

IN THE MATTER OF

The Treaty of Waitangi
Act 1975

AND

IN THE MATTER OF

CLAIMS by
HUHURERE
TUKUKINO and
OTHERS
known as the
HAURAKI CLAIMS

**STATEMENT OF EVIDENCE OF MAPUNA TURNER
ON BEHALF OF THE CLAIMANTS**

My name is Mapuna Turner. I have presented evidence to the Tribunal before on behalf of Ngati Rahiri Tumutumu. I have been an active participant in the affairs of Hauraki since the advent of Te Runanganui o Hauraki, the Steering Committee established to action the collective desire of the people of Hauraki to be autonomous, managers and controllers of Hauraki resources.

Historians tell us that those who ignore the past are doomed to repeat it. For the past year illustrious historians namely Dr Robyn Anderson, Professors Oliver and Stone, the Davids Williams and Alexander and tangata whenua, after years of research, have been telling the story of Hauraki, about our past. We have listened to their factual narratives and comments on the ways in which the Crown has abrogated its Treaty of Waitangi responsibilities and breached the principles of partnership.

3. The Hauraki Maori Trust Board under mandated instruction from the Iwi beneficiaries of Hauraki has provided the opportunity for the people of Hauraki to know, learn and and take note of the experiences of the past. We have been told about the land grabs of 100 years past, the legislative measures for further land grabs of 50 years past, the Crown policies for more land grabbing of thirty years past. We do know our history now. We have not been able to ignore the mamae of it all. We should not have to relive it or re digest it forever and a day like we can when we eat onions. A recurring gastronomic burp of wind from both ends. Let us move on.
4. To forty years time. Forty years on from afar and asunder. Parted are those who are with us today. When we look back and forgetfully wonder what we were like in our work and our play. There are occasions we will never forget, want to forget and hope that others have forgotten.
5. The one I will never forget and shall share with you is the time Uncle Tai Turoa, Betty Williams and I were submitting the Hauraki Maori Trust Board Act to the Select Committee of Bruce Gregory, Whetu Tirikatene Sullivan and two other pakeha Members of Parliament in Wellington. Uncle Shu and a busload of Hauraki Whaanui were there guarding our backs. Gregory had posed a particular question we were pondering as to the appropriate response, when from behind us a voice said "Sir, I am a Trust Board member" then a click, then silence. Afterwards, I approached him to confirm what I thought I had heard. His reply was, "Mapuna, as I started to carry on talking my false teeth fell out and I thought, oops the tupuna are telling me to shut up. I had better sit down. So I did ". Well e hoa, today I have made sure Hauraki will never forget it either. The kaupapa on the scroll *Ka kawea i nga tupuna ka hikoi ki mua* reminded me of Uncle Tai and Uncle Shu and the mission statement you and the rest of us Trustees in our time have steadfastly upheld : *Kia mau ki te rangatiratanga o te iwi o Hauraki*.
6. Statistics substantiate the negative impacts of post pakeha settlement on the people of Hauraki. Professor Oliver, Dr Skeets have expounded on many examples. Our own people have relived them in their recitations.

7. We are illiterate, we are poor, we are unhealthy, we are unemployed, we are constantly incarcerated, we have no reo, we are dysfunctional whanau units, we are landless, we have no leaders.
8. In short we have needs that the Crown and its agencies have tried to address through a pakeha patchwork quilt philosophy and paternal mentality. The Mother and Father of all mother and father policies or as Professor Oliver put it; the ethos of assimilation. It has permeated our very existence from birth to death for too long. The modern term of reference I believe is brain-washing.
9. In 1984 at the hui taumata in Wellington, Biddle said " me whakahokia te mana o te iwi ki te iwi, te mana o te hapu ki te hapu, te mana o te whanau ki te whanau." Five years later, the Children Young Persons and Their Families Act ("CYPFA") was enacted. It was the first piece of legislation in the history of New Zealand to have been written from a Maori perspective and with Maori participation. It was an Act enabling Maori for the first time to participate in the decision making processes regarding their children and young persons in the areas of Care and Protection where the safety of children was paramount and of Youth Justice where those with offending behaviours were to be made accountable and take the consequences of their actions. It was an Act that acknowledged that whanau, hapu and iwi knew their own children and young persons better than the professionals of the Department of Social Welfare and other agencies.. The Hauraki Maori Trust Board Tu Awhina Social Services was born of that Act of Parliament under the Home Builders Programme pursuant to Section 403 as an approved Community Services Organisation.
10. I was one of twelve women of the inaugural forty two Youth Justice Co Coordinators appointed nationwide at the introduction of the Act. I became the Pathfinder for the Hauraki rohe, and remained in the service for five years. It seemed essential to be almost as conversant with the Act as was Ms Simpson one of the Presiding Judges and yourself Dame Augusta. It was necessary to be a gatekeeper of the Act and ensure that the principles of Sections 13 and Section 208 were adhered to.

11. For the past four years I have been Kaiwhakahaere of Tu Awhina Social Services of CYPFA. We are about to embark on Iwi Social Services pursuant to Section 396 (1) (a). Given that background you will understand why I am able to provide an overview of all of the above issues that have been confronted by whanau and tai tamariki. The scenarios may be recognised by those of you who have experienced or suffered similar situations. However, sadly the whole concept of Pua Te Atatu, ten years later is an occupational nightmare. Everything is reverting to pre 1989. CYPFA and the Police are short circuiting processes to suit themselves. Police are not attending convened Family Group Conferences. Agency policies are in conflict with the legislation. Whanau are now being force fed bottom line options to constitute agreements because they do not wish to proceed to a Court Hearing. The Crown is starting to renege once again.

12. We are illiterate. In te reo Maori and te reo pakeha, despite eleven Kohanga Reo, around thirty Primary, one rumaki, one kura kaupapa, five Secondary and two Area Schools.

13. Educational services to whanau and tai tamariki have revolved around trying to keep our mokopuna and tai tamariki in a formal learning environment. Suspensions for behavioural problems remain the order of the day for Boards of Trustees. Tu Awhina has been active in obtaining exemptions from the Ministry of Education so that parents can either home school, enrol them in the Correspondence School or send them to a Registered Private Training Establishment to learn life skills and whatever is the focus of the particular training establishment. For the period 1 July 1997 to 30 June 1998 the following notifications of children or young persons were logged on our Excel files:

Counselling	Literacy/Numeracy	Suspended/Expelled	Other Education
15	18	15	25

14. We are an intelligent race of people. The colour of our skin is not a determining factor. The advancement of the intellectual potential of mokopuna or tai tamariki is at an

impasse with the Crown and its agencies the State Schools and Te Puni Kokiri. The first issue for Maori is the selection of the educational establishment. Maori must make a choice to either put aside their Maori identity and learn the ways of the pakeha just like Ngata's E Tipu e Rea, or opt for the ever increasing elitism of kohanga reo to rumaki or to kura kaupapa. The second related factor is the curriculum and the delivery of it. The mind of the majority agents of delivery is set, fixed in concrete. For example; Cook discovered the country; Maori stories are myths because they are based on oral instead of written traditions; Maori home situations are to blame for their children's failures, leave your Maori at the pa because this is the way things are done in school and so it goes on. It needs to be stated that next to the Caregiver, the teacher is the most important and influential person of a child's life. For six hours a day, five days a week, forty weeks a year, the teacher is loco in aparendis. If the things go wrong at home, the child looks to the teacher for security and stability. If things go wrong with the teacher too, the child is lost to the fast tracks of incarceration.

15. The third and final issue to be commented on here is that of the Maori Education Vote money. It is being wasted. Schools are paid x amount to resource their institutions with teachers and tools to develop and advance the Maori individual's capacity to a future that enables him or her to earn a good income to provide shelter and sustenance for him or herself and their offspring.
16. Each March and July, forecasts are sent off with the knowledge that a cheque will be in the mail for x amount of dollars for x numbers of children on the roll. It has been our observations that one of two eventualities can occur once the forecasts are posted. There is an increase in suspensions, or there is an increase in enrolments in other so called alternative educational facilities and there are more care and protection family group conferences scheduled. Too often, reasons can vary from incorrect wearing of the school uniform to insubordination.
17. The Crown is expending a huge amount of money on education in many guises: Income Support and Training Benefits, Special Educational Services, Health programmes, Counselling Services, Transport Safety; to name a few. Again, I reiterate, it is a patchwork quilt philosophy. And worse, it's throwing good money after

bad trying to fix the first mistake which is paying the schools; then paying the specialist services to remedy what the schools have not achieved, then paying the training establishments to remedy the previous fix-its. Still our people come out with no skills and no job prospects. The Crown is perpetuating lifelong studentships and stating publicly that the Unemployment Statistics have decreased. All that has changed is the name or type of Income Support.

18. Did you know too that many children are kept at school simply to supplement or boost the family income? We are that poor.

19. The millenium is a time for rebirth of the Hauraki and perhaps the Maori nation. We have been thinking pakeha speak for too long. Other Maori around the motu call it colonisation.

- Strengthen whanau to mean three generations and not the nuclear family.
- Expand the whanau concepts of the tupuna to the collective whakaaro that the harakeke symbolises.
- Build whare that are based on the wharenuui design rather than the pakeha boxes of ticky tacky.
- Be materialistic free, therefore debt free.
- Grow and forage for kai in the environment, while it lasts, according to the maramataka instead of the expediency of the supermarket.
- Learn to live Maori not survive Maori.
- Be one with Ranginui and Papatuanuku and their progeny and acknowledge the spiritualism that is Christian and our tupuna.
- Take out a franchise on being Maori and remember that a Maori can be a good pakeha but a pakeha cannot be a good Maori.
- Convince our people that being Maori is ok that it is our rightful heritage. Our tai tamariki have afro-american heroes. Some prefer rastafaria talk and rap music. The Maori world view needs to be the vision for the next millennium. The questions need asking. Is this the way of the tupuna? Can this tupuna method be adjusted to suit the ways of today? Who am I going to hurt? Who am I trying to please?

20. Leave the worship of false Gods to the inhabitants or would be occupants of Sodom and Gomorrah that is commonly known to us as Te Whare Miere ("The Beehive"). The economic policies, Rogernomics, call it what you like are just mere examples of the type of leadership that is saying to the rest of us " Do as I say not as I do."
21. They are not the kind of tupuna we refer to in the kaupapa " Ka kawe i nga tupuna ka hikoi ki mua."