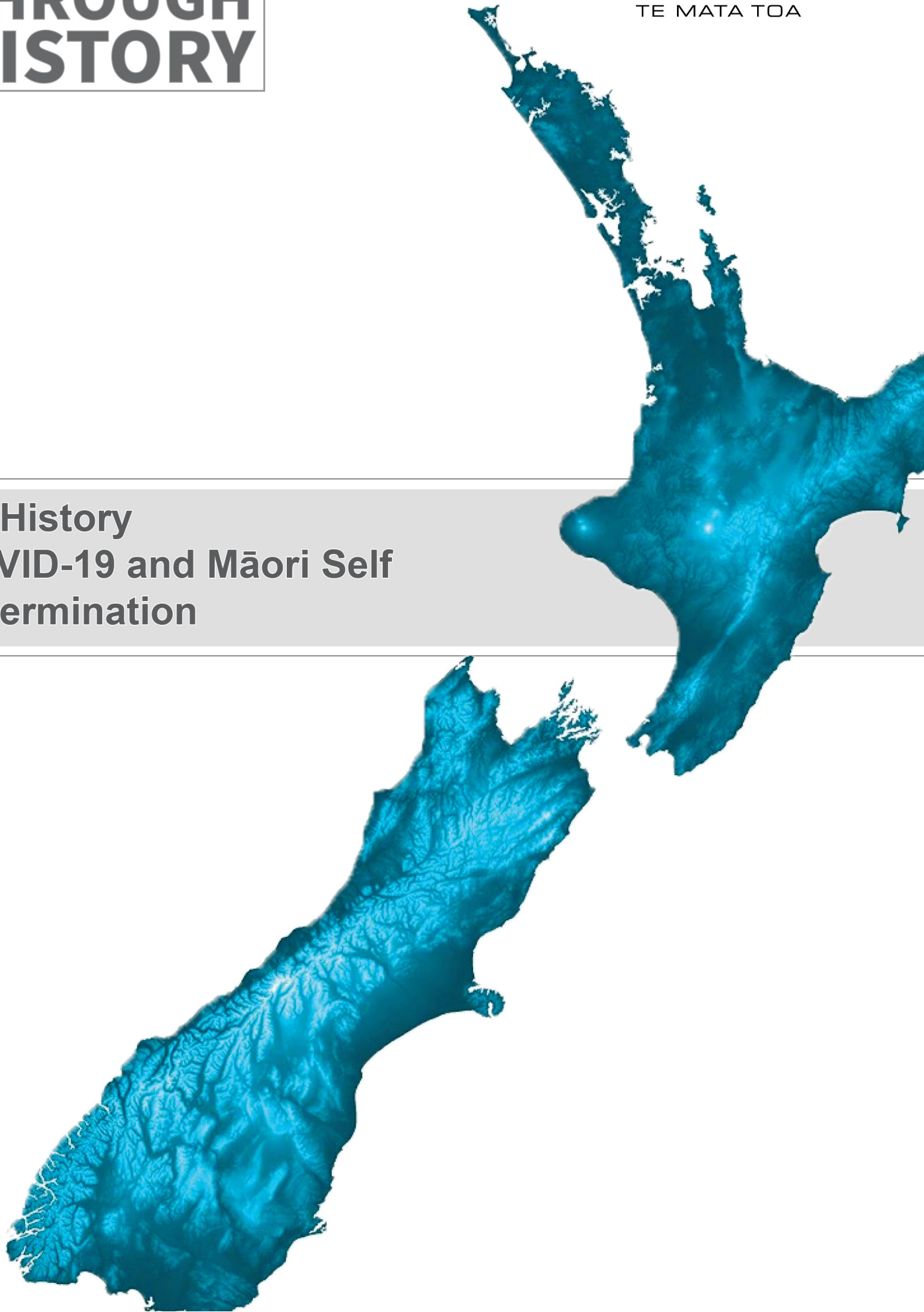


# LIVING THROUGH HISTORY

**NATIONAL  
ARMY  
MUSEUM**  
TE MATA TOA

NZ History  
COVID-19 and Māori Self  
Determination



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## He waka eke noa

We are all in this together

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History isn't something that happens to someone else. Right now, you are living through an extraordinary event that is changing the New Zealand way of life: the COVID-19 pandemic. Future children might look back on this moment and ask: how did they feel? How did they make it through? We can ask the same questions about how Māori survived the New Zealand Wars, and the loss of their lands and economic prosperity, language and culture, health and wellbeing. By exploring how Māori people have shown grit and resilience to survive and emerge as powerful advocates for their rights as tangata whenua we can learn from their experiences to help navigate our way through this pandemic and its challenges.

For each of the activities below:

- **Read** the text and **view** the video clips.
- **Reflect** on how this relates to our current situation.
- **Respond** to the questions and instructions, and share with friends and whānau .



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## Activity 1: Smooth Down the Pillow

In just 50 years, from 1840 to 1890, the Māori population declined from over 100,000 to a mere 40,000. By 1896 Māori made up only 10% of the total population and they had lost 60% of their land through war, and **confiscation**.

Land **alienation** had long lasting negative effects on Māori health especially their children's. Loss of land was always followed by increases in child **mortality** for Māori communities.

The belief of the time was that Māori wouldn't survive European colonisation and diseases such as measles and smallpox, and would eventually die out.

### In 1856, colonial secretary Dr Featherston declared:

"the Māoris are dying out and our duty as good colonists is to smooth down their dying pillow, their race is sick unto death"

### alienation

Land which has been acquired from customary landowners by the government.

### confiscation

Taking away land as punishment.

### mortality

Number of deaths in a specific population group.

By the 1890s this extinction theory was strongly refuted by Māori leaders who argued that Māori population decline would be halted through economic self development, and protection of their rights under the Treaty of Waitangi.

In 1892 Te Kotahitanga (Unity), a union of Māori leaders, was founded to reduce the erosion of Māori land ownership and to achieve protection of their rights guaranteed under the Treaty of Waitangi. The Kotahitanga movement was known as the Māori Parliament as tribal leaders based their organisational structures on the New Zealand Parliament. They hoped to build a credible forum to advance Māori interests. At its peak Te Kotahitanga had over 35,000 members but attempts by the Government to curb its influence meant its potential was not realised.

Participation in a country's economy means being able to afford to pay for the essential goods and services that keep you healthy. Māori ability to participate in the New Zealand economy had been severely impacted by the New Zealand Wars, and the loss of their economic resource base, (land), which they needed to produce and to sell goods. Along with introduced European diseases to which Māori had little or no immunity, Māori health suffered greatly.

**1a** Listen to the Kotahitanga song. Why do you think Māori children were so vulnerable as a result of the loss of land?

**1b** Why did Māori leaders believe economic self-development was a key to Māori survival?

**1c** List the ways your family promotes good health and well-being.



[To Video](#)

## Activity 2: Resilience

Te Paea Hērangi, the granddaughter of the second Māori King, Tāwhiao, was born in 1883. The Māori King movement (Kīngitanga), was founded in 1858 with the aim of uniting Māori.

Te Paea Hērangi played a crucial role in restoring purpose to her people who had suffered greatly following the New Zealand Wars of the 1860s which saw them **dispossessed** of their lands. Under her leadership a centre for the Kīngitanga was established at Tūrangawaewae with a focus on economic self development, and Māori culture. She believed to survive the burdens and **deprivations** of the New Zealand Wars and land confiscations, her people must work together. The values of whanaungatanga - relationships, and manaakitanga - caring for each other, would provide the necessary foundation to build up the resilience to survive any hardships. A healthy community is made up of healthy individuals so there is a balance between personal needs and the needs of others.

Te Paea Hērangi



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In the 1930s Te Paea Hērangi acquired state loans to finance the purchase of farms that were owned and run by the tribe. Her attitude to success is summed up in one of her many sayings – **“Ko te puāwaitanga o ngā moemoeā me whakamahi – Dreams become reality when we take action”**.

Throughout her life Te Paea Hērangi advocated for Māori rights, and a NZ society where Māori and Pākehā respected each other's culture. When Te Paea Hērangi died in 1952 the Kīngitanga had achieved national recognition. The video below of the 2015 welcome for Prince Charles at Tūrangawaewae highlights the esteem both Māori and the Crown continue to hold for each other. As New Zealand addresses the injustices of the past we can work towards a future where Te Paea

### deprivation

Not have the necessary conditions for a good life.

### dispossessed

To have your land and property taken away.

### marginalisation

To be unvalued and excluded from society.



Hērangi' vision for New Zealand is realised.

- 2a** Make a mind map of the qualities of a good leader.  
**2b** How did the values of whanaungatanga and manaakitanga help Te Paea Hērangi and her people to survive? Describe two of the processes you see in the pōwhiri – welcome for Prince Charles.  
**2c** How do the COVID-19 messages connect with our Kiwi culture and the things we value? Think about the team of 5 million. Make up your own COVID-19 message and present it as a postcard.

[To Video](#)

## Activity 3: Renaissance

The Māori Renaissance is a term given to the **revitalisation** of Māori culture over the second half of the twentieth century. Perceptions of Māori as a 'dying' race changed partly because of the heroic actions of the 28<sup>th</sup> Māori Battalion during World War 2 which saw more individual bravery decorations awarded to them than any other New Zealand battalion. They suffered a much higher casualty rate than other New Zealand battalions and paid with their lives for the 'price of citizenship'.

The occupation of Bastion Point in 1977 by members of Ngāti Whātua highlighted Māori **grievances** to the New Zealand public at a level not seen before. Bastion Point stood on land taken by the Crown under the Public Works Act for defence purposes, but it was never used for that. Rather than return it to the original owners, the Crown proposed to sell the land for an upmarket housing development. Members of Ngāti Whātua occupied what became known as Bastion Point in protest.

In 1978, the use of force (over 600 Police and Army personnel) to evict Ngāti Whātua from Bastion Point, emphasised past and current injustices against Māori. In 1980 the Government returned Bastion Point to Ngāti Whātua and the leader of the occupation, Joe Hawke, subsequently became a member of Parliament. Māori activism had positive outcomes for Māori!

At the same time there was growing concern about the decline in Māori language speakers. Previous generations of Māori children had been punished for speaking Māori at school. In 1984 Naida Glavish was sacked from her job at National Tolls (the national telephone network) for saying 'Kia ora' to customers. Saying 'kia ora' on the country's telephone network was considered inappropriate. The issue sparked widespread debate, and the Prime Minister Robert Muldoon intervened. Naida Glavish was reinstated to her job!

In 1985 a group of Māori elders took the Te Reo Māori claim to the Waitangi Tribunal (set up in 1975 to hear Māori grievances) to argue the Māori language needed protection as a Treaty right. In 1987 the Māori Language Act was passed in Parliament and Te Reo Māori became an official language of New Zealand. Government money was made available to fund the **revitalisation** of Te Reo Māori. Today, Māori Television, Māori radio channels, and Kura Kaupapa Māori (schools where students learn in Te Reo Māori) are an accepted and valued part of New Zealand society.



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### assimilation

When a minority adopts the language and customs of the dominant group.

### grievance

A complaint that you have been treated unfairly.

### revitalisation

To bring something back to life and to prominence.

**3a** Make a mind map of all the things that are important to you and your family.

**3b** Why is it important for all New Zealanders to protect Te Reo Māori?

**3c** Find the official government website for COVID-19 and see if there is a Māori language translation. <https://covid19.govt.nz/>

## Activity 4: Self Determination

Self Determination is generally understood as Māori having the right to determine their economic, political, and social development. For Māori, the term self determination is interchangeable with the names of Tino Rangatiratanga, Mana Motu Hake, and Māori Sovereignty.

As we saw in Activity 1, the Māori economy was devastated by land alienation, and as a result, Māori health suffered immensely. Māori continue to suffer greater deprivation today. You see evidence of this in lower **life expectancy**, lower incomes, lower home ownership.

Despite the tribulations of the past, and current inequities, Māori have shown great fortitude in holding onto their culture and language, and remain an active force seeking justice for their rights.

However, Māori continue to ask whether their needs and rights are best served under the current constitutional framework (Parliament/Government/Governor General) or it is possible to imagine other ways of governance where Māori **aspirations** can be achieved?

Māori make up only 15% percent of the population so the challenge for any government is how to facilitate better outcomes for Māori while not upsetting the Pākeha majority. Māori are searching for their place within the nation state of Aotearoa New Zealand rather than apart from it. When outcomes improve for Māori, they improve for all New Zealanders.

The COVID-19 pandemic has raised questions about the lack of inclusion of Māori when decisions are made that affect Māori. A concern that Tangihanga practices were not recognised during the pandemic planning, and Māori were not trusted by the Government to uphold their cultural practices safely in accordance with the Alert levels is one example that has been raised by Māori.

Te Kahu o Taonui (a collective of Northern Iwi) is concerned the lack of government consultation has seen traditional fishing for subsistence (survival) lumped in with recreational fishing which is not allowed under Level 4, and this disadvantages Maori for whom kaimoana (sea food) is a basic staple.

Going forward, post COVID-19, there will be urgent **equity** issues for Māori (employment, health, housing) which must be addressed. Māori Self Determination would ensure that Māori are included at the highest levels of decision making and planning, as a Treaty right, to ensure Māori needs and **aspirations** are not overlooked or minimised.

Whatever happens next, Māori have proven themselves to be resilient, a mighty force for change, and unwavering in their commitment to see their rights under the Treaty of Waitangi achieved.

### aspirations

A strong desire to achieve something.

### equity

Justice in the way people receive goods and services.

### life expectancy

The number of years a person can expect to live.

**4a** Listen to NZ band **Kora** and their song, 'Culture' released in 2007. Make a list of the people and places you recognise in the clip? I recognise the temple at Ratana Pā. Can you list five things?

**4b** Make a list of the ways you celebrate Māori culture at home and at school.

**4c** What are your hopes and dreams for the future as





we navigate this pandemic? Compose a poem or song to express your hopes and dreams.

[To Video](#)

# Beyond the Worksheet

History doesn't stop happening, and there's more you can do to make sure that the times you live in aren't forgotten. Here are a couple of activities that can develop your understanding as we make it through COVID-19:

- Learn Te Reo Māori!
- Make a list of famous Māori artists, musicians, community leaders, sports players. Follow some of them on Twitter!

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