

Wānanga



families commission
kōmihana ā *whānau*

He Ara Whakamua: Building pathways together to the future

FINAL REPORT

Pipitea Marae, 4 August 2011



The Families Commission was established by the Families Commission Act 2003 and is an autonomous Crown entity [1]. The Families Commission is legislatively tasked with acting as an advocate for the interests of families generally (section 7) (Te Aho-Lawson 2010, p. 8). In performing the advocacy function, the Commission is required to identify and have regard for factors that help to maintain or enhance whānau resilience and strength (section 7). Of particular interest is section 11 of the Families Commission Act 2003 which requires that the Commission, in exercising and performing its powers and functions, has regard to the needs, values and beliefs of Māori as tangata whenua (Te Kōmihana a Whānau, 2010, p. 4).

Whānau Strategic Framework

In latter half of 2008 and in 2009 Te Kōmihana a Whānau, consulted whānau, hapū and iwi over the proposal to develop a Whānau Strategic Framework at the Families Commission. This consultation was led by Commissioner Kim Workman. The overarching goal of the strategic framework is to support whānau to achieve a state of whānau ora or total wellbeing, utilising the mechanisms of advocacy, engagement, social policy and research. Early in 2009, Te Kōmihana a Whānau engaged with whānau, Māori service providers and researchers, iwi entities and Māori providers and organisations, to discuss its whānau strategy. Te Kōmihana received four clear messages through this engagement: whānau ora is a non negotiable outcome; listen to the voice of whānau; speak out for vulnerable whānau; and, inform best practice (Te Kōmihana a Whānau, 2010, p. 5). We take a partnership approach to research informing the Whānau Strategic Framework 2009-2012, and utilise kaupapa Māori research models (see www.nzfamilies.org.nz). Our reports include:

- *Whānau Strategic Framework* (2010) Kim Workman
- *Definitions of Whānau: Review of Selected Literature* (2010) Keri Te Aho Lawson
- *Whānau Taketake Māori: Recessions and Māori resilience* (2010) Kahukore Baker
- *Whānau Yesterday Today Tomorrow* (2011) Dr Kathie Irwin, Lisa Davies, Whetu Wereta, Colleen Tuuta, Huhana Rokx-Potae, Sandra Potaka, Vervies McClausland, Dave Bassett;
- *Matiro Whakamua: Looking over the horizon* (2011) Colleen Tuuta, Sarah Maclean and Dr Kathie Irwin (Editors);
- *Partnerships with Māori: He Waka Whanui* (2012) Dr Kathie Irwin, Professor Ngatata Love, Dr Catherine Love, Meagan Joe, Faith Panapa, Drina Hawea, Materoa Dodd and Te Runanga o Ngāi Tahu;
- *Te Pumautanga o te Whānau* (2012) Kahukore Baker, Haromi Williams and Colleen Tuuta.



Whānau Reference Group Strategic Advice 2011

On February 17 2011 the Families Commission Whānau Reference Group (WRG) met in Wellington. The main agenda item for the wānanga was strategic planning. The members of the WRG were given the opportunity to share with staff what issues they were seeing whānau around them facing. *Whānau rangatiratanga*, whānau empowerment, was the kaupapa identified to describe the Families Commission approach to the work needed in this area.

Identifying kaupapa Māori models of intervention that are working and sharing their stories was suggested as a contribution that the Families Commission could make. Within the Whānau Rangatiratanga Outcome Strategy three work-streams were developed:

- *He Korero Koakoa: Stories of Success*. Case Studies of successful kaupapa Māori models of transformative change;
- *Drivers of Whānau Rangatiratanga*. Policy Paper exploring the drivers of whānau rangatiratanga;
- *He Ara Whakamua: Building pathways together to the future*. Wānanga held throughout the country with whānau and people who work with whānau on how to build pathways to the future together.

He Ara Whakamua: Building pathways together to the future

The primary objective of the *He Ara Whakamua* wānanga series is to move through the country, listening to whānau, and those who work with whānau, to research and explore the kaupapa of how to build pathways to the future together. The first wānanga was held at Pipitea Marae, in Wellington, on 4 August 2011. The second wānanga was held at Te Mahurehure Marae, in Auckland, on 1 December 2011. Wānanga are also planned for New Plymouth, Dunedin, Blenheim and Whakatane in 2012. Reports of each of the wānanga are available at on the Commission's website a month after each wānanga. Videos of the keynotes from the wānanga are also available on You Tube a month later.



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PREFACE

On behalf of the Families Commission I would like to welcome you all here to what we call He Ara Whakamua – Building pathways together to the future. This is a really good day for the Families Commission and what we are going to talk to you today about are two pieces of work that we're really proud of.

The first one of these is the report *Whānau Yesterday Today Tomorrow* which will be launched towards the end of the day by the Hon Hekia Parata. This report explores Māori success and celebrates the successes of Māori across the whole of the Māori renaissance. It's a phenomenal report. It's an eye-opening report and one that we think has tremendous value.

But first we've got something to do which I'm also equally excited about and that's the work programme which we've called He Ara Whakamua. It's about how we build pathways together to the future, and it's going to be a series of wananga we're running throughout the country, at the end of which a final report will be produced in 2012.

Today is the first of those conversations and we're really excited about where this is going to take us. I'm amazed, and excited, at the people we've been able to gather together in this room. I look around and it's a privilege to be in such esteemed company and the Families Commission is tremendously excited to be hosting this conversation.

The Families Commission has come a long way and today we see ourselves as a centre of excellence for whānau and family wellbeing. And what we're very clear about is that if we're going to do that as a Commission then it's really important that we do it in a way that honours the Treaty, that we actually go about this conversation, this way of collecting knowledge and activating knowledge in a way that is a true partnership.

We do that through our Whānau Strategic Framework that was launched last year and we are tremendously proud of the way it enables us to operate.

The Commission is genuinely in a unique position to contribute to that conversation and we can do that because we have terrific staff, some of who will be presenting today. But in fact what I'm much more proud of is that we're beginning to imbue and embody that sense of whānau strategic framework in everything we do.

As a sociologist I am passionately interested in research but what we've realised at the Families Commission is that the research we do can't simply be about making a point. It has to be about making a difference.



And to do that what we've learnt is that often the most productive thing we can do is turn the lens around and actually enable the people we're doing the research with to tell us how they define themselves, to tell us how they see the pathways to the future so that kind of strengths-based approach to research is something we are incredibly proud of.

It wasn't always easy for the Commission to do that. There's a quote from Mark Twain that I love it says: You can't always depend on your eyes if the mind is out of focus. And so bringing the mind into focus has been part of the pathway that we've been on.

I know I can speak on behalf of the whole Commission when I say we're incredibly proud of the position we're at and we're very, very proud of the people who helped us get to that position.

The Commission today has become a centre of excellence for kaupapa Māori research. We take it very seriously and you'll see some of the quality of that thinking and research throughout the day.

So it now gives me tremendous pleasure to introduce the Hon Tariana Turia, Minister of Whānau Ora, who will talk to us about pathways to the future. Minister, welcome, and thank you for being part of the day. As always we're very grateful to have you here.

CARL DAVIDSON
Chief Commissioner



The Honourable TARIANA TURIA

Kia koutou te Ati Awa mo to mihi kia matou i tenei ata, tena koutou. Kia koutou katoa nga mata waka kei waenganui a tatou, nga koroeke, nga kuia, nga pa ake, nga rangatakapu me nga taiohe tena koutou, tena koutou tatou katoa.

Thank you Chief Commissioner, Carl Davidson, for your words of welcome and indeed for the opportunity to be here today and I'm happy to be here today to celebrate *Whānau Yesterday Today and Tomorrow*.

It's no secret I might be what you call a whānau fundamentalist. I used to be called an iwi fundamentalist. I'm still that too but I believe our whānau are fundamental to our future, they are the source of our greatest strength, their experience, their history the ultimate guidance for our actions tomorrow. So I genuinely can think of no better place to be than at this wananga examining and contemplating the best that we can be.

The focus for our discussions today is He Ara Whakamua, building pathways to a better future and it is absolutely appropriate that we remind ourselves of what is important in our lives, what matters most and inevitably we find that answer in our whānau.

It makes for such a positive change to be surrounded by a room full of people who genuinely believe that whānau are the eighth wonder of the world. And I want to congratulate you all for the deliberate act of courage that you have demonstrated in promoting the strengths within whānau, hapū and iwi as drivers of positive change.

Against a rising tide of statistics which leave little room for hope, you have instead chosen to focus on stories of whānau success. In this gathering today we have people who stand up for the power and potential of whānau. We have people who have stood up against the system, spearheading a language revolution simply by uttering the words Kia Ora.

We have the most honourable of dames and doctors alike; who have carved out a future for all our mokopuna, by investing in whānau as the catalyst for change. Every day I wake up to a new dawn, I think of my precious mokopuna. I want so much for them. They are, if you like, the living messages that we send to a time that we will not see. And in that picture, we know their future is directly linked to our past – through the connection of whakapapa that joins us in an unbreakable link: yesterday, today, and tomorrow.

Whānau Ora has risen out of the faith of our tupuna, in believing our own solutions offer Aotearoa a rich source of knowledge for planning and development. They knew that change would not come from picking off our families one child at a time, targeting individual development, measuring it against universal benchmarks, and then plotting the progress on a graph.



They believed that for te pa harakeke to flourish, it needed the matua, the whānau gathered around to protect, to nourish, to love and to grow. And they understood that knowledge emerged not just out of a book, but passed down through the memories we share, the waiata, the karakia, the haka that speak to us of situations that are unique to our people. If we ever had any doubt of their wisdom, the Tribunal's report into WAI 262 has made it blatantly clear how critical the role of language and culture is to a strong and vibrant identity.

We remember the legacy of Sir James Henare "Ko te reo te mauri o te mana Māori" – the language is the core of our Māori culture and mana. I say this at a time when we continue to struggle to have our reo spoken daily in our homes, because our country as a whole does not value it. Our children want so much to be part of a society that is inclusive. Whānau Ora provides us with a pressing impetus for the gathering of whānau korero.

We must tell our stories to revitalise the essence of who we are. It is about making the connections explicit; being proud of the roles we play as custodians of culture; protecting the values of kaitiakitanga as we care for our world around us.

I want to share with you my own life's beginnings to give you an understanding of my own connections to whānau. My mother had me when she was 26 years old, and at that time there was some question that I might be adopted to an aunt and uncle who lived at Putiki. But then my dad, my uncle – Tariuha Manawaroa Te Aweawe - who really was my dad in every sense of the word – he stepped in and he took me home.

I was raised, alongside my six cousins, by our grandmother (who was as my mother), by my Dad and by my auntie who was his wife. I lived at Whangaehu and my grandmother had the greatest mara that you ever saw and all our families they came home and they continued to help and assist in the garden and then when the kai was ready my grandmother graded them into three different blocks. The very best went to our manuhiri. The second best went to all our relatives who had helped, and what was left was for us. And those were the values that we grew up with, knowing there were always others who were more important than ourselves and knowing our place in the scheme of things.

When my aunt died, and my grandmother had died earlier, I had to move into town and live with another aunt and uncle who were my godparents and sometimes when I tell this story in some circles, they might think that I was the product of a very difficult childhood. But actually I have been extremely blessed to have had people who have loved me, who have guided me and who have invested in me – so that I could have dreams not only for myself but for my whānau too. And I have never lived alone. I have been shaped by the values and aspirations others that my whānau have had for me – and in turn I feel deeply, profoundly aware of the responsibilities and the obligations that I have been born into. And for me that is Whānau Ora.

I continue to see this today through the actions of my children and my grandchildren who have picked up the mantle and responsibility and obligation to serve our whānau and hapū. I believe that Whānau Ora heralds a transformation in our own lifetime.



We are leaving behind the industry of misery that's been created to focus instead on what it will take to achieve the best outcomes for our families. The transformation is based on the premise that whānau are the best people to take ownership of their solutions; and accordingly whānau must be empowered and supported and resourced as a whole, to achieve the best outcomes. And this is a shift from what we will do for you, to what whānau will do for them.

No one else – the state or the providers it funds – fixes up the issues that confront whānau. In fact one of the things that has constantly disturbed me has been the challenge from my colleagues that when are we going to be fixing up the families. When are we going to know that we're making the difference? And after 170 years of our lives being in the hands of others I think it's going to take a little bit longer than a year to create the change.

But only when the whānau are really able to acknowledge that what they need to do themselves is going to be the important way forward and the way that others can support them to move forward it must be by their choice. The reorientation also demands a co-operative spirit from government and providers alike, to agree that whānau must drive their own solutions.

Whānau Ora, therefore, transforms social service delivery to focus on whānau potential rather than all of their problems. It requires willingness for collaboration between funders, providers, practitioners and whānau to enable effective resourcing and competent and innovative solution seeking.

Successive governments have tried to encourage agencies to work together, to better co-ordinate and align their service settings. That work is important but I want to emphasise that the most significant aspect of Whānau Ora is about all of us placing our trust in whānau.

Tahupotiki Wiremu Ratana used to talk about Whānau Hou – the opportunity to be reborn into the folds of whānau, to be given another chance when things may not have been right for you and we have the greatest opportunity to open our hearts, to love and be loved; to inspire us all to believe in the essence of whānau taking back their responsibility and obligations to care for each other, to meet the needs of each other, to love and nurture and have faith in each other, to know that it is within them to achieve everything that is possible.

We believe passionately in helping Whānau Ora to work. And some of you here today are leading the charge at a Regional Leadership Group level. I want to also acknowledge the wisdom and the insights of the Governance Group including Professor Sir Mason Durie, Rob Cooper, Nancy Tuaine and Doug Hauraki and the Chief Executives of Te Puni Kokiri, Health and Social Development.

But more than anything else – the success of Whānau Ora depends on you and I and our whānau katoa. It relies on our momentum, and our decision to live with the eternal belief that our whānau can live up to their fullest potential.



Whānau Ora is intrinsically linked to the need to build relationships. Relationships of trust between whānau, between themselves, between agencies and providers and it is about developing confidence in one another; respecting our differences, but being committed to working together.

It is fundamentally about faith. Some of us may call this te hunga wairua – some may call it ture wairua, and some may call it taha wairua – but it is always that spiritual element, belief. I cannot help but make that connection when I look at the bright young face of Hinurewa Poutu who graces the front cover of the report Minister Parata will launch tonight.

In that cover picture Hinurewa looks upwards to the legacy of our tupuna Tinirau, and his words of wisdom: toi tu te kupu, toi tu te mana, toi tu te whenua. It is a calling to hold fast to our culture; to cherish our language and our land, as the essence of being Māori.

As we gather here today, across the road in the Beehive a historic announcement is being made of the members of the group to lead the nation in the process of constitutional review. And I am really immensely proud to announce that Hinurewa is one of the 12 members who will help to take us forward, into the future our mokopuna will inherit. The photo of Hinurewa also shows her looking out at majesty of a mountain range she stands in front of. It inevitably reminds me of the wisdom of the whakatauki – whaia te iti kahurangi ki te tuahu koe me he maunga teitei: pursue that which is precious; if you must bow, let it be to a lofty mountain.

And of course as I think of those things I think of our Koro Ruapehu, of our awa tupuna – to be born of our mountains, our rivers, our whenua. And so it seems to me tohu if ever there was one, that through the beautiful young face of Hinurewa, we see a direct link to yesterday, today and tomorrow.

Finally, I cannot leave this occasion without acknowledging the expertise and passion of Dr Kathie Irwin, the Chief Advisor Māori to the Families Commission. If anyone is ever searching for motivation, I'd encourage you to watch Kathie in action as her brainstorming fill the page, rich with creativity, bursting with ideas.

So, today marks a milestone for the Family Commission, in farewelling two remarkable men from its midst. My association with Gregory Fortuin – and his wonderful family – dates back to 1995 when Gregory came to Pakaitore, to sit alongside us to learn and to understand the issues that were confronting us and from there we have had a wonderful friendship and I thank you for that Gregory.

And this was before he was appointed the first Honorary Consul of the new South Africa by Nelson Mandela. He was our Race Relations Conciliator in 2001 and 2002; he was founding chair of the Youth Suicide Awareness Trust and he has played a pivotal role in assisting the connection of the Commission with communities throughout the country. I thank you Gregory for your dedication, your dynamic character and your sensitivity to the issues that confront our nation.



I have the utmost respect for the enormous contribution that Kim Workman has made to the Families Commission. Kim, you are an absolute inspiration to so many of us. Your honesty in sharing your own journey; your persistent optimism and your relevant pursuit of whānau justice will be a legacy we will seek to uphold for years to come. I promise to you that I will do my very best to ensure the Commission continues to benefit from a strong and independent Māori voice – to ensure the priceless difference you have made will be embedded into future practice. So thank you for your leadership; and your commitment.

We are on the brink of something wonderful – and that is to know the secret of our own success. I am delighted to officially open this hui and in doing so, to celebrate and to recognise all of our whānau, yesterday, today and tomorrow.

Na reira tena koutou tena koutou tena tatou katoa



DR API MAHUIKA

During the prayer this morning I was trying to find what it is I was going to say that would augment and compliment this session. I thought of a prayer that I learnt 56 years ago when I was a theological student training for the Anglican ministry at the St Johns Theological College in Auckland, and the pray goes: Lord give me the courage to endure that that I cannot change and to change that which I can and the wisdom to know the difference.

I'm also reminded when I was a 16-year-old attending the Ngati Porou Cathedral in Tikitiki St Marys Church and our old vicar Canon Kohere looked around from his pulpit at us and said from the book of Isaiah: A people who do not have a vision is lost: Ko te iwi kaore ana te moemoe ana, he iwi ngaro.

So when I looked at the pathways together, I wonder who we are going down that pathway with. Is building the pathway forward between Māori iwi and Māori iwi or is it between iwi and the Crown policies that have made us reactionary rather than proactive.

If you look back in our history there are breaches in terms of whānau in those early formative years in 1840 when the Treaty was signed. The first article of that Treaty was a breach of who you are in the sense that it assumed that one iwi had the right to make a determination for other iwi.

Because in that article it says that the federation of iwi gathered there binds all other iwi who were not there, to that particular treaty. That right never belonged to an iwi except the iwi who was making that proclamation itself. I have always been grieved by that because we as Māori have a propensity to look at those things and say one size fits all. And in saying one size fits all we have taken on-board ourselves to say that in the 1960's when the Social Welfare Act was created post-war, that the only way that Māori people and whānau can actually address their needs was by a Pan Māori Approach

If you look historically the Pan Māori Approach has failed our people over and over and over again. The Māori Council, with due respect to those who are part and parcel to that august body, has run its race. The resonance is not longer with Pan and Māori the resonance is with iwi. The Mana does not belong to Pan Māori it belongs to Iwi. The Mana of Ngati Porou don't belong to Naida's people nor the Mana of her people belong to Ngati Porou.

Ko te korero he mana tuturu to tena iwi, to tena iwi, to tena iwi and the sooner we recognise that fact in my view at least will we grow. I have said that Crown Policies are our worst enemy in terms of trying to develop who we are. We have been the most studied people in the universe. Every time there are Māori studies about Māori this and Māori that. We have been studied, studied, studied. Research, research, research and what's that telling us? It's telling us that we are good scape goats for research and studies adnauseum.



Crown Policies as I said are our worst enemy. Our worst enemy because the Crown says to us: here is a policy that you Māori people have to follow. And so religiously we look at the Act and we have meetings and say there's a policy. So we react to that policy but the number of the whole process is this, if we fail to address the parameters of the policy, then we as Māori are the ones that have failed, not the policy that was conceived for us.

All you have to do is look at history. Let me tell you about Ngati Porou stories of development and Crown Policy. In the 1950's there was a deliberate migration policy, or immigration policy call it what you like, taking our people out of Ngati Porou and putting them into Stokes Valley, Wainuiomata, so that the land would be cleared for what later became Part Two/Four development schemes under the 1953 Act.

The Part Two/Four development schemes were conceived as a way of developing resources so that these so called Ngati Porou can live on their land. But after many years relocated living elsewhere we no longer had an interest in the land, we were taken away from it, that's Crown Policy I'm chairman of one of the blocks that ended up a 1700 acre block with a debt of \$480,000.00 put on it and the banks would only give us \$1,000 for seasonal finance to run a stock unit of 4,000 stock unit. How can you run a farm with \$1,000? But fortunately not because of my chairmanship, I would think so from time to time, we're out of nest but other of our blocks because of Crown Policy are now being alienated.

And then Crown Policy it affected you, and affects me as whānau and part of the Amendments of the 1953 Act was the 1967 Amendment Act. In that particular Act again there was great harm done to us as whānau, as owners of the land. We were told that the new policy was now *'live buying and live selling'*.

I was teaching here in the 70's and there was a mild recession. The railways downsized, Ford went out, Todd Motors and General went out, but Ngati Porou people had a new animal that they had to deal with which was called 'hire purchase'. They had no assets except their shares in land at home. But the policy of live selling and live buying allowed them to sell the only asset they had in response to Crown Policy of live buying and selling. So when you went for a lease of a block which you thought was family land under the policy the family had sold. It was the only way the family could survive in their new environment. There are heaps and heaps of stories people can tell you.

When the Kohanga Reo movement began, for example, every member of the Whānau had the right to be there. So the teaching of the Reo and Tikanga was built around the fluent speakers: the nannies, the fathers, uncles and the aunts. However when we went for further funding we were told the only way you could get funding is to go get trained. So they put together a training programme and if you weren't trained you didn't get the money. Now that we've got the money for Kohanga Reo today they are saying to us you're nothing more than a child, he aha te korero mo tera te mahi? – Early Childhood.



And if we are objecting to that, then this is why Crown Policy, and I don't care which government it is, they create these policies so that we fail. By being proactive however we will be in command, in control of what was ours and where we want to go to. Tainui, Ngati Whatua, are looking at the renaissance as a way forward. They are developing themselves as a way forward. It is great to be humble, especially if you are humble where you are the determinate of your way forward. And so where are we today, the prayer stands, Lord give me the courage to sustain that which I can not change.

We cannot change that government is here and government will continue to make policies for us. We cannot change the ambiguity of who's my partner going together in terms of this pathway. We cannot impact and change the whole political scene; those are the things we cannot change. But there are things that we can change. The things we can change is how we apply Tikanga as a driver to take us into the western economy on the one hand. And to increase the educational opportunities available to our people so that their intellectual attainment is second to none.

If you look at education, that's certainly the case. When I was a graduate at Te Aute many moons ago and then when I taught at St Stephens, many moons after that. You had all these European based tests to determine your IQ level and then your IQ level places you in the A stream and if you were like me you were in the low stream. But you see that has been unfair to Māori educationally. Once you are in the B or C stream in these schools, that is where you will be for the rest of your school years. And that is where you will be in your adult life. And yet we were successful in terms of trade training schemes after the war. And for those of you who care to do some research on that, now that's a positive research story, you will find that the passes of our men in those trade training schemes was above the national average.

So, why for God sake did they make changes? Now we are scrambling around and saying, we have trade training in the different tertiary institutions but it's a one year course. That doesn't make you an expert in one year. I had a carpenter who worked for me for a year. He graduated in 1974. He could do everything a carpenter can but today kaore taea. I don't want to bore you with my view, and my views are consistent views because in my life experience, very little has changed.

In terms of the WAI 262 claim when we talked about the Māori language and the necessity for the Māori language to be determined by Iwi who's own dialect and tribal variations are unique to them. But we are still told by that report we need more funding to go to the Taura Whiri. I've got every respect for Te Taura Whiri. It's not their fault they're called the Taura Whiri, its not their fault they're standardising Māori, its not their fault we're getting this new language of which 40 percent I understand and not the 60 percent, its not their fault that I want to throw stones at the television when I'm listening to Te Karere because I don't understand a word they're talking about.

But imagine for a moment, I heard the Hon Tariana Turia and the Hon Mahara Okeroa dropping their H's, why? It is their dialect, you see dialect is significant, dialect is about you, whānau and hapū. Dialect will tell us as you come onto a Marae



Ko wai koutou? In the same way when I get annoyed with a lot of Ngati Porou people coming to these universities and they get home and I say kei te aha and they say kei te tu tonu now that's insulting to a Ngati Porou person. Why? Because it is universities now telling you how to be Māori. We need to set up iwi schools of excellence so we can teach our people our own dialect, so when Horiara comes home I will say kei te aha, Horiara will say kai te pai. And remember my cousin Koro Dewes who is no longer with us, some students and guests came to the Rahui Marae in Tikitiki and they come along shaking hands. Koro would say kei te aha, the student will say pehea ana and Koro would say no you are in kei te aha country now. It's interesting if you look at the way we say kei te aha and then look at the way other people say it, e pehea ana, it's interesting from a pākehā grammatical point of view. But from a Māori point of view we are not grammarians, we speak our language, it is ours.

So every time you think of the pathway forward it's only you who can make a difference. It's only you and us together who can ignore policy and develop our people the way they should be developed. And if we don't do that development, knowing too well that the opportunities are in our hands to do it? Then you do not have the courage to change the things that you can, nor will you have the wisdom to know the difference.

Kia Ora koutou



NAIDA GLAVISH

The part to do with my father well my grandfather came from a place in Croatia behind the Biokovo ranges called Osijek and my grandmother came from the coast of Croatia from a place called Dubrovnik. And so one side of me box head to the max and the other side of me to toa Māori. And I must tell the story about my father, I was born in the front seat of my father's Studbaker car, well you know how long ago that was there are no Studbaker cars any more.

And I said to my father one day I suppose I was conceived in the back seat of it. And he went hehehe... well he's 91 today. And he will be 100 next year. And I still wouldn't trust a woman near him. Well that's the Croatian side reserved only for the Croatian men. I want to say thank you to the Chief Commissioner Carl, to you and your team for making this happen and I am a fundamentalist mokopuna. The thing that worries me about that is the thing called mental that's in there. My mokopuna, I have 19 mokopuna, 13 grandsons and six granddaughters, by the end of this year I'll have eight greats, presently I have four great and one queen bee named Hineamaru and they think, I tell them they are the centre of my whole universe, but the centre, not the whole bloody world, I have a life. I do have a life. Kia Ora tatou my name is Rangimaria Naida Glavish and you can call me Naida.

I guess I want to start by saying the world is on a cusp, whatever your spiritual beliefs doctrine or philosophy we are experiencing changes of such magnitude; we are deeply uncertain whether humanity has the capacity to cope. The economic pillars of civilisation are crumbling, financial institutions, media institutions, political institutions, natural disasters are occurring at a rate that has us spinning. The internet has totally refined the way we communicate and the way we do business.

Our communities and our revolutions are increasingly occurring in cyber space and I wonder about that. I was raised by a Grandmother. When I was born in the front seat of that car she arrived and wrapped up the whenua first, took the whenua and went back home with the whenua and buried the whenua and then came back and wrapped up the baby and I am glad that they didn't bury it with the whenua.

And you need to wonder, what they would say? I remember my grandmother the first time black and white TV came. And she was watching this film called Diver Dan, a kids programme. The next thing I hear her go: Ai!, te morikarika ka hoki and so I come in to see what's the matter and there was this huge Barracuda with a pipe hanging out of it's mouth talking to a Tuna which was her favourite meal, She goes Ai!, te morikarika ka hoki and she never ate eel again after that day.

So you have to wonder, this Kuia who raised me to understand the pull of the Kaipara Harbour, to understand that the Kaipara Harbour is a food table. It's not a play ground it's a food table and that we need to listen to the cry of the birds, that the Kereru is telling us to go and cut korari and make your Kete because harvest time is coming.



And to read the bush that when the Kowhai is in full bloom the Kai under the sea that has a yellow roe is ready. And the understanding of nature is in its process of Ngahere and all that knowledge in there and today, we are occurring in cyberspace.

The top 10 jobs in 2010 didn't exist in 2004. The amount of technology is doubling every two years. For a student beginning a four year degree course of study today this means that half of what they learn will be out of date in their third year. We currently prepare jobs for students that do not exist. Using technologies that haven't been invented. To solve problems when we do not know yet what the problems are.

There have been magnificent gains in the past 200 years in technology and in the industry but they were underpinned, they were deeply flawed methodology called colonisation. It doesn't take an academic to work out, that the devastation, societies and environments across the world is a result of colonisation.

But Western society as we know it is on the way out. As a flawed model it has been affective for a very few for a comparatively in human history. Several hundred years is a blip when you compare it to our own ancient culture. As Māori all that of indigenous people of Australia or America, I believe the world is desperate for new models as Western ones fail. While the first world has developed a plethora of toys and smart intellects, it has left behind some essential elements of being a human being.

The human hinengaro is swollen out of proportion to the detriment often of the tinana and most importantly the Wairua. We have been waiting a long time for a piece of work such as that which we celebrate today. Our success stories as Māori largely go untold in the mainstream world. As Mark Twain said there are lies, damn lies and strategic. We get a very jaundiced view portrayed in the mainstream of our people. But the time has come for us to take up the opportunity to demonstrate the brilliance, the beauty, the bounty our culture can offer the world.

For those of us blessed to be brought up immersed in our Tikanga we adhere without pause, without question to the concepts of manaakitanga and whānaukatanga. For they have never been and never will be simply words. They are deep, whole and many layered ways of being. They are always about the whole and not the individual, except for the individual within the collective. They are about sacred connections and the sacred order that align with the laws, LAW and the lore, LORE of the universe.

Reverend Māori Marsden told of a returning from the 2nd World War when Kaumatua at his Wananga said to him. We see that Tauwiwi have learnt to rip the fabric of the universe. They referred of course to Hiroshima, their knowledge and their understanding of nuclear physics far out weighed the narrow understanding held by western science. And so today as the world is in a state of wholesome reinvention the beautiful models our culture offers can provide a framework for the world.

As Māori we are so deeply connected to each other and our planet it is one. I am the Kaipara and the Kaipara is me. We talk about whenua as land and it nurtures us and we talk about whenua that nurtures a foetus, is that not an exceptionally beautiful



way to live. And a beautiful way to view the world and humanity. The Western world has been playing around for a few years now with the concept of sustainability of models that consider economical, social, environmental development as one. Well Hello, what a no brainer that is for us. For thousands of years we have integrated thinking and being around Mana, Manaakitanga and Kaitiakitanga. It is a natural system, it is nature and our own nature as people that nurtures us. Isaac Newton said, if I have been seen to see further it is because I stand on the shoulders of giants.

And the first giant in my life was my grandmother. Whatever I say today is to honour my tupuna, my iwi, my hapū, my whānau. It is an honour to the best mokopuna in the world. They never do nothing wrong my mokopuna. Those before and those to come are my first consideration. I was told by a principal when I was in the third form at a particular high school as it was known then, I'm not quite sure how you qualify to be in a 3A grade class Naida Glavish.

What languages would you like to consider, well Te Reo Māori, oh but there is no Te Reo Māori, would you be interested in French, why the hell would I want to learn French? Well how about Latin, well where's Latin. Neither of those look like me. So he looked back at me and said to me, 'You will never get anywhere in this world, I'm telling you now, if you think you're going to rely on your Māori language and your culture. You will get no where in this world'. So I was expelled from one school and suspended from two. As a result of standing up for myself, so when my mokopuna do things, they are not naughty, they are standing up for themselves. They have a brilliant teacher.

I went back to the 75th anniversary of that school to meet up with the principal. Just to say I thought you might like to know that I am Chief Advisory Tikanga to the largest Health board in the country. That's very good, anyhow time moves on, we all make a part of a whole. A whānau by definition is always the past, the present, and the future. And we as Māori do not separate these out in time liner fashion. They are one, to be one requires integrity, to behold.

The individual requires something far more than themselves and their own needs. In generations past it was clear that our parents or elders would lay down their lives on our behalf and some did. Today it is interesting to lay down this wero, who would you die for? How far or to what degree of adverse circumstances would you stand by your whānau, your colleagues, your friends.

Do they see or hear your commitment to that level. How far are you willing to put them ahead of yourself? And in your profession and past times how far would you go for another. I get a sense that our society today needs to ponder deeply how much it cares ahead of the individual or the self. To see lasting change for the better will require a mind set shift.

Which reminds me of this prophet who hails from the shores of the Kaipara Harbour of course. And his name is Albert Einstein said that no problem will be solved in the same consciousness that created it. And so what is happening today is a creation of



a shift in consciousness. I believe our beautiful Tikanga offer a clear path to a change in this mind set. Manaaki, Mana, Whānaungatanga, Kaitiakitanga we have done so much for so long with so little, we are now highly qualified to do anything with nothing.

And I want to quote the prophet Kahlil Gibran who said, Your children are not your children, they are the sons and daughters of life's longing for itself. They come through you but not from you and though they are with you they belong not to you. You may give them your love but not your thoughts. You may house their bodies but not their souls for their souls dwell in the house of tomorrow; which you can not visit not even in your dreams. You may strive to be like them but not make them be like you for life goes not backwards nor tarries with yesterday. You are the bows of which your children are arrows which are sent forth. The archer sees the mark upon the path of the infinite and he bends you with his might so that his arrows may go forth swift and far. Let your bending in the archers hand be for gladness. For even his love for the arrow that flies and so he loves also the bow that is stable. And I'm reminded with that of our kaumatua Sir James Henare who said: Tawhiti rawa to tatou haerenga te kore haere tonu maha rawa o tatou mahi te kore mahi tonu.

We have come too far to not go further, we have done too much to not do more. And for me if I wish to be in the memory of my mokopuna tomorrow then I must be in their lives today.

Tena Koutou Tena Koutou Kia Ora huihui mai tatou Katoa.



GUEST SPEAKER TONI WAHO

Thank you for the invitation the afternoon slot. Notes: don't waffle, keep to time, dance, tell jokes, show pictures. To look to the future we need to know our past. Such is the Māori view of time. The past informing the future can be regarded as a multi cultural concept. For me as a father and now a grandfather, I can confirm my past is my future. The past I yearn for will catapult Māori to a limitless fulfilment of potential beyond our wildest dreams. Is this scenario the past or the future, born to ancient genealogical chance to the hands of her whānau, the child is wrapped in aroha, te reo is already part of her as it is the dominant language of her community. Absorbed in her soul during her time in the womb, her parents and extended whānau are intimately connected, sharing their close living communal space, as well as maintaining their whānau, hapū, iwi and community connections, no matter the distance.

Obligations and commitment to maintaining the bonds of whakapapa motivate this collectiveness. Her basic living needs are lifetime guaranteed. Shelter, food, water and access to resources for clothing and technology are provided as a birth right from her people's whenua land. Beyond the close confines of the whānau are other cultures, other iwi with which she will interact.

That may occur among her Māori language community or beyond it. No matter how she engages with them she will experience no disadvantage. Her contribution to the whānau, hapū, iwi and wider community will be shaped in the knowledge that her ancestors have embodied her with talents that with the right nurturing will emerge.

She will enjoy the fruits of her economic labours, which will be shared with her whānau, hapū and iwi. Her future as a parent, contributor to the affairs of her people will eventuate and her role as an elder will happen naturally without chaos. The community unites against uninvited interruptions caused by the intrusion of others. On her death she will depart peacefully with the knowledge that all she enjoyed will be enjoyed by her descendants. My ancestress, Taiwiri, is the mother of my tribe Ngati Rangī. She lived 17 generations ago. I'm sure that as harsh a life it may have been for her physically located beneath snowy Ruapehu, she experienced an italic lifestyle in the life cycle I described.

I was born 50 years ago and received very little of my ancestors' legacy. We heard today the story of colonisation; land loss, urbanisation etc, the last members of Ngati Rangī to be raised with the same security and assuredty as Taiwiri were alive at the battle of Moutoa in 1864. Despite being victorious, the events that followed up the Whanganui River, and Waimarino, saw that life for Māori will no longer be the same.

I have a Māori father and pākehā mother and both were rejected by their families. That Dad declined the marriage his grandmother had arranged, choosing a pākehā over his tribal cousin, who's lineage in land connections equalled or bettered his, was sacrilegious to his whānau. A Māori was not the choice for my mother's family, even though pākehā in the 50s were able to pick their lifetime partners only if parents



approved. She had to leave home with nowhere to go. Dad took his fiancé home to Karioi where his grandmother gave him a house on whānau land. A post office marriage celebrated on our whānau marae led to the birth of my eldest brother. That event reconnected my mother to her parents. I have recently learnt the power a mokopuna has no matter the culture. Dad stopped speaking Māori on arrival at primary school in Ohakune when he was strapped for asking a cousin where the toilet was.

Work pressure took Dad and Mum back to Palmerston North, away from a Māori dominant rural community to an urban Pākehādom to live with her parents. I was born there just before my parents sought work in rural Wairarapa, where I think, Kim Workman you met Dad at the Savage Club. We moved around heaps from there to Manawatu, Hawke's Bay then back to Manawatu. Life for us included a wide range of people; whānau and family were the most dominant. Dad insured that we connected with this parents, brothers and sisters. The regular trips to Karioi meant we knew our Māori grandparents, and our great grandfather, who spoke only Māori to our grandparents, and a mixed pigeon to Dad and his siblings, and nothing to us.

Mum's family were equally prominent in our lives. Life for me in the 60's was all about juggling between brothers, cousins, friends and school. Nothing about being Māori was ever overtly positive. Not until 1972, the regional primary speech competition came up, a mainstream English speaking competition that is. I chose the topic, why the Māori language should be taught in schools. There had been something in the paper about some university Māori students calling for a petition to go to Parliament. They wanted the Māori language to be taught in schools, so I shared what I thought would be good for their petition to be approved. Winning the competition was secondary to the wonderment the search had exposed me too. I had never thought anything about why Nanny spoke Māori to her 90-year-old father or why Dad spoke only English to us.

Naida, aue te whakama, by the time I finished school I knew how to speak English and French, I did not know how to speak Māori. The land march, Raglan Golf course and Bastion Point had created a huge debate between our parents, whānau, friends and family. There was division galore among all of them except all of the Māori in my network supported the protests and only some of the pākehā did. Being Māori wasn't positive and we were taught to forget about the past and get on with the future.

I look back at the 1970's petition to Parliament and am thankful for its influence on an 11 year old school boy and its primary school speech judges. It changed my life and I am in awe of how it changed our nation's life, when Whetu Tirikatene Sullivan accepted it. It carved the path for 40 years of language revitalisation and reshaped our nation. For me and my whānau it has brought us closer to the past that Taiwiri lived. I firmly believe that te reo Māori is the pathway to our future and that we as New Zealanders can build our future together.

When Māori are once again Māori as they choose to be our future potential as a nation will be fully realised. Twenty-six years ago my first child, a daughter, Hinurewa



Poutu, the photo on the cover of the new report, was born. Only a few years earlier I had learnt about Taiwiri and what life for the ancients was like.

I remember being blown away by learning how the Māori fed the pākehā settlers and how Māori embraced technological advancement. Te Rauparaha's fleet of ships and Ngati Puhi trade of timber and horticultural products were unprecedented in indigenous people's adaptation to European methods.

Māori warfare tactics against each other and pākehā were heroic. The adoption of bilingualism as a way forward to their new future drawing on the past of their ancestors was monumental. The planned destruction of Māori success and advancement by the colonists was enraging. The tenacity of Māori to battle against the tide of colonisation was inspiring. So many milestones, so many events all erased from the national consciousness, so that my generation grew up culturally and spiritually ignorant. What then for this child born at the dawn of the Māori renaissance? Yay for the Māori renaissance.

Having learnt te reo at the Victoria University, initially from a pākehā woman, and then by my tribal uncle who lectured there, and supported by many visits to my grandmother, and attendance at any te reo hui I could get to, I was lucky to meet my life partner Penny Poutu who is here today. In 1984 we had been together for two years, we attended a student conference in the Philippines visiting many different communities. Most were extremely poor from a western economic viewpoint.

On our journey back to New Zealand we reflected on the richness we had observed among the families that we met. Having previously agreed to be a childless couple, we shocked each other when simultaneously said if they can raise children over there in those conditions why can't we have a child here. Within a month we were pregnant. In the months that followed we made several decisions without discussion. After sorting out where we would live, Palmerston North, with me being from Wellington.

The next thing was the language we would speak to our baby. Without any debate we both said Māori. It was obvious to us having learnt te reo as adults, I would not survive if we didn't use it daily and didn't pass it on to our next generation. We both knew a sprinkling of native speakers of our own generation where at least one of the parents spoke only Māori to them. It was the obvious way to go if we were to bring the language alive between us and our next generations. Penny's Dad, who is now 84 is a native speaker and she regrets he had not made the decision to raise her and her siblings as native speakers.

When we made our decision we had not done research on language acquisitions or threatened languages, it was obvious if we believed in te reo and tikanga Māori we should live by these as our creed. Penny was active in the Palmerston North Māori community and had organised Māori language events there for several years. She knew about Kohanga Reo and I had heard of it. However we were enraptured with our baby to think about sharing her with others.



I accepted the invitation to work at the Māori Studies Department at Palmerston North Teachers College as a language tutor on the condition I could take our baby with me. There the Kaumatua of the department observed my engagement with my daughter in te reo and over time encouraged Penny and me to enrol at Kohanga. We were reluctant, we were unsure if we could make the commitment to be actively supportive in the running of the Kohanga. Hinurewa started Kohanga on the day of her first birthday 25 years ago. That marked the second biggest change in our life, our daughter being our first.

The elders that gathered at Waiwhetu Marae in 1981 that laid the foundation of this new pathway, built the future for Māori that took the past and linked it to the future. We heard Api this morning describing the kaupapa, whānau, reo, development, magic, overnight Māori society was transformed. At Te Awhina Kohanga Reo in Palmerston North, e Pani tena koe, Penny, Hinurewa and I were hooked. We loved being connected with other parents and being loved by the elders, none of whom had a whakapapa connection to us. We loved our baby being with other tamariki Māori, being raised in a strong environment of Aroha, Manaaki and Wairua. Kohanga was wonderful and our lives changed. We became part of a new whānau.

This meant Kaupapa was the key not Whakapapa. Our Whakapapa whānau watched from afar and became nervous and worried that we were ditching them. Remaining connected to all our whānau became a priority and so we changed all our lives to ensure all our whānau connections were maintained. Kohanga lead Penny and I on a journey to Kura Kaupapa Māori. When our daughter was two we began to worry about what would happen when she turned five. Her reo began to outstrip our own and we worried about keeping up with her and being able to sustain our Māori-only relationship.

Some of the most tense times of our relationship were caused by the frustrations of being second language learners unable to communicate everything we would say in our first language, English. We approached other Kohanga in the Manawatu as to what should happen when our children turned five. We formed a group called Rapua Te Kura Tika. I coordinated the group, which consulted the community and carried out research on options. I was invited to participate on the Kura Kaupapa Māori working group lead by Katerina Mataira. I was a seedling amongst Totara. The Kura Kaupapa Māori of Manawatu was established by the Rapua Te Kura Tika Rakau Te Kura Rangitikei as one of the first of six Kura Kaupapa O Māori to be funded by the state based on Te Aho Matua.

Again whānau of the Kura Kaupapa build pathways together towards the future. Within Manawatu we could see five Kohanga would not be enough to feed the Kura so we established a new one. Te Whānau O Te Kohanga O Mana Tamariki was born, our second child, our son Pehi was one of the first enrollees. Our focus was to keep the Tamariki within Te Reo and Tikanga Māori as they travelled on the educational pathway. Five years later there were 10 Kohanga. Our first Kura had rapidly filled and a second Kura was warranted.



Having carried the research and learnt the links between language acquisitions and language revitalisations, we adopted a new approach in Mana Tamariki. Our first Kura Manawatu was opened to all Kohanga graduates. We decided that Te Kura Māori o Mana Tamariki would target families who would commit to reo spoken at home and in the community. The enrolment criteria required at least one parent to speak only Māori to the children enrolled in Mana Tamariki at all times including their own.

Intergenerational transmission at Kohanga and Kura was been practiced at Manawatu, in now, 10 Kohanga, one Kura Kaupapa Māori, one total immersion Māori language unit in a mainstream school and two bilingual units. At that time only three families were practicing intergenerational transmission of te reo within the family. Research told us we needed to build the numbers of te reo as the dominant language of the family. We started with seven families in our Kura and over time all new enrollees in our Kohanga were required to fit the criteria. We opened our Whare Kura secondary department three years later and we had grown the number of Māori speaking families to 60.

All children graduate with the minimum qualification of UE and all have access to NCA level three. And they are awarded a gift from the whānau of a symbol of Mātauranga Māori a carved limestone rock and a symbol of modern technology a laptop. Currently we have 30 children in Kohanga, 50 in Kura and a total including the number of parents registered with us, Māori language speakers and siblings who have been with us and graduated, we have a community of at least 150 people who speak only Māori to each other when we are present together with our tamariki at Mana Tamariki.

All our Te Whānau business is conducted in Te Reo Māori. Such is the normality of Te reo Māori amongst our community, they have influenced their whānau and wider networks, several hundred others speak te reo with them. In creating this community we acknowledge the elders who envisage Te Kohanga Reo. The national Te Kohanga Reo Trust, which I was humbled to join in 2006, Te Runanganui o Nga Kura Kaupapa Māori, Te Kura o Hoani Waititi Marae and Te Kura o Ruamata. All have played a part in supporting us to develop where we are today. They are the true builders of the pathways that in Mana Tamariki the future of their whānau are much brighter than mine when I was their age.

They created a genuine option where Māori can co exist with other Kiwis who's identity, spirituality, language and culture is not threatened. It also would seem, recently a compatriot from another Kura community shared in her pain her Kura educated daughter succumbing to P. No matter how strong a background we give our whānau evil must be averted. The whānau response was to rescue their moko from the addicted mother. Get off the P and you can have your baby back. Whānau savvy words.



Two months ago my first grandchild, K'alahi Kav'ainui James Rangi Peehi Roa Wano was born to my son who is currently living in Hawaii. Naida, I am proudly mental about this separate elixir no one told me about. All you grandparents have been hoarding the secret. What a dumb ass I've been.

Will he enjoy the security and surety of his ancestress Taiwiri of 20 generations ago? Wrapped in aroha – yes. Te Reo and reo – yes. K'alahi's pathways to the future are exciting. His mother is native Hawaiian and wholly wrapped in ancestry. My son speaks only Māori to him and his mum speaks only Hawaiian.

The rest of the 'ohana speaks English or a mix of Hawaiian and English. There is also probably a bit of pigeon. His future is multi-lingual, multi-cultural and global.

Returning to this framework of analysis, which I leapt to, I repeat, will he enjoy the security and surety of his ancestress Taiwiri of 20 generations ago? Wrapped in aroha and aloha – yes. Te reo and reo – yes. Intimately connected to whānau, hapū, iwi no matter the distance with Skype – of course. Maintaining the obligations of whakapapa – yes. Basic living needs lifetime guaranteed through whenua. Now there's the challenge New Zealand. Vote the Māori Party – absolutely.

And if there are any Ngati Hou Whanganui shareholders here vote me back on to the incorporation of the AGM at the end of the year.

Engage with other cultures, my moko, no sweat. Experience no disadvantage. Don't even suggest it. Shaped with ancestral talents? You bet. Enjoy and share the fruits of his talents – he better. Contribute to and defend the whānau, hapū and iwi – yes.

On my death, thanks to the many Māori builders that built for me and my descendants and thousands of other Māori the pathways to the future that I have tried I am able to depart peacefully with the knowledge that all I have enjoyed will be enjoyed by my descendants. Building pathways for the future through te reo, the only way to go.



GUEST SPEAKER BRONWYN YATES

Aio ki te Aorangi
Aroha ki te Aorangi
Koa ki te Aorangi
Pono ki te Aorangi
Kia tau ko te kahukura
Te Wairua kore heke
Te kawē i te tika me te pono
He tohu aroha tenei
Ki te ao whanui
He Mahara ki te whaea a Papatūānuku

Some of you might have, hopefully all of you have, read *‘Te Wheke’*. Some of you will know that is the mihi with which Rangimarie Rose Pere starts it. For me it’s particularly important, not because of the peace and the love and the joy to the universe and how that relates hopefully what literacy brings to us as humans, but also because it talks about the concept of the Violet Flame of Social Justice, the never dying and always prevailing. I have to say that my work in adult literacy has always been around social justice and around reclaiming that which has been taken from us.

So before I go any further I just want to acknowledge Kohanga Reo and the Trust for taking the claim of Te Reo again and the issue of equity to the Treaty. The Treaty offered us particular rights, many of them to not only Māori, but also the pākehā who will not develop literacy, that particular right has been denied to well over one million New Zealanders. And its important to acknowledge that too.

But congratulations to Kohanga Reo, tena ra koutou katoa. Believe it or not I am truly grateful for the opportunity to address you today. I must say I’m a bit anguished, I saw who was in the crowd and I thought, oh gosh, but moving away from that and fingers crossed, I have to say that, then it gets it out, you know. And truly, I do recognise the honour of being in the presence of all the intellectual, spiritual and operational leadership in this group combined with your impassioned commitment for the best that we can be, not just for our children in our future, but for a lot of us to honour our parents and those who came before us and our tupuna.

For those of us who are lucky to know our families, for those of us who are lucky to experience the love and support of whānau, I believe it has been a motivating imperative that has enabled us to perform and contribute to our own individual and collective wellbeing.

I really acknowledge you the Families Commission, for privileging the voice of Community Ed, by offering me this opportunity to talk about the contributions of literacy to our future. Thank you Te Kōmihana o te Whānau for commissioning the report. You know, I don’t know how many of you have read the executive summary



for the report, but isn't it fabulous to have strengths-based positive reporting about us. Isn't it nice to hear about what we do well?

One of the things I know, is so often when I'm working in the communities that I work with, even in our national office, our dimension is that we are constantly reframing the debate. We're actually saying, no it's not like that it's like this. We aren't who we're not as you define what we're not, we are who we are.

So, the report, I can't wait to read the whole thing, Kathie, this is one of the few reports I might not skim. The thing that's so important about it, it actually provides us with written evidence of our paradigms. It provides us with our realities in writing. While that is frustrating that we have to have those paradigms in writing, otherwise we're not evidence-based and it's not real, it's really useful to have that. So thank you. Thank you to the Commission.

My name is Bronwyn Yates; I'm the youngest of nine children. My father was Ngarua William and my mother was Morehu Maraea. I am, therefore, of Te Arawa descent mai Maketu ki Tongariro in case some of you still think Te Arawa is an iwi. It's not. It's the waka. Ngati Maniapoto, Te Aitanga a Mahaki and Rongowhakaata.

So the five, there really are four things but encaptured in one of the points is a fifth. So I'll go through them now. The four key points are relatively simple. If we were looking at what we would contribute to the future: one is that hopefully we would continue to keep it human and I will get back to that. One is that we would continue to keep it relevant. Another is that we would continue to keep it fun. And the final one is that we would continue to keep it real. Some of you might think that relevant and real are the same, but I will show you why they are slightly different.

The thing about keeping it human, when we talk about literacy, so often we'll think about literacy in terms of the things we do in literacy, think about listening, think about speaking, we think about writing, we might think about the critical consciousness that we adapt to it. What we might not think about is what the literacy brings to us. So sometimes I think that the question we ask isn't about what is literacy but it really is what is literate. And then when we talk about what is literate, we actually should be talking about what is a literate person.

So when we talk about keeping the concept of literacy human, we're keeping what we do human. Hopefully it focuses back on the student and the people who we are working with. Now I said that there were over one million adults in this country that have literacy difficulties.

For some of us we have no consciousness, no concept of what that is like. So just for a minute I want you to think about a series of things. Hopefully I'm going to keep myself well paced by asking one at a time. The first thing I want to ask you is, how did you become literate? I don't want answers; I just want you to think about 'how did I become literate'? So could you just think about that for a minute? When you think about that, are the people you are thinking about your teachers? You can answer that one, no. Are the people you are thinking about your parents?



So the thing that often happens when we're talking about literacy for children, is we think about the schools and we think about the teachers. What we sometimes forget to talk about when we're talking the issue of children's literacy improvement isn't about how the parents are informed about the children's performance, but actually how they are engaged in it. Now I want you to think about that, if you had really bad experiences at school, if you felt that your schooling had failed you, or worse that you had failed at school. Now I want you to think about how you could help your children as they go through school. So I just want you to think about that for me

We don't often get the connection between adult literacy and children's literacy. And literacy is an intergenerational issue. If my parents hadn't been literate, I'm not saying educated I'm saying literate. If they hadn't seen an experience of value in literacy I don't know that my family would have got to where they got to, in fact I'm pretty positive we wouldn't have. Every parent wants the best for their children, every parent does. If they are unable to access the words and the support mechanisms that they can help their children with at school, those children are already going to have a difficulty.

The thing about that though, is that we don't even get to help others. I'll read you a quote from a whānau member of a student in our literacy programme. This is about a literacy student; she was often quite marooned in a whānau setting. It was not until she's been doing this course and is now doing all these things that I notice she didn't used to do before, that I realise how big it all is. She participates more and she has more confidence. That's from this report here. This report is called He Whānau Matou, He Whānau Ora. It was written by Te Wahanga and I acknowledge now the contributions and genius of the likes of Helen Potter and Jessica Hutchins. I should mention the others, but I can't mention the others; Katrina Taupo, Sue McDowall, Peter Isaac.

This particular research was done as a reaction to John Key. John Key was saying the way we're going to fix children's performance at school is to work with the children. Nobody got the connection between the whānau and the child. This particular report sought to actually establish that connection. We only worked with 23 people so it's not the biggest, most vigorous, but it made the connection.

In terms of keeping it human then, what we need to understand is that the adults we are talking about who will impact on their children are not beginner thinkers, they maybe beginner readers but they are not beginner thinkers. It's important to think about because often we think about literacy, can you understand what that would be like if you couldn't read, you can understand that. What would it do to all the things, have any of you been to Korea, well that's probably the closest I got to that. Nothing made sense, nothing and that's the issue around adult literacy that we're yet to impact more.

The second issue is about keeping it relevant. In my organisation when we determine what we're going to be looking at for students we have always worked on the basis we will identify their needs through their own assessment and from there we will



work. One of the problems we're starting to recognise now though, is not all of us as literacy workers are skilled to cope with the future. Nadia mentioned it before; people are being trained for jobs that don't exist. The future in terms of technology is changing and for a lot of us as literacy practitioners, one of the first things we're going to really get much better at is, understanding that if we dare to teach we must never cease to learn. Keeping relevant ourselves is going to be the bigger job for us than keeping relevant for our students.

Susan Reed, another practitioner, said that the biggest issue for us now is not actually considering what the rocks are for ourselves, as literacy practitioners, but what they are for students. When students are coming to us now, once they have got past the fear of learning and seeing their success, they are now demanding to see that they become more, they achieve more in terms of literacy gain. It's no longer sufficient to feel that they have got the relationship between the teacher, this might seem really noa to you but for students who have felt an incredible barrier, to now get to the stage where they are now demanding more from their learning, its quite a positive and powerful transition.

When we talk about it in terms of kaupapa Māori, we need to understand that at this stage of our organisation we haven't sufficient literacy practitioners who are Māori. And it's true to say that some people criticise us for being a predominately pākehā organisation. I have to say that at the moment that is true. I have to say that while we try to brown up the sector, the best we can do is try to make those pākehā who work with us the most appropriate they can be for Māori.

In terms of that, one of the things that is relevant to us as Māori is pronunciation. Now I get criticised quite a bit for this one because I don't speak te reo fluently, I'm not a whole range of things. But one of the things I'm really clear about is that if we talk about relevant we talk about respect. That if we can't say te reo words correctly then everything before and after that was a bit of a but. So one of the last things I want to say in terms of keeping it relevant for all of us, is we need to get the pronunciation correct.

I was going to put up a text that my niece sent me once and it took me forever to work out what it was. It was a four and an N O, I thought what is she saying to me. I know, she's really smart and ofcourse she was saying whānau, I know smart aye, I did that about twice and nobody got it, and they thought I was an egg, and so I never bothered doing that again. Anyway my niece was the only one that could get away with that.

I raise that in terms of pronunciation, truly in relation to literacy, one of the things none of us mind anymore, we did before, is how you spell the words to get the message across. As long as you get the message correct. You get what I'm meaning. So if it's going to take you, who pronounces whānau incorrectly, if it's FARNO to get it right, sweet, probably don't write that on a piece of paper because Toni will probably growl you later. Truly in your head whānau, keeping it relevant.



Third point is keeping it fun. The thing about adult literacy is that we exist on the smell of oily rags. We do, trust me I've done the math's, we do. That aside it can still be fun. In Literacy Aotearoa, one of things that we did back in 1988, and part of the fun is actually achieving the impossible. In 1988 one of the things we did in our organisation predominantly pākehā, middle-aged, middle-class, was that we decided to honour the Treaty of Waitangi, we actually decided we would honour the Treaty of Waitangi. It was something that people thought was stupid. Some of my friends said things like I wish we had the pākehā in your organisation that we have in ours, I said we do, we have the same pākehā they're the same. But one of the things we figured out for us, you can't jump the case in two jumps, you can't do it, you'll fall, just in case you didn't get that one, it's after lunch I understand that.

So if you're going to honour the Treaty of Waitangi, honour it. Granted there were lots of tears and torturous moments in it, but actually being courageous, being luminary, luminary is actually a good word, does anyone know what it means, I'd be amazed if you do, you know why because I made it up at a meeting one time, no, no you can't do it, and I said, no, just be luminary, where did I get it from, Angels and no the other one, De Vinci code, I made it up from that word there.

The point I'm getting to there is the impossible can be fun, it can be. Twenty years later the organisation knows they will becoming Treaty based, we did some quite phenomenal things and it wasn't easy but it was still fun. We changed the percentage of Māori participation from 8 percent to 40 percent. We didn't drop the numbers in fact we gained, from 4,000 students to 10,000 students. So we never lost students we just gained.

We increased the number of Māori practitioners, we increased the number of managers and we increased the number of Māori providers. All of those things were done, truly, to make a difference to learners. It could have been a real drag, it could have been, but the only way it was ever going to happen was if we actually understood it was worthwhile doing. And if you do that you can start to find the fun parts in it. Or that's what we found. It was fun for us but most importantly it was fun in terms of what we achieved. I didn't say fun had to be easy; it just had to be fun.

And then the last one is about keeping it real. In terms of Whānau Ora the six key goals that they raised here in terms of the thinking of others. One is when whānau are self-managing; when they are living healthy lifestyles; when they are participating fully in society, when they are confidently participating in te ao Māori; when they are economically secure and successfully involved in wealth creation; when they are coherent, resilient and nurturing. The reality is, for a lot of our whānau we are not there. The reality is, that if we all do our jobs well we can make a difference. What we know through adult literacy is that when students attend literacy programmes and not just increase their literacy skills, they actually increase their confidence. They don't just increase their ability to work well at their own jobs; they increase their employee



ability. They don't just become productive for their workplaces; they become productive for their families. They don't just become productive for their families; they become productive for their communities. That is the reality, that's the reality of commitment. Not necessarily by government but by the humans who work with the other humans.

There are moments I know when I looked at the stats and I know that when the first International Adult Literacy survey came out I was horrified with the way it came out. It came out as a deficit. It came out saying a whole lot of things that we aren't again, particularly Māori. I remember thinking to myself I've got to find the guy who actually wrote this. He has to come down to a literacy programme one day and see the people that he's writing about. Because he's got to get that they're human. He's got to stop writing about them as if they're just a number.

So he came to a student-writing event from which I'm going to read my last piece. And he got the difference in the people. The systemic changes we need to make in terms of government are part of our reality. We've got to make that change. That's going to be the fun. Go vote the way Tony said.

But irrespective of that, what we can't control is the others, what we can control is ourselves. And if at the end of the day we control ourselves and our abilities and we remember to keep everyone human. We will make the change in that moment.

I want to close with a letter from one of the students. Once every two years Literacy Aotearoa hosts a student-writing event. It happens with about 20 to 30 students. It's not the biggest event but it's highly intensive and feels incredibly pressurised. In 24 hours we write a book. The students who are literacy student, who previously may have had quite huge difficulties, are selected by their local groups and come forward and they write.

The next day they get that book presented to them, this is one of the stories written by a chap called Joseph; and this is about keeping it real.

Dear Dad

How are yuu doing? I hope you are good and keeping fit. I hope you are keeping out of trouble so that you can get out of there soon; and we will be able to see you all day and every day. Anyway everyone at home uncle, Shannon, William, Foully and I are all doing well. I'm going to the learning place. It's mean Dad, I'm learning to read and write, I'm making a change in my life. I got out of the gangs and I'm making a change. Anyway uncle and I cleared the beach road and we cut down the trees they made the road rugged and so we've almost cleared it and reached the bottom. Aunty is keeping William busy; got him going to the wharepaku, he is doing good. As for Foully she is doing good at high school. She makes me mad sometimes but kai te pai. Dad we're waiting for you to get out of that hellhole. I'm missing you heaps. At our place Uncle Wilson, Black, Tan, Bev and Aunty Hāere have made the place look like home. They have a vegetable garden at the back and made one out the front of the house. They have curtains in every room, Dad the house is full of stuff, the shed is full as well. But the house looks mean. Dad you will love it when you get out. Well



Dad that's all I've got to say. The family loves you Dad and it's going to be fun when you come home and look after us again. Love you Dad, okay I'll see you soon.

Arohanui
Your son, Joseph.

If that doesn't summarise everything that everyone was talking about here today, I don't know. Joseph is a young chap, not so young but young enough, who's totally changed his life and so has his entire family. They have gone back to sustainability and they are doing it with pride. When Dad comes home he will be part of the positive.

I was going to say, I don't know if any of this helps, but I do know that once I go from here, I'll go back to doing my bit to making it possible for Joseph to have that opportunity to learn. For every other student who's out there to have that opportunity to learn. To make my darndest possible, to make everyone understand that it not just about educating the individual, it's about educating everyone in the whānau. So on that basis, lots of love, have fun, good luck, work hard, mahi on.



GUEST SPEAKER HON MAHARA OKEROA

Thank you for the introduction and to Colleen, it's not that we take precedence over each other and why I'm speaking first, we know each other very, very well. We share the same tribal advantages too. There is something about the term rapporteur. I got up this morning at about 5am and adopted the Socratic pose and contemplated the pito. When you get a bit older it's more difficult to find than when you were younger. Anyway when I came to that rather profound conclusion, the thing that was going through my mind te iwi was that a very similar word resounding through my thinking at that stage was raccoon. And then having got that in my head, I then proceeded to try and make some relationship between rapporteur and raccoon.

There's a message here somewhere. Then I came to a commentary having accepted that divine intervention about what I should think, which is a raccoon. I then set about to analysis the possibility as to why? This is what I came up with. It is a highly intelligent, entrepreneurial, creative animal. It has learnt how to operate in foreign environments that are removed from its traditional environment. It's able to manipulate that environment to the extent that it not only survives and flourishes, but because of its adaptability it is able to overcome inherent disadvantages.

If you don't believe me watch 'Our World' and it has resilience against the odds. So in a foreign contemporary environment they not only survive they flourish. The other thing is in that environment they don't make the rules. Rather in my view they are shape shifters and move from one paradox to another.

In the context of the kaupapa before us I find that to be quite extraordinary because if we are not any of those things then we are confronted with a challenge. If the raccoon has incredible abilities to adapt, if they are creative, and have the ability to manipulate the environment, what about us? I suppose it can be encapsulated in what we call whakataukitanga korero. Which, ofcourse is looking to the past, provides inspiration for the present and then nga huarahi a mua.

I've chosen a tribal Whakatauki Korero and it goes like this:
Whakaraupo i a koutou e te iwi, kei te riri mai te ao ki a koutou ka noho.
Kua mutu te riri o te ao ki a koutou, ka tu ano.

That actually encapsulates our history as Māori. What are the kinds of inherent qualities that we require. You've got to have courage; you've got to have a life commitment against the odds. And other qualities that we all have, our history as a people, is littered with examples of those kinds of values. And when we are talking about shifting the paradigm it is very critical, I believe, to draw on those examples that are part of our history. And I was talking to the press and others about their Treaty claims process resilience, adaptability and how to be creative in circumstances that are not favourable.



You can apply those themes and principles to Kura Kaupapa O Māori. Some of the things that were sounded with the presenters was a synopsis from hence they came. Both Colleen and I share a common background.

For where we come from, we've come through a searing experience of complete cultural, social and economic devastation which has had an extraordinary affect mai te hunga kawetiweti ki te Whānau, ki te Hapū, ki te Iwi. Where we were grounded, both of us was of course kei raro i te maunga tito o Taranaki i runga i te marae o Pariroa.

I'm not saying other people have not had the same experiences. What I am saying is we are sharing varying degrees of those experiences. From those kinds of experiences we should take and distil those things that are necessary to go forward. That was about a totally marginal existence based on survival not the acquisition of material wealth but rather the ability to survive. But that, I suppose, is a common experience that shapes us.

The challenge is, how do we emerge from it, like other people in the audience today there have been personal interventions. Those interventions are Māori based ,not tribal. I suppose the first major intervention external was from Kahungunu Cannon Wi Huata who was instrumental in rescuing me from an early adolescent path of self destruction, the ultimate residence of the crown in some kind of place over there on the hills in New Plymouth.

So I'm grateful to Kahungunu. You heard what Api said in my absence this morning. I met Api at Tipene a few decades ago. He was actually the chaplain, and Api used to make sure to coerce us every Sunday to go to church in the chapel and every Sunday night, plus every bloody morning of the week, plus every afternoon of the week. It was kind of a regime of Christianity under cohesion. There he would wax forth on the principle of forgiveness.

He would talk about the principle of forgiveness and how absolutely critical that was to our little community at Tipene. Often he'd finish his sermon by naming people who committed varying degrees of crime against the state. To be dealt with summarily in a little room around the corner. For an adolescent like me I found that absolutely confusing. I did not decipher in any way possible that he would transform into one of our foremost leaders. So people the message is, there is hope.

But it's transformative and some of you sitting around here have personal knowledge of Tipene. I met Api later when, because of an overriding curiosity, I decided to enrol myself in the white man's bastion at Massey University, more out of curiosity than any commitment to intellectual pursuits and there he was again. Afterwards, I met him during my brief political sojourn again in the political arena. So he is one of those I've talked about who has committed his life to his people, and that needs to be applauded, because a hell of a lot of other people do it as well.

Then we have Sir Hugh Kawharu of the same establishment. The first time I ever met an Oxford-educated Māori – suitably impressed I was – when I could understand



what he was talking about. He was the foundation Professor of Māori Studies and Anthropology at Massey. Then morphed (I say that word in the most polite way possible) into a leader of his people Ngati Whatua. I actually did spend some time at a Teachers College, but was there more for what Teachers College could offer off the curriculum than I was interested in any principles about Teachers training. I see some of you went to the same Teachers College.

And whilst there I was privy to another intervention by a person called Frank Davis and his wife Waana. Absolutely critical cause amongst the four Māori that were there then, the best way to read the results of any examination was not to start at the top but the bottom going upwards. Then resit and resit numerous of the same examination papers. Suffice to say that three of those Māori men – I only say men, but there were women there too by the way – became, in their time, Principals of quite large intermediates. You see we can't make judgments too early.

There were other interventions; what I'm saying is we all travel the journey. The key message, is that they were non-tribally related to me. That is a key principal I believe in terms of Kaupapa that we are pursuing collectively on behalf of our Whānau and our children going forward, I commend the Kaupapa.

I need to say something else, I acknowledge and respect the intrinsic strength, drive and leadership of our Kuia, and I talk only about Taranaki iwi in this case.

Because amongst other things, at the Pahuatanga O Parihaka and the consequent illegal incarceration of our men, it was to the women that fell the responsibility of sustaining our families. So I'm sure Colleen will agree we have a culture of very strong women. That got me into a lot of trouble when I was a Minister under Clarke, because I didn't measure her the same way. Even in spite of constant rejoinders to do so. Especially when one was faced with rather intimidating hostiles. Women today continue in that tradition.

Going forward I think Tariana touched on it this morning. She has inverted the paradigm; the imposition externally is not as powerful and strong as the intrinsic motivation of our people pointing outwards. We have examples within our collective society and iwi of resilience, commitment and belief. Most of what we have achieved as a people has not depended on external political intervention.

We look not only to the past, the present and the future. We look within ourselves, ki te puna e koropupu ana, e koropupu ana e kore e mimiti. In our journey we've had messianic movements as a response to colonialism, now we can name those people. In Taranaki we have sustained open warfare that lasted for 27 years, followed by a five-year occupation of Parihaka by the colonialists, which resulted in intervention of our Whakapapa.

We have a Whakataukitanga Korero that the prisoners who came back from being incarcerated said something about the speckled taiawa that ran around the Marae. The speckled taiawa of course are the children of mixed parentage often by force.



I've talked to Kuia about that, seriously, which resulted in them not being able to have any further children. Devastating, but we are here aren't we.

The intervention of a young Māori party, we know about those people. Hugely critical at a time of history when Māori were 'supposed to go to the pillow and die'. What would have happened if that didn't occur? So we have Apirana Ngata, Maui Pomare, Te Rangi Hiroa, Sir Turi Carroll huge influences.

Post war, if we talk about the reo, we must also talk about Nga Tamatoa. We have to. These are some of the shiftshapers; these are the people that force the paradigm shift. We can do it as well. And of course that Hikoi around the land, I'm not talking about the Foreshore and Seabed. I recollect that fully in all its impact. Then we have Kohanga Reo and you've heard a very good address.

And now we have the beginnings of economic, cultural and social assertiveness and I did a deal, I can't tell you who with. I'm part of Settlement Trust here as well. Not that many years ago we had to go to the bank and beg on our knees for putea to do worthy things. Today the banks are lining up to do business with us. That may not seem to be such a climatic change in behaviour but it is. Are they being like the opportunistic raccoon? If they are, then there are also raccoon on this side and the cut is, what's good for you has got to be good for us. In that scenario along, with that assertiveness, comes challenges for us and challenges for the mainstream.

I sort of anticipate that as we strengthen our families, as we move forward, and as we become more and more significant across this economic, social spectrum there's going to be a mainstream response. Whatever we do that's good for the communities that we live in, it's also good for the wider communities as well.

There is a change that is asserting itself that will become more evident and I call that our transformative stage, so this Kaupapa in itself is part of that. This morning I used a phrase and it went like this: Nga toa ae ko te piki turanga. That is a phase that we use to describe people who gather around them the following of all people, i runga i te kaupapa, irrespective of what that kaupapa might be, gather the people around them.

I think that the legacy is not always negative, how often do we hear about the negative legacies. To balance it there are very positive legacies that you as young people stand to inherit. So we are celebrating that today, hopefully it will be part of a positive legacy going forward. I am extraordinarily encouraged by making comparisons from whence we came and then to where do we go. To me it says something like this:

Mai te po ki te awatea. Ko te po te kaihari i te ra. Ko te mate te kaihari i te oranga. 'Mate' here, its nothing to do with dying hopefully but we will face and have to overcome obstacles to get where we are going. I'll borrow this whakatauki korero from South Africa: The glories of the hunt were always told by the hunters until the Lions got their own historians. Kia ora mai tatou katoa I've gotta go back to my other job now, I'll send my invoice in tomorrow.



GUEST SPEAKER COLLEEN TUUTA

I find myself in a very interesting position this afternoon, to be filling in a spot for our Dame Iritana Tāwhiwhirangi and I find that quite a daunting thing right now I can tell you. I want to start with the day and think about the people who have been here today, what taonga they have left us through their korero or at least what I have picked up.

Carl and the Families Commission, I want to thank you, for having the courage to actually continue to do this work. I've read in the papers, no more Māori research about Māori, but Māori research with Māori, so that for me I want to say a very big thank you to you, and to Kathie and people like Kahukore, those people that you have in the Commission, those people that have worked alongside you and will continue to work alongside you in this area of research.

Now I move on to our whānaunga Tariana our Minister and of course she is that Whānau Ora fundamentalist, and thank God that she is. I first met Tariana up the Whanganui river in about 1986 and I had just come back – Mahara will remember – I had been overseas for five and a half years and I had just come home and the renaissance had started back there with Kohanga Reo, and the land marches had happened, and the Spring Boks tour had happened while I was out of the country. It's amazing what happens when you leave home sometimes.

I came home, almost to a different country, and certainly my own whānau and Whānaunga were in a totally different space. So I got into some community development work through our women's centre at home. Mahara alluded to this work, it's not new to our women. So I find myself up at Kaiwhaiki Marae and there was Tariana with her whānau they're actually doing some quite different things around economic development for Māori.

And I remind her of this, recently I was involved in some hui around social enterprise and that's always been a baby of hers. That's what she was doing with her whānau up the Whanganui River back in 1986. They got in cars and actually drove from house to house to house getting two dollars off this whānau, two dollars, two dollars, you know and eventually you get a hundred and then you get thousands. That was going to be the basis for their economic development. They were thinking way beyond this paradigm way back then. So for her to be a Whānau Ora fundamentalist right now in this country, in fact right now on this planet, is probably a very, very key thing to where we are. She hasn't got it easy where she's sitting to do that, we all know that. So to be able to support and through the Families Commission again, Carl, that's where I see you sitting complimentary to that. So I know, she's hugely supportive of you.

Dr Api Mahuika, a beautiful korero. When I sat and listened to him, he took me back to my own old people, and how it was that Mahara and I and some of those people who have helped shape us. Do you know what was interesting after a man of his calibre he was able to stand here, and tell us that nothing is new. Nothing is new, we



are in a different timeframe and it's as it always has been too, it's up to you, it's up to you. How we respond rather than react to things, and what we can do with that response is up to us.

Nadia, I love Nadia, as I said I interviewed Nadia for the book and she was as dynamic in her office as she was here on this stage. But the story she told, she is the mokopuna fundamentalist, she lives, eats, breathes, sleeps it, and demonstrates it, walking the talk.

She's also the only person who I know in her mahi where she actually fought for the rights of the tupapaku in their hospital. I have never come across that, that story will always sit with me and it took me back to people like Mahara's mother and my own mother and those people who cared for the tupapaku. I never saw it as the depth of the aroha and the wairua and the manaakitanga that you have for our deceased persons: and here she was able to turn that hospital around up in Auckland to actually think about that. Think about what it means to have a deceased person in your presence and to be able to move them around that hospital to the mortuary, to eventually to their loved ones without cutting across the mana of the tupapaku, absolutely stunning.

Toni thank you for the Te reo, te reo is relevant today, and it will be as relevant tomorrow as it ever has been in the past. I've listened to everyone here today, how we introduce ourselves, our mihi, mihi everything connects us back there and I just think, yes, we have some way to go in the homes, at home on our marae, we are seeing exactly the same thing. Exactly the same thing, we are successful in getting it out into the communities, and it is still sad for some of our marae, Mahara, where we don't have enough people there to cover their paepae, to cover their Tikanga. So thank you for the work that you do and that you continue to do.

Bronwyn, you got the human side to me there, you know and there were a few others too. The importance of literacy, when I answered your question, my mother, my brothers and sisters actually, my brothers and sisters came into focus. I can remember at a very early age, I was exactly 10; I made a decision to stop asking my two parents questions that actually embarrassed them. Because they didn't know, only in te reo pākehā, you know for my homework, like you know what year did Christopher Columbus sail the ocean blue? Well who cares, you know it didn't mean anything in our house, my parents, go ko wai tera, who's Christopher Columbus, you know. I got it, they were saying, I don't know; go ask your brothers and sisters, because they didn't know. It wasn't actually important in the world that they came from; it actually held no relevance whatsoever. I made, and I learnt, and I've seen what that does to your people when you haven't had it from your childhood all the way through.

My mother got me up to Tegel Poultry Chicken factory one day to do my study day from my School C exams, and I had to go there and the first job they put me on, these dead limp chickens go round on these conveyer belts, up there, and you had to put your hand up the middle of them and pull the wind pipes out, and so my



Aunties, everyone working at Tegel at that time was my whānau, aunties, uncles, cousins all there.

So my Auntie gets me and says put your hand up, feel that, and she gets my hand around and says “well you have to pull that down”, and so I thought sweet got it, alright I’m there, I’m number five on the line, it was gross, it stunk, it was cold, it was wet, dead limp chickens. I’m surprised I still eat chicken today actually. So I go up there, and then only after about half an hour my arms started to get tired, you know, so I learnt quickly, I’ll just put my hand up and pretend that I’m doing it and just go like this (hand action).

Then the next thing my Auntie Mama Ngeru down the line says, “every fifth one coming through still has a windpipe”. She knew exactly it was me, what I couldn’t understand, as I was then only 15 or 16 then, was all around me my aunties were all laughing, they were singing, I just couldn’t get it, I couldn’t get it how they all really liked working there in this chicken factory.

It wasn’t until I went to university some 20 years later that I got it, the connection back to your literacy, that they hadn’t had their educational needs met as children, that they were actually at this place because that was it for now. When I realised that, I actually cried, because, I realised then that my mother and my father – a cheese dairy factory worker and my mother at this chicken factory – who went there every year for five days a week for 27 years and did that. And fed us and gave us all the things, and on top of all our Māoriness, our Taranakitanga, our Parihakatanga. So to you Bronwyn Yates, you rock, and long may you keep rocking.

Mahara, always as eloquent as ever, for me it’s always our whakapapa and our survival. The important thing, and I’m going to go to my little presentation, is really about survival and with our history and where we come from, and I think, that’s the great thing that my parents actually did do for us.

They never talked about Parihaka to us, I didn’t know; my parents, my grandparents are out of Parihaka and yet we never talked about what happened. They did not pass that mamae on to us and I thank them for that because I’ve seen what the impact of that is. Not so we wouldn’t forget, how can you forget, my piakaaka, every cell in my body is made up of that place, our people, as well as the militia, you know, our speckled taewa, you can’t get away from whakapapa, it’s it, it’s in you, its everything about you, that’s been my experience.

I used to love it when my Mum used to say, recite our whakapapa. And that’s why this morning, I always keep it very brief; because when you are the product of rape, they never used to say get up and spout, because they knew their own whānaunga didn’t know or maybe they didn’t know, so the humanity of a people to know that, what is that? It’s aroha, I think, but it runs deeper than that. To make sure that you’re all the same, just because you know your whakapapa e ha! But what about those who don’t?



And ironically, some 20 years later I'm facilitating a hui at Raukawa Marae, and with predominately pākehā people, and I do this exercise called whānau, hapū and iwi. At the end of this exercise, and what it does for people, pākehā, Māori whatever nationality, it brings stuff up. What is that? Running a workshop on whānau, hapū and iwi for people from right across the globe, it still has a huge impact on people.

This pākehā woman comes up to me afterwards and she says to me – she was crying her heart out – I need to talk to you. We went off to the side, and she said I have a 13 year old daughter and your workshop today has just brought up all this stuff for me. I said, what's that? I don't know who the father of my daughter is because I got wasted at a party and, what do I tell her? I said, the truth, just tell her the truth, the best way you know how. I said, I've got hundreds of cousins like her, I don't know, so that seed, that korero about our whakapapa, our survival right on the button.

So with that, so what? That's the question. I'm going to be able to show you a pictorial thing in a minute, my take now of how it is that you come from that, as survival, as whānau because for me I am it. It's my turn, when Api said it, I said yes it's up to me, I said yes, I've actually put my hand up in my whānau, it's about whānau leadership, it's about taking responsibility, it's about saying it is my turn now, this is my turn and everybody has a turn, Api confirmed that for me this morning.

So I am them now, we are it Mahara, yes I'm glad you remembered the women. Knowing that whakapapa and who you are helps on the day-to-day basis. When I went around and had the privilege of interviewing all 12 women in the book. Man, those women have changed my life forever and ever, they added things to me now that I can't go back. It's like every one of them when I sat with them for two hours, for three hours, left this big footprint on me.

I can still see Katerina in her home – never met her before, knew about her, read about her, knew her kids, her kids had come to live in Taranaki – take me into her home and share. So Kathie, I know we've got those CD's, I think that all her mokopuna should have those too now and so pleased we got the opportunity and Families Commission, this is what you have done. There is a body of work, yes, they are stories, but they are more than stories, they are a whakapapa, they are a history that noone can contest. It's there, you've got it in audio, you've got it in the written work. Today you also have the manifestation of that through these people here.

So I thank you for that because it was a fantastic journey, I've done other journeys with you up in Tamaki Makaurau with our whānau in financial hardship and heard their stories too; And, my God they have also reinforced for me. Stop crying about it, get over it and get on with it. So I'm about to do that.

I also want to say we're moving now into this time where the world is changing folks. I don't travel anywhere without this now, my partner Roger says this is my new boyfriend, and it is. I can have this laptop in bed with me at six o'clock in the morning, talking to the world and everyone saying hello.



The other thing that is forever changing our lives is these things here [holds up a mobile]. This is our mokopuna, your mokopuna, this is changing our whakawhānaungatanga like you can't believe; and I said to Toni, even the reo is changing on here, ki te pai is now KTP, they are changing, the cyber reo is now out and about. Think about that moving forward whānau. These things here since I got into this research buzz, photography and photos are it for me. Sometimes you only have that moment but it's captured and is hugely powerful.

So with that I'm going to motor through this very short history of our whakapapa.

The driver has been mokopuna so that means it has been whānau but it's the mokopuna who have said we want to know, they want to know things kei te hia kai. So just my family, we started off with six we've gone to 46 and that's my statement about "I am them now. " I'm where my mother and others were in the 1980s. And yet you know I shouldn't be. At 53 years of age really I shouldn't be but we've lost so much. You just need to step up to the mark.

I don't know if any of you know that Jaime who is coming down to take over at the office of the Māori Trustee in a couple of weeks, he's only 30-something, but because people aren't there anymore we've just had to step up, that's how it is. And why? For these darlings here [powerpoint image]. Mokopuna this is mum and dads great great, great grandma. Same with this one here. But interesting about these families, the mamas and the papas of these babies here, we are having to work really hard with because these babies are some of our tamariki who have lost their way as young parents and we're having to do that mahi.

Now this is another interesting photo about the future and moving forward and about this new tribe. That's what I call some of these kids – our new tribe. This one I'm holding they were born in Australia, Aboriginal father, there's three children from that relationship never been born here in New Zealand, never been to marae, nothing. They came to us once at seven years of age. It creates a different paradigm for us. And yet we've had to bring them into the fold bit-by-bit but they are part of this new tribe, they are going to teach us new things, they are going to link us to our Aborigine whānau as well.

We are always trying to get our tikanga and our kawa and everything into our own kids. I find myself now making sure that their Aborigine tanga is there by trying to keep some links to Australia too.

These ones here, these scary crows, these three babies have all been born in the UK in London and are still living there happy. Again this is part of that new tribe. Their mother is a Tapsell from over in Maketu and their father from Taranaki. A new generation – what are they going to teach us? What are they going to be bringing new to us? They've all got Māori names, Te Amo Grace, Te Rohu me Te Iwika and yet they have these really posh, pommy [English] accents.



So this is the response again, you know this is personalising it and is very much about me taking this role as whānau leadership, the tuakana teina thing, I have three older sisters but they have assigned me.

We use each other's strength in our whānau, that's how it is, none of us have all the gifts of our mother, where together we do. So stepping up for me in tupuna work just continued, that's what it is. And Api, that's what he did.

Here is some concession at our marae. That's Auntie Doreen, the last of my mother's whānau of nine in the middle there. She's 88 now; the other Kuia just came down to get a QSA the other day, Auntie Doreen Erueti.

You know what's been sad for this Kuia here in particular. She had nine children and out of nine children up until last year, eight families of them were outside of New Zealand. It broke her heart, she was the Kuia with the mita of Taranaki, Te reo o Taranaki. She was in Kohanga Reo, the Māori Womens Welfare League and yet a lot of her mokopuna have grown up away from her and away from that resource. That's how it is. Those who are here we have to learn of what we got, when we can, how we can. And why? Because whānau have dreams and aspirations

This is the cover of the Parihaka Needs Analysis Report that didn't get to the Prime Minister, remember that, moving on. The point I'm making here is the drawings that we did with strategic planning, we did with the whānau, we did with graphics and things like that. The point is there are dreams and aspirations for the whānau in Parihaka until 2029.

Whānau leadership and active citizenship is what I'm calling it, it's about stepping up to the mark, and what that means for us; And I know in your own whānau and sitting there at this table you're doing this too. It all feeds into that same place where we're going.

Whānau creating new paradigms. I was the first chairwoman of the TSB Community Trust and it would be fair to say at that time, I was the wrong colour, the wrong age, the wrong gender, I didn't have a wife, I didn't own a farm and I didn't play rugby. So it always made going to functions, and getting that paradigm shift, I got ignored by so many and even our own men.

Rangatiratanga, well this is my second business and the same, you do the do. I have been in business now, for 18 years.

Whānau in private sector, can we go there, ofcourse we can. A number of you are also doing this and this is where I find myself more these days at government's table. TSB Bank giving away around about \$10-11 million a year of our dividend derived from the TSB Bank via the Trust.



You know, Toni, when you're talking about te reo, that's one of the things, it's those little things of moving into these sectors, I had these people hongī, saying kia ora tena koe. I still didn't have them saying Taranaki properly but I kept working on it. It's a little thing but it's cutting through that stuff.

There's our Mayor and MP. Get them out into your own spaces, have them on our own Marae, you come to us, you come see what it's like, smell, touch, feel.

Why whānau-centred for me?, because it's all I know, it's all we have as capital, a human capital, whānau is at the centre of everything and ask the mokopuna, why? Because they are, and because my Aunty says I can.

Kia ora mai tatou. Thank you.



GUEST SPEAKER HON HEKIA PARATA

I'm absolutely delighted to be here this afternoon to participate in the launching of this report. I was given a prepared speech but it's not like me to give a prepared speech. In fact I was brought up with the notion that one should be required to inform, educate and entertain and do that without vast preparation of notes, and in fact to read a speech was an insult to people, and certainly to the oral culture which we are all apart of.

I'm delighted to be here this afternoon because I have long been a warrior in the interest of the potential of Māori people. Of the positiveness of what we have to contribute, that we don't need to compromise our identity in order to be participants in and navigators of our own future. So I am absolutely pleased to be associated in the kind of work that you have been participating in today. I'd like to start by acknowledging Dr Kathie Irwin, the author of this wonderful report. the celebration of the people who have contributed to it, as well as the subjects of it. The Families Commission who has taken the idea of whānau strategy past rhetoric and into the beginning of substance because research is the prologue to policymaking, one would hope. And in itself prologue is the actual action in the field.

I came back into the public service in 2004. Back into the job I held 12 years earlier as Deputy Secretary or General Manager of Policy at Te Puni Kōkiri and the kaupapa that I was most involved in driving, first of all articulating and then developing a policy, called Realising Māori Potential. And that kaupapa sought from the outset, what was right about us, not what was wrong; what was the norm for us, not for the mainstream; what were our strengths not our weakness; what were the contributions we could make rather than what we should be given as state dependants.

So while it is true there is a literary of statistics that tells a particular story about particular parts of our whānau, that dimension has always obscured the vast majority of what it is to be Māori, to be part of a whānau, to be part of a hapū and to be part of an iwi. Often we are told, are still told in fact, we have the highest proportion of Māori in prison. Yes we do, but that amounts to about four and a half thousand and it is a sad indictment. But it also means that about 796,000 of us are not in jail.

And so it is my practise, and I commend this practise to you, to turn these statistics around and say yes, that is one truth, but there are many more and those are the ones we celebrate, and that give us strength in the work that we do.

I'm particularly pleased in reading this report and see that it begins with my own personal mantra which is E tipu e rea, a gift from Sir Apirana Ngata. I had the good fortune to go to the school established in his memory, Ngata Memorial College. By the way I am a product of all decile one education. You're not condemned to be a second rate citizen because you are brown, rural and went to a decile one school. Nor should we allow our teachers and principals of our education system, she said, noting the Ministry of Education sitting at the back of the room, that somehow decile



rating condemns us to a sub-standard education. In fact, I went to school where teachers were involved in your learning and you were encouraged to do well.

Ngata Memorial College distinguishes itself by being one of the first schools in New Zealand that didn't need to borrow from German, Latin or French to have its motto, it used Ngati Porou:

E tipu e rea, Mo nga ra o tou ao – grow up and fulfil the needs of your generation. Ko to ringa ki nga rakau a te Pākehā, hei ara mo to tinana – your hand grasping the arts of your contemporary world for your material wellbeing. Ko to ngakau ki nga taonga a o Tipuna Māori, Hei tikitiki mo to mahuna – your heart treasuring the treasures of your ancestors as a plume for your head, A ko to wairua, ki te atua, nana nei nga mea katoa – your soul given to God author of all things.

And as a granddaughter of a Anglican Minister I feel completely comfortable reiterating that in these challenging, atheist times and so that motto to me is simple and elegant and powerful and has been the recipe for my life and the one that continues to keep me on track for the things that I do.

And part and parcel of that which resonates with the theme of this afternoon or today's conversations is that whānau are the basis of who we are. And it is important and I will return to this theme, it is important that there is no one recipe for a good whānau. We can be certain that whānau is the kind of model we should be having. We know that the configurations of our household co-hort to use strategic language are changing all the time as we confront the fact, no longer a constraint for women liberating themselves from misery and unhappiness.

So I come from a whānau, a very symmetrical whānau five girls, five boys, the oldest and the youngest born on exactly the same day, 20 years apart, we were celebrating my oldest brother's 20th birthday, when my ever productive mother passed on the message that our youngest sister had been born. We are all born about two years apart, we did grow up with a family, I think we were blessed with our parents, our father Ngai Tahu before it was popular, brought with him to the East Coast, his largely Presbyterian, Scottish upbringing, by my beautiful grandmother, Margaret Helen Cowley because my fathers Māori parent died when he was very young.

That didn't stop my father when arriving in Ruatoria in the capital of Ngati Porou constantly pinning about how much better Ngai Tahu was at anything than Ngati Porou had to offer us, including Ngati Porou is good at gabbing, but it's Ngai Tahu who has contributed to your education and that was because Ngai Tahu paid a reasonably small sum, but it was a symbol of the commitment and investment in education. On the other hand my mother Hekia Kiki Reddy grew up in a very small hapū Ngati Horowai at Te Horo. She was brought up by a brother and sister who had no issue of their own. She was taken by my great grandmother to this hapū because she was concerned that our hapū were growing apart and she practiced that tikanga of children bringing whānau and hapū together.



And it most definitely has done that for us, we recently had to make a choice which rohe our family would vote in. I have chosen to vote in the Ngati Horowai rohe. Again out of respect and celebration for the gift of upbringing that that hapū gave to my fabulous mother. And my mother was fabulous, she died two years ago and you can tell I miss her still. And she embodied in us an absolute belief in whānau, whakapapa and whānaungatanga. What I have learnt from that is that Māori actually preceded Google and having databases. Māori and their ability to map kinship is just outstanding. I say that absolutely seriously, those that have that computer gene that data chip in their heads; in our case our brother Sullivan has it. He must have a megabit worth in his head. Because she brought us up and he has carried on constantly reminding us of how we are related to someone, who we are related to, what that relationship requires of us not what we get from it but what it requires of us.

So this whole notion of being connected has been a very important part of my upbringing. That leads on to the other value, which has been an important dimension of my upbringing and approach, and that is identity. I understand that you heard from Uncle Api this morning and he gave you the world view as seen from the taumata or Hikurangi Maunga and I can recall when I finished the fifth form we had to move from Ruatoria to go to the big smoke of Gisborne and enrol in Gisborne Girls High. Three Parata girls transferred there at the same time, my two younger sisters and me.

I can remember very clearly the principal of the school calling me in and telling me what my problem was. Because hither to, for I didn't know I had a problem but fortunately she was able to apprise me of this, I was unlike other Māori girls she met I had a superiority complex and that superiority complex was born of the ingredients, I know that my Auntie June Mead tells me that when she went to Hukarere, and she thought as I did, and neither of us realised this wasn't a widely held view, that the only tribe in New Zealand was Ngati Porou, and the greatest leader of all time was Sir Apirana Ngata, absolutely true, and that everyone was an Anglican.

We grew up with a mother who today we would describe as xenophobic. She didn't think we were Māori, no, we're Ngati Porou and we're from Te Aitanga a Mate and Ngati Horowai and so forth. I have carried on that tradition and brought my daughters up to understand that they are special, unique, powerful, smart, strong, that they carry their connections with them wherever they go. My older daughter is Rakei Te Mania; she descends from 27 generations of women leaders whose role was to provide for the community. Our second daughter, because her father is whānau Apanui, has a whānau Apanui name Mihi Maraea so when they want to oppose energy resources they get both of us at the same time. My girls know that their names tell who they are, about who they are connected to and why their pocket money is tied to those Marae. So because they can't get to working bees but they can contribute back and keep that link going in some other practical way.

So whānau identity, and the third corner stone of this triangle which I stand, and I understand from architects that the triangles are the most powerful structure, is education. Education, education, education those are the answers. We liberate ourselves when we participate in education and facilitate our young people being successful in education. We know there are challenges there as well as opportunities



and I say to my girls, my responsibility to you as a mother, is to ensure you have good health and excellent education and an absolute fabulous set of principles. And you go out into the world as Ngati Porou and Ngati Awa citizens of the world. Kia ora Ngati Awa. So whānau identity and education; those for me are the most powerful foundations we can have.

And I want to go on to one further thing and finish by launching this fabulous report. It is important when we talk about Māori or iwi development that in the same way we talk about whānau and hapū development is that we don't have in our minds that there is only one model. Because I am tired of people saying to me oh you must have been lucky. This is Māori saying this to me, not non-Māori; you must have been lucky and when I turn up in my Chanel suits and I have been well educated, and I chose the quality of life that I have in my life and I work hard to achieve that. And I work hard within my family to achieve that.

Ahua whakama au kei pohehe koutou he whakahihi tenei korero – kaore. He whakamarama tenei kia tatou.

Because I am really concerned that some of the debate, the discourse to use that wonderful academic word, too often the discourse is somehow characterised or circumscribed around things Māori, that somehow you're not a real Māori if you're, quote, rich; you're not a real Māori if you have aspirations to be wealthy and well off; you're not a real Māori if your pathway forward tramps the road, as David Frost said that's least travelled. That somehow or another there's one pathway and it looks like this, and there's one job and it looks like this. If they were the minimal aspirations of our tipuna then they would have stayed in Hawaii.

So they decided without knowing exactly where they were headed that they were going there. They got together, and by the way they only needed one man and 57 women, there's some research that I've heard and never seen the evidence for it, that's all you require for a sustainable community. And I have said this to a group before and men have said this to me, one happy man. Anyway our tipuna would not have set sail from Hawaii for those that believe they came from Hawaii.

We of course were the taxi cab of the Pacific going backwards and forwards bringing that takeaway kùmara. I don't want to obscure a really serious point because I get this too often in politics, you should be in the Māori Party or the Mana Party, being Māori I mean, and if you're more traditional then the Labour party. And how short our his and her story is, because this same Apirana Ngata was in fact a member of the National party. I'm not going to politic you least you be afraid that come 26 November. There isn't one way, there isn't an only way, in fact I came to Parliament because of the endless possibilities of realising the potential, who we are as a people.



I want all Māori to be wealthy, I want all New Zealander's to be wealthy, I want our country to be wealthy. I want all that is important and unique about us, our beautiful environment, our island nation, our participation in the Pacific, our commitment to equality, our bi-cultural foundation, all of that and more. And guess it takes a strong economy and noone lives a happy life dependent on the state, no one. Nobody wants to live their life on two-week incomes. Nobody wants to live their lives driven by debt, noone.

So we have to build these educated people, these stories in here of these magnificent, marvellous peoples who in their time are carving out their pathway, who are navigating their future and in so doing contributing to the colourful and diverse mosaic of who we are as Aotearoa New Zealand and hapū and iwi members of this fabulously rich population.

We need to get rid of the poverty mindset and replace it with the potential mindset. We need to get rid of the negative stereotypes, and, as Carl pointed out, this book indisputably confronts and says there are great stories, there are great narratives, there are great people and we need to tell those stories and narratives to ourselves over and over again because we are fabulous.

One of my goals when coming to government ironically is to get government out of our lives. Government is not our closest Aunt or Uncle, government is not our Grandmother and Grandfather. Government by the way is not going to save Te Reo Māori – we are. Mehemea kaore tatou i korero Māori ka ngaro. Ahakoa te ta pepe o taku reo i a wiki i a wiki ahakoa taku patupatu te manawa ka haere ano au ki runga o Te Karere, korero ki te ao whanui me tetahi whakamatatau i a wiki i a wiki tuku mai tetahi imera ki au:

Oh, Kia Kaha girl. Engari, ko tetahi kupu anei. Ko te nuinga o nga korero ki au 'oh ataahua tera kotiro tehea to tera', me taku whakahoki ki a ratou 'pehea te korero?' – 'oh he pai'.

It's not government that's going to save Te Reo, it's not government that's going to save our Marae and nor should it be, it's us, it's what we do. I don't want government in our lives, the more we can get it out of our lives the better and in so doing we create that wonderful space where we can be powerful actors in our own lives.

I have great pleasure in launching this fabulous report and all the stories it tells about the powerful actors in their own lives, and the continuity that it promises us of whānau yesterday, today and tomorrow. Tena koutou Katoa



GUEST SPEAKER KIM WORKMAN

When I was told I was to follow the minister I had a real bad nights sleep because it's a pretty hard act to follow. Firstly I want to acknowledge and congratulate the minister, firstly for achieving ministerial status it was well overdue I have to say and just reward for years of hard political graft, determination and effort. But more importantly Hekia's leadership in developing the Māori Potential framework policy manager with Te Puni Kōkiri was foundation in promoting a whole new way of looking and thinking about Māori and whānau. Moving from a deficit analysis, which inevitably lead government agencies toward a narrow focus on Māori need, to one which is focused on Māori strengths both present and future.

I would like to think that Te Kōmihana a Whānau has been diligent in pursuing that Kaupapa and the report builds on your earlier work. Unlike Hekia, I have to speak from notes, I'll be 71 next month, and I'm suffering from creeping dementia. Two years ago I spoke at a senior public servant forum and took my powerpoint ready to make a huge impact. Instead I found that I had on my powerpoint a sermon from the book of Nehemiah and it was a critical moment, and decided that I would deliver the sermon on rebuilding the wall of Jerusalem, and at the end of it there was dead silence. Then a senior public servant stood up and said it was the best lecture on strategic planning he had ever heard.

I first of all want to say this has been a difficult day for me, because I keep looking around for my Kahungunu mate Meagan [Joe] who was a member of our whānau reference group and a really dear and close friend. At my last visit to her house we sat on her veranda and I ate all her home baking and we talked about pruning wisteria vine. And the words of John Milton came to my mind. Grace was in all her steps, heaven in her eyes, and every gesture dignity and love. Haere ra e hine, kua ngaro.

This has been a great day as well, the shared stories which underpinned ideas, opinion, attitudes and vision, traversed a range of human experiences, the stories of struggle and sacrifice, bitterness and belittlement, revelation and reward. Each story was unique they had their own historical period, their own tribal and cultural foundation, we heard about Ngati Porou – Kahungunu don't speak of themselves like that, humility is one of our chief labels.

There were also common themes that emerged; on the positive side the opportunity to develop social construction in ways of doing things; that validate who we are as Māori; accompanied by the struggle for legitimacy for empowerment and recognition. I'm well aware of the personal sacrifices that many of you have made over many years, in the fight for social equality and the right for Māori to function within a Māori construct.



Looking back over 50 years of public service it seems to me the same challenges, the same restraints, the same bureaucratic impairments, presented themselves time and time again. In my earlier years as a police officer, attitudes towards Māori certainly contributed to the 50 percent rise in offending by Māori youth between 1954 and 1958.

I remember with great affection a feisty Māori community officer by the name of Iritana Tawhiwhirangi working tirelessly with whānau, who came to Wellington to work in our factories and freezing works. The Tu Tangata programmes introduced in the 1970's under the leadership of Kara Puketapu were a welcome expression of Māori determination. Matua Whangai, a programme that encouraged whānau to take responsibility for their own children. It kindled passion among Māori to discourage welfare officers in the judiciary from placing neglected and uncared for children into institutional care.

As a police youth aide officer in the early 70's, I spent three days a month at the child welfare institution and saw first-hand the dreadful conditions of upward of 120 children, ostensibly cared for by the state. The confidential listing service lead by Dr Carol Henwood is today recording the stories of historical abuse from some very damaged elders.

By 1985 the situation had reached a critical point and in 1985 Puao-te-Ata-tu the report of the ministerial advisory committee of the Māori perspective for the department of social welfare under the chairmanship of the late John Rangihau set out to address the lack of cultural understanding within the system. Its final recommendations talked about the need to attack cultural racism, to eliminate deprivation and alienation through the reallocation of resources, sharing of power and authority.

I was privileged to be an advisor on that committee and sat at the feet of John Rangihau, Lina Manuel and others understanding for the first time the extent of institutionalised racism in this nation, especially in regard to our children. The 1991 Child and Young Persons Act was a major step forward to the de-institutionalisation of our children and an outcome of Te Rangihau's work.

By that time as head of prisons, I was confronting realities of racism in that system. Māori prison officers were forbidden to speak Māori to prisoners or their colleague's and any prisoner who wrote a letter in Māori had it destroyed. I could go on but suffice to say that over the last 50 years regardless of the period, regardless of the situation or circumstance, the cycle of non-acceptance, resistance undermining Māori manifests itself in an array of different situations and different forms. The recommendations from the 1986 Puao-te-Ata-tu report should be framed on the wall of every Minister of the Crown and every public servant.



I can only hope the consultation process that will accompany the green paper on vulnerable children includes an historical analysis and considers the promises of Puaote-Ata-tu that were not fully realised. Let me be honest, almost every positive Māori action since the Māori Act in 1900 has been scuttled, and almost without exception it has had something to do with the reluctance to share resources, power and authority.

In recent days the spectre of the Kohanga Reo movement being forced to lay a claim to the Waitangi Tribunal serves as a reminder that nothing much has changed. On the positive side I have been privileged today to hear those wonderful whānau stories, and know that just simply focusing on the deficits is a waste of time and energy.

And for someone who is closely involved with the justice system it's a relief to spend a day with people who are so positively inclined. I want to share a little story from my own whānau. In 1861 my great-grandfather, Wiremu Whakama he was known as, came from Cape Palliser to spend his first day in Wellington. Six foot four and the son of a beautiful Māori woman and a Scots father, happened upon a stream just down the road here, which was flooded, and people trying to cross it. Because he was six foot four and wearing his father's kilt as I understand, he was noticed by the wife of Sir William Man-Smith, who was the surveyor for the New Zealand Company and had an urgent meeting. Here was an opportunity and he offered to carry her across the stream for a penny and she accepted. They got halfway and the water was raging, he slipped and she dipped a bit in the water and got her pants wet. You stupid man and hit him across the head and he steadied himself and rose to his six foot four and said "madam the price just got up to three pence". Now that is an example of a Scotsman wanting to make a bob or Māori adaption and that story I've carried through my life and when I'm in a business relationship, if my partner gets her pants wet it's time to raise the price. And so we learn from those values.

The three years with the Family Commission has been an entirely different experience. For the first time in a lengthy career it became possible to do Kaupapa Māori and research within a mainstream organisation. What sets this experience apart from earlier struggles? Let me tell you why I think this experience has been so different. Firstly there was a collective recognition within the Commission that it had failed to meet its legislative requirements to meet the needs of Māori as Tangata Whenua. It took very little persuasion for the Commissioner's to mandate a body of work toward that direction.

Secondly the Commission was undergoing at that time constant criticism from the media, the public and across the political spectrum. That experience served to closely unite the Commissioners and their staff and their solidarity resulted in widespread internal support to pursue Kaupapa Māori agenda boarding on defiance. While non-Māori staff acknowledged they had neither the confidence nor capabilities to do that work, they were mostly supportive and with the support of our Chief Commissioner and Chief Executive we developed a capacity to deliver. There were fights, standoffs, and the minor volcanic eruption, mainly by myself. But with our



Kaupapa as a navigating star and support from our Whānau Reference Group we made some changes.

Thirdly the Commission is not in any other competition with any other agency. We saw our role as adding value to the efforts of others. Whānau Ora would be lead by Te Puni Kōkiri; Family violence was the prime responsibility of the Ministry of Social Development. We were not in the race. Instead our role was to stand on the sideline and cheer the others on and ensure that our policy and research advice served as intellectual nourishment for the journey ahead.

Fourthly we introduced storytelling into the policy process, recognising that our advocacy role is not only about engaging minds but engaging hearts. I learnt that when I told a story and it made Christine Rankin cry I was on a winner. I would urge you all to share your stories to anyone willing to listen. They have the potential to change the attitudes of those who might otherwise feel obliged to restrain initiative and innovation.

Fifth we engage with the power of positivity, focusing on the deficits of a situation is alternately debilitating and depressing. We have instead focused on success, innovation and enterprise and what it takes to replicate that across Māori population. Most of all I learnt to rely on the superb intellectual and analytical skills of others. The Māori staff at the Commission have made me look good, and in particular the passion and rigour of Dr Kathie Irwin who has driven our Kaupapa.

There are more good days to come. The report *Whānau, Yesterday, Today, Tomorrow* will, I believe, surprise many. While it sits comfortably on a foundation and within a scaffolding of academic rigour the stories contained within hold a great wisdom and insight about the nature of whānau, both in the distant past and pivotal present and the uncertain future.

The report is, for me, the combination of three years work and I am proud to be part of it. It has had a huge personal impact on me. A month ago my youngest son who is 20, and who has been a challenge, and his lovely partner and their baby, took the whenua of the baby back up to Raupunga. My boy's adopted he's from Ngati Kahungunu. When we got there the 14 of us all together and the Kaumatua from there, Charlie King and others, my son's birth mother and father explained the whānau connection, the history, the gossip, the fights. Over the next two days we visited the cemetery, we talked to people and I could see my boy changing before my eyes and he started to make these connections with his father. And at the end of it we went to Napier and sat in the hot pools for a couple of hours. Then I unloaded at the Loaded Hog; we all had dinner, it cost me a mint. It was my boy's birthday by then and he is a young man of very few words. We had our beautiful children with us and as we ate and talked and then all of a sudden he caught us by surprise. Dad I want to say something and he stood up and said '*I intend to be the best father in the world*' and sat down. That's whānau. Kia ora tatou katoa.



Session One:

The participants were asked to discuss the following questions

What is the role of building pathways to the future?

What is the role of whānau in building pathways together?

Their responses were recorded as:

Group 1

- Iwi has a different meaning in this context
 - about leaders in organisation
 - role of iwi organisations.
- This is the framework for this question. Otherwise it is redundant – whānau is iwi and iwi is whānau.
- There are multiple solutions, not just one pathway. Whānau live in a range of ways – they are not all in the same place.
- Iwi is an important part of the 'Māori world'. But there are also many that fall outside of that social structure. Iwi need to find new ways of reaching everyone.
- The importance of hapū also needs to be acknowledged and its relationship with whānau. Iwi is about identity. It is a touchstone for whānau and the links between iwi and whānau need to be strengthened. For example, when a matriarch passes away there needs to be a contingency plan to replace them. There needs to be more proactive planning and iwi need to help empower whānau to self-rely. It is not possible for iwi to do it alone with limited resources. Whānau is the foundational building block.
- It is all about relevance. Māori need to have something in their lives that makes being Māori positive. But for many Māori merely surviving and getting by is the only relevant thing in their lives. Policies for supporting Māori need to be shaped around supporting whānau to respond to problems.
- Merely surviving should not take over life. A sense of belonging and purpose needs to be nurtured.
- Mainstream providers can also help by supporting children to connect to language – korero Māori needs to be seen as normal in all contexts. It is nothing strange.
- Those working for a multi-tribal authority must make it their responsibility to link clients to their iwi. There is a diminishing trend to connect with iwi. There needs to be a stronger focus on social development in iwi organisations, not just economic development.
- Supporting Māori development means recognising all three structures need to be resourced – whānau, hapū and iwi. Iwi need to have these discussions at government level – need resourcing not just policies.
- Legal, historical and policy experts work with iwi claimants – but these experts need to be able to articulate and communicate how what they are doing will help iwi.



- How do we address the big issues – but also need to deal with the immediate issues first (eg getting food on the table).
- Is there potential for brokering between mainstream providers/ businesses and iwi organisation. Kiwibank have been making some progress in this area.
- The negative impact of land confiscation needs to be turned around. The potential for communalism and developing a healthy connection to the land through getting your kai from your own land is a positive way of reconnecting. Some of the traditional practices can be nurtured through iwi (eg know where to plant, karakia). People need to experience the joy of harvesting. How often do iwi come together for a common purpose? Western models of doing whānau activities are still common. We need to be courageous and fight for what we want. There needs to be more recognition of the Treaty. People should not be punished for having a different world-view.

Group 2

Role of Iwi organisations.

- One participant worked for Nga Tahu. Saw their role as to determine what needs and aspirations of whānau are, and help make it happen. Had different levels of participation – half lived outside the rohe. Partly guesswork – what we think is best for them. Did research on what's important? Answer was health, education, Tikanga, Te Reo.
- It's more than a role, it's a responsibility. Remember only there because of whānau – the mana of an iwi organisation comes from whānau – remember this! Don't get above ourselves. Responsibility is to make things better for whānau.
- Funding – shouldn't do all funding just because responsible – separate to settlement funds.
- How do iwi organisations influence/shape/communicate outside rohe?
- Every rohe has networks, use internet – young population, that's where they are. Lot of Kaumatua are against using this technology, but need to be present in people's lives. How to do this and protect what's sacred?
- Tainui – difficulties, internal iwi issues, around mandates, etc. Iwi organisations only get to be there by the say so of the people. Who really is driving decision-making? As many people need to participate in korero as possible.
- Iwi head office might want to sign up to a deal – oil drilling, etc. Will bring jobs BUT want protection of whenua.
- Tainui do lots of consultation right throughout iwi. Good example. Kaitiaki. Have seen power of the whānau – what truly leads iwi is whānau. Rangatahi coming through and challenging. In the post-colonial days kids were encouraged to question and challenge, good that's coming back again.
- Rights – eg Bluff settlement korero. Whānau rights 100-115 people showed up. Iwi had nothing to do with it. Knew which whenua was owned and which Islands they could go to – this was what was important, that's who we are. Iwi needs to just support this.



- Iwi is sometimes pitched against hapū – good to have a korero about what it should be like.
- Whānau give up because they don't trust the system, agendas creep up. Have own whānau knowledge and traditions – tension in retaining this and moving forward, embracing technology etc.
- Leadership is about connecting people to who they are – hard to do when everything is so political. Need to be practical – Whānau Ora get that but needs to be about sharing stories – there is no one gatekeeper to all that.
- Someone in the whānau carries whakapapa. Everyone has a gift, something to contribute. It is about allowing this to come through. Aroha and mana balance.
- Whānau need to take the lead – old buggers need to step back! Ideas of succession, traditionally children had a role. Separation between leadership and the people has developed.
- 'Māori's are close' – 13-year-old nephew, how they know they're different. Noone alone, isolated, left out. How to embrace this culture as a strength.
- Don't want Whānau Ora to become a product of government, institution. Ultimately about getting resources to whānau so they can make their own decisions. A British study found that when pregnant sole-mothers were given more money = higher birth weight – directly influenced health of baby.
- Idea of Whānau Ora vs what's really happening. Whānau Ora is not stable – it's a policy not legislation. It could be cut tomorrow.
- Huge role of poverty in whānau wellbeing, this was ignored in green paper on children.
- Pan-Māori hasn't worked because always been Pākehā models. Is there a national Māori identity? We are individual nations of people.
- Great work Waipereira etc are doing in cities – doesn't necessarily benefit people as being part of iwi. This is the framework people are forced to work within – messes up identity.
- The Pan-Māori idea places emphasis on structures rather than whakapapa.
- Govt farming initiative – split up the people so Māori land could be managed in a certain way.
- Beneficiaries learn to play the game. Learn honesty doesn't pay. Yet so many beneficiaries are not getting their full entitlements. What is the system for? What should it be like? At the moment it plays on guilt, emotional reaction.
- The question is wrong – not role but responsibility. Responsibility is to ensure whānau's rights are recognised.

How do we build whānau?

- This should be the second question, not whānau's role. BUT whānau need to have a vision for themselves, setting their own path.
- Identity stuff is important. Government criteria are notoriously narrow. Don't want to talk about who gets to count and who doesn't.
- A Kaitoko whānau worker in the group said 'I work with whānau. I don't care if they are defined 'at risk' or not. 'At risk' means looking for deficits in whānau, what is their need'.
- Structures vs organically a strong theme/tension.



Group 3

Discussion on the role of iwi/whānau in building pathways.

- The 'new renaissance' belongs to everyone! The table felt that hapū were missing from the discussion.
- Iwi has a policy role in the partnership of this country and, policy making as it applies to iwi.
- Role of iwi is to provide a rich environment.
- Role of iwi – not falling to western ways LAW – LORE.
- Power of iwi comes from whānau, the power and strength, the strength of iwi to engage.
- Ensure whānau/hapū are supported to carry out this policy work.
- It's an and and situation – a national focus, the reality of where we are as Māori today and the processes needed to be mindful of the different iwi's culture.
- Whānau/hapū/iwi base, history, resources ideas, springboard off into partnership.
- Iwi cannot exist without an active hapū, whānau is building block of iwi.
- How do you represent whānau/hapū at a political forum?
- Voice of whānau – function iwi – hapū/whānau (voice active on ground permeates).
- Kaupapa whānau supports (Māori Women's Welfare League, Kohanga Reo when not joined together by whakapapa); but whatever the Kaupapa power to choose is still with whānau.
- Individuals make up the whole pathways, systemic through post settlement treaties.
- Risk of falling into hierarchal model, true collective of community's message said as we speak, being influenced.
- The enemies – Crown policy. Policy set policy-based on what people say communication with hapū/whānau.
- All iwi need great communicator's commonality between us as being Māori (tikanga). Here in NZ we are not seen for this at home (difference) not like overseas. People leave iwi/hapū because not sure of agreeing what is said.
- Different kinds of leadership spinning around model, change whānau to be on top, not iwi on top.
- Talking rhetoric flip between worlds, applying drivers. Issues within the hapū – hapū (one has taken its members to court) rather than use tikanga to sort it out hapū to hapū.
- Tikanga – battle with each other, share a belief system. Now the belief system has widened. Whānau/hapū/iwi fighting and it's all to do with the Treaty – mixed iwi.
- If you have a weak whānau, weak hapū, weak iwi. So stand-up and be counted. Start at hapū – say hapū we need this, whānau we need this, mix up occurs when there are Treaty issues involved.
- Make sure that you and your partner and kids have strength. So many whānau are struggling with this. Different types of whānau, Kaupapa, dislocated or related. Begin in the home.



- Does iwi exist outside the treaty or does it have another function. Expectations of iwi to build economic/crown policy.
- There are outcomes and transformational change from Māori research and often because of the research, figures and research can hold us up.
- How do you raise the value of iwi, being Māori and live as Māori in communities, when you need to go to Work and Income New Zealand to ask for money.
- All three of our guest speakers at the hui this morning were raised by their Grandparents and their communities. Do we need to reclaim the knowledge-base into leadership – tikanga, reo, staunch in their identity, it's the role of the whānau role to be brought up in the value of being Māori?
- Individuals need the courage to challenge if it's not benefiting back to the people. Voting iwi – participating. Exercising voice disempowered voice – role of the whānau.
- Whānau disempowered speak up to challenge.
- Māori education – know your role on the marae, this knowledge has dropped off. Who would give up their baby to the Grandparents? Iwi need to enable hapū/whānau to be good leaders who listen as well as speak. Iwi voted on from hapū. We tend to gloss over hapū but they are tangible where is hapū perspective? The voice in traditional times was hapū. Create new hapū relevant to today. Six generations of Tuhoe in Ak/Wgtn should these be new hapū – Tuhoe Poneke?
- Give whānau the choice to reorientate themselves through modern circumstance, want connection belonging Māori Women's Welfare League, Destiny. How do we do this?? Build ahi ka (symbolic place of belonging). Physical maintaining of ahi ka at home (be strong in it). Developing mechanisms to connect, somebody of your whānau to grow up at home for you.
- Whānau and hapū to continue where we come back to – don't sell your whare. Whenua – belonging, no whenua it's important to make those connections gravitates back.
- A lot of Māori don't know how to go or come home. Role of iwi – powerhouse, reach out to whānau to become strong. Strong sense of your identity can cope, if you don't stay away. Tipuna / mokopuna (formal practice) raising your child (grandparent burden) – Naida's quote.

Group 4

Role of Iwi?

- Elena talked about her work at the Ministry of Education developing partnerships between the Ministry and iwi. The Ministry has been undertaking this work since 2008 and now have 50+ partnerships and are struggling to keep up with demand from iwi who want to be involved. The goal is for iwi to identify their educational aspirations: what do iwi determine as educational success? The partnerships are co-constructing solutions eg developing education plans, funding, knowledge and removing barriers that may exist (eg legislation). The Education Act requires schools to co-construct their



curriculum with their community as part of developing the school charter. The core principles that underpin the relationship are the protection of iwi identity and culture. Ngati Porou and Tuhoe are the most developed. For example, Tuhoe approached all schools in their rohe and encouraged them to develop their own Tuhoe-tanga curricula, eg social studies topics that reflect Tuhoe-tanga. Tuhoe wants every Māori young person to have developed a 'graduate profile' for when they leave school.

- Their needs to be a prominence of the iwi in their rohe. Whānau have a responsibility to learn about their iwi if they are living outside their rohe.
- Need to drive new enterprises from within and out of our iwi. Don't use lack of resources (eg no Treaty settlement) as an excuse for not doing anything.
- Dr Api Mahuika "Crown policy is our worst enemy" – eg Kohanga Reo has to fit within ECE framework, requirements for teachers to be qualified, otherwise is not eligible for government funding. However, Kohanga is about whānau development and learning with nannies. To get funding through Correspondence School, child needs to be expelled from school first!
- Need to define who you are and what you stand for.
- Can manipulate government policy and legislation. Eg Christchurch earthquake led to stripping down regulations and red tape. It was an emergency. Governments can pass things under urgency, where there is a will. "Tell me that year's of Māori underachievement isn't a national emergency that deserves the same attention".
- Need to build capacity within our own ranks as iwi. Iwi should be in a capacity to go to government and demand that this legislation is not working for us, so it needs to be changed. We shouldn't be waiting for government. We need to move forward in spite of barriers like legislation, and ask the government "do you want to join us?".
- A lot of Māori say our hapū is our school.
- Sandra Potaka talked about her small iwi Waitaha (Te Puke). Waitaha is in a worse position than the rest of their community – lack political clout, resources or identity. "It is a struggle for us to engage with a community who doesn't want to know us." Waitaha have decided to focus on cultural identity. One thing Waitaha have always done is to grow their own food. There is enough land around each person's house to have a garden and put food on our table. Then we are more able to engage effectively at the marae. Is about strengthening the identity of our people. Another important aspect of Waitaha-tanga is attending church, so we encourage church participation. "We are there for the long haul."
- Highlights the diversity between iwi. For large iwi, eg Tainui, there is a big distance between those at the governance level and the marae. Large iwi use cyberspace to meet.
- Structures create barriers not people.
- Focus on common areas of interest.
- Design community around and with the landscape.
- Leadership – why are some communities doing well and not others? Need to support the natural leaders. We are the first to bring them down. Sometimes we are not very good followers. Used the analogy of a sports team – well defined roles, succession planning, understandable model, coaches etc. See leadership



as a team activity, a team concept. Leaders facilitate development. Universities are not always a way to grow leadership. Not enough attention is given to succession planning.

- Stop whinging about being poor. Someone said we need to stop worrying about our forestry, fish and farms, and focus on education instead.
- Need to develop a vision so we know where we want our pathways to take us. About having shared goals and behaviours.
- Need to encourage people in our whānau, hapū and iwi one-by-one because they have been so de-motivated over time. Is about learning how to facilitate development. Knowing that everyone has something to contribute. Ask, what are your responsibilities, eg as the parent of a school child?

Group 5

General comments at outset:

- This table supported the idea of mokopuna as central *Centre of the universe* and young people generally were critical to pathways forward.
- Māori need to complain more. Complaining is a critical feedback tool for people in power, letting them know that what they are doing is not serving the people effectively.
- Whenua and identity are critical to Māori. Having no land/whenua can be devastating but having no notion of identity through whakapapa is worse.
- It needs to be acknowledged that not all whānau are doing well and some will need extensive support to take control of their destiny. However we must always look at the 'big picture' of whānau – not just the immediate situation affecting the whānau but also the capacities and resources of whānau. Whānau regeneration and development is a long term project.
- When Māori student success in education is explored, whānau comes up as central to their success (eg Margaret Wilkie's PhD on successful Māori IT graduates). Whānau is central to the support they receive that helps them to be successful, but also future whānau success is a strong driver for these individuals to be successful (whānau obligation). So they are both supported by Whānau and intend to further their whānau through education. Ironically then, the education system – particularly at secondary and tertiary does not recognise whānau.
- Our vision for whānau in the future:
 - In education, whānau at the centre.
 - Māori are an increasingly global people with Māori residing internationally and more marriage across diverse ethnicities. The pathway forward requires thinking of Māori as a global people.
 - Related to this, new technologies are changing whakawhānaungatanga in positive ways, providing new opportunities for connection and the building of whānau networks. These technologies are a pathway.
 - Whānau can be represented through whakapapa but also place (ie physical proximity relationships) and kaupapa. Māori seek support through each of these at different times and for different needs – eg kaupapa whānau or place-based



whānau can be very supportive when Māori move from their birthplace to, for instance, a big city.

- Māori should reclaim the mutual accountability that whānau provides – individuals are accountable to the whānau and the whānau is accountable to individuals. This is a strong model and one of its positive features is that it allows for diversity because whānau is ‘bigger’ than households.
- It is important for all sorts of people to be ‘bearers of hope’. Some whānau are disconnected and behaviour changes required to create positive whānau connections are going to take time and perseverance in some whānau. There was some discussion of vision versus action – both are ultimately vital.

Group 6

- Defining iwi as distinct from iwi organisations and rūnanga.
- Issues where rūnanga get the resources and the iwi misses out.
- Lack of knowledge in iwi about securing funding and how to secure funding.
- Iwi and whānau should be able to survive regardless of external financial input.
- Crown policies and procedures don’t fit within an iwi framework – Acts of Parliament define criteria, so funding requests and how funding is used reshapes the structure of iwi – issues with tino rangatiratanga.
- Contemporary models where skills are traded for goods, and vice versa, appear to work well – people have to think broadly about how to make things work – eg building of marae: exchange glass for use of truck in exchange for food in exchange for...etc.
- Whānau uphold the mana of the iwi – whānau are behind the scenes doing the work of iwi – iwi is whānau, whānau is iwi.
- Whānau can be dictated to by iwi. Hui with whānau to exchange resources and skills within marae, so not controlled by rūnanga.
- Whānau is more than just part of iwi – whānau’s job to be strong parents – development of leadership and skills within whānau to ensure contribution to iwi.
- Change of management committees to move money around the iwi, or manage with less money.
- Iwi can be whānau-led, depending on leadership.
- Different levels/ways of resourcing – best ways of contributing ‘back home’ can be with skills rather than monetary resources.
- Retaining responsibilities to iwi groups despite leaving. You can korero back and contribute that way, even emails are useful – not just ‘do it this way’.
- Relationships need to be reciprocal (including between iwi) eg carers from other areas. Manaakitanga.
- Practices that are passed on – the next generation can be educated on the old ways.
- “Arohanui he tangata”. The onus is on the people, no script, encouragement to contribute.
- The rūnanga is made up of whānau, immediate peers, collective hapū, iwi.
- The rūnanga becomes what whānau argue against – there are particular problems when money and funding is involved.



- Children are still suffering as a result of colonisation. CYFs determines what happens to the kids, but it's not just the mental state of the child but the whole whānau.
- Moving forward – inclusion, evidence – practice-based, tikanga.
- Marae – knowledge of what keeps you safe and what doesn't.
- Behaviour upholds the mana of iwi.
- Removal of people from mana whenua has caused dislocation. Matua whangai has been tainted by the Government – demolished.
- It's time to 'paddle our own canoe'.
- Eg Ngai Tahu, yes they have multiplied the settlement they received, but where is the benefit felt and where is the whānau in the korero?
- The devolution of skill sets through education.
- How is sustainability being worked into whānau eg those on the benefit work on most of the marae.
- How to replace dependence with self dependence.
- Issues with how to live in parallel with the Crown, each iwi is very different, rūnanga and trust boards are very different from iwi.
- Need to look for alternative to rūnanga and trusts.
- How can they be different? – economic base, investment in social capital of kids in iwi (at whānau level and iwi level), don't educate people for non-existent jobs, be clear about fiscal development, conscious and consistent effort, ownership of processes, bearing in mind that we are still defined by law and lore, have aspirations.
- Contribute and strengthen whānau, hapū, iwi in any way you can.
- Would you even need rūnanga if everyone contributes and works together – good citizens all taking part – should start within whānau.
- Connect in a real way – strategic commitment.
- Pragmatism – with immediate whānau and tamariki in urban areas developing relationships. Look after them and encourage them to bring skills and resources back.
- Leadership from sustainability – why do we do what we do? Safe practice.
- Create ground for children to dream.
- Supporting whānau beyond mere survival.
- Wider whānau/hapū proactiveness to protect and further support

Main points:

- Whānau need to contribute to hapū – ongoing commitment.
- Focus on iwi, not rūnanga or trusts.
- Mobility an issues.
- Connecting at key points with services or help.
- Everyone has a contribution to make – do it, offer it.
- Reciprocal arrangements.
- Keep obligations to whānau, hapū and iwi.



Group 7

- Ngapuhi:
- Need resources at prevention end.
- Accumulated resources being used.
- 200 Marae – every family has its own marae.
- Runanga – core aspect looking at fisheries assets.
- Pooling resources at marae level.
- Whānau asking what would the world look like in 30 years time.
- 50 years – what would the environment look like?
- Could we survive? – back to indigenous knowledge.
- Coastal communities – will it survive next 30 years?
- Re-locate to higher land – already being looked at.
- Global warming – iwi/hapū impact – they're thinking about it\access to services.
- Collaborative relationship between iwi and ministries.
- Child's right to their own identity – iwi use as leverage.
- Crown identify the issues and help with solutions – be part of it.
- Need education pathways for whānau.
- Kids having a choice of institutions – modern technology allows it.
- Sir James Henare wananga – stopped after that.
- Paying to learn own culture.
- Localising education – so they can maintain iwi/whānau support.
- Our own wharewananga – but keep losing it when they go out – return and they've forgotten it.
- Fees too high for whānau students at universities – not sustainable.
- Fall out after six months – debt remains.
- Iwi leaders meet quarterly – should they push government?
- Iwi putting in place educational strategy – meeting with ministry.
- Changes takes time in education process.
- Ngati Whakaue:
- Starting approach from early years – cradle to the grave vision.
- Crown as partner – move together/economic investment.
- Get the best of both worlds.
- Ngapuhi:
- Going through settlement process.
- Get some economic wins.
- Runanga doesn't have the capital behind them (false perception that they have).
- Iwi to whānau – don't forget hapū.
- Te Attawa:
- Whānau role.
- First in family to go to university.
- Taking mokopuna to university with you.
- Role modelling.
- Urbanisation – those not in touch with their culture.
- Ngapuhi:
- Otangarae – always goes back.



- NGOs coming into the community.
- Place is depressed – benefits, low employment gang culture.
- Look at ways to help.
- Bring wananga into the area – what does it mean to be Māori – being proud.
- Teaching, tikanga, waiata etc.
- Our expectations were too high – initially.
- Focus on one family/funder expectation – the family not good enough.
- Encourage children fundamentals – eg how to make money.
- Use of pokey machines – they are spending less.
- Māori mentoring – current evaluations done on western models – funding depends on outcomes – needs to be kaupapa based on Māori models.
- Whānau moving to Australia for lifestyle, jobs etc.
- Whānau or iwi responsibility? Collective.
- Iwi is a sum of all its whānau.
- Role of iwi to make whānau strong.
- Ngati Whakaue:
 - Drugs, alcohol, unemployment, health.
 - Kaumatua gifted money to education – still available.
 - Noone has challenged the vision.
 - Iwi, hapū, whānau haven't given up on the challenge.
 - Future planning – all should do it.
 - Education – keeping up old cultural practices?
 - Young adults schooled in tikanga – tribe funds it – investment.
 - Signing of contract Tuhoi/crown – depth of speakers.
 - Rich in cultural resources.
 - Learn to take learnings back.
 - Keep old practices alive.
- Ngapuhi:
 - Events for whānau to draw them home – sports waita.
 - Using technology – live Facebook to keep whānau connected.
 - Go back to planting ceremonies, plant whenua (placenta) back to whenua in whānau rohe, so encourages whānau to keep going home

Group 8

- In discussing 'who is iwi' the participants noted that there is a need to move away from pan Māori approaches. Not everyone identifies as iwi. Māori often describe themselves first as whānau and hapū. However, it is also up to iwi in a governance role to define themselves and what is right for iwi – setting their vision and direction. The table also discussed who Treaty partners are and whether it is possible to bind one iwi by the decisions of other iwi.
- The table discussed what partnership meant and differences between Western society and Māori society. They noted that partnership assumes an equal level of power which is often not true. They talked about empowering Māori so that Māori can move away from 'being done to' to principles of Whānau ora/self determination.



- The table discussed what this would look like; people would not make decision for others without recognition of others values and belief systems.
- The table agreed that Crown policy had created a culture of failure for Māori; there is a need to look at a way forward which is proactive and in control, utilising individual iwi and the renaissance that has occurred within Māoridom.
- Participants saw opportunity as being ‘in the now’ and in ‘Māori hands’. This is a way to influence and change the way government develops policy for Māori. The table used education as an example. Unless Māori control Māori educational outcomes and how this is measured, then Māori will always be measured as being in the lower decile and educational streams.
- They posed the question – what would happen if iwi delivered services. They noted that iwi should develop different iwi based models.
- For example:
- Māori should take responsibility for education and housing of Māori, but that this would need to happen in partnership with government agencies.
- The participants discussed the need to promote Māori health models and work alongside agencies that have moved away from western models of health to tangata whenua models of health and support services. Participants talked about open pathways and community groups moving into support their own people in mental health, prisons etc to.
- A specific education strategy should be developed by Māori looking at Māori community needs, scholarships, co education projects between iwi and between iwi and government agencies. Change needs to be promoted from the ground up. Kohanga Reo was a noted example of a community led iwi initiative.
- Participants agreed with Minister Turia's statement that ‘*it is not what we can do for you but what you can do for yourselves*’.

Role of whānau

- Noted that hearing the voice of whānau is a long process. They discussed the need for a marae based model and that everyone must play a part – *The front of the house will not work if the kitchen isn't functioning*. Whānau starts with the women.
- The table discussed how Tuhoe are looking after their young people; they noted the Work and Income policy that is stopping young people from returning to their land. They noted that Māori needed to bring identify to young Māori people, starting from primary school and using the digital media.
- Suggested that media be swamped with positive Māori stories and more use of Māori media. They talked about using local media to get positive stories out at a local level.
- They talked about a number of concepts:
- ‘Whānau’ room: positive role models, stories, asking what policy means for whānau.
- Identify needs through individual assessment.
- Up-skilling for tomorrow.
- Need for more Kaupapa Māori research.
- Need for more Kaupapa Māori practitioners.



- Achieving the impossible.
- Increasing self esteem.
- One size does not fit all.

Group 9

- It's a no brainer. With industrialisation and technology challenge is to go back or co-exist.
- Māori live as collectives – the whānau is the ultimate collective.
- Do our best to live as whānau, but policies can make it difficult.
- Not all iwi are the same. No one answer for all, allow for diversity.
- Organisation – Māori worldview first, let alone iwi world views.
- Māori workers are nimble as they move between different worlds – which face you wear.
- Tikanga not changed. Not going away.
- Ardenes iwi have included a 'Social accord' alongside their Treaty settlement. Iwi – Government partnership. But sometimes Iwi not know what it is about. Reviewed yearly (?)
- Different understandings (meanings/make up) of Iwi depends on what engaging on.
- Iwi economic development:
- Legislated obligations, partnership.
- Mandated by iwi.
- Department of Labour has developed an interesting database with information on iwi (<http://www.dol.govt.nz/services/LMI/tools/tu-mai-iwi.asp>). This is an example of using technology to empower iwi.
- Are we missing all the Māori in Australia and the movement back and forward?
- For example, Tangi are changing – more are coming for a short time, eg turn up on the day. One example of Skyping grandson into grandfathers Tangi.
- Need to push the barriers. Change is okay, but some things need to be kept the same.
- Need to be in control of the change. Can Māori as a collective control the pace of change.
- Need to have everyone understand the three important articles of the Treaty. We are all in this together.
- Some government departments are developing Treaty statements (DoLabour and Education).
- MoEducation is using different approaches for different Iwi. What Iwi want.
- Need to have real partnership with local iwi – not just 'dial a powhiri'.
- Māori having their 'day in the sun' but it will end – 'you have had your turn'.
- Need sustainable change.
- Self-reliance and self control for Iwi.
- Issue of constitutional reform.
- Future – diversity of future NZ population and society. Where is everybody's place eg immigrants.
- Māori – nimbleness across many communities.



Group 10

- Who are we going down the pathway with Pākehā, Crown.
- 1840 – overstepped the ability of iwi to determine a law for the country.
- Pan Māori approach failed.
- Crown policies often ambiguous.
- How do we apply tikanga to drive Māori into economic success and increase education.
- Agree with Carl Davidson that there needs to be multiple pathways and that behaviour change is more difficult than rhetoric.
- Sick of manipulating a system that isn't designed for Māori.
- Need to do 'your own thing'.
- Many people deficit organisations.
- Ministers need to respond to iwi – use marae.
- Pathways are not always in a position of strength.
- Co construction – co production.
- Ngati Porou.
- Develop education plans in partnership – use expertise.

Role of whānau

- Whānau and iwi are inextricably linked
- Need to reconnect families.
- Barriers are not each other.
- Need to redesign landscapes, leadership.
- Focus on education.
- Need to have a vision for whānau.

Group 11

- Thinking of the past (iwi stories) of past to move forward. Te Ao Māori we look to the past and walk backwards into the future.
- Individual iwi instead of pan tribal.
- How do we deal with the scattering individuals korero about the whenua and returning to our whenua (land).
- Where are our people – does technology help us connect.
- What about the use of knowledge. Māori knowledge can be misrepresented.
- Te Ao Māori.
- Iwi – there decision to direct pathways.
- What is iwi – many affinities and affiliation to iwi wanting to way forward for mokopuna.
- Retaining our resources and having them returned to us because they are ours.
- Iwi often (in these days) business and financial institutions. Modern iwi structure are concerned primarily with resource acquisition.
- Iwi could think about competing priorities.
- Bottom line interferes with progress.



- Some think tikanga interferes with progress.
- Hoped to try to take account of everybody providing in all areas spiritual, financial, physically for all the offspring.
- Iwi development of our people and resources.
- Keeping ways to keep our relationships together and our iwi connected.
- Ahikau – keep home fires burning so iwi outside of the rohe can also keep fanning the fires.
- Keep whaea ma encouraging mokopuna.
- Being able to bring our people home.
- Iwi is a repository for whānau.
- Iwi = modern construction = pan tribal.

What is the role of whānau in building pathways to the future?

- Being in voice with kids and learning from them.
- Whānau's role is connection to iwi and children.
- Hapū fits in more effectively = ie iwi and hapū
ie: kahunganga is a good example of hapū and iwi,
ie: kahunganga ki Wairoa
ie kahunganga ki Wairarapa.
- Piece of work: Defining whānau – Keri Lawson Te Aho.
- Very connected to iwi hapū and whānau cannot separate whakupapa.
- Knowing self – embracing and loving yourself because that builds and loves and develops whānau, hapū and iwi.
- Whanua involved in living – just surviving.
- Should there be a pathway to tautoko whanua? From hapū and iwi – remember many are struggling.

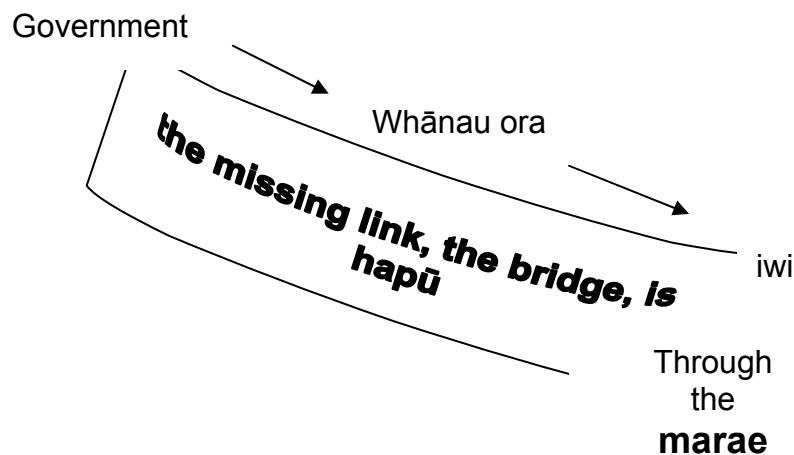
Group 12

What is the role of iwi in building pathways to the future?

- Up to this point, Māori have tended to be grouped together – a Pan-Māori view has been the approach. It hasn't been iwi-based.
- But, it has got to the point in the last 5-6 years where government policy is starting to understand that.
- Legislation has forced Māori to operate at iwi level – because it's been expedient for government. The government is listening to iwi leaders chosen for whakapapa. It's easier and cheaper for government.
- Government perceives iwi leaders as agents for government - a mechanism. They're not eg Runanga Iwi Act 1989 – 1960's Hunn Report – Trust Boards.
- What is Ngāti Awatanga, for example? What about building a pathway that is good for Ngāpuhi? "Iwi-centric" – each unique in its own way.
- One size doesn't fit all – (ref Api's speech). Differs for different iwi – many are in the process or implementing their own strategies.



- It is about knowing their own matauranga. And sending out to those in Australia and elsewhere in the world.
- Ngai Tahu have just launched an education strategy – a good example of iwi leading the way forward – specific to their own needs.
- Education-specific focus is capitalist based – about attracting students. But Māori education is more in-depth. We shouldn't be learning about Māori from universities, but from iwi. Marae-based Māori are connected to the centre of the universe – however a lot of decision-making is coming from academics.
- Does the Government know what iwi is? – It's hapū/whānau. Identity comes from the hapū. Government haven't thought next level down.
- Hapūtanga is important – what's happening at whānau and hapū level before you even get to iwi. We want this recognised in New Zealand, let alone in the world.
- "We have always operated at hapū level." The iwi/runanga level is very broad – about 25 hapū. Not everything is happily agreed to. Place and location has a lot to do with it. Different resources, which haven't been taken into consideration.
- In the North, a common factor is the way that land transfers took place – alienation of land. Can't get money as multi-owners and this is still a big issue.
- A lot of work to be done within our own hapū/whānau – this is where reclaiming is happening.
- And what about the role of iwi though? They need to be our voice.
- As a whānau person, the expectations are huge for iwi – for those I perceive to be the leaders – to ensure that they hear my voice, reflect my korero and ensure that what we do – that is essentially Ngāpuhi – unique and peculiar to us.
- It's important that iwi leaders represent and are trusted.
- We haven't got many good leaders.
- Iwi are mainly involved in sustainability of investments. Too busy about \$\$\$ - distracted.
- Iwi definitely have a role, but need resources to implement their visions.



One suggestion:

- The government could establish hapū advisory boards for iwi in that region. A working party, through TPK, could run a pilot to see if it works. Infrastructure needs to be there to give hapū a voice. This would result in more unified messages to government. Māori are arguing with each other because there's no infrastructure – government acknowledges disagreement when it suits their purposes. A legislative structure could enable hapū to operate at iwi level. Iwi need to have accountability to the smaller group, but there's no mandate. But they hold power and authority so, at the moment, hapū have no mandate to contribute and iwi leaders have to accountability back down.
- However others said - ask hapū how they want to do it; some don't want government at hapū level – Māori have to do that for themselves. Hapū will have to get themselves organised.
- Iwi can speak for themselves. TPK very much an agent of the Crown. May be government voice to talk with whānau, but not voice of iwi.
- Government doesn't trust whānau to manage resources – because of lack of accountability mechanisms.
- Government doesn't want to know. Time for them to learn to READ.
- There is a population boom – the demographic is changing – government HAS to listen.
- If government was really interested in my tinorangatiranga, we wouldn't need TPK – or the Families Commission whānau strategy.
- If we were serious about this we'd do ourselves out of a job.
- What is Families Commission prepared to do? TPK? Resources for these agencies are taken out of the mouths of babies.
- Are you prepared to move aside? Walk away from to leave resources with whānau/hapū. Means taking some personal action.



- Applaud organisations joined by whānau/hapū – operating at that level.
- We spend so much time listening to the negative – but there's so much great stuff going on. The little Matapihi trust, for example – the Chairperson received an award from the PM – you never hear about it.

What is the role of whānau in building pathways to the future?

- What does whānau mean – past, present and future? We all whakapapa to an ancestor.
- There is leadership in hapū and whānau
- Responsibilities:
- Roles – no one is bigger or smaller than others – People have different functions. They may not find their place – because they have opted out at some point. Giving back gives value. Government needs to acknowledge this kind of concept.
- Connections – glue is kinship ties – whānau.
- It can be hard to keep up. What are you giving up?
- Government legislation around land, education etc, is important. It's no good now trying to create some kind of utopia when that hasn't all been sorted out.
- Difficulty for government is that you are dealing with generations – aunties, cousins.
- They have to understand those fundamental concepts of whānau – policy development should be based on this.



Session Two:
The participants were asked to discuss the following questions

*How does te reo Māori contribute to building pathways to the future?
How does literacy contribute to building pathways together?*

Their responses were recorded as:

Group 1

- It is hard to practice in workplace. Through manaakitanga is a good way.
- It is a barrier not being able to speak Te Reo, even at board representative level.
- How do we encourage it? Might want to speak Māori in the workplace but have no one to speak it with!
- It is one thing to be comfortable with terms, need to speak the language to really understand philosophical foundations. It is a threatening space for a lot of people. There needs to be a call to action. Only little pockets of things are happening.
- Best gift for baby, growing up absorbing culture through language. Have confidence to claim Māori. Knowledge system is a value.
- New generation doesn't feel the pain of loss of language, don't have that driving them to learn.
- Young people reject Te Reo even though they are taught it – identity, don't want to speak Māori. Need to normalise it so not an issue.
- There seems to be a belief that Te Reo is good for 0-5-year-olds, then time to go mainstream 'because Te Reo won't get them anywhere'.
- For some it is an issue being taught by a man, until then only taught by Aunties and Nans.
- Are we encouraging children to be as literate in Māori as in English?

Group 2

- Past and future loss of language stems from colonisation.
- Language is our core business. How can we see others to see te reo Māori as a pathway – common value systems, tikanga, agree to commonalities that the reo can be encouraged fluidity – do we all speak reo in our workplace. Collectively, manaakitanga – mix and match the work on build up, hospitality certain protocol. How do you Māori learn? Teach korero Māori commitment – teach your own whānau first then progress to others.
- How can we encourage others to contribute. Barriers to speaking te reo what are the enablers. How can we learn philosophical knowledge if we don't know te reo. Explicit learning one hour per week. (does this work).



- Be called to action for whānau korero in hapū (pockets) we are remedial learners, te reo from birth (osmosis) gift in confidence to move and talk in reo to reclaim our Māori.
- Toni Waho – raising our children best was full immersion. Foundation building, believe that foundations are a value. Perhaps now not the same drive as in the 70s/80s as to the loss of language. Some graduates don't want to identify as Māori reo speaking as they look Pākehā.
- The dynamics of zero to fives learning at a Kohanga; but from five + its more than likely to be a mainstream school so language could well be lost in those later years. Normalising of the language. Kohanga – Kura.
- Are our kids literate in both language, doesn't translate, epistemology different, you become literate through your environment?

Group 3

- Couldn't do our future without te reo.
- The loss of te reo has been a culmination of colonisation.
- How can we encourage others to see te reo as a pathway to the future?.
- Having a common values system – a framework for reo to be encouraged and used frequently and fluently, eg in our workplaces. How many of us here speak te reo in our workplace?
- How do we teach te reo? It is a question of 'how' not 'whether'.
- One whānau at a time, start with your own whānau.
- What are the barriers and what are the enablers.
- Learn the language and learn the philosophical things.
- One participant introduced a one-hour a week te reo class in their workplace. It challenged staff to answer the question "what is it that I am doing for te reo Māori for myself?". It was a call to action.
- Need little pockets of things happening to korero te reo. Need different things – compare babies absorbing te reo before birth to what a remedial te reo learner needs.
- Need to develop confidence in children; it enables us to reclaim our own Māori world. The focus needs to be on children, make a rich reo environment for our mokopuna, developmental oracy.
- Reorienting whānau to believe that te reo system is valuable.
- Young people today don't have the pain of loss to drive their quest for te reo, they have kura and kohanga available. It is someone else's responsibility. They are too sheltered, they have never *felt* it.
- Graduates of kohanga are not wanting to speak te reo. They are finding their identity. They believe that te reo will disadvantage them and they won't be able to progress to higher learning and a good career.
- At 0-5 years it is okay, but the transitions to kura and high school are difficult.
- We become literate through our whānau.



Group 4

- Literacy in English is vital in the 21st century. Illiteracy has devastating personal consequences. People who are not literate do compensate for this in a variety of ways and some can be quite successful in developing complementary skills and through relationships.
- For te reo, whānau need to support others who are not literate. There is often a shame or embarrassment about not being a te reo speaker, particular in formal situations such as powhiri. This is counterproductive and whānau need to build bridges between the two groups. It needs to be safe for whānau to engage with te reo. If people make mistakes, encourage them.
- One context for this 'bridge' opportunity is kura. Children attending kura may have better te reo skills than their parents and kura can support whānau to develop their skills and not succumb to shame and embarrassment. E.g. kura can support parents who are *committed* to learning te reo and speaking in the home. Another example is kaumata support for whānau and engaging whānau in kohanga reo.

Group 5

- Currently te reo Māori mainly used on marae in formal setting, and reverts to English for casual conversation.
- Good opportunities for continuing use of te reo eg at morning tea for Kōhanga reo kids and people at the marae.
- Speak te reo Māori as normal language.
- Aspiration to have just Māori spoken at marae, obligation shifting onto visitors to understand the language in a marae setting.
- Encourage non-speakers to be immersed.
- Capture moments of clarity for adults and children alike eg when kids understand jokes in speeches in te reo.
- You can't move forward [culturally] without te reo Māori – it is a cultural marker, mana of being Māori. For others, it is out of their control if they are unable to speak or understand Māori.
- There is a risk of sidelining te reo Māori as resources and time are stretched. Kohanga shouldn't be about money.
- With no tino rangatiratanga authority is not firmly based with Māori. You need resources to keep culture – te reo Māori is part of the this.
- What makes you Māori? What defines you? Eg the haka – things that are iconic.
- What do you do about the lack of confidence? 0.5 percent speak fluent te reo, 25 percent speak te reo for everyday conversations. Only one in three live in a household where more than one person speaks Māori – how are you able to have full immersion lifestyle when so few speak te reo. For whānau in the main, how many are engaged in te reo daily?
- Solutions? Kōhanga, factors that make it happen, compulsory part of learning/ kaupapa, exceptional people, communities owning it/ whānau owning it, the



people with the power determine the goals, leadership in communities – intergenerationally.

- What is different? – needs across the country, need people to take up the role, investment in people (not rūnanga), marae as place of connection (tikanga, rebuilding of marae, reciprocity).
- Collectively identified need and connection.
- Kaitiakitanga – pass on through generations, enriched by manawa of marae.
- Issues of illiteracy in New Zealand – schools failing, low income families, people are too shy to speak te reo (despite perhaps excelling in exams), need to encourage use of everyday te reo, the ability to hear and understand versus speaking.

Main points:

- Need courage, adaptability, strong, shift paradigms, resilience, creativeness.
- Need te reo to be spoken every day, as much as possible.
- It needs to be socially acceptable eg some kids feel that they ‘don’t have to’ speak Māori outside of the kura kaupapa
- Te reo Māori is a deep part of what it means to be Māori.
- Lack of resources shouldn’t be a deterrent to use.
- People need to connect to te reo and own it.

Extra notes from participant (Patsy Puketapu)

- State of te reo today re Te Atiawa.
- There is a big push to embark on learning te reo with Taranaki dialect. Under the tutorials led by Ruakere Hona (sp?) we have at least 40 whānau enrolled in Kapunipuni Te Reo wanaga held in Parihaka and other marae throughout Taranaki including here in Poneke.

Group 6

- Critical marker to identify with your culture.
- In 50 years people won’t be recognise by skin colour (ie cultural mix changes), so language critical.
- Kaumatua on some marae – most people are blonde-blue-eyed.
- Language learning in Wellington or Taranaki takes back to Taranaki.
- Link between language and culture.
- Future of Te Reo developing and understanding culture – not just Māori.
- Schools – all schools, should be bilingual.
- Ngapuhi:
- CD: Many journeys to that learning.
- Not allowed to speak it in school when growing up, was fluent till then (told not to by parents).
- Now feels disadvantaged for not speaking it.
- LM: Has others speak for her as she can’t speak it – those who do it, are happy to.
- What impact does it have on the lives of the young?
- Fear of learning, not wanting to make the commitment.



- If Te Reo **was** spoken, it **would** be their pathway.
- Many youth have lost their connection, so turn to gangs instead.
- Trying to find their way back by using Te Reo.
- Use Te Reo as the springboard.
- Ngati Whakaue:
- Moved away from Te Reo.
- Education highly broad in what they can teach.
- Ngati Porou far ahead of others, Tuhoi etc.
- Knowing waiata.
- Those kids that go through Kohanga to kura – they go on to achieve and be successful .
- RB: programmes developed in line with those they're teaching rather than the needs of the school. What is the evidence of success?
- Some – two graduates, one pākehā one Māori, same degree. Māori speaks Te Reo, the Māori student is more highly marketable.
- In kura: Spanish, Māori, English – fluent in all three languages, also learned culture.

Group 7

- Current Te Reo approach is too narrow – need a new strategy that is broader and more mainstream.
- We have a mixed population and Māori is one of many languages.
- Need a minimum of 35,000 fluent speakers, but figure has been stable at 15,000-20,000 over time.
- Need a mainstream focus on the language.
- Need to make real the use of Te Reo as an official language.
- A proportion of the population are not born in NZ, where do they get the opportunity to learn Te Reo?
- Importance of language and Tikanga.
- Kohanga as a community initiative. In the beginning it was not so hardline (e.g. now only speak Te Reo).
- Kohanga need to be inclusive. Creating welcoming communities of interest.

Group 8

- Discussion about role of whānau being to define the pathway forward. And to think about / agree as to where the pathways were leading.
- Some discussion with Min of Ed representatives about an initiative within the 'Parents, Whānau and Family' team in the Ministry. Sixteen advisers have been appointed in specific locations to work directly with whānau around learning and education. Not working through schools at least initially. Developing a 'whānau action plan'.
- Discussion of role of iwi as being critical to promote/develop sustainability.
- First role to identify aspirations – and then solutions.
- Iwi can identify where the disconnect is and then be the glue. Can provide a sustaining structure.



- People need role models. They also need and respond to networks, but also want a sense of structure and to know where they fit in.
- Iwi can provide connections between different levels and have role in re-connecting people. 'Keep building down'. Can re-build ties and provide a sense of belonging.
- Individual achievement is whānau achievement. These can't be separated.

Group 9

- Past year for the catapult Māori to catalyst of potential beyond wildest dreams.
- Nutured in workers – sewn into soul.
- All needs provided by birthright.
- Interact with other iwi – cultures – dialect; she will experience no disadvantage in interaction; his ancestors resources.
- Ng ate rangi – Ruapehu.
- Toni Wand – received little of.
- Parents as native speakers.
- Whānau – Reo – Development.
- Te pae pae motuhake.
- \$600ml – tautoko te reo 6–4 ministries.
- Crown strangles the throat of Māori.

How does literacy contribute to building pathways to the future?

- Te Mele – social justice and reclaiming rights.
- Human – intergenerational – adult – child.
- Unable to access through words the things, required in life child is disadvantaged.
- Relevant = keeping relevant ours: pronunciation.
- FUA – doesn't have to be easy – has to be fun.
- Real.
- Te reo isn't right then whose literacy are we talking about.
- Can't take literacy out of context.
- Māori is not traditionally written but an oral language.
- Programme change (Okeroa).
- Lifetime commitment against the odds.
- Seering } Te whiti / Tohu.
- Seering } Strategic decision.
- Working collectively across iwi / tribes.
- Inspiration going forward – basic principle hasn't changed. Intrinsic strength/drive and leadership of whānau..



Korero

- Kohanga – starting stories to self determination.
- Kohanga – whakapapa becomes kaupapa connections.
- Important.
- Māori – or Matauranga Māori concept.
- Simple view – why is Māori not compulsory? If it is a national language.
- If Te reo was compulsory we will learn it if Treaty alongside it we have a basis to work with it.
- Why aren't all documentation not bi-lingual?
- When do we stop taking and start doing it.
- Kohanga is the only movement that has succeeded – ?? it anyway?
- Kim = petition for Te Reo – how apologetic we will in approach.
- Whakapapa to te reo – move forwards (our responsibilities, dedication to continue to progress, te reo).
- What will Families Commission do to ensure the policy makers know te reo.
- Pronunciation is key – very important.
- Metaphoric people.
- ?? differences are crucial as they have are whakapap / identity.

Group 10

How does te reo Māori contribute to the building of pathways to the future?

- With families speaking Māori in the home.
- Te Reo nga Ngaiterangi.
- Kotaho mano kaika.
- The power dynamic between parents and between parents and kids can get in the way. With grandparents it's different. The power dynamic works with grandparents.
- Worst ones for speaking in homes are first language speakers.
- It's about building commitment. A lived reality, not just a communication tool.
- Not so much the reo as the way of learning. Having knowledge of the words that are different from English.
- Not a thing that occurs on its own – it's a way of being; mana; tikanga; wairua.
- Suits better than a non-Māori way.
- It's a foundation for us to move forward.
- Electronic media create another layer of importance – is there risk of mispronunciation? It has more to do with spoken language.
- My moko only speaks Māori – capability needs to be at all levels – writing, electronic, everyday in homes.
- Much discussion about young generation and electronic media. Keeping it alive and relevant. Texting is coded. It connects you to each other – in dialects it's even better. “4 no” is an example given, used by a young family member.
- Conversational language holds identity of culture.
- The mana of te reo is also about our mana.



- There are anomalies – it's not true that if you don't know the reo, you don't know the tikanga.
- Its importance – to connect us.
- It's teaching a whole culture – the same for any language.
- Commitment in the house – whānau has a role.
- It's possible to misuse terms eg teina tuakana – needs whakapapa understanding – you can't just appropriate to use for a programme title.
- Translation doesn't always work across cultures. Cultural nuances are embedded within the language. Boys marrying girls from outside iwi – are bringing in tikanga from other families.
- People ask about place names, "What does that mean?" Well, what does 'Bob' mean? Have you got an hour?
- Commitment not the role of schools alone – but some are not committed.
- It's a sacred thread.
- Māori language is really complex – language, symbols, meanings, a code. How can you say that's not a complex language?
- On my pākehā side, if I'm going to write something it can be really cold – I have to write and rewrite to get the spirit into it. Māori side. Have to be careful about that in a teaching environment – harsh, adult space.

How does literacy contribute to the building of pathways to the future?

- There is a relationship between literacy and the connections between parents and children. If parents are not literate, but their children are, you get a disconnect.
- If parents are not literate, they may not be involved with children's education – avoid it because they don't understand and then they're not confident to ask questions or have an influence.
- Once was nothing in the way of books etc in te reo in the shops. There are more now, but we're still hungry for more.