ways that deliver better outcomes for them.

## **What is equality and what is discrimination?**

Auckland Law lecturer PT Rishworth pointed out that all laws discriminate in some way. For example, access to welfare benefits discriminates against those with well paid jobs. Progressive tax

32 The Church and Racism: Towards a More Fraternal Society, Pontifical Commission on Justice and Peace, 1988, #18.





brackets discriminate against those on higher incomes who must pay more.<sup>33</sup> In all law making the real question becomes how best to discriminate. Most laws would be unjust if they did not discriminate in some way. The question is whether the discrimination is fair or not?

Few people are asking for precisely the same outcomes regardless of individual decisions, effort or natural ability. However, it would be unjust to not help those who, through no fault of their own, did not have the same opportunities afforded to other groups in society. In addition, Catholic social teaching affirms the right of every person to the necessities of life so that all may flourish.

Sometimes there may be a case for specific, time-bound, affirmative action initiatives to help ensure that no groups are marginalised or discriminated against due to factors that have been foisted upon them. This is especially the case when historical or systemic injustices are at the root of poverty, ill health or poor education.

God cares how we treat each other because we're all created in the image of God (Genesis 1:27). There is no distinction between the inherent value of one ethnicity over another. God cares about people regardless of their ethnicity, nationality, and social status (Deuteronomy 10:17-19).

Rather than telling Christians to ignore the discrimination against Gentiles, Paul addressed it head on: "There is no difference between Jew and Gentile – the same Lord is Lord of all and richly blesses all who call on him" (Romans 10:12).

## **Human dignity**

Catholic social teaching is based on the human dignity of every person and considers racism as a moral evil that ought to be condemned. Rather than focus on fear or difference we are called to celebrate the unique contributions each of us can bring from our own cultural and other traditions. We are all children of God – sisters and brothers all.

33 P.30 "Our Common Ground". CCJPD Aotearoa New Zealand, 1989.



*“We have an opportunity to heal wounds that have been present for too long. The Treaty of Waitangi was built on respect for persons and respect for their diversity. There is a way forward. It lies in continued goodwill and open recognition that there are many paths that we as a nation can embark on as we strive to realise the bicultural foundation of our society.”<sup>34</sup> – NZ Catholic Bishops*

## May They All Be One

Racism is divisive and damages the harmony and oneness that should characterize all our relationships. Following the advice of St. Paul, we can pray for the grace to look beyond our own prejudices: “Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you” (Eph: 4:32). Recall that before his death, Christ prayed, “May they all be one” (Jn 17:21).



*“In a real sense all life is inter-related. All men are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be. This is the inter-related structure of reality.” — Martin Luther King Jr.’s Letter from Birmingham Jail and the Struggle That Changed a Nation*

<sup>34</sup> *Church in the World: Statements on social issues 1979-1997* by New Zealand Catholic Bishops. Compiled by Chris Orsman & Peter Zwart. 1997. P.191.



## Unity and equality do not mean uniformity

It's important to have shared values if we are to build a strong and healthy society where all are cared for. But unity does not have to mean uniformity or conformity with a dominant cultural paradigm. We all have our own gifts to bring to the table. We are all different, but we are also part of one human family. A variety of unique and diverse cultures enriches the wider human family.

We know from many experiences around the world – Rwanda, Bosnia, and South Africa for example – that racial separatism and division can easily turn violent with long lasting impacts. Similarly, the imposition of a monocultural model can stifle and undermine unique minority cultures and languages. Indigenous cultures in particular have been negatively impacted by such developments. For Christians, especially, we share one Spirit and being in unity is foundational. The love we have for each other is to be the way in which people will know we are authentic Christ followers.<sup>35</sup> But we come together as we are with our distinct cultures, languages and ways of being subject only to the work of transformation that Christ is doing in all our lives.

Love overcomes all differences.<sup>36</sup> Through our different cultures and languages, we can work together to find a fair way of agreeing on a common direction, if there are sufficient structures of grace.

*“The message of peace is not about a negotiated settlement but rather the conviction that the unity brought by the Spirit can harmonize every diversity. It overcomes every conflict by creating a new and promising synthesis. Diversity is a beautiful thing when it can constantly enter into a process of reconciliation and seal a sort of cultural covenant resulting in a ‘reconciled diversity’. As the bishops of the Congo have put it: ‘Our ethnic diversity is our wealth... It is only in unity, through conversion of hearts and reconciliation, that we will be able to help our country to develop on all levels.’” – Evangelii Gaudium (“Joy of the Gospel”), Pope Francis, 2013, Chapter 4, #230.*

35 John 13:35

36 1 Corinthians 13



## The challenge / te wero

Pope John Paul laid down a challenge for Catholics in Aotearoa New Zealand during his visit in 1986.

*“Yours is the opportunity of fostering the best in your traditions, and of refining and purifying those aspects which require it. You face the challenge of ensuring that your separate cultures continue to exist together and that they complement each other. The Māori people have maintained their identity in this land. The peoples coming from Europe, and more recently from Asia, have not come to a desert. They have come to a land already marked by a rich and ancient heritage, and they are called to respect and foster that heritage as a unique and essential element of the identity of this country.”* – Pope John Paul II, Homily in Christchurch, 24 November 1986.

The challenge set down 36 years ago by Pope John Paul II was to build a country which cherishes Māori language and culture and respects “that heritage as a unique and essential element of the identity of this country”.

The challenge is not to divide on the basis of ethnicity but also not to unify by removing each of our distinctive cultures or languages. Rather we are to embrace those differences as part of the rich tapestry of the human family where each is respected and given the dignity they deserve as people made in the image of God.

Anyone who has been teased because of the way they look or talk can understand a little of what it means to be a minority because you are different. In some small way this should help to be in solidarity with those who are subject to racial abuse or vilification.

At the same time, we too need to ensure that we do not descend to violence and hatred. Such responses only feed anger and bitterness.

*“Hatred and bitterness can never cure the disease of fear; only love can do that. Hatred paralyzed life; love releases it. Hatred confuses life; love harmonizes it. Hatred darkens life; love illumines it.”*<sup>37</sup> – Rev. Martin Luther King Jr.

<sup>37</sup> Rev. M L King Jr. “Strength To Love” 1963 p. 126



## Questions for reflection

1. What systems can you think of which might give an entrenched advantage to a dominant group in society?
2. By participating in such systems aren't we oppressing those who don't belong to the dominant group? Discuss.
3. Consider our education system, legal and judicial system, and the Church. To what extent are our public institutions geared towards the thought-patterns, expectations, values and preferences of the dominant culture?
4. What impact is this likely to have on those who are different from the dominant culture?

## Reading the Scripture

*9 Do not lie to one another, seeing that you have stripped off the old self with its practices 10 and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. 11 In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all – Colossians 3:9-11*

As followers of Christ we are being called into new lives based on Him. As part of this renewal, we see the equal dignity with which God regards our brothers and sisters from other ethnicities, cultures and language groups. We cannot claim to love God yet hate our sisters and brothers.<sup>38</sup> Our focus is on how we relate together as brothers and sisters in Christ, bearing with one another, supporting each other and being there in tough times. This is the new identity in Christ into which we are all being called.

38 1 John 4:20



## Action Responses

Consider your own cultural background. Where did your forebears come from before arriving in Aotearoa New Zealand?

Where did they come to and what was happening in that location at that time?

To what degree are we aware of the way our own culture influences our thinking and attitudes?

How do our attitudes match those of the Spirit of God and the love of God (1 Corinthians 13:4-7)? When it comes to discussing matters of race or Te Tiriti how much patience, kindness or love do we exercise?

## Prayer

Father in heaven, We worship you as the Creator of the universe and the Maker of the earth – our common home.

Give us the grace to look to what we have in common as your children, made in your image, bestowed with the dignity you gave each of us.

Help us to grow in love for one another – especially where there are differences between us. Help us to remember that the Lord Jesus died for us all and that he commanded us to have love one for another. Knit us together as one family which honours each other, respects our unique gifts and supports one another as we have need. Amene.





## Section 3: Act - Mahia

### Reasons for Hope

*Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start, despite their mental and social conditioning. We are able to take an honest look at ourselves, to acknowledge our deep dissatisfaction, and to embark on new paths to authentic freedom. No system can completely suppress our openness to what is good, true and beautiful, or our God-given ability to respond to his grace at work deep in our hearts. I appeal to everyone throughout the world not to forget this dignity which is ours. No one has the right to take it from us. – Pope Francis, *Laudato Si'*, para 205*



All people have innate human dignity because we are all God's children – regardless of ethnicity, colour or culture. We should celebrate our differences and appreciate them while also looking to what we have in common. Part of being in one human family is looking out for the wellbeing of each other or being in solidarity with those who are in need or distress.

For those of us who want to be followers of Christ none of us can be passive bystanders in the face of racial discrimination. We need to say no to racism and to work together to overcome its effects so that all people can flourish.



## Overcoming Structures of Sin through Structures of Grace

Structures of sin are those structures in society which violate the dignity of human beings as people. The Church speaks out against structures of sin which show themselves – though rooted in personal sin – in a collective behaviour of groups in society or even whole nations.

We are all here now and we all benefit (or suffer) from the way the country is now. Therefore, we have a responsibility to ensure that everyone has the essentials of life for themselves and their families. We also have a responsibility to stand clearly and firmly against racism in whatever form it takes.

Replacing the structures of sin with structures of grace requires thinking, acting and taking responsibility on the part of us all. It requires looking at the structures in which we work and for which we are responsible and examining how they can ensure that racism is not effecting outcomes. In Aotearoa how can our communities and organisations become the expressions of partnership that Te Tiriti o Waitangi signifies? This involves examining the way we operate to ensure that everyone can participate in decisions that impact them.

### Questions for reflection

1. How can we help build sustainable structures of grace that reflect the partnership inherent in Te Tiriti?
2. Are we aware of ways in which the way we live or work might be determined more by culture than by God's Spirit?
3. Respectful dialogue is a means of building trust, co-operation and lasting peace between groups that are different from one another. What can we do to promote such dialogue?
4. Is your discussion of topics related to Racism or Te Tiriti marked by humility, gentleness, patience, bearing with one another in love and making every effort to maintain the unity of the Spirit?



## Reading the Scripture

*“therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. (Ephesians 4:1-6)*

## Action Response

Can you think of a time when people made fun of you or someone else you know because of the way they look or talk? How did it make you feel?

Be an upstander (someone who stands up for others) and help bring justice when others may be vulnerable and treated unfairly.

Now think ahead. What will you do next time you are in a situation where a friend, work colleague or family member makes a racist joke?

Think about your own group of friends. How many cultures, ethnicities and languages do they include? How can we become a better neighbour to all?

## Closing Prayer – He Īnoinga

O God, make us instruments of your peace;

Where there is hatred; let us sow love;

Where there is injury, pardon; where there is discord, union;

Where there is doubt, faith; where there is despair, hope;

Where there is darkness, light; and where there is sadness, joy.

O divine Maker, grant that we may not so much seek to be consoled as to console;

To be understood, as to understand; to be loved, as to love;

For it is in giving that we receive; it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen.





## Social Justice Week Actions

The following are possible actions which you or members of your Parish community might like to do together either during or after Social Justice Week.

- Movie night highlighting theme of racism eg; “Dawn Raids” or “To Kill A Mockingbird” or “Mudbound” or “Selma”.
- Learn about the history of the place where you live.
- Hold a Diocese or Parish workshop on a local marae and learn the history of the land.
- Consider holding a half day workshop to discuss ways in which other groups not usually heard in decision-making can be included. Make sure the groups being considered are part of the conversation.
- Take time to learn more about our country’s history. Read NZ historians such as Moana Jackson, Claudia Orange, Michael King, Linda Smith, Monty Soutar, Angela Wanhalla, Aroha Harris and James Belich.
- Talk to other Catholics about the NZ Catholic Bishops Statement for Social Justice Week 2022.
- Discuss anti-racist videos in small groups or with your family:  
<https://www.youtube.com/watch?v=1I3wJ7pJUjg>  
<https://www.youtube.com/watch?v=dfccrwUIROU>  
<https://www.youtube.com/watch?v=cfwpkZRO1s>  
[https://www.youtube.com/watch?v=5FXMPP\\_uiLQ](https://www.youtube.com/watch?v=5FXMPP_uiLQ)



## **Relevant Websites**

### **Ngā Pae Tukutuku Hāngai**

#### **Belong Aotearoa**

[www.belong.org.nz](http://www.belong.org.nz)

#### **Caritas Aotearoa New Zealand**

[www.caritas.org.nz](http://www.caritas.org.nz)

#### **Caritas Australia**

[www.caritas.org.au/](http://www.caritas.org.au/)

#### **CAFOD**

[www.cafod.org.uk/](http://www.cafod.org.uk/)

#### **Human Rights Commission**

[www.hrc.co.nz/](http://www.hrc.co.nz/)

#### **NZCBC statements**

[www.catholic.org.nz/about-us/bishops-statements/](http://www.catholic.org.nz/about-us/bishops-statements/)

#### **Racism No Way**

<https://racismnoway.com.au/teaching-resources/resources>

#### **The Encyclopedia of New Zealand**

<https://teara.govt.nz/>

#### **Unteach Racism**

[www.unteachracism.nz/](http://www.unteachracism.nz/)

#### **Voice of Racism**

<https://voiceofracism.co.nz/> (recordings of racist attitudes in NZ)

#### **Waitangi Tribunal**

<https://waitangitribunal.govt.nz/publications-and-resources/school-resources/>

#### **Whakatika Report**

<https://teatawhai.maori.nz/wp-content/uploads/2021/03/Whakatika-Report-March-2021.pdf>



## Feedback

We would like to hear how Social Justice Week 2022 was observed in your parish or community and encourage you to fill out this form. There will also be an online feedback form sent out following Social Justice Week 2022 that can be filled out instead.

We welcome any ideas and suggestions you may have for future Social Justice Weeks.

Once you have completed this form, please scan it, and send it to [caritas@caritas.org.nz](mailto:caritas@caritas.org.nz), or post it to:

Caritas Aotearoa New Zealand  
PO Box 12193, Thorndon  
Wellington, 6144

### **Please include all the following information:**

**Parish/Community:** .....

**Postal Address:** .....

**Email Address:** .....

**Diocese (please tick one):**

- Auckland    Hamilton    Palmerston North  
 Wellington    Christchurch    Dunedin

**Was there specific mention of the Social Justice Week (SJW) theme of Racism?**    Yes    No

**Which resources were used in your parish/community?**

- Discussion Guide    Liturgy Booklet    Poster





**How useful were the resources? (Please circle one for each)**

Discussion Guide: (Not useful at all) 1 2 3 4 5 (Extremely useful)

Liturgy Booklet: (Not useful at all) 1 2 3 4 5 (Extremely useful)

Poster: (Not useful at all) 1 2 3 4 5 (Extremely useful)

**Which elements would you like to see in next year's resources?  
(Please tick all that apply)**

- Discussion Guide (30-40 pages)
- Liturgy Booklet (10-15 pages)
- Reflection Brochure (1-2 pages)
- Bookmarks
- Posters
- Diocesan-wide events/workshops/forums
- Video/multimedia resource
- Other (please specify):

**Did you receive enough resources for your needs?**

Not enough    Just enough    Too many

**Would you prefer to receive digital or physical resources?**

All digital    Mostly digital    Mostly physical    All physical

**Any additional comments and/or suggestions on how we can make future resources better or more relevant:**

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**SOCIAL JUSTICE WEEK**  
**TE WIKI O TE WHAI TIKA**  
**4-10 SEPTEMBER**

