

LIDLAW COLLEGE
TE HAKANGA AMOHANGI



KARUWHĀ
Aotearoa New Zealand. Know the Story.



St John's Theological College



NGĀ WAI
HŌHONU

Wānanga Symposium Hōtaka Programme

16-18 NOV 2023 | BAY OF ISLANDS

Hōtaka Programme

RĀPARE THURSDAY

4:00pm

Pōwhiri (Treaty grounds; meet at Copthorne Hotel by 3:30pm)

6:15pm

Dinner (Waitaha, Copthorne Hotel)

7:30pm

Keynote: Hon. Justice Sir Joe Williams

RĀMERE FRIDAY

AT THE COPTHORNE HOTEL
WAITAHA

8-8:30am

Morning Prayer with Bishop Kito

9am

Keynote: Prof. Brian Stanley | Discourses of Civilisation, Race and Culture

Respondent: Prof. Tony Ballantyne

10:30am

Morning Tea

11am

Session 2: Christianity, Empire and Humanitarianism

Prof. Tony Ballantyne | Languages of Mission and Colonisation

Prof. Zoe Laidlaw | Slavery & Humanitarianism in Antipodes

Respondent: Roshan Allpress

12:30pm

Lunch

1:30pm

Session 3 options: Christian missions, the Māori world and Te Tiriti

Waitaha

Dr Samuel Carpenter | Henry Williams biography

Dr Monty Soutar, ONZM | Ngāti Porou & Christianity

OR

Treaty Room 1

Dr Roshan Allpress | 'Nu Tireni' in global philanthropic contexts

Dr Ned Fletcher | Treaty in Imperial Context

OR

Treaty Room 2

Panel: "Missions Then and Now: the Start of the Kōrero". Panellists: **Rev. Rosie Fyfe, Rebecca de Jong; global CMS partners**

3:00pm

Afternoon Tea

3:30pm

Session 4 options: Christianity, the NZ Wars, and Colonialism

RĀHOROI
SATURDAY
 AT THE COPTHORNE HOTEL
 WAITAHA

- Waitaha** **Dr Allan Davidson** | Bishop Selwyn, Chaplaincy and the Waikato War.
Māmari Stephens | Rāhui and Legal System
- OR
- Treaty Room 1** **Assoc. Prof. John Stenhouse** | NZ Wars and Church.
Assoc. Prof. Geoffrey Troughton | Challenges to Christian Peace
- OR
- Treaty Room 2** **Panel:** “Contemporary reflections on church, gospel and culture in te ao Māori”. Panellists: **Hana Seddon, Eugene Fuimaono, Dr. Hone te Rire, and Jordyn Rapana, and Waiora Te Moni**
- 5pm Free time
 6:30pm Dinner (Waitaha)
 7:30pm **Keynote: Bishop Te Kitoi (“Kito”) Wiremu Pikaahu, ONZM** - “Christian/Māori identity in the 21st Century”
- 8-8:30am Morning Prayer with Bishop Kito
 9am **Session 1 options:** Christianity, the New Zealand State, and Indigenous Futures
- Waitaha** **Prof. Michael Belgrave** | Treaty in NZ context.
Prof. Dominic O’Sullivan | Treaty and NZ Constitution
 OR
- Treaty Room 1** **Dr Andrew Picard** | Maunsell & Grey on Māori education
 Te Hira Paenga | Te Tiriti and Kapa Haka
 OR
- Treaty Room 2** **Panel:** “Reflections on Māori Anglicanism, Sir Apirana Ngata and the Price of Citizenship”. Panellists: **Rev. Pane Kawhia and Peter Lineham, with Dr Monty Soutar**
- 10:30am Morning Tea
 11am **Keynotes:** Christianity, the Māori World, & Colonialism in Aotearoa NZ
- Waitaha** **Bradford Haami** | Colenso and Māori Christianity
Dr Alistair Reese | Public Theology + te Tiriti
- 12:45pm Lunch
 1:30pm Whakawātea

Tuhinga Whakarāpopoto

Paper Abstracts

KEYNOTE THURSDAY EVENING

Hon. Justice Sir Joe Williams

(Ngati Pūkenga/ Waitaha/ Tapuika)

**'Te Tiriti o Waitangi in the Life of Legal System and
Constitution: Past Hopes, Future Prospects'**

BIO

Justice Williams has an LLB from the Victoria University of Wellington and an LLM (Hons) from the University of British Columbia. He became a partner at Kensington Swan in 1992 and went on to co-found Walters Williams & Co in 1994. In 1999 he became Chief Judge of the Māori Land Court and was appointed Chairperson of the Waitangi Tribunal in 2004. Justice Williams was appointed a judge of the High Court in September 2008, a judge of the Court of Appeal in February 2018, and a judge of the Supreme Court in May 2019.

KEYNOTE FRIDAY EVENING

Prof. Brian Stanley,
University of Edinburgh

'Civilization, race, and culture: missionary discourses of human difference, their ambiguities and legacies'

ABSTRACT

The lecture examines the three categories of human differentiation—civilization, race, and culture— that have been successively prominent in the vocabulary of Christian missions, using examples drawn from a variety of British Protestant mission contexts. Although occasional reference will be made to New Zealand, the lecture aims to set the themes of the conference in a broader global and historical context. 'Civilization' will be discussed with primary reference to its most common antonym— 'heathenism', which became embedded in Anglophone usage through choices in biblical translation, culminating in the King James version of 1611. Although civilization discourse was often permeated by racial language, it was used in both white-on-white and black-on-black contexts, and hence was not intrinsically racist. In the early twentieth century the vocabulary of race assumed new dominance in mission thinking, notably at the World Missionary Conference at Edinburgh in 1910. However, it was used in contradictory ways, most frequently by 'progressives' who employed the concept of race as a validator of some measure of plurality in Christian thought and practice, at least with reference to the so-called higher civilizations of Asia. It thus became a bridge for the entrance into 20th-century missiology of anthropological concepts of plural cultures, which were mostly grounded in translation and linguistic studies. Whilst these may appear to represent a distinct improvement on earlier vocabularies of civilization, heathenism, or race, missionary reliance on functionalist concepts of culture has brought its own problems of static essentialism. Many present-day advocates of world missions now reconcile the universalism intrinsic to Christian understandings of humanity with the obvious fact of ethnic difference by erecting hard and problematic boundaries, both between idealized discrete cultures and between the constructed categories of 'culture' and 'religion'.

BIO

Brian Stanley was Professor of World Christianity at the University of Edinburgh from 2009 to his retirement in August 2023. Previously he was based in the University of Cambridge, where he was a Fellow of St Edmund's College and Director of the Currents in World Christianity international research project. The project spawned the Eerdmans series, *Studies in the History of Christian Missions*, which will come to an end with the publication in November 2023 of its 29th volume, a posthumous work by Andrew F. Walls, and edited by Brian Stanley, *The Missionary Movement from the West: A Biography from Birth to Old Age*. Professor Stanley's numerous other publications include *The World Missionary Conference, Edinburgh 1910* (2009) and *Christianity in The Twentieth Century: A World History* (2018).

SESSION 2 FRIDAY

Prof. Tony Ballantyne,
University of Otago

'Mission and the Languages of Colonisation, New Zealand,
1814-c.1850'

ABSTRACT

What was the relationship between the missionary enterprise in New Zealand and the projects of empire and colonisation? Reading a number of key moments and sources in Protestant missionary work in New Zealand from 1814, this talk navigates a course between the long-standing concern in imperial history with the question of the 'Bible and the flag' and the critical New Zealand scholarship on 'cultural colonisation'. It particularly highlights the shifting importance of the place of land in the socio-economic formation of the CMS mission; as a key nexus in the patronage and protection of key rangatira; as a source of sustenance and support for mission work and missionary families; and, increasingly, as a locus for identification and belonging. I demonstrate the tensions within the mission around colonisation. I highlight the co-existence of the determined critiques of the New Zealand Company forwarded by the CMS, which was part of the discourse on what Elizabeth Elbourne has termed the 'sin of the settler', and the centrality of the languages of settlement and improvement in the self-imaginings of missionaries and their families. This was a tension that critics of the mission were alive to and in turn mobilised in sharp critiques through to the 1850s and beyond. I suggest that these tense exchanges were important in attempts to negotiate the cultural legitimacy of colonisation in these islands. Building on these exchanges, I will conclude with some concluding reflections on these missionary arguments and aspirations in the emergence and evolution of Pākehā identities in the nineteenth century.

BIO

Tony Ballantyne is Deputy Vice-Chancellor (External Engagement) at the University of Otago. He completed his PhD at the University of Cambridge and has held faculty positions at universities in Ireland and the USA. Prior to his current role, Tony served as Head of the Department of History and Art History (2011-2015), Pro-Vice Chancellor, Humanities (2015-2021), and was also the Director of Otago's Centre for Research on Colonial Culture. Tony is recognised as a world-leading historian of the modern British empire, who has also published extensively on colonialism and its legacies in New Zealand. In recent years much of his research has come to focus on the changing place of New Zealand within the British Empire. He has published on missionaries and cross-cultural entanglements, the transformation of knowledge traditions in the nineteenth century, and the abiding consequences of empire and colonisation in shaping contemporary New Zealand. He was elected as a Fellow of the Royal Society of New Zealand in 2012. He has won both the Mary Boyd and W. H. Oliver prizes from the New Zealand Historical Association as well as the Aronui Medal from the Royal Society of New Zealand.

SESSION 2 FRIDAY

Prof. Zoe Laidlaw,
University of Melbourne

'Settler Colonial Legacies of British Slavery: Rethinking Humanitarianism in the Antipodes'

ABSTRACT

Britain's decision to abolish slavery in 1833 led to the emancipation of 800,000 people in the British Caribbean, South Africa and Mauritius at a cost of twenty million pounds paid to slave-owners for the loss of their human property. Almost simultaneously, four new British settler colonies were established in the Antipodes: Swan River (1829), South Australia (1834), the Port Phillip District (1836) and New Zealand (1840). These colonial invasions resulted in the widespread and violent dispossession of Indigenous peoples, even though their promoters had promised to recognise Indigenous claims – to land and humanity – as well as settler concerns. These histories – of Antipodean settler colonialism and Atlantic slavery – have long been treated separately. However, intimate and important connections can be traced through lives, careers, capital, ideas and practices that stretched between the British West Indies and Australasia. This lecture explores these links and interrogates the narratives that have served to distance nineteenth-century settler colonisers in Australia and New Zealand from the evils associated with 'the First British Empire' of the Atlantic. How close, it asks, was Antipodean settler colonialism to the slavery that had dominated Britain's Atlantic empire? And how does our understanding of Antipodean settler colonialism change when we take a wider imperial view?

BIO

Zoë Laidlaw has been Professor of History in the School of Historical and Philosophical Studies since 2018, having previously worked at Royal Holloway University of London (2005-2018) and the University of Sheffield (2001-2005). Her expertise lies in the nineteenth-century history of the British Empire, and her work encompasses imperial networks and governance; humanitarianism; settler colonialism and Indigenous-settler relations; slavery, its abolition and legacies; the imperial state; commissions of inquiry; and the creation of imperial knowledge. Her most recent book is *Protecting the Empire's Humanity* (Cambridge, 2021).

SESSION 3 FRIDAY

Dr Samuel Carpenter,
Laidlaw College, St John's Theological College

'A New Biography of Henry Williams: Missionary, Peacemaker & Treaty Translator'

ABSTRACT

It has been exactly 50 years since Lawrence Rogers published *Te Wiremu: A Biography of Henry Williams*. Since that time, treaty claims research alongside a Māori renaissance of *mātauranga* (knowledge) and a global postcolonial scholarship, has made this proficient biographical effort seem outdated, even though it was built on detailed archival research. A new biography of an evangelical missionary (such as that I am currently attempting) must engage with these various literatures whilst remaining archivally rigorous. This is not enough, however. A new biography of Henry Williams should locate him in his own world of texts and contexts, within the energy of a global missionary movement closely allied with anti-slavery and humanitarianism, and within a Māori world that was itself becoming entangled with European trade and agriculture, military technology and European ideas – most especially those pertaining to politics and religion. This new biography – and this paper – will intermix historiographical reflection, narrative, and intellectual and cultural analysis. It re-reads Henry Williams as a missionary of Nonconformist (Puritan) *whakapapa* who introduced new ideas and *tapū* rhythms to *te ao Māori* (the Māori world), as a peacemaker who mediated in Māori inter-hapū and inter-iwi warfare, and as a treaty interpreter who anchored his translation – *te Tiriti o Waitangi* – in a new world of scriptural (and western) texts and practices relating to *ture* (law) and *kāwanatanga* (government). Above all, this paper re-presents this missionary as enmeshed in Māori tribal politics, recalibrating Māori language to new Christian meanings, and identifying with his Māori congregations and members of his extended missionary *whānau* (family) over against the incoming colonial-imperial regime.

BIO

Samuel Carpenter is a Research and Professional Teaching Fellow at Laidlaw College and a scholar-in-residence at St John's Theological College (Tāmaki/ Auckland). His 2020 PhD focussed on early political thought in Aotearoa New Zealand. He is a founding trustee of Karuwā Trust and previously worked in the Wellington treaty sector.

SESSION 3 FRIDAY

Dr Monty Soutar, ONZM

(Ngāti Porou/ Ngāti Awa/ Ngāi Tai ki Tāmaki/ Ngāti Kahungunu)

'He Rākau Whai Hua: the Rise, Fall and Rise Again of Christianity on the East Coast, 1818 - 1871'

ABSTRACT

This paper explores the historical and cultural dynamics of the Ngāti Porou iwi (tribe) during the late 1830s to the 1870s in New Zealand. Focusing on the acceptance and nurturing of Christianity brought by their own people from the Church Missionary Society, it examines the prominent role of the Anglican communion as the first denomination to preach the gospel to the Ngāti Porou people. The spiritual allegiance to the Anglican faith was rewarded and maintained by the majority of Ngāti Porou, despite the emergence of spontaneous religious cults and the establishment of various religious faiths in the region. Simultaneously, the Queen of England was introduced to the Ngāti Porou as the Defender of the Faith and head of the Anglican Church, as well as the monarch and titular head of state. Initially, the Crown displayed goodwill and bestowed Her Royal Favour upon the Native Chiefs and Tribes of New Zealand. However, this benevolent attitude shifted as new waves of settlers demanded land, leading to a less protective stance from the Crown. The actions of successive governors, the encroachment of Pākehā settlers, and the call for united resistance to land alienation by other tribes contributed to internal factionalism within Ngāti Porou. Consequently, during the conflicts of the 1860s, divided loyalties arose within the iwi, with some aligning with the Māori King and the Pai Marire religion, while others remained loyal to the British Queen and the Anglican faith. The outbreak of fighting, initially on the East Coast and later spreading beyond the district, provided an opportunity for Ngāti Porou to punish those who sought to undermine their leadership through insurgent activities. The temporary falling away from the Church was ultimately resolved, and after the wars concluded in 1871, the majority of Ngāti Porou returned to their allegiance to the Anglican faith. This paper sheds light on the complex religious and political landscape of Ngāti Porou during a transformative period, highlighting the resilience and enduring faith of the iwi.

BIO

Monty Soutar has worked as a schoolteacher, soldier, university lecturer, Senior Historian for the Ministry of Culture and Heritage, Director of the Tairāwhiti Museum in Gisborne, Chief Executive of Te Runanga o Ngāti Porou, and as the World War One Historian in Residence at Auckland War Memorial Museum. In 2015, he was awarded the New Zealand Order of Merit for services to Māori and historical research. He continues to serve on the Waitangi Tribunal. He has a research background that spans almost forty years, in which time he has had access to closely guarded tribal and family manuscripts. His doctoral thesis explored the advent of Christianity amongst Ngāti Porou in the nineteenth century. He is the author of two definitive books of Māori military history: *Whitiki Whiti Whiti E! Māori in the First World War* and *Ngā Tama Toa: The Price of Citizenship: C Company 28 (Māori Battalion 1939-1945)*. In 2021, Dr Soutar was awarded the Creative New Zealand Michael King Writer's Fellowship to write the *Kāwai* series, a fiction trilogy which looks at the impact of colonisation on New Zealand society.

SESSION 3 FRIDAY

Dr Roshan Allpress
Laidlaw College

'Nu Tireni' in global philanthropic contexts

ABSTRACT

From the late eighteenth century, the islands and peoples of New Zealand featured frequently in the cultural discourses of philanthropists and humanitarians, and from at least 1806, as a site of imagined and actual experimentation and activism. These globalising interactions have been well examined for their impact on developments within national and imperial frames. However, from early interactions between Māori rangatira and Evangelical philanthropists, to New Zealand's role as a case study alongside projects such as the Sierra Leone colony, representations of New Zealand and New Zealanders shaped the humanitarian imaginations of leading activists and the wider public in the British world. This paper examines the series of interactions that led to New Zealand being known and imagined within a global humanitarian frame, and the reciprocal relationship by which 'Nu Tireni' was constructed in this context.

BIO

Roshan Allpress is an historian with research interests in the areas of philanthropy, Evangelicalism, humanitarianism, and social reform. He grew up in Ōtautahi Christchurch and holds an honours degree from the University of Canterbury and a doctorate in history from the University of Oxford. His latest book, *British Philanthropy in the Globalizing World: Entrepreneurs and Evangelicals, 1756-1840*, has recently been published through OUP. Roshan is National Principal/Chief Executive of Laidlaw College, and serves on the boards of a number of non-profit organisations.

SESSION 3 FRIDAY

Dr Ned Fletcher

'The Treaty of Waitangi in Imperial Context'

ABSTRACT

Contrary to Ruth Ross's influential verdict in 1972, the English text of the Treaty of Waitangi is not 'ambiguous and contradictory in content'. It does not say 'whatever we want it to say'. It was not a blank canvas with a meaning to be arrived at through later negotiation. The meaning of the English text requires consideration not only of the text itself but also of the context in which it was drawn up. That context includes the backgrounds and motivations of the framers, the wider experience of Empire and beyond (including the dealings of the United States with its Indian nations), and the currents of thought of the time. This paper is concerned with the implications of British sovereignty for native societies in different parts of Empire, and models for plurality in government and law that were known to the framers of the Treaty. This context supports the conclusion that, rather than being at odds, the English and Māori texts of the Treaty reconcile. British intervention in New Zealand in 1840 was to establish government over British settlers, for the protection of Māori. British settlement was to be promoted only to the extent that Māori protection was not compromised. Assimilation of Māori into settler society was not the goal. Māori tribal government and custom were to be maintained under British sovereignty. Māori were recognised as full owners of all their lands according to custom.

BIO

Ned Fletcher is a director of the law firm Kayes Fletcher Walker, which is the Office of the Manukau Crown Solicitor. He is the author of *The English Text of the Treaty of Waitangi* (Bridget Williams Books, 2022), which won the general non-fiction prize at the 2023 Ockham New Zealand Book Awards.

SESSION 3 FRIDAY

PANEL : Rosie Fyfe, Rebecca de Jong, Bradford Haami, Bishop Te Kitoi (“Kito”) Wiremu Pikaahu, ONZM, and global CMS partners

‘Missions Then and Now: The Start of the Kōrero’

ABSTRACT

‘Ka mua, ka muri’ is a whakatauki (Māori proverb) describing how we look to the past to inform the future. Missions Then and Now: The Start of the Kōrero is a panel discussion looking to our similarities as Christians from colonised contexts: Māori, Chinese-Malaysian, and Enxet, alongside Pākehā New Zealanders and panellists from the United Kingdom. This panel brings together local and global perspectives to inform our current mission context here in Aotearoa. Indigenous missionaries will share mission stories from their whenua (land) and consider implications for current local missions. Global leadership from the Church Missionary Society (CMS) are invited to contribute their journey of sitting with their mission history and what that means now. In genuine dialogue, themes of colonisation, gospel spread, and mission strategy will be considered. Together we will make connections and draw out key ideas. The objective of these Spirit led conversations is to learn from our past and encourage one another in missions today.

BIOs

Rebecca de Jong is the facilitator of the panel discussion. Rebecca teaches at Laidlaw College. She has completed a BTh through Laidlaw College and a MA in Missiology through All Nations Christian College (UK). Rebecca previously served as a missionary in Myanmar for twelve years.

Rev Dr Chan Nam-Chen is the executive director of AsiaCMS. He has served in the past as a cross-cultural church planter, senior pastor, and denominational leader. His PhD in Intercultural Studies from Fuller Theological Seminary and research interests are on the intersections of missions, gospel and culture, intercultural leadership and migration.

Elvio Cabañas Rojas is Enxet and from the Chaco region of Paraguay. He is currently a Pastor in the Anglican Church of Paraguay as well as serving in the Ministry of Education in the supervision of education in Indigenous Communities. Elvio accompanies community leaders in their work in community development and is a member of the coordinating community of the inter-provincial Indigenous Mission team.

Paul Tester is CMS Britain’s Manager in Latin America having lived in Peru for 16 years where he served as a lay minister in the Anglican Church of Peru with a particular focus on discipleship and youth ministry. He has an MA in Applied Theology from Kings College London and over the last few years has been walking together with indigenous peoples and church to explore what mission in indigenous contexts in the region should look like today.

Rosie Fyfe is the National Director of the NZCMS. Rosie previously served for 5 years as a NZCMS Mission Partner in Cairo alongside the Diocese of Egypt with North Africa and the Horn of Africa. She has an MA from Trinity School for Ministry in the USA

Bradford Haami is the current chair of Te Rūnanga o te Wānanga Amorangi - The Māori Council for Laidlaw College - and sits on the governing board of the college. He is a lecturer in biculturalism at Laidlaw College and holds a Graduate Diploma in Indigenous Theology. (See longer bio elsewhere in this programme for Saturday morning).

Bishop Te Kitoi ("Kito") Wiremu Pikaahu, ONZM is the Bishop of Te Pihopatanga o Te Tai Tokerau. (See longer bio Pg20).

SESSION 4 **FRIDAY** Dr Allan Davidson, ONZM 'Bishop George Selwyn, Chaplaincy and the Waikato War'

ABSTRACT

Bishop Selwyn's long-established reputation for being pro both Māori and te Tiriti o Waitangi was seriously compromised by his involvement as a chaplain in the Waikato War, 1863-64. The paper will examine the reasons for Selwyn's involvement and the roles that he and some of his clergy undertook in the war as chaplains. Selwyn's relations with General Cameron, Governor George Grey, William Gladstone and others will be explored, drawing on primary material, including some letters which have been little used. The interaction of Selwyn with Māori on both sides of the conflict raises some difficult issues about the tensions between oral and written sources, particularly in relation to accounts about the invasion of Rangiaowhia. This presentation will draw on Selwyn's own account of events surrounding this and explore the mystery of Cameron's order to Selwyn dismissing him from the army camp at Te Awamutu before the fighting at Orakau. Questions as to how far Selwyn was captured or empowered as a servant of Empire by his roles as a chaplain and his episcopal status as bishop of the Church of England will be raised. The paper will conclude with pointers to the impact of the involvement of Anglican chaplains in the Waikato War on te Hāhi Mihinare and the Pākehā Anglican Church.

BIO

Allan Davidson ONZM, retired in 2009 after twenty-seven years teaching church history at St John's College, including eighteen years as an honorary lecturer in theology at the University of Auckland. He has written extensively on the history of Christianity in New Zealand and the Pacific. His continuing interests include, Māori and missionary interaction, the impact of war on New Zealand society, pacifism, military chaplains, and family history. He has written a number of publications about these, including *New Zealand Methodists at War: The First World War Through Their Eyes* (2015). In 2011, he edited *A Controversial Churchman*, bicentenary papers marking the births of Bishop George and Sarah Selwyn. With others he edited, *Te Rongopai 1814 'Takoto te pai': bicentenary reflections on Christian beginnings and developments in Aotearoa New Zealand* (2014). He was made an Officer of the New Zealand Order of Merit for services to history in 2010.

SESSION 4 FRIDAY

Māmari Stephens
(Te Rarawa), Victoria University

‘Religious and Spiritual Aspects of Tikanga Māori and its Interface with the Settler Legal System: an Exploration of Rāhui’

ABSTRACT

Rāhui comprises one of the most well-known processes of Māori law. As far as we know most people will obey rāhui, whether or not they are Māori. How has this practise, the result of the application of Māori legal norms, interacted with the development of the general legal system of New Zealand? How does that system cope with the spiritual aspects of rāhui? What if anything can we learn from Christianity and the practice of rāhui over time? This presentation will draw on the recent work done at Te Herenga Waka Victoria University of Wellington in the Borrin Foundation-funded research project *Te Rauhi i te Tikanga: A Tikanga Companion*. This paper will examine several examples of rāhui, and their interface with the legal system from the 19th century to today. From this base we can identify some potential risks, rewards and questions about the recognition of tikanga Māori in the general legal system.

BIO

Māmari Stephens (Te Rarawa) is a Aohunuku/Reader in Law at Te Kauhanganui Tatai Ture/Faculty of Law, Te Herenga Waka Victoria University of Wellington. Mamari is a Kaimanaaki, pirihi/Māori chaplain and Anglican priest, and has been a regular writer for e-Tangata and her own blog: Sparrowhawk/Karearea (www.sparrowhawkkarearea.com)

SESSION 4 FRIDAY

Assoc. Prof. John Stenhouse,
University of Otago

'Churches, State and the New Zealand Wars, 1840-1872'

ABSTRACT

In an outstanding 2014 study, Tony Ballantyne coined the concept of 'entanglements of empire' to highlight the many ways in which imperial, ideational and material entanglements transformed Māori and missionary communities alike between 1814 and 1840. I argue in this paper that the 'entanglements' metaphor is equally fertile when applied to relations between churches, iwi and the colonial state between 1840 and 1872, when the main 'hot' phase of the New Zealand wars ended. I argue, firstly, that, the growth of Māori churches from the late-1820s helps explain why church leaders continued to speak out about racial politics. By 1845, te Hāhi Mihinare (the Māori Anglican church) had become easily the largest Māori denomination, followed by the Methodists and the recently arrived Catholics. This helps explain why Anglican leaders such as Bishop Selwyn, William Martin and Octavius Hadfield regularly defended Māori land and political rights between 1840 and the start of the Waikato war in 1862-63. Aware of the devastation European colonization had previously wreaked on indigenous peoples, they hoped to prevent a repeat. They had also learned that Māori leaders would not tamely put up with serious injustice and, if pushed, would fight for their people. Along with many Christian chiefs, they wanted to avoid large-scale race war. Secondly, the conflicts over religion and racial politics dividing settler society in this period remained entangled with the religio-political forces transforming the United Kingdom shortly before 1840: a massive campaign by middle- and working-class Dissenters, Irish Catholics, secular radicals and their Anglican Whig sympathizers partially to disestablish the Church of England, which succeeded in the constitutional revolution of 1828-32. Many settlers brought hostility to the Anglican Establishment, especially its clergy, to New Zealand. The fiercest local critics of Anglican 'Church party' leaders were transplanted secular radicals and Dissenters such as Charles Southwell, J.C. Firth and C.W. Richmond, who attacked the former as Māori-loving religious fanatics trampling on the rights of the ordinary Briton and meddling in politics. Anglican politicians such as Frederick Whitaker, William Fox, Isaac Featherstone, and William Colenso attacked their own church leaders on similar grounds. Ultimately, lay politicians, not clergy and missionaries, decided what kind of racial politics the state would favour, and what kind it would ignore.

BIO

John Stenhouse's research interests centre on the interconnections between science, religion, race, politics and gender in the modern world, using New Zealand as the major site of study. He is currently working on three projects: humanitarian and Māori Christians and their critics in colonial New Zealand; Christian missions and knowledge-making from the early church to the twenty-first century; and religion, politics, race and gender in southern Dunedin 1880-1940s. His recent publications include 'Reading Darwin during the New Zealand wars: science, religion, politics and race, 1835-1900', *Studies in the History and Philosophy of Science* 96 (2022): 87-99; and 'Christian missionaries, science, and the complexity thesis in the nineteenth-century world', in Bernard Lightman, ed. *Rethinking History, Science, and Religion: An Exploration of Conflict and the Complexity Principle* (Pittsburgh, 2019).

SESSION 4 FRIDAY

Assoc. Prof. Geoffrey Troughton
Victoria University

'Colonialism and the Challenges of Christian Peace'

ABSTRACT

Nineteenth-century Christian missionaries regularly framed their activity, and gospel, by invoking visions and promises of peace. Such peace was variously theological, ethical, and political, if also plural, contingent, and contested. It nevertheless became a measure by which missionary Christianity was often subsequently judged – not least in terms of its relationship to the advance of colonisation. This paper reflects on challenges of and to Christian peace as it was understood, articulated, and practiced up to the 1860s. Focusing especially on case studies from the Wesleyan mission, it explores tests of Christian peace during a period of growing tension. The stories have implications for thinking about Christianity and colonialism in the context of Aotearoa New Zealand.

BIO

Geoffrey Troughton is Associate Professor of Religious Studies at Victoria University of Wellington. His research focuses mainly on religion in New Zealand and the history of modern Christianity. Major publications include *New Zealand Jesus* (2011) and three recent volumes on the theme of peace and Christianity: *Saints and Stirrers* (2017), *Pursuing Peace in Godzone* (2018, with Philip Fountain), and *Pacifying Missions: Christianity, Violence, and Empire in the Nineteenth Century* (2023).

SESSION 4 FRIDAY

Panel: Hana Seddon, Eugene Fuimaono, Dr. Hone te Rire, Jordyn Rapana, and Waiora Te Moni

'Contemporary Reflections on Church, Gospel and Culture in te Ao Māori'

BIOS

Jordyn Rapana (he uri nō Whāingaroa/ Mulifanua Lalovi/ Falelatai/ Vaimoso). Jordyn grew up in the Aotearoa Baptist denomination alongside her whānau and studied through Carey Baptist College where she was on staff for 2 years. Jordyn is married to Thomas Rapana and together they raise 6yr old Toa-Awanuiārangi and 2yr old Pakotāiko.

Waiora Te Moni (He Ngāti Haka/He Ngāti Hine/He Waitaha/He Tapuika ā Waiora). Waiora is a student of Theology and Te Reo Māori and is deeply passionate about both. Waiora lives and serves in Tāmaki Makaurau but longs for home. Recently ordained to the diaconate of Te Hāhi Mihingare, Reverend Waiora Te Moni works to faithfully continue the work of her whakapapa whakapono in Aotearoa.

Eugene Fuimaono (Ngāti Rēhia and Ngaiterangi). As a thriving PhD candidate at Otago University, Eugene's research focus on Māori Theology represents a profound commitment to both his faith and heritage. He navigates the complex intersections of spirituality and culture, shedding light on the nuanced relationship between indigenous beliefs and Christian theology within the context of Aotearoa. In his most recent work, Eugene delves into the historical complexities of the Doctrine of Discovery and its impact on early missionaries in Aotearoa. By examining this intricate interplay between colonial history and indigenous spirituality, he sheds light on the enduring legacies of the past, fostering dialogue and understanding in the present. Eugene spreads his time between multiple roles. Firstly, as PhD candidate, but also as Māori student support advisor at Carey Baptist College, and Kaikōkiri for Ngā Wai Hōhonu.

Rev. Dr Jonathan Hirini Arapeta Te Rire (aka Hone) is a Nationally Ordained Minister of the Presbyterian Church, Aotearoa NZ; Amorangi, Te Pāriha o Pūtauaki, Te Aka Puaho; Contractor, Te Reo Māori, Language Trainers, Sussex, UK. Qualifications: PhD, Master of Management, Master of Māori Laws & Philosophy, Master of Indigenous Studies, BA/LLB, Dip Ministry Leadership & Dip Theology. Personal Interests: Fishing, Theology, History, Travel, Whānau. He has had various community involvements, including as trustee of Ngāti Tūwharetoa Fisheries Charitable Trust, Chair of Te Kura Kaupapa Māori o Te Ara Rima, and Chair of Te Kura Kaupapa Māori o Te Rotoiti. His current trusteeship responsibilities include being Chair of Mai Ngā Kuri a Whārei ki Tihirau Iwi Customary Fisheries Forum, and Co-Chair of Tūwharetoa ki Kawerau Hauora, Kawerau. He is a Board Member of Te Kōhanga Reo National Trust Board. 'I am a warrior of Jesus Christ who carries the word of God the Father to the four corners of the world. I am unapologetically an Indigenous warrior of the Lord. I am from an indigenous community called Onepu, not far from Kawerau, Eastern Bay of Plenty. I am from the Tūwharetoa ki Kawerau iwi. I also belong through whānau whakapapa to Tūhoe, Te Whakatōhea, Te Whānau a Apanui, Ngāti Maniapoto, Ngāti Awa, Tūhourangi, and Te Arawa iwi. I am a 'kanohi kitea' on my affiliated marae. I am proud to serve my people.

Hana Seddon (Ngāpuhi/ Te Rarawa/ Ngāti Pūkenga/ Ngāi te Rangi). Hana is a Salvation Army officer, leading the church and social services in Rotorua and a proud mum of two adult sons. A social worker by trade, with a passion for education, social justice and public health leadership, she has had the privilege of working in several different communities over the past 20 years. Hana is currently studying theology with the University of Otago, with a focus on theologies from Indigenous perspectives. In between singing and storytelling, Hana is often found facilitating conversations around Tiriti-based leadership in faith communities.

KEYNOTE FRIDAY EVENING

Bishop Te Kitoi (“Kito”) Wiremu Pikaahu, ONZM
(Ngāpuhi/ Ngāti Kahu/ Te Aupōuri/ Te Rarawa/ Te Roroa/
Ngāti Whātua)

‘Christian/Māori identity in the 21st Century’

BIO

Bishop Kito has been Bishop of Te Pihopatanga o Te Tai Tokerau (Māori Anglican bishopric) since 2002. At his consecration he was the youngest bishop in the worldwide Anglican Communion. Bishop Kito is from Taipā in the Far North, and his family have been involved in the Anglican Church since his great-great grandfather was converted in 1837 at the Kaitaia mission of the Church Missionary Society.

Bishop Kito has led Waitangi Day services for 20 years and has advocated for the wellbeing of Māori and indigenous communities. He has promoted the United Nations Declaration on the Rights of Indigenous Peoples as a framework for Anglican leadership. Bishop Kito is one of the world’s highest-ranking and longest-serving indigenous Anglican bishops and has chaired the global Anglican Indigenous Network since 2015. He serves on many church and community groups and boards.

In the 2021 New Year Honours, Bishop Kito was appointed an Officer of the New Zealand Order of Merit, for services to the Anglican Church and Māori.

SESSION 1 SATURDAY

Prof. Michael Belgrave,
Massey University

'There Was a Historical Treaty, and We Can Still Discover Things About It We Did Not Know'

ABSTRACT

Bain Atwood's recent exploration of Ruth Ross's work on the Treaty of Waitangi, and her influence on later interpretations by historians and the Waitangi Tribunal, implicitly accepts her argument that the treaty was 'hastily and inexpertly drawn up, ambiguous and contradictory in content and chaotic in execution'. Perhaps more importantly, he regards the question of what happened at Waitangi in February 1840 as not only unknowable, but largely irrelevant. The important thing for Atwood, is not what happened at Waitangi, but the reinterpretations which have taken place since, reinterpretations which have invested much more meaning in the event than could ever be possible. That meaning is located far more in the gloss of later politics than on any original understanding of the event. However, if as many historians would argue, Ross got it wrong, not just by overstating the differences between the two texts, but even in concentrating on the text themselves, then simply disproving her argument is insufficient. These interpretations, particularly as they claim to represent what actually happened, need to be tested using whatever resources and skills we as historians can bring to the task. By exploring the relationships between participants and the treaty debates, identifying the intellectual, economic and religious exchanges taking place among these participants, this presentation will argue that we can say much more about what occurred, test the extent that an agreement may or may not have taken place, and what that agreement may have been. In this way, this paper will argue that the text of the treaty played no part at all in the debates that took place on 5 February 1840. Rangatira who participated had already prepared the arguments they were going to present to Hobson, arguments which are largely developed in a series of discussions in the period 30 January to 5 February, discussions which took place even before the treaty was drafted. As a result, the treaty emerges dynamically in the discussions of both European and Māori right through to its signing.

BIO

Michael Belgrave is a historian and foundation member of Massey University's Albany campus. He has published widely on public policy, treaty and Māori history. His most recent book, *Dancing with the King* (AUP, 2017) is an exploration of diplomacy and peace-making in the decades between the Waikato War and the opening of the King Country. It was awarded the Ernest Scott award for the best book on New Zealand or Australian history in 2017. He has worked extensively on Waitangi Tribunal inquiry research and treaty settlements since the late 1980s. He was president of the New Zealand Historical Association, 2019-2021. His next book, *A History of Us, a general history of New Zealand*, will be available in 2024.

SESSION 1 SATURDAY

Prof. Dominic O'Sullivan
(Te Rarawa/ Ngāti Kahu), Charles Sturt University

'Christianity, te Tiriti and Justice Beyond the Bicultural State'

ABSTRACT

Christian missionaries were present at the signing of te Tiriti o Waitangi in 1840. Anglican missionaries drafted and explained the text in the Māori language. Pompallier, the Roman Catholic bishop, negotiated the British commitment to protect religious freedom, including customary Māori rites and practices. Subsequent Christian support for governments to honour te Tiriti was inconsistent, especially during the nineteenth and most of the twentieth century. However, bicultural political theory's development during the 1980s provided secular context for the expression of a Christian commitment to the agreement. Church leaders argued that their presence at Waitangi in 1840 created a special obligation to stand in solidarity with Māori as te Tiriti's ongoing role in public life developed. However, in overtly connecting that obligation to biculturalism as secular theory and political strategy, secular politics rather than theological precept often led Christian contributions to public debate. In 2023, bicultural thought ranges from the politically superficial to the radically transformative binational state proposed in the Iwi Chairs' Forum's discussion paper *Matike Mai Aotearoa*. Alternative accounts of the universal right to self-determination sometimes intertwine and sometimes compete with bicultural visions to create a complex and ever evolving politics. The Church's unique contribution is not to take sides in political debate, nor accept any one vision as the inescapable path to justice. Christian mission is, instead, to contribute a consistent vision of humanity and human relationships, responding to but not being led by secular thought. Yet, human creation in the image and likeness of God, human solidarity and the inviolable dignity of the human person mean that the Church is not a disinterested bystander. What, then, is its unique and distinctive contribution to contemporary thought on Te Tiriti o Waitangi, a secular instrument, drafted by religious people, explained in the language of Christian metaphor, and accompanied by the promise of religious freedom?

BIO

Dominic O'Sullivan is a New Zealand Māori scholar whose research interests encompass the disciplines of political science, education and public theology, with indigeneity providing a unifying scholarly theme. The international comparative focus of his work has led to it being influential in shaping indigenous policy in New Zealand and other places. His most recent book publications are *Sharing the Sovereign: Indigenous Peoples, Recognition, Treaties and the State* (Palgrave Macmillan, 2021), and *Indigeneity, Culture and the UN Sustainable Development Goals* (Palgrave Macmillan, 2023).

SESSION 1 SATURDAY

Dr Andrew Picard,
Carey Baptist College

**'A Providential Partnership?: Robert Maunsell, George Grey,
and the Establishment of British Mission Schools in Aotearoa'**

ABSTRACT

Mission schools were the earliest beginnings of the British colonial education system in Aotearoa, and Christianity played a vital role in turning the myths of white supremacy into educational policies and practices. Colonisation was a pedagogic enterprise, and the British government partnered with mission societies to co-construct industrial education that would assimilate Māori from barbarism and heathenism into the superiority of British Christianity and civilisation. This paper explores the partnership between Archdeacon Robert Maunsell and Sir George Grey, across Grey's two governorships, to develop industrial mission schools for Māori. Their partnership is a local expression of the wider British colonial strategy for indigenous education in British colonies, and provides windows into the role that Christianity, Christian networks, and Christian theology played in establishing unjust educational structures and systems in Aotearoa. Both Maunsell and Grey were Christians who had a personal sense of God's calling upon them to redeem Māori from barbarism to civilisation, and they believed that education was a central tool in this civilising mission. Their partnership was mutually beneficial, with Grey providing substantial funding and support for the mission schools, and Maunsell providing substantial support and endorsement for Grey's actions. This paper details the partnership between Maunsell and Grey to examine critically an aspect of the entanglement of Christianity and British colonisation.

BIO

Andrew Picard is the Director of the Carey Graduate School, and he learns together with students and the theological tradition to think theologically about life, society, and culture. He teaches in systematic and public theology, with a particular interest in theology and postcolonial studies. Andrew's doctoral studies focused on Colin Gunton's trinitarian theology of culture, and his more recent research examines the entanglement of theology, colonialism, and whiteness. He has published on a range of topics including Colin Gunton's theology, Christianity and settler colonialism, theology and whiteness, disability, and theology and justice.

SESSION 1 SATURDAY

Rev. Te Hira Paenga

(Ngāti Hine/Ngāpuhi/Ngāti Kahungunu), St John's
Theological College

**'Ka tohe au, ka haka au, ka tū taku Mana Motuhake e: Te Tiriti
o Waitangi's Resonance in Kapahaka Compositions'**

ABSTRACT

This paper delves deeply into the profound significance of Te Tiriti o Waitangi within the context of kapahaka compositions and its striking relevance to Atuatanga. As historical testimonies attest, when Crown laws failed to honor Te Tiriti, Māori people resorted to their indigenous performing arts. These traditional forms, including chants, haka, and action songs, served as powerful mediums through which they expressed their opposition to injustices and conveyed their political viewpoints. Drawing inspiration from iconic figures like Te Kooti, Ngāpo Wehi and Sir Pita Sharples who paved the way, this paper underscores the inherent political dimension deeply woven into their compositions. By masterfully intertwining political, pertinent, and often provocative themes with the vibrant artistry of manawawera, pōkeka, mōteatea, waiata ā-ringa and haka taparahi these compositions gave voice to the Māori people. Crucially, this artistic endeavor carries a profound responsibility that resonates with Atuatanga's core principles, particularly its focus on addressing pressing public issues of the time. Through the medium of kapahaka, te reo Māori, history, and values spring to life, making a substantial contribution to the ongoing discourse on indigenous rights and the pursuit of social justice. In essence, this paper illuminates how the fusion of politics, artistry, and ethics within Māori performing arts not only honors a rich heritage but also propels it forward in the quest for a more equitable future.

BIO

Rev'd Te Hira Paenga, MA (Hons), PGDipTheo (Dist), PGDip Int & Trans Mao, Te Panekiretanga o Te Reo, BEd, BMPA, GradDipTheo. Ko ōna kāwai nō Te Taitokerau nō Ngāti Hine, Te Kahu o Torongare, Ngāti Rangī, Te Māhurehure, Ngāti Rāhiri, Ngāi Tawake, Te Matarahurahu, Ngāpuhi. Ki te Rāwhiti ko ōna hapū ko Ngāti Konohi, Ngāti Rangī, Te Whānau a Ruataupare ki Tūpāroa, me Ngāti Kahungunu. While Te Hira has whakapapa to various iwi and hapū, he spent the first 33 years of his life in Tāmaki-makaurau at Hoani Waititi graduating as a Raukura alumni of the Kura Kaupapa Māori schooling system. Te Hira went on to earn tertiary and postgraduate degrees from the University of Auckland, University of Waikato, Auckland College of Education, Te Panekiretanga o Te Reo, The College of Saint John the Evangelist, Te Whare Wānanga o Awanuiārangi and is currently completing his PhD in Theology through the University of Otago with a focus on theology and kapahaka (Māori performing arts). Te Hira comes from a teaching background and has held roles as HoD Māori, Assistant and Deputy Principal at Te Wharekura Māori o Hoani Waititi, Hato Pētera, Te Aute College and most recently Ōpōtiki College. Te Hira's ministry started in 2010 as Deacon - Assistant Curate of Tātai Hono - The Church of the Holy Sepulchre by Te Pīhopa o Te Taitokerau and ordained into the priesthood in 2018 under Te Manawa o Te Wheke. Te Hira loves to share his passion for te reo, tikanga, kapahaka and ministry.

SESSION 1 SATURDAY

Panel: Rev. Pane Kawhia and Prof. Emeritus Peter Lineham (chaired by Dr Monty Soutar)

'Reflections on Māori Anglicanism, Sir Apirana Ngata and the Price of Citizenship'

Peter Lineham

ABSTRACT

Arising out of research for the Waitangi Tribunal commissioned by the New Zealand Army, this paper explores the religiosity of the 28th Māori Battalion, seen through the eyes of its chaplains, and from this vantage, explores aspects of the life of the Te Hāhi Mihinare in the first part of the Twentieth Century, in particular exploring its relationship with the rest of the Church of the Province of New Zealand, and its place within Te Ao Māori. Comparisons will also be made with Te Hāhi Weteriana in the same period. It will be argued that it is important to look at this period in order to understand the impact of the evangelical missions to Māori.

BIO

Peter Lineham is emeritus Professor of History at Massey University, and lives in Auckland. He has written extensively on factors and issues around the CMS mission to Aotearoa-New Zealand, including several contributions to *Mission and Moko: Aspects of the work of the Church Missionary Society in New Zealand 1814-1882* (1992), articles and chapters on the Māori Bible, and the introduction to *Te Rongopai 1814 'Takoto te pai!': bicentenary reflections on Christian beginnings and developments in Aotearoa New Zealand* (2014).

Pane Kawhia (Ngāti Porou)

ABSTRACT

This paper arises out of research for a Master of Theology thesis on the topic of 'Is Tā Apirana Ngata's whakatauāki "E tipu e rea" a theological statement and if so, does it reflect Tā Apirana's Christian faith?' While Tā Apirana's life and works are well documented, his Christian faith is not and where commentators have largely ignored or reframed the spiritual component within the message away from the Christian faith, my thesis will explore how his Christian faith was a significant component of his exemplary service to Māori and to New Zealand. This paper will explore how this message and Tā Apirana's life, works and faith can contribute to our contemporary understanding of a national New Zealand identity in the context of a bicultural yet multicultural society; and how these can serve as a reminder to the New Zealand church to have the mind of Christ in our attitude to how we view, embrace, challenge, and even love the 'other'. Tā Apirana wrote the message in 1949 for a young Māori girl called Rangī. It is in the style of an ancient karakia that used the imagery of a tender plant's growth, nurture and fruitfulness and speaks prophetically over her with instructions to pursue that which the Pākehā world has to offer for her material wellbeing while retaining the treasures of her unique cultural identity in which she can

stand tall and proud. It concludes with an exhortation to embrace her God, the author of all things. The message was borne out of the challenges and successes of his life, works and faith and has inspired generations of young Māori to follow its pattern.

BIO

Rev. Pane Kawhia is an Anglican priest ministering among her hapū and iwi of Ngāti Porou. She completed her Bachelor of Theology and Postgraduate Diploma with the University of Auckland and is currently writing her Master of Theology thesis through the University of Otago which explores whether Tā Apirana Ngata's message "E tipu e rea" is a theological statement and if so, whether it reflects his Christian faith. She has extensive cross cultural and ecumenical experience and has spoken in numerous Christian contexts on Māori-Pākehā relationships, cross cultural understanding, and the Christian faith.

Wellington

Wanganui

Faint handwritten text, likely bleed-through from the reverse side of the page. Some legible words include: "12800", "32830", "750", "Pukemahoe", "Riāpapa Waka".

KEYNOTE SATURDAY

Bradford Haami

(Ngāti Awa/Ngāti Kahungunu/Kai Tahu/Tūwharetoa),
Laidlaw College

**'From Paihia to Puehutai: The Impact of the Gospel Message
Carried by William Colenso to the Manawatū River Region'**

ABSTRACT

Criticism of the missionaries and Christianity by traditional Māori culture advocates claim ancestors were forced to accept a white man's God and religion and were coerced to discard their own cultural worldview. While these sentiments can be understood as a critique of (European) missionaries, we should consider the ways in which rangatira Māori embraced the new Christian God due to their own intellectual critique and experience of supernatural intervention. The critical discourse of coercion to Christianity undermines the mana and the intellectual prowess of ancestors to test, reject and accept new religious beliefs and thought for themselves. At the 2023 Matatini Kapahaka Aotearoa Biennial Performance Arts Festival, one group expressed a critique of Christianity advocating a return to Māori traditional beliefs. A revision of Māori history, currently taking place, seeks to remove Christianity from its purview, effectively forgetting the major decisions and actions made by key 19th century ancestors. This paper explores the reason behind rangatira-leaders converting to the belief in the 'white man's' God, particularly through the agency of the Gospel message carried by William Colenso from Paihia to the village of Puehutai on the upper Manawatū River where the author's ancestor Whangataua, a mercenary fighter, was baptized and is buried. Whangataua and those of his era still maintained mana over their own realities and lived authentic traditional lives, in a time of rapid change and colliding world views, yet they chose to be baptized into the new Christian religion. Their decisions were not made from a place of oppression but from a position of power. In a modern world reviewing its own histories, how do we make sense of the ancestors' response to the Gospel message and what implications does this have for their descendants today?

BIO

Bradford Haami is a journalist/author by trade and has published 11 books and a number of essays associated with mātauranga Māori, Māori biography and indigenous theology. He received the Michael King Writers in Residence award in 2010 to write a book in conjunction with Dr Ramari Stewart on traditional Māori encounters with marine mammals-whales (forthcoming, Te Papa Press, Wellington). He also self-published *Ka Mau Te Wehi Taking Haka To The World*, the biography of Māori performing arts doyens Bub and Nen Wehi - receiving the 2013 Ngā Kupu Ora Best Māori Biography of the Year Award. His most recent works are *Urban Māori: The Second Great Migration* (Oratia Media, 2018) and *Bringing Culture Into Care* (Huia Publishers, 2019). He is also currently writing two additional biographies on contemporary and traditional Māori leadership. He has been a mātauranga Māori consultant for museum exhibitions at Auckland Museum and Te Papa, Wellington, and has served on a number of boards and Māori councils. He lectures in theology and mātauranga Māori at Laidlaw College/ Te Wānanga Amorangi.

KEYNOTE SATURDAY

Dr Alistair Reese

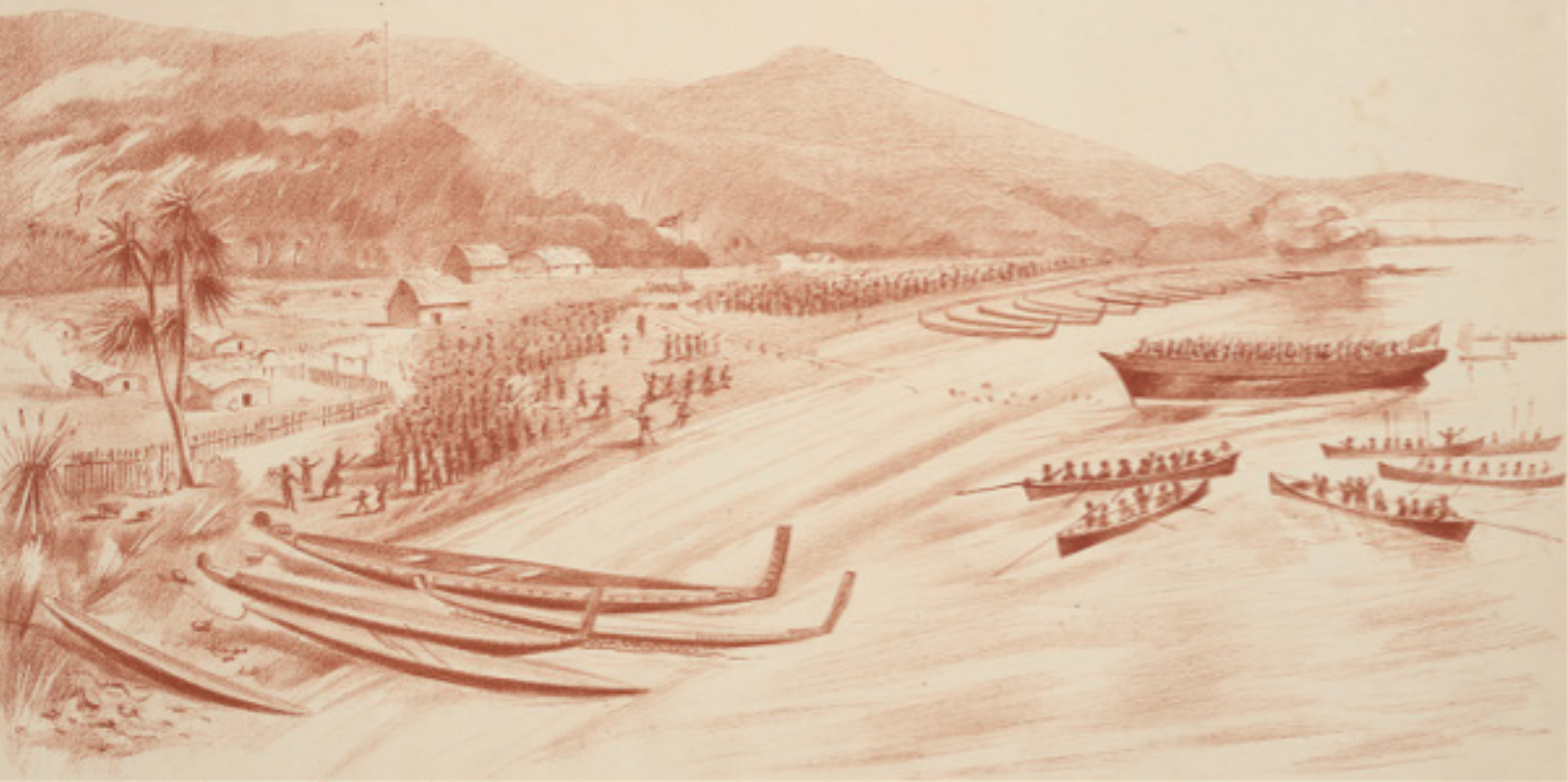
'“Too Many Prayers at Why-tangie!": The Treaty, Theology and the Public Square'

ABSTRACT

Sacred or secular? Since the 19th century the public square in Aotearoa-New Zealand has been a contested space. Multiple proponents claim there is no place in the public realm for the sacred. 'New Zealand is a secular country!' However, I propose that if the Treaty of Waitangi is indeed our 'founding document', those secularist assumptions can be challenged, because the Treaty itself assumes the sacred. Since the renaissance in public life of the Treaty in the 1970s, the document has been the domain of historians, lawyers, politicians and representatives from te iwi Māori. These interlocutors have significantly influenced our present understanding and application. However, recent usage and scholarship has re-emphasised the idea of the Treaty as covenantal, filling a significant interpretative lacuna and thereby introducing another interlocutor into the mix – the public theologian. This paper is shaped by stories, history and biblical theology. Firstly, via an interweaving of these strands I argue that the Treaty should be viewed as a theological document. Reference to karakia, covenant, biblical neologisms and historical precedence support this perspective. Further, to view the Treaty in its theological and historical context provides a helpful interpretive perspective towards an ethical response. Secondly, despite the increased manifestations of civic religion on Anzac Day and the ubiquitous use of karakia in a variety of fora, it has been long argued that Aotearoa-NZ is a secular country. Thus, religion or religious ideas should have no place in shaping public policy or guiding civic and parliamentary processes. However, I assume the Treaty as foundational to our unwritten constitutional arrangements and national identity. Informed by its theological characteristics I resist the secular exclusion of references to the sacred in the public sphere.

BIO

Alistair lives with his wife Jeannie on a farm in Paengaroa, Bay of Plenty. He has postgraduate degrees in Theology, History and Tikanga Māori. His PhD in theology from the University of Auckland focused on reconciliation and Pākehā identity. Alistair is an adjunct Fellow at the University of Otago and his research and speaking interests include post-colonialism, reconciliation and prophetism. Alistair is involved in local and national efforts to promote reconciliation between Māori and Pākehā and in exploring understandings of what an indigenous form of Christianity might look like.



Launching of the Herald, CMS Paihia mission, 1826 (sketch by Marianne Williams, Auckland Museum Library)

With acknowledgements and thanks to our partners and supporters:



Te Pihopatanga
o te Tai Tokerau

