

Date of hui: 12 April 2018

Venue: Matiu Room, Whare Waka, WELLINGTON

Attendees: Hon Kelvin Davis, Minister for Crown/Māori Relations
Deborah Mahuta-Coyle, Senior Ministerial Advisor to Hon Davis
Tihema Baker, Private Secretary, Office of the Minister for Crown/Māori Relations
Nancy Watters, Private Secretary, Office of the Associate Minister for Crown/Māori Relations
Te Rau Kupenga, Crown Facilitator
Lil Anderson, Deputy Secretary, Crown/Māori Relations, Ministry of Justice

Focus group

Rangi McLean, Manukau Urban Māori Authority
Dr Pauline Kingi, Manukau Urban Māori Authority
Helen Leahy, Te Putahitanga o Te Waipounamu
Robin Hapi, Te Pou Matakana Board
Lt Col Ian Huston, Salvation Army

Apologies: John Tamihere, Te Whanau o Waipareira

Secretariat: Benesia Smith, Specialist Advisor, Ministry of Justice
Hollie Smith, Specialist Advisor, Ministry of Justice
Andrew Rewi, Principal Analyst, Whānau Wellbeing, Policy Puni, Te Puni Kōkiri

These notes provide a broad overview of the key points raised by participants and are not 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

New Zealand Māori Council – The Minister invited a discussion of the evolution and role of the NZMC.

- The NZMC is a creature of statute (Māori Communities Development Act 1962), providing a legislated form of tino rangatiratanga for Māori.

- The idea of the NZMC emerged around 1935, before the urban migration and around the time the Māori Women's Welfare League (MWWL) was beginning to form.
- It was partly a response to the MWWL's strong focus on issues affecting Māori communities.
- The NZMC was initiated by a group of Māori men, was directed toward more statutory considerations and mechanisms, and established through officials as an institution for power.
- The Māori Wardens Association was incorporated into the legislation – an artificial form of kōtahitanga for these two organisations (with the NZMC).
- Personalities took over, and led to critical processes (e.g., electoral) being undermined and increased dysfunction between various arms (e.g., regional and local arms) and those in charge.
- There is a significant continuing fracture between the Māori Wardens and those in charge.
- The NZMC was once a strong and legitimate organisation that gave voice and legal standing to communities and had major achievements for Māori – SOEs, fisheries, RMA. At the community level, there has been a focus on Māori Wardens, housing and an outreach arm.
- The NZMC framework gave Māori greater standing with local authorities (an example was given of a marae committee that was also the local Māori Committee under the NZMC framework and therefore enjoyed greater engagement with local authorities).
- Local authorities now have an increased range of agreements, boards and committees that provide for greater representation of, consideration of and action on issues for Māori.
- Key issue - is the NZMC still needed with the current range of organisations working with Māori communities and the re/emergence of traditional entities with strong mandates?
- While the range and number of these entities may not currently be enough, this does not mean the NZMC is needed now. What gap would the NZMC now fill, particularly for urban Māori? There may be a role, but not under its current function or framework.
- Organisations should not use the NZMC legislation to wrongly assert legitimacy. Te Whānau o Waipareira's earlier assertion of status and the conflict with Ngati Whatua was noted.
- Sir Eddie Durie is currently in charge of the NZMC and working to re-establish the organisation and operate it by the book, including its membership processes. Te Puni Kōkiri has been reviewing the legislation and the NZMC role.

Emerging entities – support for urban Māori

- Māori need to look closely at how re/emerging entities can best support our people.
- Many Māori enjoy greater advantage and prospects living in urban centres (e.g. evident at the recent Te Hui Ahurei o Tuhoe where most winning teams were from outside the iwi rohe).
- There is a need to look at what traditional entities and mechanisms are contributing to looking after their members in their urban environment. They need to be better supported in that environment, and to build/strengthen their links with their hau-kainga (e.g. to address issues of identity, connectedness and isolation).
- Thirty-three more iwi and hapū groups were included in the recent census. A clear picture needs to be developed of groups, entities and where things are going, including where iwi and hapū members reside. Some substantial, relevant data sets and analysis already exist.

Resetting the Crown/Māori relationship

- Strong support for a reset. This gives hope for the future. We need to move on from claims.
- The Treaty of Waitangi is the foundation and framework. Kawanatanga and rangatiratanga must be addressed, for which greater cultural competence within government is critical.
- Simplicity in the CMR would be desirable, but the current narrative of the principles of partnership, protection and participation is too simplistic. Māori principles such as manākitanga, kaitiakitanga, etc must also be advanced.
- A critical issue is the Crown's ability to engage. The Crown comes with its views.
- The relationship is difficult and must be worked through. It is currently skewed. Māori have not been able to take control of their own affairs. Real partnership is difficult when one party has such a degree of influence over the lives of the other.
- Protection includes Māori rights over taonga, including water. Water is a difficult issue to resolve, but already so much of what this government is about (e.g. water access and quality).
- Strategic partnerships are vital - in the Crown/Māori relations space generally and the social sector. This requires not just consultation, but high-level collaboration, shared governance and reporting, and an equal say in decision-making.
- The notion of telling stories is important to the Crown/Māori relationship and nation-building. Extensive history, stories and relationships have been told and recorded through the Waitangi Tribunal, and could be a foundation for better understanding and relationships across communities. The government has a big role in getting that information out in front of communities.

Greater Government Cultural Competence Required

- The government must develop greater cultural competence (e.g. cultural lenses; appropriate processes). The health and education sectors have set requirements for and are developing this competence, but the social development sector (i.e. Ministry for Social Development and Oranga Tamariki) continues to do nothing – no requirements nor benchmarks.
- Is institutional racism present? This needs to be looked at, and clear measures are needed to look at social issues for Māori specifically.
- There is a need to ensure diverse Māori realities and world views are represented across the board – ensuring a Māori lens and kaupapa Māori views are always at the table.
- The recent Hui Aranga (in Ohakune) was raised as an example of where, in setting policy and regulation, greater cultural competence and consideration by the Ministry of Education (Property Services) of Māori use of school facilities could have better informed recent fire regulation changes and avoided accommodation difficulties for the hui.

Māori-led solutions

- Māori access to information held by government is vital for Māori to progress their own development (i.e. to inform quality design, delivery and decision-making).
- Solutions (especially for urban issues) are in funding Māori to design (including co-design with government) and deliver Māori outcomes. The perception that others know better is wrong. The Crown needs to facilitate greater engagement of Māori by Māori for Māori.

Engaging Gang Communities

- Gang communities live and operate predominantly within their own structures and communities within New Zealand's broad social fabric. They are not "outside" New Zealand's societal structures, which is how they are often described.
- These communities are growing their own leaders and looking to address significant social issues within their communities (e.g. drug addiction (particularly meth) and imprisonment being two particularly significant issues).
- Many in gang communities seek Salvation Army services, such as drug addiction services, because they can't go elsewhere. They are often not accepted on marae, or at Māori or general service providers.
- Whānau wellbeing is extremely important to these communities, to ensure their tamariki and moko have better lives. Gang fathers/dads have notably been involved in a number of different initiatives through Whānau Ora, including Te Whare Koa (Oamaru) and Araiteuru Hauora (Christchurch?). Whānau Ora has been establishing links to and for various clients and services through gang structures and communities.
- All gang community members have whakapapa, and should be respected for that. Labels do not help, and there is a need to work with all people in the communities in which they live.
- Working directly with these communities and their leaders is the best way to engage them. This was evident in the Salvation Army's participation in a recent suicide prevention hui called by gang leaders in Wainuiomata.
- There are also people within these communities, including government funded facilitator/support roles, who are strong advocates for and work well on their behalf. It was noted that Te Puni Kōkiri has provided support to these communities, including the various facilitator and support roles.
- A unique combination of policy and gang community understanding and experience enables particular facilitators to effectively work with and support these communities. Recommend a dialogue with these facilitators, and greater support and legitimacy for their roles.

Priorities (each participant was invited to identify their priorities for the CMR)

- Connecting urban Māori with their hau-kainga, to address issues of connection, identity, dislocation, isolation and loneliness.
- Focus on looking after Māori in the urban environment. There is a need to look at traditional entities and mechanisms and how they are contributing to looking after their urban members.
- Whānau Ora commissioning agencies are doing a wonderful job.
- But there is a need to find and develop better links (e.g. issues, entities, services) in this space.
- The Crown needs to support identity, belonging and connection, particularly for children, and this requires strong cultural competency.
- There is a need to ensure diverse Māori realities and world views are represented across the board – ensuring a Māori lens and kaupapa Māori views are clear and always at the table.
- The Emergency Management Bill should include provision for Māori and marae in emergency management planning. There is currently no acknowledgement or provision.

- Māori access to government held information is critical for Māori development.
Note:
 - Ngāti Koata and Ngāi Tahu's geo-mapping models were noted as very valuable in facilitating their members' re/connection with their whakapapa, lands, iwi and hapū.
 - Te Putahitanga found that 24% of Māori in their area do not know where to go in a crisis, and has 57 Navigators assisting clients to access government processes and services.
- Kāwanatanga and rangatiratanga must be addressed, for which greater Māori capability within government is critical.
- The Crown must enable equitable access (Article 3) for Māori.
- The Crown needs to facilitate greater engagement of Māori by Māori for Māori.
- There is a need to support the Iwi Leaders' work on the criminal justice system.
- Māori imprisonment is a crisis. There is a need for more Māori involvement in the way prisons are run, particularly in providing more and better reintegration programmes for Māori (eg. better support required for the Pa Harakeke reintegration programme (MSD)).
- We don't need another big prison and the negative outcomes that come with that.
- There is a need to pre-empt Māori crime and imprisonment by addressing the related social factors (eg, feeding children and addressing child poverty).
- Cultural competency within government is also a more general issue – i.e. for Pākehā, for others and for the many Māori accessing general services. The Salvation Army experiences a high demand from Māori for services involving tikanga, whakapapa and identity but currently cannot provide this assistance and outsources it.

References:

- *Maori Affairs* - G.V. Butterworth, H.R. Young (c 1990)
- *Race and Identity: The Antipodean Practices* Anna Yeatman (ed), Margaret Wilson (ed), (1995)

AGREED ACTIONS:

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