

**‘KIA ORA’: HOW FAR HAS AOTEAROA NZ ADVANCED SINCE 1984**

**DAME NAIDA GLAVISH**

**19 MARCH 9.30 am**

>>RINGA HĀPAI: Ata mārie tātou ma, ata mārie. Nau mai haere mai, nau mai haere mai. (Te reo Māori). I'm the facilitator, I'm the Chair for this morning. I've got a couple of house rules. I need to give a shout out and a big mihi to Te Mahurehure Marae who were going to be our host, but for obvious reasons, given we're under Covid, we had to cancel that and come on here. So the house rules really are around how to behave around the chat. I think put up whatever you want, say whatever you want in the chat. But be respectful please, be respectful, don't create any sort of nawe amongst ourselves but be staunch to the kaupapa and puta u whakaaro, puta mai, that's what we're here for.

The other one is that please ask questions in the Q&A box that you can see down the bottom. So the questions will come through to me and then not all of your questions will be answered I'm afraid, we've only got a limited time, but those questions that will be chosen I will pose them to whaea and then we'll get some kōrero going around that. Na reira, if I'm on mute or if I'm talking too fast you can tell me in the chat.

I tēnei wā I'm going to read out something that you can find on Google. You can find all this information about our whaea on the internet. Go and have a look, it's got all of her background since (inaudible). So I'm not going to waste her time or ours by just doing something. But I do want to acknowledge our whaea, (te reo Māori).

>>DAME GLAVISH: Kapaī. Kia ora tātou. (Te reo Māori). A stand for te reo 38 years on, (te reo Māori). I know that today for many it is hard to believe that someone might be fired from a job for saying kia ora. But that was the reality of the 70s and the 80s e tatou ma. I am a generation where it was downright dangerous to speak te reo Māori. It was literally beaten out of us. The tragedy was that not only did the colonial leaders of Government, education, health and business, beat the language out of us, but our own parents, grandparents, uncles, aunties, brothers, sisters, told us not to use the reo. They stopped sharing it, telling us that it would get us nowhere. It is therefore -- and they thought we would benefit more from learning reo Pākehā, te reo i tahae wā tātou whenua.

So it's therefore a delight to know that competency in speaking te reo is now becoming an attribute, an attribute e tātou ma. And in fact, it has ended up a requirement to some jobs, take that. Aue, what a different world we live in today. But we still have an

immense challenge in front of us. And it starts even with the title. How far has Aotearoa New Zealand advanced since the 70s and the 80s?

The question is, how do we measure progress, success and what is good? A key tool in colonisation, of course, is measurement. And I will be forever grateful to the Kōhanga Reo movement, to Dame Iri Tawhiwhirangi and everyone who actually dedicated their lives to our reo through the Kōhanga Reo movement. Māori have been and still are victims of the way the systems of science, academia and politics measure, classify and break-up our culture. We get forced into categories like butterflies pinned in a row on boards in a museum display.

So how do we measure how well we are doing? And what is the benefit that we get out of the measurement? Statistics and data only tell part of the story. They are a measure we can all pay attention to, but in Te Ao Māori, our measurements are far more sophisticated. We look to patterns of well-being for ourselves as a collective, and incorporating the natural world and our relationship to it. My intuition and experience tell me that as a people we are better off in some areas, but that in other areas there's still a long way to go.

If we look at te reo, we have seen a rise in number of te reo speakers in Aotearoa, around 35,000 in the last census, including a significant rise in migrant and Pākehā speaking te reo Māori, and this should be celebrated and is a significant change from the days of the 70s and the 80s. But the experts tell us this is not enough for the language to survive. I don't know how much to believe these experts, because here again, they are using a set of measurements based on other cultures around the world; measurements designed in western academia. But we would have to say that the language is still at risk.

When we turn to other measures such as health and economic well-being, the statistics do not paint a happy, pretty picture for Māori. The life expectancy for Māori men and women is still 7 years less than a Pākehā, and some recent research also turned up alarming statistics when it comes to our rangatahi, to our young. Māori between the ages of 15 and 18 are three times more likely to die after hospitalisation for a threatening trauma. So the inequities and shortcomings of mainstream systems are continuing to impact through the generations. That's sobering. And we see similar inequities in the justice system we all know, education, social services, housing and the homelessness and the list goes on.

I do not want to paint either a gloomy or a rosie picture, but we must face the reality that when it comes to measuring progress, we must fully embrace what is not working at the same time as looking at what is starting to work. There has been magnificent progress

in some areas, advancing te reo Māori and understanding Te Ao Māori. When we see the advent of Māori Television and news readers with moko kauae beautiful, and presenters in mainstream television and radio media pronouncing te reo correctly, then you have to say that we have come a long way in the visibility of our culture and our language. And it is wise to focus on the positive, absolutely.

There is a whakatauki, however, that was left to us by our kaumatua, Tā Hemi Tau, Sir James Henare, and offered for us to use. It is a piece of timeless wisdom and every whakatauki left ki Te Ao Māori is a timeless wisdom. I find myself returning to it again and again. It offers acknowledgment of progress, but it also initiates a journey through dark and light and offers us a wero, a challenge. And that whakatauki, "tawhiti rawa tōu tatou haerenga te kore haere tonu, maha rawa wā tatou mahi, te kore mahi tonu". "We have come too far to not go further and we have done too much to not do more.

To understand the kōrero of our tūpuna, and our kaumatua, we have to think of time, of language, of communication and other dimensions. The colonised thinking of our education systems has taught so many of us to think one dimensionally, literally and to think of time and knowledge as occurring along a straight, linear path with a direct beginning, middle and an end. That is not how Te Ao Māori works. So when a kaumatua says we have come too far to not go further, we can understand that at a number of levels. And not only can we work to understand what this means, we can continue to explore the potential of the statement. Taking time to pause and reflect on what is said in te reo Māori is to start to understand the rich, exquisitely beautiful and profoundly wise currency that is in it.

Te reo is not simply a language, it is a way of being. It is a connectedness to whatever environment you are comfortable in. So many of the kupu in te reo Māori hold deeper concepts, connections to the natural world, a spiritual realm, and interconnectedness of human beings as a part of the greater whole. In a simple way, we can see this when we use the word "whenua", for land, and its meaning also in terms of whenua as the afterbirth, the placenta while the baby lays in the sacred wombs of their mothers, they are laying in the whenua. So whenua and whenua is our connectedness.

In a simple way, you know, it shouldn't be hard to understand that it is important. This is at the heart of Te Ao Māori. The fact that the human being is just one small part of the greater system, an ecosystem, if you like, that connects us in all ways both tangible and intangible. So much of reo Māori is drawn from our natural world, the sounds of so many of our words are drawn from the sounds of nature. When we say e koekoe te Tui, e

ketekete te Kākā, e Kūkū te kūpapa, it is clear that the sounds and the names of these birds and how this language can be ascribed also to human communion and human communication.

Furthermore, we can take this saying further to depict the value of diverse voices and perspectives and taking account of these as a collective whole leads to a far richer engagement process and outcomes for whānau, a community, a society. It has been said that by appreciating all our voices, our different songs, we make good music for the future.

If I return to the 70s and the 80s, oh forbid, when unwittingly I ended up as front page news, it was of course a different time in terms of our journey as Māori, and in terms of our journey as a nation. But my decision to take the stand that I did was not something that I did in isolation as an individual. I was prompted by my tūpuna through my mama, my grandmother. In my consciousness I sought their guidance and they offered it to me.

I heard the voice of my grandmother who taught me if I ever saw something wrong that it was to be corrected. Her words to me, (te reo Māori); when you see something wrong in front of you, you are duty-bound to correct it. Because if you don't, you're going to become like it. And no way am I going to become like anybody else's hē, I've got enough of my own.

This has been a driving force in my life. For me not to say "kia ora" was wrong. I was compelled to make the stand I did, even though I knew it would take me down an uncomfortable, rocky road. Like anyone with a family to feed, I did not take this decision lightly. Of course it went through my mind that perhaps I should suck it up in order to fit in and keep my job. But something beyond me stirred me to pluck up the courage to make the stand that I did. And I know that that something was this grandmother who was already beyond the veil making her presence known to me.

There is a lesson for us all in this. When you stand in your own power -- and by power I do not mean for one minute ego -- but when you stand in your collective power on behalf of your people for something you deeply believe in, and that stand is not simply for yourself, then it is amazing what support you can gather, sometimes from unexpected quarters beyond the veil, the wāhi ngaro is with us at every time.

In those days we had a hugely contentious Prime Minister in the 80s, it was Robert Muldoon who perhaps had a political reason to do so, but who indirectly supported me. He came back from overseas and he said on television, "I've been overseas deciding the economics of this country and I come back here and some girl wants to say 'kia ora'. Well,

as far as I'm concerned, she can say 'kia ora' so long as she don't want to say 'giddy blue'." And I think albeit, in a way, that was his way of having a crack at the Australians.

It is often the way in Te Ao Māori that our tūpuna, our kaumatua will share stories that can on one hand be lament and hold some sadness about the past, but at the same time a celebration and an acknowledgment. That is what I hear in the statement "we have come too far".

We have indeed come a very long way since the 70s and the 80s, no doubt about that, but there's still a far way to go. We still have huge inequities in this country, and we still have many, many Māori disengaged from mainstream society. We have seen this starkly throughout the pandemic where naturally there has been huge distrust. The communication challenges for Māori to participate in vaccination drives, of course there will still be distrust. The bias, the racism is termed "unconscious bias" and now more subtle than in the 70s and the 80s. It lies in behaviours and the unspoken institutional racism that is still rife throughout our society.

To go further, we must work tirelessly to have people across the communities and workplaces of Aotearoa take a journey that is at times uncomfortable to fully include perspectives and expressions of Te Ao Māori. Our risk today is that now te reo Māori is more visible, accepted and incorporated into English that it's dumbed down, assimilated, compromised or taken for granted. It's only too easy for this to occur. There have been times when I have been furious, mate rikarika, at the appropriation and misuse of te reo. It makes me cringe sometimes when I hear a Government entity that has been given a te reo Māori name behaving in a way that is abusive to the tika of the reo that the name represents. And this continually occurs.

To honour te reo you must honour Te Ao Māori, the tino rangatiratanga motuhake as outlined in Te Tiriti to embrace a whole new paradigm, a whole new world view. To those immersed in systems of the Pākehā world this means unravelling layers and layers and years and years of colonised thinking. Racism occurs as much with well-meaning people as much as it does with bigoted rednecks.

To go further is to have the leaders of this nation comprehend that Te Ao Māori is not only an equivalent culture and a range of systems for living that needs to be honoured as outlined in Te Tiriti, but that it might well be superior, system based on thousands of years of knowledge and wisdom, with a far greater depth than the relatively young and expedient systems, what we call democracy, the law, governance and economy.

Imagine that, Te Ao Māori as the overarching way of thinking and acting with western world thinking as a subset. With the huge global crises we face today ranging from climate change to the pandemic, we need wiser heads, willing to dig deeper in themselves to include wider perspectives and world views. It is arrogance to think that the English language and the systems of leadership and governance derived from Britain and Europe serve and represent our global populations.

There is so much more richness in the indigenous cultures around the world that can offer so many answers to us to go further. On our doorstep, on the beautiful motu and coasts of Aotearoa we have an ancient knowledge. In Te Ao Māori it has so, so much more to offer everyone. Not just here but around the world.

Our tikanga offers guidelines for living harmoniously, to honour integrity in the nature of people and the nature of the land. Tikanga can guide all who live here to think and act in a restorative way. Hohou i te rongu, restoring relationships across the people and the land.

So let's not just think of the joyous salutations, "kia ora", let's think of some of the other rich ways of connecting to others through language, like tēnā koe, tēnā kōrua, tēnā koutou. Our reo, our tikanga and our karakia in reo, in language and in an action offer deeper and lasting ways of engagement. These greetings offer a deeper connection intimating that see another, not just physically but see someone in their karanga atuātanga, their karanga wairua, their aura, their soul.

This is the way we connect to Te Ao Māori; across time and space, past, present and the future. We greet others not as individual, but as part of their whakapapa, a continuity of life through generations and connection to the land. Every time we meet, whatever has gone before, it is a time we renew and restore relationships, never in a literal sense or linear sense, but in a connection without measurement that transcends thousands of times.

When we can see these deeper ways of connecting more widely in the leadership of Aotearoa, we will know that we have gone further. No reira e tātou ma, tēnei te mihi atu rā ki a koutou, tēnā koutou, tēnā koutou, kia ora huihui ano rā tatou katoa.

>>RINGA HĀPAI: Wow, what a passionate kōrero from a passionate person. I think you've blown everyone away whaea. The questions are -- you've answered all the questions within your (inaudible), but a lot of the points that you make. And as I read through the chat people are becoming fired up and they're really taking on every part -- if we were to break this down just into small snippets there's a message in that, there's a message in that. And the fact that you talk about knowledge and wisdom and how Te Ao Māori, you've sort of

funneled it down to te reo as one of those pou and without the te reo the rest, you know, we've got to get these things right, we've got to get these things right.

Heoi, I don't want to re-hash what you said and I'll leave what you said, amazing, but could I ask you some questions? I want to talk about your childhood and your first experience. Because the world knows about 1984 and the post office; well if they don't I'm sure they do now. But, yeah, then your nana that inspired you around that. So your first experience as a tamaiti, as a kōtiro and living in that world then.

>>DAME GLAVISH: Okay, yeah kapai. I was born in the front seat of my father's Studebaker car. So I mean that says a lot in that era because my father was Croatian and my mother was Ngāti Whātua, I was born in the front seat of his Studebaker car, and I have no doubts I was probably conceived in the back seat of it. So in terms of being born to this world, my -- when I was born in that car, my grandmother, Māori grandmother, came, wrapped up the whenua, wrapped up the afterbirth and took the whenua back home to Puatahi and buried the whenua, then she came, wrapped up the baby. There was no Oranga Tamariki in those days, she was the Oranga Tamariki, she came, wrapped up the baby and took the baby. I'm glad she didn't bury it with the whenua.

And in terms of that upbringing, on one side of the road was a Māori grandmother, and on the other side of the road was my Croatian grandmother. And the thing about it, neither could speak English, and I bounced between these two grandmothers in a rich, rich world, really, of the universe and the environment and all one wanted to know was what the other one was feeding me. So it was an amazing, wealthy upbringing.

And when I went to school, nothing about the school actually reflected that upbringing. It didn't reflect the cry of the birds, it didn't reflect understanding the pull of the tides of the Kaipara harbour, it didn't reflect anything about how to plant kūmara, let alone how to prepare the tāpapa for the plants of the kūmara, it didn't have anything whatsoever to do with my upbringing. And they wouldn't, surprisingly, want to hear that I was happily expelled from one school and happily suspended from two, because the schools did not reflect me at all.

And so in that upbringing I learned so many things, so many things. And the reason for the expulsion from the school was because the principal asked me a question and I spoke my truth. Well, he didn't want to hear my truth; "get out of my school" was his response to my truth. And I would encourage anybody, everybody, I encourage my own children, my own mokopuna and my 36 greats, live in your truth, because that's what's

going to get you through your life. If you live in your truth and not anybody else's, well, that's your way, that's how you're going to survive.

>>RINGA HĀPAI: Tēnā koe whaea. So there it is whānau. We encourage our moko and our tamariki to stand up too. You know, let's not wait until we're 50 and we're a bit on to it. When they feel the, you know, something's bad's happening, speak up. So let's not put a cap on our tamariki as well. They need to represent us, as you were when you were a child, whaea.

I want to carry on talking about your upbringing and slowly move in towards your current positions as pou tikanga for the DHBs and your role with the coroner. But as a young woman -- we've got some questions coming through, I'll pose this one and then I'll ask those questions. But as a young woman in the workforce, when you were doing the kia ora thing, how were the other Māori in there with you?

>>DAME GLAVISH: Well, I absolutely understood during those 70s, 80s, everyone was working and needed the job. And I understood that no-one came, no-one else supported and used kia ora at that time. I was under threat of dismissal, and I was prepared to be dismissed, because there was an issue of principle.

However, those days -- and of course there was people like Sys Jackson who fought to get us bereavement leave and tangihana leave -- but at that time there was no tangihana leave, and so I asked for time off to go home to the Kaipara to a tangi, and while at the tangi a cousin of mine was killed and so I asked for more time off. And I think the supervisor was happy to have me out of the toll rooms, so he gave me that time off.

On my way back to work going over the harbour bridge I thought oh he's been good to me so I'll back off the kia ora argument with him. And then I heard this voice in my ear from the other side of the veil, nui ake tēnei take i a koe. This is far greater than just you. And I thought it was the wind blowing in my window so I wound it up. Anyway when I hit the top of the bridge that voice came back again.

So I went into the supervisor's office and I said to them "I will -- thank you very much for my time to go to the tangi, and I will respect what you have to do as my supervisor, provided you respect what I have to do as a mokopuna to those grandmothers". And I went back on the board, kia ora, (inaudible). So we had an understanding at least, yeah

>>RINGA HĀPAI: Whaea, I'll park up this little hikoi that we're doing and I'll ask some of the questions that are coming through.

>>DAME GLAVISH: Okay.

>>RINGA HĀPAI: My whanaunga up in Muriwhenua, Lisa McNab has got a question. She probably could have rung you up and asked you this. However, she's speaking on behalf of everyone I'm sure. "How does whaea address overt racism that comes across in today's environment, particularly in the health and the justice and the housing?" Yeah.

>>DAME GLAVISH: Okay, well, I mean there's only one way to address it and it goes back to that whakatauki and the kite koe te tahi mea he, when you see something that is absolutely wrong, you've got to correct it. And so in order to -- in order for me to address what I see as the wrongs in the systems of the Crown, the Crown, the government, I become -- I join, I'm on the Police Commissioners governance group, and I also attend and work with Paremoro Prison so that we can make the changes from within.

With regards to the education, my mokopuna tell me what's going on so I'm in the schools as well if that's where I'm needed. I can honestly say I got a phone call and "mama, did you know your moko was in court?" "Where?" "In Henderson." "What for?" "I don't know." So I went to the court, pushed the door open, there was my moko standing in the dock. He looks at me and his head went straight down to the floor, and hands on hips the judge said to me "is there something you wish to say?" "Yes, I do. I was that -- I called that boy there, I don't know who you're talking about, but that boy over there, I called him from the sacred womb of his mother and it wasn't to stand in this courtroom. So I've come here to take him home and remind him who he is." With that, the judge said "I think the best thing I can do for you, young man, is to put you in the care of your grandmother." I think he would rather have gone to jail. However, it sorted him out.

But if we want to make a difference we have to be where the difference needs to be so that we become enablers of our power, enablers of who we are, enablers of our reo, use it, enablers. And my focus is to the unborn, to the unborn. We can fix today so that tomorrow doesn't have to fix it. Kia ora.

>>RINGA HĀPAI: Kia ora, what an amazing response. Lisa, I hope you're happy with that because I am and I'm sure we all are; magnificent. There's a question from Quebec.

>>DAME GLAVISH: Quebec?

>>RINGA HĀPAI: Āe, we've got an international nawa waho, there's an international audience.

>>DAME GLAVISH: I hope I get an invite to Quebec, I've never been there.

>>RINGA HĀPAI: James Noble, we need to get that ticket now. James asks, "is there a good reason why -- the reo is not legal in Quebec. How did Aotearoa get it, you know, to where it is now, other than by calling out racism, what were some of the mechanics and some of the hard yards that were" -- you mentioned -- yeah.

>>DAME GLAVISH: I don't know what's happening in Quebec, sorry James, but I do know that here in Aotearoa Te Tiriti o Waitangi has been, and still is, from 1835 our tūpuna of the time, Aperehama Taonui reminded us in 1835, before we signed Te Tiriti o Waitangi, that there is a taniwha on its way, it's a taniwha that will arrive with teeth of silver and gold and an insatiable diet for land. And do not fear the teeth of silver and gold, just don't allow it to become your God. And we went from there and signed the Treaty. So James, what we have in Aotearoa is a treaty. I don't know of any other indigenous who have a treaty with the colonisers. That's my short answer.

>>RINGA HĀPAI: Kapai, so holding the coloniser's feet to the fire, and holding them accountable to the document.

>>DAME GLAVISH: Absolutely, yeah, yeah.

>>RINGA HĀPAI: There's another question here from Davina Solomon. Morena Davina.

"Beautiful kōrero whaea. Thank you for sharing your truth and your history." She asks "What would you like to see in the future, particularly at your age, at your position of standing right now?" Her words.

>>DAME GLAVISH: Well, I'd like to sit on a bench drinking pina coladas. That ain't going to happen. And I don't think.

>>RINGA HĀPAI: (Inaudible).

>>DAME GLAVISH: I don't know what retirement might look like for me, but I guess I would like to be able to embrace all my mokopuna and massage the reo into them and the tikanga into them that I had massaged into me. But I've been so busy that everyone else has benefitted but my moko hasn't. So I will determine time and place for my mokopuna. Yeah.

>>RINGA HĀPAI: Kapai. Some of these questions are like novels, I'm trying to read it.

>>DAME GLAVISH: Can I just say I'd love to see all those questions at some stage. Can I say that one of the things that's kept me strong is my connectedness to creator. You know, that's the one person that's got a whole lot of different names, God, Atua, kaihanga, Matua Nui i te Rangi. But being connected, being connected to your higher self and from your higher self to your whenua. That's one of the things that has kept me absolutely strong. I know who I am, I know who my tūpuna are, I know my whakapapa, and so therefore that's my strength. Don't stand along, even when I'm by myself. I do not stand alone. Kia ora.

>>RINGA HĀPAI: And you mentioned that earlier about how do we measure success and how do we measure, not from a Pākehā paradigm, in a Pākehā world view, but from a Te Ao Māori

world view it's about the collective, and connected to nature, and with te wāhi ngaro and ngā Atua there as well and te tino Atua o ngā Atua. We'll make sure you get hold of these questions. I did say that they're a bit long and I don't want to dishonour the questions by trying to read them and re-hash them, I'm not that experienced.

But I'd like to go on to your current positions, particularly around the way that Aotearoa's moving, I don't want to dwell too much on Covid, but more around the Pae Ora and the bill that's in front of us and the new Maori Health Authority. Yeah, so if you could give us some -- it just reeks of, you know, opt-out clauses and it doesn't mention what Pae Ora actually is, but he aha o whakaaro, e paneke ngā ture hou kei te haere mai, mō te taha hauora?

>>DAME GLAVISH: Well, I can only speak for the Te Tai Tokerau that I come from, and by Tai Tokerau, for those who are overseas, it's a region, it's a regional area and it's from Tāmaki Makaurau to Spirits Bay, Te Rerenga Wairua. And in that we have 12 iwi, 12 registered iwi and in that 12 registered iwi we have decided that in terms of the -- in terms of the Crown, the government, and whatever the government's going to do, we will not fit into a government structure.

We will meet and we will discuss and we will decide what it is we need that they, the government structures, whether it be the Maori Health Authority or Health New Zealand, will provide. We will tell them what they are to provide to us. And that's because we will have met and we will have decided what it is we need.

We can't call it health and we should never ever have called it health, because what is health, if you've got no home, you haven't got a house. What is health if your education fails you? What is health if you're traumatised by racism behaviour, what is health? So we will determine the health structure that we need in the Tai Tokerau for them to deliver the services to.

>>RINGA HĀPAI: And the Maori Health Board says that they are there to enable that to happen. But we shall see. We shall see.

>>DAME GLAVISH: They are there to enable. Well, there's 182 years of failures of enablement.

>>RINGA HĀPAI: So the Ministry of Health still holds the power to run the mechanics of it all. When you say "we", whaea, and you mention Te Tai Tokerau. So the Iwi Māori Partnership Boards, you all speak on behalf of your region?

>>DAME GLAVISH: No, no, the whole region, like the 12 iwi, the chairs of the 12 iwi will meet with their CEOs and their admins, we will have a meet, the 12 of us, and all 12 will agree what it is that we want, what sort of structure we need, why we need it. Each iwi knows

what's going on inside its own iwi, where the mental health issues are, where the drug abuse is, where the domestic violence is, and where -- we just need to simply support the re-establishment of Kōhanga Reo, all of that.

What we haven't got yet, though, is Statistics New Zealand to give us the data, tell us how many Tai Tokerau mokopuna are in Oranga Tamariki so that we can plan how we're going to bring them home, and then how we're going to manaaki them and remind them who they are with us. How many in our prisons come from the Tai Tokerau, and what does the reintegration look like for them back home and how do we work with them now. Don't wait until you throw them out the gate, we want to work with them now to bring them home.

So there's a whole lot of work iwi can do and will do going forward. We're not going to sit back and wait for some new New Zealand health authority or Maori health authority to tell us how we should be. I can feel myself getting all hot and werawera.

>>RINGA HĀPAI: I think we all are, we're all riding that fire with you.

>>DAME GLAVISH: Kapai.

>>RINGA HĀPAI: Look tata oti, tata pou te wā. He rima miniti e toe ana.

>>DAME GLAVISH: Okay.

>>RINGA HĀPAI: I don't want to use it up by saying what I want to say, but your final remarks.

And one of the questions, again from Lisa -- I'm sorry I missed everyone else out -- is what is the one thing that tauwiwi, we're calling them tangata Tiriti, can take away from this kōrero to help move Māori forward?

>>DAME GLAVISH: Well, they actually -- they actually need to take stock, take stock of where their failures have been and not be ashamed of what happened in the past, just accept it and how can we work together going forward, not one leading the other and not one dragging behind, but how can we work together. And in terms of that working together, you know whānau, whānau, look within, look within. There's nothing can happen in my whānau that I don't know about. Look within. Because if I can't help my own whānau, what the blazes am I doing looking out there?

And the look within reminds me of a whakatauki of a kaumatua of the Tai Tokerau, Te Ramaroa Tito. His kōrero was (te reo Māori), so a child be saying to their parents, "hey can you bow your head so I can see what you see?" That's asking the parents hey, you're not tuned into me mum, dad, or the teacher, or anybody else. So I look inside my own whānau and I make sure that I know exactly where every one of them are at.

And we've got to do that, we've got to stop the dysfunctions that are within our whānau. Know our tuakana, teina, know our mātamua, know the responsibilities that go with that. You're not just born first just to be first, you're born first because you're the mātamua with a responsibility of a mātamua. You're born as a tuakana, with a responsibility of a tuakana. And the teina, you wouldn't be a tuakana if you didn't have a teina. And you wouldn't be a tungāne if you didn't have a tuahine. Learn our own responsibility from within our own whānau so we can extend that out to the hapū and then to the iwi. And then we would be that much more prepared to deal with anything that comes our way from anywhere.

>>RINGA HĀPAI: Tēnā koe whaea. I think you answered actually most, if not all, of the questions that were coming through in your kōrero. For those that pata pātai mai, tēnā koutou, tēnā koutou. Kua oti tēnei wāhanga, kua oti te kauwhau, kua oti tēnei wā tēnei takiwā o te rā nei. And I just want to thank you on behalf of Aotearoa and on behalf of everybody that's listening to you today, and but more specifically to our uri whakatupu. Your words are always forward, so we'll leave the last word for you to finish.

>>DAME GLAVISH: I just want to say I hope that I haven't offended anyone, it was certainly not my intent to offend. But I can only speak my truth. And so if it's helpful, use it; if it isn't, heoi ano whakataha i ngā atu, just place it on the side and noho haumaruru mai, be safe in your homes, kia ora, wherever your home is in this world, be safe. Kia ora rā. Kia ora.

>>RINGA HĀPAI: Ko manaakitanga o te wāhi ngaro, ki a koe ki a tatou katoa. Mauri ora.

>>DAME GLAVISH: Kapai, kia ora.

>>RINGA HĀPAI: Ma te wā.

>>DAME GLAVISH: Āe.

>>RINGA HĀPAI: And that brings us to the conclusion of this session, whānau. Please go away and have a cup of tea and get yourself ready for the next session. I'm sure the bar's been set from the pōwhiri and it's been raised again by Whaea Naida. And for day one on behalf of Te Rau Ora who's helping to host this with Te Tiriti-based Futures, tēnā koutou, tēnā koutou, tēnā koutou katoa, kia pai te hai.

>>DAME GLAVISH: Kapai.