

Maori life; they have been imposed upon it and they serve special functions: to communicate to the Pakeha world; to bring communications from the Pakeha. They were not established to deal with Maori-to-Maori communication and lack the authority to serve as spokesmen from Maori to Maori as they have no tribal authority. Herein lies the paradox. This institution — the four Maori seats in Parliament — the source of much controversy — has no intrinsic cultural value within Maoridom since they do not themselves rest on the fundamental tribal basis of Maoridom. They serve as a device for filing the diversity of contemporary Maori into four pigeon holes of manageable dimensions."

National Party

The National Party has chosen largely to ignore Mana Motuhake regarding it as of no consequence although former Prime Minister Rob Muldoon did accuse the Party of failing to do its job over the much publicised Motunui outfall incident.

Others

Mana Motuhake has come to be acknowledged as an influential voice on Maori issues and has made submissions on electoral reform and to the Waitangi Tribunal. Its members have provided input into schemes such as PEP, Tu Tangata and Kohanga Reo and its views have also been sought by the Education Department.

In past elections Mana Motuhake has enjoyed a close relationship with the Values Party who agreed not to put up any candidates in electorates contested by Mana Motuhake. The Party also shares a very strong affinity with the environmental policies of Values.

The Environment

Mana Motuhake's views on conservation and the environment essentially echo the view of the wider Maori community. These can be summarised as follows:

1. Mana Motuhake regards itself as a kaitiaki (custodian) of the Mauri (life-force) of Maori land. Its policy on land is clearly enunciated in its 1984 Election Manifesto and the party believes that the Maori people as the indigenous people of New Zealand have a unique relationship with the land in which:

(a) land is considered to be more than just a commodity. It is a spiritual entity that provides a link with the mythological creation of the world and surrounding universe and unites the Maori to his ancestors and to generations to come;

Selection of Electoral Candidates and Mode of Canvassing

The Party is particularly keen to select candidates from people who are will-

ing to take on responsibility and can demonstrate a strong commitment to the policies of the Party and Maori issues. No formal qualifications are sought from would-be candidates however the Party boasts considerable success in being able to contest seats with highly qualified and articulate Maori people.

In canvassing electoral support for its candidates Mana Motuhake has adopted the maxim "He kanoahi kitea — the face that is seen." Candidates are actively encouraged to meet Maori people on their own marae by attending as many Maori huihuinga (gatherings — including tangihanga) as possible, in addition to holding regular campaign meetings. This is the major means by which candidates endeavour to make themselves known to the Maori people and there is much traditional appeal in Maoridom for issues to be discussed by them in a marae setting.

Near election time candidates and their support groups undertake concentrated door knockings and personalised meetings which result in increased publicity and public meetings as the campaign tempo increases.

The Party relies heavily on finance from donations, membership fees and fund-raising but does not have sufficient funds to spend on television, radio or newspaper advertisements and like other small political parties is allowed no free time on radio or television.

Problems in campaigning have arisen because of a shortage of resources such as finance, vehicles etc; inexperience in campaigning, huge electoral areas and occasional offers of assistance received far too late to be of any effective use! Nonetheless the Party is happy to campaign in a distinctly Maori way.

Unlike the 1981 elections the 1984 elections saw the media pay little or no attention to Mana Motuhake. In the latter elections Mana Motuhake had to compete for media attention with the "flash-in-the-pan" New Zealand Party and witnessed the anti-National government surge towards Labour. The lack of media attention meant that the Party was unable to sustain its strong showing in the 1981 elections and saw membership reduce from a high of some 15,000 to a level of 8,000.

Relationship with other Groups Labour Party

Although Mana Motuhake undoubtedly gave Labour a fright in the 1981 elections the results from the 1984 election would seem to imply that Mana Motuhake may be on the wane. Also initiatives by the Labour Party such as appointment of a Maori Governor General; appointments of two Maori to Cabinet; affirmative action programmes such as Te Kohanga Reo and Maatua Whangai and an undertak-

ing to shortly introduce a Bill to the House giving official recognition to the Maori language would seem to suggest that the Maori people are at last receiving equitable treatment from government and there is no longer a need for Mana Motuhake.

Mana Motuhake, whilst pleased that Labour is at last doing positive things for the Maori is largely unimpressed with Labour's policies because they are still subject to Pakeha oversight and they do not seem to be having any appreciable effect on the Maori socioeconomic plight.

In a recent interview, a spokesperson for Mana Motuhake remarked that "whilst Labour is endearing itself to the Maori people, it is also at the same time alienating itself from its own majority Pakeha supporters, many of whom seem to view Maori policy initiatives as discriminatory and reverse racism. The ensuing revolt by its supporters will undoubtedly assist to bring Labour down at the next election." This conjecture would seem to be backed by recent reported grumblings in Labour's own parliamentary ranks and a constant barrage of complaints through the media about the number and level of Maori incentives. The spokesperson for Mana Motuhake believes that the only sensible alternative for the main political parties is to completely abandon their Maori policies and allow political power to be shared with Mana Motuhake who would then assume 100 percent responsibility for the Maori people. This would allow the other parties to fully concentrate their efforts on issues affecting the non-Maori. However, if this approach is in fact agreed by the main political parties, a question that would arise is who should be given the right to represent the Maori people? It may not necessarily be Mana Motuhake as other Maori political groups would no doubt seek the right to represent the Maori.

(b) land provides turangawaewae (a place to stand) and identity. The mana of a tribe is closely associated with its land and boundaries and landmarks themselves often mark some historic event and serve as pegs in Maori whakapapa (ancestry). Whakapapa is in turn a prime vehicle of tradition and identity in Maori culture. Some land-sites (eg Moa Point) provide a link to the past and have rich historic and archaeological value;

(c) land is the substance of all life and like a mother, she nourishes and nurtures the people. Produce of the land such as trees, and plants provides rich sources of food, clothing, medicine, and materials for building. The planting of totally uniform exotic trees in place of native trees is a sad reflection on the attitude of a society which suffocates individualism.

The Maori view on land was starkly contrasted with perceived Pakeha val-