



# United Nations Declaration on the Rights of Indigenous Peoples

**Key themes from Māori targeted engagement**

April 2022



# He mihi

Tuia a Ranginui e tū nei kia Papatūānuku e takoto nei.

Tuia te here tangata. Ka rongō te pō, ka rongō te ao.

Tuia te muka tangata i takea mai i Hawaiki-Nui, i Hawaiki-Roa,  
i Hawaiki-Pāmamao.

Te Hono-i-wairua ki te Whaiao ki te Aomarama.

Tihei Mauriora!

E ngā mana, e ngā reo, ngā iwi taketake o te Ao. Tēnā koutou katoa.

Kei ngā Whatukura, ngā Māreikura, koutou ngā Kaimanako e waha nei i te kaupapa hirahira. Nā koutou i para te huarahi mā mātou hei whai. He maioha ēnei kupu whakamihi.

He mihinui hoki ki te hunga i mahi tahi ai mātou i roto i ngā marama kua pahure ake nei hei wāhanga o te whai wāhitanga kua whakaritea.

Kua roa te iwi taketake o Aotearoa e uru atu ana ki ngā huihuinga tōrangapū o te ao ki te rapu whakamarumarū me te whakaute mō Te Tiriti o Waitangi, te rangatiratanga, ngā tikanga me ngā whenua, ngā rohe me ngā rawa. Mai i te tau 1924 i whakatakotoria e Tahupōtiki Wiremu Rātana he petihana e pā ana ki te ngaronga o te mana me te whenua o te iwi Māori ki mua i te Rōpū o ngā Whenua o te Ao ki Tinīwa. Ko Erihapeti Rehu-Murchie (QSO), ko Kahurangi Ngāneko Minhinnick, ko Moana Jackson, ko Aroha Mead me Tā Archie Taiaroa (mē ētahi atu), i uru ki te tuhi i te Whakaputanga i ngā huihuinga o te Rōpu Mahi i runga i ngā Taupori Taketake.

Mai i te whakamana o te Whakaputanga, ko nga rōpu ture pērā i te Kaunihera Māori o Aotearoa (NZMC) ko wai ake, i tohe kia whakatinanahia. Mai i tōna tīmatanga i te tau 2015, ko te Independent Monitoring Mechanism, i whakatūhia e te Huihuinga Heamana Iwi ā Motu ki te aro turuki i te tutukitanga o Aotearoa ki te Whakaputanga, i ngā wā katoa e tono ana mō tētahi mahere mō te Whakaputanga me te whakarato i te whakaaronui, me te tautoko mō tenei kaupapa.

“Hāpaitia te ara tika, pūmau ai te rangatiratanga,  
mō ngā uri whakatipu”

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and Te Puni Kōkiri  
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Front cover harakeke image photo credit Rawhitiroa Photography.

Bind Ranginui above to Papatūānuku below

Stitch together the human bonds. The night hears, the day hears.

Sew together the human strands that originated in Hawaiki-Nui,  
in Hawaiki-Roa, in Hawaiki-Pāmamao.

Connected spiritually to the dawn light, to the world of light.

The breath, the energy of life!

To all authorities, Indigenous languages, the Indigenous peoples of the world. Greetings to you all. The Whatukura, the Māreikura, you are the Kaimanako who supported and carried out this important project.

You paved the way for us to follow. Humble words of appreciation and gratitude. Acknowledgments also to those we've engaged with over the last several months as part of targeted engagement.

Indigenous New Zealanders have long participated in international political events to seek protection and respect for the Treaty of Waitangi, sovereignty, customs and lands, territories and resources. From 1924 Tahupōtiki Wiremu Rātana filed a petition concerning the loss of Māori rights and land to the League of Nations in Geneva. Elizabeth Rehu-Murchie (QSO), Dame Ngāneko Minhinnick, Moana Jackson, Aroha Mead and Sir Archie Taiaroa (among others), participated in drafting the Declaration at the UN Working Group on Indigenous Peoples' meetings.

Since the Declaration was adopted, legal bodies such as the New Zealand Māori Council (NZMC) and others, have called for its implementation. Since its inception in 2015, the Independent Monitoring Mechanism, set up by the National Iwi Chairs Forum to monitor New Zealand's compliance with the Declaration, has constantly pushed for a Declaration plan and consideration, and support for this project.

Rangatahi at Te Herenga Waka Marae,  
Victoria University in Wellington.  
Photo credit: Adrian Heke.



'Foster the pathway of knowledge to strength,  
independence and growth for future generations'

# Rārangi take – Contents

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<b>Overview</b>	<b>5</b>
<b>Tino rangatiratanga</b>	<b>9</b>
<b>Participation in kāwanatanga</b>	<b>11</b>
<b>Land, resources and the environment</b>	<b>13</b>
<b>Education system</b>	<b>15</b>
<b>Provision of information about Indigenous / Māori rights</b>	<b>17</b>
<b>Health</b>	<b>18</b>
<b>Justice</b>	<b>20</b>
<b>Cultural expressions and identity</b>	<b>22</b>
<b>Housing</b>	<b>27</b>
<b>Equity and fairness</b>	<b>28</b>
<b>Economic development and business</b>	<b>31</b>
<b>Te oranga o te whānau</b>	<b>33</b>
<b>Declaration plan - process and structure</b>	<b>36</b>
<b>Monitoring the Declaration plan</b>	<b>37</b>
<b>List of rūpū we have engaged with</b>	<b>39</b>
<b>Glossary of Māori words</b>	<b>40</b>
<b>How to get involved</b>	<b>44</b>

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## Overview

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1. This document records the essence of the deep whakaaro shared on Māori aspirations for a plan to implement the United Nations Declaration on the Rights of Indigenous Peoples (the Declaration). These aspirations came from a diverse range of participants with their many pōtae as members of whānau, hapū, iwi, hapori and rōpū Māori. They included kaumātua, rangatahi, wāhine Māori, and tāngata whaikaha Māori.
2. Much of the whakaaro shared was extremely personal and represented deep mamae and anger for some. This was especially true when people were asked to think about their own Indigenous rights experiences and the experiences of their whānau, hapū and iwi. This process has also been educative and raised the profile and understanding of the Declaration.
3. In recording whakaaro rangatira, this document shows that those who so generously gave their time to engage have been heard. At the current stage of the journey, it is important to note that this is not the actual draft Declaration plan. Instead, the draft Declaration plan will be written on the solid foundations of the Indigenous voices expressed during targeted engagement. Then those who were already part of the engagement, and other iwi, hapū and whānau Māori, will all have the opportunity to comment on the draft Declaration plan alongside the wider community.

## Working in partnership on a plan to give effect to the Declaration

4. Following Cabinet decisions in June 2021, people operating under the leadership of te Minita Whanaketanga Māori, Pou Tikanga of the National Iwi Chairs Forum and the Human Rights Commission worked together to design and run a programme of targeted engagement to hear from Māori on their aspirations for a Declaration plan.
5. This partnership approach aligns with Te Tiriti o Waitangi and with the specific guidance provided to New Zealand by the United Nation's Expert Mechanism on the Rights of Indigenous Peoples following its visit to Aotearoa in 2019.
6. Targeted engagement with tangata whenua began in late September 2021 with trial workshops, followed by an online hui with national Māori organisations in October 2021. COVID-19 affected the planned approach to engagement and required most of the workshops to be held online. Prioritisation by whānau, hapū, iwi and hapori Māori to respond to COVID-19 affected the ability of people to attend workshops both in person and online both in person and online.

7. We actively sought to hear from a diverse range of groups and were able to hear many perspectives. We are conscious of the importance of hearing from those who are often particularly marginalised and whose voices are often silenced or unheard. The Declaration itself, and advice from the Expert Mechanism on the Rights of Indigenous Peoples, notes the importance when implementing the Declaration of paying particular attention to the needs of whānau, hapū, iwi, hapori Māori, tamariki, rangatahi, kaumātua, wāhine Māori, takatāpui, tāngata whaikaha and rōpū Māori across the motu. We know many of these voices are still to be heard, and we remain committed to supporting that in the remaining phases of this mahi.

### Targeted engagement approach: inamata, onamata, anamata

8. To help understand tangata whenua aspirations, an approach was developed for targeted engagement that was informal and centred around three key concepts:
  - a. inamata: titiro whakamuri (looking back) – facilitators asked participants to think about their experiences of their right to self-determination / tino rangatiratanga, whenua, equality in Aotearoa, taonga, te reo Māori and culture
  - b. onamata: ināia tonu nei (the present) – facilitators asked participants to think about what challenges and opportunities Māori face in realising self-determination / tino rangatiratanga in accessing and looking after our lands, resources, culture and to achieving equality for our whānau?
  - c. anamata: titiro whakamua (looking forward) – facilitators asked participants to think about:
    - i. what they would do to realise Māori rights to self-determination, lands, culture and equality if they had control of all the resources in the world and the ability to make any decision for action; and
    - ii. what actions the Government should take to support whānau, hapū and iwi realise and exercise their rights to self-determination, equality and rangatiratanga over whenua, taonga and culture
9. To support the approach to targeted engagement, the Pou Tikanga also convened two other groups:
  - a. Rōpū Whakahaere – members for this rōpū were nominated at the hui of national Māori organisations in October 2021. Their purpose is to have an ongoing involvement to help ensure Māori interests are at the forefront in the development of a plan to implement the Declaration.
  - b. Tū Tū Te Puehu – a regular online forum with an open invitation for all workshop participants to come together and discuss issues raised during the facilitated workshops. The aim is to keep participants engaged and collectively discuss in more detail the ideas raised.

## The key themes and the overlapping nature

10. The Declaration covers a broad range of rights and freedoms and therefore the issues and aspirations raised during the workshops were extensive. As such, this summary of what was heard during targeted engagement has been themed into 12 overall sections. These are: tino rangatiratanga (self-determination); participation in kāwanatanga (government); land, resources and the environment; education; provision of information about Indigenous / Māori rights; health; justice; cultural expressions and identity; housing; equity and fairness; economic development and business; and te oranga o te whānau (the holistic wellbeing of the family). In addition to these themes, facilitators heard views on the process and structure for a Declaration plan and how the plan should be monitored.
11. The themes should not be considered in silos as they are highly overlapped.
12. While a broad array of issues were raised, an overarching theme and issue of concern clearly emerged. Strengthening the tino rangatiratanga of tangata whenua was the most consistent matter raised. It was discussed at every engagement held and was a central theme for all the discussions, ranging from health, justice and education, through to the protection of te taiao and te reo Māori.
13. A secondary theme reflected throughout the workshops related to the actions and decision-making of kāwanatanga, the ability of Māori to participate in these, and the relationships between tangata whenua and the Crown.
14. Few if any of the issues raised in the hui were new. The whakaaro shared in these forums has been outlined in various ways in several reports provided by Māori and te Rōpū Whakamana i Te Tiriti o Waitangi (the Waitangi Tribunal) dating back to the 1980s. These reports include: Pūao-Te-Ata-Tū (1986), He Whaipanga Hōu (1987), Ko Aotearoa Tēnei: Report on the Wai 262 Claim (2011), the report on Stage 1 of the Te Paparahi o Te Raki Inquiry (2014), Matike Mai (2016), He Puapua (2019) and Ināia Tonu Nei (2019) to name but a few.



# Targeted Engagement with Māori on Declaration Plan

Iwi Chairs Forum Secretariat

Te Puni Kōkiri  
MINISTRY OF MĀORI DEVELOPMENT

NZ Human Rights.  
Te Kāhui Tikanga Tangata  
Human Rights Commission

The National Iwi Chairs Forum Pou Tikanga, the Human Rights Commission and Te Puni Kōkiri led the **targeted engagement with Māori** on the development of a plan to implement the **United Nations Declaration on the Rights of Indigenous Peoples** between September 2021 and February 2022.



**69**  
Workshops



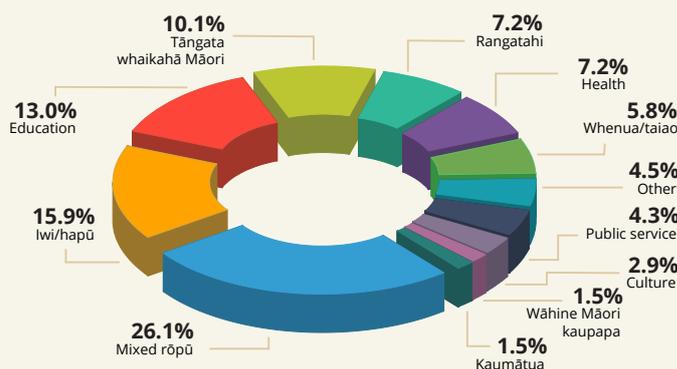
**370** approx.  
Participants



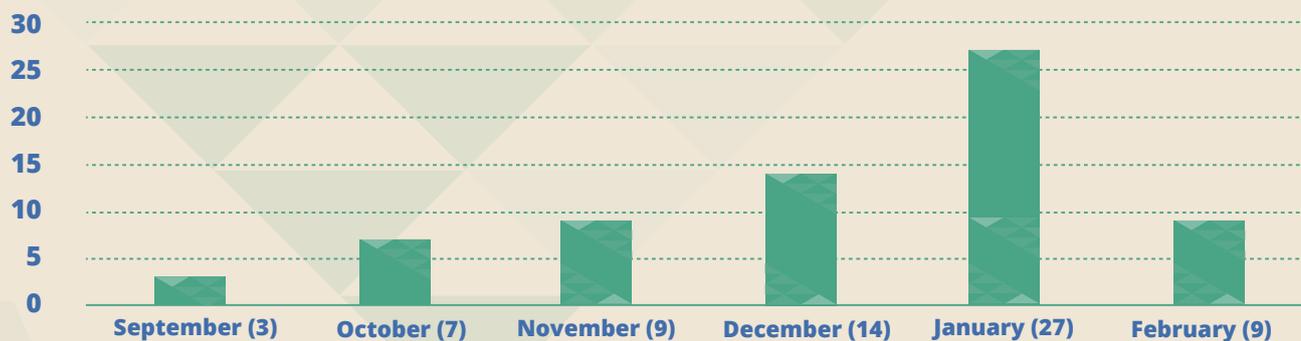
**32**  
Facilitators

## Targeted rōpū representation

This is a high-level representation of the groups who participated in the workshops and it does not reflect the cross-section of perspectives within the participants. We are committed to paying particular attention to the views of wāhine Māori, tāngata takatāpui, tamariki and kaumātua in the remaining phases of this mahi.



## Spread of workshops



## Tino rangatiratanga

**Tino rangatiratanga must be recognised, resourced and implemented from a whānau and hapū level.**

Strengthening the rangatiratanga of tāngata whenua was the most consistent matter raised during the workshops and it applies across all the themes below:



### Participation in kōwhiri

Consistent call for stronger and sustained participation in kōwhiri processes and decision-making



### Education

The system creates inadequate outcomes for tamariki, rangatahi, whānau, hapū and iwi. **Needs independent kaupapa Māori institutions and governance**



### Health

Support for a separate **Māori health authority** and clear need to address negative health outcomes in a Māori way



### Cultural expressions and identity

**Absolute importance of te reo Māori** as the thread that binds te ao Māori together



### Economic development and business

**Māori are entrepreneurs.** Need to build an economic base that is fast growing, socially responsible and a way of achieving aspirations



### Land, resources and the environment

**Taiao** and everything that encompasses is central to Māori identity and wellbeing



### Provision of information about Indigenous / Māori rights

Lack of education and knowledge of Indigenous rights and Te Tiriti is a **barrier to their realisation**. Indigenous rights do not diminish other rights



### Justice

**Call for fundamental change** to mitigate the impact of the current system on tāngata whenua



### Housing

Homelessness for Māori is unacceptable. Housing issues are inextricably **connected to rights to whenua**



### Equity and fairness

Inequities and inequalities experienced by Māori across a range of contexts exist despite the guarantees in **Te Tiriti and the Declaration**



### Te oranga o te whānau

Healing past and current traumas must **start with whānau structures**



## Tino rangatiratanga

*“Nā te Māori, ki te Māori mō te Māori”*

*“Mostly barriers to tino rangatiratanga put in place by the Crown. That’s the case across a range of areas – social, economic – our ability to exercise tino rangatiratanga has been undermined by Crown actions”*

*“Let Māori decide how we govern ourselves – Māori are the best medicine for Māori”*

15. Discussion of tino rangatiratanga and mana motuhake was expressed interchangeably by participants and was raised during all workshops. Tino rangatiratanga was a clear and recurring theme that participants considered pivotal to the drafting and implementation of the Declaration plan. The emphasis on self-determination is a consistent matter raised in similar engagements and reflects this as a priority theme.

### Impediments to exercising rangatiratanga

16. Many participants noted that the ability to realise and exercise tino rangatiratanga was restricted because of non-Māori decision-makers and state institutions.
17. 17. Many participants noted their struggle to be heard as Māori and that this interfered with their ability to be involved in decisions that impacted them. Many participants explained the lack of recognition or weight given to Māori perspectives often stemmed from a lack of awareness amongst the non-Māori population of the importance of Te Tiriti o Waitangi and Māori rights more generally. It was also expressed that many Māori felt burdened by the need to constantly advocate for their views and justify their existence. Some participants also noted that the realisation of rangatiratanga is often undertaken in addition to other commitments so there was a limited ability to fully engage and that such work was often under resourced.
18. Some participants noted that the authority to define what Te Tiriti o Waitangi means and therefore what rangatiratanga means was captured solely by the Crown and in turn the Crown also defined unilaterally its own responsibilities in relation to rangatiratanga.
19. Some participants questioned the legitimacy of the government given its failings to uphold rangatiratanga and pointed to specific examples such as the Crown’s Treaty settlement process which was viewed by some as having created division amongst claimant groups and did not uphold rangatiratanga

### Areas where tino rangatiratanga is/could be exercised

20. Many participants identified numerous places and spaces where rangatiratanga could be exercised and provided examples of where it was currently being exercised. In terms of potential areas, many participants identified Māori Health, te reo Māori, the environment, the justice sector, particularly Māori youth justice and the abolishment of jails, Māori children in state care, climate change and education, Māori land tenure, housing and Māori determining their own representatives to work in kāwanatanga spaces.
21. At an individual level, some participants also noted that practices such as māra kai were examples of rangatiratanga in practice as well as self-directed rehabilitation for substance abuse and addiction.
22. In terms of existing examples, many participants noted the work of whānau, hapū and iwi in protecting their own during COVID-19 lockdowns including checkpoints, delivery of food and medical supplies, and more recently vaccination initiatives.
23. Many participants noted that rangatiratanga required Māori to continually uphold tikanga and must be exercised in ways that preserve relationships and resources for future generations i.e. there was an intergenerational obligation to leave things better than they were found.

### Requirements for implementation of rangatiratanga

24. Many participants noted that rangatiratanga must be exercised by Māori social units particularly the whānau unit. Many participants also noted that mana whenua are critical and that mana whenua must lead local solutions to local issues.
25. Many participants also noted that the Declaration recognises and envisages that Indigenous peoples' institutions are critical to the realisation of self-determination. Many participants noted that the reestablishment of Māori institutions was necessary, for example, Māori must have authority to make their own laws for their whenua. Some participants also noted that post settlement governance entities had a limited life.
26. Some participants noted that tikanga Māori must be given equal weight to state law and that Indigenous rights must be embedded in state law. Many participants noted that the government must not act contrary to Te Tiriti o Waitangi and there needed to be a consistent approach to rangatiratanga across all of government.
27. Some participants noted that the existing Westminster system needed to be overhauled and that constitutional transformation must occur. Some participants also noted that government needed to eliminate inequality and address racism..
28. Many participants noted that for rangatiratanga to be realised, the government would have to provide resources and that ultimately government needed to accept it didn't have the solutions to problems it had created but that Māori needed to determine the solutions.
29. Finally, many participants noted that the full realisation of rangatiratanga would mean the normalisation of all things Māori.



## Participation in kāwanatanga

30. Many participants made requests for greater and more authentic involvement in the kāwanatanga (government), including with local government. These requests came about for a range of reasons including the views of participants that:
- inter-generational experiences of kāwanatanga decisions and systems consistently have disproportionately negative impacts on tangata whenua. As such, Māori wish to take greater control of the things that impact them and to turn around the negative statistics
- “One wish would be for Māori lives to be extended so we live as long as everyone else. So there’s some form of equality in terms of our health system, education. We suffer the worst stats – mental health, suicide, physical health. If we could get that right, that would be my one dream”*
- traditionally, Māori decision-making was made at the level of whānau and hapū and the move to an umbrella democracy has removed Māori abilities to be more localised and make local decisions
  - better support of Māori – Crown relations given the relationship feels one sided as power and control rests with the Crown

*“What’s missing is that Māori are not equal at the table” – “Needs to be both partnership and relationship – want to be at the decision-making table”*

31. A range of kāwanatanga systems were identified as needing to create the space for Māori involvement, but education, justice, health, housing and the environment were consistently called out as urgently needing greater Māori participation in decision-making.
32. The nature of Māori participation was important. It was noted that Māori should be at the table where decisions are made that impact them and that this participation should be more than advisory which they described as often the default of the kāwanatanga. Some participants said it was time to move on from this advisory approach. It was also regularly raised that there is a need to ensure that greater Māori participation is not limited to iwi but that decision-making opportunities need to be created for whānau and hapū, recognising their rights to self-determination.

### The positives of having Māori at the decision-making table

33. Some participants framed having Māori at the decision-making table as a huge positive because it brought particular skill sets and was more likely to lead to better results. The appetite for greater innovation was often used as a reason with participants citing that traditionally, governments are reluctant to innovate for fear of failure. It also represented the aspirations Māori have for Māori and the wider country.

*“Need to highlight the value Māori bring to the table, not just cultural, but the innovation and manaakitanga” – “Colonisation was about homogeneity – making us all the same. Let’s ‘all be one’ sounds noble, until it’s ‘all be one like me’. Let’s celebrate each and every one of us, and the unique skills we bring”*

### Ideas put forward by workshop participants to strengthen Māori participation in the kāwanatanga

34. A wide range of ideas were put forward so that Māori could have greater input into kāwanatanga. The list below represents just a small selection of the ideas raised by participants as potential actions:
- a. automatically enroll all Māori onto the Māori roll when they turn 18
  - b. invite Māori to be part of processes to appoint key Crown positions within the public service
  - c. there needs to be active engagement and consultation on changes to policy
  - d. build capability in the public service to help the kāwanatanga to create space for Māori e.g. have 101 courses on mana motuhake and decolonisation training
  - e. move government departments away from contract for services models to those allowing for innovative partnership

*“The relationship will be nurtured by having shared resources, funding and decision-making”*



## Land, resources and the environment

35. Some participants shared their experiences with urbanisation, and the impact it has had on their cultural expression/identity and ability to exercise self-determination due to the limited exposure to their own whenua, and urban marae.

*"We need to find our cultural identity for urban Māori who don't have access to their identity"*

36. Some participants shared the challenges faced when funding land and natural resources development, teaching people about their whenua and accessing loans on whenua Māori.

*"Māori landowners are wanting to transfer over to general land just because it's so much simpler to own. Then it goes from being a taonga to being an asset"*

37. With proper resourcing, many participants explained that tangata whenua will be able to reconnect with their whenua, and their marae. For many participants, they described the active role that mana whenua play for local government, and the challenges faced there by Māori.

*"Mana whenua to be given a discretion with when and how to engage with council and government, to enable wānanga with whānau, iwi and hapū"*

38. Many participants shared their desire for governance over their whenua, resources and environment. The process of redress for lands was discussed by participants who reflected on the Crown acquisitions of land for public use e.g. for schools. As a result of Crown acquisitions, a number of participants often discussed their desire to have their whenua returned.

*"We need governance of our whenua, of our wai, our moana and our culture"*

*"Kia wīwī, kia wāwā, hoki mai ki te whenua"*

39. Many participants acknowledged the impact these acquisition processes have had on cultural heritage, wāhi tapu and their sense of connection.

*"Public works have been built on wāhi tapu – [we] need narratives told, our names of places out there"*

*"People have lost their land. A huge challenge is they do not have a place to go. They may have a house, but they do not have the land that once belonged to them. It's their ahikaa."*

40. The challenges faced to the expression and act of kaitiakitanga was discussed by some participants. They felt that this role was not exercised enough over whenua and species, limiting their ability to practice tikanga Māori.

*"Māori don't look at whenua as something to own. We look at it as kaitiaki of it"*

*“Getting access to taiao and the sea, all these things have been lost through colonisation”*

*“Poipoia ngā whenua”*

41. Many participants spoke of the opportunity co-governance provided when it came to the protection of natural resources, and not mistaking this for rangatiratanga. The aspirations of tangata whenua via iwi and hapū should be honoured.

*“For Māori to be kaitiaki, they should have governance and ownership of their lands”*

*“Kaitiakitanga in legislation doesn’t lead to rangatiratanga or our authority or co-governance”*

42. Many participants shared their experience upholding tikanga through the protection of whenua underpinned by mātauranga Māori. Conversely, the ability to uphold tikanga and concern about climate change was shared by many participants, who felt that much of the negative climate impacts could be attributed to colonisation. For some participants, developments were a threat to the protection of lands, resources and the environment.

*“They’re fast-tracking consents in the area – they’re tramping on wāhi tapu”*

*“Councils will overstep Māori rights and tikanga in order to progress a project”*

43. To help mitigate the impact of the decisions being made, some participants discussed how better representation might help.

*“We [tangata whenua] need guaranteed decision-making representation structures at the local government level”*

*“Government to protect the development of co-designed frameworks alongside mana whenua”*

44. Rights and access to water was discussed by some participants, as they felt discriminated from the spaces which are meant to recognise Māori rights to water. In a number of workshops discussion took place on the impact legislation, policy and land development had on the health of waterways

*“We are kaitiaki not owners of land and resources. Ko te awa ko au”*



## Education system

*“Te tōkeke kore e whakararu i a tatou”*

*“The Government has a duty to protect the Indigenous right of Māori and their communities to establish, manage and realise the aspirations of their tamariki with a tangata whenua model of education”*

*“Oppression where the management of the school system ignores our tono – our tikanga and kawa”*

*“Maramataka – bodies of Māori knowledge should exist inside the system”*

45. Feedback from many participants highlighted the importance of education and the education system to value te reo me ngā tikanga Māori. Concerns expressed by many participants with education and the system included their view that there were inadequate outcomes and performance from the system. This included a lack of financial, policy, growth and support for Te Aho Matua, mātauranga, kaupapa Māori institutions, structures and therefore for tamariki, rangatahi, whānau, hapū and iwi.
46. In particular, the request for what was described as an independent Kaupapa Māori Education Authority was consistent across a number of engagements. Many participants wanted an education that affirmed tamariki, rangatahi and whānau as Māori and connected them meaningfully to traditional knowledge and practices as a way to heal whānau, society and whenua. The importance of Indigenous and Māori knowledge systems to address climate and environmental issues was identified as a priority.
47. Incorporating Māori knowledge and local narratives (hapū/te reo/places of significance/whakapapa/maramataka/whenua) in the curriculum to address the colonising impact and inequities of education and increase the relevance of education to Aotearoa was consistently raised by some participants.
48. The inability of the current education system to create bilingual, bicultural citizens who have a knowledge of and value Te Tiriti o Waitangi and the Declaration consistently in their work was a common theme in some workshops. In some cases, the lack of education/knowledge of He Whakaputanga (the Declaration of Independence) was also noted. Broader education objectives sought education that enabled those in government, (health / social work, law / justice and education) to apply Māori values and knowledge in their work and decision-making. In particular, the need for senior government officials (CEOs) to be conversant and capable of consistently applying Te Tiriti o Waitangi and the Declaration was identified.

49. Actions noted in some engagements included:
- a. establishment of a Kaupapa Māori Education Authority
  - b. te reo me ngā tikanga (incl. maramataka, mātauranga, kawa) in all education – early childhood education to tertiary
  - c. decolonisation / anti-racism education
  - d. education that meets the needs of tāngata whaikaha Māori and enables all citizens to work with and support all abilities
  - e. education that focusses on He Whakaputanga, Te Tiriti o Waitangi and the Declaration
  - f. local curriculum that values hapū mātauranga
  - g. public sector standards for cultural practice
  - h. education that connects Māori to whakapapa and whenua
  - i. education that delivers equality of outcome for Māori
  - j. education that creates bicultural / bilingual citizens





## Provision of information about Indigenous / Māori rights

*“Indigenous rights are human rights historically denied”*

*Kaua e titiro whakamuri ia ea ngā whakaaro*

*“Te hua tino nui ka whakaputaina i tēnei mahere, me tū ai i tētahi whakatinanatanga i te tino rangatiratanga. Engari e mana ōrite”*

50. Some participants appreciated that the work on a Declaration plan was being given attention and resourced, and the commitment by the government, the National Iwi Chairs Forum and the Human Rights Commission. Public and institutional education and the general provision of knowledge of Te Tiriti o Waitangi, human rights and the Declaration was a priority for most participants. The lack of education about He Whakaputanga was also noted.
51. Many participants noted that there was a general lack of education, knowledge, ability to discuss and learn about Indigenous rights and that Te Tiriti o Waitangi was the tuakana of this work (the plan) which had an international focus. The messaging about how the ongoing provision of information could enrich and improve New Zealand was extremely important to many participants. It was often noted that giving effect to Indigenous rights did not diminish the other rights of citizens. Changing mindsets and helping Tangata Tiriti understand and value Te Tiriti o Waitangi was seen as a critical challenge in the ongoing provision of information and normalising ‘being Māori’.
52. Some people noted this work was critical for addressing internalised, personal, institutional and systemic racism / negativity. Along with achieving tino rangatiratanga or mana motuhake and helping whānau connect with whakapapa and whenua.
53. Actions noted included:
  - a. resourcing wānanga, programmes and campaigns to grow knowledge and community discourse/understanding of the Declaration, Te Tiriti o Waitangi rights and practice
  - b. more advocacy for rights, including Indigenous and for those with disabilities
  - c. development of tools / curriculum for rangatahi education in Indigenous and Te Tiriti o Waitangi rights
  - d. Crown understanding and application of the Declaration and Te Tiriti o Waitangi
  - e. improving the social media narrative and social discourse to combat racism and discrimination



## Health

54. Some participants' concerns about rights to health ranged from the way that health is framed, resourced and governed, to the concerns they had about the deep inequities and negative health outcomes suffered by Māori.

*"One wish would be for Māori lives to be extended so we live as long as everyone else. So there's some form of equality in terms of our health system, education. We suffer the worst stats – mental health, suicide, physical health. If we could get that right, that would be my one dream"*

*"Frustrated and sad because Māori are disproportionality reflected in bad outcomes in housing, health, poverty and this reflects really bad policy which puts Māori at the bottom"*

55. Addictions, mental ill health, suicide, HIV, dental health, child health and shorter life expectancy were among the health concerns raised.

56. Some participants noted the need for holistic approaches to health and wellbeing. They recognised the interconnectedness of people and the environment, and the interrelatedness of health with areas such as education, housing, justice and culture.

*"Education and health hold hands"*

*"[I] want people to try and think as wide as possible – don't try and think just about health, about wellbeing, but think about the whole thing"*

57. Colonisation, intergenerational trauma and lost connection to whakapapa and whenua were noted as factors impacting particularly on mental health and wellbeing. Some participants also noted that continually having to struggle and fight for Indigenous rights also impacts on health.

*"... having issues with the council trying to take land. ... Having to go to court which costs money and impacts the hauora of the whānau"*

58. Some participants shared their experiences of discrimination and barriers to accessing the health system.

*"If we're talking discrimination – I'd gone through some health issues in the past, I went to hospital, and they denied me morphine based on the fact that I was brown and young. They let me sit there in pain for a few days before they realised it was serious. The doctor said herself that I could be a druggie just in there to get something. So I had to sit there in pain. I feel like it's my right to be treated like a normal person – she didn't treat me like that"*

*"I cop a lot of racism. We look in hauora, we know [how to] access, how to get to hospital, but we guarantee that the colour of our skin, being Māori [means we're] less likely to be diagnosed correctly, receive treatment or see a specialist"*

59. COVID-19 was raised as an example by many attendees because of the effectiveness of Māori-led responses, and also for the way that government excluded Māori from health decisions and failed to meet Māori needs.

*"[R]esources and decision-making authority should follow where the expertise is. Māori have the expertise in Māori communities. So resources and decision-making authority should follow that. In COVID and the vaccine roll out, Māori health experts had to fight really hard to have a say in how to roll out the vaccine programme. Focus on how to ensure that resources and decision-making authority is going to Māori expertise"*

*"In the health space, with the arrival of COVID, the system didn't respond to the needs of Māori"*

*"Sharing of resources is really important and one of the barriers/challenges. In any policy space – criminal justice, education – first of all there needs to be sharing of resources. Not just financial, but also sharing information. We saw in the COVID context the reluctance of the Ministry of Health to share data with Whānau Ora"*

60. The establishment of a Māori Health Authority was seen as a positive step and a promising model, although some participants questioned whether it would have the power and resources necessary to be effective.

*"In health, what I see is a step forward is the establishment of a Māori Health Authority. I think that is a start, however, the worry is that I feel it will become marginalised"*

*"Māori Health Authority. How much power they're given in order to enable change? If they could replicate that in the justice / educational sector, it would be hugely positive"*

61. Māori participation, leadership, authority and control over Māori health were seen as critical by many participants, as well as significant investment, sustained funding and systemic changes. Recognition and reflection of Māori values and needs, rather than 'one size fits all' approaches, was also sought by many attendees, noting that this would benefit Māori and everyone else. The need for greater recognition and support for rongoā Māori was noted. Greater Māori representation in the health workforce, and better support for Māori health workers were also discussed.

*"If whānau had control of resources – we wouldn't be leading in all the negative statistics – the only one we don't lead is anorexia. The Māori Health Authority looks promising. That our whānau are living in healthy homes. That the housing market drops significantly. It's ridiculously unattainable, [it] feels diminishing"*

*"Using tikanga as a healing system and method. Western rehabilitation services have not fully healed our people. Large conflict between the western world (health services) and tikanga Māori"*

*"We need huge systemic changes in health to address inequity around the age of retirement, health, education, life expectancy"*



## Justice

62. Considerable concern about the justice system was a major theme across the hui held.

### Concerns about the justice system

63. Many participants expressed deep concerns about justice which they thought not only reflected what was happening in the justice system (Police, Justice and Corrections) but also what was happening in other parts of the system with housing, education and health often receiving special mention.

*"We can't look at these issues in a siloed way – health, education, employment and justice – it is all interconnected and you need to look across it holistically"*



Rangiawatea Tahapehi and mokopuna Te Kororangi Cowan at their papakāinga in Ngāruawāhia.

64. Whenever participants spoke about justice, they usually spoke about the disproportionate number of whānau members in prison as a result of a range of issues including racism, a lack of self-determination and general inequality.

*"We've had growth in inequality in New Zealand – homelessness, incarceration, suicide, whānau violence – terrible statistics. We have a society that produces high quality, low equity outcomes. But justice is a low-quality, low equity system. We should think about how you get high quality, high equity outcomes. It's about moral, cultural and financial redress. There are glaring inequalities and you need to cede power. Lots of resources are given but the Crown holds the chain. This is about what rangatiratanga truly looks like."*

### Ideas to significantly improve things in the justice system

65. While there was some acknowledgment of the work done to date to fix the justice system, by some participants there was both:
- a request to better resource initiatives that are working (e.g. growing the use of Rangatahi Courts and teaching tikanga and kaupapa Māori in prisons for example); and
  - an overwhelming call for more fundamental change to urgently take place
66. There was often comment by participants that the establishment of the new Māori Health Authority could give a sign for a potential approach in the justice system. These comments were prefaced by those participants indicating it was still early days and they were yet to see the impact of the Māori Health Authority. It was commented that the impact of the Māori Health Authority would depend on how much resource and actual power it's given.
67. Other ideas for fundamental change included:
- abolishment of prisons which would be replaced by a model more focused on restitution and healing

*"We normalise the prisons...it's a cognitive restriction that we can no longer imagine a society without them despite the fact Māori did live without them"*

- establishment of a true Māori justice system by Māori and for Māori based on tikanga that would run in parallel to the western model

*"Establish a Māori youth justice system" – "We want to be abundantly Māori in terms of our culture, our whenua, our justice system"*

*We must be able to make our own laws on our whenua. It needs to be that we decide where the boundary is of where Crown laws apply to Pākehā and where ours apply to us. It could start just in marae at first"*



## Cultural expressions and identity

68. Many participants commented on the central importance of access to culture, the denial of this through colonisation, and the significance of revitalising cultural practices and re-indigenising our systems and way of life as a means of healing and reclaiming rights.

*"Land and culture are key to our survival. The land gives us our tūrangawaewae and culture gives us the foundation for who we are"*

### Diversity and inclusion

69. A diverse range of experiences were discussed, including people who had been raised in their culture and are "rich in [their] cultural values", as well as those who hadn't, many of whom were trying to reconnect and learn in later life. In light of these diverse experiences, some participants raised the importance of a Declaration plan being inclusive and able to encompass all of these experiences.

*"I grew up as an urban Māori... We have the right to be validated and belong"*

*"We need to think about never leaving anyone behind. There's whānau that have no reo, just trying to put bread and butter on the table. Remember we need to bring all our hapori together as well"*

### Identity and connection

70. For those who had experienced disconnection from their culture, whakapapa, whenua and/or reo, feelings of trauma, pain and loss were often mentioned. Many also spoke about the impact and influence of stereotypes and racism, leading to negative feelings about being Māori.

*"Disconnection is a big challenge: we are disconnected from ourselves – and that is the source of our despair... Disconnection also leads to whānau violence, loss of identity, disconnect with the land. There is a need for healing and reconnection"*

71. At the other end of the spectrum, those participants who were connected to their culture expressed how this had provided a secure sense of identity, confidence and belonging.

*"Our values are more than on paper. We practise them day in and out. They are part of our well-being. I have the experience of being on our marae and feeling it's wonderful to be Māori"*

*"Rangatahi who have come through Māori medium (whare kura, kura kaupapa) ... are grounded in who they are"*

72. This strong grounding in te ao Māori was spoken of as an important foundation and protective factor, particularly for young people.

*"I remember Judge Hemi Taumaunu saying he's never sentenced anyone to jail who is fluent in te reo. I remember thinking – that's powerful"*

*"Connection is the solution to poverty. If we can reconnect people to their whakapapa and their whenua, then the poverty will flow away"*

73. And while loss of culture was often spoken of with pain, the strength and resilience in the face of this loss was also acknowledged.

*"It's a testament to our resilience and determination to take on those extra aspirations for ourselves, - the language learning, learning about our culture, tikanga, reconnecting – while working and contributing in our many ways. While there is a mamae to that, there's also a real strength there to manage all of those things at the same time. We do it because we can. We're just amazing!"*

### Colonisation and its impacts

74. Many people spoke of the generations who have been denied their cultural rights, including parents and tūpuna who had been beaten for speaking their language. Many participants expressed a deep sense of pain and loss, noting that the impacts of this stretched across generations.

*"Grandparents were punished for speaking reo at school and punished by their own parents who encouraged them to embrace the Pākehā world. As a result, 1 of 21 grand kids can speak te reo, [the rest] don't know tikanga or the reo"*

*"Loss of cultural identity, breakdown of whānau structures"*

*"Colonisation insidiously undermines, and remains there, softly, all the time - and before you know it, you're no longer happy to be Māori"*

*"Colonisation has dismantled our tikanga and mātauranga. There needs to be some healing / restoration to come back from this. Beyond dismantling, we've been cut off from te ao Māori and assimilated into another culture..."*

### Barriers

75. As well as the ongoing impacts of colonisation, many participants noted a range of ongoing barriers to the enjoyment of their cultural rights. The loss of traditional institutions and disruption of knowledge transfer were some barriers identified, along with the imposition of non-Māori systems and laws. Some participants noted that imposed Western knowledge and values systems had become the default, making it harder to live in accordance with tikanga. There were a range of comments about mainstream government systems being based in non-Māori values and frameworks, with the result that they aren't suited to, or effective for, Māori.

*"We put a Westminster spin on everything we do, due to the schooling system etc. But this system is not us and doesn't work"*

76. Other barriers discussed included inadequate and inequitable resourcing, as well as discrimination and racism – at a structural, societal and personal level. Some participants spoke about the need for some intervention by government to ensure they can practice their culture safely.

*“Huge questions, to think about resources and how they are tied to Māori culture”*

*“Te Matatini has to go to look for handouts to host the festival. We should not have to do that. This should be valued alongside ballet and NZ symphony orchestra. Money should be given to value our festival”*

*“What I’ve seen in my work as a psychologist and a researcher, is that we’re taught to look down on ourselves and our knowledge. ... Self-determination is to stand in our own mana and strength of belief that our own tikanga and knowledge is more than good enough”*

### Te Reo

77. Many participants spoke specifically about te reo Māori as both a fundamental right itself and as an expression of tino rangatiratanga.

*“Tino Rangatiratanga to me is about knowing my reo”*

78. Many participants welcomed the positive developments that have occurred in recent years, citing Māori led initiatives such as kōhanga reo, kura kaupapa Māori, Kotahi Mano Kāika and others, as well as increased use of te reo in the media and ‘mainstream’ society.

*“I love hearing Māori music on mainstream radios. Hearing Māori kupu every day on TV, mainstream. Just need to hear more of it”*

*“What’s going to be best for us in the long term is if te reo Māori is everywhere. It requires a mixed approach for Māori and non-Māori. Seeing change in the 6pm news and while some are resistant, in a generation’s time, we will have people who are much more comfortable”*

79. People spoke of the struggles, both practical and emotional, of trying to learn te reo and some concerns were raised about the quality of teaching.

*“I have been on a wait list for te reo Māori for over a year. Comes with so much emotion. It’s like having to access our whakapapa, it is whakamā to have to do”*

*“As Māori we feel under-resourced and restricted in practising and learning our language as well as working through the mamae of losing our language and having to pay for access. We should not be having to pay”*

*“Bilingual units in primary school not providing quality te reo education. Mita not protected and passed down”*

80. While many participants welcomed the increased interest by non-Māori in te reo and te ao Māori, there were also some concerns about protecting the integrity of these. This includes ensuring that Māori access to their culture was prioritised and Māori control of mātauranga Māori was retained.

*“Government needs to know that there are times when they need to step back, they should not have a leadership role in the development of mātauranga policy”*

*“Seeing a surge of people signing up to te reo Māori courses. The courses are full and while it’s awesome to see non-Māori want to learn our reo it’s also crowding out space for Māori. And Māori who are learning the reo are carrying a lot of mamea. We have a right to our language”*

## Solutions

81. For many participants, the solution to these issues lay in a return to Māori values, knowledge and frameworks.

*“When we talk about Māori success, it is mostly about Māori succeeding in te ao Pākehā. This is assimilation. When we talk about tino rangatiratanga, it needs to be in te ao Māori”*

*“I think we could try an Aotearoa where – not segregation – but where Māori were given the opportunity to thrive in a Māori way. As if colonisation hadn’t tainted our culture to the point of annihilation”*

82. Te Ture mō Te Reo 2016 was cited as a positive example, but just “one step in what will need to be an ongoing journey”.

83. Some participants pointed to a range of examples and various ways cultural practices were being revitalised and reclaimed, including: te reo, kapa haka, tā moko, māra kai, maramataka and others.

*“Revitalising the moko kauae... Birth right to be who we are and wear our moko kauae”*

*“I’ve maintained my connection to my whakapapa through growing kai”*

84. Some participants spoke of the need for substantial systems change, including constitutional change, in order to fully realise cultural rights, to live and flourish as Māori, and address the damage done through colonisation.

*“Colonisation was a systematic process of annihilation, designed to assimilate us and create a little England. So to say ‘what does self-determination look like?’ – it’s not just a few policy tweaks. It does mean constitutional transformation. Not just a brown version of the current system. ...[W]e need: time, space, space to be imaginative, to be able to live our lives in accordance with tikanga. A completely different system and world view”*

85. Securing the place of te reo Māori as a core part of compulsory education, was a recurring action suggested by numerous participants. Those participants who raised these points were clear that this should be accompanied by adequate resourcing and quality teaching. Some noted that this shouldn't even be a question up for debate.

*"Make te reo compulsory in schools so everyone has a base understanding and pour more resources into te reo Māori"*

*"Language is really important. Instead of making te reo mandatory make it core – like math and English. Compulsory / mandatory language is really problematic. ... it's more about te reo being central"*

86. Another repeated point was the importance and value of kaupapa Māori education, and the need for this to be supported and protected. This includes its uniqueness and success to be recognised, for it to remain firmly within Māori control, and be accountable to Māori. Inequities between kaupapa Māori and mainstream education were also raised.

*"Kōhanga reo started because Māori thought it was a good idea... not the government. Kura kaupapa Māori started because Māori thought it was a good idea... not the government. These are places where Māori are thriving, not just surviving"*

*"Kōhanga reo and kura should be separate and independent to the Ministry of Education and they should be evaluated by Māori for Māori"*

*"Should there be a separate system like the Māori Health Authority for kura kaupapa Māori to truly thrive? Yes, most definitely"*



## Housing

87. Many people spoke about their experiences of access to housing. Entry into the housing market for many of the participants, was a challenge made harder due to other associated impacts, including wages and cost of living. Some participants reflected on the impacts of homelessness on Māori, and how this was unacceptable.

*"... [we] all want a roof over our heads, kai in our belly and to be in an environment where we feel safe"*

*"Homelessness is a growth in inequity, also relating to incarceration, suicide, whānau violence"*

*"Homeless is getting worse. Institutional racism is related to all these points"*

88. The availability of funding for marae was discussed as beneficial for many participants, as this funding would contribute not only to housing but also to the protection of ahi kaa. And for many participants, they saw whānau, hapū and iwi initiating their own solutions to the housing crisis.

*"Marae need funding to create their capability to be more than just a marae and whare"*

*"Marae are opening their doors to the homeless"*

*"Staying on your whenua is your expression of tino rangatiratanga"*

89. For many, the removal of barriers to access whenua would create opportunities.

*"Remove barriers to build papakāinga on your own whenua"*

*"We can't have housing because the whenua is all locked up"*

90. A common influence on home ownership shared by some of the participants, was the ongoing impact of intergenerational trauma, and disconnection from whenua.

*"Re-connecting with whenua and papakāinga to not repeat a cycle of trauma. Papakāinga involves, māra, waiata, mutual aid, support that was intrinsic to our way of living"*

*"Barriers to accessing wāhi disable Māori from their cultural practises"*

*"Urban Māori have lost connection with their tūrangawaewae"*



## Equity and fairness

91. Comments from participants included numerous references to inequalities and inequities experienced by Māori across a range of contexts. This included: health, education, justice, housing, whenua, economic outcomes, and in relation to children in the state care system.

*“Frustrated and sad because Māori are disproportionality reflected in bad outcomes in housing, health, poverty and this reflects really bad policy which puts Māori at the bottom”*

*“Another example of the inequality of Māori: criminal justice system are the same as they have always been. Nowadays there are more Māori in prison, especially Māori wāhine. There may be more Māori judges, but we are still working under that Western model”*

92. There was concern about the fact that these inequities persist, despite the explicit guarantees in Te Tiriti o Waitangi and the Declaration.

*“Having to seek equity [is frustrating] when we know our tīpuna signed up to protection of our resources and rights. We have a long way to get to equality”*

93. Inequitable resourcing was discussed by many participants as a key factor, and addressing this imbalance was seen as critical to achieving greater equity and improved outcomes.

*“The inequity of Crown funding is enormous in many areas – e.g. education and health access”*

*“Transfer Crown resources to address inequity created by colonisation”*

94. Also of particular concern, was the inequity between the Tiriti o Waitangi partners. Many workshop participants called for a rebalancing of the partnership, in terms of equitable resourcing, power sharing, and giving equal recognition and status to Māori knowledge systems, tikanga, values and frameworks. The need for systemic change was highlighted.

*“The government ceding power and sharing decision-making. Moving from endless engagement to actual power sharing. Including iwi and hapū in those processes. Taking the advice and actually doing something meaningful”*

*“Getting the resource out to our people; the Crown being comfortable about giving away that power – that’s one of the ultimate goals”*

*“It’s about moral, cultural and financial redress. There are glaring inequalities and you need to cede power. Lots of resources are given but the Crown holds the chain”.*

95. Many participants discussed the distinctions between equality and equity, and the need for equity in particular. Participants spoke about the need to recognise the disadvantaged position that Māori are starting from as a result of colonisation and breaches of their rights. They also noted the need for specific approaches targeted to meet Māori needs and to redress the injustices they had and continue to experience. A lack of understanding of these issues was seen as manifesting in resistance to efforts to advance Māori equity and rights. The COVID-19 vaccine roll-out was given by some participants as an example of failing to adequately consider and advance equity for Māori.

*"[I] observed that the terminology used in this process is about equality but we actually need equity. The dental space is a good example, everyone is getting better but Māori are still worse, so we need equity"*

*"We are trying to build capacity just to catch up and we are on the back foot when it comes to our resource base. Wider society lacks education about the history of our nation"*

*"Equity is key (as opposed to equality). Example of Treaty settlements process, it's difficult to achieve equality when we are not on the same footing as the Treaty partner"*

## Racism

96. Many participants spoke about the roots of current inequities being sourced in colonisation and institutional and structural racism.

*"There is inequity between Māori and DHB and funding. It's systemic racism whakaaro that is coming from the top. There are disparities that are tied up in history lasting to this day"*

*"Government is still lacking, and systematic racism is the foundation of this country. No matter where we turn, we still have significant barriers. We are houseless but we are not homeless. We know our whenua; we know the impact of colonisation has had on our whānau who have moved into the cities and have lost connection with their tūrangawaewae"*

*"We have gone backwards in the statistics relating to those rights. The issue of institutional racism first brought to light in Pūao-Te-Ata-Tū is an indication of what ... still [needs] to be addressed"*

97. Many participants highlighted racism as a significant issue, often sharing their own experiences of racism and discrimination. Education, specific anti-racism training/initiatives and systemic change were among some of the suggested solutions.

*"My family experience – the less you are judged to be Māori (lighter skin, lighter hair) the more opportunities and the further you are able to progress. We are seeing change. I'm hopeful about the future. A few years ago, the word colonisation was never used, now it's used freely. We've moved away from "unconscious bias" to now calling it what it is – racism"*

*"[There is a] lot of institutionalised racism in the public sector, one of biggest barriers and opportunities for Māori to move into the tino rangatiratanga stage"*

98. Some participants noted disparities between and among different Māori populations, for example: urban and rural communities; 'settled' and 'unsettled' iwi and hapū; between those connected to their whenua, whakapapa and culture and those who had lost that connection; and for specific groups such as kaumātua, rangatahi, urban Māori, takatāpui whānau and tāngata whaikaha Māori.

### Tāngata whaikaha Māori

99. Several workshops were held with rōpū tāngata whaikaha Māori (Māori disability community), who noted that many of these issues are compounded for them. Many of these participants shared their experiences and perspectives of intersecting disadvantages and discrimination. There was some hope that implementing the Declaration could help to address some of these issues.

*"... especially this [rangatahi] group. We're in a vulnerable space as Māori and from a disability perspective as well. The Declaration might give us a fair call, give us some chances"*

*"As a disabled person and a Māori we already have two disadvantages. So having the Declaration is a great idea"*

100. Particular concerns raised included the lack of awareness and understanding about disability, access to culture and identity and self-determination.

*"Rights to the whenua, physical resources; there are some access issues to that. Connection to those places, including marae... Rights to those things – disabled Māori need to be a part of that. There are some challenges for iwi, hapū and government to think – what does access look like?"*

*"The process of assimilation is harmful. As tāngata whaikaha, you must turn into a Pākehā, you can't turn up as Māori because the system doesn't recognise Māori with disabilities.*

*As tāngata whaikaha we can't be Māori, we must be disabled people first and that's what hurts"*

*"There are layers that need cutting through to get to the essence of being Māori, because there is misunderstanding due to colonisation about disability. Tāngata whaikaha, it is tiring to work through the layers you start with people who are tired to begin with"*



## Economic development and business

101. Although this kaupapa was not the main focus during discussions for many rōpū, it was consistently identified as a tool to aid Māori in achieving outcomes and aspirations.

### Dismantling existing systems

102. Some participants identified how Māori businesses have to operate within a Pākehā system.
103. Participants noted that the economic system was not designed for Māori. Specifically, some participants referred to both programmes and institutions such as Chambers of Commerce or Council business development programmes, as well as structures, such as the entrepreneurial ecosystem. Some participants identified how engaging with the economic system could result in Māori having, or feeling pressured, to adapt their values in order to succeed.
104. A view was expressed that racism is embedded in the structures of society, including the New Zealand economy that many people can no longer recognise. This view expressed a strong need for a culture and workforce shift to encourage genuine and authentic Māori engagement.
105. Maintaining the authenticity of Māori culture in business was also identified as an issue for Māori both in the national and international economy. There was discussion in some workshops around some people wanting to diversify and strengthen the Māori position in the economy, but they observed very little action in the form of available investment and resourcing, and often that resourcing came with caveats.

*“Māori still seem to have to justify their Māori-ness or explain what makes them Māori to get access to funds and opportunities”*

106. These participants indicated this extended to non-Māori businesses trying to capitalise off the Māori language without Māori input (for example the trademark of mānuka honey for economic gain). A number of participants observed that there is an identified need to protect Māori cultural and intellectual property, and to build up safeguards to prevent Māori culture being used for money that benefits others.
107. Some participants also discussed the potential and the opportunities that the economy could offer to Māori business, as a pathway to success.

*“Many Māori think that there is a clash between tino rangatiratanga and capitalism - that if you are economically driven you are less Māori. But we need to marry these so Māori don't miss out on what that world has to offer”*

108. Discussions included how the private sector funding often had less constraints and requirements than the public sector and could be leveraged to ensure Māori do not miss out on the benefits of the business world.

### Aspirations of the Māori economy

109. Some participants discussed how Māori were entrepreneurs and were building up an economic base that was fast growing and socially responsible. They noted that some economic base could be attributed to the Waitangi Tribunal.

*"The Waitangi Tribunal has given us a fingernail of pūtea for iwi to get back in the game"*

110. They noted that with a stronger economic base, Māori were able to then implement values into the fabric of the business (such as developing a social arm).
111. Some participants discussed how Māori presence could continue to grow in the economy, through partnerships and investments between government and Māori stakeholders. Creating employment opportunities that are sustainable and targeted for future industries are key to having self-determination.
112. There were also reference to a need to ultimately create Indigenous systems in line with how Māori think (for example a Māori bank or Māori insurance). Participants talked of developing a Māori Budget to be spent on education/health.

*"All corporate ties should be relinquished. I don't think the solutions lie with the government but with us...we need order and structures but that looks different for different hapū...mana motuhake is different for each hapū"*

113. A few participants touched on the concept of what "value" was in a Māori business. They noted that value should be holistic and not just from the dollar value.

*"It's not always about the economic value of an initiative, need to look at social, cultural and environmental value"*

114. Some participants discussed how merely labelling "success" or "value" from an economic framing was considered wrong. They noted that instead, success could be measured across four pou: environmental, cultural, social, economic, and this mindset could be incorporated into business. Discussions along these themes rejected pure economic value as "success" for Māori business, and instead consideration was also given to how the business affected the land, community, and Māori around them.

115. Some participants noted that ultimately, economic development and business was identified as a key component of what tino rangatiratanga could look like

*"it's about economic development, social and environmental wellbeing, cultural integrity"*



## Te oranga o te whānau

116. Some participants identified how healing of past traumas had to start with whānau structures, to allow Māori to reconnect with collective structures, begin to heal intergenerational trauma and strengthen traditional whānau and hapū structures.

### Healing intergenerational trauma

117. Some participants strongly recognised the need to understand that trauma affected generations of Māori. Their view was that colonisation has dismantled tikanga and mātauranga, and healing and restoration needed to occur.

*“We see the result of intergenerational trauma on our upbringing, on our whenua”*

118. Many participants shared stories of family histories where older generations were punished and beaten for speaking te reo Māori and traumatised, which also affected subsequent generations. Some participants discussed the need for a focus on hauora and decolonisation to rediscover confidence in the Māori culture. They noted that this loss of cultural identity and breaking down of whānau structures had been widespread across generations.

*“It takes one generation to destroy our culture and three generations to restore”*

119. Some participants described the challenges whānau are currently facing, such as wāhine and pēpi who are disempowered or whānau with parents in prison or with drugs and/or alcohol addictions. As those participants shared, the responsibility is on “a lot of whānau to uplift themselves out of intergenerational cycles of substance abuse and addiction.

120. Additionally, it was raised that there was historically an intergenerational lack of cultural resource and integration, and many Māori (specifically in the disability sector) were institutionalised.

Participants noted that individuals who were disconnected from their culture became parents who then passed on this disconnection over generations.

121. Whānau were identified by participants as the structures where healing from a Māori perspective could start - at home where identity was taught. They noted that there was a need to look at restoration of wairua at the individual, whānau, hapū and iwi level, and the whānau spirit. Participants often identified how whānau was where healing should be done first.

*“The collective level can be overwhelming, how can we think of hapū / iwi healing when your own whānau is still suffering”*

122. Participants also discussed the issues that immediately provide obstacles to this healing/empowerment. Māori women and children often struggle to get basic needs met, especially during the pandemic.

*“They are looking at basic needs – kai, education, before they can determine for themselves and their whānau what tino rangatiratanga is”*

### Strengthening whānau and hapū structures

*“The whanau model is a pivotal foundation for the future”*

123. Participants identified whānau as the community structure model in Māoridom most able to make targeted and effective change for Māori.
124. A number of participants identified the importance of building strong whānau structures, especially through positive role modelling to tamariki and mokopuna, and teaching acts of tino rangatiratanga and power sharing within the whānau model. Participants gave examples of asserting this tino rangatiratanga, such as speaking te reo Māori at home and showing there is value in the language by leading by example.
125. A number of participants signalled there needed to be a focused shift in mindset.
- “we want people to...shift from the mindset that the way that things used to be in the past will be the way they will be in the future”*
126. This included considering how whānau models could be rebuilt within urban Māori whānau who remain disconnected.
127. Participants often highlighted how connection to the whenua was important for whānau.
128. They signalled alienation of whānau from haukāinga could result in a lack of empowerment. They noted that reconnecting with the whenua, and “home” was further facilitated by access to information and mātauranga. Participants wanted to change the mindset that getting skills required leaving “home”.
129. A number of participants noted the healing qualities of connecting with home for whānau, and how living on the whenua with a connection to the natural world and cultural practices, could be grounding. They noted it was a way to encourage intergenerational living and knowledge sharing, and could be a way to begin to address trauma.
130. Some participants indicated that a return to communal ways could also reinvigorate traditional practices, and encourage people to reconnect with their whakapapa, empowering Māori communities to invest in the aspirations of whānau, hapū and iwi.

*“Return to communal ways of doing the world where our whānau hold on to the traditional practices, bringing people back to connect to their whakapapa.”*

131. Ideas for fundamental change included:

- a. development of pathways supported by resources to support Māori to return to whenua/haukāinga and a communal way of life
- b. provision of Māori resources to enact Māori rehabilitation services and facilitate whānau healing
- c. provision of resources to whānau hapū structures to self-identify / personalise models.

## Declaration plan - process and structure

*Tētahi rautaki mo te iwi Pākehā, ka ha rātou. Ngā mātou e hanga i ngā rautaki engari kāore mātou e whakaāe i ēnei rautaki – he tangata Tiriti rātou me whakamōhio pera ai”*

*“The plan of actionable ideas to give effect to the Declaration needs to be relevant to the day, speak to the moment but also be future focussed”*

132. This theme was not widely discussed during the workshops. However, some clear ideas were expressed that related to the Declaration which should be considered in the drafting of the Declaration plan.

### Process

132. The first cohort of workshop participants noted that workshop questions did not adopt a kaupapa Māori approach. The working group conducted a review and amended the workshop questions.

134. A number of participants noted that there needed to be comprehensive iwi engagement. Some participants also noted the lack of reference to wider contextual documents and that the timeline for the project was not long enough. Some participants wanted to continue their involvement in the work of the Declaration plan.

### Structure of the Declaration Plan

135. Some participants noted that the Declaration provided an avenue for oversight when Māori rights were not being upheld. They also noted that the Declaration also recognised the importance of intersectional issues for example, being Māori and being tāngata whaikaha Māori. Some participants also noted that the Declaration plan must address issues raised by whānau.

136. Some participants noted that the focus should be on the application of Te Tiriti o Waitangi and how Indigenous rights could be implemented. Some participants noted that many iwi had plans that are intergenerational and had a timeframe no less than 25 years which allowed Māori structures and institutions to be re-established. They indicated that such thinking should be considered in the drafting of the Declaration plan.

137. In a number of workshops, there were specific ideas raised about how the Declaration plan might be structured including, limiting the plan to five themes, being in te reo Māori first, addressing resources for the actions contained within it, and including an independent monitoring body.

138. Some participants also noted that the Declaration was silent on a non-Indigenous system imprisoning Māori at high rates and that this must be addressed in the Declaration plan.

## Requirements for a Declaration plan to be successful

139. Some participants noted that the government needed to create greater awareness of the Declaration and the rights it contains as well as awareness of disability rights. They noted that the Declaration plan needed cross party agreement for long term Māori development and long-term thinking.

## Monitoring the Declaration plan

*“People don’t want to change the status quo or admit it is broken”*

140. Some participants were keen to understand the international frameworks and monitoring of Indigenous rights. They often saw Indigenous data sovereignty and governance of the monitoring as an important feature of any system of effective monitoring of the progress of New Zealand’s obligations to Te Tiriti o Waitangi and the Declaration. In a number of hui there was a call for the Declaration plan to be a living document.
141. Some participants noted that the Crown had existing data sets to measure inequalities for Māori across education, health and justice. They wanted to ensure this was not a ‘black cladding’ exercise and that it should include a range of national Māori organisations including the New Zealand Māori Council, National Iwi Chairs Forum and Māori Women’s Welfare League, along with whānau voices. Participants wanted hapū and iwi to have a role in monitoring to be responsive to local needs and aspirations and opportunities to incorporate positive data for Māori.
142. A large number of participants noted that the Declaration plan should be able to monitor collective, intergenerational, whānau and environmental well-being. The health and status of whenua, awa, tamariki, rangatahi, wāhine and tāngata whaikaha Māori were important to participants.
143. Some participants noted that the Declaration plan should require the Crown to give effect to Te Tiriti o Waitangi and the Waitangi Tribunal’s recommendations. It should also promote Māori values and assist constitutional change and the establishment of kaupapa Māori institutions and governance across a range of sectors (local government, housing, justice, education, health, environment etc.). Some participants noted that Māori outcomes were directly linked to Te Tiriti o Waitangi breaches and that this must be a foundation of the monitoring of the Declaration.
144. Some participants noted the need to be a whole of government measurement approach, to address and influence change in what they saw as the inconsistent agency approaches to measurement of Māori outcomes and to address resourcing and funding inequity for Māori. They also noted that this monitoring needed to be long term (25+ years) and cross-party supported.

145. Summary features for monitoring the Declaration plan included:
- a. considering Indigenous international frameworks
  - b. being independent of government – whānau, hapū and iwi led
  - c. being legislated reporting from government including impacts on whānau
  - d. measuring collective, whānau and environmental wellbeing
  - e. monitoring the establishment and resourcing of kaupapa Māori authority and institutions

## List of rōpū we have engaged with

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The following is a list of the rōpū who agreed to have their names publicly released as part of this summary report. It therefore does not include all of the rōpū who participated.

Ngā Pōtiki ā Tamapahore Trust  
Te Mana Raraunga - Māori Data Sovereignty Network  
Te Rūnanga Nui o ngā Kura Kaupapa Māori o Aotearoa  
Whānau Ora Interface Group (Disability System Transformation)  
Te Rūnanga o Ngāti Kahungunu ki Te Whanganui-a-Tara  
Te Mātāwai  
BDO Gisborne Accountants  
Landcare Research  
Raukura Hauora o Tainui  
Te Whāriki Takapou  
Ngāti Hauiti  
Mental Health and Wellbeing Commission: Ngā Ringa Raupā Rōpu  
Te Motu ārai roa - Waiheke Local board  
Ako Aotearoa  
Te Wānanga o Te Rangi  
Aniwaniwa Kāpō Māori Aotearoa  
Ngā Rōpu o Manaaki Tāngata Kotahitanga (M.T.K)  
Te Poutama Māori (University of Otago Māori Academic Staff Collective)  
Te Puni Ora o Matātua  
Waikato Women's Refuge  
Kirikiriroa Family Service Trust  
Matātua Alliance for Indigenous Analytics  
Te Ara Mātauranga o Tūwharetoa  
Te Rōpu Wahine Māori toko i te Ora  
Te Atatu Branch Māori Women's Welfare League  
Tāmaki Makaurau Māori Women's Welfare League Regional Council  
Two Feathers International Aotearoa

## Glossary of Māori words

These are te reo Māori words used through the document and their translation. Each word can have multiple interpretations, depending on the context. Some words can also express complex concepts which are not captured extensively below.

<i>Aotearoa</i>	“Land of the long white cloud” or one of the Māori names to describe New Zealand
<i>Ahi kaa</i>	Continuous occupation, often used to describe Māori who continue to live on their traditional lands in alignment with their ancestral practices and customs
<i>Hapori</i>	Community
<i>Hapū</i>	Groupings of extended families, sub-tribe
<i>Haukāinga</i>	Local people of a marae
<i>Hauora</i>	Health
<i>He Whakaputanga o te Rangatiratanga o Niu Tirenī</i>	Declaration of the Independence of New Zealand 1835
<i>Iwi</i>	Indigenous nation, Indigenous tribal grouping(s) of Aotearoa
<i>Kai</i>	Food
<i>Kaitiaki</i>	Guardian, steward, protector
<i>Kaitiakitanga</i>	Guardianship, stewardship, protection
<i>Kapa haka</i>	Māori performing group
<i>Kaumatua</i>	Elders
<i>Kaupapa</i>	Topic, matter for discussion, programme, initiative
<i>Kawa</i>	Protocol and customs
<i>Kāwanatanga</i>	Government, governance
<i>Kōhanga reo</i>	Māori language nest ( <i>for young children</i> )
<i>Kotahi Mano Kāika</i>	( <i>One thousand homes, One thousand aspirations</i> ) is the Kai Tahu strategy for language revitalisation
<i>Kupu</i>	Word
<i>Kura</i>	School or place of learning
<i>Kura Kaupapa Māori</i>	Māori-language immersion schools
<i>Mana</i>	Ultimate and paramount power and authority derived from the gods
<i>Mana Motuhake</i>	Absolute authority and independence
<i>Manaakitanga</i>	Process of showing respect, generosity, hospitality and care for others in recognition of their mana
<i>Mātauranga Māori</i>	Knowledge based on Māori world view and perspectives
<i>Māra</i>	Garden, cultivation
<i>Māra kai</i>	Gardening for food

<i>Marae</i>	Communal space that serves tribal traditional, social and spiritual purposes (often includes a meeting house, dining hall, burial grounds and other traditional spaces)
<i>Mita</i>	Accent, dialect
<i>Moana</i>	Sea, ocean
<i>Mokopuna</i>	Grandchildren, younger generation
<i>Moko kauae</i>	Traditional Māori skin etching or tattoo received by Māori women on their lips and chin
<i>Motu</i>	Island
<i>Pākehā</i>	New Zealander of European descent
<i>Papakāinga</i>	Communal Māori dwelling or village, communal Māori land (commonly surrounding Marae)
<i>Pēpi</i>	Baby
<i>Pōtae</i>	Hat
<i>Rangatahi</i>	Younger generation, youth
<i>Rongoā Māori</i>	Māori traditional medicine
<i>Rōpū</i>	Group
<i>Rōpū whakahaere</i>	Dedicated group providing leadership and direction
<i>Taiao</i>	Environment
<i>Takatāpui</i>	Lesbian, gay, homosexual men and women
<i>Tamariki</i>	Children
<i>Tā moko</i>	Traditional Māori skin etching or tattoo
<i>Tangata Tiriti</i>	“People of the Treaty”, or New Zealanders of non-Māori origin
<i>Tāngata whaikaha Māori</i>	Māori people with a disability- other terms can be used to describe Māori people with a disability, such as Whānau Hauā
<i>Tangata whenua</i>	Indigenous people, people of the land (native inhabitants), another term used to describe and identify Māori people (the Indigenous peoples of Aotearoa)
<i>Te Aho Matua</i>	The philosophical base for Kura Kaupapa Māori education
<i>Te oranga o te whānau</i>	The holistic wellbeing of the family
<i>Te reo Māori</i>	Māori language
<i>Te Tiriti o Waitangi</i>	The te reo Māori text of the 1840 Treaty of Waitangi
<i>Tikanga</i>	Māori law
<i>Tino rangatiratanga</i>	The exercise of mana, absolute authority
<i>Tīpuna / tūpuna</i>	Ancestors, grandparents

<i>Tipuna / tūpuna</i>	Ancestors, grandparents
<i>Tono</i>	Invitation, request
<i>Tuakana</i>	Elder sibling of the same generation
<i>Tūrangawaewae</i>	Place where one has the right to stand and belong through kinship and ancestry
<i>Wāhi</i>	Place, location
<i>Wāhi tapu</i>	Sacred place, sacred site
<i>Wāhine</i>	Women
<i>Wai</i>	Water
<i>Waiata</i>	Song
<i>Wairua</i>	Spirit, soul
<i>Wānanga</i>	Discussion or place of learning
<i>Whakaaro</i>	Thoughts, ideas
<i>Whakaaro rangatira</i>	A concept that relates to ancestral/chiefly thoughts and opinions
<i>Whakairo</i>	Traditional Māori carving
<i>Whakamā</i>	Shame, embarrassment
<i>Whakapapa</i>	Genealogy, lineage, descent
<i>Whānau</i>	Extended family
<i>Whare</i>	House
<i>Whenua</i>	Land



# How to get involved



Email the UN Declaration Team  
[UNDRIP@hrc.co.nz](mailto:UNDRIP@hrc.co.nz)



Attend a workshop



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Send in a written submission