

Wānanga mō Te Ratonga Whenua Māori

# Key Insights – Kaikohe

# Wānanga on proposed Māori Land Service

**13 October 2016**

**50 Attendees**

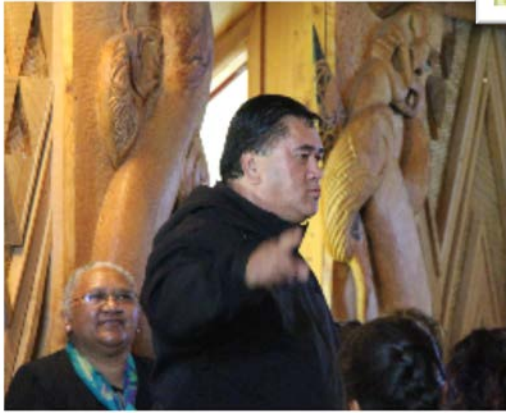
**Whatungarongaro te tangata, toitū te whenua.**

As man disappears from sight, the land remains.

*“To Māori, land is everything. Land provides our sense of identity, belonging, and continuity.”*

*Disclaimer: This document contains information collected from the Wānanga held on the above date. It is a record of the key insights and is not a verbatim recording of the Wānanga. This material is one of a number of design inputs that will inform the final design of the proposed Māori Land Service.*

# Kaikohe - Wānanga



# Kaikohe

## Key insights from wānanga tables (written and oral)

### 10 GUIDING PRINCIPLES OF MĀORIDOM



1. **Whakapapa** – to relate to each other a principle that needs to be understood that we are all one people, the whakapapa we all have that leads us back to the one person who is the creator
2. **Kaitiakitanga** - we are the kaitiaki of this land
3. **Ūkaipōtanga** - the stories we retain about home base, without this you become a stranger in your own house
4. **Whanaungatanga** - my relationships right across the spectrum. How we connect to each other
5. **Wairuatanga** - the spiritual aspects, our knowledge base, of tupuna and whenua, it is alive and part of our living
6. **Reclaiming our whenua** - the crown must give back the land that was taken
7. **Rangatiratanga** - to weave people, a person who is able to bring things together, knowledge and people
8. **Te Reo Māori** - everyone was given their language ahakoa kua rerekē to reo ki tona, ki tona, he whakaaro pai ki tona, ki tona. **Rerekētanga o Te Reo** – it is ours it makes us unique to the world, we have our whole language and it shapes the way we see the world
9. **Kaitiakitanga** - looking after people, my whānau, my hapū, my iwi
10. **Pūkengatanga** - skills and knowledge base that we can pass to our moko

*We have done too much not to do more, we have gone too far not to go further*

*We are trying to make building blocks not barriers so we can move in this world*

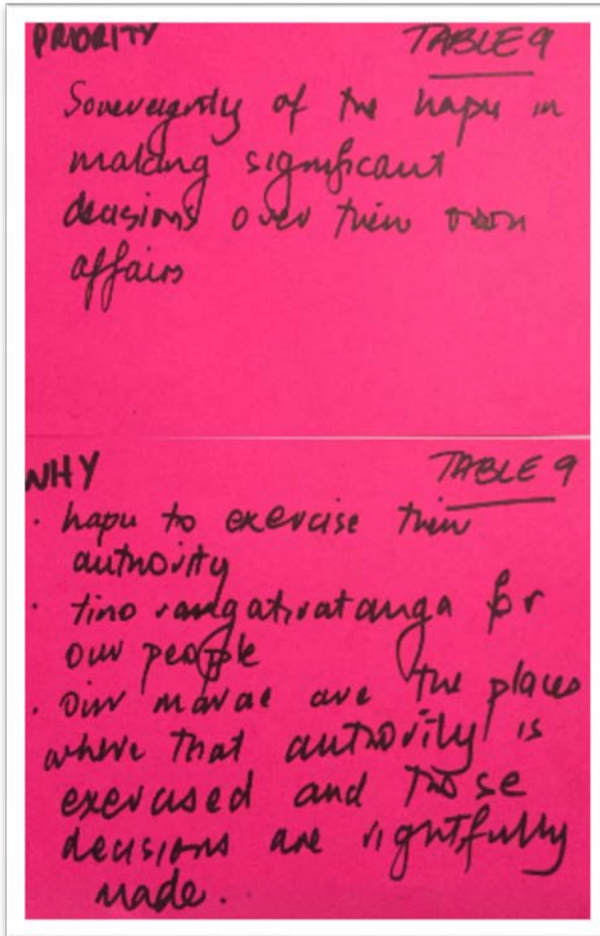
*The legislative barriers are not ours*

*We want governance of our own kaupapa*



# Kaikohe

## Key insights from wānanga tables (written and oral)



## MANA

There are a number of issues and concerns - everything we talk about today is really encouraging.

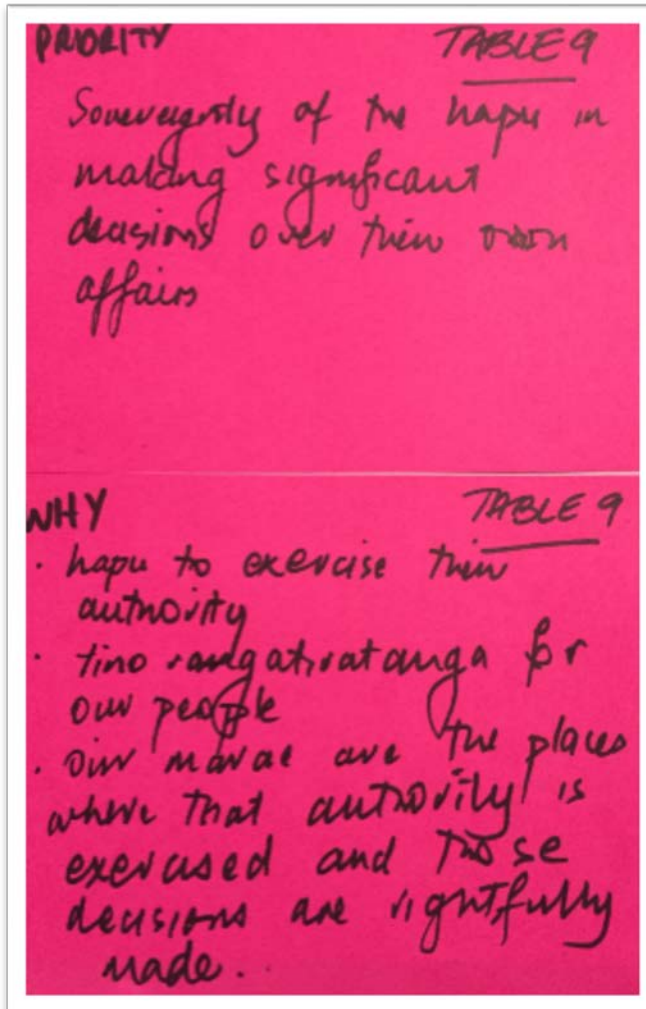
Our concern/hope is that is not once again just consultation to capture our kōrero but that our kōrero becomes mana and goes forward.

The one priority we want to talk about is mana.

This kaupapa MLS service and the legislation that defines it actually has real mana. What we see is when our people want to build papakāinga and do things on their land the Te Ture Whenua Māori Act and the Māori Land Act get superseded by a whole lot of agency regulations and acts, the RMA, Building Act. The Māori Land Service and the legislation that binds it needs real mana, that leads into perpetuity. Without that, when we have a changing government and a changing council this all goes out the door, this priority is about steadfast, long standing mana.

# Kaikohe

## Key insights from wānanga tables (written and oral)



## SOVERGNTY OF HAPŪ IN MAKING SIGNIFICANT DECISIONS OVER THEIR OWN AFFAIRS

We believe the amendment of the bill is a breach of the treaty and our native rights. Why? The changes are disempowering us with those other regulatory bodies.

More resources available within our districts here so we don't have to go to Whangārei.

There is a special aid fund for lawyers so we can go back to hapū, whānau and iwi to have hui on the marae and solve our own issues. The lawyers at the Māori Land Court should be reinstated as they have 20 years experience and can help us solve our issues but we can't afford to pay for them so we have never have our issues sorted out since 1840 to today.

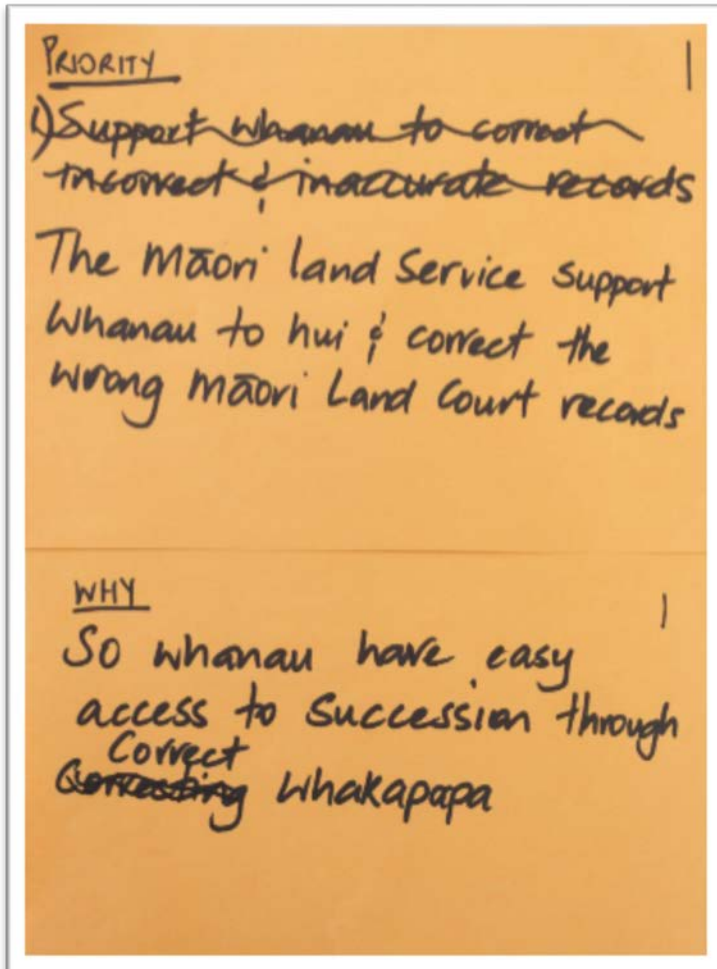
Aspirations

For co-management to transfer the powers of ownership so we have our sovereignty

- Land sovereignty
- Treaty sovereignty

# Kaikohe

## Key insights from wānanga tables (written and oral)



## MĀORI LAND SERVICE SUPPORT

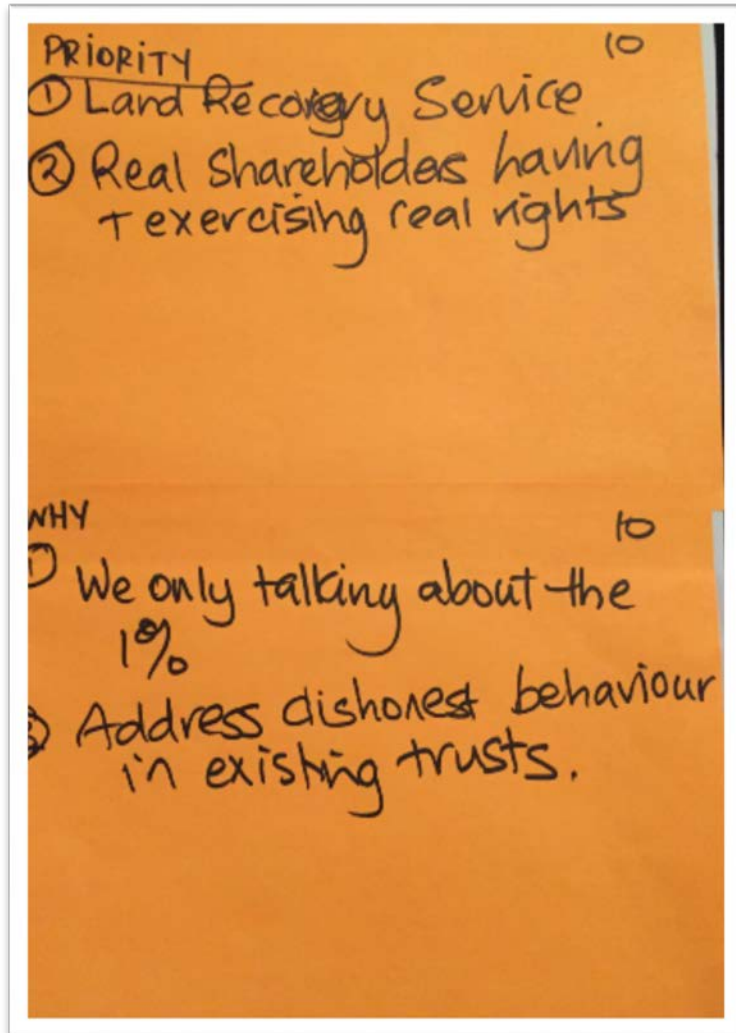
We are in agreement with the proposal of MLS - we have discussed today its for the betterment of all Māori and should be a push forward.

Back in the old days tūpuna had their own MLS - they all knew the boundaries, the tikanga and the ture of whenua.

Our priority is to support whānau to hui and correct the wrong MLC records so whānau have easy access to succession through correct whakapapa.

# Kaikohe

## Key insights from wānanga tables (written and oral)



## LAND RECOVERY SERVICES

### Real share holders having and exercising real rights

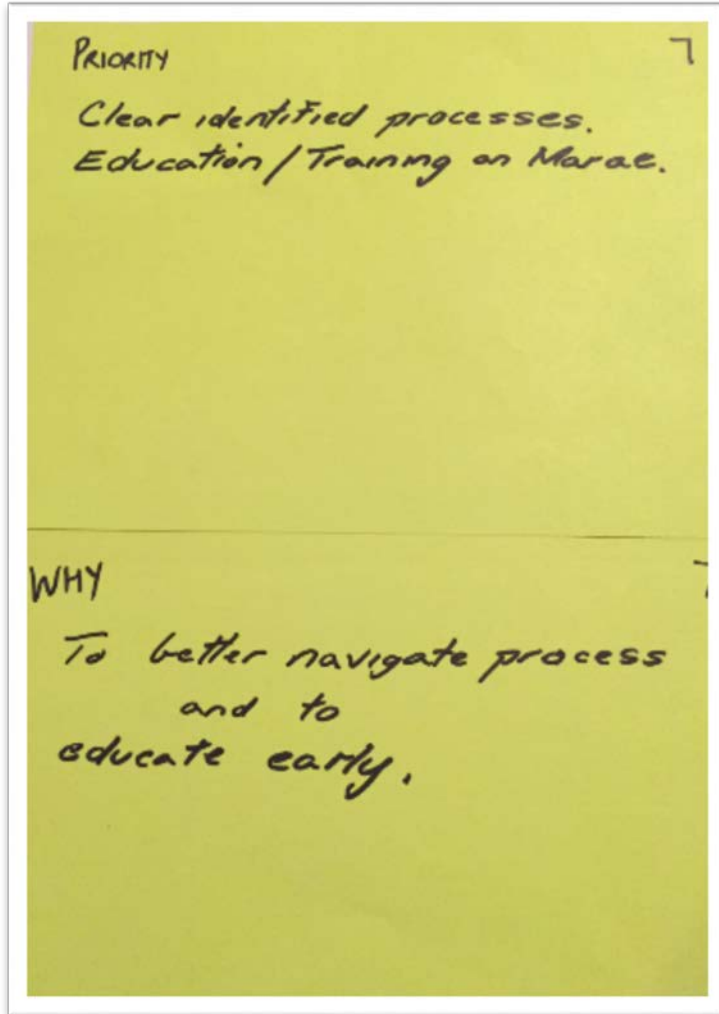
The right of redress: they can do it why can't we?

We are only talking about the 1%

Addressing dishonest behaviour in existing trusts

# Kaikohe

## Key insights from wānanga tables (written and oral)



## RESTORE MANA TO WHENUA

We talked about our aspirations - we have governance authority over our lands. Here at our table there is enough experience and mana to make significant decisions.

What Ngāpuhi needs today is leadership/ guidance.

How can a new system make a difference?

When we reflect on the Te Ture Whenua Māori Act the sad thing is that the word **mana** is replaced by the word **ture** and that impacts where we are today. When you put **ture** in the act and try to apply to tikanga Māori you get into trouble.

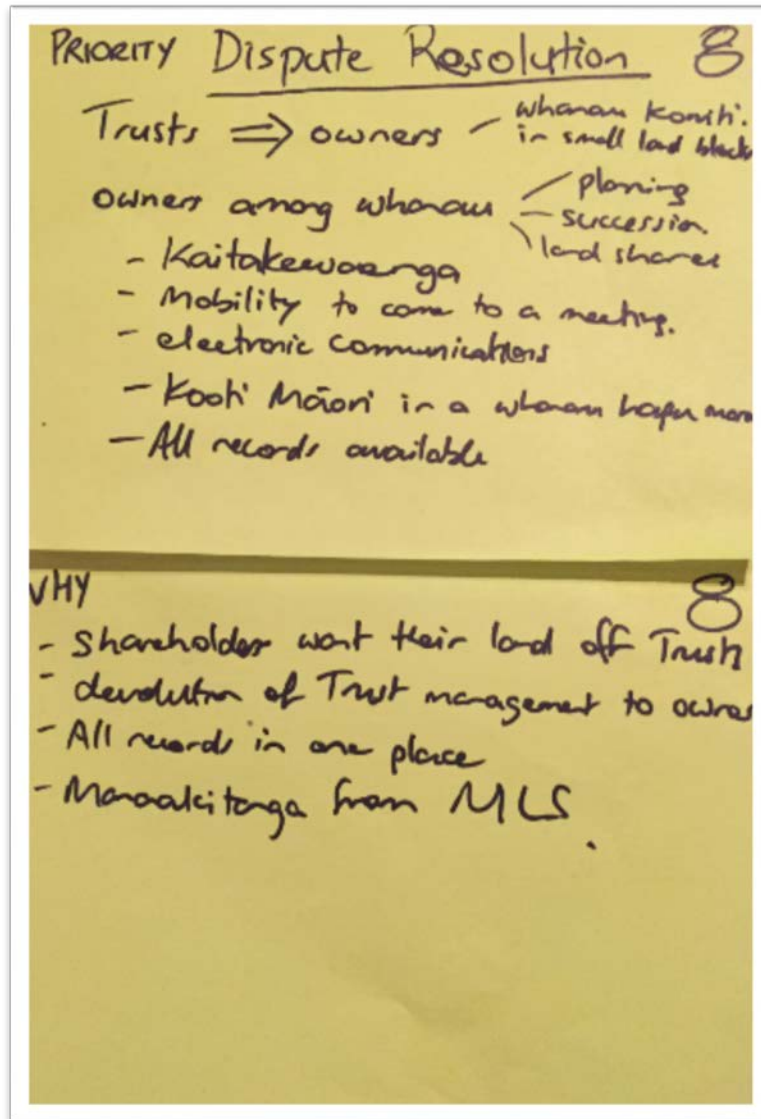
In the current system, we are so distracted by councils and local governments compliance requirements, that it takes and reduces the mana that should be there with our whenua.

We know there has to be a better MLS, it needs to come under the sovereign right and authority of the hapū - we are hapū, iwi, whānau on this marae and these significant decisions need to be made here connected to mana. The hapū is the only forum that can pick up MLS and make a difference for Māori land owners.



# Kaikohe

## Key insights from wānanga tables (written and oral)



## DISPUTE RESOLUTION

Between trusts and share holders/share holders and whānau/trusts and owners. A lot of shareholders want their land back from trusts and want a clear step-by-step process for how this can happen.

A lot of raruraru among whānau is due to succession - some people have gone through years within their whānau to sort out succession.

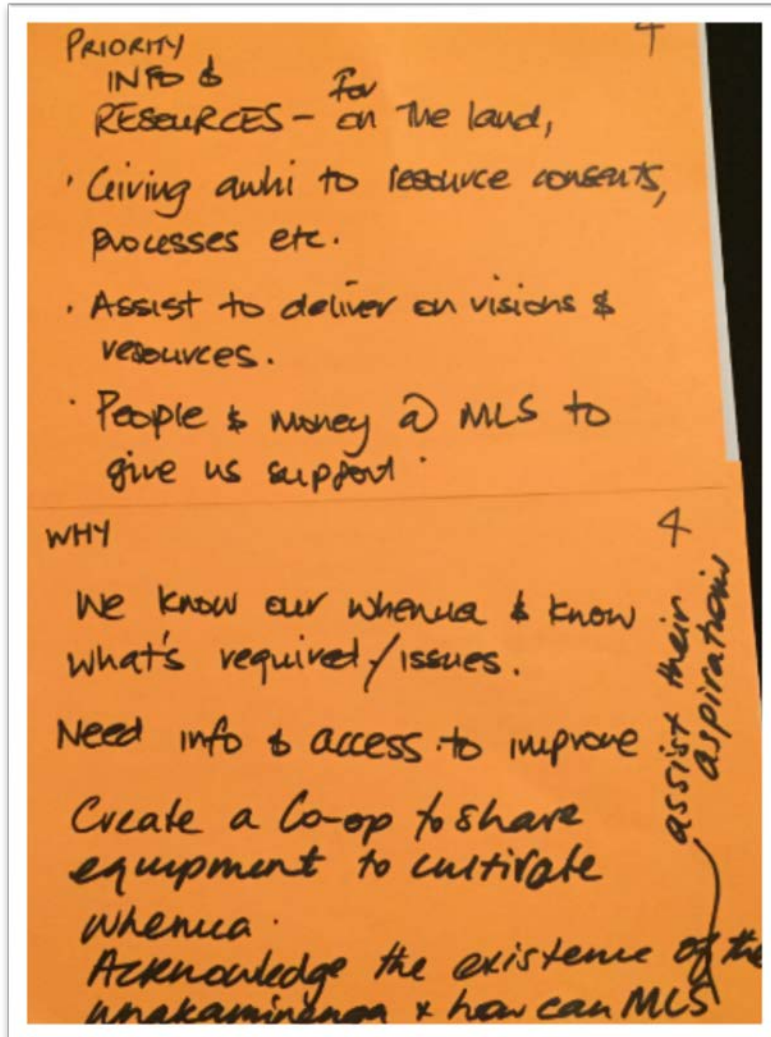
A mobile service that can come to your hui at the marae to sort our issues with records available so we don't have to go to court.

- A clear process for dissolving trusts
- All the records in one place to enhance and simplify succession

Where are we going to? We continue with a long term plan to devolve the MLS back to the marae. There is no perpetuity in this because we are still governed by others until we bring it back to hapū.

# Kaikohe

## Key insights from wānanga tables (written and oral)



## INFORMATION AND RESOURCES ON THE LAND

Through resource consent processes we have a lot of trouble doing things on the land. We need to know all the different things we need to have in place.

Support: we know our whenua, we need to know what is required and the issues we need to face to get things done so we can improve our land our way and not be dictated to.

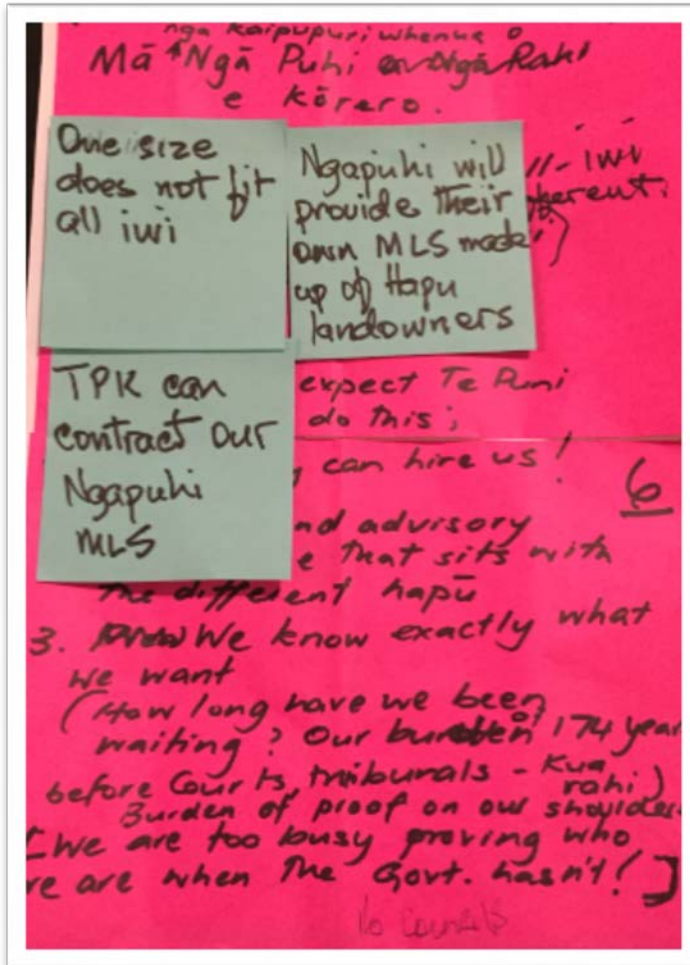
They call us the land owners but they have taken the capacity to control our land away - we need the Pākehā law around us. We have to pay rates we can't afford, pay for building consent. Give us guidelines to help us with consent and increase the control over our own land.

We need resources.

Machinery and other stuff to help us develop our land, everything costs and a lot of us don't have any money.

# Kaikohe

## Key insights from wānanga tables (written and oral)



## ONE SIZE DOES NOT FIT ALL

Mā ngā kaipupuri whenua o Ngā Puhī e Kōrero

Not one size fits all – all iwi needs are different

We need a land committee that sits with all the different hapū - we know what we want, how long have we been waiting, and how long have we been honest.

Most have maintained their leadership and taken our hapū with us and that's what we need to do for the government to look to us. Now is the time for the crown to sit down with us and not be a burden to us and work with us. How long have we been waiting before courts and tribunals? 174 years - kua rahi. We have a burden of proof on our shoulders! We are busy proving who we are when the government hasn't!