

TE TIRITI O WAITANGI AND GOVERNANCE

KATE McKEGG, TAMA DAVIS

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>>RINGA HĀPAI: I'm going to begin our time together this morning with a slightly abridged poem from Witi Ihimaera. "Our watch now. If New Zealand had been Aotearoa, just imagine, the Treaty would have been honoured in 1840. Māori would have retained their tino rangatiratanga and Pākehā would have kāwanatanga. Being kaitiaki, we would have heard huia still singing today. Our seas would flourish with the thunder of sounding whales. Matariki would usher in Aotearoa new year.

This is not to say we wouldn't have had wars between us, and through the years that there wouldn't have been pain and lots of anger and tears, but just imagine what might have been, Māori earth, not middle earth. It's our watch now, the time to make dreams come through. Today is a good day to begin. Kia hora te marino, kia whakapapa pounamu te moana, kia tere te kārohirohi mua o tou huarahi āiane a ake tonu atu. May the calm be widespread, no storms but a glistening greenstone sea instead, and may the shimmer of rainbow-lit spray ever dance over our pathway."

Kia ora koutou katoa, he tangata Tiriti ahau, ko Ngaire Rae tāku ingoa. Welcome again everybody, to this, one of the Te Tiriti-based Futures seminars on Te Tiriti and governance, and I'm very, very privileged and honoured to be able to chair this session today with Tama Davis and Kate McKegg.

Just a little reminder, whānau, about our community code. Kia ora Rachel. So just for us to remember that this helps us to stay safe and interact safely together.

We are encouraging everybody to interact by chat. I can see that it's already happening in the chat, which is awesome, but if you do have a question for Kate or Tama, please put that in our Q&A. And just big thanks to our two moderators today and our tech support. So I'm really honoured and humbled to be able to be here with Kate and Tama this morning.

Tama is of Ngāti Whātua, Waikato and Ngāti Tūwharetoa descent. He has over 25 years experience in public health, mental well-being and addiction services. He works within iwi, the NGO sector and district health boards. He's currently the deputy chair for Auckland DHB, the northern DHB's representative for the New Zealand health partnerships, and a board member for Comprehensive Care PHO and for Yellow Brick Road Auckland. He's also an elected member of Ngāti Whātua Ōrākei trust. My

connection to Tama is that we are both soon going to be out of our jobs as deputy chairs on DHBs. I happen to be the deputy chair at Northland DHB.

Now Kate is a Pākehā of Scottish, Irish and English descent. She is the proud mother of three, grandmother to one and wife of Richard Te Manawanui. Kate is the director of Knowledge Institute Limited and a member of Connect Group as well as a Māori-led collective Tuakana Teina based in the Waikato. Kate has over 25 years experience working in government, non-government, philanthropic and community contexts and many indigenous settings, supporting people to develop their evaluative thinking and practise. And Kate and I are connected through the brief but significant time that I worked with her father, Bob McKegg, at the Northland DHB. And her father, Bob, is well remembered in Tai Tokerau for his contribution to hauora Māori.

So I'm going to hand over now to Tama and then Kate to begin our fireside chat about Te Tiriti and governance and what anti-racism looks like when we start from a Te Ao Māori perspective. Kia ora koutou.

>>MR DAVIS: Tēnā koe Ngaire, ngā mihi atu ki a koe, hei tuwhera tēnei o tātou whiriwhiri kōrero i tēnei ata. So thank you very much, Ngaire, for opening us with those wonderful words, setting the scene, and the beautiful karakia. You did us justice with your introduction, so ngā mihi atu ki a koe.

What I'd also like to do is just briefly introduce my tūpuna and that area that we settled after our migration here, and acknowledge the environmental indicators that not only shaped us but continue to shape us as who we are as a people here in Tamaki Makaurau, te tangata whenua. (Te reo Māori).

As I mentioned, that's just an extension of the wonderful introduction that you gave to myself. Na reira ngā mihi atu ki a koe and I'll hand it over to my co-conspirator in today's conversation, ngā mihi.

>>MS McKEGG: Kia ora koutou. Thank you, Tama, and I just want to acknowledge you, Ngaire, for your beautiful introduction to us, thank you for that, and for Tama for settling us and giving us those indicators before we set off on this fireside chat.

Yeah, so it's my job to kind of start our chat isn't it, Tama. When Tama and I first met -- I want to thank you for reading that poem too, Ngaire. I recall reading Witi Ihimaera's *New Net Goes Fishing* when I was about 12, and it was one of my first windows into the Māori world and experience as a child, and so thank you for bringing me full circle from childhood to today.

But in my first meeting with Tama I reflected with you, didn't I, about my first and emerging understanding of the injustices, I guess, of colonisation that were experienced by Ngāti Whātua. I shared a childhood memory, and interestingly it was one with my father, Ngaire. I used to walk with my father regularly in the morning and I recall him telling me as we walked past Okahu Bay about the clearance of Okahu Bay in the 1950s prior to the Queen's visit. And he was just a school boy at the time, he was at boarding school in Auckland. He was born and raised in Palmerston North but he was at school in Auckland, and he recalled it happening but he said to me he only later as an adult had come to understand more about the injustice of land confiscation.

But that particular incident had stuck with him and it was because we were passing Okahu Bay, I used to have to walk twice as fast because he had big strides and I had little strides. But his journey echoes mine in that as Pākehā, so much of Māori experience of our history is just not told, and we only come to know it accidentally or as adults if we seek it out. And so I also want to remember his influence, I guess, in this journey of mine. He gave me *Ask That Mountain* to read in the mid-1970s telling me it changed his life and it changed mine too.

But I guess for our relationship, Tama, I remember that's where our relationship started with a conversation about Okahu and Ngāti Whātua. So I guess I hand it over to you, Tama, to, yeah, tell us more, tell us more about the stuff that we don't know about that injustice, the historical legacy of that colonisation and why it matters.

>>MR DAVIS: Yeah, kia ora Kate. Yeah, it was really powerful actually when we first met to start at that incident, because that was -- even though I wasn't there, it is a significant milestone within the contemporary history of Ngāti Whātua, in the sense that my grandmother was born in the late 1800s and lived through a period where they were the landlords of all that could be seen within Tāmaki, 360 panoramic view from the top of Maungawhau, Maungakiekie. And in her lifetime she went from being a landlord to landless, and a tenant to the Crown within her own lifetime, and a number of her kuia and kaumatua, and today we feel the impacts of the loss that happened due to the inaugural visit of our current monarch here in New Zealand of Queen Elizabeth.

And that still continues to be a sore point in the sense that it's never really been recognised as the oppressive action it was placed on a community that was so generous in its invitation to the fledging nation here at Tāmaki Makaurau. I remember when I talked about that with you, the impact on it is that we lost almost two-thirds of our senior

population, our kuia and kaumātua, through the devastation of just complete and utter land loss, and the severing of our connection to our economy.

Our spiritual connection to the whenua had been severed, our ability to leave legacy beyond words was severed in the physical sense. But we were very fortunate. When I say "we", I mean my generation and the ones before me, that we had our whānau understood the legacies that were left before, and they understood that if you hold on to things you carry the stories with you, that the fight is never over.

And one of the ways we do that today is we remember actually through the generosity of the gifting of Tāmaki Makaurau, the original 3,000 acres, which is the CBD and New Zealand's largest metropolitan city today, was an intention of generosity to a new nation in this country, and that was gifted by Apihai Te Kawau because he understood that there was new knowledge, new technology had found itself on the shores of Nukuroa for us here in Ngāti Whātua Aotearoa, and our tūpuna were sadly operators. And he understood that actually we'd like to have a relationship with you, and we'll start that relationship off by gifting you the original 3,000 acres, as I mentioned, the central business district here in Tāmaki, to centre yourself. Part of that also was to bring law and order to a lawless, fledging city in amongst us.

>>MS McKEGG: Yeah.

>>MR DAVIS: You know, and when that was done it was two-fold, we didn't want to impose our tikanga, our kawa, our kaupapa on a fledging nation that we knew didn't understand and needed time to adjust and be a part of that new nation and integration with us. So we invited Governor Hobson down to Tāmaki and we celebrate that more regularly nowadays as a community on 18 September as being the actual Auckland Anniversary Day here in Tāmaki for us. That is when he came down into the shores of Taurarua, Okahu Bay, Whakatakataka and then was gifted the original 3,000 acres by our tūpuna.

And from that initial engagement there, as you can see, we started with tragedy with the razing of the village in the 1950s. This conversation, but actually the engagement with the new government, our fledging partners at the time was one of pure generosity, openness and a willingness to work with new technologies, new processes, and we made a commitment to that, that understanding, by that original gift of 3,000 acres, and we continued on through that process from there.

>>MS McKEGG: Yeah, your story, you know, when we were chatting earlier and when we've chatted before together about the nature of partnering and the relationship that you had hoped, Ngāti Whātua had hoped and began with this great act of love and generosity wasn't

reciprocated in any shape or form. And, as you say, your grandmother's story, your grandmother's lifetime is an illustration of that.

And I guess one of my reflections is on, as I have come to understand better the dual histories of Pākehā and Māori in this country, and we don't necessarily know each other's, we have to come -- we have a completely different perspectives on it, is what are kind of the behaviours and practises of those of us Pākehā that just normalise the inequity and actually abusive relationships that we have with our Te Tiriti partners, with Māori. And I guess right the way from -- and the 1950s incident is an illustration of that abuse.

But I guess I still see it today, Tama. I see it in contemporary, in governance contexts and commissioning and procurement and contracting processes I see it, where people -- and we talked about this a little bit when we were first together about, you know, where the Crown determines what's needed, or an organisation determines what's needed and there's no -- there's just no attempt about that understanding of a different perspective, of what might work or be needed or anchor the relationship, or even consider it to be a relationship that might be based on some shared principles or kaupapa.

There's little trust, there's no trust in the way in which, in the contemporary world, we still operate. We don't recognise the Treaty at all as having an impact on that part of our relationships together. And, you know, we talk about it as being the history of Crown engagement, but it seems like a contemporary experience, right?

>>MR DAVIS: Yeah, I think you've opened it up there in the sense that we see it repeating, the process through procurement and the like. There is a lot of engagement in the contemporary world as well, seeking knowledge, acceptance and understanding in Te Ao Māori, but most of that is driven from the western epistemology, how it's categorised, and engaged with according to a function, and it values things differently. And as we talked about before when we talk about relationships from a Te Ao Māori perspective, it's a relationship that builds trust and then we find partnership and practical ways through those things.

And there have been many attempts, today Ngāti Whātua looking for reciprocity in the gifting of the 3,000 still, and that's still something that -- 3,000 acres, that's still something we pursue because we believe in the original gifting of that was in love and we don't want to let that die, we want to hold on to the fact that that original coming together of us and the intention of that should be the pou that drives our contemporary world.

One of the things I did mention, and I'd like to share with everybody, is after that utter land loss, of course we had -- those were things that were happening to Ngāti Whātua,

yes, but they were happening around the motu to our whanaunga, dislocation from land, from economy, from our language, our historical matauranga. And here in Ngāti Whātua, when Bastion Point happened in the 70s as our final stand by our living legend Uncle Joe Hawke and many others, but it takes a special kind of person to put yourself on the frontline, so to speak, for the benefit not only of your people but for Aotearoa. That was one of the first times in Aotearoa's history where Māori injustice through breaches of the Treaty had a spotlight on them that the nation could see.

>>MS McKEGG: Yeah.

>>MR DAVIS: It divided the nation in terms of the number of Māori that were in the Armed Forces, the number of our Māori that were in the Police forces, and expected to round up their kuia and kaumatua, their whanaunga standing on their land, making a statement to not only our centre, but to New Zealanders, that actually we've got a history here that we're just not acknowledging, we're pushing to the sides. And it is our collective responsibility to understand the mamae that still exists.

>>MS McKEGG: Kia ora Tama. I remember when we were talking about this, that mamae, and you said it divided a nation, and I told you about the story of it dividing my whānau, right down the middle actually, the Bastion Point, the tour, the 70s right through to 1980. I remember -- and my whānau never recovered from that divide. I mean we still love each other, but the political divide was enormous, and it surfaced so many otherisms, if you like, sexism, the racism, the different political divides that we had as a whānau that we had to face.

And I remember driving away with my father and my mother from a Christmas with the whānau and the car was tense, it was very, very tense, because there had been arguments and there had been very heated discussions about unruly Māori and what they seemed to be wanting, and my father had moved, he had shifted in the 70s and so had my mother. And we had been part of marching, been part of growing up in those marches and activism in our whānau. So yeah -- but it was an awakening for us, Tama. You talked about how for Ngāti Whātua, for yourselves, whilst that was where it was brought to light, for yourselves you've had to go through a process, a very uncomfortable process of becoming, of partnership and the compromises you've had to make as Ngāti Whātua, right?

>>MR DAVIS: Yeah.

>>MS McKEGG: To get to today.

>>MR DAVIS: Absolutely Kate. And we continue to do so. And a lot of that is constructed processes from the centre, Te Tiriti, our Waitangi Tribunal gave us a form of justice, an

avenue which can never be fully understood, or realised in terms of the injustice and inequity that was imposed upon our community here in Ngāti Whātua. And our whānau around the motu have got their own experiences of what that looks like, but it is no less tragic and oppressive for my whanaunga around the motu as it has been for us here in Ngāti Whātua Ōrākei, Ngāti Whātua nui tonu.

And you see those challenges to, I guess, even our stakeholders and our contemporary cities challenging the Council around thinking more from a Māori perspective, challenging our health system to understand community intelligence, what sits within our Māori communities, and, you know, the millenia of information that sits there and is utilised on a daily basis through its marae tikanga, it's whakawhanaungatanga networks, its kumara vine, which is able to stand up really, really quickly, and we saw a huge example of that through the Covid-19 response. While the system was trying to figure out how to respond, Māori just did what they do really, really well, and put aroha and love first and manaaki for our community as the drivers of function.

>>MS McKEGG: Āe, I'm conscious in the questions that are coming through, Tama, is they're moving us to the next part of our kōrero which is opening up the ways in which we might think about reframing and investing in our future and the nature of the relationships we might have at kind of governance level or even at whānau and community levels as Tiriti partners, and I guess I'm interested to hear your thoughts about that before I reflect on some of my own experience.

>>MR DAVIS: Sure. There are many ways we're doing that, and processes or conferences online or in person such as this is one way of being able to inform ourselves. Māori matauranga is one way we can acknowledge and expand our collective understanding of what knowledge is, how to value things correctly, and having a real commitment to Te Tiriti.

>>MS McKEGG: Āe.

>>MR DAVIS: Rather than trying to interpret and translate, let's really look at what it is, honour our commitment from both sides, and construct processes that allow us to do that. Look I've been fortunate to be in situations where I have been one of the few Māori in the room that has been sitting in a privileged position of authority and able to actually be a part of the system that allows us to look at high level positions within healthcare and understand the difference between well, actually let's have a Māori and a Pākehā and have that space of a director. We believe that that collective knowledge can only be good for us going forward, and you get both our Māori ontology coming through as well as our western epistemology driving us together.

And if you can't have tensions that are positive at those higher levels to shape the system in a way that you want it to reflect the front lines in our community, then you sort of miss the point, you hit the mark but you miss the point in terms of what it is that you're trying to do around embedding Te Tiriti in practice.

>>MS McKEGG: I guess so, Tama, but I'm also conscious that one of the ways in which for us as Pākehā we have to shift mind and practise from being, you know, there's almost an assumption and an expectation that we will lead, direct and we speak too much to supporting and listening, and there is a need as part of becoming a better partner to stand back, to listen more, to allow a Māori space to be a Māori space. And you talked to me earlier about the need for Ngāti Whātua to retrench for a period of time in order to gather itself.

And I guess I see the Māori Health Authority, the new authority as a Māori space, as a space that needs to be there if we are going to honour the Treaty in a way that allows our Māori partner to actually lead and for us to get out of the way for that to happen.

>>MR DAVIS: Yeah, kia ora Kate. Absolutely, it's about understanding our allies and informing our allies, as you just mentioned, that you don't need to take the lead for us, Māori are quite capable of leading a process and a kaupapa that is inclusive. And Ngāti Whātua, as you mentioned, in particular after the loss of -- after the razing of the marae in the 1950s, the further loss up at Bastion Point in the 70s, we were at a huge deficit in our community life and understanding while still trying to be the tangata whenua here in Tāmaki, to be that cultural pou for a nation that was building up rapidly around us.

And we realised quickly through, you know, the collective notion of our kuia and kaumatua, our network that we were able to -- that we needed to just retrench, understand what that deficit that was forced upon us looked like and come out of that phase prepared to not hand over, but be confident that actually we've now got ourselves to a place where our Pā Tūwatawata has given us the ability now to stand strong in who we are. And I guess sometimes we have to force our partners to the table and other times we just set the rules of engagement, and we say actually it's no longer cool to be able to disenfranchise us from these conversations. And the fact is we leverage the fact that we can work in and walk in the Pākehā world at the highest levels, and we're doing nothing but value-add to processes. And sometimes in the co-design you need to allow us to take the lead in what those processes look like.

>>MS McKEGG: Āe, we're being asked questions about principles of governance and practises that, as Te Tiriti partners in a governance context, you know, going forward in our

contemporary world, what might those be, what might we -- what are our thoughts about those things at a governance level, what does that look like if we're practising that partnership. And you've been on many boards, Tama, and we do have these reforms coming, I know that He Puapua was a lightning rod for some of the Pakehas out there and also the Three Waters reform is doing the same thing, it's frightening Pākehās because they think that co-governance will be the end of the world.

So I guess I'm interested in your thoughts about what are those practices and principles that you would like to see from your Te Tiriti partner.

>>MR DAVIS: Yeah, kia ora, you know, those are a good start, He Puapua. It's interesting from a Te Ao Māori perspective it's not a frightening --

>>MS McKEGG: No.

>>MR DAVIS: It's just an unheard of one. So, you know, it still has, explores in terms of coming to the table and moving effectively in those spaces. From a Māori perspective, from a governance perspective I think we honour our tino rangatiratanga equity in terms of tangata Tiriti, we need to really understand what our Treaty is. Most New Zealanders don't even understand what Te Tiriti is, let alone how to incorporate that and translate that into a governance perspective.

So that's the start in what a real -- what governance for the future looks like from a Te Tiriti-based perspective, is actually let's arm our collective nation up with some knowledge around what Te Tiriti is, let's have those uncomfortable conversations around what tension looks like and how we can challenge one another around those things, because I think Māori are mature enough and in a space that allows us to be generous once again in guiding our Pākehā counterparts through that process.

That Te Tiriti also allows us to have a multi-national understanding of what Aotearoa's future looks like, and if we really commit to Te Tiriti, not only through the articles but through the preamble and understanding what those aspects are that shaped the willingness of our tūpuna to come together and sign Te Tiriti, because that was more in line with Māori philosophy, Māori thinking and understanding of reciprocal relationships and partnering. Once we can really challenge one another, in all areas, not just at the frontline, part of the role of governance is to make sure that frontline is heard at the governing areas, and we need to arm up our frontline to be able to be able to take that process forward for the benefit of all who live here in Aotearoa.

>>MS McKEGG: Āe, I guess one of the things, and I want to cycle back right to the very beginning and the gift of those acres to the nation, is it strikes me that in going forward in a

governance relationship generosity has to be at the centre of that, right, and Pākehā are so non-generous actually, we tend to be really risk averse and try to cling to the power that we have. And I guess that that's something we need -- it's a mind shift, right, you're just talking about being generous again, you're talking about coming to the table with generosity, and we need to practise that, we need to find that generosity within ourselves.

>>MR DAVIS: Yeah, agreed, you know, and this is my personal experience within Te Ao Māori within the Māori world that I grew up in, power is to serve.

>>MS McKEGG: Āe.

>>MR DAVIS: And that is the core process that I know that most Māori that I've worked with that are in positions of authority, it is there to serve and be accountable to the communities that they come from. And that doesn't necessarily mean you have to roll over and be nice, but it does mean that, you know, when you're having robust debate and challenge around things, that you can be an adult about how you take the next steps forward, and as long as your driving influence is to be better, a little bit better tomorrow than you were today for the benefit of your community and those who put you there and to serve them well is, I guess, one way of being able to work and push forward.

Look there are, like I said before Kate, there are plenty of our Pākehā colleagues that are on this journey and it is a real journey of just coming together, and sometimes we need you in our corner and sometimes we need you to take the lead in particular areas, but more often than not we just need to know you're there and be willing to be moved around the deck with us, find a position and when required we will -- until we find real equilibrium around Te Tiriti here in Aotearoa, it is a process of give and take, and more often than not in the contemporary Aotearoa, Māori need be leading these processes.

>>MS McKEGG: Āe, that seems like a point where we could hand back to Ngaire, perhaps Tama, and she can get us to answer questions that are coming through the Q&A.

>>MR DAVIS: Kia ora.

>>RINGA HĀPAI: Kia ora kōrua, you were doing such a great job there, though, Kate of checking out those Q&A I thought I might be redundant, but what a beautiful kōrero so far kōrua. Tomo asks, he says, or they say, "love this kōrero, thank you, this kōrero is based on a shared understanding and respect of the importance of our history tangata whenua, Te Tiriti o Waitangi. How do you engage with Kiwi folks who don't have this respect and continue to push against a co-governance o te Tiriti-based future?"

>>MS McKEGG: Go Tama.

>>MR DAVIS: I'll have a go at that before I hand it over to my colleague. We'd test the waters, just like standard processes. No-one -- they don't know what they need until they get it, right? And in some cases -- we know as Māori this is going to be a successful process because you'll engage a community that has been disenfranchised from the process, so if that doesn't feed into a greater understanding of our collective notion as Aotearoa, then we -- I've had conversations with many Māori and non-Māori that don't see the relevance of co-governance today. And that's because they've never seen the beauty of Te Ao Māori. I've had conversations with people who said Māori are just -- they're just lazy, on the dole, all of those things, and literally while they're having the conversation with me saying that Māori don't want to work, I'm thinking to myself well, you're talking to a Māori here who is a colleague of yours and you still hold on to that notion.

And so by addressing bias and that sits within our communities through co-governance that is successful in what it does, and we know there are plenty of things that have successful outcomes for our community will drive the necessary change. When Kate mentioned Three Waters and He Puapua as a lightning rod for Māori, that's a good beginning, let's see how that starts, let's put some time and energy into that and surely we will be able to change the mindset of a nation around what Te Tiriti is, and more importantly, what Māori is in this nation of ours through Te Tiriti.

>>MS McKEGG: Āe, well, yes, I talked about it as a lightning rod, because in the Pākehā communities that I am part of that's what I am witnessing amongst farmers and others, Pākehā farming communities; those things are threatening to them, they are afraid of what is to come and it surfaces all their prejudices and biases, those things. And I guess that's one of those -- you're right Tama, it's the examples of co-governance, it's being -- it's experiencing it. So much of, and if we can highlight the good experiences of co-governance, I know some of those exist in some of those -- they exist, there are examples in schools, in other contexts that perhaps we should be highlighting more in our governance training for people as well, but I guess people have to experience it to know it.

It's not enough just to read about it, it's not enough -- in the end the conversations that I've had very recently with some of my Pākehā friends and family and those who are part of my world, I enter those conversations with a curiosity about their perspective. I guess that's one of the ways in which I enter those conversations with a "I'm interested that you should think that, tell me more about that", and it has helped for them to have to explain a throw-away comment like I heard only two weeks ago about Three Waters which was that "oh well, we'll just have to pay for the fish that we take out of the rivers and the

oceans before long", and I said "I'm curious about that, where did you find that information from?" And straight away we can enter a conversation, a different kind of conversation when we can get past the throw-away prejudice and racism that just seems to be the first thing, it's the first reaction that I see in those contexts. And needing to enter with curiosity and questions, and it does seem to settle people and actually make them think twice about the assumptions they're making.

Yeah, so it's an every-day experience for me, actually these days, is to be in those contexts, in those Pākehā contexts, because there is change in the wind, the new curriculum is a signal for me of change, the health reforms are a signal, yeah. Kia ora.

>>RINGA HĀPAI: That's a very practical action as non-Māori as Pākehā that we can take is to question, is to challenge, is to get behind the assumptions of some of the kōrero and the rhetoric.

One of our questions that's been voted up lots, and I think you may have touched on it somewhat, but just if you can elaborate. Hermione McCallum-Haire asks "what are some strategies for kaimahi, both tangata whenua and tangata Te Tiriti who work with Crown entities who champion Te Tiriti-based futures but are ultimately blocked from any real transformative and long-lasting change by legislation?"

>>MR DAVIS: Yeah, personally I think by rallying your colleagues in those spaces, understanding the legislation as well and challenging it. Just because it's constrained by legislation doesn't mean that you can't challenge what that looks like if it has a detrimental impact, especially in State sectors. And those are the tools that have been on hand to our Pākehā colleagues forever that Māori haven't had true access to because the majority of the voices that were being elevated were at the lower tiers of influence, and part of that challenging those aspects as kaimahi is, as Kate mentioned, supporting your colleagues to have the necessary inquiring questions, probing questions with their colleagues around their biases and their prejudices that come out through that.

One of the things, especially in our statement, our organisations Māori are very few and far between, and sometimes if you're the only Māori in the room you become the authority in a space that isn't necessarily yours, and organisations don't invest in getting the necessary skill sets, understanding and quality of Te Tiriti, whakapapa, matauranga Māori, those aspects into an organisation, and they tend to put it on an individual to be the guru for that particular organisation instead of doing what they do with any other discipline or directorate in their organisation going okay, we need a data analysis person, we'll find the best one that's out there and invest in that process. So it's the same thing with Māori, we

need to be challenging ourselves, our processes and saying actually this is missing within our understanding, cultural understanding, let's invest in these spaces.

>>MS McKEGG: I guess there's a pātai on the chat as well which speaks into the sole Māori on the board and the weight that they carry, and I know all across the country there are boards, there are groups, governance groups around water, land, reform, all sorts of spaces in which mana whenua are expected to contribute with that spirit of generosity, Tama, but are stonewalled quite often and really find it very difficult to operate because they are a sole contributor in a space where the vast majority of others on that board are ignorant actually, they're ignorant Pākehā who don't understand Te Tiriti or any other perspective.

And that's a tough road, and I guess, you know, my sense is just as the health reforms are doing and He Puapua is trying to do, actually our legislation needs to change, we need to be moving at that level, at that structural level to change our legislation around the way in which those governance arrangements are designed so that those sole operators are no longer having to carry that weight. Would you say so?

>>MR DAVIS: Yeah, agreed. You know, the fact is in the health system alone it's had 180 years to embed its bias to the point where it's invisible, and we're happy with bad stats for Māori, you know, we're continuing to say it's about maintenance, we're doing a good job for everybody else. Well, yes, that may be the case, but your partner who, through their generosity, shared this whenua with you is suffering because of the systemic racism that exists within the health system that they support for the benefit of New Zealanders. So I agree, that's a tough road to hoe and legislation in our systems need to change, but the Māori Health Authority is but one step in that journey, and the thing about it is that Aotearoa, Māori aren't going anywhere. So we've got a little bit of time, we just need to accelerate how we get there a lot quicker. It will be beneficial for us all.

>>RINGA HĀPAI: Kia ora Tama, we've probably got time for one more question. I might be a little bit selfish and actually ask a question of mine, and in consideration of the health reforms, Tama and Kate, you just mentioned the Māori Health Authority, Tama, and there's lots of optimism about what may be achieved through the Māori Health Authority, but the Māori Health Authority remains, albeit slightly to the side, but it still remains an agent of the Crown or a part of the Crown structures, it sits within the kāwanatanga sphere anyway. Both of you, what would you have liked to have seen, or ideally if you could envisage the reform of our health system, what would that look like for you? Big question but, you know, think of that.

>>MS McKEGG: I'll leave that up to you, Tama.

>>RINGA HĀPAI: Any off the top responses? I was going to say you should go first, Kate.

>>MS McKEGG: No, I think Tama should have open slather here.

>>RINGA HĀPAI: What do you want to see, Tama?

>>MR DAVIS: Did I freeze?

>>RINGA HĀPAI: You're good now mate, you're good.

>>MR DAVIS: Yeah, absolutely. Thank you for that question. For me I think I'd like to see the services, the health reform devolve back into the communities, in particular with our iwi, hapū aspects, and understanding what those -- that community intelligence drivers are. I also think it will help us to understand a little bit better the taurahe(?) relationship with our iwi Māori and hapū communities through those processes.

But for me I think authority being disseminated or devolved back into its communities around locality based services that are needed locally as well as the national based services, the regional aspect to bring the necessary grunt when required through natural disasters and the like, but in terms of getting some equity in terms of life expectancy, just decent dental care for our tamariki, getting rid of preventable diseases in our communities; that intelligence sits there, and they've got network in those spaces that our systems have, because of the way they've been designed, prevented our community from really engaging in their own health journey and waiora journey.

And by doing that it takes it away from just the clinical aspects of you've got a broken arm, you've got to go here and get that done, actually what are the other drivers that bring hauora, waiora to your community and educating them as well. So that's -- I guess that's my 10 cents worth around how I would change some of those particular processes in driving the health reforms.

>>RINGA HĀPAI: Beautiful. Kia ora Tama. That's (screen frozen), yeah, so we see ... communities in whānau, hapū and iwi, yes, yes, so this, I'm here for this. And I'm just reflecting about the kōrero that Yin shared with us during the week as well and one of his key (screen frozen) one of the many gems that -- the collective and the whānau and everything starts when people connect in our whānau and our hapū, yeah. Beautiful kōrero kōrua, thank you so much. Kate, did you have any last words before we close?

>>MS McKEGG: I don't want to be the one with the last word, I'm very happy with Tama's kōrero.

>>RINGA HĀPAI: Yes, it was beautiful, it was beautiful. Aroha mai koutou, we're not going to be able to get to all your questions, but we will send your questions to Tama and Kate and we will also be able to download the comments and pass those on to Tama and Kate. So

I just want to thank everybody again for your participation today, it's been -- it went very quickly, didn't it, after all, so that was just as it should be when you're spending quality time.

We've got lots of people to thank for this event, and I'm part of STIR, which is a core organising group behind this, but there's also -- look at all that amazing tautoko that this event has got. We have -- one of the things that's been occupying my life a lot lately is the last event of the session, our kei te muri o te ahi, our marathon for racial justice. So if you haven't already registered you've got to be there for that. We've got over 40 students and emerging scholars from around the world that are going to be speaking at that.

And a final reminder that, you know, join our Facebook page, engage with us on Instagram. We've got this -- we're building a movement, whānau, and it starts with us, with you, with the people, so kia ora koutou katoa. And I'm just going to close our hui in the way that we began with a karakia, kia ora. (Closing karakia). Kia ora.

>>MR DAVIS: Kia ora rā, thank you once again --

>>MS McKEGG: Kia ora.

>>MR DAVIS: -- Ngaire, koutou ma, ngā renga wero, ngā mihi.

>>RINGA HĀPAI: Ngā mihi.