

A DISCUSSION PAPER
ON
PROPOSALS FOR A NEW PARTNERSHIP

WELLINGTON, NEW ZEALAND

April 1988



OFFICE OF THE MINISTER OF MAORI AFFAIRS,
PARLIAMENT HOUSE,
WELLINGTON, NEW ZEALAND

21 April 1988

Tena koutou katoa

Since assuming office in 1984 the Government has been engaged in widespread reform of all aspects of our society. As Minister of Maori Affairs my attention has been particularly directed towards how Maori people and Maori communities can be better served. This responsibility has been defined in terms of the Treaty of Waitangi, a compact entered into by the ancestors of today's New Zealanders. The partnership forged then is one that we all must find ways of giving practical meaning and effect to now — the needs and aspirations of our children and grandchildren demand this of us.

The Government has been involved in lengthy and wide-ranging consultations to see how we can better put the principles of the Treaty of Waitangi into practice. We began with the Hui Taumata and later developed initiatives such as the Maori Development Corporation, and the Maori Language Commission. To address historic grievances we extended the jurisdiction of the Waitangi Tribunal, and more recently we moved to expand the membership and strengthen the Tribunal, and we are currently engaged in a cooperative effort to find fair and workable solutions for the management and control of our fisheries.

In our current term of office the emphasis is on social policy and public sector reform. Prominent among the principles to guide our programme is a concern to see that policies meet the needs of the people they are designed for, that local communities have strong influence in policy-making and management, and that government departments and agencies are truly responsive to the communities they serve. A further principle that is particularly relevant here is the partnership that exists between the Crown and Maori people under the Treaty of Waitangi, which, for the first time, is now being woven into general legislation.

In this discussion paper we have indicated possible changes to enable the public sector to respond better to Maori communities, Maori issues, and Maori interests. These changes do not represent a final or fixed position on the Government's part. I invite you to offer any comments or proposals to me or through my office by 13 June 1988.

Kia ora

Koro T Wetere

SUBMISSIONS

“Partnership Perspectives” is a discussion paper. It is intended to stimulate debate and to encourage all New Zealanders to make their views known on the ideas outlined within it. The Government would welcome public discussion on these matters as this would help to shape formal policies on the way we work together towards a better and fairer future.

You are therefore invited to make submissions on the proposals outlined in this discussion paper. These may be oral or written and should be directed to:

Hon Koro T Wetere
Minister of Maori Affairs
Parliament Buildings
WELLINGTON

The closing date for submissions is Monday, 13 June 1988.

During the period of consultation the Minister of Maori Affairs will be visiting various marae around the country to discuss the ideas proposed in this paper.

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SUMMARY

This paper discusses the need for improvements in the way Government programmes are designed and implemented and how this affects Maori people. We have taken into account the many viewpoints expressed to us in recent years. The emphasis that is being placed on the Treaty of Waitangi, and what this means for each of us as individuals and for all of us as a nation, is a question that needs to be answered; this discussion paper will play a significant role in that process.

The Government has put together a set of objectives to guide its efforts on matters relating to Maori people. It is critical that we set out in a firm and clear way what we as the Government are trying to achieve so that all New Zealanders might consider how best this can be done.

Key changes being suggested are the replacement of the Department of Maori Affairs by a new ministry which will have an advisory and reporting role similar to the Treasury, the State Services Commission and the Ministry for the Environment; and an enhanced role for iwi (tribal) or other appropriate organisations. Programmes to ensure that other government departments and agencies also improve the way they deal with matters affecting Maori people are a critical part of the proposed changes.

We conclude that there is a need for widespread improvement in the way Maori people and communities fare in New Zealand. This requires the attention of all New Zealanders and will be of benefit to the country as a whole.

INTRODUCTION

The Government accepts that it has a responsibility to bring about improved economic performance and to promote social equity. This is an ongoing process. It is also a process involving every individual and every community. This discussion paper suggests a new approach to these responsibilities with regard to Maori people.

New Zealanders have shown they want a fair and just society and there is a growing recognition that such a society must take account of cultural diversity and differing values. However, government systems and institutions put in place 50, 100 or 150 years ago are slow to reflect these fundamental changes in attitude.

Existing structures always have one advantage — they are familiar to us — and yet they may not be working in the long-term best interests of the people they were introduced to serve. There are many good arguments that point to this being the case with regard to Maori affairs. Over the past three years this has been of major concern to the Government and we have taken account of views expressed by both Maori and Pakeha communities in preparing this paper.

The aim has been to examine existing systems and look at proposals for new structures to accommodate in a better way Maori values and institutions within the process of government administration, and within the broader social and economic fabric of New Zealand society.

THE GOVERNMENT'S OBJECTIVES

The principal objectives of the Government in the Maori affairs area are to:

- a) honour the principles of the Treaty of Waitangi through exercising its powers of government reasonably, and in good faith, so as to actively protect the Maori interests specified in the Treaty;
- b) eliminate the gaps which exist between the educational, personal, social, economic and cultural well-being of Maori people and that of the general population, that disadvantage Maori people, and that do not result from individual or cultural preferences;
- c) provide opportunities for Maori people to develop economic activities as a sound base for realising their aspirations, and in order to promote self-sufficiency and eliminate attitudes of dependency;
- d) deal fairly, justly and expeditiously with breaches of the Treaty of Waitangi and the grievances between the Crown and Maori people which arise out of them;
- e) provide for the Maori language and culture to receive an equitable allocation of resources and a fair opportunity to develop, having regard to the contribution being made by Maori language and culture toward the development of a unique New Zealand identity;
- f) promote decision-making in the machinery of government, in areas of importance to Maori communities, which provide opportunities for Maori people to actively participate, on jointly agreed terms, in such policy formulation and service delivery; and,
- g) encourage Maori participation in the political process.

With these objectives in mind the Government has studied existing structures that service Maori people to assess the extent to which they allow these objectives to be met.

EXISTING STRUCTURES

The Government believes that the objective of any of its programmes should be to give people the best possible opportunity to develop according to their wishes, and to realise their aspirations. This is the same for Maori people as it is for all New Zealanders. If programmes can bring about this result then they may be regarded as successful.

What are the problems with the current system? A number of major government departments, and in particular those responsible for education, housing, health, social welfare, justice and employment, administer the bulk of programmes that directly affect Maori people. Statistics show that programmes designed for the general population are not meeting the needs of Maori people.

The Department of Maori Affairs is one of 36 government departments and is relatively small. Moreover, its operations include, at best, only very limited responsibilities in any of the above-mentioned areas of major concern. It therefore cannot bring about many of the improvements the community might desire or it might wish.

The major services delivered by the department, in addition to supporting the Maori Land Court and the Maori Trust Office, based on gross amounts appropriated in 1987/88, are as follows:

	(\$m)
Maori housing	42.5
Maori ACCESS	47.6
MANA Enterprises	11.8
Te Kohanga Reo grants	11.7
Rural Lending and Maori Land Development	11.3
Vocational Training	7.4

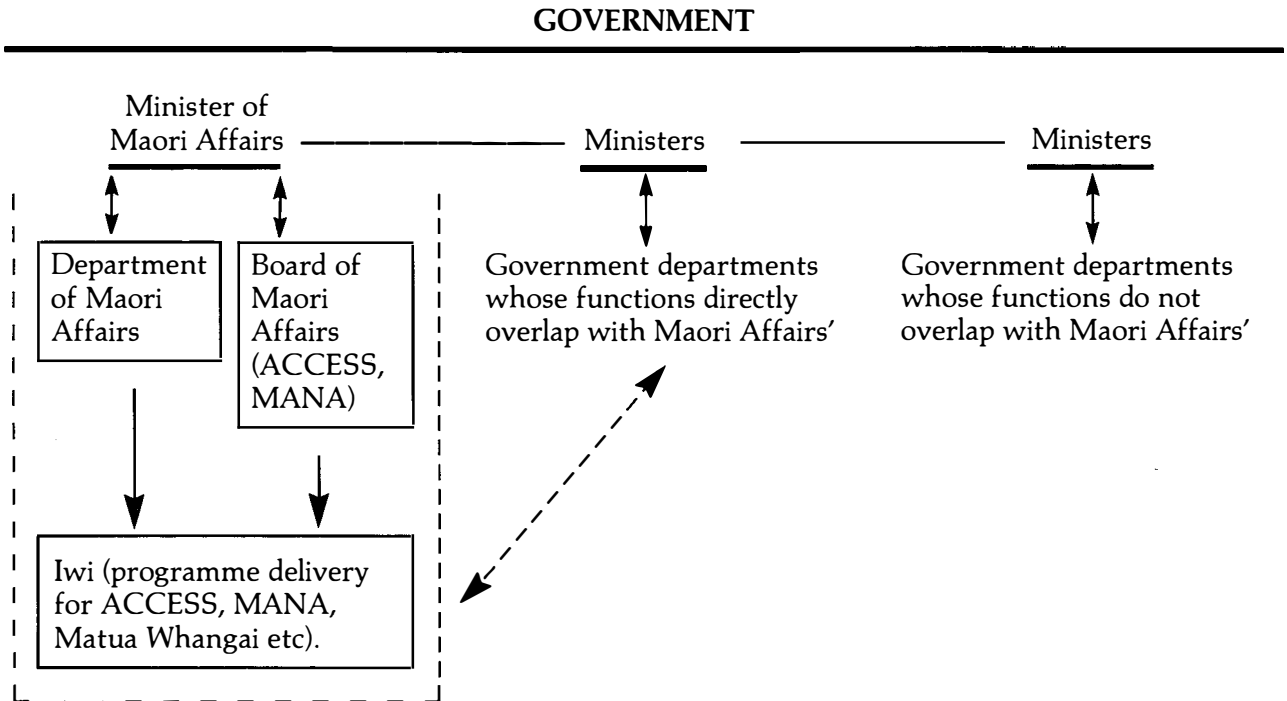
In addition, there is a wide variety of relatively small services but these are the major responsibilities of the department in terms of money spent.

A feature worthy of note is that most of these current programmes have counterparts in general programmes designed for the general population. In other words, just because a programme may be delivered along identifiably Maori lines does not mean that non-Maori people may be "missing out" in some way. The same conditions apply to Maori ACCESS as to General ACCESS; Te Kohanga Reo grants are the same as assistance to kindergartens; and the housing programme is generally subject to the same criteria as those that apply under the Housing Corporation.

The general reason for identifiably Maori programmes and delivery structures is not to ensure that only Maori people receive assistance denied to others. Rather it is the other way round: the general reason is to ensure that Maori people do not "miss out" because general programmes are based on monocultural assumptions.

The diagram below sets out in simplified form what the existing structure is.

THE EXISTING STRUCTURE



There are inadequacies in this structure. To begin with, Maori issues and concerns are largely compartmentalised, being mostly the business of the Department of Maori Affairs and the Board of Maori Affairs. The mainstream departments and agencies are concerned with developing and delivering policies and programmes for the general community, with little interaction with Maori communities. Ministers in charge of these departments and agencies do not have ready access to high quality policy advice about Maori issues. Policies and programmes are, generally speaking, delivered directly to users by the departments themselves.

Perhaps the most significant inadequacy is, however, that there is no real role in the machinery of government for iwi in the shaping and delivery of programmes of importance to Maori people.

The Government's new proposals focus on finding ways to give practical effect to a new partnership.

THE NEW PROPOSALS

To better achieve its objectives in the Maori affairs area the Government proposes an approach with six main elements, the first of which is the continuing recognition and practical expression of its responsibilities under the Treaty of Waitangi.

The remaining elements combine to form a new structure for the way in which Maori issues and responsibilities are handled in the State Sector, including:

- establishment of a new ministry responsible for developing and advising on policies in the Maori affairs area;
- establishment of a practical partnership with iwi organisations in the operation and development of policies;
- acceleration and substantial sharpening of responsiveness to Maori issues and values within the State Sector;
- transfer of responsibility for Maori programmes to mainstream departments and agencies;
- eventual phasing out of the Department of Maori Affairs and the Board of Maori Affairs.

It is important that any alternative options that the community might propose take account of the high degree of interdependence between the six elements and the overall outcome it is intended they achieve.

THE TREATY OF WAITANGI

The Government's objectives refer to the Treaty of Waitangi. This requires the Government to explore the rights and responsibilities to be upheld and specifically, under:

- Article I* the responsibility to govern;
- Article II* the responsibility to protect Maori interests and where necessary to redress grievances; and
- Article III* the responsibility to ensure that Maori people enjoy all the rights and privileges of citizenship.

Recent court decisions and the work of the Waitangi Tribunal have greatly added to public understanding of the principles of the Treaty.

While the principles remain the same as they were in 1840, their application in modern times may be different. Some work has been done within the Government already on the Treaty principles but there is a need to take this exercise further with special reference to the Treaty as a basis of public policy and the rights and responsibilities of the Government in relation to Maori communities.

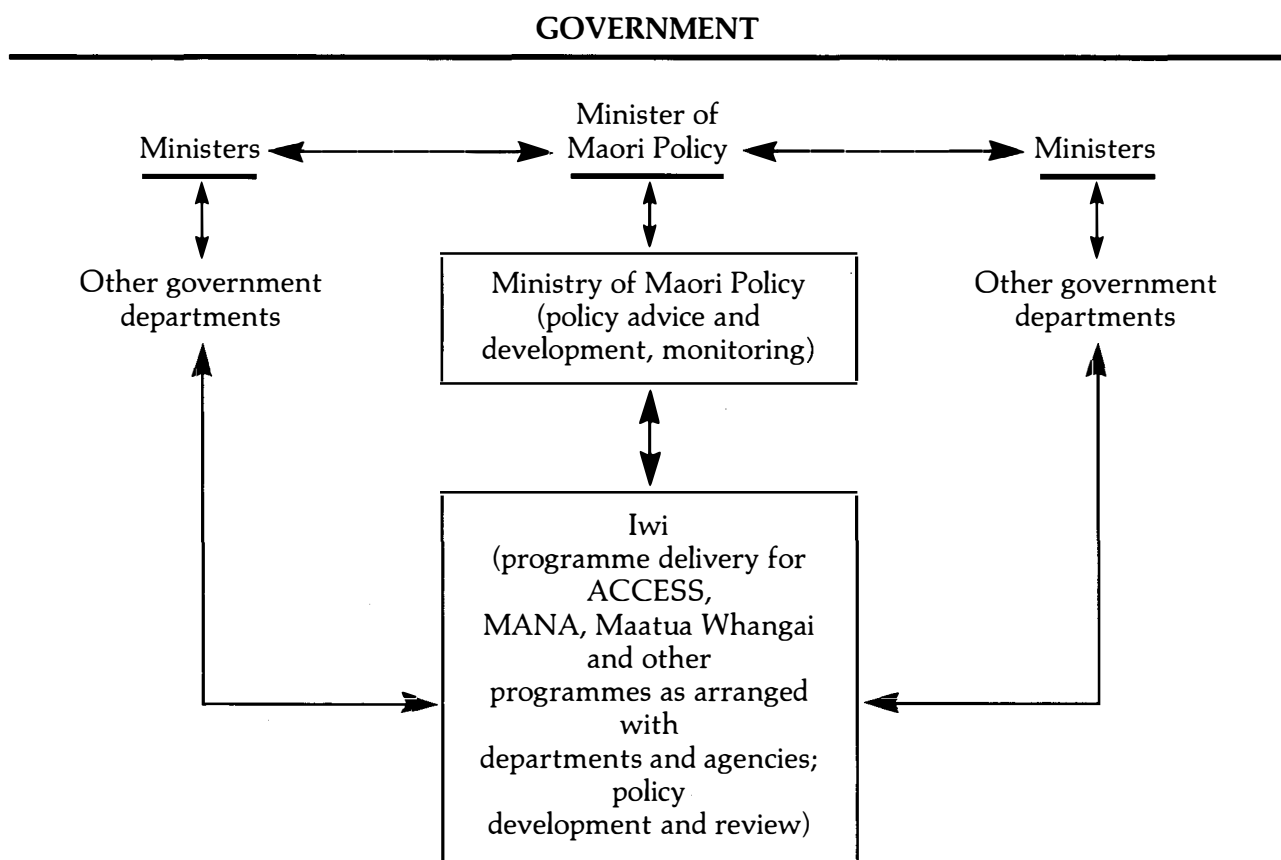
THE NEW STRUCTURE

The diagram below sets out in a simplified form what the proposed new structure would look like.

The establishment of a new ministry, perhaps to be called the Ministry of Maori Policy, would be at the centre of the structure, in a position to directly advise and influence mainstream departments in the development of policies and the delivery of programmes. The Government would see that the Ministry has the teeth to perform this role effectively. Every issue or policy proposal with implications for Maori communities would be referred to the Ministry, which would report independently to the Government. The Ministry would also initiate and develop policies itself.

The departments and agencies of the State Sector would be required to: deal directly with Maori communities through iwi organisations; would be directed by the Government to be responsive to them; and, would be required to make appropriate arrangements at local levels for partnerships in the delivery of programmes.

The proposed structure would, most importantly, give iwi organisations a strong and meaningful role in the machinery of government, both in the delivery of programmes and, through the Ministry, in their shaping and resourcing. The following sections explain the elements of the proposed new structure in a little more detail, and show how they fit together.



The New Ministry

The first major step in the restructuring of government machinery would be the establishment of the new Ministry responsible for Maori policy. Such a ministry would immediately take on the responsibility of consulting with both Maori and Pakeha and of ensuring that Maori values are considered in all policy development. The Ministry would be the Government's prime policy advisor on Maori issues.

The Government believes there would be many advantages to this. Under a ministry there would be a strong, unified, coherent voice. In consequence this voice would be increasingly influential, well-informed, and effective. It would also help to ensure a consistency of approach across the public sector.

It is envisaged that this Ministry would help lead the way in developing strategies to meet changing needs amongst Maori people as well as assessing the effectiveness of current programmes. It would also provide the Maori legal expertise necessary to assist with the drafting and reviewing of legislation.

Broadly, its functions would be:

- i. policy advice to the Government with special reference to:
 - a. Treaty issues;
 - b. existing policies and their associated delivery systems relevant to Maori people;
 - c. policy initiatives in the Maori affairs area and advocating resources required for them;
 - d. advice to the Government on legal issues relevant to Maori people;
- ii. acting as facilitator between iwi and government departments and agencies over the development and delivery of programmes for Maori communities;
- iii. conducting policy-related research in the Maori affairs area.

There are two factors that will give teeth to this new Ministry.

The first is that the Cabinet Office Manual will be amended to include the new Ministry as one of the departments (others for example being the Treasury and the State Services Commission) consulted by Cabinet or Cabinet Committees before certain issues may be considered by the Government. For the new Ministry this will mean that all departments will have to work closely with it on all issues relevant to Maori people.

The second factor is that the Ministry will have no operational responsibilities, such as the provision of services direct to the public, except as a facilitator in the early stages of the negotiations between iwi and departments over the transfer of programmes.

It is important to note that the Ministry itself would not fund programmes, and the responsibility for delivering services currently undertaken by the Department of Maori Affairs would lie with relevant government departments and agencies and with iwi or other appropriate organisations. Money currently voted to the Department of Maori Affairs would be transferred to other departments, agencies, and iwi or other appropriate organisations, to be targeted for Maori programmes.

The Role of Iwi

Maori signatories to the Treaty of Waitangi represented a specific iwi or hapu. The strength of the traditional iwi structure is reflected in their continuing existence today. They are strong, enduring, sophisticated systems of cooperation and community effort and as such it has been advocated that they provide an appropriate means of delivering government programmes to Maori people.

It is suggested that iwi organisations which meet eligibility criteria jointly established by the Government and iwi should become responsible for implementing and administering government programmes.

It may be that not all iwi would be ready, willing or able to participate fully in such a scheme from the outset, but there would be some who would be able to take over some functions within a short time.

The appropriate iwi-based organisations must be identified, and this can only be done by the iwi themselves. However, there must be some limitations to prevent an undue proliferation of iwi organisations — as looks like happening at present. A number of organisations already exist, for example Trust Boards and incorporated societies, which may or may not be the appropriate vehicles for taking on responsibility for the delivery of government programmes to the iwi.

The Government proposes to establish criteria which would qualify an iwi to participate. These criteria would be drawn up in consultation between the Government and iwi and would determine when an iwi organisation is capable, in legal and resource terms, of administering government-funded programmes. Such criteria would need to be acceptable to both the Government and iwi. These might include, for instance, a legal identity with whom contracts could be made, a capacity to administer and account for public monies, an agreement to participate in particular training and management programmes, and an acceptance by the people of their ability to service identified groups. Whatever arrangements might be devised they would need to reflect the responsibilities of the Government to Parliament and the taxpayer, and also the responsibilities of iwi to their members.

Changes Within the Public Sector

The Government recognises that mainstream departments and agencies are not responsive enough to the needs of Maori people and communities. The main reason for this is that these organisations are predominantly monocultural in outlook and personnel. This must be changed.

The keys to change lie in commitment and leadership. The Government has that commitment, and will give that leadership, but will require the same from its chief executives and their senior managers. It is evident that without commitment at the top level of any organisation there is little prospect of major changes in attitude and behaviour for the organisation as a whole. It is therefore proposed that an appreciation of Maori perspectives or a willingness to learn such skills should be taken into account when appointments are made. The Government has views on how this should be done, but seeks also the views of the community.

While reasonably large numbers of Maori people are employed in the State Sector, relatively few have reached influential positions in mainstream departments and agencies. There are several reasons for this. Perhaps the most important is the existence of work environments and operational methods which are inhospitable to, or even intolerant of, Maori ways of doing things. Other reasons include insufficient professional and technical training, the under-estimation of skills and qualifications of value to Maori people and an understandable desire by Maori people to work in areas of direct importance to Maori communities.

There are a number of measures which could be taken to overcome the current inadequacy of government departments and agencies to meet the needs of Maori people and communities. A number of these have been suggested, and some of these are mentioned here.

- a) An appreciation of Maori perspectives is important and desirable in any organisation, government or otherwise, from the chief executive to the most junior appointment. However, it is evident that without commitment at the top level there is little real prospect of major changes in attitude and behaviour for an organisation as a whole. It has therefore been suggested that an appreciation of Maori perspectives or willingness to learn such skills should be taken into account when appointments in the public service are being considered.
- b) Government policies should be considered in terms of their relevance for, and impact upon, Maori people and communities before major decisions are made and programmes introduced. This would help to ensure that Maori values are taken into account and workable decisions are made.
- c) The lack of Maori people in positions of influence within the public sector helps to reinforce the feeling that Maori people and communities have that the present government system does not appropriately cater for them. If this trend is to be reversed it would seem sensible to encourage further Maori recruitment in the future.

- d) Equal employment opportunities in the government sector are designed to remove barriers to the employment of more Maori people in the public service. However, additional steps to ensure that Maori people gain expertise and relevant experience in management will be necessary if more Maori people are to gain promotion to senior positions. Such affirmative action would only be acceptable if it brought benefits for all New Zealanders.
- e) It has already been suggested that it is vitally important for an organisation to recognise and tolerate different cultural values and perspectives. This puts a great emphasis upon appropriate training for all public servants.
- f) There are serious disparities between the Maori and general populations in education, employment, health, housing, and other areas. At present only a few forms of funding quotas exist to direct resources towards Maori people and Maori communities. It has been suggested that a significant way in which these disparities might be reduced in the immediate future is by targeting programmes directly at the Maori population. Benefits from this approach would accrue to all New Zealanders.

There are many other ways in which partnerships between the Crown and Maori people and communities might be given practical effect in order that the State Sector might be altered and improved. These points have been selected for discussion simply because they show ways of integrating Maori perspectives and participation into mainstream State Sector management. This is a critical element of the overall package of strategies being advanced here.

Mainstreaming of Responsibilities for Maori Programmes

The Government believes that all of its departments and agencies must accept full and proper responsibility for Maori people and communities, and for Maori values and issues. We do not believe this will happen so long as these matters are seen to be the responsibility of one particular department. The existing structures make it too easy for mainstream departments and agencies to overlook their responsibilities in this regard, and place quite impossible expectations upon the Department of Maori Affairs.

In order to begin the process of making all departments and agencies accept these responsibilities, it is proposed to transfer progressively the functions and programmes of the Department of Maori Affairs to them (or to iwi organisations). There would be two preconditions however. The first would be that the other relevant department should demonstrate to the Government's satisfaction that it has the commitment and leadership to handle these functions and programmes in a responsive and effective way. The second is that appropriate numbers of staff from the Department of Maori Affairs should transfer to the other relevant departments. Staff who transfer should be involved in both specifically Maori programmes and in the general management of the department.

Once those functions, programmes and staff have been transferred to their new departments and agencies, consultations may begin with iwi organisations at local levels to establish practical partnerships in management and delivery, as discussed elsewhere in this paper.

The Department of Maori Affairs

In due course the new Ministry responsible for developing Maori policy, along with the iwi organisations and relevant government departments and agencies, would provide for all of the functions of the existing Department of Maori Affairs to be removed. Indeed this is fundamental to the proposed changes outlined above. Once the new structure and the new system is running satisfactorily there will no longer be a need for the Department of Maori Affairs or affiliated structures such as the Board of Maori Affairs.

Before the department and the Board can be phased out appropriate alternative arrangements will need to be made for servicing of the Maori Land Court and the Maori Trust Office, and for those responsibilities currently performed by the department in respect of the Pacific Island communities. These arrangements will be determined after appropriate separate consultations.

Over the coming year the staff of the Department of Maori Affairs will concentrate on improving the delivery of existing programmes and services to Maori people and communities. This will ensure that services are in good operating order when they are transferred to iwi organisations or other government departments and agencies. In the meantime no new policies will be undertaken.

It should be emphasised that the staff of the Department of Maori Affairs have a valuable store of knowledge of Maori issues that has been built up over the years. It is the Government's intention to ensure that these skills are retained wherever possible, and made available either to iwi organisations if this is mutually desired, or to other government departments and agencies so as to increase their understanding and ability to relate to Maori people and communities.

THE MAORI AFFAIRS BILL

The Maori Affairs Bill represents a major review and consolidation of Maori affairs legislation and is currently before the Maori Affairs Select Committee. If the proposals discussed here for a substantial restructuring of the way in which policies and programmes are developed and delivered proceeds, further revision of the Bill will be necessary. We accordingly propose to invite the Select Committee to defer consultations until the shape of the new structure has been finalised, although submissions or views on legal implications of the new structure are welcome.

TIMING

The proposals outlined in this discussion paper are complex, with each element linked to and complementary to the others. Their implementation would require contributions and cooperation from all who work in the State Sector, and from all Maori communities. Implementation would clearly need to follow a logically structured and carefully coordinated path. The Government proposes four stages. These are:

Stage One

The first step would be to establish the Ministry of Maori Policy while at the same time putting in place strategies to make mainstream departments and agencies more responsive.

Stage Two

Once the Ministry became operational, transfers of the functions, programmes and staff of the Department of Maori Affairs would begin to those departments and agencies which could satisfy the Government that they have the commitment and leadership to handle them effectively.

At the same time, the Ministry of Maori Policy would initiate negotiations with iwi or other appropriate organisations to jointly agree on eligibility criteria, in order to establish which were ready to enter into partnerships with departments and agencies. From this process a number would be selected by the Government to pilot the new arrangements.

Simultaneously, the Department of Maori Affairs would be winding down, and new arrangements would be determined for servicing the Maori Land Court, the Maori Trust Office, and Pacific Island responsibilities. The Government would continue to introduce strategies to improve responsiveness in the State Sector, and would continue to monitor the effectiveness of these.

Stage Three

Those iwi organisations selected to pilot the new arrangements would begin their partnerships with the mainstream departments and agencies. The remaining iwi organisations would receive their services from these departments and agencies, and would continue to prepare for the next stage.

Stage Four

By 1 April 1990 the pilots would have been evaluated and, with the lessons learnt, those of the remaining iwi organisations ready to enter partnerships with departments and agencies would begin to do so. Those still not ready would continue to be served by the existing arrangements until they can satisfy the agreed criteria.

By 1 April 1990 the Department of Maori Affairs and the Board of Maori Affairs would no longer be required, and they would be phased out.

The Government would continue to apply and monitor responsiveness strategies in the State Sector, and would also continue to measure, against agreed criteria, the performance of both departments and iwi organisations. Any iwi organisations failing to perform to these criteria would, if all else failed, face withdrawal of funding, and would have their services provided directly by departments and agencies. With rigorous monitoring and full support, however, the Government expects that such occasions would be rare.

Submissions

You are reminded that submissions on the proposals outlined in this discussion paper are welcomed. These may be oral or written, and should be directed to:

Hon Koro T Wetere
Minister of Maori Affairs
Parliament House
WELLINGTON

The closing date for submissions is Monday, 13 June 1988.

Additional Copies

Additional copies of this discussion paper may be obtained from the Office of the Minister of Maori Affairs at the above address, or from any office of the Department of Maori Affairs.

Ka haere tonu nga mahi titiro, whakawa i nga whakahaere o roto i nga tari kawanatanga. Ka haere tonu hoki nga mahi whakaorite i runga ano i nga ture kua takoto, i nga mahi e oti ana i nga tari me nga whakahaere-a-iwi. Ko nga whakahaere-a-iwi kaore e tutuki pai i a ratou nga ture kua whakatakotoria nei, a, mehemea kaore he huringa ke ake, ka tangohia mai i a ratou te putea kua whakaritea, a, ka hoki ano ma nga tari me nga ropu kawanatanga ratou e tohutohu, e awhina. Engari, e whakapae ana te Kawanatanga ki te ata tirohia, a, ki te tika te tautoko, tona tikanga ka itiiti noa nga wa e penei ai.

HE TAPAETANGA WHAKAARO

E tonoa atu ana koe kia tapaea mai ou na whakaaro mo te ahua ki nga korero e mau nei. Ahakoa a-waha, a-tuhi ranei, me tuku mai ki a:

Honore Koro T Wetere
Minita Maori
Te Whare Paremata
Te Whanga-nui-a-Tara

Ko te ra e kati ai nga tapaetanga korero nei, ko te Mane, te 13 o Hune 1988.

ETAHI ATU KAPE

Ka taea etahi atu kape o enei korero te tiki i te Tari o te Minita i runga ake nei, i nga tari ranei o Te Tari Maori kei ia rohe.

**HE WHAKAARO HEI WHIRIWHIRITANGA
E PA ANA KI
NGA KAUPAPA MO TE APARANGI HOU**

**TE WHANGA-NUI-A-TARA, AOTEAROA
Aperira 1988**



OFFICE OF THE MINISTER OF MAORI AFFAIRS,
PARLIAMENT HOUSE,
WELLINGTON, NEW ZEALAND

21 o Aperira 1988

Tena koutou katoa

Mai i tona urunga mai i te tau 1984 e takatu ana te Kawanatanga ki te whakahou haere i nga ahuatanga katoa e pa ana ki a tatou. Na te mea ko au Te Minita Maori i ata whakapau au i oku na kaha ki nga huarahi e pai ake ai te manaakitia o te iwi Maori me nga kainga Maori. Ko tenei whakaaro kua tirohia i runga ano i ona panga atu ki Te Tiriti o Waitangi, he whakataunga i whakaaetia e nga tipuna o te iwi o Aotearoa o enei ra nei. Ko te whakakotahitanga i whakautia i taua wa tetahi mea i naiane me kimi e tatou nga huarahi e hangai mai ai, e whai hua ai — ko nga uaratanga me nga awhero o a tatou tamariki mokopuna kei te whakahau mai kia penei tatou.

Kua roa, kua whanui nga whiriwhiritanga a te Kawangatanga ki te kimi me pehea ke ra e taea ai te whakatinana nga kaupapa o Te Tiriti o Waitangi. I timatatia ki te Hui Taumata, no muri mai ka hua ko nga ahuatanga penei me Te Putea Maori me Te Taura Whiri I Te Reo Maori. Hei titiro noa ki nga aureretanga o nga tau ki muri ka whakawhanuitia atu te mana whakatau ki Te Taraipiunara o Waitangi, a, no ko tonu ake nei i whakanuitia ake ai te hunga o Te Taraipiunara hei whakakaha ake i taua ropu, a, i tenei wa nei e kimi huarahi haere ana matou e pai ana ki te katoa kia tika ake ai te whakahaere, te whakarite i o tatou tauranga ika.

I tenei wa, i a matou e tu nei hei kawanatanga, ko te kaha nui kei te riro i te kaupapa titiro ki te taha tangata me te kaupapa whakahou haere i nga tikanga. Ko te mea nui o roto i nga kaupapa hei arataki i a matou mahi, ko te hiahia nui kia tutuki i nga kaupapa nga mohukihuki o te hunga mo ratou nei aua kaupapa, kia whai wahi nui tonu nga hau kainga ki roto i nga whakatau, me nga whakahaere, a, kia tino aro atu nga tari me nga ropu kawanatanga ki aua tangata, ka noho nei ratou hei hawini. Ko tetahi atu kaupapa e tino hangai pu ana ki konei ko te kotahitanga i waenganui i te Karauna me nga iwi Maori i raro i nga whakarite a Te Tiriti o Waitangi, katahi ano nei ka whakaurua mai ki roto i nga tirohanga whanui i te ture. I roto i tenei whiriwhiritanga whakaaro kua oti i a matou te tohu nga rereketanga ka taea kia pai ake ai te tahuri mai a nga tari Kawanatanga ki nga huihuinga Maori, ki nga take Maori me nga whakahaere Maori. Ko nga whakarereketanga nei kaore i te tohu ka u te Kawanatanga ki aua whakaaro ona. E tono ana kia tukua mai au na korero, ou na whakaaro ki ahau, ki taku tari ranei a te 13 o Hune 1988.

Kia ora

Koro T Wetere

HE TAPAETANGA WHAKAARO

Ko tenei pukapuka ko "He Tirohanga Rangapu" he whakaaro hei whiriwhiritanga. Ko tona tino kaupapa he whakaara korero, he whakahau i nga tangata katoa o Aotearoa kia whakaputaina o ratou whakaaro mo nga korero e takoto nei. E tino hiahia ana te Kawanatanga kia korerotia whanuitia enei take na te mea ma konei e awahina te ata whakatakoto kaupapa mo te ahua o ta tatou mahi tahi kia pai ake, kia orite ake te wahi ki a tatou katoa a nga ra e tu mai nei.

Na reira, tenei te tono atu nei i a koutou kia whakatokotoria ou na whakaaro mo nga kaupapa nei. Ko enei whakatokotoranga ka taea a waha, a tuhi ranei, a, me tuku ki a:

Honore Koro T Wetere
Minita Maori
Te Whare Paremata
Te Whanganui-a-Tara

Ko te ra kati o nga tono ko te Mane, te 13 o Hune 1988.

I te wa e whakapa ai te Minita Maori i enei take ki te iwi, ka toro haere ia i nga marae maha o te motu ki te whiriwhiri i nga kaupapa nei.

NGA RARANGI KORERO

- He Whakarapopototanga
- He Korero Whakataki
- Nga Uaratanga O Te Kawanatanga
- Nga Ahuatanga Kua Tu Ke
- Nga Whakaaro Hou
- Te Tiriti O Waitangi
- Nga Whakahaere Hou
 - Te Mana Whakahaere Hou
 - Ta Te Iwi
 - Nga Ahuatanga Hou O Roto I Nga Whakahaere A Te Kawanatanga
 - Te Whakatatu I nga Mana Whakahaere I Nga Kaupapa Maori
 - Te Tari Maori
- Te Pire Mo Nga Take Maori
- Te Whakauru Haere

HE WHAKARAPOPOTOTANGA

Ko tenei whiringa korero e korero ana mo te mohukihuki kia whakapaitia ake te whakatauiria mai me te whakauru mai i nga mahi a te Kawanatanga, a, me tona panga mai ki te ao Maori. I roto i a matou whakatau kua tirohia nga whakaaro huhua kua puta i roto i nga tau. Ko te titiro nui ki Te Tiriti o Waitangi me tona panga mai ki a tatou takitahi, a, ki a tatou a-iwi katoa nei he patai e tika ana kia whakahokia; ko tenei whiriwhiritanga korero tetahi wahanga nui o roto i taua kimi whakahoki.

Kua whakatakotoria e te Kawanatanga he kaupapa hei arahi i a matou i roto i nga mahi e pa ana ki te iwi Maori. E tino whai tikanga ana, kia marama tonu, kia pakari tonu ta matou whakatakoto he aha ta matou, ta te Kawanatanga, e whakamomori nei kia tutuki, kia whai wahi ai a Aotearoa whanui i roto i nga whiriwhiri me pehea ra e taea paitia ai.

Ko nga whakarereketanga nunui e whakahuatia ake ana, ko te whakakore atu i Te Tari Maori ka whakatu ki tona turanga ko tetahi mana whakahaere hou, me tona wahanga tohutohu, tona wahanga whakatakoto purongo penei me Te Hunga Tohutohu i te Kawanatanga Ki Nga Putea, me Te Komihana Tari Kawanatanga me Te Komihana Mo Te Ao Turoa, a, he ahuatanga kaha ke ake mo nga whakahaere-a-iwi. Ko tetahi wahanga nui o nga whakarereketanga e whakaarohia ake nei, ko nga rarangi mahi a nga tari, ropu kawanatanga, ko te whakapai ake i te ahua o ta ratou whakapa take ki te iwi Maori.

Hei whakatepe noa ake, e ki ana matou ko te hiahia nei kia whakapaitia ake te noho a te iwi Maori me nga hau kainga i Aotearoa nei, he take e tika ana kia ata whakaarohia ake e te katoa o nga tangata o Aotearoa, a, ka hua ki te katoa o te motu.

HE KORERO WHAKATAKI

E whakaae ana te Kawanatanga e tika ke ana mana e kimi mai nga huarahi e pai ake ai te taha ohaoha, e orite ake ai te pai o te noho a te tangata. He mahi tenei ka haere tonu, ka haere tonu. He mahi ano hoki e whai wahi mai ai ia kainga, ia tangata. E whakahua noa ake ana i enei korero hei whiriwhiritanga i tetahi tirohanga hou mo te ahua ki te aro nui ki te iwi Maori.

Kua whakaatu ke mai nga tangata o Aotearoa i to ratou pirangi kia pai, kia orite te noho a te tangata, a, kei te tipu haere te whakaae ko tenei momo whenua me aro ano ki nga tikanga me nga whakaaro o tena iwi, o tena iwi. Heoi ano te mate, ko nga ahuatanga i whakatakotoria i nga tau 50, 100, 150 ranei ki muri, he takaroa rawa ki te whakaata mai i enei whakarereketanga i roto i ta ratou titiro ki te ao Maori.

Kotahi tonu ano te taonga nui o roto i nga ahuatanga kua takoto ke — kua waia tatou ki era — engari kaore pea i te whai hua ki te iwi mo ratou nei aua ahuatanga ra i whakatakotoria ai i te tuatahi. He nui nga tohetohe pai mai e tino penei ana mo te ahua ki Te Tari Maori. I roto i tenei toru tau kua pahure ake nei, he take nui tenei i whakatauteute ai te Kawanatanga, a, i roto i nga korero kua kohia nei hei whiriwhiritanga, kua uru mai nga whakaaro i puta i te ao Maori, i te ao Pakeha ano hoki.

Ko te whaingā nui, ko te ata tiroiro i nga ahuatanga kua takoto ke, a, he tiroiro hoki i nga whakaaro mo nga ahuatanga hou kia pai ake ai te arohia atu o te hinengaro Maori, o te tikanga Maori i roto i nga whakahaere a te Kawanatanga, i roto ano hoki i te aro atu ki te taha noho a te tangata, te taha orange o te tangata i Aotearoa nei.

NGA UARATANGA O TE KAWANATANGA

Ko nga uaratanga matua o te Kawanatanga mo te ahua ki te ao Maori he:

- a) whakatutuki i nga whakarite o Te Tiriti o Waitangi i runga ano i tana whakamahi i tona mana kawanatanga i runga i te pai, i te tika, i roto i te wairua whakaaro pai ki te tangata, kia ata manaakitia ai era ahuatanga e pa ana ki te Maori e takoto nei i roto i Te Tiriti;
- b) whakakore haere i te totara wahiruatanga i waenganui i te taha matauranga, i te taha tangata, i te taha noho, taha ohaoha me te pai o te taha tikanga o te iwi Maori me te iwi whanui tonu e tami iho nei i te iwi Maori, kaore ke i te ahui mai i te whakatake mai a te tangata, i nga tikanga-a-iwi ranei;
- c) whakatakoto tikanga e ahei ai te iwi Maori ki te whakapakari haere i te taha ohaoha hei kaupapa tuturu e tutuki ai o ratou maruapo, a, e ahei ai hoki te tu motuhake, a, kia kaua e u tonu ki te wairua pinono;
- d) whakatika i nga takahanga i nga whakarite o Te Tiriti i runga i te pai, i te tika me te tere tae atu hoki ki nga porahurahu i waenganui i te iwi Maori me te Karauna e ahui mai ana i aua takahanga ra;
- e) ata whakarite tikanga mo te reo me nga tikanga Maori, a, kia tika tonu te ahua o te nui o te putea e whakaritea atu, kia tu pakari haere ano hoki me te maumahara ano ki ta te reo me ta te tikanga Maori i tapae mai ai kia puta ai he ahua, he wairua motuhake e mohiotia ai (te tangata) no Aotearoa;
- f) whakahau i roto i nga whakahaere a te Kawanatanga kia whakatauhia nga take i runga i te tika inena he wahanga e whai take ana ki te ao Maori, kia hoatu ano hoki he wahi e taea ai e te ao Maori te ata uru mai ki roto i nga whakatau i runga ano o te whakaae ngatahi ki nga whakarite mo nga kaupapa e whakatakotoria ana me te whakatutukitanga o aua kaupapa; a,
- g) whakatitina i te ao Maori kia kaha ake te uru mai ki roto i nga ahuatanga whiriwhiri i te Kawanatanga, ara, te mauritanga.

Na, me te mau tonu ki nga whakaaro o runga ake nei, kua ata tirohia e te Kawanatanga nga ahuatanga kua tu ke hei awahina i te ao Maori, kia kitea ai pehea rawa nei te taea o aua kaupapa te whakatutuki.

NGA AHUATANGA KUA TU KE

E whakapono ana te Kawanatanga ko te tino kaupapa o ana whakahaere, ahakoa pehea, he tuku i te iwi kia tu rangatira i runga ano i tana i pirangi ai, kia ea hoki nga wawata. He rite tonu tenei whakaaro mo te ao Maori, pera hoki mo te katoa o nga tangata o Aotearoa. Ki te taea e nga kaupapa nei aua hiahia ra te whakatutuki, ka taea te ki kua whai hua, kua momoho.

He aha oti te mate o nga ahuatanga kua tu ke nei? He autai tonu nga tari kawanatanga matua, engari me ata ki ko te tari mo nga kura, te tari whare, te tari o te ora, te tari toko-i-te-ora, te tari o te ture, me te tari mahi nga mea whakahaere kaupapa e hangai pu ana ki te iwi Maori. Kua kitea i roto i nga tatauranga, ko nga kaupapa i whakaarohia ake hei painga mo te iwi whanui, kaore ke i te whakatutuki i nga hiahia o te ao Maori.

Ko te Tari Maori tetahi o nga tari kawanatanga 36 nei, a, he pakupaku noa iho. Ka mutu, i roto i ana whakahaere, ahakoa pehea te tirohia mai, e whaiti noa ana te panga atu ki nga whakahaere kua whakahuatia i runga ake nei. No reira, kaore e taea e Te Tari Maori te nuinga o nga whakapainga ake e hiahia nei e te iwi, a, e hiahia ana Te Tari kia tutuki i ia.

Ko nga mahi matua e whakahaeretia ana e te tari, atu i te tautoko i Te Koti Whenua Maori, me Te Kaitiaki Maori, i runga ano i te putea i ata whakaritea mai i te tau 1987/88, e rarangi nei:

	(\$m)
Whare Maori	42.5
Te Whakaahei Maori	47.6
Nga Whakahaere a MANA	11.8
Te Kohanga Reo	11.7
Te taha ki te hunga ahu whenua, me te whakatikatika whenua Maori	11.3
Te whakaako ki nga ahuatanga e whai mahi ai	7.4

I tua atu, ara atu ano etahi mahi huhua nei engari ko o runga ake nei nga mahi nui a te tari mo te ahua ki te whakapautanga o te putea.

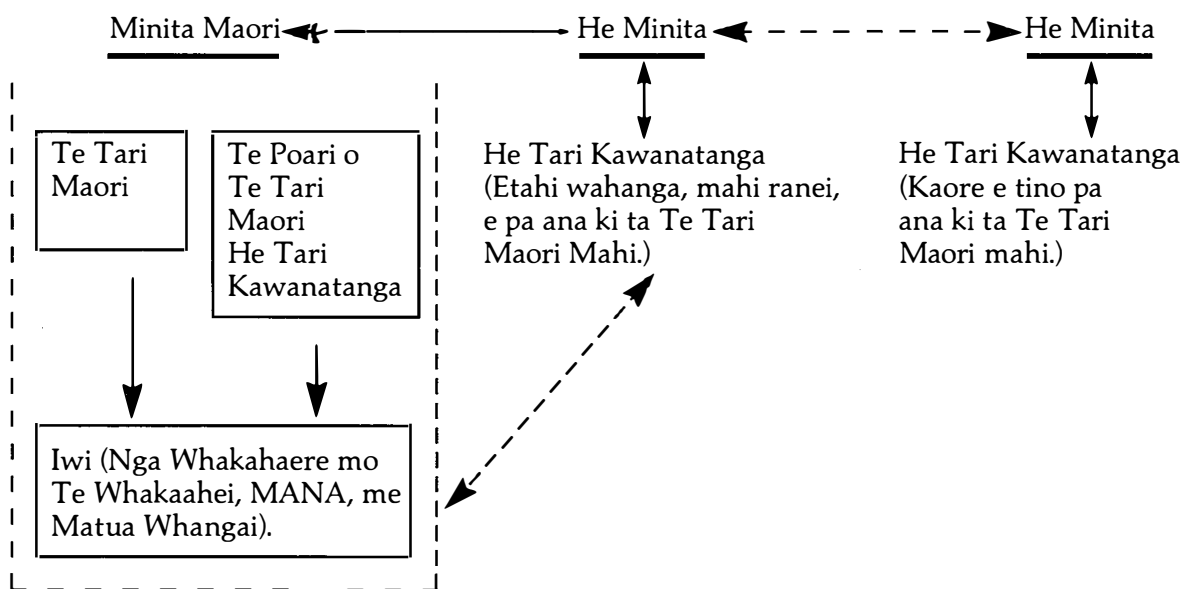
Ko tetahi mea kia ata matau mai, ko enei mahi katoa e whakahaeretia nei e rite ana ki era e whakahaeretia ana mo te iwi whanui. Ara, na te mea e whakahaeretia ana he kaupapa i runga i te whakaaro Maori, ehara tera i te take e taea ai te ki kaore te iwi whanui i te whiwhi. Ka pera ano hoki mo nga whakahaere a Te Whakaahei Maori me Te Whakaahei whanui. Ko nga whakawhiwhitanga putea ki Te Kohanga Reo e rite ana ki tera o nga kura kohungahunga; a, ko te taha ki nga whare, e rite ana ano ona ture whakawhiwhi ki era o Te Tari Whare.

Ko te take i whakahaeretia ai nga kaupapa Maori nei te ahua me nga whakatutukitanga o aua mahi, ehara ke i te whakawhiwhi painga ki te iwi Maori kaore ke etahi atu i te whiwhi. Engari ia ara ke, ko te tino take he matapopore kia kore ai e hapa ko nga Maori, na te mea ko nga kaupapa e whakahaeretia ana mo te iwi whanui kaore ke i te aro mai ki te Maori.

Ko tenei tauira e mau ake nei e whakamarama ngawari ana i te ahua o nga whakahaere i tenei wa.

NGA AHUATANGA KUA TU KE

TE KAWANATANGA



He hapa kei roto i tenei momo whakahaere. Hei timata noa, e ata whakarahuitia ana nga take me nga whakatauteute Maori e waiho ana i te nuinga o te wa ma Te Tari Maori me Te Poari o Te Tari Maori e whakatika. Ko nga tari me nga ropu kawanatanga matua e warea ke ana ki te whakatakoto kaupapa, whakaaro ranei, mo te iwi whanui, a, paku noa nei te pa mai ki te iwi Maori.

Ko nga tumuaki o enei tari me enei ropu kaore ke i te ngawari te whai wahi ki te hunga tohutohu e tino mohio ana ki te ao Maori me ona ahuatanga. I te nuinga o te wa, me ki ko nga kaupapa me nga whakarite a nga tari nei kei te haere hangai ki nga tangata e hiahia ana ki aua kaupapa ra.

Me ki ake ko te hapa tino nui kaore he wahanga o roto i nga whakahaere a te Kawanatanga mo nga iwi ki te whakatakoto, ki te whakarite mahi e whai mana ana ki te iwi Maori.

Ko nga whakaaro hou o te Kawanatanga he kimi huarahi e taea ai te whakamahuri tenei ngatahitanga hou.

NGA WHAKAARO HOU

Kia pai ake ai te tutuki o ona whakaaro mo te taha ki te ao Maori, e whakaaro ana te Kawanatanga me penei te titiro, a, e ono nga tino wawahanga. Ko te mea tuatahi o enei ko te maumahara tonu me te whakatinana i nga mana kua whakaritea mona i raro i nga whakarite a Te Tiriti.

Ko nga wahanga kei te toe mai ka whakakotahitia kia puta ai he ahuatanga hou e taea ai te whakarite e nga tari kawanatanga nga take Maori penei i:

- te whakatu i tetahi mana whakahaere hou, ki raro nei i tona maru te whakatakoto kaupapa mo te taha ki te ao Maori;
- he whakatakoto i tetahi ahuatanga e kotahi atu ai ki nga whakahaere-a-iwi mo te ahua o te whakau me te whakahaere i enei kaupapa;
- he whakakakama, he whakahoi ake i te tahuri mai a nga tari kawanatanga ki nga take Maori me nga whakaaro Maori;
- he tuku i te mana whakahaere i nga take Maori ki nga tari me nga ropu kawanatanga;
- he whakakore, i roto i te wa, i Te Tari Maori me Te Poari o Te Tari Maori.

Ko te mea nui ke, ahakoa he aha te kaupapa ka whakaarohia ake, kia maumahara tonu ki te haere ngatahi o nga wawahanga o runga ake nei me te hua e hiahia ana kia puta mai i aua wawahanga ra.

TE TIRITI O WAITANGI

Ko nga huatau o te Kawanatanga e pa ana ki Te Tiriti o Waitangi. Na tenei, me ata tiroiro e te Kawanatanga nga mana me nga ahuatanga kia whakautia, otira, ko era i raro i:

Te Upoko I te tikanga whakahaere;

Te Upoko II te tikanga kia ata penapenatia o te Maori hiahia, a, i nga wahi e tika ana, ki te whakamahea i nga pouritanga; a

Te Upoko III te tikanga kia orite ano ta te Maori whiwhi painga i runga ano i tona turanga rangatira i tenei whenua.

Na nga whakatau a nga whare whakawa i roto i enei wa nei, me te mahi ano hoki a Te Tarapiunara o Waitangi, kua kaha ake te matau o te iwi whanui ki nga kaupapa o Te Tiriti.

Ahakoia e pera tonu ana nga kaupapa i te wa o 1840, ko te whakau ketanga o aua kaupapa i roto i enei ra e rereke ana. Kua oti ke mai he mahi i roto i nga whakahaere a te Kawanatanga mo te ahua ki nga kaupapa o Te Tiriti engari he take tonu kia whaia tonutia te mahi nei, ara, nga kaupapa o Te Tiriti, kia noho ai koira hei putake mo nga whakaturenga a te Kawanatanga tae atu ki nga mana, me nga whakahaere a te Kawanatanga mo te ahua ki nga huihuinga Maori.

NGA WHAKAHAERE HOU

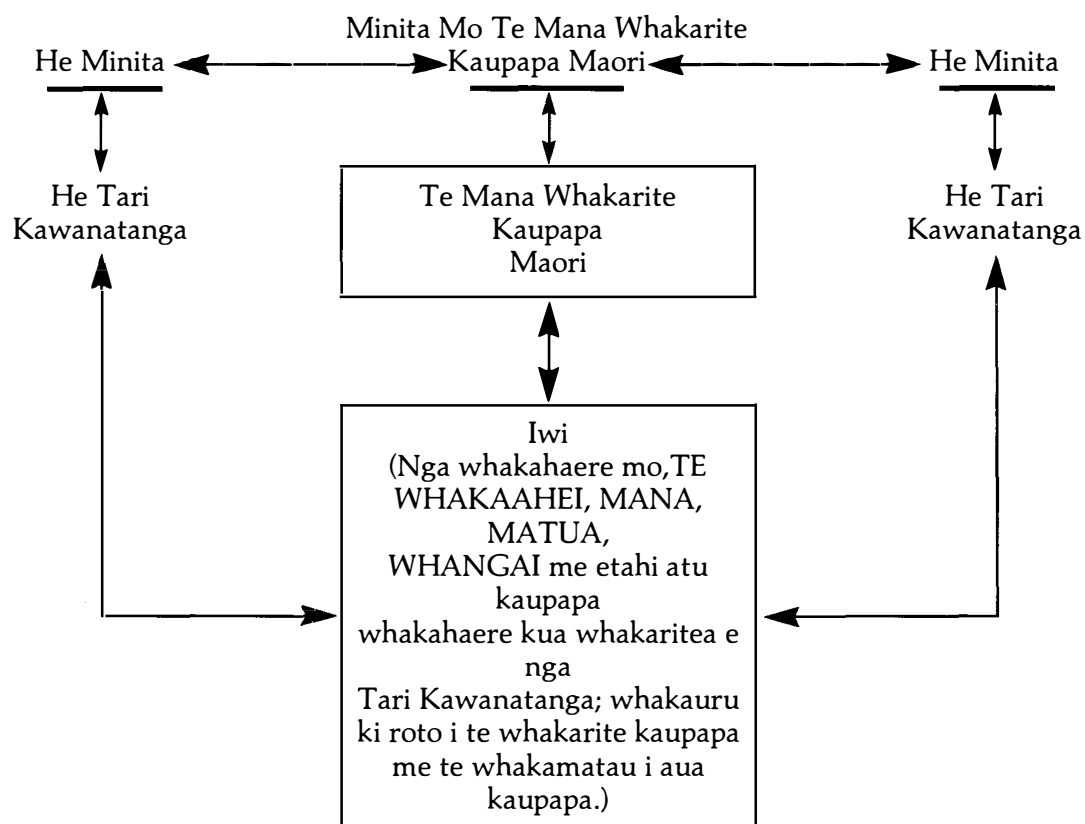
Ko tenei tauira e mau ake nei e whakamarama ngawari ana i te ahua o nga whakahaere hou.

Ko te mana whakahaere hou, tera pea ka karangatia ko Te Mana Whakarite Kaupapa Maori, ka noho hei pumanawa mo te whakahaere hou nei, a, hei reira tohutohu mai ai, whakatakoto whakaaro ai ki nga tari kawanatanga mo te ahua o te whakau kaupapa me te whakatutuki i aua kaupapa.

Ka riro ma te Kawanatanga e whakawhiwhi tenei Mana Hou ki ona ngoi, ki ona ngako e ahei ai hoki ki te mahi i nga mahi kua whakaritea i runga i te tika i te pai. Katoa nga kaupapa e whakatakotoria ana e whai panga ana ki te iwi Maori me matua whakapa atu ki tenei mana whakahaere, a, mana atu ki te Kawanatanga. Ka ahei ano hoki tenei mana whakahaere ki te whakaara ake, ki te whakahaere i ana ano kaupapa. Ko nga tari me nga ropu kawanatanga ka whakamahia kia haere hangai tonu ki nga whakahaere-a-iwi, a, ma ratou ki te iwi whanui. A, ka whakahaua ratou e te Kawanatanga kia aro atu ki te ao Maori, ka whakamahia ano hoki kia kimihia he ara e kotahi ai ta ratou whakarite, whakatutuki i nga hiahia o te iwi.

Ko te Mana Hou e whakaarohia ake nei ko tona mea nui ko te whakawhiwhi i nga whakahaere-a-iwi ki tetahi turanga kaha, whai mana i roto i nga whakahaere a te Kawanatanga mo te ahua ki nga kaupapa mahi tae atu ano hoki ki te taha putea me nga ara ka takahia e aua ropu i roto i te wa. Ko nga wahanga e whai ake nei kei te hohonu ake te whakamarama i nga wahanga o te mana hou e whakaarohia ake nei, kei te whakaatu hoki ka pehea te tuhonohono haere o aua wahanga.

TE KAWANATANGA



Te Mana Whakahaere Hou

Ko te mea tuatahi o te titiro ano ki nga whakahaere kawanatanga ko te whakatu i tetahi mana whakahaere hou, ara pea, ko Te Mana Whakarite Kaupapa Maori. I taua wa tonu ka riro mai tenei momo mana e ata kitea kei te whakapatia atu nga take ki te ao Maori me te ao Pakeha me te ata kite ano kei te whai wahi atu te whakaaro, te wairua Maori i roto i nga whakatau tikanga a te Kawanatanga. Ka noho te Mana Hou nei hei ropu tohutohu matamua i te Kawanatanga ki nga take Maori.

E whakapono ana te Kawanatanga he nui nga hua ka puta i roto i tenei ahua. I raro i tenei whakahaere, e kaha ana, e kotahi ana, e orite ana te puta o te kupu. Na tenei, ka kaha ke haere te whai mana, te matau, te whakarangona mai o tenei waha korero. Ka awahina hoki i te whakaaro kia orite ano te whakatakoto whakaaro i roto i nga whakahaere kawanatanga.

E maharatia ake ana ko tenei Mana Whakahaere hei pae arahi i roto i nga whakatakotoranga kaupapa whakatutuki i nga wawata hou o te ao Maori, me te tiro ano hoki ki te whai hua, ki te hua kore ranei, o nga kaupapa hou nei. He whakawhiwhi ano hoki i te Maori ki te tohungatanga ki te ture hei awahina i te whakatakotoranga ture me te whakawa i aua ture.

Ki te tirohia whanuitia ka penei aua whakarite:

- i. Ko te tohutohu i te Kawanatanga mo nga take e tino pa ana ki:
 - a. nga take mo Te Tiriti
 - b. nga ahuatanga kua tu ke me ta ratou whakatutuki i nga kaupapa e pa ana ki te iwi Maori
 - c. te whakaara kaupapa i roto i nga ahuatanga Maori me te tohutohu me pehea ra e taea ai he putea
 - d. nga tohutohu i te Kawanatanga mo nga take ture e pa ana ki te iwi Maori ii. Kia tu hei takawaenga mai i te iwi ki nga tari me nga ropu kawanatanga mo te ahua ki nga kaupapa me te whakatutuki i aua kaupapa mo te ao Maori.
- iii. Te whakahaere tiroiro hohonu i nga ahuatanga Maori.

E rua nga ahuatanga e tino whai mana ai tenei whakahaere hou.

Ko te mea tuatahi ko nga ture kua whakatakotohia hei whaingā ma nga Minita me a ratou tari kia whakarereketia, kia uru atu ai te whakahaere hou hei tari (hei tauira noa ake, ko Te Hunga Tohutohu i te Kawanatanga ki nga Putea, me Te Komihana Tari Kawanatanga) e whakapa rawa ra ano ana ki te Huinga Minita me a ratou Komiti i mua i te whakataunga a te Kawanatanga o etahi take.

Na, mo te Whakahaere Hou nei kua tika me tino mahi tahi mai nga tari kawanatanga ki tenei mo nga ahuatanga katoa e pa ana ki te iwi Maori.

Ko te tuarua, kua kore e hemanawa tenei whakahaere i nga mahi whakarite kaupapa pera i te haere hangai ki te iwi (atu i te tu takawaenga i te timatanga o nga whiriwhiritanga mai i nga iwi me nga tari kawanatanga mo te ahua o te neke mai i nga whakahaere — tirohia i raro). Kua kite ke te Kawanatanga i roto i nga tau mehemea e rua nga huarahi hei takahanga ma te tari, ara, he tohutohu, he whakatutuki kaupapa ranei, ka riro ma te whakatutuki kaupapa e takahi, e whakangoikore ranei te taha tohutohu.

E tika ana kia marama tatou, kua ma tenei Whakahaere Hou te whakarite putea, a, ko nga mahi e riro ana i tenei wa ma Te Tari Maori e pikau, ka riro ke ma nga tari me nga ropu kawanatanga tae atu hoki ki nga whakahaere-a-iwi e pikau. Ko te putea e whakaritea ana i tenei wa ma Te Tari Maori ka tohatohaina ki nga tari, ki nga ropu kawanatanga, ki nga whakahaere-a-iwi e whai wahi ana ki nga take Maori.

Ta Te Iwi

Ko te hunga Maori i tuhi i o ratou ingoa ki Te Tiriti, he mangai no tetahi iwi, no tetahi hapu motuhake ranei. Ko te ngoi o te tu o te iwi o nga tau ki muri kei te kitea tonutia i te ra nei. He whakahaere paua, he whakahaere mau tonu, he whakahaere hohonu, e tautawhi ana, e tautoko ana i te iwi, a, na reira kua whakapaetia kei konei ke pea he ara e tae atu ai nga whakatai, nga mahi a te Kawanatanga ki te iwi.

E whakahuatia ake ana, ko nga whakahaere-a-iwi e whai ana i ta te Kawanatanga me ta te iwi i whakatai ai, kia riro ke ma reira e timata, e whakahaere nga kaupapa a te Kawanatanga. Akene pea, kaore nga iwi katoa e noho takatu mai ana, e hiahia ana, e ahei ana ranei ki te uru mai ki roto i enei whakahaere mai i tona orokohanga mai, engari kei kona ano pea etahi ka taea e ratou etahi o nga ahuatanga i roto i te wa poto noa nei.

Me ata mohio tatou ko wai nga whakahaere-a-iwi e tika ana, a, ma nga iwi ano tenei e whakatai. Heoi ano, me ahua aukati haere ano kia kore ai e matinitini, e hakerekere noa, enei momo whakahaere — na te mea, kei te ahua pera i tenei wa. He huhua tonu nga whakahaere kua tu ke penei i nga Poari Kaitieki me nga Kaporeihana. Ka tika pea ko ratou nga whakahaere hei pikau i nga raru, hei whatutuki ranei i nga hiahia o te iwi.

E whakaaro ana te Kawanatanga ki te whakatakoto ture e ahei ai tetahi iwi ki te whai wahi mai. Ko enei ture ka whakatokotoria i runga ano i nga whiriwhiri i waenganui i te iwi me te Kawanatanga, a, ma reira ano e whakatai mehemea ka taea e tetahi iwi a-ture, a-oranga ranei, te whakahaere nga kaupapa kua whakawhiwhia e te Kawanatanga ki te putea. Ko nga ture nei me matua whakaae atu e te Kawanatanga me te iwi. Me ki, ko etahi o enei, he mana ture e taea ai he whakaaetanga te whakarite, he ahei ki te whakahaere, ki te tieki tika i te putea ka whakaritea mai, he whakaae kia uru ki roto i nga mahi whakangungu me te taha whakahaere, he whakaae ano hoki na te iwi whanui ki te whakahaere-a-iwi. Ahakoa he aha nga whakarite ka whakatauhia, me matua whakatutuki i nga whakahau mai a te Kawanatanga, a te Paremata, a te hunga utu take, me ta te whakahaere-a-iwi whakatutuki i nga whakahau a te iwi whanui i a ia.

Nga Ahuatanga Hou O Roto I Nga Whakahaere A Te Kawanatanga

Kua kite ke te Kawanatanga kaore ana tari, ana ropu, i te aro nui ki nga hiahia o te iwi Maori. Ko te take nui i penei ai ko nga tari nei he kotahi noa iho te titiro a- whakaaro, a- kaimahi hoki. Ko tenei me tino whakatika.

Ko nga huarahi e puta ai he ahuatanga hou ko te tino whakapono ki te kaupapa, ko te tino pai o te kaiwhakahaere. Kei te Kawanatanga taua tino whakapono, a, mana ano hoki e whakarite mai te tino pai o te whakahaere, engari ka pera ano hoki tona hiahia i ana kaiwhakahaere matua tae atu hoki ki ana kaiwhakarite. Tu marakerake ana, ki te kore nga tumuaki o tetahi whakahaere e whakapono hohonu ki te kaupapa he uaua te whakatahuri o te whakaaro, o te titiro ranei, o te katoa o ana kaimahi. No reira e whakaarohia ake ana a te wa e whakaturia ai he tangata ki enei turanga teitei me titiro ano te ahua o ta ratou aro mai ki te hinengaro Maori, o te kakama ranei o aua tangata ki te ako i enei ahuatanga. He whakaaro o te Kawanatanga me pehea e taea ai tenei engari kei te kimi ano hoki i nga whakaaro o te iwi whanui.

Ahakoia e autai tonu ana te nui o nga Maori e mahi ana i roto i nga tari kawanatanga tokoiti nei kua eke ki nga taumata teitei o roto i aua tari me aua ropu kawanatanga. He nui tonu nga take i penei ai. Ko etahi ko te kore i pai o te whakangungua ki te tohungatanga o nga mahi ahakoia pehea, ko te pohehe o nga tumuaki mo te ahua ki nga ahuatanga me nga tohu e whai hua ana ki te iwi Maori, he hiahia nui no te iwi Maori ki te mahi i roto i nga ahuatanga e whai tikanga ana ki te iwi Maori. Engari pea, ko te take nui ko te ahua tonu o nga wahi mahi me te whakahaere o aua mahi kaore i te rata mai, i te aro mai ranei, ki ta te Maori titiro.

I roto i nga whakahaere a te Kawanatanga ara atu ano nga ara ka taea te takahi hei whakatika i nga hapa o nga tari, o nga ropu kawanatanga, e kore nei e taea e ratou nga koingo o te iwi Maori te whakaea. Ko etahi o aua ara kua oti ke te korero, a, kei konei etahi e rarangi ana:

- a) He mea whai take, he mea hoki e tika ana ma te whakahaere, ahakoia he aha, ma te Kawanatanga, ma te aha ranei mai i tona tumuaki ki tana hawini, te mohio ki te aro atu ki ta te Maori titiro. Heoi ano, kei te kitea ki te aro kore mai a runga e kore e rereke te titiro, te whakaaro o te katoa o taua whakahaere. Na reira kua puta te korero, a te wa e whakaturia ai he tangata ki nga turanga o nga whakahaere kawanatanga me matua titiro ano te ahei ona ki te aro mai ki ta te Maori titiro, te hikaka ranei ona ki te ako i aua ahuatanga e kimihia nei.
- b) Ko nga whakatakotoranga kawanatanga me whakatakoto i runga ano i te hangai ki, me te whakapa atu ki, te iwi Maori me te ao Maori i mua i nga whakataunga nunui me te whakaurutanga mai o nga kaupapa hou. Ki te penei, kua tatu te urunga atu o te wairua Maori ki roto i nga whakatau, a, ko aua whakatau ra hoki ka whai hua.
- c) Na te kore Maori i nga turanga teitei whai mana o roto i nga whakahaere a te Kawanatanga, i mau tonu ai te whakaaro o te iwi Maori, kaore ke tenei kawanatanga me ona whakarite i te aro atu ki a ratou. E taea ai tenei whakaaro te takahuri, ki ta matou titiro e whai tikanga ana tenei whakahaere a nga ra e tu mai nei.

- d) Ko te kaupapa o te taurite o te ahei o te tangata i roto i nga whakahaere a te Kawanatanga, he turaki i nga whakahotaetae mai i te urunga o te Maori ki roto i nga whakahaere a te Kawanatanga. Heoi ano, ara atu ano nga ahuatanga me ata titiro, kia whai ai te Maori i te tohungatanga me te mohio ki te taha whakahaere, a, kia eke ai hoki nga Maori ki te panekiretanga o nga mahi nei. Ko tenei momo huarahi me whai noa iho mena ki te rite ki nga iwi katoa o Aotearoa te hua ka puta.
- e) Kua oti ke te ki he mea tino nui te aro mai a nga whakahaere ki nga rereketanga me nga whakaaro o tena iwi, o tena iwi. Na tenei, kua nui tonu te wahi ki te taha whakaako tika, te hunga e hiahia nei kia uru ki nga whakahaere a te Kawanatanga.
- f) Ara ke noa atu te kaha o te rereke o ta te Maori me ta te iwi whanui whiwhi ki nga painga o te matauranga, o te mahi, o te hauora, o te whare, me etahi atu mea. I enei wa, e iti noa ana nga putea e hangai pu ana ki te iwi Maori, ki te ao Maori whanui.

Kua puta ake te whakaaro ko tetahi ara e tino taea ai enei rereketanga te whakatika i roto i nga ra tata e tu mai nei, ko te ata whakahangai i nga mahi ki te ao Maori. Ko nga hua e puta mai i tenei titiro, ka horapa ki te katoa o te motu.

Ara atu ano nga huarahi huhua e taea ai te whakatutuki te ngatahitanga o te Karauna me te iwi Maori te whakatika ake, me te whakapai ake hoki i nga tari kawanatanga. Ko enei na o runga ake nei kua kowhiritia hei wananga, hei runanga, na te mea e whakaatu mai ana i etahi huarahi e taea ai te whakauru mai o te Maori me tana titiro ki roto i nga whakahaere matua a te Kawanatanga. He mea whai take nui tenei o roto i nga ahuatanga katoa e horahia nei.

Te Whakatatu I Nga Mana Whakahaere I Nga Kaupapa Maori

E whakapono ana te Kawanatanga ko te katoa o ana tari, ropu hoki me tino whai whakaaro, me whakatutuki hoki i nga hiahia o te iwi Maori, a, me aro nui ki nga take Maori me ta te Maori titiro. E whakapae ana matou kaore tenei e tutuki mehemea ki te kitea mai ko enei take katoa ma te tari kotahi anake e whakarite. Ko nga ahuatanga kua tu ke kei te whakamama i te karo a nga tari, ropu kawanatanga hoki, i to ratou whakaaro ki te iwi Maori. A na tenei, kua pahore noa te tuara o Te Tari Maori ki te whakatutuki i nga awhero o te ao Maori.

Kia timatahia ai te kaupapa aro mai a nga tari me nga ropu kawanatanga ki enei take katoa e whakaarohia ana kia whakawhitihia, i roto i te wa, nga mahi me nga whakahaere a Te Tari Maori ki a ratou (ki nga whakahaere-a-iwi ranei). Engari, e rua ano nga ahuatanga hei ata titiro. Ko te mea tuatahi ko tera atu o nga tari e hangai mai ana me whakaatu ki te Kawanatanga, kia tau ai tona mauri, kei te whakapono hohonu, a, kei te pai hoki nga whakahaere o taua tari hei whakarite i enei ahuatanga katoa i runga i te aro pai mai me te whai hua. Ko te tuarua, ko tona nui o ana kaimahi e tika ana i Te Tari Maori, me whakawhiti atu ki etahi atu tari e hangai ana. Ko te hunga kua whakawhitia nei e tika ana kia uru ki roto i nga whakahaere e tino whai panga ana ki te iwi Maori, a, ki roto ano hoki i nga whakahaere whanui a taua tari.

Oti ana te whakawhiti o aua whakahaere, o aua kaupapa, o aua kaimahi, ki o ratou tari ropu hou ranei, katahi ka taea te timata te whiriwhiri enei kaupapa ki nga whakahaere-a-iwi, a, hei tera taumata whakatu ai i nga whakahaere ngatahitanga kua oti ake nei te korero i wahi ke o enei whiriwhiritanga.

Te Tari Maori

A tona wa, ko te Mana Whakahaere Hou, ka riro nei mana nga kaupapa Maori e whakatakoto, tae atu hoki ki nga whakahaere-a-iwi me nga tari, ropu kawanatanga ranei e pa mai ana, hei mahi i nga mahi e mahia ana e Te Tari Maori e tata nei te whakakoretia. Otira, koia pu tonu te tino putake o nga whakarereketanga kua whakahuatia i runga ake nei.

Tatu kau ana te mana hou me te pai o ana whakahaere katoa, kua kore he wahi ki Te Tari Maori, ki nga whakahaere ranei e hangai atu ana penei i te Poari Mo Nga Take Maori.

I te whakakoretanga o Te Tari me Te Poari i runga i te pai, me kimi mai ano he whakarite e taea ai nga mahi a Te Koti Whenua Maori, a Te Kaitieki Maori, me era mahi e mahia nei i tenei wa e Te Tari mo nga iwi o Te Moana-nui-a-Kiwa. Ka whakatauhia enei whakarite kia oti nei tetahi whiriwhiritanga motuhake e hangai mai ana.

I roto i te tau e tu mai nei ka whakapau nga kaimahi a Te Tari Maori i o ratou kaha ki te whakapai ake, ki te whakatutuki i nga kaupapa kua takoto ke ma te iwi Maori. Ma tenei ahua e pai ai enei whakahaere a te wa e whakawhitia ai ki nga whakahaere-a-iwi, ki nga tari ropu kawanatanga ranei. Haere ake nei, kaore he kaupapa hou e whakahaerehia.

Kia matau tatou, ara noa atu te nui o te mohiotanga whai tikanga kua whakakaohia e nga kaimahi a Te Tari Maori i roto i nga tau. Ko to matou whakaaro, i nga wahi e taea ana kia tino puritia tenei matauranga, a, ki te hiahiatia mai e nga whakahaere-a-iwi kia whakawhiwhia atu ki a ratou, ki etahi atu tari, ropu kawanatanga ranei, kia kaha ake ai to ratou mohio me to ratou ahei ki te whakatata mai ki te ao Maori.

TE PIRE MO NGA TAKE MAORI

Ko Te Pire Mo Nga Take Maori, he tirohanga nui, he whakakotahitanga hoki, no nga ture a Te Tari Maori, a, i tenei wa kei te aroaro o Te Komiti Whiriwhiri I Nga Take Maori. Ki te haere whakamua nga whakaaro, e whirirwhiritia nei i konei mo te whakarereke i te ahua o te whakatakoto, o te whakararangi kaupapa, e tika ana me whakatikatika ano Te Pire. Na reira, e whakaaro ana matou ki te tono i Te Komiti Whiriwhiri kia whakatarewatia nga tohutohu kia tatu ra ano te ahua o te mana whakahaere hou, ahakoa te whakaaetia tonutia o te tapae whakaaro mai mo te mana whakahaere hou nei me tona panga ki te ture.

TE WHAKAURU HAERE

Ko nga whakaaro kua whakatakotohia nei i roto i enei korero he uaua tonu. Na te mea, ko ia wahanga e tuhono atu ana ki tetahi atu, a, e whakamahuri ana tetahi i tetahi. E whakaurua mai ai enei whakaaro i runga i te pai, i te tika, me matua aro mai, taunaki mai, te katoa o nga kaimahi o roto o nga tari kawanatanga me te ao Maori whanui. Ko te whakatinanatanga o enei tumanako me ata whakararangi, a, ka whakatutuki haere. Ki ta te Kawanatanga titiro e wha nga ahuatanga whakatutuki. Anei e whai ake nei:

Te Wahanga I

Te wahanga tuatahi he whakatu i Te Mana Whakarite Kaupapa Maori, a, i taua wa ano e whakatakoto kaupapa e kaha ake ai te aro mai, te tahuri mai o nga tari me nga ropu kawanatanga.

Te Wahanga II

Tu kau ana Te Mana Whakarite Kaupapa Maori, kua timata te whakawhitiwhiti mai o nga mahi, o nga kaupapa, o nga kaimahi a Te Tari Maori ki nga tari me nga ropu kawanatanga e whakaae ana te Kawanatanga kei a ratou te whakapono hohonu me nga kaiwhakahaere tika e tutuki pai ai nga mahi katoa. I taua wa ano timata ai Te Mana Whakarite Kaupapa Maori ki te whakawhitiwhiti whakaaro ki nga whakahaere-a-iwi kia whakaae tahi ai ki nga ture e ahei mai ai, kia mohiotia ai ko ehea e takatu ana ki te uru ki roto i nga whakahaeretanga. No roto i tenei ahua ka whiriwhiritia e te Kawanatanga etahi hei whakamatau i nga whakahaere hou nei a te tau tuatahi ka timata nei a te 1 o Aperira 1989.

I taua wa ano hoki kei te timata te whakakoretia haeretia o Te Tari Maori, a, ka kimihia mai ai he whakarite hou hei awhina i Te Koti Whenua Maori, i Te Kaitieki Maori, tae atu hoki ki nga iwi o te Moana-nui-a-Kiwa. Ka haere tonu nga mahi a te Kawanatanga ki te whakatakoto kaupapa e kaha ake ai te aro mai, te tahuri mai o nga tari kawanatanga, me tana whakawa tonu kia kitea ai e pehea ana te pai o te haere.

Te Wahanga III

Ko aua whakahaere-a-iwi, kua whiriwhiritia hei whakamatau i enei whakahaere hou, kua timata te mahi tahi ki nga tari me nga ropu kawanatanga. Ko era atu o nga whakahaere-a-iwi ka whiwhi tonu i nga awhinatanga me nga tohutohu mai i enei tari, ropu hoki, a, ka timata hoki te whakatikatika mo te wahanga ka whai mai.

Te Wahanga IV

I Aperira 1990 rawa ake kua whakawatia nga whakamatauranga, a, mai i nga hua o taua tirohanga ko nga whakahaere-a-iwi e toe ana, a, e takatu ana ki te mahi tahi ki nga tari me nga ropu kawanatanga ka tahuri ki te pera. Ko era kaore ano kia takatu noa ka riro tonu ma nga tari me nga ropu kawanatanga e awhina, e tohutohu kia taea ra anotia e ratou nga ture te whakarite.

I Aperira 1990 rawa ake kua kore ke e hiahiatia Te Tari Maori me Te Poari o Te Tari Maori.

Ka haere tonu nga mahi titiro, whakawa i nga whakahaere o roto i nga tari kawanatanga. Ka haere tonu hoki nga mahi whakaorite i runga ano i nga ture kua takoto, i nga mahi e oti ana i nga tari me nga whakahaere-a-iwi. Ko nga whakahaere-a-iwi kaore e tutuki pai i a ratou nga ture kua whakatakotoria nei, a, mehemea kaore he huringa ke ake, ka tangohia mai i a ratou te putea kua whakaritea, a, ka hoki ano ma nga tari me nga ropu kawanatanga ratou e tohutohu, e awhina. Engari, e whakapae ana te Kawanatanga ki te ata tirohia, a, ki te tika te tautoko, tona tikanga ka itiiti noa nga wa e penei ai.

HE TAPAETANGA WHAKAARO

E tonoa atu ana koe kia tapaea mai ou na whakaaro mo te ahua ki nga korero e mau nei. Ahakoa a-waha, a-tuhi ranei, me tuku mai ki a:

Honore Koro T Wetere
Minita Maori
Te Whare Paremata
Te Whanga-nui-a-Tara

Ko te ra e kati ai nga tapaetanga korero nei, ko te Mane, te 13 o Hune 1988.

ETAHI ATU KAPE

Ka taea etahi atu kape o enei korero te tiki i te Tari o te Minita i runga ake nei, i nga tari ranei o Te Tari Maori kei ia rohe.

The Government would continue to apply and monitor responsiveness strategies in the State Sector, and would also continue to measure, against agreed criteria, the performance of both departments and iwi organisations. Any iwi organisations failing to perform to these criteria would, if all else failed, face withdrawal of funding, and would have their services provided directly by departments and agencies. With rigorous monitoring and full support, however, the Government expects that such occasions would be rare.

Submissions

You are reminded that submissions on the proposals outlined in this discussion paper are welcomed. These may be oral or written, and should be directed to:

Hon Koro T Wetere
Minister of Maori Affairs
Parliament House
WELLINGTON

The closing date for submissions is Monday, 13 June 1988.

Additional Copies

Additional copies of this discussion paper may be obtained from the Office of the Minister of Maori Affairs at the above address, or from any office of the Department of Maori Affairs.