

TE ARA WHAKAMUA Ā TĀTOU – OUR PATH AHEAD

CROWN/MĀORI RELATIONS HUI NOTES

Date of hui:	14 May 2018
Venue:	Minister's office
Attendees:	Hon Kelvin Davis, Minister for Crown/Māori Relations Deborah Mahuta-Coyle, Senior Ministerial Advisor to Hon Davis Te Rau Kupenga, Crown Facilitator Neve Sissons - Head Girl, Aotea College Kaya Te Huia - Deputy Head Girl, Aotea College Seamus Curtin - Head Boy, Aotea College Jeremiah Sakaria - Deputy Head Boy, Aotea College Katie Bailey - Project leader Ahurea Tuakiri o te Tangata Whenua, Aotea College Tamara Nash - Project leader Ahurea Tuakiri o te Tangata Whenua Marley Robben – Kaiarahi, Aotea College Angela von Dadelszen, Teacher / Kaiako, Senior Leadership Team, Head of Performing Arts, Aotea College
Apologies:	Murray Faivalu - Head Boy, Porirua College Dante Collier – Prefect, Porirua College
Secretariat:	Benesia Smith, Specialist Advisor, Crown/Māori Relations Unit, Ministry of Justice Hollie Smith, Specialist Advisor, Crown/Māori Relations Unit, Ministry of Justice

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

Education

- Investment in scholarships - Crown investment (via scholarships) in rangatahi should be increased so as to enable more Māori to attend university. This would be in addition to if/how iwi chose to target investment for respective tertiary scholarships.
- Championing different definitions of success - need to improve the education system to enable more rangatahi to succeed through understanding and accepting different expressions of what ‘success’ is in education and to cater to different types of learning (rote learning just means you have a good memory...)

Poverty and crime

- Improving education, training, and employment outcomes is key to disrupting the intergenerational cycle of crime and poverty. Change the circumstances to change people's choices. This means making education and training more accessible so that children are taught another path to enter (i.e., learning and employment) rather than turning to crime
- Some homeless will turn to crime because the outcome (of being caught) provides for a "roof, bed, and food"

Reo Māori

- The most efficient way to educate society is to make te reo Māori compulsory in primary and secondary schools.
- Primary schools spend more time learning te reo. It doesn't have to be a teacher teaching, utilise people with knowledge – encourage community based learning
- Māori families have experienced a generation where speaking te reo, practising tikanga AND being Māori was unaccepted in society. "Note that today's youth still feel the repercussion of this".
- At Aotea College – we are in the process of implementing a student planned and student-led (senior students teach years 9-10) te reo programme, and the college feels supported by the relationships developed with mana whenua, Ngāti Toa. This involves the student leadership within the school designing units and developing activities that help socialise safe learning environments with the goal of 'using te reo' at form time. At year 9 – the unit focuses on the exercise of "Kaitiakitanga", and the year 10 unit is based on the exercise of "Tikanga" and explores different ceremonies, kawa, tikanga. These two units are designed as a cooperative unit, self-driven, and for research to backup learning, and "aims to have the spirit of the culture to be hands on and refresh our base knowledge". Those that are connected to their iwi develop an experience, if iwi are providing it (which is determined by funding, or funding priorities). Provides more spaces where te reo is 'normalised'. You can learn it, but you cannot 'use' it in your daily lives (like going to the shops), so the language needs to be given importance and relevance. Back to basics, it's about immersion culture (listening to it and it being spoken to you), hearing te reo in all spaces.

Recognition of our bi-cultural foundations within a multi-country society

- Important to recognise we are a bi-cultural country, founded on the Treaty, but that we live in a multi-cultural society. This means we need to acknowledge and recognise our history (both Māori and Pākehā) and feel comfortable in both worlds. "We need to feel comfortable around each other".
- Some people don't feel like they know enough about being part of a Māori conversation – and this is unfortunate. Primary school needs to teach more. The government needs to cultivate a Māori environment in primary school so you don't have that transition issues into secondary schools. "The government should create an environment where from a young age people learn about difference and different cultures, and be okay with it".
- Polynesian culture – Need to acknowledge our Polynesian cultures – make sure that the standard of learning and teaching is high. "Want to see Pacific islanders breaking out of the mindset of being illiterate and playing rugby. The new mindset is that they can go to university, they can do well and succeed in life in high paying jobs".

- Our vision is to see a New Zealand where being part of a multicultural society is part of the New Zealand way. The different rooms in parliament (i.e. the Māori and Pacific select committee rooms) reflect a society where difference means we must be apart – “but we want as a society for New Zealand to be recognised as bicultural but where all of the cultures mix, where we learn from each other”. We need to change.

Māori leadership vision over the next 20 years

- Te reo is a living language. Currently it's only used when someone dies, at tangihanga and only a few understand what is being said. Everybody needs to take responsibility (for Māori culture) whether you are Māori or not. “Crown/Māori Relations” should be about everyone sharing the culture” and “If you're in NZ this is our culture and our heritage, everyone can lay claim, learn together”
- Acknowledge and respect that New Zealanders have different levels of knowledge of te reo and tikanga. Develop programmes that support upskilling knowledge of all New Zealanders and all immigrants in te reo and tikanga.
- Need to acknowledge and respect the culture of the land, and respect other cultures too
- Biculturalism – acknowledge that we are a bicultural country with many cultures. Treaty is the foundation of our bicultural country.

Ngā uara: Values

- Features of the relationship need to be based on a good understanding of te reo and tikanga

Possible Crown/Māori Relations priorities

- Improving education, training, and employment outcomes for Māori rangatahi - which will be good for New Zealanders.

Agreed Actions:

- Tāhū o te Ture/Ministry of Justice to distribute notes to all attendees for review prior to finalising and uploading to the Crown/Māori Relations website.