

WakaNZ: Navigating with foresight

19–23 November 2017

34 participants aged 18 to 25 came together from throughout New Zealand to explore what a preferred future might look like in a post-Treaty settlement New Zealand.



Karakia whakapuaki

Opening karakia

Ue waerea	Push aside and clear
Waerea i uta	a path
Waerea i tai	Clear the shore
Waerea te one tapu	Clear the sea trails
Ka hura tangata a uta	Clear the land of
Me turaki atu ki tangata	obstacles
a tai	The people of the
Ka hura tangata a tai	land bewitch
Me tūraki atu ki tangata	and subdue the people
a uta	of the sea
Pērā hoki rā i te korepe	The people of the sea
nui	bewitch
Te korepe roa	and subdue the people
Te wāhi awa	of the land
Te toetoe awa	Like a great divide
Whakamau tama i te ara	Torn apart
Whakamau tama i te ara	Rivers divided
Kauraka tama e ūhia	And split apart
Tukua atu tama	Hold to the path
Kia puta i te	people
tāwhangawhanga	Hold to the path
He putanga ariki	Don't allow the
Nō Rongo ki te ata	people to be swamped
He tauira mai e	Allow the people
Mai e, mai e te tupua	To proceed out of the
Mai e, mai e te tawhito	bay
I haramai koe i whea	A noble procession
I haramai koe	From Rongo out into
I Tūwhakaotīnuku	the dawn
I Tūwhakaotīrangī	As determined long ago
Ko ō koutou manawa	From the time of the
Ki ō mātou manawa	heroes
E Tāne ka irihia	From the time of the
Whāno whāno!	ancients
Haramai te toki!	From whence did you
Haumi ē, hui ē, tāiki e	come
	You came
	From the land
	From the sky
	Your realm and our
	realm
	Through Tāne are
	joined
	Go forth
	The adze is here
	Join together and
	affirm
	- Nā Tui Adams,
	Ngāti Maniapoto

Koinei he karakia he karakia whakatuwhera
whare. Ehara i te mea he karakia mō te
whakatuwhera whare anake, engari, koinei he
karakia e wātea ana tātou kia whakamahia mā ngā
kaupapa katoa e pā ana ki ngā timatatanga hou.

This karakia was initially used to open new
buildings but can also be used to bless all
forms of new beginnings.

Front cover image: *Waka tētēkura Te Hononga* - the traditionally carved
waka permanently on display at Te Wharewaka o Pōneke on Wellington's
waterfront. Photo credit: Nicholas Shackleton.

Wāhinga kōrero

Foreword

Tēnā koutou,

What might a preferred future look like for Māori in a
post-Treaty settlement New Zealand? Quite the question,
and one with which I'm pleased to have helped facilitate
discussion through the Treasury's co-hosting of *WakaNZ*:
four days, 34 rangatahi, with a clear focus on the future.

It was a privilege to help enable young Māori to engage
with and learn from Māori leaders, indigenous foresight
practitioners, and people from across the Treasury. The
depth of discussion, cohesion of thought, and commitment
to continuing important conversations have been impressive
- as is the forward planning already in place, with the
rangatahi having since collectively formed the working
group Ngā Pītau Whakarei. In the words of the 34: 'a step
towards manifesting positive transformative change in New
Zealand'.

Long may the conversations continue.

— **Gabriel Makhlof, Secretary and Chief Executive,
New Zealand Treasury**

Tēnā koutou,

Given that the Treaty-settlement process has focused
the attention of the Crown on historic injustices and a
majority of historical claims are now settled, it seemed
timely to explore what a preferred future might look like
in a post-Treaty settlement New Zealand. This workshop
brought together 34 young people of Māori descent from
throughout New Zealand who were prepared to take on
this challenge. I commend these young New Zealanders
for being brave enough to explore this topic; it is hard and
important work.

Participants shared how difficult it is to balance two
worldviews - Māori and Pākehā. New Zealand needs to
put more effort into providing a safe and secure platform
for young New Zealanders to explore and discuss the
future they want, and support them to develop the skills
and capabilities they need to respond to the challenges
that lie ahead. The Institute will work hard to continue
to support the workshop cohort, Ngā Pītau Whakarei.
Participants also gifted the Institute the name Te Hononga
Waka, which we proudly accept.

It has been an honour to work with the New Zealand
Treasury and, in particular, to have the guidance of Trevor
Moeke. My co-host Dr Carwyn Jones was also vital in
providing support and advice.

Finally, I would like to acknowledge what an honour it was
to have final presentations hosted by both The Governor-
General, The Rt Hon Dame Patsy Reddy, GNZM, QSO and
Te Papa Tongarewa.

— **Wendy McGuinness, Chief Executive,
McGuinness Institute**

He kupu whakatau

Word of welcome

Kia rere arurangi ngā mihi ki te Matua nui i te rangi, kia māturuturu te tōmairangi o tōna atawhai ki runga i a tātou i tenei wāhanga, koia te timatanga me te whakatūtukitanga o ngā mea tapu katoa, me whai kororia ki tōna ingoa.

Ki ngā tini mate, ka māhara ai tātou he tātai whetū ki te rangi, mau tonu, mau tonu. He tātai tangata ki te whenua, ngaro noa, ngaro noa. Rārangi maunga tū te ao, tū te pō. Rārangi tangata, ka ngaro, ka ngaro.

Kei te hunga ora, koutou kua rūmenemene mai nei i tēnei wā i raro i ngā tauwhirotanga o te Atua, tēnā koutou. Tenei te reo o Ngā Pītau Whakarei e karanga atu ki a koutou. Nau mai, piki mai, whakatau mai i waenganui i wā tātou kōrero, waiata, wheako, wānanga me ngā whakaaro i auahangia tō tātou moemoea o te anga whakamua mō ngā tangata katoa o Aotearoa i ngā tau kei te heke mai.

Kei te manu taiko, kei te manu taupua, kei te manu pīrere me puta tātou i te kōkōrito kōhanga kia puta rā noa ki Taiātea. Kia whakatau atu mātou i a koutou kei konei.

Whakatau mai, whakatau mai, whakatau mai rā.



Image above, from left: Skylar Tangiora, Nadine Houia-Ashwell, Tonisha Rohe, Ngareka Bensemman, Alice Dimond and Anna-Marei Kurei perform a waiata during the pōwhiri in the Treasury whareniui



Image above: WakaNZ workshop speaker Trevor Moeke at the pōwhiri in the Treasury whareniui

Acknowledgements flow heavenwards to the heavenly father, whose blessings trickle down like morning dew upon us in this time, he is the beginning and the ending of all things sacred, glory to his name.

To the many deceased, we remember that the starry hosts of heaven abide forever, the hosts of men upon this earth will pass away into oblivion. The mountains stand enduring, but man is mortal and perishes.

To the living, those who have gathered here at this time under the compassion of the creator, many acknowledgements to you. This is the voice of Ngā Pītau Whakarei calling out to you. Welcome, ascend and settle amongst our stories, songs, experiences, learning and thoughts that shaped our vision of the way forward for all peoples of Aotearoa in the years to come.

From fledglings that nervously emerged from within the flaxen nest, to the black petrel that is rarely seen, to the sentry who now sits protecting its people. We welcome you here.

Welcome once, welcome twice, welcome thrice.

Special thanks to: The Governor-General, The Rt Hon Dame Patsy Reddy, GNZM, QSO; and Sir David Gascoigne KNZM, CBE.

Special thanks to our speakers: Jason Ake, Gerrard Albert, Potaua Biasiny-Tule, Neavin Broughton, Te Aopare Dewes, Donna Flavell, Hon Te Ururoa Flavell, Dr Carwyn Jones, Ivan Kwok, Te Ripowai Higgins, Jan Logie, Dr Richard Lum, Matanuku Mahuika, Kirikaiahi Mahutariki, Gabriel Makhlof, Hon Tracey Martin, Mark McGuinness, Sacha McMeeking, Trevor Moeke, Tim Ng, Rachel Robson, Fiona Ross, Dr Piri Sciascia, Pat Snedden, Dave Taylor, Julia Whaipooti and Chris White.

Image left: Treasury Secretary and Chief Executive Gabriel Makhlof and Eru Kapa-Kingi exchange hongi at the pōwhiri in the Treasury whareniui

Kupu whakataki – ko wai tātou?

Introduction – who are we?

We are a collective of young Māori from ngā hau e whā, the four corners of New Zealand, brought together at the *WakaNZ: Navigating with foresight* workshop to explore what a preferred future might look like in a post-Treaty settlement New Zealand. We not only represent ourselves, but our tūpuna, those who have come before us, our collective whakapapa, our collective genealogical histories, our hapori, our communities, our hapū, our iwi and our whānau. We challenged each other to be innovative, to dig deep and to find solutions not only for the resulting circumstances, but for the underlying causes of the issues we discussed. We identified four key kaupapa to focus our energy on for the duration of the workshop:

- 1: Tuakiri/Identity
- 2: Whanaketanga – Hauora, Taiao and Mātauranga/Health, Environment and Education
- 3: Pakihi/Māori Business and Enterprise
- 4: Tino Rangatiratanga and Crown Sovereignty in Aotearoa



Image above, from left: Trinity Thompson-Browne, Benjamin Bielski and George Mohi exchange hongi with Treasury officials Jon Grayson, Angus Hodgson and Jason Ake

These four kaupapa, and the recommendations in this booklet, are by no means an exhaustive list of all the interests and passions of the rōpū (group), but merely a starting point. It is our hope that, as we continue to develop this conversation, we will expand and refine the whakaaro (thoughts) laid down in the following pages. Following on from the workshop, we decided collectively to form a working group. We called this working group 'Ngā Pītau Whakarei'. The pītau whakarei is the embellishment at the front of the waka. It is the foremost point of the vessel. It leads the waka and those who paddle it as it acts as a pointer of direction. We envisage ourselves as some of the leaders of the waka of te ao Māori. We aim to guide our people to pae tawhiti (distant horizon), in the hope that it becomes pae tata (near horizon). We aim to be the innovators and initiators who are bound by duty to those on our waka with us. This is the reason we have named our rōpū Ngā Pītau Whakarei: to remind us of our role and our obligation to our uri (descendants).

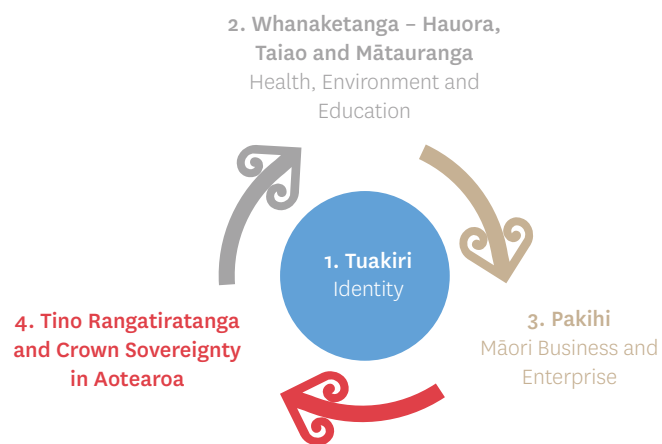


Image left: *WakaNZ* workshop participants with Treasury Secretary and Chief Executive Gabriel Makhoul (centre), Dr Carwyn Jones, Dr Richard Lum, Trevor Moeke and Wendy McGuinness in the Treasury whareni

He aha ō tatou mahi?

What did we do?

Over four days in Wellington we were challenged to explore what a preferred future might look like in a post-Treaty settlement New Zealand. To make sure that we cast a wide net at the workshop, ideally discussions were to be: future-focused (thinking in terms of seven generations), integrated (thinking in terms of New Zealand as an ecosystem), and optimistic (thinking in terms of how future New Zealanders might celebrate success).

A foundation for a shared sense of direction was set by the following ten guiding questions:

1. How might we recognise and celebrate important days in our history (e.g. commemorating Waitangi Day, the New Zealand Land Wars, the first meeting of Māori and Pākehā at Gisborne, the signing of the Declaration of Independence and the signing of the Treaty)?
2. How can we develop innovative public policy around the concept of kaitiakitanga, particularly in areas related to environmental management, state care of tamariki and rangatahi, poverty and justice?
3. How might the Waitangi Tribunal and its decisions be made more accessible?
4. How might we improve Māori representation in Parliament; is there a better alternative to the Māori seats?
5. Are there financial models, reporting mechanisms and/or new institutions that we might consider to strengthen trust and build Māori economic development going forward?
6. How might we ensure that young New Zealanders develop a better understanding of te reo Māori and te ao Māori?
7. How might we ensure that young New Zealanders develop a better understanding of our constitutional history (e.g. by students visiting Wellington or te Tiriti being more embedded in the school curriculum)?
8. Do we need a written constitution and should this include a new or updated treaty to clarify the constitutional position of Māori going forward?
9. How do we enable Māori living outside of their iwi rohe (in rural, urban or international settings) to connect with and understand their whakapapa? What is the role of iwi, hapū and marae in this context?
10. How might iwi and/or hapū better empower/enable youth to connect with their own dreams and ambitions and those of their wider communities?

On Sunday, 19 November 2017 our rōpū was welcomed onto Te Herenga Waka Marae at Victoria University of Wellington's Kelburn campus. We met the international workshop speaker, Dr Richard Lum, who had travelled from Honolulu to join us at the workshop.

Dr Lum, a Native Hawaiian, is an academically trained futurist and is the Founder and Chief Executive of Vision Foresight Strategy, which offers a range of foresight-based services. His book *4 Steps to the Future: A Quick and Clean Guide to Creating Foresight* (2016) was a key resource for our rōpū during the workshop.

On the first full day we gathered information on foresight from a variety of speakers. On the second day we focused on vision and strategy with Dr Lum in order to turn the information from day one into a discussion of preferred futures for a post-Treaty settlement New Zealand.

The focus of the final day was on aspiration and communicating conclusions from the workshop to officials through storytelling and design. We shared our aspirations for a post-Treaty settlement future with The Governor-General and guests at Government House, and at a public presentation at Te Papa Rongomaraeroa.

To evoke and inspire the group's commitment to the workshop we each brought a whakataukī – a wisdom, proverb, poem or invocation. The whakataukī were brought together in a book titled *Mātauranga*, with the addition of a whakataukī chosen by Wendy McGuinness and Gabriel Makhoul, New Zealand Treasury Secretary and Chief Executive. Copies of *Mātauranga* were given as koha to speakers and special guests of the workshop, including The Governor-General.

Image below: *Mātauranga*, the booklet of whakataukī



Kaupapa 1: Tuakiri Identity

Tuakiri/identity is the abstract concept of being oneself. Beyond the cut-and-dry aspects of identity, such as the descriptors of a birth certificate, come the more nuanced details of identity: a sense of belonging, direction, beliefs, and tūrangawaewae.

Over time, the concept of Māori identity has evolved. Many young Māori are born and grow up away from their iwi, and feel disconnected from where they descend. Others struggle with the question 'How Māori are you, anyway?'. Then there are those young people who have grown up completely immersed in te ao Māori, but find themselves in conflict with the harmful depiction of Māori in the media and the overrepresentation of Māori in negative statistics. 'Māori identity' has no clear-cut definition – nor should it need one. Simply to identify as Māori should be enough. (See pages 12–13 for a spoken word exploring these issues.)

The people who struggle with their identity tend to be the same people who are represented in negative statistics. Identity provides a sense of purpose and can draw whānau out of disparity and disconnection. The goals that follow involve normalising tikanga and te reo Māori in order to improve the wellbeing of Māori identity, as well as improving accessibility to and acceptance of its varying and ever-changing definitions.

Short-term goals

- **All advertisements in the media should adhere to a standard of correct pronunciation of Māori words.** Although the press has considerably improved in this respect, it is still common to hear incorrect pronunciation of Māori words and place names in advertisements and interviews.
- **Conversations about identity and the revitalisation of te reo Māori me ōna tikanga should be happening every day,** in schools, local governments, and communities. Without these conversations, many

Image below, from left: Speaker Potaua Biasiny-Tule, Holly Diepraam, Kataraina Tims, Waimihia Maniapoto-Love, Jermayne Maika, Navana Matthews, and co-host Dr Carwyn Jones



New Zealanders will be unaware of the ever-growing identity crisis.

- **Councils should use bilingual signage to help normalise te reo Māori.**

Long-term goals

- **The government should develop wānanga in partnership with iwi, hapū and marae that specifically target urban Māori to help them reconnect to their tūrangawaewae.** In her research, Dr Arapera Ngaha highlights the significance that whakapapa, whanaungatanga, tikanga and marae have as markers of Māori cultural identity (2011: 62). Having an understanding of where you belong is key to knowing where you stand in the Māori world. We propose these wānanga act as a bridge for urban Māori to obtain basic knowledge of whakapapa, pūrākau, waiata, and kawa pertaining to their iwi, hapū or marae. We also suggest opportunities for urban Māori to serve and contribute collectively to their marae or hapū as a platform for engagement.
 - **Comprehensive New Zealand history should be a compulsory component of the school curriculum.** Understanding our history and the Treaty of Waitangi are essential to the process of decolonisation in Aotearoa. It is important to ensure that the narration of our history is inclusive of indigenous Māori perspectives. We believe this will facilitate a better relationship between tangata whenua and tauiwi, and a greater appreciation for Māori culture and language.
 - **We need to work towards kotahitanga (unity) by re-building our national identity and what it means to be from Aotearoa.** We need to build a successful bicultural and multicultural national identity. This should involve a shift from 'symbolic biculturalism' (e.g. the Māori language, pōwhiri process, haka, and wearing bone carvings) to equal resource and power sharing. We need to focus on commemorating historical events specific to New Zealand (e.g. Parihaka, New Zealand Land Wars, Declaration of Independence) and celebrate New Zealand heroes such as Tohu Kākahi and Te Whiti o Rongomai.
- We need to have equal Māori governance (e.g. schools have boards of trustees that govern and manage the school, but should also have Māori boards of trustees and should require all decisions to be agreed by both boards). This would ensure a Māori worldview has equal weight in all decision-making, creating an environment for proper negotiation and for a true partnership to develop. It is important to continue to question the dominant rhetoric in the media and build a culture of a cohesive and unrelenting national pride in te ao Māori.

Kaupapa 2: Whanaketanga – hauora, taiao and mātauranga

Health, environment and education

(i) Hauora

In te ao Māori, hauora (health) refers to a holistic view of the wellbeing of a person and their whānau. This extends much further than a biomedical health assessment, which is often the only consideration within New Zealand's health system. Sir Mason Durie's Māori health care model 'Te Whare Tapa Whā' is a useful way to conceptualise the aspects that hauora can encompass. This model looks at health as the four walls of a whareniui. The four walls are tinana (physical health), hinengaro (mental health), whānau (family wellbeing and support) and wairua (spiritual health) (MoH, 2017).

Currently, in Aotearoa, Māori suffer from unacceptable health outcome disparities compared with their non-Māori counterparts (Robson & Harris, 2007). For example, between 2010 and 2012 Māori ischaemic heart disease mortality rates were more than twice as high as non-Māori mortality rates (MoH, 2015).

Many factors have been found to contribute to disparate Māori health outcomes. We believe one of these factors is systemic racism in the health sector (MoH, 2002: iii).

We believe racism is prevalent in the training of health professionals, the monitoring of health statistics pertinent to Māori, and the health access and delivery of services to Māori (Harris, 2018; MoH, 2002: 17). It is our view that New Zealand society has a tendency to brush off provocative terms such as racism, and fails to address problems considered to be the result of anything stronger than 'unconscious bias'. Without considerate and constructive acknowledgement of how racism manifests in the health sector, we as a country cannot close the widening gaps in health outcomes that disproportionately affect Māori.

Short-term goals

We acknowledge that achieving these goals will be challenging, and more learning will be needed to guide the changes, but we will not see long-term positive change in Māori health outcomes until we eliminate systemic racism.

- **Both Māori and non-Māori must engage in constructive conversations about racism and how it manifests in the health sector.** These conversations should be conducted in a way that is mana-enhancing for both parties; the intent should not be to produce guilt, but rather to develop awareness and acceptance in the wider community.
- **Understanding of evidence-based medicine should be expanded to recognise the value of lived experiences as qualitative evidence.** Human experience of feelings and events that have led people to lose engagement with the health system should be at the forefront of change for our people.



Image above: Jordan Tewhaiti-Smith and Tonisha Rohe during day one of the workshop

Long-term goals

We have one overarching long-term goal for the health sector in Aotearoa: **for hauora to be recognised for its true and full meaning, and for it to be incorporated into the New Zealand healthcare system.** The value of te ao Māori and mātauranga Māori (Māori knowledge) in healthcare should be fully accepted and embraced by all.

(ii) Taiao

Te taiao (environment) encompasses the whole environment – the land, sea, sky and all their inhabitants. The state of te taiao is declining rapidly – more resources are being extracted without being replenished. As each day goes by, Mother Nature suffers at the mercy of people; measures are not being taken to ensure human consumption is sustainable.

As rangatahi, it is our responsibility to look to the future and ensure those with the ability to make change adhere to principles that will benefit and protect te taiao and allow us, future leaders, to implement kaitiakitanga. Our rōpū focused on pollution and the use and preservation of natural resources for future generations.

As Māori, te taiao makes us who we are: 'Ko au te whenua, te whenua ko au' (I am the land, the land is me). It is embedded within our whakapapa and history, linking our past with our future. It is a natural Māori instinct to feel responsible for te taiao, yet Māori increasingly feel disconnected from their culture and do not have a personal connection to the land. We discussed this kaupapa with the ultimate vision of true kaitiakitanga becoming the new normal; to achieve this, we must reconnect people back to te taiao.

Short-term goals

Our vision is for all New Zealanders to recognise their own responsibility in taking care of te taiao.

- **The New Zealand curriculum should include environmental projects for students such as planting native trees in their local area.** We believe education of te taiao should begin with our children. This would teach children to feel a connection with nature and would help shape attitudes towards the greater taiao.
- **We suggest everyone make small changes in their daily lives.** Actions such as reducing landfill waste and plastic use will generate a greater understanding of our impact on the land. Examples include using reusable bags, purchasing plastic alternatives such as bamboo toothbrushes or metal straws, and recycling.

Long-term goals

For some, the state of our taiao is personal; we carry the weight of a polluted land very deeply.

- **Our goal is for all New Zealanders to work together to restore the state of our waterways.** In 2011 around 90% of New Zealand's lowland rivers were considered polluted (Joy, 2011). We believe corporate businesses do not see the true value of our land and waterways. This is evident in cases of sewage and waste being pumped into our rivers, which results in locals being unable to swim or fish in these areas (Neilson, 2017).
- **We believe regulations should be put in place to control planned product obsolescence.** Many products designed today have an artificially imposed lifespan, rendering them obsolete after a period of time. While this is beneficial for manufacturers, it is hugely detrimental to our taiao; in the natural ecosystem, nothing goes to waste and all things contribute to the sustainability of te taiao when they die.

Image below: Treasury Chief Operating Officer Fiona Ross presents Anna-Marei Kurei (lead workshop intern) with her workshop certificate in the Treasury wharehenui



(iii) Mātauranga

Mātauranga (education) is another important element of whanaketanga that our rōpū is passionate about. Our focus for this kaupapa is on the mainstream secondary education system. The term mainstream refers to the majority of the secondary education system in Aotearoa – skewed towards middle and upper class non-Māori. Currently, many of our rangatahi, both Māori and Pākehā, are struggling in this system with its narrow measures of success. It is frustrating to see rangatahi, who want to learn but have many disadvantages stacked against them, be put in the 'too hard basket'.

One of the specific issues we have observed is the disconnect between students and teachers in high schools leading to poor student-teacher relationships. The current system that treats teachers as high-up, tapu authority figures is a tool of colonialism that needs to change. We believe a student should be able to go to a teacher, call them by their first name, and ask them for help.

Another specific issue is the fact that our curriculum is based around outdated measures of success. We believe that the curriculum is not flexible enough – you can't judge a fish by its ability to climb a tree. The system is not encouraging rangatahi to do what they are good at; important life-skills such as budgeting, financial literacy, and finding your passion should be included. Our rangatahi with learning difficulties should be supported and not put in the 'too hard basket'. Our vision for education is a system where the majority is still catered for but the minority is not left behind.

Short-term goals

- **Teacher aides and youth workers should be better supported in order to improve our education system for everyone.** These professionals should not be restricted by financial or professional barriers; they should be able to go into schools and do what they need to do.

Long-term goals

- **Redefine the nationwide measures of success in our education system.** We need to be able to cater for and celebrate those who do not fit within the mainstream definitions of success.
- **Emphasise whanaungatanga with teacher-student relationships.** We want to be able to walk into a classroom and see a student call their teacher by their first name. There should be a proper relationship between students and teachers to remedy the level of disconnection that currently exists and so that students feel able to ask for help.
- **Allow schools to be flexible with their curriculum so that the needs of all rangatahi can be met.**

Kaupapa 3: Pakihi

Māori business and enterprise

Māori have always been entrepreneurs, as demonstrated before the arrival of Europeans and in their interaction with early Europeans. The ‘success’ of Māori in business in recent years is a return to form following the first modern Treaty settlements in the 1990s (e.g. Treaty of Waitangi [Fisheries Claims] Settlement Act 1992, Waikato Raupatu Claims Settlement Act 1995, and Ngāi Tahu Claims Settlement Act 1998). Over the last 20 years, Māori business and enterprise has been lauded as a key component of Māori success and there has been a slow acceptance and appreciation of Māori ways of doing business.

Iwi organisations have, for the most part, grown and managed their settlement pūtea well. While many Māori businesses (businesses underpinned by a Māori values system or that have otherwise incorporated elements of tikanga Māori) have started and flourished in that time, we still need to examine the way Māori interact with the world of business and enterprise. Our rōpū made three observations about this interaction and used these to develop our short-term and long-term goals.



Image above: Anaru Adams and Kohe Ruwhiu during day one of the workshop

Image below: Kiwa Kahukura Denton and workshop participants in the Treasury whareniui on day two of the workshop



Image above: Kataraina Tims presents a koha to Dr Richard Lum after his Visioning, Strategy and Implementation session on day two

1. Pūtea (finances) are considered to be the foundation of power in Crown/Māori relationships.

Treaty settlements and the resources returned as part of them are often viewed as the beginning of the collaborative journey between iwi/hapū and local and central government. While iwi funding acts as an enabler for initiatives that local authorities would not have had the ability to pursue on their own, a resource-focused approach means un-settled groups and groups that have not benefited directly from Treaty settlements are excluded from the benefits of collaboration with government.

2. Wealth is considered the primary measure of Māori success over and above traditional Māori values.

When considering recent measures of success, the focus is placed on wealth for the sake of personal gain. We have celebrated the success of iwi that have developed and invested their settlements to generate considerable wealth. Traditionally, Māori success was not focused on wealth but rather on the health of the iwi/hapū. Due to our fast-paced, interconnected era and the way globalisation has transformed the spread of ideas, we are already seeing a trend of increasing social consciousness. If individuals, businesses and iwi organisations continue with this current trend, they will end up more aligned with traditional Māori values of success.

3. Talent drain in the regions leaves communities unable to support themselves economically and culturally.

Iwi organisations tend to be located in the regions, yet jobs and the majority of educational opportunities are found in urban centres. People in smaller towns with the support and ambition to pursue further education or employment are drawn to these opportunities, resulting in a talent drain in the regions. Due to limited resources and infrastructure, small communities cannot flourish in a vacuum and often fall into economic decline. They are

unlikely to attract urban business investment and, when they do, the job opportunities of multinational companies and highway developments often come at the expense of community cohesion and values. Communities need to produce, enable, and encourage community-minded people in order to overcome these challenges.

Short-term goals

- **The government should value iwi based on the knowledge they can offer rather than the size of their settlement or their current foundation of wealth.** Iwi/hapū that have not settled or have smaller settlements have other resources the government can benefit from, including an understanding of their community and its needs. This positions them to share expertise and knowledge with government. These relationships would achieve shared objectives for iwi Māori and government by providing the best solutions for the issues these communities face.
- **Encourage a reciprocity-based approach to investing in communities.** Community organisations (iwi, hapū, councils, businesses) should invest in members of their community, particularly young people, to allow them to overcome financial barriers to their development. People with ideas, motivation and passion should be enabled and encouraged to take advantage of opportunities elsewhere in order to cultivate knowledge, experience and resources. However, these people should also maintain a sense and understanding of community values and they should be incentivised to return to their home communities. They will then reinvest their skills, resources, passion and motivation to create strong, sustainable communities.

Image below: Nadine Houia-Ashwell and Alice Dimond during day three of the workshop



Image above: George Mohi, Jade Newton, Ngareka Bensemann and Skylar Tangiora listen to a workshop speaker during day one of the workshop



Image above, clockwise from left: Speakers Trevor Moeke, Mark McGuinness, Kirikaiahi Mahutariki and Pat Snedden, and workshop participants during day two of the workshop at Te Herenga Waka Marae, Victoria University of Wellington

Long-term goals

- **We need to redefine success by introducing a framework that measures it in terms of community health, education, environmental protection and other socio-economic indicators.**

On an individual level, this would mean wealth creation is used not only to support the individual but also their community. Businesses would be incentivised to develop their wealth to fund programmes and projects in their communities, as well as to fund their own expansion. For iwi, wealth expansion would still be a goal, but they would ultimately aim to do more with the wealth, investing in their people by focusing on funding new businesses, education, health initiatives and environmental projects.

Kaupapa 4: Tino rangatiratanga and Crown sovereignty in Aotearoa

The Treaty of Waitangi, in Article Two of the Māori text, assures signatories that ‘tino rangatiratanga’ will be preserved over their lands, kāinga and all other tāonga (‘te tino rangatiratanga o ō rātou wēnua ō rātou kāinga me ō rātou tāonga katoa’). Although tino rangatiratanga can be defined as the ‘highest’ or most ‘absolute’ form of ‘chieftainship’, for the purposes of our discussion tino rangatiratanga can be thought of as self-determination and autonomy of governance, akin to a more elevated form of mana motuhake, rather than absolute sovereignty over Māori affairs in Aotearoa. Despite interpretational difficulties, it is clear that a form of self-governance for Māori was expected by both Pākehā and Māori.

However, there is an inherent conflict between tino rangatiratanga and the absolute sovereignty of the Crown in New Zealand. Parliament has the ‘full power to make laws’ and our courts are beholden to Parliament’s intention: they may interpret laws, but not create them. The Crown, through Parliament, is the ultimate decision-maker in New Zealand. Consequently, there are no mechanisms in New Zealand that can hold the Crown absolutely accountable. Tino rangatiratanga cannot exist in an environment where it is ultimately curtailed by Crown supremacy, and Crown supremacy cannot exist where it is bridled by tino rangatiratanga.

Prior to losing sovereignty over their own affairs, Māori had their own models of healthcare, law and social structures. Māori have since been forced to adapt to a fundamentally different societal structure and worldview while still endeavouring to preserve their own tikanga, language and rangatiratanga. We believe the absence of tino rangatiratanga, or any form of self-determination for Māori, has many negative ramifications.

Image below: Trinity Thompson-Browne, Kataraina Tims, Kohe Ruwhiu and Tonisha Rohe arranging ideas on day two of the workshop



Short-term goals

- **Reaffirm Treaty principles between the Crown and Māori, including a commitment to furthering the mana motuhake of Māori and developing Māoritanga.** While Māori interests were taken into account with the establishment of the Waitangi Tribunal (1975) and Treaty Principles (1987), there was never an extensive, in-depth consultation with Māori. We suggest this is why both have limited constitutional force: the Waitangi Tribunal’s jurisdiction is limited by statute and the Treaty Principles only have legal influence where statute explicitly permits.

Long-term goals

- **Increase the power of the Waitangi Tribunal.** The Waitangi Tribunal is currently limited in its jurisdiction and its ability to bind the Crown. Elevating the power of the Waitangi Tribunal to make more than mere recommendations would ensure the Treaty and its principles are given proper effect in law.
- **Entrench the Treaty and elevate its status to that of supreme law.** This would mean that where legislation and the Treaty conflict, the Treaty gains precedence. Constitutionally, this would be a significant change for New Zealand, but it would ensure that agreements made between Crown and Māori are honoured and could radically redefine the social and political landscape.
- **Establish a Commission for the Rights of Māori including a Parliamentary Commissioner role.** This would better enable New Zealanders to navigate the complex social, legal and political landscape of indigenous rights and Treaty obligations. It would also ensure independence and accountability because the Commissioner would not be influenced by Crown policy and could have full investigative powers of inquiry (including the power to summon witnesses and gather evidence).
- **Introduce a bicameral House of Representatives.** The House of Representatives, comprised of Māori representatives, would be able to vote on, amend and pass laws that pertain to Māori interests within New Zealand. We note that although this proposal is radical, it is also the closest to tino rangatiratanga and ‘partnership’ as captured by the Treaty and its principles.

Spoken word: I Am, We Are – To Be Māori and Pākehā



Image above: Trinity Thompson-Browne presenting *I Am, We Are – To Be Māori and Pākehā* at the *WakaNZ* final presentation at Government House. Grace Allen is pictured left and Nadine Houia-Ashwell on the right.

I am the embodiment of two cultures.
Two worlds inhabit my soul.
Handed down to me by my ancestors,
tāonga lie
in both hands;
mine only to forge
into one.

Though you call me half-caste,
I am anything but.
I am a navigator,
a leader meant for two peoples.
Yoked to both cultures, I belong to no one.

Do you hear me?
I belong to no one.

For too long, I have walked upon a cultural
tightrope,
a heightened, narrowed space, only full enough
for one identity to stand
centered.

Aware I would fall, if on either side I erred,
I continued on.
One culture always stood in front of the other,
never together,
never equalled.

No more.

Watch me plunge into the space
with no left or right,
no black or white.
Like paint liberated on a blank canvas,
here I unfurl my being – in an ocean of expanse
below the needle-threaded tightrope;
a space to know and define
my own identity.

I am woven from war-torn harakeke
and from the threads of bloodstained waistcoats;
from warriors and colonials.

I am the afflicted, and a benefactor of the
inflictor.

I am the indigenous people colonised with
gunshot and steel,
yet I am the coloniser –
stripping language from culture,
iwi from land,
hapū from whānau,
parents from children,
self from certainty.

Āue te mamae roa.
Ka tangi puku, ka tangi puku.

Tormented,
I cannot separate myself from the ruthless
brutality
colonialists carved onto the faces of my tīpuna,
because I come from one.

Raging,
I cannot unknow the horrific, uncensored abuse
over 100,000 of my fore-father's generation
were subjected to in state care,
because my bones still feel it.

Confused,
neither can I ultimately demonise this creed
when individuals within it have given nothing
but unconditional love and support.
Their blood runs through my veins too.

Where then, does this leave me?
Can someone tell me what to do?
I'm a bit lost here.

How do I be Māori?
How do I be Pākehā?
How do I reconcile my cultures when they
have stood
in such fierce opposition for so long?

Though my ancestors' histories lie fixed
within words,
their battles, their tears and their anguish
have been imparted onto every
generation after them.

With so much blood already spilt,
I am at war by merely existing.

So all I know is
this narrative must go;
"That we should be all one, or be all another –
that we must choose a side of the fence
and stick to it."

No.

I can't do that anymore.
I am withered, sparse in strength and worn
From carrying the merciless pressure this
mindset forces upon us all.
Taxing my vitality,
it screams;
choose.

No!

I am the choice.
I am the one born from two.
No longer will I lacerate my soul to satisfy
your impossible demand,
or mutilate hand from arm to determine which
ethnicity to align with.

Deal with it.

I am a trailblazer
alongside world changers.
Together we light a way for anyone harrowed by
two worlds warring
within one body.

...

To the generations who went before me,
I turn to you now.

I remember your valor,
I remember your woes, I remember your ihi,
I remember your wisdom.

But we need to move forward.

I am searching for healing and scouting
for peace,
and we face questions your generations never
needed answers for.

E koro, e kui,
please hear me, before you object.
I am not moving forward to discard the pain of
your youth,
or to forget the valiant courage of our
forefathers.

No.

I am grateful for my whakapapa,
thankful that you share your lineage with me.
But there are new generations rising up now e
koro, e kui
even more lost and disconnected than us,
and you rest peacefully in Mairangi.

So I'm trying to step up,
crafting word to feeling, enabling healing for
those still reeling
and recoiling, with blood still boiling whilst
continuously toiling
to find their own peace of mind.
And there are so many.

I pray you understand,
that you don't reject me from Mairangi.
Our people are still hurting e koro, they're
still wayfaring souls e kui.
My heart breaks for every one –
lost, unsure, questioning.

There are so many of us now intertwined
into the fabrics of two korowai,
and for every I am,
We Are.

- Trinity Thompson-Browne (2016)

Kōrerorero

Ongoing conversations

It has been our absolute privilege to gather together in wānanga and represent our whānau, our hapori, our communities, our hapū, our iwi, and our tūpuna and craft how we see Aotearoa New Zealand navigating through post-Treaty settlement waters. This will be an ongoing conversation that we hope will manifest as positive outcomes for our communities and our country. The *WakaNZ* workshop has been the springboard for the creation of Ngā Pītau Whakarei, a rōpū dedicated to developing this whakaaro. This is a step towards manifesting positive transformative change in New Zealand.

To all those who have hosted us, The Governor-General, The Rt Hon Dame Patsy Reddy, GNZM, QSO; the New Zealand Treasury; Te Herenga Waka Marae; Te Wharewaka o Pōneke; Te Papa Tongarewa; and Wendy McGuinness and the McGuinness Institute, ngā mihi nui ki a koutou. Thank you for bringing us together and providing the space for us to explore what it means to be Māori in contemporary New Zealand. To all of our workshop speakers, thank you for the time you took to challenge our thoughts, to grow our whakaaro and to allow us to get to know you. Ngā mihi nui ki a koutou.

‘Ko te raru o te tangata, ka whakaaro paina, kaua ko te kahikatea’ (whakataukī)

This whakataukī speaks to the value of investing in long-term intergenerational change. The kahikatea is Aotearoa New Zealand’s tallest forest tree and is a remnant of the Jurassic period. The kahikatea depends on others to grow. It does not grow in a silo, but rather entwines its buttressed roots with its neighbours for support and the majority of its branches are located at the top of the tree to allow them to shelter together. The larger kahikatea protect the smaller saplings and, when they fall, they make room for those saplings to prosper. Comparatively, the pine grows tall and quickly. It takes energy from its environment to further its own growth. We encourage each and every

Image below, from left: Kataraina Tims and Leah Tebbutt presenting at the *WakaNZ* public presentation at Te Papa Rongomaraeroa



Image above, from left: Kaeden Watts, Genevieve Maindonald, Corey Hebbard and Duncan Matangi presenting their ideas at the *WakaNZ* workshop final presentation at Government House

one of you, when you are planting, to plant kahikatea, not pines. Think of the future and look at the long-term impact of your actions. If we can all do this, the future of Aotearoa New Zealand is bright.

We are ‘trying to step up, crafting word to feeling, enabling healing for those still reeling’. We are stepping up and rebuilding our identity and repatriating our traditional ways. We are stepping up and reciprocating the aroha, the love, that Papatūānuku gives so freely to us. We are stepping up and creating a world where hauora is not simply the absence of disease, but a holistic and all encompassing ecosystem. We are stepping up and redefining success so it is values-driven. We are stepping up to ensure the partnership between Māori and Pākehā is one of equal footing. We, a group of rangatahi Māori, are stepping up and collectively saying we want more. We want transformative intergenerational change. We do not want to simply tick the boxes, we want a nose-to-nose, kanohi ki te kanohi, meaningful relationship that extends past historical Treaty settlements. We want to paddle, in unison, in true partnership, and move forward as one country, unified in purpose. Please do not hesitate to get in touch with us if you share this vision.

No reira tēnā koutou, tēnā koutou, tēnā koutou katoa.

— Nā Ngā Pītau Whakarei

Nga wawata	The aspirations
Mo nga uri whakaheke nei.	of the future generations.
Tiaho mai ra	Illuminating
Nga hurihanga o te ao.	the ever evolving world.
— Shaquille Shortland (2017)	

The reference list for this booklet is published as a separate document and is available from the McGuinness Institute website under Publications: Workshop Publications.



Image above, from left: Alice Dimond, Grace Allen, Anarina Marsters-Herewini, Nadine Houia-Ashwell, Leah Tebbutt and Holly Diepraam presenting at Government House

Image top right: Elijah Pue and Kohe Ruwhiu at Government House

Image right: Louise Kaihau Hiwarau presents the whakataukī booklet *Mātauranga* as a koha to The Governor-General. Shaquille Shortland is also pictured

Image below: *WakaNZ* workshop participants with The Governor-General, Sir David Gascoigne KNZM CBE, Government House Kaumātua Dr Piri Sciascia, Trevor Moeke, Dr Carwyn Jones and Wendy McGuinness at Government House



Map of Ngā Pītau Whakarei by regional iwi groupings

Te Tai Tokerau

Holly Diepraam
Nadine Houia-Ashwell
Eru Kapa-Kingi
Anarina Marsters-Herewini
Jade Newton
Kohe Ruwhiu
Shaquille Shortland
Leah Tebbutt
Jordan Tewhaiti-Smith

Tainui/Tāmaki

Anaru Adams
Louise Kaihau Hiwarau
Jermayne Maika

Hauāuru

Anaru Adams
Grace Allen
Ngareka Bensemam
Kiwa Kahukura Denton
Rayden Horton
Duncan Matangi
Elijah Pue

Te Moana O Raukawa

Duncan Matangi

Te Tau Ihu

Kiwa Kahukura Denton
Corey Heberd
Duncan Matangi

Te Arawa Waka

Rayden Horton
Jermayne Maika
Genevieve Maindonald
Waimihia Maniapoto-Love
Elijah Pue
Kaeden Watts

Mātaatua

Louise Kaihau Hiwarau
Navana Matthews
Caitlin Papuni-McLellan
Skylar Tangiora

Te Tai Rāwhiti

Ngareka Bensemam
Nadine Houia-Ashwell
Anna-Marei Kurei
Caitlin Papuni-McLellan
Hine Parata-Walker
Tonisha Rohe
Kataraina Tims
Levi Walford-Smith

Tākitimu

Grace Allen
Benjamin Bielski
Kiwa Kahukura Denton
George Mohi
Caitlin Papuni-McLellan
Tonisha Rohe
Skylar Tangiora
Jordan Tewhaiti-Smith
Trinity Thompson-Browne
Levi Walford-Smith

Waipounamu/Rēkohu

Ngareka Bensemam
Alice Dimond
Nadine Houia-Ashwell
Hine Parata-Walker
Jordan Tewhaiti-Smith
Trinity Thompson-Browne

The WakaNZ workshop was a collaboration between the New Zealand Treasury and the McGuinness Institute.



The New Zealand Treasury
Kaitohutohu Kaupapa Rawa
Level 5, 1 The Terrace
PO Box 3724
Wellington 6140
ph: 64 4 472 2733



McGuinness Institute
Te Hononga Waka
Level 1A, 15 Allen Street
PO Box 24222
Wellington 6011
ph: 64 4 499 8888

Published April 2018
ISBN 978-1-98-851859-6 (paperback)
ISBN 978-1-98-851860-2 (PDF)
www.foresightnz.org/2017-workshop
#WakaNZ