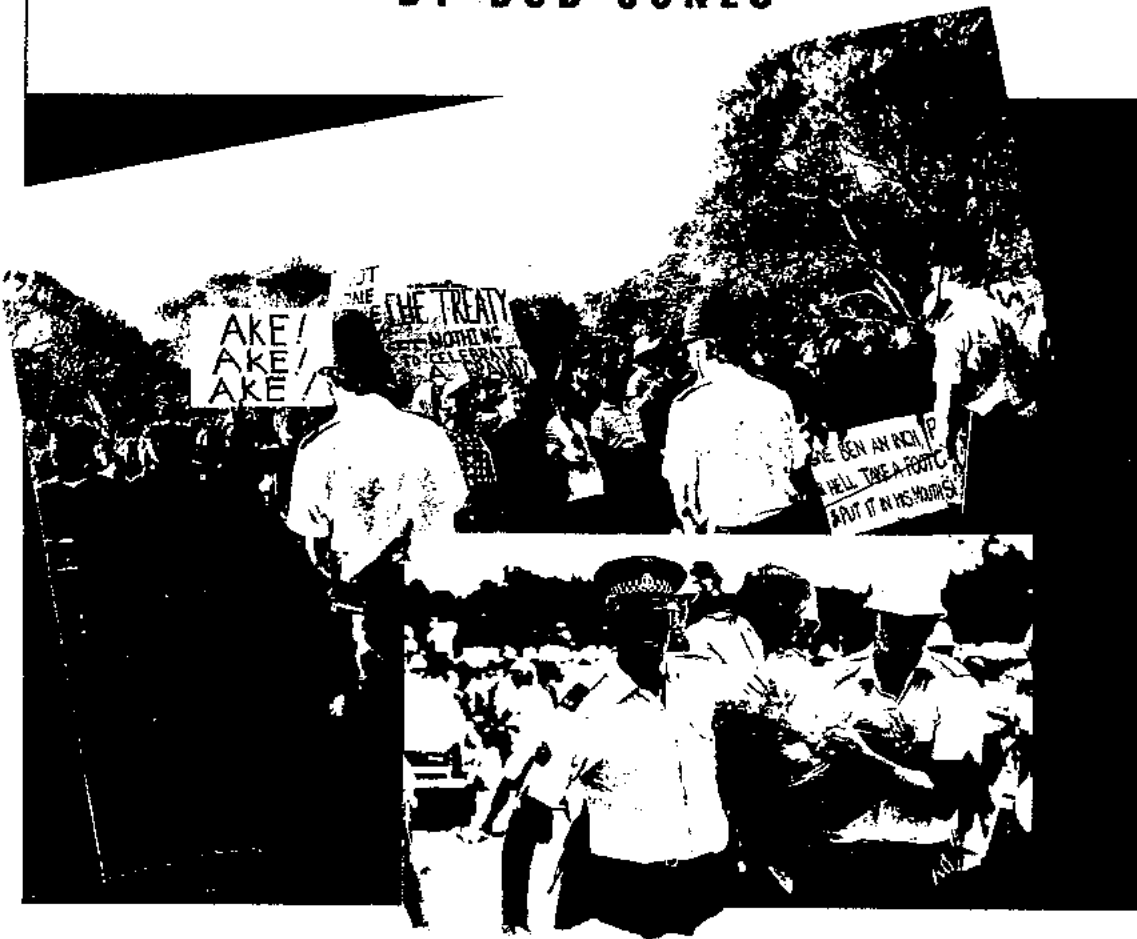


Straight Talking About The

RACE CRISIS

BY BOB JONES

THE N.Z. HERALD



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WAITANGI DAY LOOMS

BORINGLY, OMINOUSLY AND ABSOLUTELY UNCELEBRATORALY. AND SO TOO DOES YET ANOTHER INEVITABLE SETBACK FOR FAST FADING HARMONIOUS RACE RELATIONS IN THIS COUNTRY.

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Once again our news media will sensationalise the tiresome spectacle of Maori protesters and their sycophantic fellow travellers screaming hatred at "whitey".

And across the nation whitey's alarmingly growing contempt for all things Maori will be intensified.

Because right now if I am any judge, most New Zealanders (and I include an enormous number of Maoris in that category) have had an absolute gutsful of the one-way racist shouting and insults from a bunch of parasitical, snouts-deep-in-the-public-trough, Maori malcontents, adept only at using the system, public money and the media to further their racist whining and abuse.

Let me speak for middle New Zealand and report the message I receive every day, loud and clear in the workplace, socially and at play.

What is being widely spoken in private and must surely erupt publicly if this obscenity is not nipped in the bud abruptly and soon, is that non-Maori New Zealand, which is nearly 90 per cent of our people, are just not going to take it any more.

The signs are portentous, not only with the hard-hat Archie Bunker Brigade, but more telling in the bitterness now all too apparent among the trendy, urban liberals who a decade back were prepared to buy any Maori message, no matter how preposterous, on demand.

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When a radical or minority cause loses the support of that lot, then it has lost everything and the end of the road is nigh.

We are a multi-racial nation. The vast majority are European. The biggest minority are Maoris. Additionally there are large groups of Pacific Islanders, principally Samoans, and smaller minorities of Chinese, Vietnamese and Indians.

And by and large every group with the exception of Maoris are making it. They are employed, law abiding and in a general sense, progressing; each generation doing better than their predecessors and each living fulfilling and happy lives. With the tragic exception of Maoris.

Maoris dominate our crime statistics, dominate our prisons, dominate our unemployment sector, dominate our sickness statistics, dominate our welfare dependency categories. Maoris it would seem are in big trouble.

What sort of people abandon literally thousands of their children to live Calcutta-style in the streets, huddled together in shop doorways, living off scraps and charity?

What sort of people turn the other cheek when literally thousands of their young men form into gangs to rape and murder and pillage and generally declare war on society?

The answer we are told is a people who profess a unique only-to-them, special aroha; a collective caring and love of the extended family. It simply

doesn't wash any more in the face of such compelling evidence to the contrary.

The question is not merely why this has happened and what can be done about it, but more to the point, what on earth has gone wrong?

Why has Maori self-esteem seemingly sunk to the pits as evidenced by so much negative behaviour?

I can only speculate on the causes and solution. But what I can opine is that the self-appointed militant Maori spokesman explanation has no credibility.

Maoris are not in prison to a degree that makes them statistically the second most criminal race in the world, because of land grievances dating back to last century. Nor are they there because they live in a foreign European culture, both being excuses we hear too frequently.

They are there specifically for raping, murdering, assault, stealing and other criminal actions, and these are not foreign culture, European offences. They are universal age-old crimes against humanity, recognized as such by all of mankind throughout the ages.

Nor are they in prison because of their high unemployment. If that was so, the very much worse unemployment condition in the north of England would witness a state of anarchy, as would every other unemployment region on this globe, and that is simply not the case.

Nor are Maoris in prison because of the social wrench of their post-war shift from a rural to an urban society as we are also so often told.

That same upheaval has affected many more Europeans in this and many other countries in recent decades, without them descending into a barbarous and uncivilised orgy of violence and crime. The parade of excuses for Maori criminality does them no service.

Maoris are not obese, less healthy and enjoying a shorter life span than their fellow citizens because of deprivation and other perceived societal disadvantages.

If they are obese, it is because they over-eat; if they suffer ill-health, it is because they smoke too much, drink too much alcohol, exercise too little and other self-indulgent conduct. They have a shorter life-span for these obvious but never stated reasons, plus their shocking child mortality statistics arising from parental neglect. In short, a total lack of self-discipline.

Maoris do not dominate our welfare dependency "industry" for lack of options. They dominate this arena for lack of will and because it's the easy way out. And given the propensity of successive governments to push our money at them on the single qualification of their race, this situation is perfectly understandable.

On the evidence, they lack an investment mentality which is characteristic of all human achievement, a mentality which says make the effort now, in work, in education, in relationships, for a greater reward tomorrow.

That absence invites the proposition that for too many Maoris there is no faith in tomorrow, and if so that too is a tragedy.

In summary, an objective outsider assessing the state of affairs in this country would be excused for quickly concluding that Maoris are genetically an inferior race, unable to foot it in a modern society.

And for the benefit of those self-appointed, too-vocal Maori apologists, that modern society ain't whitey's, nor is it British.

It is human society, the sum total contribution of the entire human race. The input to our contemporary life is

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The material and cultural ramifications of the modern world stem from across the face of humanity; paper, printing, design, our language, our clothing, our literature, technology, amusements, agriculture, foodstuffs, economic and political institutions and practices, fauna and so on ad infinitum, originate from every race and nation as a collective homogeneous input to contemporary comfort and lifestyle.

The Chinese, Americans, Arabs, Indians, Swedes, Japanese, Persians, Slavs, Africans and numerous other races have all contributed in one way or another to the present civilisation. Reject all of that as foreign and you reject humanity.

But that does not stop the humbug and hypocrisy. The racist Maori, so-called activist (in most cases this term is a gross abuse of the language) crying out in protest against non-Maori culture, too often shouts his hymn of hatred from a television studio, dressed in European clothing, wearing a Swiss watch and driving to his European-style home in a Japanese car.

We will all be more impressed with this rejection message the day we listen to one spouting in a grass skirt and resorting to traditional Maori remedies when his tooth aches. These excuse-makers for Maori failure offer neither answers nor hope.

Their arguments are feeble. Maori sovereignty is the latest catch-cry as if Maoris are in some way denied access to the democratic process, when in truth the opposite is the case, no better exemplified by the undemocratic, unfair racist anachronism of the Maori parliamentary seats.

If Maoris are to be guaranteed parliamentary seats, then why not Samoans? And for that matter why not left-handers, spectacle wearers and asylum inmates?

6

And so the Maori clap-trap has reached a crescendo never better exemplified than by the ludicrous protests by some Maori militants against historian Michael King. "How dare you, a European, write Maori history," they cried, forgetting that in our open society no barrier other than their own inadequacies and apathy denies them the freedom to do so.

So are the Maoris innately, genetically an inferior race?

Well, I suspect I'm about the only bugger left in this too-timid land that would be game enough to say so — if I thought that was the case — but I won't because I don't. I sincerely and honestly do not.

To the contrary, I recognise unique Maori characteristics that are peculiarly admirable. In so many ways Maoris are a truly splendid people.

Their much vaunted kindness and generosity is a reality. Their humour and sense of fun earns them big points with me. Their oft-displayed character and industry so visible in so many ways can only be described as commendable. But aside from unique characteristics which every race has, I don't for a minute doubt that Maoris have the same percentage of bright people and the same percentage of dummies, and of charlatans and heroes and goodies and baddies as any other race.

What on earth has gone wrong?

Well, I believe former Prime Minister Muldoon put his finger on it, albeit too gently, which is part of the problem, in his 1981 book *My Way*, which, as an aside I imagine to his lasting regret, he invited me to launch.

Describing communications between Sir Peter Buck and Sir Apirana Ngata, Muldoon outlined the deep depression Ngata fell into in the late thirties. "The Labour Party had won power at the end of 1935. Their policy of 'increased

social benefits, higher wages for less work, and equality of Pakeha and Maori', he (Ngata) had taken as the negation of the fundamental ideas for which he had worked. He believed they were destroying not only the self-respect of the Maori as an individual, but the family and tribal discipline on which Ngata had based his hope of racial society."

And further on, . . . "(The Maori) lives in the city today . . . in houses provided for the most part by National governments. He drinks more beer today, his wife plays housie today. For recreation his children end up in the gangs today, and then in jail. He has lost his dignity . . ."

Well that was 1981, Muldoon was Prime Minister and obliged to diplomatically understate the case. But as we all know, seven years on it's all got much, much worse and there is little doubt that his government was as responsible as any for the crimes of paternalism and indulgence that have brought this abysmal state of affairs about. Who, for example, will ever forget the degrading spectacle of his tea-parties for the gangs in Parliament?

Since then we have heard much of the so-called Maori renaissance. I believe that in the form this has taken it has compounded the problem. Certainly the evidence of recent years hardly points to any general uplifting for Maoridom.

I say that, because in my view the renaissance goals have been ill-judged, wallowing in and retreating into a totally bogus and mythical assertion of a pre-European golden age of Maoridom, and smothered in a general resentment against all things non-Maori.

"I see myself as a prophet," said the Reverend christian gentleman Hone Kaa, a man who publicly speaks of the white man as the enemy, to which, I, a



Hone Kaa — a man who speaks publicly of the white man as the enemy.

non-christian, would say, "Beware of false prophets which come to you in sheep's clothing but inwardly they are ravening wolves." The biblical homily is indeed apt.

But even more appropriate the Swiftian message, "He'd rather choose that I should die, than his prediction prove a lie."

Looking backwards with fond and false memory provides no salvation for the future. More so when looking backwards overlooks the reality that pre-European Maori society was primitive and barbarous and hardly the glorious Eden implied by the contemporary romantics.

Having said that, I naturally can make no comment about many of the renaissance objectives such as Maori language teaching. I have a view on this but so does every individual, and each to their own is my belief. If that's what Maoris want, then go to it, but my caution would be don't rely on it as a cure-all for Maori problems, and please let trendy-minded governments not ram it down the throats of those who are not interested, which I suspect is the overwhelming majority of citizens.

As it stands, the Maori is on the edge of a highly dangerous precipice.

Winston Peters, a Maori parliamentarian who won his seat in open competition with all comers and without need of child-like protection, warned of the danger late last year in observing the parallels with American blacks; the single parent vicious circle trap, not by design but neglect, and the soft attitudinal patronising that if it's Maori it's excusable.



Winston Peters — won his parliamentary seat without child-like protection.

To an increasing degree the Maori is a passenger in contemporary society, a modern "white man's burden", and that should not be.

But so long as we go on patronising Maoris, excusing their failures and cultivating weakness by favoured special treatment, then the Maori plight will intensify. The current position is explosive.

On the one hand the false prophets of Maoridom are breeding an all-too-visible resentment and bitterness in the vulnerable young Maori.

On the other hand the anger and contempt of non-Maoris, not yet public but all too real, is reaching an explosive point. A backlash response is inevitable unless this situation is addressed in an every-man commonsense way, and soon. I believe the answers are not too difficult.

Firstly we must stop patronising Maoris. If it's Maori and it's wrong let us say so out loud and stop excusing it. To hell with all this sensitivity. No other race or group demands or expects it, so why Maoris?

We must cease special treatment, wipe out the disgraced Maori Affairs Department and the undemocratic Maori Parliamentary seats, plus the enormous range of advantageous Maori benefits. Treat them equally and it's a fair assumption they will behave equally. Make the Maori foot it with his fellowmen and I have no doubt he will do just that.

Our media have a responsibility to end their immaturity in publicising every outrageous and provocative utterance by publicity-seeking Maori sensationalists. There are plenty of positive Maori activists out there who do not harbour resentment but seek Maori development and enhancement; toilers such as Steve O'Regan who work their butts off in a constructive way for the cause, or saintly people like Betty Wark, patching up and nursing back to life the young casualties of the urban Maori disaster.

In no other country in the world would the garbage spouted by the Poananga woman and her soured fellow losers gain a news media reception. She might possibly be ridiculed for her ludicrous racial posturing, but would be even more scorned for the fact that as a self-appointed Maori spokesperson she is in fact half Irish. To the extent she would earn publicity in the more mature wider



Positive Maori activists: Steve O'Regan and Betty Wark — seeking development and enhancement.

world, it would deservedly be as a figure of fun. But here her every utterance is headlined as a serious and tenable observation.

The non-Maori can help this woeful situation by demanding of his politicians an end to special treatment for Maoris.

The Maoris can do even more by joining the clamour and adding credibility and weight to its necessity. In particular they should condemn those who arbitrarily purport to speak for them. But at the end of the day only Maoris can help themselves.

Leadership is required, but where is the Maori messiah?

In Parliament there are currently two exceptionally capable, highly astute and strong-willed Maoris; fortunately one on each side of the House. Each has independently proven themselves in their pre-Parliamentary careers, one as a surgeon and the other as a lawyer.

Labour's Peter Tapsell is an outstanding man of wisdom and reason. He has already spoken out publicly, telling it as it is.

National's Winston Peters offers similar hope. A man of tough character, oozing commonsense and intelligence,



his rough-house parliamentary antics during his first term in Opposition temporarily lost him a wider public regard. Nevertheless, he's a no-nonsense national figure of real promise, not just to Maoridom but to his party and the nation.

The great difficulty for both is that to be effective on this issue necessitates a sustained attack. This inevitably will yield them "Uncle Tom" accusations from the garbage Maori malcontents, a hurtful charge understandably inducing reticence. But for the sake of their people they must persist.



Atareta Poananga — a self-appointed Maori spokesperson who is in fact half Irish.

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That sadly is an all-too-frequent charge against any Maori not running with the running-mouth pack. When someone as brilliantly funny as the talented satirist Billy T. James dares to send up the amusing traits of his own race (it's OK for him to rip into the rest of humanity), then cops both physical and verbal attacks from these losers, the dimension of the problem is evidenced.

The situation will be compounded in the immediate future. Government rigidity on monetary policy is leading us into a serious recession with all its corresponding social pressures. The strains could reach breaking point over the next year or two.

Such a situation will manifest itself, not merely in increased Maori anger, but more dangerously, because the numbers are with them, in a white backlash as financial hardship makes tax-payers look less tolerantly on where their sparse tax funds are disappearing to.

Travel money for Maori gangs just ain't on any more. There's no radical chic mileage left in Maoris any more.

If a Maori leader or leaders, man or woman, does not emerge to protest against and reject all that is happening; the patronising, the special treatment, the appalling Maori gangs, the inevitably State-paid provocateurs, then the great danger for Maoris, and the nation, lies in just such a white backlash centred around a white racist messiah instead.

It would be supreme arrogance to assume it can't happen here when in a similar situation it's happened everywhere else. Tolerance and apathy have their limits.

If a white man of oratorical skill and general organisational capability was to publicly call for a white resistance group's formation, perhaps ostensibly centred around a vigilante crime-

14



Peter Tapsell — a man of wisdom and reason.

prevention structure (and if the Maori gangs are OK the government would have trouble justifying opposition to this), then I suspect many folk would be astonished by the scale of response.

There is real non-Maori anger out there and a total absence of leadership from the government to nullify it. Cabinet ministers privately whining about the tiresome hassle of an endless succession of parasitical Maori grant and subsidy seekers for this trust and that fund and every other Maori endeavour, is simply not addressing the problem.

The next decade could be sorely testing for New Zealand with the likelihood of increasing inter-racial bitterness and violence.

On the positive side, there's a fast-growing Maori middle class of doctors, lawyers, administrators and teachers on whose shoulders an onerous burden falls. Regrettably for them they cannot afford to rely on example alone, let alone the luxury of middle class relaxation. Aided by their proven example, they must get into the schools and push Maori children in the right direction of positive personal achieve-

ment in whatever field their fancy takes them, to combat the negative defeatism and resentment being propagated by the Maori protesters and their fellow travelling white apologists.

An effort was made along these lines with Howard Morrison, but the scale of the need is such as to necessitate a much more massive campaign.

The great danger, as always, lies with the young because of their universal teenage susceptibility to anti-establishment causes. In my time it was the communist party; today, and particularly of course with young Maoris, it's the Treaty, Maori sovereignty and all the other empty promise catch-cries capturing and wasting the futures of these young folk. This misdirection is tantamount to murder in the theft of these young people's potential.

Ultimately the answer lies with education, yet another Maori statistical failure. And in turn the key to that lies in the home.

The close knit family life of the Samoan evidences that truth, with their educational performance which is far superior to their Maori counterpart. And thus the (relatively) low Samoan unemployment statistic, the (relatively) high Samoan home ownership statistic and so on.

Despite all that I have said about non-Maori anger, there remains ingrained a deep, latent, mutual goodwill among both non-Maoris and Maoris. Its roots lie in genuine regard, but has been sorely tested of late and may not stand much more strain.

The time is overdue to exploit this good will while remnants still remain, by a return to commonsense. Let us by all means address Maori grievances on land and other issues, which I hasten to add does not mean the multitude of

claims necessarily are valid.

But assuming these matters are resolved tomorrow, what complaint will the malcontents then promote by way of excuse for Maori failure?

For resolving these issues will not add one iota of relief to the prevailing problems, and dwelling on them as a focal point of Maori energy is fools gold in a problem-alleviation sense.

Time is now of the essence. It would seem that no salvation or lead can be expected from this government who have displayed with this issue the same cowardly heads-in-the-sand posture of their predecessors. Perhaps the answer lies in making our most courageous politician, Roger Douglas, the Minister of Maori Affairs.

A new Maori renaissance is required starting in the home and in the schools, so that the next generation does not suffer as has this. The waste has been sinful, and through an excess of sensitivity we all, Maori and European alike, must share the blame.

Let such a renaissance by all means focus on Maoritanga. But let it predominantly recognise the realities of life, namely that as you sow so you shall reap, the age-old universal truth of human endeavour, its penalties and rewards.

Let it not be the non-Maori who alone expresses anger at the evil being done in the name of Maoridom by the hatred and whining and demanding of a noisy few.

Let instead this new renaissance come from Maoris, the vast majority of whom are decent, industrious people eager to enjoy a fulfilling life, who to date have remained too silent; let it be them who shout the cry of enough and make the noble vision of Tu Tangata a reality rather than the hollow platitudinous catch-cry it has been to date. □

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