

TE ARA WHAKAMUA Ā TĀTOU – OUR PATH AHEAD

CROWN/MĀORI RELATIONS HUI NOTES

Date of hui:	5 May 2018
Venue:	Owae Marae, Waitara
Attendees:	Approx. 60 hui participants Hon Kelvin Davis, Minister for Crown/Māori Relations Hon Andrew Little, Minister of Justice / Minister of Treaty of Waitangi Negotiations Adrian Rurawhe MP for Te Tai Hauāuru Crown Facilitator, Te Rau Kupenga Officials from: <ul style="list-style-type: none">• the Crown/Māori Relations Roopū, Te Tāhū o te Ture/ Ministry of Justice• Te Puni Kōkiri.

These notes provide a broad overview of the key points raised by participants and do not represent minutes of the hui. The headings used in this note correlate with the information contained in the pamphlet “Te Ara Whakamua ā tātou – Crown/Māori Relations” (which can be found at <https://www.justice.govt.nz/maori-land-treaty/crown-maori-relations/initial-proposals-from-government/>).

Main issues and opportunities raised at the hui

- *Waitara lands* - A couple of speakers noted that the ‘Waitara lands issue’ has a long history that needs addressing. “It’s costing money to get the Pekapeka block back” and “This is not a good way to affirm relationship”. Questions were asked around why the government couldn’t provide funding to the council so that the council could return Pekapeka. Those same speakers indicated that a resolution must be reached on this issue with the Crown putting pressure on local government to resolve the matter. The speakers suggested that it must be a joint effort between local and central government because the land was vested in local government by central government.
- *Ngāti Maru Treaty settlement negotiations* – A couple of speakers indicated that there were a couple of issues with the Ngati Maru Treaty settlement negotiations that need resolving.
- *Understanding historical significance* – A few speakers noted that in Taranaki, the entire region was taken by raupatu, with years of warfare. Seven out of eight settlements have been completed, all of which receive less than 1% of the total value of what was taken. Today there are royalties made from oil and gas in the region, and farmers live off confiscated land. The speakers asked how the Crown would return that generosity? The speakers noted that Taranaki is vital to New Zealand’s economy but that the Taranaki iwi are not recognised for their generosity – “We don’t benefit from the dairy farms in the region – only big businesses do”.

- *Who is the Crown?* - One speaker indicated that that the term ‘Crown’ should be defined better – and that definition should articulate what the Crown’s roles and responsibilities are. The speaker noted that the Crown’s responsibilities were to all Māori, not just iwi leaders.
- *Local government* - A few speakers noted that the Crown delegates responsibility to local government, but there is no monitoring, no accountability to central government and that there needs to be a mechanism for this.
- *Te Taiao – the environment* -Two speakers raised the point that with the end to offshore drilling in Taranaki, there also needs to be investment in renewable energy. We absolutely oppose the nationalisation of freshwater. All freshwater in the rohe comes from Taranaki maunga, and because we have a different relationship with the maunga to anyone else, we need to be involved in discussions about freshwater. Those speakers also noted that the Treaty recognised Māori ownership of water.
- *Socio-economic outcomes for Māori* - A few speakers noted that Māori cannot be blamed for their over-representation in negative statistics indicating that Rogernomics was responsible for the shut-down of work and the flow-on effects on whānau.
- *Historical Treaty claims settlements* - A couple of speakers indicated that the nature of the redress provided for, and the ratification process for Treaty settlements is inadequate. This is because the voting process might be democratic in form but it’s not a fair representation of all iwi members, as for example “for our settlement only 40% participated. Money was provided and an apology given, but not to the right people participated in voting”.
- *Which agency provides support/advice to the Minister for Crown/Māori Relations (CMR)* - Two speakers did not understand why the CMR portfolio was being supported by the Ministry of Justice – “Why is it sitting in the Ministry of Justice? As for Treaty settlements – Treaties are honoured, not settled. It’s the claims that are settled”.
- *Māori voices at local and central government levels* - A few speakers suggested that Māori should be able to represent themselves in their own structures at local and central government levels. One example could be an upper house at Parliament, such as a “tikanga house”.

The Crown’s intent

- *Constitutional change* – A number of speakers raised the point that the Minister needs to carefully think about what the legacy of the Crown/Māori relationship will be. Questions were raised like – “How will people remember the first Minister for Crown/Māori Relations?” “Will it be fondly?” The same speakers suggested that the Crown/Māori relationship should:
 - be sustainable, and shouldn’t depend on politics;
 - endure no matter who the Minister is;
 - set out to have a good legacy;
 - be embedded at a constitutional level, because if it’s not, it will lack substance;
 - be contractual and legislated for, so when the Government changes, the relationship doesn’t change with it;
 - are multi-faceted (rather than mon-level) and exist across whānau, hapū, iwi, Māori organisations depending on the issue(s) to be discussed;

- be based on ensuring that both parties meet their responsibilities towards each other, with the Crown making sure it “fixes the wrongs of the past”; and
- have the Treaty and its principles at the heart of the relationship.

Ngā uara: Values

- *Whanaungatanga* – A couple of speakers suggested that whanaungatanga needs to be one of the core values. The thing that glues us all together is whakapapa.
- *Working together based on sincerity, integrity and honesty* - A couple of speakers noted that the Crown relationship with iwi and hapū must be based on sincerity, integrity, honesty. “We are committed to working together – we must, regardless of our past”.

What’s the best way for the Crown and Māori to engage?

- *Terminology* - A few speakers indicated that the word ‘Māori’ should not be used – “we are mana whenua, with customary rights”. Instead they recommended that the relationship with the Crown should be with mana whenua.
- *Involving hapū and iwi in decision-making that affects them* - A couple of speakers indicated that where decisions impact Māori, decision-making processes need to engage with hapū and iwi. A few speakers indicated a preference for engagement processes that were ‘co-designed’, noting that the Crown’s current engagement models did not provide for this and needed to be reviewed. Examples of the concerns expressed about the Crown’s current way of operating where:
 - the rules of engagement are set by the Crown. The recommendation was that the Crown needed to stop setting rules for engagement and needed to work with Māori to develop the rules of engagement.
 - The Crown’s preference to only discuss issues with iwi leaders. It was noted that the Iwi Chairs Forum doesn’t work as “we never voted for them to represent us”. A number of speakers also indicated that hapū and iwi members at the ‘grassroots level’ have ideas to share and recommended that engagement should be at all levels (local, regional and national), depending on the kaupapa.
- *Engagement should be principled* - A couple of speakers noted that the relationship doesn’t end with a signed Treaty settlement. The Treaty settlement is a platform for the relationship to springboard from. Many speakers noted that the relationship is an ongoing relationship.

Possible Crown/Māori Relations Priorities

- *Equity* - A couple of speakers noted that there needs to be a focus on everyone moving forward together equitably. One speaker indicated that “\$5m was spent on rebuilding the cathedral that housed the troops who sacked Parihaka, and \$9m was spent on the entire Parihaka reconciliation package - this is not equity”.
- *Rangatahi* - A couple of speakers suggested that there needs to be a focus on rangatahi and involving them in all decision-making processes. Questions were posed by the speakers including – “How can we train rangatahi to contribute towards a clean environment? How can we bring in talent to resolve issues, especially talent in our rangatahi? And how can we ensure the skills we have in the regions get to Wellington?”

Actions:

- One written submission tabled and entered into the Ministry of Justice submissions database.