

Wānanga



families commission
kōmihana ā **whānau**

He Ara Whakamua: Building pathways together to the future

FINAL REPORT

**Quality Hotel Plymouth
Cnr Courtenay and Leach Sts
New Plymouth
24 July 2012**

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***We have come too far to stop now
We have done too much to not do more
(Māori translation, from Naida Glavish speech notes)
Sir James Henare***

The Families Commission was established by the Families Commission Act 2003 and is an autonomous Crown entity¹. 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 ā Whānau, 2010, p. 4).

Whānau Strategic Framework

In latter half of 2008 and in 2009 Te Kōmihana ā 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 ā 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 ā Whānau, 2010, p. 5). We take a partnership approach to research informing the Whānau Strategic Framework 2009-2012, and use 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: Tūhoe and South Auckland 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.

¹ See <http://www.nzfamilies.org.nz/about-the-commission/about-us/our-role>

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, in August 2011. The second wānanga was held at Te Mahurehure Marae, in Auckland, in December 2011, and the third in New Plymouth in July 2012. 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.

He mihi whakatau

Warm winter greetings to our manuhiri – our visitors

Mr Wharehoka Wano extended a very warm welcome to our esteem visitors to Taranaki, and to local whānau and kaumatua of Taranaki to our wānanga.

Wharehoka Wano is a member of the Families Commission Whānau Reference Group, a Director of Tihi Ltd, a member of Te Atiawa Iwi Authority and a mokopuna of Taranaki and Ngāti Awa.

Wharehoka's background in teaching and education both locally and nationally made him a perfect candidate to participate on our Community Panel at this conversation and wānanga today: 'Taranaki – wealthy again...this time all of us'.

On behalf of our Taranaki whānau whanui and the Families Commission, Wharehoka introduced His Worship the Mayor, Mr Harry Duynhoven, QSO and welcomed His Worship the Mayor to come forward and address the wānanga.

Harry Duynhoven, QSO

Mayor of New Plymouth

Good morning everyone, and a very sincere welcome to the district of New Plymouth, especially welcome Chief Commissioner Carl Davidson, Colleen Tuuta, our local Commissioner, our local member of the Families Commission, and I've already congratulated you for the efforts made to put together this conference. Can I welcome the Deputy Mayor, Alex Ballentyne from South Taranaki District Council and many other familiar old friends who are here; together with new friends I've yet to meet.

We are in amazing times, both in local government and, of course, in the world of Māoridom. Local government's facing an uncertain future, with legislation which, if it goes ahead as planned, would see many things we currently do not being able to be done. Our wonderful Te Rewarewa Bridge would not be built under the legislation that is currently before Parliament because someone, somewhere would have challenged us and said it's not the cheapest, most cost effective, most efficient structure that you could build to bridge that river. We would have a boring old box scooter or something like that.

So we all live in times of change but in my view your world is about to change dramatically for the better. Between Te Ātiawa and Taranaki something like \$70 million, I guess, a minimum is expected to be received in the Treaty settlements and this will have an impact at a local level much more than anywhere else. But it will have a huge impact on your world.

Whānau, hapū, iwi are going to have their economic base, an economic base in which they'll be able to grow their wealth. People and cultural and social wellbeing will improve more than ever, I believe. Hapū and iwi will have a cultural and social capacity that will impact not only on your communities but on that whole of the wider community. They'll be far more visible within the district.

Political leverage and involvement in decision-making at a local level which we're already trying to foster and certainly under my term in Council we're working very hard on that, but it, in my view, will become the norm. Co-management and co-governance regimes with local and central government, as well as other iwi authorities, will exist as well as involvement in public and private partnerships.

Local, national and international relationships will develop trade and enterprise and have spin-off effects for Whānau, hapū and iwi. Māori have always been highly entrepreneurial. To be blunt, probably that's how you've survived as an entity. And this flair for entrepreneurialism will pay huge dividends. Collaboration and co-operation will be key features of the future where Māori values and beliefs will play an important part of the decisions being made.

Talking of collaboration, I think that it will grow tremendously. Collaboration between iwi, it'll grow the wealth of all iwi and of all of us. To date iwi have operated mostly independently but I'm sure the future will see pragmatism uniting efforts to a common purpose.

Thirty years ago the debate around Parliament was, to a degree, revolving around the issue of whether or not efforts to resolve Treaty issues should be pan-Māori, that Māori initiatives should be pan-Māori or iwi based. I remember the arguments well and they raged on for about ten years and when I was first a member of Parliament in the late 80s that debate was still very much alive. It was gradually being sorted but it was very much alive.

I think one of the huge benefits that we have right now, to be blunt, is the age of current farmers. I see Harry Bayliss over here and I'm very nervous about going further down this line, because he knows, he knows what I know about farming you could write on both my thumbnails. Harry and many other experts in this room know a huge amount more about

farming than I do. What I know is this – I'm originally an electrician, the group that I went through my time with are now the average age of electricians and I'm 56 years old. Those guys that I did my time with, the apprentices that were around when I was a young tradesman are now the average age of electricians, the average age of electricians is 54, but worse the average age of farmers is, I think, 57, is that right Harry? I think that's the figure.

Now, this is a problem for New Zealand when 26% of New Zealand's income comes from dairy farming. This is a problem but it's also, as the Chinese say, a huge opportunity for our young people in an age when the world is crying out for food, when two huge potential customers, China and India, have hundreds of millions of people in the middle classes. China has 300,000,000 people; India has 300,000,000 who are wealthier than the average New Zealander. China has hundreds of millions of people in the same boat or very rapidly getting there.

We have a huge opportunity as a country. Māori will have an enormous part to play in that. Think about Paraninihi ki Waitotara. Think about the possibilities of corporate farming, such as the New Plymouth District Council has through its subsidiary, TIML, Taranaki Investment Management Ltd, in Australia. Enormously capable large farms. Think about Taranaki transformed in the future.

Think about the opportunities in training and in partnerships with WITT [Western Institute of Technology in Taranaki], with farming, with iwi and the dairy industry. Think about what our future will look like in 20 years' time and the vibrant possibilities of a future involving our young people earning wealth, being determinants of their own future and look forward to the succeeding generations. What will our province and our wealth and our population look like in 50 years' time?

So you've got a really interesting morning as your panellists no doubt will touch on some of those issues. Can I finish with the thoughts of a wonderful woman called Miria Simpson? She said Māori organisations will be the iwi and the hapū of the future, united not by bloodlines but by like minds. It's the thinking that will lead us forward. It's the ideas that come together, the people who pragmatically say hey, we can unite, we can pool our ideas, and we can pool our resources to achieve a common outcome.

Our province has always been really good at that. Many times I've thought we should be the independent republic of Taranaki, I'm not proposing we do it immediately, but I think we've always done it to a degree by the way we've gone about things.

I'm sure that in the world of Māori that is one of the things that has caused our people to be so resilient and to have what I would call a very good foundation for the future. We need to bring our young people into the time when they will be leading the community and to ensure that we are all moving in the same direction, becoming wealthier together. Perhaps Māori will be, in 50 years' time, in the position that they were relatively to those brand new European settlers in 1840. So we'll leave it at that.

Can I welcome you all; can I wish you a most enjoyable day and thank you for the privilege of kicking off your discussions today? All the very best to you. Enjoy the day.

Carl Davidson
Chief Commissioner

Your Worship, Harry, thank you for that excellent and thought-provoking welcome to the day. I loved that phrase, “the vibrant possibilities of the future” which I think can run like a thread throughout our conversations today. My name is Carl Davidson; I’m the Chief Commissioner at the Families Commission. I’d like to add my welcome to Harry’s and also to Hōhepa’s and Uncle Tiki’s [Kaumatua Mr Tiki Raumatī] pōwhiri. I am very much looking forward to today. The theme for our conversation is Taranaki, wealthy again, this time all of us. And I can’t think of a better topic to be talking about right now at this point in New Zealand’s history.

And whenever I think about change and transformation I’m reminded of what William James, the so-called father of modern psychology said. You’ll have to excuse me. I’m a psychologist by training. William James said if you want to make a change, start immediately, act flamboyantly, no exceptions.

And somebody who embodies that creed ably is Colleen Tuuta. Now I’m sure Colleen needs probably no introduction in this town. Colleen has worked tirelessly in this community for the last 30 years, working on topics like community development and economic development. But as well as you claiming her, we at the Families Commission claim her. She sits on our Board and she’s a key influence in our whānau reference group. She is without a doubt one of the Commission’s stars and I have great pleasure in inviting her to the stage.

Colleen Tuuta

Taranaki Tūturu, Ngāti Mutunga, Te Ātiawa, Ngāti Mahuta

We didn't even post one letter to you. What is that? What is that, Manuka? There must be some flash name for that. We didn't post 100 letters and there's about 100 of you sitting in this room here. Let's face interesting times of change. First of all, thank you, Carl, for your very generous comments.

Yes, I have been involved with the Commission for about 18 months. Whare has been with them a lot longer. We also have Dame Iritana Tawhiwhirangi, Maxine Rennie from Rotorua. We have Barbara Greer from down in the South Island, we have Bobby Newson from the far north and we have Mr Waaka Vercoe from Tūwharetoa, Bay of Plenty. I think that's all of us on the Whānau Reference Group. We are the body that sits behind the Board and Māori advisory and a lot of the products that you have today, all of our resources and reports that you have in your bags today, the staff and Dr Kathie Irwin who you'll get to hear from soon, is the main driver of that. She is one of the most hard-working researchers and writers I have ever met. But we're the people who sit behind them and actually help keep them safe in their mahi.

I just want to acknowledge the Families Commission for its commitment to the series of wānanga that we've had around the country. As a Crown agency the Commission has made unique progress in the relationships with Māori and in its championing of kaupapa Māori approaches to research. I think when you read some of our reports here today that will become really, really evident.

This has been achieved through the vision of Kim Workman. Some of you may know Kim. He's done some fantastic work in rethinking crime and prisons, and he was responsible and instrumental in the development of our whānau strategic framework. And through the commitment of Dr Kathie Irwin and her team at the Commission, we passionately and rigorously advance the strategy in everything they do.

The Commission's a strength based approach. Aunty down here, she's probably going "What is that, Colleen?" Well, it's coming from a very positive point of view. The research that we do, we try to always look at it from the positive side. We have got libraries and libraries of a very negative and a deficit position and so you will find, and that's what we're here today, to talk about our success.

The title today, *Taranaki Wealthy Again, this time all of us*, was a bit cheeky, but it was looking at us pre-1860 and we were rocking and rolling in business, agriculture, exporting, and then we moved to the 1960s where we had the big urban drift and my prediction is 2060, in two generations, we will be back there again, Harry. Absolutely. You do what you like with your Council, it might exist, it might not, or it might be a Māori Council, who knows. But that was the premise and that's what sits behind that title, quite deliberately provocative. Obviously it's intrigued a number of you.

The early 1800s Māori were the primary landowners, leading business partners, exporters, contributors and innovators in a developing and flourishing agricultural environment. That impacted substantially on the Taranaki economy and also the national economy. The Land Wars of the 1860s followed and we all know what happened there. Well, most of us do. The legitimised land confiscations served to erode that generation of Taranaki Māori of not only their land which was their sustaining life force, but also stole that life force from the following five generations.

However, five generations on and against all odds, we are still here. And we're actually very positive about our future. At least, most of the people that I hang out with are. And I have no doubt that there are many in this room who look forward to a day when our vision of Taranaki wealthy again, this time all of us, is realised. We see stunning examples of Māori entrepreneurship and innovation, leadership in business, and I am sure you will hear about some of these today.

The national celebrations of Matariki and for us here in Taranaki that's actually Puanga, we have a highlight this year as it gets into the colder months for us to come together and actually spend some time reflecting. Bringing together the social, economic, environmental and spiritual aspects of ourselves. I invite you to draw upon Puanga or Matariki, wherever you come from, for inspiration today. It was traditionally very much a part and parcel of our economic realities and adaptations to change in preparations for time to come. Today all people of Aotearoa are encouraged to participate in Puanga or Matariki, and we see this celebration finding relevance across all cultures in the 21st century.

Perhaps the key to recognise the true cultural legacy that it is not one of deficit and marginalisation as we quite often read about ourselves, but rather a rich source on which to draw strength and inspiration. I'd now like to introduce my partner in crime. This guy knows more quotes than anybody I know. He will quote all day long, but usually very inspiring and inspirational. Mr Carl Davidson.

Carl Davidson

Thank you, Colleen. I can't think of anyone better than Colleen to introduce today. She's been our partner as we've gone on this journey of wānanga around the country. I think it's utterly appropriate that that journey ends up here in her home town of Taranaki. And more than that what it does is it pulls together all the threads of all those conversations we've been having across the country and we bring them together today. The power of the wānanga journey is all about building pathways together into the future.

I prefer Harry's quote earlier about those vibrant possibilities for the future, because that's precisely what we've been talking about. What we've done as we've gone around the country is we've talked to whānau, we've talked to people who have worked with whānau about what's working and what can we actually do together to build much more vibrant possibilities for the future.

In Wellington, where our journey began, we started sharing stories about whānau success, about whānau working towards the future in really inspiring way. The thing that I took away from the Wellington wānanga was let's stop talking about resilience. I've had enough of hearing about how resilient Māori are.

Let's hear about how Māori are thriving, because there are plenty of stories about Māori thriving, and some of those are shared in the publication that I think you've got in your pack. But shifting the conversation from resilience to thriving I think's an important first step. When we went to Auckland ostensibly the focus of our wānanga there was on the Government's Green Paper on vulnerable children. But really that was a stalking horse. What we were actually talking about in Auckland was social justice. Principles of social justice, and how are they reflected in things like child poverty and the lives of vulnerable families. When we went to Whakatāne, the kaupapa was all about how do you go about raising children in a whānau-centred way and how do you go about parenting in a whānau-centred way.

And what I said earlier I really believe. Together we bring all of those threads together, because today what we're talking about is how do we build a sustainably prosperous Taranaki? But as the title says, "wealthy again, but this time all of us", and the bit that excites me most is the bit that says "all of us." There's a shout-out to Colleen.

Confucius may or may not have said this, but there's something that I love that's attributed to him. Confucius said "In a country that's well-governed, poverty is something you should all be ashamed of. In a country that's poorly governed, poverty is still something you should be ashamed of". That's what I was talking about in terms of all of us being wealthy again and about building principles of social justice into the prosperity.

I want to thank you all for coming, particularly now I know that we didn't even send anybody a letter and you all just turned up. That's remarkable. I'm really looking forward to hearing what you have to say. I think today's going to be a really exciting opportunity.

But some of you may be thinking "What's the Families Commission got to do with any of this?" It's a very good question, but there's a very simple answer. The Families Commission is about thriving families and whānau. We've reinvented ourselves over the last couple of years into what we call a centre of excellence for knowledge about families and whānau, but don't be fooled by any of that. What we're really about is finding out what works for families and whānau anywhere in New Zealand, and then sharing that information everywhere in New Zealand that it's needed. That's what we do. We're actually about learning and sharing knowledge.

But as Colleen pointed out, even more than that we're committed to collecting that knowledge, that learning, and sharing that knowledge in a really culturally appropriate and sensitive way. We are at the Commission utterly committed to a knowledge pathway that honours the Treaty. We're very, very proud of the partnership approach we take. Colleen called it strength-based. The official description is something like it's a strength-based kaupapa Māori approach.

But it's more than that. It's about honouring different ways of understanding and interpreting the world and seeing what we can learn from one another. I'm enormously proud of the work the Commission does under that stream of work. But I have to tell you it's not always easy. Even within a small Crown agency like ours we struggle to get it right and we don't always get it right, and so we look to events like today to help make sure that we stay on track. But we try, that's the most important thing, and we're very proud of the efforts we make.

I want to add my thanks to Colleen's. The person that set us on this path and has helped keep us on this path of course is Kim Workman. But Kim hasn't done this on his own. Colleen was incredibly modest. She has been utterly influential at the Commission to make sure we work in this way and Kathie Irwin who you'll hear from later on also makes sure that there remains real value in what we do.

Because what we know is knowledge for its own sake is not worth much at all. What you need to do is to get knowledge that you can act on. For some reason that reminds me of one of my all-time favourite stories, which comes from, and I'm not plagiarising this, I'm referencing it, comes from a guy called Ken Robinson who is a very famous English educationalist and he's well-known for talking about innovation and creativity. But he tells this great story and I love it.

The story is of an art class at a primary school, where there's a bunch of five-year-olds drawing. The teacher's going around talking to the kids and at the back of the classroom there's a little girl who's utterly intent on her drawing and she's feverishly drawing away. The teacher comes over to her and says "What are you drawing?" and the kid says "I'm drawing God." And the teacher's a little taken aback, she goes "But nobody knows what God looks like", to which the six-year-old says "They will in a minute".

What I like about that story is it reinforces something I've always believed about the world, which is there are three kinds of people in the world. There are those that make things happen, there are those who watch things happen, and there are those who sit back and go "What just happened?" I really hope that together we'll be in that first group, that today we will make things happen.

Dr Manuka Henare: Māori and Pasifika poverty – the good life and poverty

Te Rarawa, Te Aupōuri, Ngāti Kuri

Associate Professor, Mira Szászy Research Centre, Te Ara Hou – University of Auckland

Manuka began with a mihi in te reo.

To the Mayor and Deputy Mayor also my greetings. Greetings to us all. I always get nervous when I'm in the presence of Taranaki people largely because in the 1820s a substantial number of Taranaki came to live in the Hokianga. My Aunty Whina Cooper of course connects directly to Taranaki and so I always have the sense of kind of being home, and at the same time being part of the Hokianga where I'm from of course. So when I get this little twitch I don't know which is the Hokianga or the Taranaki, that's the twitch.

Well, what we're going to cover today is quite a lot of Māori philosophy, trying to explore this idea of what is the good life in Māori terms. I need to say that when we talk about such ideas as this, then our ideas are not solely Māori because they're also Polynesian, and if we go back further enough they become East Polynesian.

If we go back 5,000, 6,000 years then we are the descendants of one of the greatest trading blocks in human history called the Austronesians, 5,000 or 6,000 years, and we are the end result of 5,000 or 6,000 years of economic and political endeavour. Our language, our dialects can all be traced back towards Java, Taiwan, parts of India, across to Madagascar. That is our heritage.

Yet it is a side of our history that we tend not to give too much focus on, but in a world that's globalising it's important now that we look past the arrival of the canoe. We look to the departure of the canoes and we look to a past that's led our people to come into East Polynesia 2,000, 3,000, 5,000 years ago.

Three weeks ago a group of Māori from basically the Bay of Islands went to a conference in Malaysia funded by the Sultan of Brunei, and that conference gave focus to this endeavour. Can we imagine a resurgence of Austronesian economy which currently would embody about 300,000,000 or 400,000,000 people? And look at that economy that would range from Madagascar right through South-East Asia, up towards Taiwan, right through the Pacific. It is possible in today's globalising world to imagine and then plan for such a way of thinking. So this is something of the context on which I'm going to offer some thoughts.

Our focus is on Taranaki and in particular some work that a group of us did at the University of Auckland Business School which looked at the extent of poverty in Aotearoa New Zealand. At the Mira Szászy Centre, we took that research done by other colleagues and looked at the Māori Pacifica concept of poverty. It's the first major piece of research done on the nature of poverty among Māori and Pacific Islanders and is not good news, as we will see.

So what we're going to look at then is Taranaki as a starting point of course. What's our understanding of the good life and what's our understanding of poverty? I want to discuss the need to shift in our mindset from welfarism to what is called a new political way of looking at the quality of life that's a capabilities approach.

The capabilities approach offers us a way of measuring wellbeing in Māori terms. This means that we must no longer compare ourselves to someone else. We compare ourselves to ourselves. We are the ones who define the quality of life and what constitutes a good life. Not trying to live someone else's good life which usually is a nightmare. So that's what we'll try to explore this morning. The question that was raised is how is it that Taranaki whānau will regain itself over the next 60 years? So it's the next 60 years that we'll also be giving focus to. Most of what I'm trying to offer today is a way of looking at the next 60 years, and

then we'll talk a little bit more about this stuff called Māori capability and how do we define the quality of life in Māori terms.

The recent history of Taranaki, it's not for me to traverse this, but it's been well documented. In my years of working in Taranaki and visiting many, many of the marae in the region, there's a lot of history that one soaks up simply by being here and the Mayor has alluded to that.

But in preparation for the wānanga today I thought I'd better just read parts of the Taranaki report, because it seems to sum it up quite nicely. The tragedy of the story is summed up nicely, that's what I mean. And so we know that the 21 claims, the whole of the Taranaki district it involved, canvassed the land wars, confiscations and ended up with the story of Parihaka.

A point I'd like to just make here, though. If we take the Taranaki economy say from the 1800s to the 1860s, as part of the then Māori economy of the same period and we look at it from a macro point of view, which is to say let's look at it from an Asia Pacific point of view, then our ancestors' economic activity is linked together with the endeavours of China, Indonesia, Malaysia, Korea, Japan. This is the part of the world that for nearly 1,000 years have produced 50% to 60% of global gross domestic product.

So the wealth of the world has, historically speaking, has been generated in our part of the world. The tragedy of our part of the world is that the colonisation experience which we experienced, you have experienced, led to the decline of our capabilities to produce wealth, and we became the underclass, the poor ones, the poverty-stricken ones, as has China, Indonesia, Japan, Korea, Malaysia and so on and so forth. And so for the last 200 years the global gross domestic product shifted to Europe and North America.

But in today's world with the re-emergence of China, India, Indonesia and the Pacific and, I would argue, the Māori economy, we are returning back to where we have always historically belonged. To be part of the world that produces over 50% to 60% of global gross domestic product.

Currently Japan and the Asian countries are now generating just over 55% of gross domestic product on a global scale. Countries like India are doing phenomenal work. Every year for the last 20 years India has been able to take 1% of its total population up over the poverty line. They've been doing that for 20 years. 1% over the last 20 years. China has been doing something similar. So we are watching the rebirth of an ancient way of running economies.

That is a good context for Taranaki Māori and the Pacific to consider what we are doing. Put it into the big picture and then we can see where the momentum is. So our struggle is no longer a struggle solely in terms of Aotearoa, it is the struggle of Asia to reassert its rightful place historically speaking, and the Pacific.

So that's just an extract from the Taranaki report and I won't read it out because it's well known. But the Waitangi Tribunal talked of the tragedy of what happened in the 1860s, 1870, 1880s and so on, and the fact that the tragedy to a certain extent continues. I guess this is the point to today's wānanga, is to see what to do for the next 60 years.

Now I want to quickly discuss this particular issue, which is called the paradox of wealth creation, and the paradox of wealth creation is not necessarily a popular concept here because since I've been talking a lot about it I've had some most interesting range of comments, particularly from senior politicians. But the paradox is simply this. In any given society the more wealth that is created by that society the more poverty is created also. And

that's the paradox. Because the intention is to create wealth for the good of everybody but the reality is that not everybody benefits from wealth creation. Historically that's the nature of economic activities.

Some people have a theory called the trickle-down theory, well that works for some people. It does trickle down to them. But there's a lot of people, including Māori in New Zealand's history, we're lucky if we get a mist, let alone a trickle. So it's dealing with how to get out of the mist part of the economic endeavour to maybe running our own economy for our own purposes. That's one of the most wonderful reasons to be alive today, because the opportunity now exists to make it possible.

So that's the paradox and New Zealand, despite our economic difficulties today, is producing more wealth than we've ever done in the last 150 to 200 years. Yet, as we will see, Māori poverty has risen dramatically and poverty among Pacific Islanders has risen dramatically. Poverty among poor Pākehā people has risen dramatically. And yet all this at a time of extraordinary wealth creation over the last 20 or 30 years. So something is systemically wrong somewhere.

And so the answer to the paradox is for modern societies to have what is referred to as a double strategy. To be conscious that one needs to create wealth for the common good of all the citizens but make sure that poverty does not exist. So you need a poverty removal strategy. Most of the European countries, despite their predicament, have a double strategy. Most of the Asian countries have double strategies. I've given you the example of India and China. And we don't.

I think it's for Māori to develop a double strategy, and this applies to our use of all the returning assets in a way that our various trust boards and Māori companies and so on plan their business and economic activities. It's not enough to create more wealth for Māori, because there will be Māori poverty created this time by Māori wealth creators. So where is the double strategy? The challenge I put to all iwi and all hapū planning is to plan also to remove your poverty, because if you don't the gap will widen and then it gets so wide it's no longer possible to close. Then you learn to live with the reality that some will never enjoy the benefits of economic endeavour.

So I put at the bottom of the slide this thought. He Tangata wellbeing is the fundamental good of economic development. That has to be the purpose for which we do Māori business and economic activity. He Tangata wellbeing is the fundamental good of our economic endeavour. And this assumption is linked to the idea that the central ill that economic development should be designed to address is human poverty. The reason why we create wealth is to remove poverty. This way of thinking constitutes a Māori theory of economic development, and we're all going to need to explore it at greater depth as to what we mean by it, and that wealth – poverty question is the way of doing it.

Tikanga-wise it's clear that the history of all our whānau, hapū and iwi was based around the need to ensure that any Māori in any generation had all they needed to be a Māori. That was the fundamental, philosophical proposition of our culture, which traces back into the Pacific and into South-East Asia. Nothing has changed today. The difference today is we actually do have some opportunities to control, to manage economic activity on our terms with our worldview.

So a Māori philosophical theory, I think we should explore, explains the importance of both growth and equity. If our theory does not have that notion of growth and equity at the same time then we have a theory that we should throw away. Thus it is a principal basis for making choices that policy formulation always requires a He Tangata wellbeing as its fundamental value.

Now to a certain extent I guess I am challenging the notion that the fundamental purpose of economic development is iwi development. He Tangata preceded the iwi. That is our fundamental proposition. You were born He Tangata first, and you enter a whānau, hapū, iwi in that order. It's not the other way around. So I want to just nicely challenge the notion that iwi development is the driver. It's He Tangata development is the driver. So this philosophical way of thinking is actually quite important. It is the basis of a Māori notion of the good life.

Now let's have a look then at what's happening, what the future can look like in terms of a He Tangata wellbeing approach. The BERL study, which came out last year, looked at the Māori economy from 2001 to 2006 and then looked at what will the Māori economy look like in 2060, 50 years.

It is extraordinary. So we see that in 2006 our total wealth created was \$16.4Bn. By 2010 it's \$36.9Bn. Now a lot of the growth was simply through the fact we got better statistics, but a lot of it actually is real growth and it's important to remember that. But the increase of \$20.5Bn is significant. The wider carriage and more robust assumptions are necessary, taking into account price inflation and real growth.

The Māori economy has had a real growth from 2006 to 2010 of 18 percent. New Zealand's economy has not had such a growth rate. And on an annual basis the New Zealand economy is not growing at 4.3 percent. The only economy that's growing at 4.3 percent in New Zealand is the Māori one. When we look at the next 60 years, then we can see that we have the potential to be growing at an annual rate of \$12Bn extra per annum in gross domestic product. That is the potential.

But if we follow a strategy of the status quo we will not reach that target. As well as the growth in terms of the \$12Bn, 150,000 additional jobs can be created by Māori for Māori purposes. If we carry on the way we are, there will be 35,000 less jobs. We have no option but to use innovation, new technologies, new ideas, to grow the wealth and grow the jobs.

So my conclusion here, ladies and gentlemen, that in wealth creation terms Māori are a sustainable community now. The question is how sustainable are we going to be in 50, 60 years' time? We currently pay our way. The irony of life is, the public perception is, that we're a tax burden. We're a burden on the New Zealand taxpayer and that's because of these incessant looking at Māori on welfare benefits. But in fact we pay our taxes and the irony is that we as a group pay more taxes than we need to. It's not that I don't think we're extra-generous, I think it's that we haven't learnt the art of not paying taxes. Maybe that's something to be developed. The point is that we are currently a self-sustaining community, and we can be in the future.

But, as I said there at the bottom, poverty will also be created and there is a scenario already, what I've suggested, that a spectre is already on the horizon which is we will have asset-rich tribes and more poor Māori people. And that is something for us to look at. Thus I think we need to put not the iwi as the focus of our economic development, but He Tangata wellbeing as the focus.

Now here's some data on the poverty levels at the moment. There are currently in New Zealand 200,000 New Zealand children living in poverty. Many of them in abject poverty – not just poverty, abject poverty. And of that 200,000, 100,000 are Māori and Pacific Islanders. And of the 100,000, 60,000 Māori children under 14 live in poverty. That is one third. And the way the poverty equation goes is this. This is what concerns me because it is not a matter of a gap between rich and poor. It is now a chasm and this is a gap economically speaking that cannot be closed on current practices.

And so just paint this picture because these are the young ones who are suffering the most. If you take a one-year-old child, a three-year-old child and a five-year-old child who are living in poverty, that can only mean that the two parents are also living in poverty. They're not earning enough to pay their way.

In an extended family system one would assume that if a couple, the parents, don't have enough to live a good life, then other members of the kinship group would be supporting them. So if the parents are in poverty it must mean that the kinship group around the parents are also in poverty. Their uncles, the grandparents, are not earning enough to look after the parents. See the picture? That means in the wider community something terrible has happened.

Now to change that we've got nearly four generations of people all living in poverty. This makes it a systemic problem in my mind. So it's not a matter of a three year intervention programme by any particular government. All that's going to do is just take a little bit of pain away, the pain of poverty. So this is very, very dramatic and some of my economic colleagues in the Business School think I'm pessimistic. They argue that with massive State intervention we can remove the poverty in New Zealand in 10 or 15 years. I'm not as optimistic as that. I put it into a 30 year cycle. So in the next 50 years we need to create more wealth, but we also need to attack the poverty of our people. And that calls for a lot of strategic planning and a lot of new thinking.

Okay, I painted a picture now, therefore some more philosophy. But this is an attempt to describe our code of ethics traditionally speaking. And define in our terms what constitutes a good life philosophically speaking, and how we might apply it to wellbeing. So the definition of Māoritanga that we're used to needs to be changed.

My proposition is that today Māoritanga consists of four wellbeings. There's spiritual wellbeing; environmental wellbeing, Mother Earth; there's family kinship wellbeing, we love our kinship system; and then there's economic wellbeing. Those four wellbeings need to be considered all at once and planned for. And if we look then at our moral codes then we have something like I think it's 13 or 14 virtues. Some cultures are happy with seven, but not us. We must be picky or something, but anyway.

But historically speaking, so there are some of them there, and the virtue of Te Ao Marama, the virtue of te ao hurihuri, the virtue of wairuatanga, mauri, tapu, mana, hau, and tikanga tangata, the virtue of the human person, the virtue of the whānau, of the whanaungatanga, the manaaki, kotahitanga, tiakitanga, hohou rongo. All of these are our virtues and this is where we will find our understanding of the good life. When a Māori is able to live all these things, there's the measure of the good life. Anything less means you're not living the life that we would aspire to.

Now what we haven't been able to do is develop some measures. How do you measure those things? Well, we'll discuss those things. A quick reference to the Treaty of Waitangi here. In the Treaty of Waitangi, particularly in the preamble, we will find a notion of the good life that Queen Victoria guaranteed, that the good life as Māori defined it would be protected. It's in the preamble is the most important principles, not in the articles. So look to the preamble, to the lasting peace and good life, the notion of whenua rangatira, and the Ātanoho principle.

I've made reference to He Wakaputanga o Te Rangatiratanga o Nu Tireni. I don't know the Taranaki position on the Declaration of Independence of 1835, but this is a fundamental part of the Ngāpuhi claim today. Ngāpuhi is saying to the Tribunal "We did not seek sovereignty. We never intended it. It was taken". That's what the Tribunal is hearing the Ngāpuhi claim

and they're basing it on He Wakaputanga, the Declaration of Independence, and the Treaty is in the context.

So the Treaty in the context of the Declaration of Independence is a Treaty of trade, not a Treaty of cession. That's quite a fundamental change.

In the preamble Queen Victoria promised the world that Māori life as Māori values decided it, would be guaranteed. There's the wording. 'Kia tohungia ki a ratou o ratou rangatiratanga me to ratou whenua, a kia mau tonu hoki te Rongo ki a ratou me te Atanoho hoki.' It's a beautiful little expression. This is my translation of it. The English versions don't say this, but the translation of it is "to preserve to them their full authority as leaders and their country and that lasting peace may always be kept with them and continued life as Māori people". Continued life, that's what the Queen guaranteed.

I won't dwell too much longer on this, but there's some thoughts on wellbeing. It's taken from the Stanford University Encyclopaedia of Philosophy, just to give you something to think about. Wellbeing is most commonly used in philosophy to describe what is good for a person. In our case we would say a person and their group. The question of what wellbeing consists of is of great importance in moral philosophy. We know the term wellbeing is used, but it's narrowed down to health mainly. But our notion of Māoritanga says it's more than health. It has to be spiritual wellbeing, our kinship wellbeing, our economic wellbeing and our environmental wellbeing. Is that fair enough?

So we come at it from a broader base. In this case health as we talk about it today, is a part of one's total wellbeing. I'm trying to be a bit sensitive here, but if we look at the early descriptions of Māoritanga, from our early leaders, political leaders, Tā Apirana Ngata, Tā Turi Carroll, and Tā Te Rangihīroa and so on, you'll find that they tended to talk of Māoritanga strictly in cultural terms covering the first three: spiritual, kinship and Mother Earth. They never included economics. The assumption was our purpose was to work on someone else's economy and make do.

But if we go back to pre-Treaty times then the economy is definitely part of our definition of Māoritanga. We need to recapture that early understanding that the economy consists of the four as an important part of our Māoritanga today.

How do we measure this Māoritanga? Well, that's a very good question. I don't yet have the answers to it. But again in terms of some thinking about economy, if we were to describe our economy as an economy of mana, then underneath that word mana are all those virtues. All those 13 virtues add up to mana.

We can then use some economic language and talk of spiritual wellbeing is a form of spiritual capital. Spiritual capital is simply the spirituality of economics. All the research shows that most entrepreneurs, most innovators, are driven by something outside of themselves. Call it God if you wish, you could call it something else. That is where the inspiration for innovation and entrepreneurship comes from. The environmental capital, 'cos we're very good at this today, we know how to measure it, social, cultural capital, Māori are strong in this, and we're now on the fourth one, economic capital, gaining new strengths with materials, land and resources.

Kawiti made a prophecy for North Aucklanders in 1847, just after he fought the British Army to a standstill, and he said to his people "We are going to become poor white Pākehā." Poor white Pākehā is a translation of the word "boys". He said "We will be the boys of the Pākehā." He was predicting we would become the cheap labour force of the Pākehā settlers, and that is where we've been.

Where we are historically at the moment is in transition from being a cheap labour force for someone else to being a labour force for our own economic activity. This mental shift is very, very important to behold and grab onto. Right? And as well as those other things.

Now in brief terms this kind of economy of perfection, the Nobel Prize winners of the last five, six years, have been getting in economics, have been developing this idea of identity economics. And identity economics is evident today. All the dynamic economies of the world today are the economies where the culture is clear, their values are clear, and they now link values, vision and productivity together. Islamic economies are clear where they're going. The Hal-al economy as they call it is now worth \$2.3 trillion. The Chinese economy is on the rise. The two areas of the world where identity is unclear are Europe and North America. That may explain why they're under-performing economically, why they're in chaos. They're absolutely confused about their identities and the values that go with it.

Now I'll just leave these ten capabilities for you to consider. These are the suggestions, the new political philosophy that we could take on board. These capabilities are culturally neutral. They apply to all cultures. Martha Nussbaum² has them, there's ten of them, and these are the measurables you make.

So you look at life, being able to live the end of a human life, a normal length. There's no reason why we should die before anybody else. There's no reason why our people should be dying prematurely. There is no reason why our people should be living in poverty. Bodily health is another one of the measurements. The other one is bodily integrity, the next one is our senses. These are all the measurements of good human life. About developing imagination, your thought, thinking and so on. The full use of one's emotions: to be able to reason, to think independently and for oneself and for others that you serve. The capability of affiliation. The capability, are we capable of aligning with other species, our trees, our mountains, other species on the earth? Are we able to play and then our control over our environment, both the political environment and the material environment? All these capabilities are now possible for Māori.

But these are the new ways of measuring progress in contrast to say the gross domestic one which is a statistical way of measuring. See, statistically we're not supposed to be poor. But we know the reality of it. So I'd like to just then finish on those and you've got other thoughts there, capability approach, and leave you to ponder on those things, and understand the differences between the different ways of measuring our wellbeing and finish up on this. How do you get there? How do you create wealth?

Well, this is some of the latest stuff out of the Harvard Business School. First of all you need to build a culture of trust and innovation and then collaborate. Māori wealth will not be done if we stay fragmented. What we'll have is small pockets of wealth and large pockets of poverty.

So how to build a culture of trust and innovation within Māoritanga and then collaborate on a scale we're not used to doing? How to build communities and bring minds together, communities of trust, and then how do we convince people that we need to work together, even though they don't want to. Right? So inspire them with a vision, convince them that other collaborators are vital, and prevent any one party from benefitting so much that others feel their contributions are exploited. I get the same reaction when I'm speaking like this at home, I tell you. Building collaborative enterprises, creating cultural trust, we've done all those, and the four organisational efforts need to be done.

² Nussbaum, Martha, 2011. *Creating Capabilities*. Belknap Press of Harvard University.

So I'll leave you with all those thoughts and then finally some thoughts on developing measures for the human development index. Our government is supposed to be doing this but they're not capable yet of doing it. No government in the last 20 years has been able to do this. Yet it is the major commitment of the World Bank, the UN system and so on. New Zealand is lagging behind.

Questions from participants

Q: I have a question. What came across there was very good. Thank you. But the valuable final product, what is it? My question. For all that, and what you've said, what is the valuable final product at the end of it all? Thank you.

Manuka: I think the valuable final product is he tangata wellbeing. That's it. That's the point. he tangata wellbeing. And that includes everybody who's he tangata.

Q: Kia ora. Thank you very much for your presentation. The kōrero that scares me that you presented today was how do we close that poverty gap? 'Cos we're actually communal people. We aren't individuals as Māori. Down here we're whānau, we're hapū and we're iwi. Kia ora. How could you see that doing that in that 30 years that you have a view of? I know this is a start to it.

Manuka: Well, that was the suggestion how. Just start building. There's a lot of mistrust in the Māori community, you know that, I know that. It comes out when there's no Pākehā around. That's when you see it flourishing, unfortunately. So that's why this is specifically geared, aimed at a Māori community. A lot of Pākehā think we have all this stuff, collaboration, trust and all that. In fact it's not true, you know that. I know that. So this seems to be a fundamental part of the endeavour. We've got 30 to 50 years to do it in, so we don't have to try and have it all done by the next hui. But the thing is to be able to be focusing, admit to ourselves that this is a need. Build a trust, build communities and collaborate. Build the trust, build the communities and collaborate. Then shape tribal, hapū and whānau entities to meet that purpose.

I will say that in some of the studies we've done the model of economic development imposed on us by Crown agencies is the opposite to this, and so a settlement is a step and that's all it is. But the settlement as we're all experiencing, is turning out to be a nightmare for a lot of people. That's not necessarily, I think, a fault of individuals or peoples. Some of the structures that are put on us, the types of companies, types of charitable trusts, all these things, are not modelled on collaboration. They're modelled on separating out and dividing people, so we have a lot of thinking to do in that area. Then finally, part of all this stuff, building these trusts and then building new types of business enterprises.

Mihi ki te tangata whenua – Manuka Henare from Kaumatua Mr Tiki Raumati.

Dr Kathie Irwin: Whānau Yesterday, Today, Tomorrow
Ngāti Porou, Rakaipaaka, Ngāti Kahungunu
Kaitohutohu Matua Māori (Chief Advisor Māori), Families Commission

Mihi Mai Ra (Tuini Ngawai, Ngati Porou)

Mihi mai rā aku rangatira e
Mihi mai ki runga rā
I te harakoa o te kaupapa e
He tāonga nā tātou katoa.

**Greet us my senior ones
Welcome us to this gathering
whose theme is the enjoyment of
the precious activities belonging to us all.**

Meatia tenei hei
tū whakapono e
Whakapaingia
te aroha, e aue!

**Do these things so that
this expected outcome will occur
there will be an increase of
love, oh yes!**

Ka taunga te manawa
Piki rere tonu ake
Nā te rangimarie

**May our hearts become accustomed
to being uplifted always
through goodwill.**

I wanted to share that with you because that brings Tuini Ngawai into the room from my tīpuna to your tīpuna. An example of innovation: as we understand it, she sang her whaikōrero and I wanted to bring that as an example also of innovation, of thinking on your feet, and of rangatiratanga. I bring my mountains to yours, I bring my rivers to yours, I bring my people to join with you as we have done in our tribal pasts.

I wanted to talk to you today about a piece of work of two years of our lives³; copies are in the kete that you've been given. It's a piece of work from the Families Commission Māori Research Team. It's on Māori success. We need to talk about it more, we need to celebrate it more, and we need to make it our business to be finding it and studying it. Because it is everywhere. It is absolutely everywhere, and it is being kept under the radar. So this is about flinging back the sheets, bringing it out and allowing us to celebrate the things that we do connected to our past right now that give us a 1,000 year future.

The cover is a particularly important one for me because that's Hikurangi, and wherever we go we take our mountains, because they are our way of standing in our own space, in our own groundedness and knowing which part of the world we come from and how we look at it.

Our research *Whānau Yesterday, Today, Tomorrow* in terms of its approach takes what we call an inside-out approach. What do we mean by that? We mean that the whole research starts inside our own culture, our own worldview, and looks out at the world from that space.

So much other research on Māori about Māori is done from the outside looking in. By non-Māori, by strangers to us, strangers to our world, who look in at us, who gaze in at us, and who make judgements about what they see. So this is not that kind of research. Inside-out, Māori worldview, it's about the Māori renaissance.

We take that from 1975 to the present, a relatively short historical period, and it is narratives of whānau success. What do we mean by that? It's the real stories of real people. You'll know some of these people. The young woman on the cover, Hinurewa Poutu, was on Native Affairs last night, on the reo debate at Te Papa. She's the poster girl for our research

³ Families Commission, 2011. *Whānau Yesterday, Today, Tomorrow*. Families Commission, Wellington.

but she's also the youngest member of the Constitutional Review Party that the government has put together recently to consider some of our pathways to the future in constitutional terms.

Now for a little bit about the operating of the Families Commission. You've heard some of us this morning. Two key things from the legislation that are critical to the Māori staff: in section 11, the Act requires us to have regard for the needs, the values and the beliefs of Māori as tangata whenua. That's really important for us in terms of framing our work. We are also required to look at factors that enhance resilience and strength. So the whole strength-based approach for us again is another really important part, 'cos that plays into what it is that we do well, what it is that we do right, and our stories are about how different people have done that.

So in terms of the needs, values and beliefs of Māori, we take that to mean the Māori worldview and I know half of the people in the room will be saying "Excuse me, the iwi worldview, yep." Absolutely. What we're calling the Māori cultural infrastructure and we're going to talk a little bit about that too, and Māori cultural knowledge, method and practice.

So what you see here is the hongi at a marae and you understand the cultural practice of greeting that hongi is about, you will know the belief system that hongi comes from, and you will also note there's all sorts of different practices about hongi. People hongi in different ways and if you're unlucky, they don't hongi you at all, they just grab a big kiss and move onto the next important person who they want to hongi. But traditionally hongi was the way we all greeted to share that breath, and in the sharing of the breath, the coming together of our purpose and of our intention. One of these marae, this is the marae Te Maungarongo at Ohope, which is the marae built by Te Aka Puoho, the Presbyterian Māori Synod within the Presbyterian Māori Church.

So our understanding of resiliency and strength then is how we bring all of that knowledge together. How do we bring our knowledge, our practice, and our different ways of doing things together for the benefit of our families? I'm going to quickly go through what's in the report because I'd like to spend the greater part of this presentation on the conclusions and the implications of the conclusions that we came to.

So what is in the report? Firstly we're got a fabulous demographic and statistical chapter which I absolutely love because it's written by two Māori statisticians. One of them, Whetu Wereta, is one of the most significant Māori statisticians in this country. Just recently retired from managing the Māori unit in Statistics New Zealand. Wife of Tumunako who some of you may have worked with through the Tuaropaki Trust. The approach that she and Lisa Davies, another young Māori statistician and demographer, took was to write a chapter that they had always wanted to write but weren't able to in terms of the prevailing thinking about demography and statistics necessarily.

So it's a chapter that two Māori statisticians and demographers have written from a kaupapa Māori point of view. They have new information in here, they have new insights and interpretations that are very interesting to read. I would encourage you particularly to this chapter. As you're aware, we didn't have a census last year because of the earthquakes in Christchurch, and so this chapter here is another source that people can go to for some of the current thinking, particularly the Māori thinking in this area.

We have a whole chapter on different ways to explore whānau, 'cos people often say to us "Well, whānau is family, isn't it? Any real difference between the two?" We think there are critical differences and we think that in the lack of understanding about those differences features in some of the real difficulties of agencies such as WINZ for example have when they are working with Māori.

So we have a section where we talk about the worldview, we talk about our knowledge codes, we talk about that wonderful cultural institution that is the heart of our economic, social and cultural wellbeing and that is our marae.

And we talk about Māori development in the machinery of government. Very interesting things happening at the moment to the machinery of government space, Whānau Ora, totally rewiring it. The WAI 262 claim, again a rewiring and a rethinking in terms of how notions of Māori, relationships with knowledge, are integrated into what government departments do. So it's a very exciting time at the moment to be involved in this kind of work. The difficulty of course is that machinery of government is so convoluted and so big that if you take the wrong nut off at the wrong time you might end up with something falling on your feet that you hadn't anticipated.

The image here is of different explorations of whānau. That's my daughter. We needed some promotional work done for Awanui Aorangi and some of the course brochures we were developing in courses for government, so she got chucked on the front of them and given very serious messages that if there hadn't been a Māori Prime Minister yet well maybe that's something she could aspire to. 'Cos we're not subtle, are we, as a people? We're not subtle with our career counselling and the things we say and do with our own children.

We've taken quite a bit of time in the report to chart out how we did what we did, how we thought about the approaches we took, because there are some really important ways to do research that this report is a testimony of. Firstly that it is kaupapa Māori research and that's important to us. You'll be aware that the Whānau Ora programme is not being undertaken in its evaluation and review using kaupapa Māori research.

The methodology there is action research, it's quite a different methodology, and we are putting a stake in the ground and saying in the last 20 to 30 years Māori scholars like our fabulous Manuka Henare, Ranginui Walker, Linda and Graeme Smith, have carved out a very unique space in the research community called kaupapa Māori research and we have wanted to champion that in this report. So that means that our knowledge, our ways of doing things and who we are is the centre. Not on the outside or the periphery or an afterthought. It is the centre. It is the place where we start and it is the place that frames everything that we do. It's also called inside-out research, and that literally means standing on the inside of our world and looking out instead of the other way around. It's called in some other parts of the research community endogenous development, and all we're doing in bringing this body of work together in this report is helping our people to see that what we're on about is robust and has incredible support in the wider research community.

I can hear Dame Iritana saying as I say that "As if we needed it – as if we needed validation from anybody else". That is right. But for some of the young people coming through, they do want to know how can we make the case from both sides of the Treaty and so that's what this chapter does. It is, as Wally Penetito talked about in the Royal Commission on Social Policy in 1988, by Māori for Māori about places and in te wiki o te reo Māori of course in places also in the reo. In a new TPK report called *Māori Developed Designed and Delivered*⁴ and the narrative accounts aspects is about actually taking the voices of the people he worked with, and using those as the data. What they said, what they'd done, what they believed, who they are, is good enough for this research. It's very much success in Māori terms.

⁴ Te Puni Kōkiri, 2010. *Māori Developed Designed and Delivered* <http://www.tpk.govt.nz/en/in-print/our-publications/publications/maori-designed-developed-and-delivered-initiatives-to-reduce-maori-offending-and-re-offending/> Accessed 12 November 2012

One of the absolutely fabulous chapters of the report, and it has led to a second publication, is interviews with leading Māori women who have worked in whānau development which Colleen Tuuta did for us. So, Areta Koopu, Rose Pere, Iritana Tawhiwhirangi, Naida Glavich, Papaarangi Reed, Moe Milne, Mereana Pitman, your very own Ngaropi Cameron, Barbara Greer, Kylie Russell. Women who throughout the country have been involved in whānau development for at least 30 years. We also interviewed the late Dame Katerina Mataira just before she passed, but in the publication on Māori women it was just too soon for the whānau, and they have retained that script for their whānau archives and may do some work with it in the future.

As Colleen spoke to these fabulous women about what they've done, what they've seen, how they do what they do, why they do what they do, six key themes came clearly through. One, the role of wairuatanga in their everyday lives, in their belief system and in how they conduct themselves. Two, whakapapa which they described as 'the golden thread'. Three, a whole section around Māori women so, for all of us who are charting our way in a modern world and wanting to walk in the footsteps of our ancestors these women have wonderful kōrero that we can all learn from.

They also as one of their major themes, and I think this is an absolute testimony of whānau as a model and as a model of success, talked about our men. Every single one of them: our fathers, our brothers, our sons, our uncles, our nephews, the men in our family. And I am so honoured that a group of these leading women have made our men such a special part of their work and of their thinking. I'm sure that if we interviewed 12 of the leading Māori men in New Zealand, they would do exactly the same about Māori women. They would, wouldn't they? They all would. Thank you.

Another key theme is whanaungatanga. Who we are is who we're descended from, who we're connected to so yes, many of the photos in this presentation are my children or my mother or my son or my aunts, 'cos that's just the way it goes. And when you get a chance to do the presentation you can put your whānau in too.

And critically, mana motuhake, that we need no-one's permission to chart our course to the future. We ask no-one for permission, when we are really in that rangatira space. When I wanted to name my daughter Horiana after my grandmother, after her great-grandmother, a woman who wouldn't let any of her children be named Horiana or her grandchildren because when she was born Hori was what her name became. Stinky, smelly, were her nicknames, no-one was to take that name. We went to her, my sister had to ask and persuaded her that a new time was coming and Horiana would be a beautiful name again, and she reluctantly agreed. So that young woman who you just saw outside Parliament carries that name with all of the intent that we took it to the old lady with.

Those are acts of rangatiratanga. Those are ways in which in the next generation and the generation after, we carry the memory of our tipuna on. Personally, in our own whānau, and throughout own actions. One of the chapters we looked at was undertaken by Huhana Rokx-Potae, formerly CEO of Te Taura Whiri i te Reo Māori and now CEO of Te Aitanga a Hauiti Hauora at home in Tolaga Bay. She looked at the idea of whānau as the custodians of culture on the grounds that the State and the machinery of State has actually not been the place where our knowledge has been retained. So she drilled down into a group of whānau, the Winitana whānau, and interviewed them about their whānau journey in the reclamation and retention of te reo Māori and what they describe as the birth now of a hapu, and it's a beautiful story. Chris has recently released a book on some of her thinking and her work, but at the time that they allowed Huhana to interview them it was the first time they were telling publicly their whānau story.

It's a fabulous story of taking the power back, to reclaim, to do mātauranga and the knowledge that goes with it independent of what the State's intention or policy was. So although I would be one of the first to argue that we need to be very clear about the structural dimensions of the work that we do, what is the role of policy, what has been the role of the State, our most powerful space is the space we don't ask permission to exercise.

This is a chapter that was a lovely one for us to be written by Sandra Potaka and Te Punohu McCausland. It's on an iwi outside of Te Puke, who has had most of their natural and economic resources taken from them. When they do the presentation on their own iwi and their own strategic planning they put up about 11 slides of their maunga, their awa, their moana, the whenua, all the different wāhi tapu, and then they say "That's what we lost". And they show one photo of one wharenui with 86 people in the front at a Christmas party, and they say "That's what we've got left. And that's what we're working with and what's what we're building our future with".

It's a very important iwi statement about planning for the future, because we do hear more about the large iwi, the Ngāi Tahu settlement, the Tainui development, the Ngāti Porou recent settlement, but the stories of other iwi in some numerical senses smaller, but in an iwi narrative sense equally as powerful as those larger in numerical terms iwi, is a lovely story. One of the critical things their young people wanted to start with was reclaiming the gardens. Reclaiming the knowledge of growing the kai that used to be one of their taonga. So wherever the journey starts in terms of reclaiming that future, this is an example of showing that without necessarily the greatest resource-base that an iwi has a right to have, the future can still be a strong one.

We had a chapter done looking at the role of te reo Māori me ōna tikanga in economic transformation. One of the critical messages as we come to our conclusions of the Māori renaissance has, yes, been about its cultural revitalisation. But more importantly it's been about the economic transformation and growth. In this chapter Dave Bassett, whose children are Māori and who is married to one of Katarina Mataira's daughters, did a case study of *Boy*, the film, Kia Kaha, the clothing business, Kaitaia Fire, a chilli sauce, and Ruakurī, the caves close by Waitomo but they're not the Waitomo Caves. Fabulous stories about global businesses with major economic growth linked clearly to te reo Māori, mātauranga Māori and our culture.

What I love about the story about the caves is that the government tried to take those caves back under an Act that related to their ability to claim anything that makes money, in simple terms, and the people who owned the land went through as much detailed legal argument as they could find to fight the government and they found still on the statute books in New Zealand an Act that goes back to something like 1325, and it says that a man – sorry girls, but it does say this, a man owns his land to the centre of the earth. To the centre of the earth. And so no matter how far down the caves were, they still owned them. And they went to court, it all went through legal proceedings, and that piece of legislation which the whānau themselves had found still on the books, enabled them to keep the Crown at bay and they have subsequently entered into a partnership with DOC and the Crown to develop an opportunity. Sometimes we say our legislation is old and archaic and it's not from our worldview and it doesn't suit us; that one really did. They owned it to the centre of the earth, and the caves are still ours. Just a fabulous story.

So the key messages from that and yes, this is Tanenuiarangi Marae in Nūhaka, that's one of our whānau marae, the messages of the renaissance number one are economic as much as they are cultural, and we have waited for so long for the economists to come on board. The messages are about leadership, leadership that for us is local and ours. Local and ours. Every single one of us has leaders in our whānau, in our hapu, in our iwi, and stories of leadership that have been our inspiration and our bridge to being able to create new futures.

Where I come from in Nūhaka, tiny little place, you may have blinked as you drive through it, there is a fabulous story there of resistance. We had a particular pā that was so high up that we were able to retreat there and not be defeated by a particular raiding group. I think they may have come from somewhere round you, Manuka. And one of the practices in that pā was to mix the kai with clay if the siege got too long, and in the end this raiding party left, gifting a name to that area from North Auckland as a tribute to not being able to take us in that particular altercation. So Moumoukai, Kaiuku and all the connotations in the stories around Nūhaka, you better believe our people from that tiny little community, know about scarcity, know about resistance, know about resilience, and that's our little story.

But the point about our knowledge base is the stories are built from the bottom up. Every marae, every community, every rohe has their own stories and their own leadership.

Manuka gave you an overview of the Māori economic stats that were recently produced by BERL. One of the critical things in that for me was that the total is \$36.9Bn, yes, in the Māori economy. Look at that second category there. \$20.8Bn from Māori employers. So the discourse that kicks around Wellington that Māori wealth has come from the Crown and it's really just a feature of the Treaty settlement process, not so. Yes, \$10Bn is linked into that settlement process, but \$20Bn is not. And \$5.4Bn comes from the Māori self-employed.

So one of the things my mother used to teach me was we need to do our own homework, 'cos people who are telling us things have their own point of view and their own agenda when they do tell us them. We need to be clear we are doing our own homework for ourselves and planning our own futures.

You know about Māori leadership. You know about local leadership. You know who you will follow and why. The challenge for New Zealand is not that we don't have enough Māori leadership. It might be we have too much.

We've been called outliers, we've been identified as outliers on the international stage. Outliers is a term comes from a book written by Malcolm Gladwell,⁵ an international best seller, and what it talks about is if you have patterns in statistics and there are outlying little clusters that don't follow the trend, the really interesting research is what's happening in that little outlier, and we are considered outliers in the international Indigenous community. Our experience of colonisation is unique in many respects to this country. What's that about?

We are also entrepreneurs and Manuka has talked about some of that historical context of entrepreneurship. 2004 and 2006 major international studies called the Global Entrepreneurial Monitoring Reports found Māori to be the third most entrepreneurial people in the world.

Do you hear that in the news? Do you see that on TV One news? How does that fit in with our usual scenarios of mad, sad and bad Māoris? That's a whole different view, and in whose interests is that view being kept under the horizon? We need to be celebrating this stuff. This is what I want my kids and my whānau to know about.

So this couple here won the Ahuwhenua Farming Award a couple of years ago – fabulous young couple. Dean Nikora left school at the age of 16, so it's a story of their current situation as entrepreneurs, how they got there, and also the industry they came from. So this is a dairy farming story. He left school at age 16, went into a number of short term summer employment jobs, got into dairy farming and found an industry in which he was scaffolded to

⁵ Gladwell, M, 2008. *Outliers: The Story of Success*. Little, Brown and Company, USA

success. Very clear business training, very clear business models as they tell the stories themselves, and a critical part of the application they made for this award was that they used whānau as the business model for their success. Current wealth estimated at \$35,000,000. I don't know about you but I think I could learn a few things from them.

I went on a NZ Institute of Directors company director course and he was on it. This is another example of whānau. There were only two Māori in the course, me and him. Whole group of Fonterra men on the course and we were going into a case study on board dynamics and of course you pick all the roles and you have to do kind of a play scenario. The night before at the dinner he just walked past me and said "Don't allow yourself to be nominated as the chairperson tomorrow." And I thought, "Oh, yeah, there weren't a lot of women in the room and I was thinking I could be a chairperson". But there was just something in his voice, so I said "Okay, I got you".

Came in the next day, we'd like to nominate Kath Irwin as the chair. "Sorry. I have another role I have in mind." And a poor academic from Waikato who was so wonderful and positive, a young man, volunteered to be the chair, and I just covered my eyes. As the scenario went on, they just took him apart. But the thing they did at the end which I found interesting and I'm not sure that they would have done this for me, is they put him together again before he had to go to the public room and report. That's a very Māori thing to do, I'd suggest to you. Didn't know me from a bar of soap, but Dean wasn't going to have me ridiculed in that forum and I really thank him for that.

Now this is a lovely one too. We hear a lot about our kids who are not doing well at school. What we don't hear about is that Māori and the indigenous communities of the world are amongst the most successful PhD graduates. At the moment there are 350 Māori enrolled in PhDs, just this year. Our PhD graduations are growing through the roof. They're absolutely growing through the roof. So at the very least we should be honest about the full scale. Yes, some of our people here, particularly our young people, still have areas that they need help with, but at this end, leading the way. Really leading the way internationally.

Alvin Toffler who wrote in 1990, the famous futurist, wrote a book called *Knowledge, Wealth and Violence at the Edge of the 21st Century*.⁶ Talks about a change in the labour market from what used to be described as the proletariat, the people whose physical muscle power earned them a wage, to what he now calls the cognitariat, the high-paying jobs of the future being those who are able to tap this muscle here, and that's where our people are headed. With those PhDs, into those places at the top of the labour market creating whole new opportunities for us.

And the important thing for us is the opportunities that they are creating are Māori opportunities. That's the change. That's what the renaissance has given us. This is not just Māori doing well in mainstream models, this is Māori changing the game. Changing the paradigm, thinking outside the box. Our people think so far outside the box they're not even in the box, or anywhere near it. And we need to acknowledge that. The major changes in education have come through the kōhanga, kura, whare kura, wānanga stream and that is an international success story.

⁶ Toffler, Alvin, 1990, *Knowledge, Wealth, and Violence at the Edge of the 21st Century* Bantam Books

So we talked and I'll conclude now with the Māori cultural infrastructure, the last key message, because when you talk about infrastructure, particularly at the moment, people usually think roading, power, phones, telecommunications. Well from the definition of infrastructure, the underlying foundation or basic framework is a part of a system or organisation. We can understand and start to describe our own cultural infrastructure, because the success that we've had in becoming outliers and world leaders is not a fluke. There is a very clear system underpinning it all. This is some of Charles Royal's work around our own worldview and the relationship of kaupapa and tikanga in it. We are living and practising those things. That's me and my two children in Hicks Bay and we caught all those fish. I'm sure the methods were very traditional but if they weren't, the fish certainly were.

So in that infrastructure are number one, our people. We never gave up on ourselves. What's that about? In the face of such colonisation and oppression, we never gave up on ourselves. We carried those names on. There are people in this room who will be named after things your people want to remember. In our family we name after the people whose traits we want to remember. We never gave up on ourselves. Number two, we never gave up on our worldview, so when the Crown made through the Tohunga Suppression Act our mātauranga illegal, we went underground. But we never gave up on our own mātauranga.

Our 1,300 marae throughout the country, yes, 1,300, are an actual infrastructure that we can and do practice our own worldview through. We don't need anybody else's clubrooms, community centre or church if we want to have our own cultural celebrations. We have a place we can go to. Our whānau, hapu, iwi social structure you all know about. It is a particular social structure that is group focussed. The environment is not external to us. We are of Papatūānuku, we are born into Papatūānuku through our own creation story.

And lastly, and it's lovely to have Poromako here, the broadcasting and IT is the whole new way that we are able to link together. My sister's in London. If she doesn't hear from me by 8.00pm at night, she wants to know what's happening through Facebook. She wanted to get Skype and I said "No", 'cos we're too connected sometimes. All I could think of with Skype, we'd never be off the phone. Those things are about the knowledge economy and society.

No culture has a mandate on genius. The next great idea could come from any culture and that includes Māori. Māori culture knowledge offers New Zealand an authentic point of difference and the pathways to the future are about being able to celebrate the historical edge the Treaty gives us. A legislative mandate, a nation-building responsibility and real cultural authenticity. We do things our way because we have a right to, and because they work. The braided river approach that we use in our research is about bringing Māori ways of doing research into everything we do.

This is my daughter, her name is Horiana. When she went to varsity I thought she was going to do singing, because she studied singing all the way through secondary school. She became a lawyer and she came home and she said "Mum, as soon as I graduate I'm going to work for the iwi" and I thought "Oh, God, no. Go and work for Bill Gates for 20 years first" 'cos we're pretty tough on our own. Well, actually she went to Russell McVeagh. Two years later she was approached by Kahui Legal, she now has Matanuku Mahuika, a Ngāti Porou lawyer as a senior partner. On the other side she's got Damian Stone from Ngāti Kahungunu, and on the third side she's got Jamie Fergusson which is her Pākehā whakapapa.

That's us at the signing of the Ngāti Porou Settlement Bill. \$100,000,000 moved hands, not without some issues, but we were there as signatories as a testimony to our future generations that we will be part of creating our own futures.

The panel of speakers

Fiona Emberton

CEO, Puke Ariki, New Plymouth

What an amazing group of people you've brought together today and I feel very privileged to be here. In my own tongue, "It's awful fine to see so many kent faces among ye". It's great to see so many people I know here.

I'd like to acknowledge particularly my colleagues in Council but also our kaumatua for Puke Ariki who are a very active part of Puke Ariki and are helping guide us and helping develop our knowledge of tikanga. I was berated a few months ago at the opening of the Ngāti Mutunga exhibition *Mutunga*⁷ for saying that Puke Ariki is the hill of the chiefs. It is not. I'd just like to make that clear publicly now. I now have got it right. Puke Ariki happens to have been the name of the very eminent place where this early picture was drawn and painted from, looking out on early New Plymouth.

Puke Ariki was born nearly ten years ago and I feel very privileged to work there with such a fantastic group of people. And the whole ethos of Puke Ariki was built on the understanding that it would be a combined not only library, not only museum, but also a place where you can come to find out more about Taranaki as a gateway and a portal to Taranaki, so that you can find out about the world and find out about Taranaki.

The interesting thing for us as a group in Puke Ariki is trying to create a place, a safe neutral place, where people can come and discuss with no values, no judgements, things that they don't know about and to grow that knowledge, and one of the aspects I find very interesting and very comfortable is the chances that I do have in going into the Māori world. I think it must be something to do with my Celtic heritage, but it feels very, very comfortable, particularly the manaakitanga. You just can't get out of a Scottish house without having a full meal put in front of you, no matter what time of day you can go in there. And that resonates very strongly with me.

But another thing that I feel very strongly about coming from my Scottish background is that during the enlightenment in Scotland learning was very much at the heart of the innovation there. I loved hearing the speakers earlier today talk about the importance of learning, and it being a real key to the future. Not necessarily adding a string of letters after your name whether it be Master of Arts or PhD, whatever, but it's opening people's minds and helping people be creative thinkers, to think outside that box, to challenge statistics, to challenge newspaper headings, to challenge their world and think differently because we're going to need everything we can get going on into the next few decades.

I do feel very privileged to be allowed into the Māori world to learn more about it, and it's only since I've gone to Te Wananga Aotearoa in the last few weeks where I've been attempting to learn te Reo. I've only been in New Zealand nine months, so just let me some slack, please. But I think the thing that really strikes me about te Reo is the fact that it's not just learning a language like learning French, learning German as I did at school. I did learn linguistics at university and there's nothing quite like te Reo for giving you an insight into the culture.

Even though there are plenty of opportunities in WITT and other formal learning education places in Taranaki, there's also room for informal learning and I think that that's where Puke Ariki really holds a very important place. It's very easy for us to think, particularly when we're

⁷ The exhibition *Mutunga: Our legacy, our challenge, our future* ran at Puke Ariki, November 2011–March 2012

talking about Māori world view, is to think of Puke Ariki purely as a place to keep taonga or even keep stories alive.

But in reality we've got to really think about the other part of our business too, which is the library side, the research side, the fact that we do deliver scholarly research there, and I'd love to see the day where we can support scholarly research for Māori research. That would be a fabulous thing and I can't see why we can't do that sooner rather than later.

I know that my team are very keen on giving youngsters a chance to come in and do cadet roles. We're certainly getting a Canadian cadet, we're only one of a handful of museums around the world that the Canadians choose to come to. A staff member did ask me, "Well, why are we bringing in a Canadian cadet when we really should be having some of our own?" It's a good point.

The statistics are really quite interesting. There are lots of worldwide statistics around joining a library. You've heard all the statistics around bilingualism, how much it improves your IQ and no doubt your emotional quotient too, not just your intelligence quotient. But a child that's joined a library under the age of five has been proven, evidence-based, to go on and to earn more, to have more choices in life and to even vote more.

It's all very well saying it's just a good thing to be a member of a library, we've got 40,000 members, card-carrying members of Puke Ariki in the Taranaki community and we need it to be more. That's only 56% of the population. It's pretty good.

The other statistics that I really enjoy bragging about, although I had nothing to do with it, was it took about six years for Hēmi Sundgren to sit on the egg that was the *Mutunga* exhibition to grow an interest in it, to grow the collaboration between Ngāti Mutunga and the Puke Ariki staff, researchers, educators, librarians, that richness that is Puke Ariki. It's one of the few places that brings all of those professions and specialists into one building. To help bring out those stories of Ngāti Mutunga and tell it not in a perfect way, we're learning. But it was a fantastic way of not just bringing the stories alive and to create a set of stories that can sit on the internet way after the exhibition's finished. It also brought us a range of fantastic events, facilitated by Te Waka McLeod. I remember the last night when we were doing the final event, Dion Tuuta came up to me and he said "This is great, isn't it?" and I said "Yeah, it's pretty good." And he said "We gotta do this every year" and I says "We do". He said "We in Ngāti Mutunga are really proud of our great leadership, and we really like to bring academic rigour into what we do". And I said "Music to my ears. What would you like?" So we're now talking about running a set of annual seminars.

Now, so what? It's great, but we have to really concentrate on the outcomes and I think that that's the one message that I would say today, is that we really need to concentrate on what's in it for you and what's in it for the rest of the community, and really concentrate on what outcomes you want. 'Cos one of the things, when Bill and his team curated the *Wars*⁸ exhibition which incidentally is touring, is just about to open in the next few weeks in Nelson. That's a very proud moment for Taranaki that we're getting one of our exhibitions out there, and Wī is organising a busload of you to go down and help with the tikanga.

After the research was done it came to light that 87% of people who'd been to the *Wars* exhibition had changed their mind. That's the business we're in, really helping people listen to any world view there might be out there, to be able to challenge anything that they hear

⁸ The exhibition *Te Ahi Kā Roa, Te Ahi Kātoro, Taranaki War 1860-2010: Our Legacy, Our Challenge* ran at Puke Ariki March 2012–August 2010.

and not be called a redneck, not be called some sort of extremist but to say "I just want to know a bit more". That's really the business that we're in at the moment.

Finally I think the one thing that I wanted to also mention today is that there's a really interesting side to museums world happening, and it's happening through the Pacific areas. I'm not directly involved in this but I know that the head of Te Papa is, and he's in with the head of Aboriginal and Indigenous librarianship and museumship. What we're doing is we're looking at a new period where traditionally our museums were very much based on a European model of sticking things away in glass cases, or hiding things away so you can't touch them, and then you'd keep them there forever locked in time, and it's just so flying in the face of Māori world view of the natural lifecycle of things.

So there is a movement to think about another way of allowing certain parts of the collection to be handled, to make sure that they are looked after and loved and that their mauri is protected and grown rather than losing that mauri that they might have. So watch this space. I'm not very sure what it's going to bring for us.

I loved hearing the words today about collaboration. Well, I think the important thing is you don't need to do it all yourself. There are lots and lots of people who have shared outcomes in the community, it's just a matter, particularly as we're going into this difficult time in the world, is to share that collaboration and make sure that no one partner does become the leader, get all the benefit. But sometimes that's a challenge because sometimes it's just an easier to do it my way and if you don't do it my way, take the highway, and collaboration isn't easy. It's like a marriage, and sometimes you have to have courageous conversations, and that's where I think a healthy respect that does take years to grow and I'm very lucky at Puke Ariki that I have staff members who have worked with iwi for 20, 30 years. And that trust is something that my team are adamant that no-one will break. So it's great to have that dedication to that.

Just a reminder, too, that the iwi were very much a part of this little cohort of excitable, excited Taranaki organisations who put forward the \$30,000,000.00 to match the New Plymouth Council \$12,000,000.00 to create Puke Ariki. We're very keen to make sure that as we collaborate onto the future, it has to benefit all of these people but in balance. It can't be swung towards one party or another and that's something that I think is really, really important to underline. So I'd like to finish with the tamariki, because it's all about them. We as older people and the generations think we know it all, we've taken years to get this station in life, but in reality it's some of the youngsters that are going to come through that will have the ideas, and it's all about the children. So I'm really looking forward to a rumbustious discussion with you all later and thank you very much again for your time today.

Richard Handley

CEO, Western Institute of Technology at Taranaki

My name is Richard Handley. My iwi is Pākehā, my marae is Pakaraka, my river is Waitātara, my maunga is Taranaki. Kia ora tātou. Carl, Chief Commissioner, Kathie, Colleen, members of the Commission, thank you for the opportunity of coming to talk to you this morning. I'd like to acknowledge several people of our WITT iwi here today. Our member of Council, Jackie Broughton's with us, my friend and colleague Tengaruru Wineera, Te Tumu Paearahi, who keeps me on the track and gives me a hiding from time to time when I move away and Te Ahorangi, Dr Huirangi Waikerepuru.

Today we're talking about building pathways for the future and we've heard from Manuka and Kathie, the work within the strengthening of the Māori economy and the Māori renaissance and I acknowledge and applaud those but today I'm unashamedly going to be talking to you about education. This is a somewhat Pākehā view but nevertheless I think it's one that springs from our responsibilities at your local polytechnic.

We often hear of people who say they move themselves and their family from poverty through education. We hear about education and the role it has in transforming people, communities and our economies and I firmly believe that, and that's the position I'm going to take today. Education springs from strong families, safe children and early learning opportunities, encouragement into education and encouragement into lifelong learning. Education needs to embrace the mana of our communities.

So the first point I would like to reinforce, and we've heard it before, is strong families must support lifelong learning.

I just want to tell you a story that came out of some research at Auckland University and it's probably about five years old now and some of you may have heard me talk about this. It did some research on what is happening in the modern New Zealand economy and it found that of the new jobs being created in the New Zealand economy 63% of the required a level of tertiary education. Now, you would not be surprised to hear me make a strong ploy for the role and value of tertiary education but nevertheless if you wish for your families and your children and communities to participate and contribute in a modern economy you must take a strong view about education and encourage them to take those opportunities and become educated.

Remember also we're now in a global economy and more and more while we talk about Taranaki we're actually in a sense talking about the world. Colleen referred to this earlier but in terms of my children, I have three children, one is married to a Greek, one is married to an Englishman, and one's married to an Irishman, so there's a whole joke there isn't there? Two of them live overseas. Two of my mokopuna live overseas and this is what's kind of happening in our world. We have to understand that, as we grow as individuals and communities, we have to acknowledge that there are pressures on us to equip ourselves and skill ourselves for the modern economy which is a global economy.

I want to talk to you for a minute about WITT. WITT's key responsibilities are to our communities. We keep saying that all the time and there are some things that we don't do so well but I firmly believe that WITT can assist in the development of our people and our communities. If we look at what's happening within our student cohort at WITT the students who identify as Māori have doubled over the last four years. My colleague Tengaruru needs to take a lot of the credit for that. Now, while at one level that's a very good contribution, I think, to Māori learning within Taranaki, we need to hold them into WITT for a little longer and get them involved in general education.

If you walked around WITT's campus you wouldn't get the impression that 40 percent of our students at WITT are Māori, but you will see some changes in the future as we gradually build a face of WITT that reflects much more positively the fact that 40 percent of our students are Māori. We also have a very strong relationship with Te Reo o Taranaki Trust who conducts a number of language revitalisation programmes in partnership with WITT.

I just want to mention the Tertiary Education Strategy which drives us and you've heard quite a lot of that in recent times around the education of our Māori communities. There are two very key drivers in the Tertiary Education Commission Strategy, more Māori in tertiary education and closing the gaps, that old phrase that comes back from the past, closing the gaps in educational success between Māori and non-Māori. I'd have to say we're proud at WITT that gap is much less here than it is in other places.

I want to talk for a moment about a reasonably recent development at WITT which is the development of our Rautaki Māori which is a strategy for the enhancement and further development of our Māori students. The Rautaki particularly looks at how we develop an environment within which our Māori students can thrive. I'd just like to highlight a few things. All students are provided with an educational experience, with support and positive reinforcement. That recognises their cultural background and its relationship with Taranaki mana whenua heritage and status as it relates to the educational and vocational goals identified in programmes enabling them to succeed in a journey of achievement in their study.

The particular drivers sitting underneath this, and we're quite serious about this, and our Council, of which Jackie is a part, constantly ask me whether we are achieving these things. But the key points are that WITT must have relevance for Māori, WITT students are embraced within the Taranaki Māori community, WITT is a place where language and culture of Taranaki mana whenua is endorsed and fostered to flourish, WITT is a place where Māori students are envisaged to graduate, WITT is a place where Māori can successfully obtain vocational skills and educational qualifications from Level 1 to 7.

Now, I think WITT is getting better at these things. We're on a journey and we certainly haven't finished that journey but I think we are learning and I think we're getting a little better. Just to give you some examples of WITT's current practice, the Te Reo o Taranaki Trust partnership I've mentioned, we're responding to the wider Taranaki iwi, Māori performing arts partnership with local Taranaki kapahaka groups, one of which is going to the New Zealand finals in Rotorua early next year. We have several Maui Pomare nursing scholarships within our nursing programme and so on and so forth. So they're some of the things that WITT is trying to achieve in a better way to serve all of our communities and, in particular, our Māori community.

The second point that I'd like to make is our responsibility is to meet the needs of our communities and you should tell us what your needs are and you should tell us if we're not doing well. One of the things I did pick up today from Manuka, of course, is the art of not paying taxes. We'll give that a bit of thought. There are plenty of experts on that outside of WITT, I can tell you.

What are the challenges? With respect to the point Kathie made, and I do acknowledge that, and I'm delighted to see a good level of PhD participation, performance in schools is not good enough. Now, Peter Moeahu, who you all know, wrote a very strong note about this not so long ago, about our kids failing in school and, in fact, he actually spoke of the schools failing our kids. Forty per cent of young Māori males leave school without any qualification and 30% of Māori girls, leave secondary school without any qualification. Peter's article was a very powerful one and he took a bit of a hiding over that as I remember. But the point was

very well made that surely our educational system can do better than this. So that's one of the challenges.

Performance in basic schooling which enables students to progress into tertiary should they wish to do so. Many school leavers come to us, of course, wanting to come into tertiary but are not equipped. They don't have the skills and they don't have the learning that enables them to meet our entry criteria. Remember that. Your children, your mokopuna they must realise that if they wish to participate and contribute to the modern economy they must take their education seriously. In terms of the barriers looking forward what I would certainly like to see is after redress and resources and the mana restored and the culture recognised and all those things, if they could be put in place as a more cohesive community; that I can relate to.

I think that would be really useful and that the Māori community can act as one. Just as a small point of information in some of their settlements some of the groups are suggesting that they have some EFTS⁹ which is our word for funding for tertiary students as a part of their settlement, and that might be worthwhile storing up. I suppose the other challenge to well-educated communities is globalisation and how that can take our eye off the ball and how that can offer opportunities outside of our area for many of our people.

I think there've been some good programmes. Remember it's not many years ago that Naida Glavish frightened half the Pākehā of New Zealand by saying 'Kia ora'. That's only a few years ago and what an amazing response there was to two little words of greeting. I want to tell a similar story – I'm a rugby fan, I had a number of years in Auckland, I supported the Blues, I've no idea why I'd support the Blues, I come to Taranaki, we have the Ranfurly Shield and I don't think the Blues will ever have that opportunity again. It was not many years ago that Hinewehi Mohi, of course, sang the national anthem in Māori and that scared the other half of the Pākehā population.

At that time I was working with the Human Rights Commission and the next game at Eden Park I turned up with a whole lot of business cards sized national anthem, one side was Pākehā, English, and the other side was te Reo and as we got close to the start of the game, I had several hundred of these and I handed them out. I asked people to pass them along and pass them up and down. Well, you're probably unsurprised by this but probably a quarter of the people valued that and looked at it and nodded at me. About half didn't know what to do with it frankly. They looked at it and they put it in their pocket or smiled at a friend and they didn't acknowledge me at all, and the other quarter threw them on the ground. This is only five or six years ago and when we want to get a sense of are we progressing I think that's not a bad story, so what do we do now? Internationally now we learn the words in the Reo, we sing them both and we acknowledge and applaud that as being part of being Kiwis.

Taranaki wealthy again – I'd say three things. From my perspective and you won't be surprised to hear me say this, it's all about these three things. Think education, do education, and commit to lifelong learnings. I could talk all day on education – someone should throw something at me if I've done my ten minutes. Two little stories to finish with perhaps. I was recently the guest speaker at the Institute of Chartered Accountants in Taranaki and there were about 60 accountants there and I left them with this challenge really, that in 50 or 60 years' time half of New Zealanders would identify as Māori, so how can we in 50 or 60 years' time ensure that when I look out over the sea of accountants, not one of whom was Māori, that in 50 or 60 years' time half the people in the room would be Māori. I think that to me is our challenge and that to me is really important, because when

⁹ EFT = Equivalent full time students

my kids grow up and retire they want lots of taxpayers and half of them have to be Māori, there's no doubt.

Now, just a very final story. I recently went to the final speech by Sir Mason Durie, and those of you who were there I think heard a very fine New Zealander make a very fine speech about New Zealand of the future, and his final comments were about looking ahead 50 years, having seen a revitalisation of the Māori economy, a renaissance of Māori language and Māori people, and that essentially he was saying in 2060 Māori are in charge and Pākehā are looking closely at their rights under the Treaty. Kia ora tātou.

Wharehoka (Whare) Wano

Taranaki, Te Atiawa, Ngāti Awa

Kaihautū Māori, CORE Education; Director, Tihi Ltd

I'm definitely the half glass full sort of guy and I'm not here to debate. Maybe a little bit of a challenge in there but, Taranaki wealthy again. I think we're wealthy and I think we're healthy. Here we are today. I think we've had a little bit of a hiccup and we've had other influences come into us as Taranaki iwi, but we're here and we look well. We look healthy and we have mokopuna and we have a future. So Taranaki wealthy again. I just want our wealth to grow, and not just our financial wealth. I want to talk a little bit about our cultural health. [Whare said a mihi in te reo to Manuka and Kathie here.] So thank you for that encouragement.

We've talked about the mana wanau, mana wairua, taha tinana and just how do we really play those things out and to see you scope it out a little bit broader and a little bit further and to include that thing we talk about, our financial wealth as iwi and as individual families. And sometimes iwi things get a little bit too big, hapū things get a little bit too big and it's a little bit hard to control those sorts of dynamics as we know as Taranaki Māori leaders.

So where do we begin growing this wealth that we talk about, whether it's the financial and the cultural? I really want to suggest to us that it's in the confines of our own homes. It's a little bit of a tauira that we've set as our own whānau 'cos I can slap my big brother around every now and then. Well, I shouldn't use the word 'slap' these days, should I? Bad choice of words. But we can determine things and it's no use as Taranaki iwi leaders to stand up in front of people and say "We should be doing this, this and this" when we're maybe not doing it ourselves.

So the challenge for me when I became a father was to think about my own tamariki and my own mokopuna. I've got two beautiful granddaughters. Both got Pākehā names, but kei te pai. So I've lost the first battle. But, just how can I influence them in terms of Reo, in terms of tikanga, in terms of supporting our major kaupapa here in Taranaki? 18ths and 19ths, Pomare Days, koroneihana, tangihanga. Those cultural things that are still alive and well.

I'm just hoping that we can provide some sort of solutions around our own, the things that we can determine. I was interested to see my name on the list and I didn't have anything alongside it. So I've got to make my own list. Ahakoa [ka] kōrero a Uncle Tiki, "Kaua te kumara e kōrero i tōna reka". So I'll try and do it real subtly. See, I'm a teacher and I'm still proud of the fact that I spent some time in the classroom, and more recently have become a teacher of teachers, so I work a lot with education. Still very much in education. And so always interested in what education and how education is working for us as Māori.

The things that we've done over the last 20 years I think we should celebrate and that's why I talk about us being wealthy and healthy. Rangiatea in the day was the place to be, when Te Ururoa swept through the area and we started to march up the streets on the 28th of October every year. He wakaputanga mai o te rangatiratanga e Manuka. Wakanui nei taua rā ki roto ki a mātou. Every 28th, we didn't worry about Halloween or Guy Fawkes, we went out marching the street so Rangiatea became this very strong solid base for us. Now we have our kura kaupapa, te kura kaupapa Te Pihipihinga Kākano mai i Rangiatea, we have our kōhanga reo. We have our te reo irirangi so there's the start of the wealth of a growing of a cultural wealth.

We just had a Māori Language Week, that's great and I think it's important, I do. You may be a cynic, but it's not because I think we should just celebrate. I know people are saying 'Oh, we have Māori Language Week every week of the year and every day of the year.' Some of us do. But a lot of us don't and it's not just non-Pākehā. It's ourselves. So we need to not say

the compulsory reo and that sort of stuff doesn't work. Nobody likes to be told what they have to do. People like to be encouraged and supported and that's where we should be going.

Nōku anō hoki nei whakaaro I think of the days when Uncle Tiki, with Auntie Ena and Auntie Marj waving the stick and pointing the finger and you felt like shrivelling up. We can't do that anymore. Kua rerekē te ao o tātou tamariki. They're just going to go and play spaces and go surfing. They're going to go and do things that they want to do, so, pai tonuPākehā ...Koinei te wero ki a tātou.

So let's be very honest with ourselves at times. Kath, I really liked that little line of yours about we've got too many leaders. He rangatira katoa tātou! He mana tō te tangata. Kei tēnā, kei tēnā, kei tēnā, he mana tō ta. The trick is how we work as a collective. How we pool all our strengths and work as hapū and iwi. We do throw that around. 'Oh, yeah, I'm this hapū and I'm that hapū and I'm this iwi', but how do we work in a real collaborative effective way to contribute positively to our community? How do we do that? We go to a hapū hui or a iwi hui and "Oh, I'm hōhā!" So we just have to think about how we communicate with each other.

Certainly some of the responsibilities that I've had recently, tribal responsibilities, and I respect them and I honour them and I know they are important responsibilities. I don't take them for granted, and I think we need to think about, those sorts of values. I'm sounding a bit like a kauhau now. Kei a tātou a tātou kōrero. Piharau manawanui. We've got these beautiful kōrero when times are hard, te korero Maori.

I've had a year that has been what it is, but my oranga has been this taha wairua. Has been this kōrero, it's been this waiata, it's been this karakia, it's been you people and so piharau manawanui is not just something I want to use as a flash kōrero when I get up to mihi. It actually means something. We have, our beautiful haruruana that we've got five versions on now. Kia tika ai te waka nei... That mahitahi, rowing that waka together so that the lapping of the waves against the waka won't de-stable it. We sing it beautiful, look flash, but how do we bring that sort of kōrero into life?

So, e hoa mā, I have a lot of positivity about our future as Māori, as the wider community, as the wider Taranaki community. We have got some good [tauirā 0:09:44] in place But, we've got our iwi, just think, we've got some good models. Iwi claims. Ngāti Tama and Mutunga, Ruanui and Raauru and Ngāti Tama, there's been some little mistakes. Mistakes are mistakes. You can whakatika kei te pai. Let's not be beating each other up about these things, because it happens in pretty flash Pākehā companies too. There's a lot of pretty heavy white collar crime going on that goes a little bit undercover so we need to support each other.

But that important message is they are injecting some good wealth we've got Te Ātiawa and Ruahine and Taranaki going through the process now so there's an injection of wealth that will come. Paraninihi ki Waitōtara, Tui Ora, Tū Tama Wahine all these examples of good strong Māori models, our kura, they're there. So we've got that wealth, but it's that cultural wealth that I really want to challenge us on. To really take hold of it and make sure that that cultural stuff guides us into the future. E hoa mā, ngā kupu o Te Whiti... No matter how hard you sit in that shower and try and scrub your skin you're always going to be black. Kia ora koutou

Rodney Baker
Deputy Chair, Te Rūnanga o Ngāti Mutunga

Ko Ngāti Mutunga te iwi
Ko Kirikiri te hapū
Ko Urenui te marae
Ko Baker te whānau
Ko Rodney au

I'm humbled to follow my cuz here, I've been thrown in the deep end by my other cousin, Colleen. But I have much mana to stand up here and, represent who we are. I suppose Taranaki wealth again, this is the time for all of us. How so? This is what it is, Taranaki whānau. Over the next 60 years, where are we going to be?

We just went through a strategic plan and for the next 50 years for Ngāti Mutunga. And this is where we've been. 150,000 acres confiscated in 1865, rendering Ngāti Mutunga landless. Ngāti Mutunga had no economic tribal assets from 1865 to 2006. 141 years with nothing. Iwi negotiated the Treaty settlement from 1996 to 2006, resulting in a \$14.9M settlement. Approximately 1 percent of the value of the assets taken, which will be spread amongst our 5,000 people. So that's sort of a pittance really. So that's our rohe from Tītoki Ridge out to the Waiau Stream, and you know what the land value within that is. It's a lot greater than that.

Ngāti Mutunga development is iwi development is a long-term inter-generational process with no guarantee of success. Te Rūnanga o Ngāti Mutunga is focusing development in a number of key areas: organisation and development of our people, our social, cultural development and our economic development. We want to involve people and grow. Organisational development, restructuring and strengthening Ngāti Mutunga traditional leadership institutions to lead future development within our multi-generations. So we're coming back to make sure. Re-establishing Ngāti Mutunga political presence in Taranaki and nationally, and globally. Strengthening Urenui Marae as our cultural foundation, so we're trying to bring our people back and know where they come from. Part of that was our exhibition,¹⁰ let us all making connections on who we are and where we come from. Once we do that, we know where we're going to go.

Socio-cultural development: a key part of Ngāti Mutunga is re-establishing relationships between people that have become severed over time, all over the place, scattered amongst the taiwhenua. Strengthening cultural institutions of marae and competence in ancestral customs, so we have to teach our people again 'cos we lost, and go forward from there. Promotional and education and succession planning.

Well, I'm one of those ones that were non-educated but if you've got drive you can move forward, and I want to take people with us, and our people. the world is our oyster. Economic development, rebuilding the tribal economic base with limited economic resources necessitates a conservative approach, so we don't want to go out there all guns blazing. We just want to take the conservative approach and just move on past everyone else. Or hopefully grab a few with us and take them with us as well.

Current focus is on building trust and relationships with advisors while taking time to develop Ngāti Mutunga skills, developing our people. Our people are our strength and they'll take us forward. We're not all leaders, but you need the warriors to have leaders.

¹⁰ *Mutunga* exhibition at Puke Ariki, see previous reference.

General points: Focus success dependant on quality long-term planning, so like I said we've just been through, we're still going through it, a 50 year strategic plan, looking at ourselves, where we'll be, and it's quite mind-blowing. And we will be global Māori. Okay, so the biggest thing is how we're going to communicate around that. Most probably the universe by that time.

Future success depends on robust structures and decision-making processes, so we've got to put those protocols and everything right in place and that's what we build on, our foundations. Our future success depends on quality leadership and good examples to inspire future generations. So we've had our tūpuna inspire us. Kapinga was one of my tipuna and he's inspired me, and we've just got to move on from there. Everyone needs a mentor.

That's Ngāti Mutunga, that is the future. Okay. The tamariki. And that was a picnic at the pā and we brought the people back on the pā and it was just mind-blowing. But yeah, Colleen says I'm a person of the land, but I am, I was brought up on the Mimi River. We had nothing but you've got to move forward from there and the world is what you make it. Okay. Tēnā koutou, tēnā koutou, tēnā tātou katoa.

Ngaropi Cameron

Ngāti Mutunga, Ngāti Kahungunu

Ngaropi started with a chant: 'E kore e ngaro, e kore e wareware...'

So words and deeds of kaihanga and our tūpuna and by implication, messaging for our mokopuna. This is part of a chant that was taught to me by our late kuia, Auntie Marj, and it is relevant to us today because it implies accountability, so accountability to the kaihanga, our creator, to our tūpuna and mokopuna for our deeds and actions that we carry out today.

Now I have given the question that Colleen posed to us some considerable thought and you're not going to hear anything new from me that you haven't already heard this morning and actually probably put a lot better than I'll ever be able to do it. But I would draw from what Manuka and Kathie and the other panellists have already said, because it's already been said, it's just in another way, and the he tangata wellbeing, the words that Manuka had on the screen, we just might see some images that fit those words, so things become clearer.

In relation to my work, my kōrero is, of course, coloured by the work that I do. Some people are wealthy and some of us are healthy. but I have an up-close-and-personal relationship with family violence and see the fallout from that, so that colours what I'm about to say. Manuka has affirmed for me, that the smallest unit, of course, is where we start, and this is where we are, but I say this is as usual as and we have to think another way. So my thoughts keep returning to reclamation and fertilisation and pollination – I did think pollution for a while – but we are a pollination people, of a value base founded upon original instructions from our creator. So obviously we think, "What are the original instructions?"

Now, within family violence, if we ask the question of myself and ask the question of others, "Is what you are doing part of your original instructions from the creator?" In most instances the answer is really clear. It's not difficult for people to answer and there's no moral dilemma attached to it. To systematically terrorise a family is not part of our original instructions. In fact, it's quite the opposite.

So we talk about wealth creation and I think that requires us as a region and as a nation to return to a collective value base where knowledge and information and understanding is recognised. Everywhere we understand again that everything, absolutely everything is interconnected. It is not us in here and the environment out there. Everything within the universe is interconnected. I just really support what my brothers have already said.

So the wealth that I advocate is wairua and spiritual wealth. So spiritual capital based on peace, based on rangimarie, based on maungārongo within the whānau. So peaceful capital, spiritual capital, just the words 'peaceful capital', yeah, it just sounds so rich. Spiritual capital. But we don't hear a chi-ching, the till isn't going, the bank balance isn't building up, but an abundance of peace within the family, rather than terror, sadness, fear and anger, neglect, hopelessness, hunger, worry, stress, no heating. When peace reigns within a family then all manner of creativity is possible. So we become hope merchants.

So what is possible when there is an abundance of hope? I want to say anything, anything is possible. The world is not the limit and as Rodney said the world is not and never has been the limit for us. How do we know some things about the planets out there and their structure? The world has never been our limit. So again, I'm suggesting that we need to reclaim that strong tikanga, or what Wharehoka said, that value base for everyone.

For everyone. Which means, to me, that we're a small enough society that we could lead the world within social change in this area. Social change entrepreneurs. So why restrict ourselves? Let's lead the world, and in the words of Nelson Mandela when he gave his

inaugural speech he said making ourselves small and thinking small isn't going to serve anybody and it's certainly not going to serve us¹¹. So, the question is why can't we be the ones to lead the world back to its original instructions?

But I sort of have digressed a little, and I want to think a little bit within the framework of what this week is all about, Te Wiki o te Reo Māori. I do advocate making some things compulsory in this country, but I would rather talk about it as a normalisation of te reo Māori. That it is compulsory that we do learn it at school, that there is compulsory teaching of history, ia rohe, ia rohe, that we are strategic about it, that it is compulsory to learn selected texts from certain areas, for example like Taranaki, *Ask That Mountain*.¹² Exactly, ask that mountain, nothing it hasn't seen, there's nothing it doesn't know. *Titokowaru – I shall not die*.¹³ Selected, compulsory texts, so people begin to understand what has really happened. Selected whakatauki and you heard Uncle Tiki this morning in relation to the te Raukura. Korōria ki te Atua.

Now that is the recent foundation of this region. It's a universal message, a Christian message but still a universal message, and it is our recent foundation. It's as much relevant today as it was for our tūpuna and it is actually required, the understanding, the real understanding of what that means is desperately required by us, as much as anybody else, and by our children and our grandchildren.

I heard in the last whānau conference I went to about the white-streaming of education, the white-streaming of health, and a penny really dropped for me with that. It's just such a good term, the white-streaming of education. So if we're going to take things seriously for everybody how useful is it to be teaching my grandchildren the history of Ghandi which is absolutely brilliant, when we have got Parihaka just down the road? The history of Te Whiti o Rongomai and Tohu Kākahi led Ghandi by 60 years. How useful is it to ignore our own history? We are world leaders in more than the recent history in this country around world leadership.

So to spiritual abundance and abundance of peace and I think about baskets of peace, I get very imaginative about it. Baskets of peace. Containers full of peace, banks full of peace. "I'm just going to go down to the peace bank, okay, and take some home with me." A balanced, strong tikanga value base with a community development outlook that goes past 'me and mine'. Past the 'me and mine' mentality. So courage and creativity and trust in each other. Trust the wairua to guide us. Compassion, empathy and peace in the family and peace in the region held up and held in place by some of the values, that's not all of them that you have seen coming through behind.

Now that's the question I ask them. Could there be wealth creation without any of these values. Well obviously there can. There can. I was just in Fremantle and there's – I've forgotten her name,¹⁴ she's rich, rich, rich, 30 billion dollars in royalties in one year. and as far as we know she won't give a couple of her children a cut in any of that. That's just this year, 30 billion. There are no social change programmes and it's absolutely exploiting the land of the Indigenous people there. Thirty billion. So wealth can be created without any of those values but is that what we want? How real is that? It's just obscene.

¹¹ Mandela was quoting from Marianne Williamson's book *Return to Love; Reflections on the Principles of 'A course in Miracles'* Harper Perennial, 1992.

¹² Scott, Dick, 1975. *Ask That Mountain, The Story of Parihaka* Reed/Southern Cross Books, Auckland.

¹³ Belich, James, 1996. *Titokowaru – I shall not die: Titokowaru's War* Allen and Unwin (NZ) Ltd, Wellington.

¹⁴ Gina Reinhart, Australian mining magnate

So courage and creativity are required. So, for me I keep thinking if we are serious about including everyone, and I'm serious about that, and I have always been serious about including everybody in wealth creation, if we're not going to be serious about that then it actually is just for a select few. So again I contend that we might need to take a few hard, uncomfortable steps sideways and it might be the harder, less travelled road but as an abundance of peace and an abundance of wairua is collected to that journey, I just find it extremely appealing, and in the words of some younger one, very sexy, so make no mistake.

I'm not saying abandon other forms of wealth creation because that's just stupid. Money is power and I want it, and I want lots of it, and I think if most of us are being honest we should say that yeah, we want money and we want lots of it, because you can do stuff with money. You can do lots of stuff. But without the value of tikanga, the tikanga balance, then actually that wealth is actually just for the few. It's not for everyone.

I think about the work that we do where we have to, where we – a bit like elastic really, where we manage the racist response to things that we talk about like kia ora, massive national racist response and we have lived with that for a long time, the white-streaming of schools, where we have tried to protect our children and sure, they got educated in spite of the system. The micro aggressions that we put up with on a daily basis are the things that are often the hardest for us to comprehend. You think 'Did that shopkeeper actually talk to me in that way? Was there a tone there?' Trust yourselves, there was, that's called a micro aggression. Once you know and understand it you can deal with it a lot more effectively.

So I do want to mihi to all of our guest speakers today, and Colleen and the Families Commission for bringing the wānanga here, and that there has been an absolute wealth and abundance of knowledge and insight shared today. I'm advocating wealth creation by promoting peace within the whānau. That is achieved by actively feeding and cultivating wairua, by connecting people to the grounded tikanga value based philosophy that once led the world and flourished in this region. We say dispel the illusion that violence is normal because it is not. But to dispel the illusion that we are the problem and destined to be poor in our own lands because actually we are the solution, we are the currency. Kia ora koutou.

Colleen Tuuta

Five very different voices, but some very good duplication of some messages. Some are not foreign to us, the challenge is to our own whānau in starting from that base. I knew education would be right up there, Richard. That's great, that whare. And the opportunities that lie with Puke Ariki, within our cultural knowledge, our cultural stories. That peace bank. I like that. I like that very much and seeing what our whānau at an iwi level are actually doing. But firstly, any questions?

Q: Kia ora tātou. I'd like to make a comment and perhaps leave a question for the panel that connects where Dr Henare began and perhaps where Ngaropi finished. I think a long time ago we had a society and within that society there was an economy. I think sadly we've now reached the point where we've got an economy and somewhere lost within it is our society. I was really, really taken with Professor Henare's description of the value base of the Māori economy that had wellbeing at its core. So how would it be if for New Zealand Aotearoa we actually didn't work at just recreating Māori economy, we actually tried to turn that into the basis of our New Zealand economy. For me that would be a vision that would lead to vibrant possibilities. It would take us away from materialism, a focus on monetary wealth and perhaps put whānau, family, at the heart of our society with an economy that was reined in to where it should be. Kia ora.

Colleen: Kia ora. I'm sure there's not too much argument about that. As an aspirational desire, but any whakaaro off the floor? Why not let the Māori model of Māori economy drive the New Zealand. Any response to that?

Whare: Kia ora. I suppose a lot of it is around a lot of the stuff we've been talking about is around identity, that tūrangawaewae about where we're from and who we are and all those sorts of things. I think that it's interesting 'cos our society is so multi-cultural now and a lot of those other cultures, they bring him their own identities and their own strengths. I think that's the main message from me in terms of us as a bigger country of Aotearoa that Dr Henare talked about the Western sort of thing where the identity is gone. Rather than concentrating around just the wealth it's the wealth of people's identity. Knowing who they are and where they're from and their language and all those sorts of things. We need to do that within Māoridom and other people that choose Aotearoa as a place to live, they need to look at what's their identity that fulfils them?

Ngaropi: I agree and I was thinking it's going to happen anyway. We're going to do it. I've absolute faith that Māori are going to lead in this country. This is our country. We will have it back. Not today. Not tomorrow. But we will have it back. And it will include everybody. We are the true people to lead this country forward, but we need to heal first. And we need, we would welcome the resources of the Anglican Church to help get there. I now know how many billions are sitting in that education fund. We would greatly welcome that. But I believe absolutely that that's going to happen.

Richard: I think that's a very compelling and attractive argument and it pictures an environment in the future that promises much, but I guess I can give the view of a Pākehā business world. I was 20 years banking, I know a lot about that side of the world, and as attractive as that may appear to a lot of mainstream New Zealand if we can call it that, there's a big challenge here. But I'll join with you in that challenge. Kia ora.

Fiona: I think I back all these kōrero here in that when I was talking to my staff members about learning te Reo and having an insight into the Māori world, one of them summed it up really well by just saying "It just makes utter sense". And I think that it does resonate wider than Māori, and it's not just people from Celtic backgrounds. I think there's a lot to be going for it. And the fact that you can come to New Zealand, why wouldn't you celebrate the Māori culture that you have and make that unique selling point against the world? Yeah, go for global domination. Why not?

Workshop notes

Table 1

Question 1: How is it that Taranaki whānau will regain its wealth by 2060?

Wealth needs to be instilled back to the people's wellbeing
 Education on four wellbeings (Manuka Henare's presentation)
 Change of mindsets – wealth vs capabilities
 Wairua coming through
 Belief – see it to believe it
 Has to be a vision
 Use local role models
 Know an outcome. What is the wealth we want to have, work towards it.
 Definition of wealth? To achieve any wealth need to know what it looks like
 Being clear on having a clear direction
 Balance between economic and social
 Pull all funds together
 How do we nurture Māori entrepreneurship? How do we support it?
 Identifying how to abolish poverty
 Part of it will be settlements, collective activities, initiatives
 Connection/connections – where do I fit, commitment where do I belong?
 Supporting/investing in entrepreneurial ideas and concepts

Question 2: What are the opportunities?

Creative industries
 Healing properties of bush and trees, nature
 Recreating packaging, unique to Taranaki; tourism
 Remember our strengths
 Capability that we have already
 Get back to simple basics
 Bring back some sort of reward
 Capitalise national treasures
 Innovation
 Looking for opportunities – national and international
 Not being afraid at using capabilities that have moved away but connect back to Taranaki
 Networks have spread

Question 3: What are the challenges?

Challenges	Solutions
Getting consensus	Clear goal, clear direction
14 tribes – egos, power	Clear outcome, clear directions
Just talk, too much talking	Clearing up goals and putting them into actions
Different starting points	Share templates that have been successful
Focus is different for each iwi	Government needs to support mentoring between iwi
Better support for whāngai caregivers	

Table 2

Question 1: How is it that Taranaki whānau will regain its wealth by 2060?

Relationships and trust
 Building on the assets and strengths
 Elective vision creating new media
 Positiveness to work towards goals, using successful people to pull up others
 Work with strengths of the whānau to work with other whānau
 Wellbeing and flow on from that
 Community connectiveness – like minds

Relationships and respect
 Using words and directions
 Positiveness
 History (knowing Taranaki)
 Engaging with whānau
 Understanding, strengths and working together; promotion of our strengths
 Education
 Educating whānau on what to progress to

Question 2: What are the opportunities?

Appropriate venues
 Mobile info taking it to the people
 Build better marae relationships
 Healthy marae
 Whānau having a real voice to help them regain
 Access to websites
 Using email/new media
 Reconnection back to culture
 Foundations
 Using Facebook to connect

Question 3: What are the challenges?

Challenges	Solutions
Participation Forming meaningful relationships Funding	Communication Honesty, trust, time Recognise strengths/assets in community and utilise them

Table 3

Question 1: How is it that Taranaki whānau will regain its wealth by 2060?

Fast tracking without waiting 40 years
 Wealth never existed many centuries ago
 In order to 'regain' wealth we need to have an understanding of what 'wealth' means to Māori. How much dollars do we need to live?
 Whānau support; manaakitanga, koha, reciprocity of resources/knowledge; social structure – money being earned of a certain amount, a percentage goes to the people
 Connective support; resources
 Strengthen the iwi and community; form a community with the whole of Taranaki
 Tikanga

Question 2: What are the opportunities?

Not to fuel negativities with the young ones – allowing them to move forward; leadership to our rangatahi; sports academy TRLU; investment in our children resourcing them with positivities; kapa Haka – performing arts
 Māori women's welfare league

Question 3: What are the challenges?

Challenges	Solutions
Limited thinking Barriers Stop comparing ourselves with Pākehā, compare ourselves with where we were last year Less hui more do-ee	Finding knowing our vision Focus more on positiveness Collaborating together as a community Honest communication – move forward with our faces to the past Positive speak – always thinking of talking in

Many challenges – hegemonic forever and control Know your challenges	the positive Develop the appropriate pathways forward, around and continue moving forward
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Table 4

Question 1: How is it that Taranaki whānau will regain its wealth by 2060?

Trusts in keeping the land – whanaungatanga
Upskill in technology
Definition of money is an idea backed by confidence
Whānau to become bi-cultural but keeping own identity

Question 2: What are the opportunities?

Biculturalism
Technology/tamariki are excelling and forgetting their tikanga
Opportunities will come when we are taught the definitions of words to a subject
Will always come back to education regardless of the moemoeā of our people
Education communication skills taught by own Māori tika te kōrero Māori

Question 3: What are the challenges?

Challenges	Solutions
There's no opportunity – mahi/pūtea No training for Taranaki whānau Getting more Māori people on the NP Council Little knowledge available for whānau for intuition/grants Technology Biculturalism Education	Leaving Aotearoa Māori-led governance courses People voting Let iwi/hapu know all not just in the newspaper Upskill using technology Not to dictate to tamariki Encourage – putting in place support workers within schools, tertiary and for home educators

Table 5

Question 1: How is it that Taranaki whānau will regain its wealth by 2060?

Redress settlements
Manage resources, promoting and utilising traditional values, spiritual, mana
Improve tangata health (own) and encourage others to do so
Use kaupapa Māori models of wellbeing; adopting traditional values
Acting on the knowledge gained applying research
Telling tangata the truth of our value and entrepreneurship
Facilitating tangata to honour who they really are, spiritually
Government structures that reflect traditional values
Breach the gap of walking in two worlds; Pākehā are broken too, heal together
Stepping up and sharing our history so others have an understanding, not just knowledge
Instil the value and importance of education
Equip our mokopuna well to take us into the future, invite them to hui
Tangata taking personal responsibility while also utilising whānau and iwi support when needed
Teach and encourage tamariki academically, spiritually and economically
Responsibility for mokopuna for promotion, above values
Everyone make a contribution to others and lead by example
More skills in the kitchen – feed a 1000 people
Unleashing potential
Depiction of values of becoming the norm rather than the exception
Recording advertising

Question 2: What are the opportunities?

YouTube has changed the world – resources can be used from Parihaka, films, music to build IT capability

Local law firm developing structures and procedures for iwi to manage their resources, while reflecting traditional Māori values; Finding values and highlighting in legal deeds. Firm translates, interprets to fit Māori worldview in a clear and concise manner

Encouraging iwi to work together

Building collaborative relations and not have to compete for funding

Sustaining relationships through social interaction

Table 6**Question 1: How is it that Taranaki whānau will regain its wealth by 2060?**

I want it tomorrow not in 60 years' time

Continued settlement payouts not one off payments

Retaining culture

Come to one conclusion – being supportive of one another, manaakitanga

Settlement processes

Bring our kids home, it would help in developing

Bring more educated and graduation

Enrich our culture

Working together as whānau

Teaching our kids tikanga

Listen to the kids

Question 2: What are the opportunities?

Increase mentoring of our kids and using education money for our kids

Put people in place to ensure our kids have a good education

Tikanga, whakapapa – educated in these things

Positive ideas of where Māori children want to be in the future

Influence their goals, positive outlook

Positive guidance – mentoring by kaumatua

Student loans

More picnics, iwi gatherings, (whanaungatanga) wānanga

Whakapapa days – sharing where and how we fit in

Teaching kids culture

Question 3: What are the challenges?

Challenges	Solutions
Government, government agencies	Sack them – make them more accountable and educating them (government)
Our own people	Listening to each other talking
Tall poppy syndrome	More kōrero
We are too busy	Being patient with each other – mindful of others thoughts
Different to Pākehā with mokopuna	Finding other resources
Money/pūtea – lack of	Research accesses the money
Our own people are sometimes the problem	Good to have mokopuna, get out more, home more
Money	Budget
Being on your own, isolation, living alone, relying on strangers to take care of older Māori	We could be digging our own sand working at the oil rigs
No encouragement	Māori people active in the community
Jobs	Seeing the benefits

What benefits are there for Māori in the oil companies or the like?

Can we access benefits in this way?
Using the land for the benefit of our mokopuna

Table 7

Question 1: How is it that Taranaki whānau will regain its wealth by 2060?

We will have better educated whānau in 48 years; education needs to enable/enhance culture – mainstream disregards our culture; education contributes to Maori dominant /western examples; what are we educating them for?

Embrace mana whenua

Art – looks at western art/our perception is lost/culture use our own examples

Needs an iwi/sector industry/does not embrace how we create our own opportunities/filling cultural gaps

Define wealth

Evolving to take over

Focus on whānau creation; strengths creation; people power; families having communities

Question 2: What are the opportunities?

Develop plans, common picture; common agreement on whānau models

Celebrate more successes; celebrate diversity of success – diversity of Māori

Get rid of poverty; define poverty – past to today

Supporting kura kaupapa/mainstream schools – inspirational

Iwi planning for wealth; investing in things that create more jobs

Employ our people = feed our people

Get real stats; identity real picture

Question 3: What are the challenges?

Challenges	Solutions
	Seeing the benefits

Table 8

Question 1: How is it that Taranaki whānau will regain its wealth by 2060?

Positive thinking

Budgeting efficiently

Education/inspiring our families

Working to better our own lives first

Becoming more involved in our community

Good environment for our tamariki

Funding more businesses

Looking at facilities/organisations to help fund young people's education

Te Reo teachers; Maori teachers; as Māori we sometime perceive ourselves as not needing education inside the classroom; need to know how to access and go about getting a scholarship; sport centres /colleges; lack of teachers/tutors

Question 2: What are the opportunities?

Study/school

Wānanga of self-discovery

Having more Māori teachers to teach our tamariki

Getting the tradesman into jobs

Question 3: What are the challenges?

Challenges	Solutions
Lack of education Lack of finances	