KIA MATAARA

Chapter 5

Nga Oranga O Te Iwi

Ko tau rourou ko tuku rourou
ka ora e te iwi e...
The Treaty of Waitangi was first signed on the afternoon of the 6th of February 1840, in the Bay of Islands at Waitangi.

It did not arise from warfare, as a Treaty of surrender, but was signed in a spirit of goodwill under the reigning conditions of Peace.

The Treaty was a Declaration of the traditional Maori rights of absolute authority over Aotearoa. Within this authority the signing Chiefs generously permitted the Crown a role. The Treaty document is a statement of this concession and forms the fundamental constitutional basis of the Nation.

The Treaty was signed by the representative Chiefs, in the belief that it documented the natural and inalienable Maori rights of land and resource ownership, self determination and the Maori way of life. Simultaneously the Treaty assured Maori of continuing authority and unrestricted access, over all natural resources of Land, Sky and Sea, including Forests, Lakes and Waterways.

Additionally, the Treaty guaranteed to Maori the same protection and rights as British citizens. It permitted the Crown to act as the sole agent in land dealings. It also required the Crown to establish a lawful and just system of shared Governance, in compliance with the Treaty conditions.

The Treaty of Waitangi re-stated and re-inforced the position and authority of the Chiefs. It confirmed their right to exercise shared control over the powers of Governorship granted to the Crown.
Chapter Five

What's that, Nan?

It's our koha, Hema. Our last speaker will give it to the tangata whenua.
Gee, that's a lot of money, Nan!

Not really... anyway, I remember when those people stayed on our marae two years ago - they gave us a real healthy koha.

What would happen if you gave the iwi kainga a stink koha!?!?

Oooh - you wouldn't be too popular!! Word travels fast too ...!!!
How do you decide the correct amount to lay down as a koha?

You sort of go on what you've got in the past and what you expect to receive in the future.

The koha system is a continuation of the Maori way of gift exchange.

The land, the sea and all their resources were the source of 'wealth'.

Maori society was territorial with people in a tribal rohe giving allegiance to local rangatira.

The basic group in the iwi was the whanau, and numbers of whanau made up a hapu, with its own rangatira. When hapu got together, they formed the iwi.

Sort of a delayed payment system?!
Whanau, hapu and iwi were joined by kinship and there was no division into classes according to people's jobs. Maori produced what was needed so there was no need for private ownership of resources... like land.

No class distinctions in our culture!!

Hapu co-operated when it came to kai, entertainment and hard labour...

Warriors were part of the workforce - like everyone else.

Whanau cultivated their own plots.

Thanks cuz! This is one Nui kumara!
All this meant that Whanau had the right to use and occupy land for their own benefit. They were entitled to protection and had the duty to provide warriors whenever necessary.

In those times too, although there was no idea of private ownership of property for sale, tools and equipment which belonged to individuals were often carved to show this.

Because Maori society was smaller in number and spread out, Maori held similar values and beliefs, knew what was just and could control behaviour.

We didn't need a central state to run our economy and society.

Bit different now eh - profits, wages and that!
Maori have a massive knowledge about the environment... more than a thousand years' worth...

Just as well our memories are so great—would ever find the book space if we'd had to write it all down?!!

When Moa became rare, fish became even more important...

Hey! We could identify over 160 different species!!
The forest was treated with respect... its resources used for building...

Minerals, bones and stone were used as tools, ornaments etc...

Rats, birds and dogs provided meat

Any of these could be used as koha in return for special services

Exchanges were often made between communities...

Swop ya this kumaha hou for that kousa!

You're on!!

Let's visit the Hawkes Bay - they build great big waka!

... providing of a moko

such as the building of a canoe...

or expressing thanks for hospitality.
In the old days, how did you know what to give for something like... being given a moko?

I've heard that— an eye for an eye...!!!

Maori understood what kind of taonga was equal in value to the services just received—the whole system was based on utu.

Bit more than that, dear!!

Utu made up the entire Maori social, legal and political and economic order.

What is so different is that it is the person who receives the goods or services, who has to decide what is required, to return satisfaction.
Was it the same for the ancestors of the settlers, Nan?

Maybe... a long time ago until they began to lose control over what they produced too.

Mind you, I'm no expert on tāuiwi history.

Tell us what you know!

Well, as the Pakeha go... once upon a time... in England... people were farmers...

The vassals provided for the lord—and in return were protected by the lord's army.

Farmers were part of a social system called FEUDALISM. Most farmers were 'vassals'—tenants on small farms controlled by lords.
Each peasant family had their own piece of land— and a plough.

Women, men and children all worked together— they gathered their own raw materials...

Some of what they produced had to be given to the landlord.

They made their own tools, clothes and houses...

They swapped anything extra for other things they needed. Most importantly, they controlled their raw materials, their own labour, and what they produced.
Sounds like our tupuna!!

In a way—our lifestyles were very similar...

But there were big differences too!!

In the feudal system, the lords were part of the power structure which wasn’t accountable to the people at all.

They often exploited and oppressed the people.

That’s what the story of Robin Hood was all about!!

Didn’t he rob the rich to give to the poor?

That’s what some say!! What he really did was give back to the poor what was really theirs!

That’s why the story was so popular!!

The feudal system lasted a long time—and helped to build up an ‘aristocracy of landed families.’
THEN CAME THE AGRARIAN OR AGRICULTURAL REVOLUTION THAT REALLY CHANGED THINGS—FOR THE WORSE!! IT WASN'T A REAL REVOLUTION OF THE PEOPLE. ALL THE LAND ENDED UP IN THE HANDS OF A FEW...

SO THE FARMERS LOST CONTROL OF THEIR LAND AND HAD TO SELL THEIR LABOUR TO THE NEW LANDOWNERS. THIS MEANT SELLING THEMSELVES (AS IF THEY WERE 'THINGS')

THE RICH BOUGHT THEIR LABOUR FOR A PRICE—A WAGE.

USUALLY JUST ENOUGH TO KEEP THEM ALIVE AND WORKING.

WORKERS LOST CONTROL OVER WHAT THEY PRODUCED. EVERY THING BELONGED TO THE BOSSES—WHO KEPT ALL THE PROFITS.
This affected the lives of the people...

Women's work started to be separated from men's work.

People weren't allowed to collect firewood or trap animals in the forests.

Tenants' houses were flattened to make more room for farmland.

The people were forced to work on farms or move to the towns.
In the cities, the craft people still controlled their own work and were doing okay.

One of the main groups involved were the engineers, making mass-produced weapons.

Others picked up on this, and soon the new machinery was making lots of goods.

But then the industrial revolution came... with new ideas and technology.

Factories mushroomed—and more workers were needed...

Towns began to grow into big cities, and the class of manufacturers and employers grew.
The owners of the machinery—the manufacturers—aimed to make a profit by selling goods at more than it cost in—

wages...

equals

machinery...

plus

Money is yummy.

Industrial Revolution

Capitalism Rules OK
The manufacturers needed a system where they could exchange those goods for money — or 'sell' them.

This was called the marketplace. Markets weren't new, of course. Small ones existed in every town.

There was a thriving international market among European countries, which had colonised places, to steal...

Gold, silver, opium, raw materials, and of course — slaves.
But now... the market took over all daily life—everything—labour, land, goods, housing—all had a price which they could be bought or sold for...

While all this was going on, the lords and landowners still held the power and ran parliament. They felt threatened by all these changes and a struggle for power broke out...

A new class of merchants acted as the middlemen in the marketplace. It's what we call today 'the market economy'. This was happening outside England too, but not so fast.

The merchants and manufacturers wanted more say and because they were richer and better organised, they got it.

The result was the capitalist state we have today.
Employers soon got upset with their workers because some of them were getting organised to protect themselves into groups like unions.

Women and children were used and abused while it suited the bosses...

The bosses kept a tight control over workers to keep costs down...

Women were forced into the private arena of the home where they were totally dependent on men.

and gradually driven out of the workforce when new machinery meant they were no longer needed.
THEY TALKED ABOUT A FREE MARKET IN GOODS. THE PRICE PAID FOR SOMETHING WENT UP OR DOWN DEPENDING ON HOW MUCH DEMAND THERE WAS FOR IT.

If the cost was too high, people wouldn't buy the goods and someone else would undercut the rip-off seller with a lower price, so they would be protected.

THE WHOLE SYSTEM OF BUYING AND SELLING WAS COMPARED TO A 'LEVEL PLAYING FIELD.'

No mention though of the fact that people who had to be fed, housed and clothed, didn't have much bargaining power against big businesses.

(yeah—guess who was the ball!!)
They said the labour market worked the same way – bosses would be 'free' to pay the going price for an individual worker...

Sorry love! We only pay peanuts here!

...and workers were 'free' to move to the job which paid them best...

We could never be equal bargaining level, the owners of the business.

Yes, let's just ignore the great choice here – lousy pay or starve.

They sure didn't want us workers banding together.

Boring, stinkin' lousy and underpaid job

When wages did go up it was mainly so workers could buy all the new goods, which were coming off the mass production lines – not out of any sense of fairness by the bosses.
BUT THE MARKET SYSTEM WASN'T PERFECT EVEN FOR THE RICH. WRONG DECISIONS MEANT THEY PRODUCED TOO MUCH OR TOO LITTLE — MEANING TOO MANY OR TOO FEW JOBS.

oops—what a muck—we've made too many teakholi holders!! Well I have to get rid of some of our workers.

Great—sack the sluggers!!

Colonisation was the cure... find new markets to sell English goods.

New sources of raw materials like minerals.

New lands to produce things which England no longer had room to produce.

and a way to cut off England's excess people.

That's why Aotearoa was such a good prospect!!
it was out of this history that the settlers came here.

Gee, no wonder they wanted to get away!!

Yes- but they brought exactly the same system with them!

A new employer/trading class shot its way to the top!!

Soon after, came the manufacturers and bankers.

And the English workers buckled under with promises of cheap land and good prospects.

Only a small group of Pakeha workers ever stood up and fought.

and they got pushed down by the force of the law, police and army.

CHEAP LAND PROMISES and GOOD PROSPECTS!
For a while after the 1930s depression, they tried to even up the odds by the 'welfare system'. It made the inequalities between bosses and workers less obvious...

But the baseline of making a profit by exploiting workers remained the same.

And that's what we're seeing today.

Workers have no control over what they produce. They're at the mercy of the bosses and the international companies.

...Which are exploiting people in the same way all over the world.

And trade union and labour parties bought into the political system.
Economists are experts (apparently) at what to do to make the country financially and economically sound. It's even called a science.

But they can't agree on how to do it!

Wrong! My vision is to...

No! I predict...

But the only truly human way to test an economic system is to see how it treats vulnerable groups.

The gurus of the free market (like Treasury) are only concerned with economic efficiency. This means big business making the most profit it can.

Unhappily!!
Did our tupuna get into capitalism?

Well, they got into co-operative ventures that they all owned.

When Pakeha first arrived, our people were very much in control of the lands, forests and fisheries. Trading led to selling and in the early 1800s, Maori kept the settlements supplied with fish and other food.
By 1840, there were Maori-owned whaling boats and stations. Maori made the most of tribal resources.

In earlier years, trade throughout Aotearoa and Australia boomed among Kaitahu and in the North.

1840s: Wanganui River cultivations and flour mills.

Rangiaowhia

Whakatane - trade to N.S.W.

Opotiki - 2 trading vessels.

Manawatu - large-scale wheat growing.
Maori tribes owned and operated most North Island Coastal Shipping...

Ngati Porou — 1,792 canoes
£13,000 for 46 bushels of wheat (1857)

In the Bay of Plenty, Taupo and Rotorua...
Thousands of acres of wheat, spuds, Kumara, horses, cattle, pigs... plus 43 coastal vessels at 20 tons, 500 canoes and 96 ploughs.

— supplied Auckland with firewood, fruit and veges.
OF COURSE, PAKEHA WEREN'T TOO KEEN ON THIS...

I'm not too keen about this, our response will be to create...

WAR
1843, 1844,
1845, 1846,
1847
Wairau, Bay of Islands, Hutt,
Wangahau. Declaration of war in 1854-60, land
confiscation.

1870's
Beginning of the alienation of fisheries

1890's to 1930's

The lowest point in the Maori population and land was still going:
Finance wasn't available for farming or communal title, cos banks would
only recognize individual title.

Maori only got half of their debt payment during the depression.
But Maori continued on the path of... Separate economic development

- In the Waikato

- And down South

Te Zomarama

1879-1881

Petitions to parliament to set up a network of Maori committees to get asa land Tribunal

The Kataritanga Movement

1884

King Tawhiao petitioned Auckland for separate government

Maori Parliament

1891

1892-1902

1895-96

Ngata tried to get funding for Maori to control their own land use. But government still insisted on control.
Why is there so much about the economy? It's on the news every night.

Yeah—what is it anyway?

In the dictionary it says the inexact science of the study of the use of limited resources for the production of goods, the distribution of resources and how transactions are conducted.

Boy, the English language sure can confuse things—what does that mean, Nan?

Heylen, folks—unemployment risen, good days trading on the stock market, and the Barclays' index rose seven points.

It's what your Mum does when she decides how to spend money, make your clothes or shave out the last of the kai. She does this based on aroma. When today's economists do it, their goal is to make a profit.
Some people are sucked into the money game — they're obsessed with money and making profits.

What do you mean by the money game, Nan?

It's where people's lives are driven by the quest for money. You're playing it now even though you don't know it. The sad thing is that we don't really know or make the rules, and...

"Those who do keep changing them to suit themselves and to make more money."
It's like Monopoly—especially the part that says—Maori, do not pass Go!!

Do not collect $200...

... Go directly to Gaol.

If we have to play but we can't win, that's not fair!
There's a new religion, called MONETARISM.

We believe in the One true, free market
in the mighty dollar, in low wages for
workers, in our dividends, in high profits and tax
avoidance, off-shore investment, high interest rates,
and high unemployment...

We believe in cutting state funds
to health, welfare and education...

for thine is the kingdom...

and since 1984,
the new God is
called...
the free market...
When we Pakeha first got here, land was important to us - as the base of economics and of power. That's why the first settler governments were full of land owners and speculators.

Also in the capitalist system, it's important that powerful people (who are a minority) actually convince everyone else that this is the way things should be ... and this convincing is done by...
Remember our story about the British system and money and power? By the time they exported it out here, the class divisions were extreme.

Yeah—so it's a myth about Aotearoa being a classless society.

By the time social welfare laws were introduced, the gap between rich and poor in Pakeha society was growing too great.

And the poor were getting stroppy!

The whole system would collapse if most of the workforce got too sick to work or so poor that they got angry enough to make real trouble. So introducing welfare (out of taxes paid by the public in the first place) didn't cost the rich anything...

And kept the whole thing running—
But now this ‘user pays’ stuff is in, and welfare is being cut, and money for schools and health is getting less... won't people who can't pay cause the collapse anyway? It sounds to me like we've come full circle.

People have this strange idea that Maori get more benefits than any other group...

Ah, but politicians and businessmen rely on people having short memories. And Pakeha usually oblige. Why do you think our people have been the only ones to keep up a consistent opposition to Rogernomics?

Yeah, instead of seeing that our people are the primary victims of this economic disaster, Pakeha - helped by the media and politicians - scapegoat us as opposed to the public interest - and the cause of the country's economic ills.
I don't see how people can own the fish in the sea, the water and the minerals...

Me neither! It is a really weird idea.

Seems to be a really popular one!

Yeah - Treasury thinks a price can be put on everything - and that everything can be owned, bought and sold.

Easy - just sneak it all in.

How can government sell fisheries and land - when Maori people are guaranteed those things under the Treaty?
IN 1986, THE GOVERNMENT HAD A PLAN . . . TO MAKE BIG BUCKS!
THE IDEA WAS TO TURN GOVERNMENT DEPARTMENTS INTO
STATE-OWNED ENTERPRISES.

BEGANCE OF THAT
SECTION, THE NZMC
TOOK THE GOVERNMENT
TO COURT. THE COURT
SAID THE ACT WAS
INCONSISTENT AND
FORCED THE NZMC
TO NEGOTIATE WITH
THE GOVERNMENT.

THESE WOULD BE RUN
ALONG BUSINESS LINES. THE
THING WAS, THAT SOME OF
THE ASSETS WHICH WERE TO
BE 'SOLD' TO THE S.O.E.S—
INCLUDED LAND WHICH COULD
BE SUBJECT TO WAIKANGI
TRIBUNAL CLAIMS. THE TRIBUNAL
SAID...

Hey guys, this system
could be a breach
of the principles of the
Treaty.

OK—well stick
this section nine in,
which says—Nothing in
this act shall be inconsistent
with the principles of the
Treaty.
Let's get on with it.

The same
thing happened
with the Fisheries
case—the
Quota Management
System was
like the S.O.E
process, held to be
in breach of the
principles of the
Treaty.
As a result of
a court order,
Maori were once
again forced to
negotiate a position
Within
government's
original plan.

* See Chapter 2: Te Tiriti on 'principles'—rewriting the Treaty.
AND YET IN 1984, THE HUI TAUMATA LAID DOWN
GUIDELINES FOR THE SOCIO-ECONOMIC DEVELOPMENT
OF MAORI PEOPLE.

YES, WE'VE GOT TO ORGANISE, SET UP AND
CONTROL OUR OWN HEALTH SYSTEM,
EDUCATION SYSTEM, MAORI BANK, BROADCASTING
SERVICE - AND EVERYTHING MUST BE
BASED ON KAUPAPA MAORI.

I REMEMBER THAT - THE CONFERENCE SAID THAT
IN KEEPING WITH THE MAORI WAY - A HOLISTIC
WAY MUST BE FOUND, IN HOUSING, EDUCATION,
LAND DEVELOPMENT, EMPLOYMENT, BUSINESS
AND HEALTH.

IMAGINE IT -
MAORI PEOPLE,
DECREASING WHAT'S
BEST FOR
OURSELVES -
SETTING OUR
OWN
GOALS.
EVEN!
What we need first is our land—and money. Maori people have sought overseas funding for Maori initiatives. We need a strong economic base to develop ourselves from.

Solidarity
A Maori trade unionist organisation has been set up, TE RUNANGA O NGA KAIMAHI.

Education
It's important our reo and outlook are taught. Then our children will be armed with the knowledge and confidence to survive.

Organisation
The establishment of tribal runanga and authorities for administering initiatives and funding are important.

International networking and exposure
There have been strong links made with indigenous people in the Pacific and elsewhere overseas.

Vigilance
Our people need to refuse to let the Government steamroll its economic policies into place.

The creation of a mass media
Maori need to share information, language, and culture—to our unity as a people.

Te Tiriti o Waitangi
The Treaty needs to be kept to—the forefront of any dialogue on our socio-economic development.

The most important thing to work towards now is to continue that goal established by our tupuna—to commit ourselves as a people, to determine our own objectives and our own socio-economic affairs.