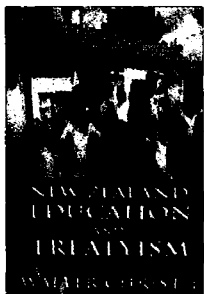


BOOKS: HISTORY AS IDEOLOGY This is an accurate summation of the 'Treaty' ideology that has permeated throughout most Government and public institutions through selective rendering of NZ's history and in defiance of the actual terms of the Treaty, and even of what an adventurous judiciary has created - PANZ

How treatyism captured the education system

□ *New Zealand Education and Treatyism*, by Walter Christie. Wyvern Press, \$19.95
 □ Reviewed by Agnes-Mary Brooke



Something has gone horribly wrong with the thinking and directions in relation to the Treaty of Waitangi.

A political and education process has turned treaty claims into a distorted, partisan ideology – and a highly lucrative industry.

This is a massive indictment not only of the two major parties, National and Labour, but also of the legal and judicial systems.

Culpability lies, too, with recent revisionist historians. The academic world and its enclaves come under deserved scrutiny in Walter Christie's third book on treaty issues.

If you've missed the others, you shouldn't miss this one. Better edited than its predecessors, even granted the odd repetitiveness or clumsiness in language use, it is a highly readable resume of what has gone wrong – and why.

Christie defines treatyism as a movement lacking intellectual honesty and balance in which treatyists, that is, people who distort the true meaning of the Treaty of Waitangi for political ends, seek to impose their beliefs on everybody else. The evidence is detailed here: how they've used the schools and the universities – institutions whose true purpose should be intellectual impartiality, detachment,

objectivity and balance – and turned them into government-funded propaganda establishments.

An example is the virtual hijacking by Maori

supremacists of community gatherings – those belonging to the European tradition and meant for all – of political demonstrations at university capping ceremonies, school prize-givings and book launches. Anywhere formal openings are held can be found the highly discourteous intrusion of long introductions in Maori, unintelligible to most of those present, taking the form of a welcome by a mythical tangata whenua – a term originally applied by Maori themselves to others (“the first people”) who had preceded them to these islands.

Should we be quibbling about this? Yes, because today's politically convenient assumption of Maori with a tangata whenua role has the pretence of involving audiences of New Zealanders at large as manuwhiri, guests.

This reinforces activists' sovereignty presumptions, the fallacy that “pakeha” are guests in their own country, here largely because of Maori suffering.

Christie notes that ritualised im-

positions on captive audiences, concerned not to seem intolerant or “racist,” have multiplied under the influence of the “treatyism.” The indoctrination of the nursing profession with so-called “culturally safe” practices – no less than radical Maori activism with the bit between its teeth – is a particularly scandalous demonstration of political engineering.

Christie sees the Education Act of 1989, requiring universities to be “the critic and conscience of society,” an ostensibly laudable aim, as having the opposite effect.

A “process enforced and financially advanced by political pressure from Parliament,” it led to government patronage of treatyism.

It reorientated universities from their traditional role of academic and intellectual integrity – emphasising study without bias – to allow activist teachers to propagate their partisan views.

This loss of integrity is ominous. Although, as the author points out, the ethics of teaching do not allow the partisan manipulation of students, it is nevertheless happening.

The parallel is obvious with the way other political philosophies such as communism and nazism, similarly with the state's blessing, were promoted in countries lacking democratic criteria and genuine scholarship.

Christie provides a fascinating account of the events preceding and following the signing of the Treaty of

Waitangi that highlights its intent and international rather than national significance at the time.

Rapid expansion by nations worldwide, following the same sort of pattern as Maori migration, led to New Zealand being registered as British and extending the equal protection of citizenship to Maori and colonists.

Christie points out why the treaty cannot be correctly regarded as New Zealand's founding document and that the constitution proposed for New Zealand was implicit not in the treaty itself but in two sets of comprehensive instructions issued to Governor Hobson through the agency of the Colonial Office – detailed documents ignored by academic jurists and politicians.

Christie details how the country achieved independence, with equal rights under law to all races.

However, the recent roles played by the courts, indulging in the new fashion of judicial activism dating from the Lange-Palmer government, have diminished “the collective authority of the whole of New Zealand citizenry ... a summation of individual identity and rights ... each person a citizen among equals.”

Christie points out that if New Zealand sovereignty is the people's collective will, the treaty is then “no more nor less than what New Zealanders themselves say it is, without judicial intervention, academic subterfuge or political hype.”

It could be laid aside at any time, as a hastily drawn up document belonging in its own time.

Hijacked, distorted and elasticised well past its original intent, it is now hindering the progress of combined nationhood.

Christie points to a long line of fashionable historians, among whom he includes Sir Keith Sinclair, James Belich, Anne Salmond, Claudia Orange, Ranganui Walker and Sir Hugh Kawharu, whose thinking has permeated the education establishment and influenced or been issued as texts in schools and universities.

As Christie notes, little has been told of the accomplishments of many of Maori descent who have repudiated tribalism and of the benefits to Maori of the intellectual and technological gifts which flowed to their societies from the West.

He attributes today's underperformance in some areas of Maori achievement to the reversion to tribalism, the radicalisation of communities under the influence of treatyism, and the rejection of individual enterprise and ownership of lands and assets in favour of collectivism.

This is an important book, essential reading for those who genuinely want to appreciate what has happened and how we must resolve the issues promoting racial divisiveness.

Agnes-Mary Brooke is a Nelson-based writer and commentator