

# THE TREATY: TE TIRITI O WAITANGI

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# ARTICLE I: SOVEREIGNTY

## REPRESENTATION

### LEADERS

#### **ĀPIRANA NGATA**

##### ***New Zealand's Top 100 History Makers (extract)***

Visionary Film & Television 2005. Duration 4:02

In 1905 Āpirana Ngata won the Eastern Māori seat and quickly became the Māori spokesman in cabinet. In 1893 he became the first Māori to graduate from a New Zealand university, and went on gain three more degrees in his lifetime. A tireless worker for the Māori people, he, along with James Carroll and Peter Buck formed the nucleus of the Young Māori Party whose aim was to influence political legislation for the betterment of Māori. During his long service as an MP (1905-1943) and as leader amongst Ngāti Porou, much effort was expended in land development, improving living standards, encouraging educational advancement, and the maintenance of culture and traditional arts.

#### **PETER BUCK**

##### ***Weekly Review 395 (extract)***

National Film Unit 1949. Duration 1:44

Te Rangi Hīroa/Sir Peter Buck's achievements are astonishing for their diversity, reading more like a list of possible careers than a biography – a pioneering and internationally renowned anthropologist, the first Māori medical doctor, a politician, administrator, soldier, sportsman and leader of the Māori people. Cast now in a lesser light because of his assimilationist views. "It is by mixture and intermixture that we can hope to understand each other more clearly, and bring about that co-operation and unity that should be the ideal of all New Zealanders".

## **THE MĀORI PARTY**

### ***Face to Face (extracts)***

TVNZ 2005. Duration 7:52

Tāriana Tūria, Co-Leader of the newly formed Māori Party is grilled by Kim Hill pre-election 2005. How would the party do? They obtained four seats. Their strength is the ability to win the Māori Seats. The actual Party vote for 2005 was 1.9%.

## THE MĀORI SEATS

### **REPRESENTATION BY STEALTH**

#### ***Close Up: Māori Seats (extract)***

TVNZ 1985. Duration 7.53

A pocket history and 1980s debate over the relevance of the Māori seats.

### **MĀORI SEATS REFERENDUM 2006**

#### ***Eye to Eye 11/07/2006 (extracts)***

Front of the Box 2004 Duration 1.35

Gerry Brownlee presents the National Party position on the Māori Seats. Te Ururoa Flavell responds to a disappointing referendum response.

## WAITANGI 2007

### **RANGATAHI ME TINO RANGATIRATANGA**

#### ***One News 06/02/2007 (extract)***

TVNZ 2007. Duration 2:25

The youth of the protest movement at Waitangi is evident in 2007. The anger and violence of past protests was not evident on a Waitangi Day beset by bad weather. Titewhai Harawera speaks of the relevance of protest regarding the return of whenua and reo. The extract approaches the Treaty from the position of self determination - tino rangatiratanga.

## **THE FLAG**

### ***One News 06/02/2007 (extract)***

TVNZ 2007. Duration 1:53

The Tino Rangatiratanga flag created in 1990 has become increasingly popular and instantly recognised. When residents of up-market suburbs like Fendalton in Christchurch and Remuera in Auckland fly the flag it must indicate the debate of Treaty issues is alive and well. [http://flagspot.net/flags/nz\\_mao.html#tino](http://flagspot.net/flags/nz_mao.html#tino)

## **THE CASE OF TŪHOE**

### **RUA KĒNANA**

#### ***New Zealand's Top 100 History Makers (extract)***

Visionary Film & Television 2005. Duration 2:41

Rua Kēnana was born in Maungapōhatu in 1869. His father Kēnana Tūmoana had died fighting for Te Kooti. Rua grew up to declare himself "The One" who Te Kooti had prophesied would follow him. He established a settlement at the foot of Maungapōhatu, splitting the Ringatū Church in two.

### **TŪHOE & THE WAITANGI TRIBUNAL**

#### ***One News 24/11/2003 (extract)***

TVNZ 2003. Duration 2:01

The Tūhoe tribe puts its case forward for compensation to the Waitangi Tribunal.

### **HISTORY NEVER REPEATS**

#### ***One News 16/10/2007 (extract)***

TVNZ 2007. Duration 5:25

The day after major police action in anti-terror raids across the country. Tūhoe Activist Tame Iti has appeared in court, and James Lockett has returned to court after previously being released on bail. The Māori Party has jumped to Iti's defence, and there has been criticism of the way Police handled the raids, and whether there were political or racial overtones involved. National protests are being planned for the weekend. Maria Steens (Tame Iti's Partner), is interviewed. Let's be clear here - loaded weapons were pointed at unarmed civilians on private property.

## **ON TRIAL**

### ***One News 03/12/2007 (extract)***

TVNZ 2007. Duration 1:54

Angry Tūhoe supporters hurl abuse at police as some of those arrested in the 'anti-terror raids' appear in court.

## **ARTICLE II: LAND, RESOURCES & TAONGA**

### **LAND**

#### **RAUPATU**

##### **RAUPATU VERSION 1**

###### ***State of the Nation (extracts)***

ScreenTime 2004. Duration 10:53

Robbie Rākete and Kerre Woodham provide two sides to the history and contemporary conceptions of the Treaty, in this extract using examples of raupatu (land loss) from the period of Land Wars, Parihaka, and a more detailed look at the example of Ngāti Whātua from raupatu to the settlement of treaty claims.

##### **RAUPATU VERSION 2: IN-DEPTH**

###### ***Koha : Raupatu / The Loss of Land Pt 1/2 (extracts)***

TVNZ 1984. Duration 27:25

These powerful excerpts offer a succinct overview of how Māori came to lose their land. They briefly cover early European settlement; the purchase of Māori land; the Native Land Court; the New Zealand wars and the selling of land by Grey and other Government ministers.

The Land Wars cost Māori 1.5 million acres of prime land. After the confiscations new methods of acquisition came to bear. Many Members of Parliament were businessmen, speculators and landowners, legislation flowed regarding land that guaranteed further erosion of Māori Land holdings. (... continued overleaf)



An 1865 Act set up the Native Land Court. The justification was safeguarding the land confiscated from Māori who took no part in the Wars, but one crucial difference was legislated. The multiple title of pre - Land Court land was returned as individual title. Varied readings of the Act by various Chief Judges greatly assisted the flow of land out of Māori hands. "The white man's justice is worse than his war" became a saying attached to the Land Court's dealings.

In 1890 the Liberals came into power under Seddon and Ballance. Their aim was to settle small farmers on larger states. They seized a million acres, compensating \$60 an acre to Pākehā, the Māori 50 cents. In 1897, the Liberals resumed purchasing Māori Land and over a period of 3 years purchased something like 3 million acres, reducing Māori Land to less than 10 million acres.

In 1900 James Carroll introduced the Native Lands Administration Bill, which helped stem the sale of Māori Land. However in 1906 the Bill was amended, the Māori majority changed to mainly European and the sale of land continued.

In the 1920s when Gordon Coates came into power there was a lot more sympathy for Māori and Māori Land development and men like Āpirana Ngata played a more influential role. Some compensation had been paid to tribes whose land had been confiscated during the wars.

New grievances developed due to operations of the Public Works Act when Māori Land was taken compulsorily. At the turn of the century, rating of rural lands came in and Māori land owners found themselves with large rate demands which mainly seemed to benefit Pākehā. Hard pressed Māori often had to sell land to raise the money. 66 million acres now down to three. Professor Keith Sorenson claims that legislation introduced by British settlers in the 19th century were often to the detriment of the Māori.

## **THE LAND MARCH**

### ***Te Matakite O Aotearoa / The Māori Land March (extracts)***

Seehear Ltd 1975. Duration 9:30

The Māori Land March began on Sunday 13th September 1975 from Kapo Wairua (Spirits Bay in the far north) and from Te Hāpua Marae, New Zealand's northern most marae. It ended at Parliament Buildings in Wellington. The march protested the continuing alienation of Māori land. Features the late Eva Rickard, Whina Cooper, Tama Poata, and Joe Hawke on the Auckland Harbour Bridge.

## **RAGLAN 1983**

### ***Māori - The New Dawn (extract)***

BBC 1984. Duration 3:26

What's especially interesting about this piece is that it is entirely scripted by the BBC, so the documentary has no localized agenda. Eva Rickard and the Raglan Golf Course, a landmark decision. Notice the detail of the settlement, and the attitude of the Crown negotiators.

## THE FORESHORE

### **THE FORESHORE LEGISLATION**

#### ***TV3 News 27/03/2004 (extract)***

TV3 Network 2004. Duration 2:51

Michael Cullen criticises the Waitangi Tribunal saying it lacks objectivity and is wrong for condemning the Government's seabed and foreshore policy.

### **THE HĪKOI**

#### ***TV3 News 05/05/2004 (extract)***

TV3 Network 2004. Duration 9:08

The Foreshore Hīkoi hits Wellington in the biggest protest march since the anti-Springbok tour marches of 1981 and 1985.

### **UNDERSTANDING THE ISSUES**

#### ***State of the Nation (extract)***

Screentime 2004. Duration 5:09

Robbie Rāketē and Kerre Woodham tease out the historical fact and contemporary arguments surrounding the foreshore, going back to the original appeal court decision which sparked the debate.

## CHANGING INSTITUTIONS

### **LAND, THE COURTS AND THE TRIBUNAL: JUSTICE EDDIE DURIE**

#### ***Kotahi Te Ra 2008. Justice Durie (extract)***

Māori Television 2008. Duration 8:53

As a long serving and influential Māori Land Court Judge and Waitangi Tribunal chairperson, Justice Eddie Durie talks about the relationship of whenua to his life and family, and about the institutional changes that have occurred in the period since Matt Rata's work in the early 70s.

### **THE MĀORI LAND COURT**

#### ***Marae 20/01/2007 (extract)***

TVNZ 2007. Duration 10:15

It began as a land-stripping agent 22 years after the signing of the Treaty of Waitangi. It then evolved to become an institution dedicated to ensuring Māori hold on to their land. Now the Māori Land Court is set to change even more.

### **THE PUBLIC WORKS ACT**

#### ***Native Affairs 26/11/2007 (extract)***

Māori Television 2007. Duration 9:39

The Public Works (Offer Back of and Compensation for Acquired Land) Amendment Bill. It's a mouthful, but Te Ururoa Flavell has his amendment Bill pulled out of the hat in Parliament. This amendment would allow the owners (both Māori and non-Māori) of land taken by government for public works purposes the first right of refusal on repurchasing such land when no longer required by the government.

## RESOURCES

### NGĀ MAHI O NGĀ TŪPUNA / ANCESTRAL PRACTICE

#### **SCENES OF LIFE ON THE WHANGANUI RIVER / EAST COAST**

***He Pito Whakaatu I Noho a Te Māori i Te Awa o Whanganui: Scenes of Life on the Whanganui River (extracts)***

***He Pito Whakaatu I Noho a Te Māori i Tairāwhiti: Scenes of Life on the East Coast (extracts)***

Dominion Museum / James McDonald 1921 / 1923. Duration 7:38  
Traditional flax preparation and weaving. Fishing techniques including the stone net and channel method. John Nukunuku plays the flute, hand games, harvesting and storing kūmara.

#### **KANAKANA 1989**

***Natural World of the Māori (extract)***

Natural History NZ 1989. Duration 4:57

The passing down of traditional methods of food gathering as several generations of a family catch lamprey (kanakana), an eel like fresh water fish. The heritage passed down of practical knowledge, respect for land and water, and the wairua, the spirit of the natural world is a resurgent theme in Māori understanding of Article II of the treaty.

#### **DIET AND TRADITIONAL FOOD**

***Me Rātou Taonga Katoa (extracts)***

Waiora Productions 1990. Duration 4:56

This extract talks about the protection of traditional food types. Professor Eru Pōmare, Dean of the Wellington Medical School states that modern processed and packaged foods have produced a raft of poor health statistics for Māori - diabetes, high blood pressure, heart attack and cancer rates. Traditional foods were far superior - low in fat and with quality protein.

The example of the Kererū is used as a former food source that has been severely affected by progress and a diminishing habitat.

## KAITIAKI / GUARDIANSHIP / RESOURCE MANAGEMENT

### **THE RIVERS & FISHERIES**

#### ***Natural World of the Māori (extract)***

Natural History NZ 1989. Duration 7:12

The Kaituna River claim, was brought on 30 January 1978 by six claimants on behalf of the Ngāti Pikiao people, a sub-tribe of Te Arawa, and concerned the Kaituna River pipeline scheme, a project developed to address pollution affecting Lake Rotorua. The main cause of the pollution was effluent from the Rotorua sewage works, so the Bay of Plenty Catchment Commission, along with the Rotorua District Council and the Ministry of Works, had gained approval to build a pipeline to take the effluent directly to the Kaituna River instead of to the lake. The Government had approved a subsidy for the scheme. The Tribunal found that the scheme was contrary to the principles of the Treaty because of the pollution it would cause to the Kaituna River fisheries.

The Crown subsequently abandoned all financial support for the pipeline and instead announced its support for a combined treatment plant and land-disposal option for Rotorua's effluent.

### **THE WAIKATO RIVER**

#### ***TV3 News 26/05/2007 (extract)***

TV3 Network 2007. Duration 2:56

A deal between the Government and Tainui Māori will see a 50/50 partnership between the two over management of the Waikato River. Mark Burton (Treaty Settlements Minister); Tūkuroirangi Morgan (Tainui Chairman); Lady Raiha Mahuta (Co-negotiator). This agreement has the feel of a more accurate reading of Article II in the Māori translation - tino rangatiratanga over the river?

## CUSTOMARY RIGHTS

### **MUTTONBIRDERS**

#### ***New Zealand Mirror 11 (extract)***

National Film Unit 1951. Duration 4:17

“Rakiura (Stewart Island) Māori, ... and their descendants, have rights to gather muttonbirds on 36 islands, known as the Tītī Islands, around Stewart Island. They can harvest chicks each year from 1 April to 31 May. Under the Tītī (Muttonbird) Islands Regulations 1978, people can arrive from 15 March to prepare for the season. The muttonbirding rights of Rakiura Māori are also guaranteed by the 1864 Deed of Cession of Stewart Island. Under subsequent regulation, 18 of the Tītī Islands are termed Beneficial Islands, to which only certain Rakiura Māori families have joint ownership and right of access. The remaining 18 are known as the Rakiura Tītī Islands, which up until the Ngāi Tahu Claims Settlement Act 1998 were also known as the Crown Tītī Islands. Prior to 1998 they were owned and controlled by the Crown, subject to the right of Rakiura Māori to harvest tītī.”

<http://www.teara.govt.nz/EarthSeaAndSky/HarvestingTheSea/TitiMuttonbirding/1/en>

## KAIMOANA

### **KAIMOANA**

#### ***Me Rātou Taonga Katoa (extract)***

Waiora Productions 1990. Duration 6:30

The Muriwhenua fishing report of 1988 was an early testing of Article II of the Treaty concerning resources. It was an influential stepping stone to an eventual settlement of Māori claims to off-shore fisheries (1992). This extract explains the links of coastal Muriwhenua iwi to their resource.

“The Treaty is on trial. It is an historic development that Government has arranged a working party of Crown and Māori representatives to negotiate fishing terms. Such a move was contemplated by the Treaty but has not been tried before. It comes now at a time when the parties are not so much free to seek change as compelled to that course. Now, after a century of debate, extreme positions have become entrenched and there is a weight of prejudice on both sides to overcome. The question is whether the spirit of the Treaty can still be found.”

<http://www.waitangi-tribunal.govt.nz/reports/viewchapter.asp?reportID=337EEC7B-555A-47A5-910E-B12796A26C01&chapter=16>

## **THE FISHERIES DEAL**

### ***TV3 News 16/09/2004 (extract)***

TV3 Network 2004. Duration 3:36

After 14 years of legal wrangling, the Māori Fisheries Act has finally been passed by Parliament. The Act provides for the allocation of a third of the nation's fisheries assets to Māori. Half will go to over seventy iwi and hapū; the other half to a new fishing company: Aoteoroa Fisheries. Shane Jones (Waitangi Fisheries Commission); Sir Douglas Graham (former Minister of Treaty Settlements - speaking in 1992); Richard Meade (economist); Matiu Rei (Ngāti Toa Rangatira). Good to see the respect given Doug Graham and his boss Jim Bolger in this piece. The National Administration of the 90s, and in particular Graham, did much to keep the Treaty process and the fisheries claim moving to fruition.

## FLORA & FAUNA

### **OWNERSHIP OF NATIVE RESOURCES (1)**

#### ***TV3 News 09/06/2006 (extract)***

TV3 Network 2006. Duration 2:06

A Treaty of Waitangi claim into New Zealand's flora and fauna has resumed. Tāriana Tūria (Māori Party Co-Leader); Gerry Brownlee (National Deputy Leader) have differing views. Why would Jane Lorimer (Beekeeper) be interested in such a claim?

### **OWNERSHIP OF NATIVE RESOURCES (2)**

#### ***One News 11/12/2006 (extract)***

TVNZ 2009. Duration 1:57

Six Māori tribes are taking a claim to New Zealand's native flora and fauna to the Waitangi Tribunal, causing concern for scientists and researchers worried about access. Shalleen Hern (One News); Maui Solomon (Wai 262 Claimants' Counsel); Dr Rick Pridmore (Association of Crown Research Institutes).

# TAONGA

## CULTURE

### **NGATA & THE ARTS**

#### ***Pounamu: Āpirana Turupa Ngata (extract)***

[1990] Duration 1:16

Āpirana Ngata's influence, his leadership and active involvement, and his writing were vital factors in on the survival of culture and traditional arts. The heading is misleading though - the renaissance was several decades away.

### **SOCIETY ATTITUDES 1955**

#### ***Dances of the South Pacific (extract)***

Pacific Films 1955. Duration 1:45

A young Māori woman with standard European job and clothing, views historical painting of early Māori. The message of the subsequent commentary suggests that Māori are fully assimilated & that cultural activities are rolled out for ceremony only. One point to note though - Pacific Films was the same crowd that would make the legendary Tangata Whenua series less than 20 years later.

### **TE MĀORI EXHIBITION**

#### ***Natural World of the Māori (extracts)***

Natural History NZ 1989. Duration 9:05

Article II in action. Taxpayer money / government funding helps take the Te Māori exhibition to New York. The exhibition was a stunning success, both in New Zealand and overseas. The exhibition of 174 taonga opened at the Metropolitan Museum of Art in New York in September 1984. From there *Te Māori* travelled to the Saint Louis Art Museum, the de Young Memorial Museum in San Francisco and closed in 1986 at the Field Museum in Chicago.

At dawn on the 10 September 1984 *Te Māori* opened at the Metropolitan Museum of Art in New York with full Māori ritual through a 'dawn ceremony' which quickly became a hallmark at each venue. In New York over 202,000 people visited the exhibition. Many more were exposed to Te Māori through cable and national television coverage and the exhibition made the front page of the New York Times. (... continued overleaf)



The exhibition met with such success that a New Zealand tour entitled Te Māori: Te Hokinga Mai travelled the country from 1986 starting at the National Museum, Wellington (August - October 1986), Otago Museum, Dunedin (November 1986 - February 1987) and the Robert McDougall Art Gallery, Christchurch (March - May 1987) and finally to the Auckland Art Gallery (June - September 1987).

## LANGUAGE

### **LANGUAGE RESTRICTIONS**

#### ***The Nineties (extract)***

Top Shelf Productions 1993. Duration 1:12

Memories of restrictions on the use of Māori Language in the early twentieth century. There was no legislation involved but te Reo was informally or formally suppressed in schools.

### **THE IMPOVERISHMENT OF TE REO**

#### ***Te Puhī Kai Ariki: A Salute to the Māori Women's Welfare League (extract)***

Pacific Rose Productions / Front of the Box 2004. Duration 2:17

Historical grab on education and Te Reo, and the role of the Māori Women's Welfare league. Begins with a comment on emphasis during the 60s and 70s regarding the urban scenario and education and crime, but then backtracks to the post-war period and the 'impoverishment of language' that occurred, in schools and at home.

### **MĀORI LANGUAGE WEEK AND BEYOND**

#### ***Marae 27/01/2007 (extract)***

TVNZ 2007. Duration 3:55

It's Māori Language Week (31 years old in 2007). What role has the government played since Māori became an official language in 1987? By the 1970s academics were predicting the death of the language within one generation. In response to the threat, initiatives were developed in education, broadcasting and amongst Māori communities. Te Puni Kōkiri language aims are outlined.

## **KOHA: KŌHANGA REO UNITS**

### ***Koha : Kōhanga Reo Units (extract)***

TVNZ 1983. Duration 3:59

“Te Kōhanga Reo was begun in 1981 by the Department of Māori Affairs in response to Māori concern to ensure the continuing survival of the Māori language. The first Kōhanga Reo, Pukeatua, was opened in 1982 (near Wellington). From 1982 to 1989 Kōhanga Reo flourished in an environment of excitement and celebration. One hundred Kōhanga Reo were established in 1982 and growth continued until 1994 when there were 800 Kōhanga Reo catering for 14,000 mokopuna. Kōhanga Reo were virtually springing forth all over the country and with very little financial assistance from government. However, in 1990 the responsibility for Kōhanga Reo was transferred from the Department of Māori Affairs to the Ministry of Education. (... continued overleaf)

The move of the Kōhanga Reo operations from the Department of Māori Affairs to the newly formed Ministry of Education put greater emphasis on more regulatory controls for Kōhanga Reo. This change had huge implications at the grass root level. Kōhanga Reo had to come to terms with the regulatory environment and compliances of the early childhood sector and a mainstream department, whilst maintaining the unique kaupapa of the Kōhanga Reo movement. Such a system of measurement often came at a heavy cost to our kaupapa.” (from Te Kōhanga Reo website <http://www.Kōhanga.ac.nz/history.html>) Much of the pressure on Māori educational institutions is applied because of constant political and media reaction to majority racism. If one dollar is spent on a Māori initiative, it's always under a public microscope. As the commentary on this extract points out, “New Zealand has long had schools for the rich and religious, why not ... Māori Language schools to probe and nurture the essence of Taha Māori”.

## THE AIRWAVES

### **MAINSTREAM PROGRAMMING**

#### ***Māori - The New Dawn (extract)***

BBC 1984. Duration 3:52

The BBC looks at Derek Fox and early Māori Television. Fox gives an honest assessment of institutional racism in his early work experience. Article II in action again.

## **AIRWAVES CLAIM**

### ***One News 01/07/1999 (extract)***

TVNZ 1999. Duration 1:56

Airwaves Claim: Waitangi Tribunal strongly recommends Māori be compensated for the Crown's failure to consult and recommends the government pays damages for licenses granted in the past: Professor Whatarangi Winiata, Claimant: Ken Shirley, Act Deputy Leader.

## **MĀORI TELEVISION**

### ***Te Kaea 28/03/2004 (extract)***

Māori Television Network 2004. Duration 1:00

Scenes from the Launch. Posted a surplus of \$3.2 million in its first year's operations. In its annual report, chairman Wayne Walden said it was the leading broadcaster in terms of local programming content.

Locally-made programmes comprised more than 90 per cent of its schedule... te reo Māori was at the core of Māori TV's purpose, and 71 per cent of its programmes were in Māori, with 67 per cent during prime time.

## **THE TREATY & TAONGA / OWNERSHIP ISSUES**

## **HAKA**

### ***Marae 23/12/2006 (extract)***

TVNZ 2006. Duration 6:26

Xbox - there's nothing like the haka to kick off a big league game. That's just what Interactive Company, Sidhe thought too when they wanted to include the haka "Ka Mate" in their video game, and in this case, Ngāti Toa were happy to agree. Of course it helped that they made contact and sought permission early in the process.

## **PLACE NAMES**

### ***Marae 23/12/2006 (extract)***

TVNZ 2006. Duration 10:58

How can someone own the rights to a name? After-all, a name is merely a word, not a taonga... a look at a dispute regarding the world's longest name.

[ Taumatawhakatangihangakoauauotamateaturipukakapikimaungahoronu kupokaiwhenuakitanatahu - The hilltop where Tamatea with big knees, conqueror of mountains, eater of land, traveller over land and sea, played his kōauau to his beloved' ]. Here's a thought: what would the Wellington City Council say if a clothing manufacturer named a garment line City of Wellington - easy, they'd go ballistic - so who owns that name, or do we have a potential double standard?

## **CUSTOMARY RIGHTS - TAONGA**

### ***Marae 01/09/2007 (extract)***

TVNZ 2007. Duration 11:26

The idea of customary rights is important to Māori but few have practical experience of it. Ngāti Wai from Northland is one iwi that's reviving the practical application of their customary right to that of stranded whales. It's illegal to take any part of a stranded whale from the beach. Ngāti Wai is able to do this through a special agreement they have with Dept. Conservation.

In 2006 Ngāti Wai boned and buried 19 whales that were stranded at Ruakaka. In 2007 they returned to Ruakaka to dig up the whales' bones. At the same time reclaiming their customary right to the bones.

# ARTICLE III: CITIZENSHIP

## WAR & CITIZENSHIP

### **NGATA & THE MĀORI BATTALION**

#### ***Pounamu: Āpirana Turupa Ngata (extract)***

[1990] Duration 2:25

Ngata saw an important link between a fuller acceptance of Māori as citizens and Māori involvement in the two wars. Koro Dewes, Headmaster of Ngata Memorial College talks about Āpirana's reasoning for sending Māori to a Pākehā war, a philosophy outlined in {Ngata's} book "The Price of Citizenship". Although the Māori Battalion became the stuff of legend, the treatment of Māori as full citizens remained questionable - the returning soldiers themselves were not afforded the same standards of rehabilitation. More than 17,000 Māori had volunteered for service. The battalion, which distinguished itself in North Africa and Italy, lost more than 600 men. Two thousand more were wounded, and some of the battalion were among the last to return home. Having been treated as equals by Pākehā for six years, Māori came home to widespread discrimination in accommodation and employment.

## EDUCATION

### **MĀORI SCHOOL 1947**

#### ***Weekly Review 324 (extracts)***

National Film Unit 1947. Duration 2:21

MĀORI SCHOOL: (RUATŌRIA) In the Manutahi district of the East Coast, children on horseback ride to Manutahi Native District High School, where the roll is 300. Two things are readily apparent here - first the 'understood' future occupational prospects of these 'children of the land', and two the understanding that Pākehā practice is best practice. The male jobs would be practical, the female future the domestic. Certainly there were aspects of this delineation throughout society as a whole, but there is no mention here of higher learning for Māori.

## **THE RIGHT EDUCATION**

### ***Te Puhi Kai Ariki: A Salute to the Māori Women's Welfare League (extract)***

Pacific Rose Productions / Front of the Box 2004. Duration 1:08

This short extract highlights the fact that Māori leadership often came out of the church schools and boarding schools with an academic curriculum. The state schools did not cater for Māori students in the same way or with the same expectations.

## **HOUSING**

### **TE PUHI KAI ARIKI**

### ***Te Puhi Kai Ariki: A Salute to the Māori Women's Welfare League (extract)***

Pacific Rose Productions / Front of the Box 2004. Duration 2:16

Housing and Health. Mira Szazsy relates the experience of the first wave of urban drift in the post-war period. Housing was an immediate problem - the refusal of white landlords to rent reasonable dwellings to Māori was widespread. Māori were relegated to sub-standard slum housing. The Housing Corporation would not give out loans, and only allowed state houses as a percentage of the total available after a protracted battle with Māori groups such as the MWWL. Pressure from leaders such as Whina Cooper resulted in later decades, the opening of new suburbs like Otara in the Auckland region.

## OREWA 2004

### **THE PERFECT STORM**

#### ***Marae 29/02/2004 (extracts)***

TVNZ 2004. Duration 4:36

The perfect storm was Don Brash and his now legendary Orewa speech on the 27th of January 2004, just before Waitangi Day. 4892 words in which Brash restates the five priorities he undertook to achieve upon taking leadership of the National Party. The fifth priority is the topic for Orewa so the speech was basically a long reappraisal of New Zealand's history and recent history in relation to the Treaty. It's an attack on 1980s legislation which allowed a 'grievance industry' to promulgate. It's an attack on race based funding. The strongest theme is "one law for all" as the basis of citizenship.

The swing to National in a matter of weeks was astounding - Labour were 17% up, in December 2003 and suddenly 7% down after Orewa (a 24% swing). As Helen Clark says "a consensus has been broken", ie. inviting a racist response with a flawed or partial argument. Of course it could be said that Labour did the same thing with the Foreshore legislation.

### **CITIZENSHIP: RIGHTS & PRIVILEGES**

#### ***Marae 29/02/2004 (extracts)***

TVNZ 2004. Duration 10:25

Gerry Brownlie, Moana Jackson, Doug Graham, and Hana O'Regan respond. Targeted Funding on the basis of race or need, special privileges or breach of rights, and other aspects of the citizenship debate are discussed. The final point discussed is the aspect of special quotas for Māori to tertiary institutions. Nobody seems to have been privy to the facts contained in the graphic that follows regarding actual numbers of scholarships awarded to Māori against total scholarships given out.

### **SCHOLARSHIPS**

#### ***State of the Nation (still)***

Screentime 2004. Duration 0:10

Do the maths.