



OFFICE OF THE
MAAORI KING

Hui-aa-Iwi Summary Report

5-6 February 2013
Tuurangawaewae Marae

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Introduction

This document brings together all the various streams, currents, and threads of korero expressed by tribal members who attended the two day Hui-aa-Iwi, held at Tuurangawaewae Marae on 5-6 February 2013.

Methodology

All material from the hui was gathered up and then each sheet was reviewed. Key information from each sheet was entered under a general heading, which gave an indication as to how widely held the view was. For example, if a point was mentioned in one group, and no other, that could indicate a narrowly held view. If it was mentioned across all groups, that would tend to suggest a reasonable degree of consensus, or awareness, around that view.

This 'raw' data was then analysed and grouped under key headings, before being further grouped under the four key topic areas discussed at the hui. This methodology was followed to help ensure that the recommendations reported by each group were, in fact, supported by the notes made during the discussions of the groups.

The recommendations from each group were then reviewed and repetition removed. The presentations of keynote speakers were reviewed. The full presentations are annexed at Appendix 1.

Wherever possible the words of hui attendees have been used, with quotes attributed where appropriate.

Foreword by Kiingi Tuheitia

I have given permission for this Summary Document to be released so that everyone has the opportunity to read the korero from the Hui-aa-Iwi. There is much to think about, much to consider and much, much more we need to do.

I did not call the Hui-aa-Iwi lightly. Furthermore, having taken that difficult first step I am not prepared to stand by and see others thwart or divert attention away from what is a critical kaupapa: the ability of this tribe to manage its affairs in a way that meets the aspirations of all tribal members.

There were some thought-provoking presentations from our keynote speakers and some heart-felt korero from the floor over the two days of the hui. One of the speakers suggest that we should be mindful, in sharing our korero and whakaaro, of 'preaching to the converted'.

I saw things a bit differently. First, I heard no preaching. I heard *passion*. And I didn't see the converted, I saw hundreds of the *committed*. Committed to finding solutions to our internal division, committed to finding structures to deliver on the expectations of our whaanau, committed to our Iwi, and committed to *te Kiingitanga*.

My commitment should never be doubted, or questioned. It is time, as my mother once said, 'to get it right' and this Report will provide the reader with a very good understanding of the issues and concerns as discussed at the hui.

There was much korero about finding a unity of purpose and committing to a vision. Here is where *te Kiingitanga* provides guidance. Kiingitanga is a collective force that has as much relevance today as it did in Pootatau's time – in some ways maybe even more relevance. It is Kiingitanga that guides our tikanga. It is a force for *mana motuhake*. It's in our whakapapa, and part of our history, but it is only when we let it into our hearts that we feed our wairua and draw inner strength from it. It nourished us and provided a guiding light during our dark times. It will be the korowai that provides shelter and shade in these lighter times.

In response to one of the strong recommendations from the hui, I have now appointed a Sponsors Group to operate under my mana. The Sponsors Group comprises myself, the chair of Te Arataura, the chair of Te Kauhanganui, the chair of Tainui Group Holdings, and Nanaia Mahuta. My KA Rep will sit in for me when I am unable to attend.

The Sponsors Group will oversee the work of the Working Party. I have appointed the CEO of the Lands Trust, the CEO of Tainui Group Holdings, the CEO of the Office of the Kiingitanga and Tania Simpson to this group.

In appointing these people I made it clear to them that they are stakeholders in this process. I reminded them that they are obliged to do their best to improve the lives and futures of our people and I expect them to get the support of their respective organisations for this mahi. I sought and received assurances that they would be able to put aside personal agendas and join with me at this critical time. As head of this tribe and of the Kiingitanga it is my job, just as it is theirs, to advocate for, and care for, our people. The difference is that theirs is a responsibility, whereas mine is a solemn duty.

After five years of total disruption within the tribal entities I have said that enough is enough. We must now find a new way, a better way, a more efficient and effective way to perform our duties and deliver better outcomes.

There is now a strong and undeniable mandate for change. We must seize this opportunity and work together. I will not be deterred from this kaupapa. I urge Tainui everywhere to join with me in finding new paths and structures that work to deliver genuine and creditable results for all.

Paimaarire

Kiingi Tuheitia KCLJ

Executive summary

- The Kiingitanga is a vital element in reclaiming mana motuhake and giving meaning to our role and responsibilities as kaitiaki of the movement.
- More needs to be done to protect and support the King.
- There is an overwhelming desire for change in our governance structures so as to better respond to the needs of our people.
- A Working Party is to be established to explore options and alternatives, which will then form the basis for further consultation with tribal members.
- Our tribal leadership must be suitably qualified, have relevant experience and the business and management skills necessary to deliver positive outcomes for tribal members.
- Communications must be improved across the board to ensure accountability and that tribal members are able to make informed decisions and participate fully in tribal decisionmaking at the Marae and governance levels. There is a need for a comprehensive communications plan that covers all tribal entities and reaches a broad audience of tribal members.
- Traditional communications channels such as Poukai are a vital link between the King and his people.
- More emphasis needs to be given to developing employment and training opportunities for tribal members by leveraging the tribal puutea in innovative and proactive ways. This would entail moving away from a 'beneficiary mentality' towards tino rangatiratanga/mana motuhake through, for example, joint business ventures
- Marae are the focal point of their communities. We need to do more to support and maintain the mana of our Marae as platforms for embedding, reo, tikanga, manaakitanga, kotahitanga
- Acknowledge the fundamental importance of rangatahi in building better support and strengthening the movement for the future. Increased education opportunities – both formal and informal – was cited as very important for everyone.
- Develop a tribal strategy that supports our Marae, whaanau and individuals to protect and strengthen our tikanga, kawa, cultural practices, values and beliefs. The strategy must reach into our tribal *kete* of knowledge and support our kaumaatua to provide leadership and create separate education pathways for all – from the cradle to the grave.

Section 2: Summary of recommendations

There were four broad topic areas under discussion. At the end of each session, hui-aa-lwi attendees were broken up into smaller groups to discuss each topic in depth. At the end of these discussions they were asked to report back to the wider group with 2-3 key recommendations.

How do we achieve social and economic prosperity for our whaanau/tribal members?

Summary

There was an overwhelming view expressed among participants that the current tribal structure is not working as intended to deliver social and economic prosperity. There was a strong message of wanting change and, aligned with this, was a call for changed leadership to include people with business skills, who are suitably qualified, and who have expertise in governance.

There was a strong call for the tribe to use its economic strength to do more to create real jobs within the tribal structure; jobs that provide pathways to meaningful and well-paid employment. One keynote speaker pointed out that while tribal wealth had been steadily growing, over the past five years Maaori unemployment within the rohe had increased by a significant margin.

'Strengthening Marae' was also a common theme although there were few ideas as to how this should be done, apart from giving Marae more money.

In short, people want better results. They want those working for tribe to be more accountable for delivering those results, and they want a more 'active' tribal authority overseeing the investment of tribal wealth directly into identified areas of greatest need – employment, health and housing – with a greater focus on direct involvement in providing pathways to improved social and economic outcomes.

The people called for a working party of suitably qualified persons to further investigate and develop alternative governance models and to then undertake consultation on the options.

Recommendations

- Establish an interim governance body **together** with hui-aa-lwi to oversee the transition of our current governance entity to a new governance entity, after consultation with the lwi.
- Appoint a working party to complete a feasibility study and report back within a realistic timeframe
- Working party to include current Chair's and/or CEO's of tribal entities, plus expert advice
- Prioritise key issues and support our Potiki, Rangatahi, Pakeke, Kaumaatua through:
 1. Education – Te Reo me ona Tikanga
 2. Trades
 3. Employment
 4. Health
- Support our people, whaanau, Marae, small business, farming trusts etc by pooling resources, and sharing knowledge
- Move away from a 'beneficiary mentality' towards tino rangatiratanga/mana motuhake, through, for example, joint ventures
- Create jobs/career pathways for Tribal members

- Create a business incubation service that includes advice / mentoring / start up fund / business management
- We need strong leaders and quality leadership who are knowledgeable, have integrity and credibility, educated and skilled in governance
- Develop a Tainui local national and international industrial directory for contractors with a view to initiate employment opportunities
- Define the relationship between TGH and Waikato-Tainui through a **statement of corporate intent (“SCI”)**.

How do we protect and strengthen our tribal tikanga – cultural practices, values and beliefs?

Summary

The greater number of Kaumaatua present, compared with younger tribal members, was very much in evidence in the recommendations from this session. The importance of te reo being taught to mokopuna and tamariki in the home was a central theme as were recommendations for the tribe to return to its traditional values and beliefs as espoused by Kiingitanga.

Educating our people – in all senses of the word – was another strong theme. Education encompasses Kiingitanga, tikanga, Paimaarire; in what it means to be Waikato-Tainui. This education needs to take place in the home, in kura, and on our Marae.

Nurturing spirituality, nourishing our wairua and teaching (and being guided by) tribal pepeha and whakatauki help to teach values and beliefs. There was also a lot of emphasis on walking the talk in the way we treat each other. That we need to learn to trust each other and demonstrate trust in our relationships was another common refrain.

The importance of Poukai was another common theme to the break-out sessions. The institution of Poukai was a vital link between the King and his people and allowed for take of concern to be raised and discussed. Altering the structure of Poukai was mentioned on a number of occasions, as was the importance of encouraging greater participation by rangatahi at all levels of the tribe, including Poukai.

Recommendations

- We need a tribal strategy that supports our Marae, whaanau and individuals to protect and strengthen our tikanga, kawa, cultural practices, values and beliefs. The strategy must support our kaumaatua to provide leadership and one that creates separate education pathways for all – from the cradle to the grave
- Develop a high-level education strategy to protect our tribal tikanga
- Defer to wairua and the kete of knowledge
- Use our traditional tools of reo, tikanga and kawa to enhance collaboration within the Kiingitanga, develop where wananga to create social order and responsibility that nurtures elements such as the physical, spiritual and intellectual
- Maintain the mana of the Marae as the platform for embedding, reo, tikanga, manaakitanga, kotahitanga

How do we support Kiingi Tuheitia and strengthen the Kiingitanga movement?

Summary

Underpinning all the recommendations relating to this topic was the unspoken admission that the tribe could do better. Kotahitanga was the primary means by which the tribe could both protect the King and strengthen Kiingitanga. However there was some uncertainty around Waikato-Tainui's kaitiaki role and what that actually entailed.

There was almost universal acknowledgement of the fundamental importance of rangatahi in building better support and strengthening the movement in the future. Education – both formal and informal – was cited by most as very important, and not just for rangatahi, but for everyone.

Education strategies, more comprehensive communications and regular Hui-aa-Iwi between the King and his people were mentioned by a number of groups as being important for the future of the movement in the modern context.

Recommendations

- Create a framework utilising both traditional and modern day tools focused on the maintenance and future enhancements of inter-generational transmission of language, customary practices and spirituality to grow culturally, competent tribal members
- All Waikato-Tainui Marae to practice, and be guided by, tikanga and kawa
- Establish a formal Tikanga Education Strategy
- Develop a comprehensive communications plan that reaches out to everyone in a relevant and appropriate way
- Regular Hui-aa-Iwi between Office of the King and the tribe, to better understand the Kawenata and other matters the King wishes to communicate to his people
- Stable and effective governance, from advisors to the Office of the King, to the Kauhanganui structure to Marae trustees/committees

Next Steps

In the face of ongoing dysfunctionality and uncertainty within the Tribal governance structures, Kiingi Tuheitia has established a high level 'Sponsors Group', which will oversee a Working Party tasked with reviewing Waikato's structural, organisational and constitutional arrangements.

Kiingi Tuheitia says the current structure is more than a decade old and has been beset by factionalism and in-fighting that has created division and dissent between tribal entities that should be working together.

The need for transformational change to deliver on the aspirations of tribal members was repeatedly affirmed at last month's Hui a Iwi at Turangawaewae Marae. Kiingi Tuheitia is adamant that change is vital in order for Waikato to achieve social, cultural and economic prosperity. His instruction to the newly appointed members of the two groups was to put aside personal agendas and to work with him to improve the lives and futures of our people.

The Sponsors Group comprises Kiingi Tuheitia (and in his absence the Kahui Ariki Representative Tukoroirangi Morgan), the chairs of Te Kauhanganui and Te Arataura, the Chair of Tainui Group Holdings and Hon Nanaia Mahuta.

The Working Party is made up of the tribe's operational leaders, including the CEO of Te Kauhanganui Incorporated, the CEO of Tainui Group Holdings, the CEO of the Office of the King, and Tania Simpson. Their task will be to report back on the terms of reference and operationalise any decisions set by the Sponsors Group.

An options paper will be presented at the Hui a Iwi on 1 June 2013, which will mark the commencement of a comprehensive consultation process.



WAIKATO-TAINUI HUI-AA-IWI

5-6 FEBRUARY 2013

TUURANGAWAEWAE MARAE

Toia Tainui

Taapotu ana te ngaru ki taatahi

Maa wai e whai, ma te whakarongo ake

E whakarongo nei ki te taha o te rangi

He taarawa i nuku, he taarawa i rangi

Puuhia te ahi ee

Nau mai e Taane

He maimai aroha ki te hunga kua ngaro

E kui maa, e koro maa, koutou te iti me te rahi kua

tiraha ki nga marae maha,

haere koutou, moe mai raa.

E nga mana, e nga reo, e nga karangatanga maha

Nau mai ki te riu o Waiakato

Ki te Marae o Turangawaewae

Ki te manawatohia o te Kiingitanga



Teenaa koutou katoa

For over 150 years Kiingitanga has provided the people with a korowai from under which we could shelter from the poverty of our physical world, while drawing strength from the richness of our spiritual one. At the recent 50th Anniversary of the Poukai at Kokohinau in Te Teko, I was delighted to recognise that milestone with the gift of a korowai. The love and manaakitanga extended to me on my journeys throughout the motu is truly humbling. It is my intention to continue spreading and offering the shelter of the Kiingitanga, to those who want it.

During good times and bad, *te Kiingitanga* has given us inspiration, leadership, guidance, and unity of purpose. Kiingitanga gave us hope, belief and faith in ourselves as people, as whaanau, as hapuu and as Iwi. But we have all seen the dark clouds of division and dissent gathering, and they grow more threatening with each passing day. Those loyal and committed supporters of the Kiingitanga among you are the people I draw strength from. I see you, I hear you. I trust you. The Kiingitanga needs you. Help me to overcome the challenges that are descending upon us yet again.

Recently, I stood on the mahau of Mahinaarangi looking across the Atea of my Marae and asked myself, *are my people still willing to live up to and honour their responsibilities as Kaitiaki of te Kiingitanga?* Some 18 years ago, with our tuupuna we gathered here and resolved to build our House, *Te Kauhanganui*. Under the korowai of the Kiingitanga we were strong and committed enough to undertake the task back then. As I ponder on the swirling winds within *Te Kauhanganui* today, I wonder whether it is still strong enough to nurture and shelter us from the storms ahead?

My tupuna, Kiingi Taawhiao, faced with the catastrophe of war and Raupatu, said he would build his house from the lesser known trees of the forest. I want this hui to reflect on the fact that those lesser known trees are the strength and future of this Iwi, of *Kiingitanga*. The mightiest of kauri needs shelter in its early years. It is time that we looked at our structures and processes. It is time that we asked ourselves, which path leads to harmony and unity?

We should not be afraid of change. My mother—Te Arikiniui—counselled us that: “We may have to change [our] structures several times and it is alright to do so as long as we eventually get it right.” My concerns are that as a movement, in our society, and in our lives today, the Kiingitanga has its unique challenges. I have heard our own people saying things that reflect their actions and present day thinking that, *since our parents have died we have not been involved in or supported the movement*. Our young people are asking what the Kiingitanga is about. Others are seeking new directions and focus.

I have thought about these issues and let me end with this;

The real threat to Kāingitanga no longer comes from without. It comes from within. It lies within our hearts and is shown in our deeds. It will not fall by my hand. I will meet all threats with aroha and take the same position as Taawhiao did, urging unity and peace. I will protect, strengthen and spread the movement using all I have and to the best of my ability.

My promise, made on the day of my Coronation, is my covenant to my people, to this movement and to the motu.

Stand with me, and help to get this right.

Pāmaarire

Kiingi Tuheitia KCLJ

PROGRAMME

DAY 1 Tuesday 5th February 2013

- 8.30am Registration
9.00am Mihi whakatau
9.30am Opening address: Tukoroirangi Morgan

10.00am - 10.45am

How do we achieve social and economic prosperity for our whaanau/tribal members?

- SPEAKERS:** Social issues: Darrin Haimona
Tribal business/commercial initiatives: Tawera Nikau
Economic overview: Sir Henry Van der Heyden

10.45am MORNING TEA

- 11.15am Break into groups for discussion

12.45pm LUNCH

- 1.30pm Groups report back

2.30pm to 3.00pm

How do we protect and strengthen our tribal tikanga – cultural practices, values and beliefs?

- SPEAKERS:** Te Warena Taua
Rahui Papa

3.00pm AFTERNOON TEA

- 3.15pm Break into groups for discussion
5.15pm Groups report back
6.15pm Summary /closing karakia: Tukoroirangi Morgan

DAY 2 Wednesday 6th February 2013

- 9.00am Karakia – opening remarks Tukoroirangi Morgan

9.15am to 9.45am

How do we support Kiingi Tuheitia and protect and strengthen the Kiingitanga Movement?

- SPEAKERS:** Mamae Takerei
Rikirangi Gage

9.45am MORNING TEA

- 10.15am Break into groups for discussion

12pm LUNCH

- 12.45pm Groups report back

1.45pm to 2.15pm

How do we ensure our social and economic aspirations, tribal tikanga and commitment to Kiingitanga are reflected/aligned to our tribal priorities, governance structures and entities?

- SPEAKERS:** Whakahaweia Rapana
Joyce Maipi

2.15pm AFTERNOON TEA

- 2.30pm Break into groups for discussion
4.30pm Groups report back
5.30pm Closing address – Kiingi Tuheitia
5.45pm Summary / closing karakia: Tukoroirangi Morgan

DINNER

Convenor: Tukoroirangi Morgan



Tuku was appointed by Kiingi Tuheitia as his Kahui Ariki Representative to Te Arataura in Dec 2012. Between 2006-2012 he was Chair of Te Arataura and, along with Lady Raiha negotiated the historic Waikato River (Raupatu) Settlement, signed in 2008. He is one of the inaugural co-chairs of the Waikato River Authority and over the course of his career he has been a broadcaster and Member of Parliament.

Speakers

Sir Henry Van der Heyden



Sir Henry has a wealth of experience in corporate governance. He was appointed to the board of Tainui Group Holdings in 2012 and is a Director of Auckland International Airport Ltd. He is also a director of Fonterra, Elevation Capital Management Ltd, Pascaro Investments Ltd, Rabobank New Zealand, Rabobank Australia and Manuka SA Ltd. He is a member of Rabobank's Food Agribusiness Advisory Board of Australia, and the New Zealand Business Forum.

Rikirangi Gage



Rikirangi is Chair of Te Runanga o te Whanau, the runanga for Te Whaanau-a-Apanui. He has or held directorships in Te Ohu Kaimoana, Te Papa and Maaori Television, and served on the Ministerial Advisory Committee for Oceans Policy. He has also been involved in foreshore and seabed, climate change, water ownership and management negotiations.

Darrin Haimona



Darrin (Tainui- Ngati Haua) is CEO of Te Hauora o Ngaati Haua an Iwi health and social service agency and part of Whaanau Ora grouping, Te Ope Koirora o Waikato-Tainui. Darrin chairs the Maori Arts Funding Board (Te Waka Toi) for Creative New Zealand and the Maori Reference Group, which provides policy advice and strategic direction to the Ministry of Social Development and the Gov't's Taskforce on Violence Within Families.

Joyce Maipi



Joyce is COO of Raukura Hauora O Tainui – an Iwi health provider within Waikato/South Auckland regions. She is a member of the Quality Improvement Group with Ministry of Health and has held trusteeships with Trust Waikato, Philanthropy NZ and the Commonwealth Youth Programme. She was in the team that negotiated the Genesis Energy/Nga Maramara Agreement for six Marae in the Huntly area.

Tawera Nikau



Tawera is CEO of Aotearoa Construction and owner and managing director of training company Team One Corporate Development. He is one of NZ's greatest league internationals, playing for the Kiwis between 1989-97 and in 1999 he won an NRL Grand Final with the Melbourne Storm. He completed the New York City Marathon and in 2011 was awarded a Sir Peter Blake Leadership Award for emerging leaders.

Rahui Papa



Rahui is a member of Te Arataura and represents Poohara Marae in Te Kauhanganui. He is co-chair of the Ngaati Koroki Kahukura Trust. He is an authority on Kingitanga, its history and whakapapa. He is Chair of the Tainui Teachers Association, the National Secondary Schools Kapa Haka board and also sits on the board of WINTEC.

Te Whakahawea Rapana



Te Whakahawea was raised at Waahi Paa attending Te Wharekura o Rakaumangamanga. He is currently the Head of Curriculum for Te Reo Maaori, Melville High School. Prior to that he was Head of Maaori Studies at St.Pauls Collegiate and the Head of Dept for Te Reo Maaori at Ngaa Taiaatea Wharekura. He has a Bachelor of Teaching and a Post-Graduate Diploma in Maa-tauranga Ruumaki, working towards his Masters in Education.

Mamae Takerei Te Rauangaanga



Tribal affiliation: Mahuta o Waikato, Ngati Hako Ngaiteurangi, Ranganui, Ngati Awa Ki Tuhoehoe, Takitumu te vaka, Ngataangia te hono ki aku Ui Tupuna o Rarotonga. Mamae is a Kiingitanga historian, with a background in tribal lore and history. Strengths are in cultural and community development, management, education, broadcasting, performing and visual art forms. Her most loyal, trusted confidante is her brown dog, named Black.

Te Warena Taua



Te Warena was raised by his elders in the Puketa-apapa village of Ihumatao and is of Waikato-Tainui. He is chair and Chief Negotiator for Te Kawerau Iwi Tribal Authority. An ethnologist by profession, Te Warena is an expert on Tainui history, Kingitanga and whakapapa. He holds senior appointments to various boards and was awarded the New Zealand Order of Merit in 2004 for meritorious service to Maaori and conservation.

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*"Kohikohia ngaa maramara o te waka ki too aroaro
Waiho maa waho e wherawhera, he kokopi kau taau" (Kiingi Taawhiao)*

Summary of Speakers' presentations

Sir Henry van der Hayden: Economic overview

Sir Henry provided an overview of his experiences leading Fonterra – the entity created by the merging of the NZ Dairy Board, Kiwi Cooperative Dairies and the New Zealand Dairy Group – over a period of great change. He spoke of the multiple layers of management and the silo mentalities that permeated the organisation before he led a restructuring to remove unnecessary layers of management and deliver greater returns to its 13,000 farmer shareholders.

Sir Henry compared the task he faced at Fonterra – a large, diverse shareholder base unhappy at the lack of transparency and accountability – to the issues facing Waikato-Tainui, where a large and diverse tribal population are growing increasingly frustrated by the lack of transparency and accountability from its tribal governance structure. He suggested a simpler governance structure would enable governance, management and staff to focus more on outcomes and deliver on tribal expectations for change at the flax roots. Sir Henry advocated the need to collapse Te Kauhanganui and Te Arataura into a single body.

Darrin Haimona: Social issues

Changing our tribal entities to ensure they are fit for purpose and are agile and better equipped to meet future challenges was central to Darren Haimona's address. He highlighted the fact that Democracy does not work for Indigenous people and urged our people to use tikanga as cornerstone principles.

The key messages delivered by Darren were the need for Whanau to take responsibility for addressing their own social concerns including domestic violence, drug and alcohol abuse and poor educational achievement.

Tawera Nikau: Economic issues

Tawera provided an overview of the opportunities and challenges facing the tribe. He pointed out that despite having \$800 million in assets there are now younger Maori on Government benefits than there were 10 years ago.

He called for Tainui Group Holdings to be held more accountable for creating employment and training opportunities, and for more support and encouragement of business initiatives by the tribe. He cited poor leadership, inadequate communications, low self-belief, and the dearth of business experience among the leadership as constraints on the future development of the tribe. Pursuing joint ventures, looking for opportunities, investment in capacity-building and better communications were put forward as positive steps the tribe could take.

Te Warena Taua

Te Warena emphasised the inextricable bond between Kiingitanga and the people. He reminded the Hui a Iwi of the need to protect the sanctity of the Kiingitanga and Kiingi Tuheitia. He was adamant; Kotahitanga amongst Hapu and Tainui Iwi was key to the ongoing survival of the King Movement.

Rahui Papa

Rahui spoke at length about the historical and contemporary importance of Kiingitanga to the daily lives of its supporters. He emphasised the ongoing significance of Tikanga and Reo as the means to preserving and maintaining the unique character of Kiingitanga.

Rahui believes the 'iconic' Institutions of Poukai and Koroneihana need to change in order to attract and grow the interest of young people so that the future of such hui are protected for all time.

Mamae Takerei

Mamae provided a detailed and inspiring presentation of Kiingitanga from its inception to the present day. She is adamant that people of Tainui must rally around Kiingitanga to ensure its ongoing survival.

Joyce Maipi

Joyce drew on her experiences with Raukura Hauora to call for a greater emphasis on kotahitanga, of 'reclaiming the potency of united action' and looking to traditional forums such as Poukai to encourage greater discussion and debate within the tribe.

Her speech included songs and graphics to emphasise the benefits of working together, of creating a 'Waikato-Tainui nationhood' and working to effect greater collaboration between the tribal entities and private providers who have invested in skills development and resources over many years. She called for people to celebrate the bonds that endure amongst Tainui people.

Te Whakahawea Rapana

As a new rangatahi member for Waahi Paa, Te Whakahawea provided a highly entertaining overview of his experiences in Te Kauhanganui. His review, although entertaining, painted a despairing picture of a tribal governance structure that was served poorly, where members often did not get their Te Kauhanganui papers until the day before meetings or the day of the meeting itself.

Te Whakahawea noted a lack of any formal induction process for new members of Te Kauhanganui and said that it appeared many members did not have the skills or experience to understand the material they were asked to vote on. Others seemed not to have prepared for meetings (often because of papers being received with insufficient time to review them), other members seemed unaware of the Rules and processes of the House and yet others who raised irrelevant or unrelated issues. His presentation was a sobering reflection on a tribal governance structure that was not working effectively.

Facilitators

I would like to acknowledge the work and commitment of Facilitators who volunteered their time and effort to lead and manage the workshops during the Hui a Iwi

Jeff Green	Waingaro Marae
Paki Rawiri	Te Awamarahi Marae
Steven Wilson	Poohara Marae
Brad Totorewa	Maurea Marae
Okeroa McCrae	Horahora Marae
Rukumoana Schaafhausen	Rukumoana Marae
Sonny Parata	Nga Hau e Wha Marae
Norman Hill	Kaitimutimu Marae
Charles Joe	Nga Hau e Wha Marae
Pierre Tohe	Taniwha Marae

Support workers

I would also like to convey our sincerest appreciation to the following organisations and individuals for their valuable contribution

Tuurangawaewae Marae catering team

Raukura Hauora o Tainui Staff members

Elaine Cootes (Registrations) Te Awamarahi Marae

Potaka Maipi (MC) Te Ohaaki Marae

Section 3: Verbatim slides of recommendations from group discussions

Group 1 Recommendations

Is Our Structure Robust Enough to Achieve
Social and Economic Prosperity for our
Whaanau / Tribal Members

If YES

How do we achieve
this?

If NO

What do we need to
do?

RECOMMENDATION

- TO SELECT A WORKING PARTY TO COMPLETE A FEASIBILITY STUDY
- To collate korero from all groups to answer question

Group 2 Recommendations

Ki te moemoea ahau ko ahau anake,
ki te moemoea tatou ka taea e
tatou.

Ko te atua kei te rangi,
ko Kiingi Tuheitia ki te whenua.

- To Achieve social economic prosperity for our whanau tribal members we need governance
- There is only one governor and his name is

KIINGI TUHEITIA

We need strong leaders who are knowledgeable, have integrity and credibility, educated and skilled in governance to work under the king.

Whanau prosperity

- To reclaim our traditional practices by starting with our selves within our homes in areas of hauora, wananga and whakapapa
- E.g maara kai

Economic

- We need to develop a Tainui local national and international industrial directory for contractors with a view to initiate employment opportunities
- To design a economic frame work that is underpinned by indigenous ways of being and doing.

Social

- To achieve social prosperity of the iwi we could use our traditional tools of reo, tikanga and kawa to enhance collaboration within the Kiingitanga, develop whare wananga, to create social order and responsibility that nurtures elements such as the physical, spiritual and intellectual

Group 3 Recommendations

To achieve social prosperity requires us to prioritise the key issues that affect our people today

Can the Tribe be involved in social prosperity

YES

- Requires key focus
- Correct structures – the vehicle to make it happen
- Fluent transparent communication at all levels

Social Prosperity means...

- Take ownership of our own outcomes
- Structures are established and are relevant
- Knowing where we are going at all levels and what style of leadership is going to get us there
- Does not negate the Crown's obligations and responsibilities under Article 3 Te Tiriti

Economic Development

- WHO WE ARE...
- WHERE WE COME FROM...
- WHAT WORKS...
- BARRIERS TO PROGRESS...
- INFORMED PLANNING...
- COLLECTIVE IMPLEMENTATION...
- REVIEW & MONITORING...

Priority One

- To take advantage of this opportunity to set up a leadership group comprising of current Chairs and/or CEO's to explore a pathway to recommend an entity within 3 years:

Key to Social and Economic prosperity is to ensure qualitative leadership

Group 4 Recommendations

Social & Economic Development

- Our goal is to meet our social/cultural/economic/spiritual and environmental obligations.
- A collaborative and working partnership between Crown and Waikato Tainui is vital to meeting our social and economic obligations.
- Waikato-Tainui need to define the relationship between TGH and Waikato Tainui through **statement of corporate intentions**.
- We must recognise and maintain our wider iwi relationships.

Tribal Structure & Prosperity

- The foundation remains Kingitanga.
- To uphold and support the Head of the Kahui Ariki.
- The principles underpinning our tribal authority structure – are **accountability, transparency & honesty**.
- We must **Re-examine** and **re-affirm** the roles of all tribal entities including Nga Marae Toopu.

Key Recommendation

We recommend the establishment of an interim governance body **together** with hui a iwi to oversee the transition of our current governance entity to a new governance entity after consultation with the iwi.

Group 5 Recommendations

- Ensure Access to Social and Health Services
Focus on Wellness
- Life long learning from the:
Cradle to the Grave
- Strengthening Marae, Hapu, Whaanau Units
Encouraging and expecting “The Best”
of Ourselves

TRIBAL ROLE

- Crown systems and processes
do not work for us
- Responsibility to be pro-active in
Social / Health / Education Services
- COURAGE to reflect on OURSELVES
And to ask the RIGHT questions
And move ahead with a Unity of Purpose and
Vision

DEMONSTRATE TRUST

Group 6 Recommendations

ACHIEVEMENT OF SOCIAL AND ECONOMIC PROSPERITY FOR OUR TRIBE

- Leadership
- Change
- Prioritise
- Saving Schemes

Current Structure

- Custodial trustees
- Skill based and credentials
- Working committee or commission
- Wairua and the kete of knowledge
- Marae based
- Sr Henry module
 - Templates ?

Recommendations

- Making decisions for tomorrow
- Separation of Law and Lore
- Working with what we have
- Consultation Hui

Group 7 Recommendations

HOLISTIC APPROACH TO OUR SOCIAL/ECONOMIC WELL BEING

Support our Potiki, Rangatahi, Pakeke,
Kaumatua:

- Education – Te Reo me ona Tikanga
- Trades
- Sports
- Employment
- Health
- Other

SUPPORT OUR PEOPLE, WHANAU, MARAЕ, IWI, SMALL BUSINESS, FARMING TRUST ETC

- Help ourselves – pathways to employment
- Pooling our resources – trade training
- Sharing our knowledge
- Leveraging off our Collective Wealth

**MOVE AWAY FROM BENEFICIARY
MENTALITY TOWARDS OUR OWN
RANGATIRATANGA / MANA
MOTUHAKE**

- How do we give back?
- How do we pay it forward?
- Joint Ventures and Partnerships.

Group 8 Recommendations (Rangatahi focus)

Key Principles

- More communication with rangatahi
- Mai te kohanga ki te pae
- Upholding our Kaitiakitanga in our decision making
- Maintaining the mana of the marae as the platform for embedding Reo/tikanga/manaakitanga/kotahitanga.
- Me maori nga whakaaro, me maori te titiro.

Recommendations 1

Waikato Tainui creating jobs/career pathways for Tribal members.

- Secondary school leavers
- Up skilling
- career progression for tribal members in poorly paid employment
- Apprenticeship opportunities internally and with strategic partners

Recommendation 2

- Waikato Tainui creating a business incubation
 - Better utilisation of our land assets
 - Advice / mentoring / start up fund / business management etc

**“TO LEAVE BEHIND A LEGACY,
AND NOT A LIABILITY”**

Appendix 1: Raw feedback

This section aggregates all the comments and views that the various break-out groups wrote down during their discussions. The comments have been placed under broad headings, which provide some indication as to the diversity of views and the common threads that ran through all the groups – repetition of comments or very similar comments occur when the points were made across a number of the groups.

Protecting and strengthening cultural practices/Kiingitanga

Needs to be spoken about

Ko te kai a te rangatira he korero.

“Knowing our kaitiakitanga responsibilities.”

Reaffirm teachings of old.

Paimarire

Review financial support to Office of the King (internal)

Motu’s contribution to Office of the King (external)

Strengthen Marae and whaanau. Sustainable development

Reinstating traditional values

Karakia be central to what we do

“Taatou katoa”

The king is tapu i ngaa wa katoa!

We are responsible for protecting and strengthening the King

Wairua: Taawhiao – stand firm and hold fast to the ways of old.

Not just responsibility of King’s Office to support and promote. All of us – we all have to.

The King must have Kaumaatua – as advisers, a ‘wise table’

It is the responsibility of whaanau, of all Maaoridom, parents and grandparents. Kaumaatua, Marae, tribal, personal responsibility.

The King has the final say.

Two way relationship

Give life to the Kings Charter

Want regular hui with the King’s office

Two types of Kingite:

1. Lip service
2. Drop everything

“If we are of one mind – one Accord – that is the ultimate protection.”

Kiingitanga is our tikanga, but need to be clear about our (Waikato's) role.

Tohu Wairua – that can't be explained. To show/demonstrate allegiance is to understand

Strengthening Marae will strengthen tikanga.

The Kiingitanga helped us for many years past.

Utilise current structures, like poukai, and books to learn about tikanga/kiingitanga

Solution is waananga (tribal links), whaikorero/paepae, karanga, waiata

Start with whaanau first

Make our home a comfortable place

Waikato are kaitiaki – guardians are to protect the Kiingitanga

Kaumaatua don't share tikanga

Don't know about Kiingitanga

Need and ongoing commitment/attendance to own Poukai, Koroneihana, Regatta.

Need ongoing learning.

Need to set by example, and make it enjoyable

Lead by example. 'Don't tell me, show me.'

Education about Kiingitanga at Waananga and workshops, tribal hui.

Need to understand Kiingitanga role. Korowai approach. Constitution.

We need to “practice what you preach”.

We are responsible at an individual level. Take leadership and be responsible to take ownership

Utilise whaanau (Marae structures to drive/protect tikanga education

All must be responsible for teaching and/or learning: Tikanga engari whakatinangahia.

Strong message that tikanga, cultural practices will engage rangatahi.

Learn Marae tikanga

Strengthening Marae

Relativity payment should be \$1million to each Marae

Tribal Role

Tribe must have a Tikanga/Reo strategy

What do we want to achieve? Protect the whenua.

Need to be systematic. Need goals and targets to aim for.

Get things right at the beginning, make sure the foundations are set right.

Work ethic/values may need to be addressed.

Current system not working

Responsibility to be pro-active in social/health/education services (although no explanation as to what this might look like)

Waikato-Tainui should implement training and practical learning opportunities that lead to employment

Life long learning from cradle to grave

Whakatauki

“I riro whenua atu, me hoki whenua mai. Ko te moni hei utu mo te hara.”

I mua, o mua, a mua, ko te Kiingitanga.

I tua, o tua, a tua, ko te Kiingitanga.

He mana tonu te Kiingitanga

Mahia te mahi

Kia pono

Ko te atua kei te rangi,
ko Kiingi Tuheitia ki te whenua.

Ki te moemoea ahau ko ahau anake, ki te moemoea tatou ka taea e tatou.

Kotahitanga katoa

Mana Maaori Motuhake

Whakamanahia

Ko tahi hoki tatou

Whakatikatika

Te Mita o te reo... Kia mau ki te reo rangatira.

Leadership

Need strong leadership, skilled leadership.

Selection of the best in leadership positions

Faith in governance group – accountable, transparent, KPI, add value for growth

Step up, or step aside.

Step up, or step down.

Strong leaders who are knowledgeable

Leadership under King Tuheitia

Skill base – credentials

Downsizing at top

Pick right leadership

Positive leadership – break down barriers to learning

Take individual responsibility. Don't expect others to lead.

Humble – let's walk it/talk it at all levels

Strong leaders who are knowledgeable.

Leadership under Tuheitia.

Need people who are educated and skilled in governance. i.e. have financial and business acumen.

Honest, integrity, credibility

Who is going to step up?

Need to have belief in our leaders.

Empowerment of our people.

Authority of our own rights – Whaanau Ora

Kura kaupapa

Kaumaatua

Knowledge not being transferred. Kaumaatua are not educated or motivated to use social media.

Kaumaatua close down rangatahi, if you want to gain entry you have to come 'through the kitchen' (Kaimahi) Tikanga – funding Marae

Kaumaatua – we need to look after them better/first

Kaumaatua/kuia – need to look after them better

Kaumaatua the key to education

Kaumaatua set standards

Kaumaatua need to set standards (examples) “lifting your game”

Kaumaatua should have their own waananga and tribal support should be available. Why? We have waananga for everyone.

Rangatahi

Developing forums for rangatahi to engage and learn/strengthen tikanga.

Using Facebook, dance/drama, waananga

We will attract back rangatahi with strong leadership, with skilled leadership

New model required. Create a delivery model that is appealing/current. Use waananga/ tira hoe.

Rangatahi training

Involve rangatahi by teaching them about Kiingitanga

Need Rangatahi to be involved/informed. Our responsibility to make them aware.

Need to support our rangatahi.

How do we change the environment for our rangatahi.

Future for rangatahi – New dawn, new age.

Understanding world we live from rangatahi perspective. “Generation Y” – mobilise (Facebook/social networking) Tira Hoe, creative learning, music/drama

Marae

More funding

Help Marae to build capacity

All Marae to ‘practice’ Kiingitanga. Follow Paimaarire.

Need to strengthen our paepae

Do we have to change to create opportunities for our people?

Puutea needs to go out to Marae. They need the means to give it out to the people to give them a chance.

Strong families, marae = strong iwi.

Capacity building at Marae/whaanau level, supported by the tribe and part of Marae Education plans (te reo/ tikanga)

Must utilise Marae structures to drive/protect tikanga education.

Sustainability of our Marae

Marae – urban vs rural

All things start with whaanau and Marae

Kawa as important as tikanga and kawa is set by the Marae.

Kawa practised on Marae. Tikanga biblically loaded.

Marae is 'home base'

Waananga Marae where reo, waiata, Tawhito, Hitori, karanga, whaikorero

Poukai

King should speak rather than write letters.

Make poukai more relevant – transform them. Used to be a place where you raised take. Some question whether poukai is the place to take take. Referred to hurtful things. Fixed agendas. Make poukai relevant to rangatahi. Convince rangatahi to attend. Poukai important.

Poukai becoming overridden by marketing/commercial. Marae allowing them in.

Poukai provide a good learning environment and place to experience tikanga/kawa

Poukai should have an educative function perhaps?

Key focus on poukai purpose. Change structure to allow rangatahi opportunity to korero.

Questions about what does Kiingitanga mean. Wondered whether Kiingitanga is different for Waikato than it is for the motu? Immediate difference is that the motu does not meet any direct costs of the King.

Communications .

Respect at the top. Iwi-wide communications important. Using social media – fishing where the fish are.

Comprehensive communications strategy.

Consistency of communication important

Communication and implementation at all levels.

Roadshow

We need to be clear about what our current structure is?

Use communications to educate about tikanga.

Pathways to tikanga.

Media for Rangatahi – social media (Facebook) as communications tool

Technology to support delivery (Skype) communicating between rangatahi and kaumaatua.

Improve communications.

“We don’t get paanui.”

Changing mindsets – not all negatives, celebrate good news.

Developing forums for rangatahi to engage and learn/strengthen tikanga.

There is an issue about how information is filtered down from the Office.

Need quality information – but then asked whether there was a cost. Questioned the truth of information – goes to that trust issue – and talked about ‘open communication’

Website

Stronger communication – Marae, rangatahi, kaumaatua

Calls for tikanga hui and for Marae to commit to Kiingitanga, with signed covenants. These comments put faith in an oath to change behaviour.

Want funding to teach tikanga in schools, which would maintain the history of Kiingitanga. The most knowledgeable in the tribe would teach it, for a fee.

Develop strategies to educate/inform our people.

Communications need to reflect an understanding of the world we live in. Technology is important. This hui should have been ‘Skyped’.

Using technology for “improving the conversation”

Sharing knowledge – communications plan.

Share knowledge by resources, books, oral, social networking, whare taaonga, recording korero from kaumaatua/kuia

Structure

Don’t limit conversation to TKN Reps.

Lore vs law – there is an ‘in-between’.

What’s the role of the Council? Advisors (having the right people)

Doesn't matter what entity you have. You got to have honest people to lead

Merged shareholder entity

Accountability to the Iwi, clear processes, feedback to Iwi.

We can be limited by structures/legislation.

Top 10 people in the tribe at the top table

Balance between lore and law

Te Arataura/Kauhanganui become one.

Kauhanganui restructure, review

Three custodial trustees, two reps per Marae.

Separate the corporate from the Tribe

What went wrong with the current structure – identify problems and eliminate them.

Resolve disagreements in-house with the appointment of custodial trustees

Economic prosperity

Mana Maaori Motuhake

Stop voting for government and set up our own.

Need ongoing employment –where everyone has work.

Economic development – build capacity

Education an important priority

Need to identify the wealth of knowledge (people) from within our Marae/Iwi and nurture them to succeed.

Invest in our own enterprises.

Pooling our resources.

Focus on small business and sole operators – employs others and teaches skills, leading to future success for all.

Iwi helps and in return it becomes a win/win for all

Skill base to fulfil job opportunities

Create employment from tribal puutea

Reconnect with our whenua, utilise our assets to develop economic prosperity. Example Kaiwhenua Organics, Raglan.

Prioritising and protecting assets – no duplication, sharing wealth at the Marae and whaanau level

Clustering/ local enterprise through our Marae

Initiating new business/enterprise for rangatahi

Relationship building with other landowners – eg Taharoa C

Identify what the barriers are internally to develop the ideas.

Work smart, not hard.

Maaori people spending money to make money. Not making money to spend it.

Areas of activity – farming, gardening, rongoa.

Downsize and focus on specific areas.

Social needs

Need to focus on housing and employment

Ora – Mahi – Puutea – Kai, Health, Housing

Tu Ara Paki Trust

Waingaro Gardens

Collaboration through Kiingitanga

Start with babies – parents – grandparents – communities

Tinana, wairua, hinengaro

Need parenting programmes

Reclaim our traditional practices

Whaanau abuse – take issue back to Marae

Whaanau and community responsibilities

Take responsibility for ourselves

To achieve whaanau prosperity we need to reclaim our traditional practices by starting with ourselves in our home, kainga, kura.

Teach self-esteem, confidence, trust within our whaanau through to our lwi.

Environment

Next steps/ Moving forward

Set up a leadership group and keep us informed.

Review the current structure/ change processes and procedures

Need the courage to reflect on ourselves and to ask the right questions and move ahead with unity of purpose/vision. Demonstrate trust.

In order for Waikato-Tainui to achieve social and economic prosperity we need good governance.

Need one governance entity

We are the best ones to run ourselves or we lose everything

Need transparency.

Define our purpose and communicate well.

Develop a database of our key assets (people) – where/how/what

Select a working party to do a complete feasibility study.

Working party to collate korero from all groups to answer question one. Leaders of each area, Maaori professionals.

Report back to the Iwi in three months.