

## Representations structure

### What should the regions be?

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
6	Whangarei can't tell Mangakahia it is part of the region for e.g.	

*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
Generally supportive of regions proposed	Link by whakapapa/history	Where is Mahurangi??
Regions = rohe	Traditional lines/alliances, eg Tama wahine/tane Ngati Torehina/Kawa Ngati Hine/Te Roroa Te Orewai/Manu Rehia/Pare Kuta Rahiri/Patukeha Ngare Raumati	
	Define areas - By whakapapa - By hapū choice	
	Purpose – to negotiate claims - For organisation	
	Regions according to traditional boundaries --> He whakaaro	
	Need to reflect what is here today	
	Need to reflect aspirations of each rohe - Korero needs to be had --> hapū decide – How?	

	When? - Hapū discussion -> determine during transition period -- Live/historical hapū -- Which rohe their hapū fits	
	Manaakitia nga rangatiratanga o nga hapū	
	Manaakitia nga kaikorero o ia hapū	
	Mahurangi mangakahia.....Ngati Hine	
	Takutai/Pewhairangi - Hapū decide if they're in or out - May need to address mamae	
	Takutai: From Te Awa o Takou -> Bay of Islands -> Ngati Hine -> Ngati Manu	

*Korokota Marae 17 March 2016*

S	N	D
	Use Exec Committee regions -- Legislated MD Act	rohe not regions
	Nt lines -- Whanaungatanga -- Pepeha -- Waiata -- Tupuna/whakapapa -- Whangaroa	
	Terminology Nga hapū o nga rohe??	

	Whakaminenga (flexible) -- Nga hapū o Ngapuhi -- Territory identified legislated -- Regions vs Hapu?? -- Kainga/ahikaa -- Hapu work together wherever they reside whichever region -- Look at takiwa – TRAION model -- Region defined -- A line to interface with	
	Mangakahia is a region	

*Parawhenua Marae, Ohaeawai 19 March 2016*

S	N	D
As is, plus maybe Mahurangi and Waitangi depending on how they decide.		

*Te Mahurehure Marae 20 March 2016*

S	N	D
Traditional boundaries: Variations between hapu need to be aware of this. Hapu ability to negotiate which rohe they are in		Where is Maharani?
Need to establish whakapapa/mana whenua		Area location - misleading
Support the hapu in the plan		... where is Maharani?
		Want an urban rep for all who live wherever they are but focus on Auckland
		Made up of paramount hapu. But - A lot of us in Auckland and maintain the hapu. No real Kainga in town although some marae here

**Any comments about the roles and responsibilities of the various groups in the representative/organisational structure?**

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
No problem with the proposed representation structure, questions around how the structure will be implemented	Find a structure where you don't get used and abused	Having a hapū team leaves the door open for ridiculous numbers and costs
Hapū decide who's in each region	In order for the structure to work in Ngāpuhi and get the buy in of everybody it should reflect that Stage 1 report	One kaikorero and not a whole team should have the right to speak
Hapū located in two different regions e.g. Ngāti Hoa	E hia nga rohe? <ul style="list-style-type: none"> <li>• Should there be a definition of a region?</li> <li>• What constitutes a region?</li> <li>• How many people should be in a region?</li> </ul> E tara e nga hapū ki te uru atu ki tena hapū? Ki tena rohe tohe	How do you deal with a hapū team that has different views within itself? The team needs to work out one person to speak for that hapū when it comes to key decisions
Change the [Te Honanga Iti] concept name [from Kaitiaki Trust]!	FLEXIBILITY FLUIDITY <ul style="list-style-type: none"> <li>• There has to be these things within the structure if we're talking about the rangatiratanga of hapū</li> </ul>	The thought of the hapū can be articulated in one voice even if there is a team behind them
	Through whakapapa – differentiations	Marae we used for in(?) decisions and the kawa of the marae determines the rules of debate and decision making: - For hapū - For regions - For all Ngāpuhi
	Ma te hapū ano e korero Ma nga hapū	We already have processes for debating and decision making - why reinvent the wheel
	WE NEED A COMMUNICATOINS TOOL FACEBOOK/BLOG – FOR E.G. TO ANSWER QUESTIONS To much to take in in one night, send through panui before the hui	

Te Pokapu Centre, Kawakawa 16 March 2016

S	N	D
Tino rangatiratanga --> Whanaungatanga - Bank -Whenua -Kumara resources - Karauna – te kariri	Those outside process - Is there a gateway for them to enter the process?	No – ko hoki ki nga tikanga!!
Te whare tapu o Ngapuhi = ingoa o te structure	Model has an exit point and needs an entry point at each stage of the process • At the point of ratification the process is closed • What happens to these people, will the crown take care of them?	
Ae -> hapū rangatiratanga	Respect each hapū and their kaikorero	
Aeā tiaki rangatiratanga	Decisions by consensus	
Hapū drives decision making process -- Needs to be involved at all levels -- Choosing and holding reps accountable -- Need to strengthen our internal/external relations	What belongs to each hapū is dealt with that hapū - Hapu Level - Negotiation with the Crown – Hapu Common interests belong at this level	
Hapū te mana	Assurances and safeguards that negotiation can occur at a hapū level -- Hapū specific kaupapa -- Regional – common interests	
	How do we decide the weighting given to each hapū's aspirations -- Need to find a way to do this	
	How do we deal with hapū within hapū	
	Not just about the numbers	
	Hapū - identify: Their rohe Their redress Their aspirations	
	Establish principles for how we engage -- Dispute process --> resolution	

	Hapu – he ahika koe I kona – korero He pa nga ki whenua ke, waiho ma te ahika e korero	
	Hoki ki nga tikanga engari But Tikanga first! Ie ma te hapū e korero	
	Ina rereke nga kereme – tikanga – korero ki nga hapū ahika	
	Feel included (Now) --> region not to dominate over hapū	

*Korokota Marae 17 March 2016*

S	N	D
	One shoe doesn't fit all	
	Hapū is defined in evidence -- By whakapapa -- Needs to be reconsidered 2016 -- By history	
	Communication important, ensure to be inclusive	
	Flexibility	
	The structure is a mechanical tool -- How will it work? -- How will it maintain hapū Mana?	

*Parawhenua Marae, Ohaeawai 19 March 2016*

S	N	D
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	<p>Re hapū representation – a team of people could advise a single spokesperson (ie one nominated representative rather than a team of them) or there's the Waimate-Taiāmai example where they have a vacant seat that gets filled by a person selected by the collective depending on the skills required for the task.</p>	
	<p>Re young people – they need to be engaged with the use of email, Facebook and other technology. They are the leaders of tomorrow. One or two should be selected to represent hapū.</p>	
	<p>Re the Kaitiaki Trust – consider alternative names eg Ngapuhi Trust. Also, the trust deed needs to be robust enough to fetter the power (ie not give too much power) to individuals. Any decision the Trust makes will be open to legal challenge. Individuals on the Trust should have technical skills, integrity, ethics and no criminal record. There should be an annual independent audit of the Trust.</p>	
	<p>Questions that need to be considered:  -- What's the criteria for regional representatives to get on to the Kaitiaki Trust?  -- If there are constitutional changes to the Kaitiaki Trust structure, what's the forum for discussing them?  -- How will a whānau claim impact the hapū's claims? Could hapū alienate whānau claimant rights? Could whānau be dispossessed by hapū authority?</p>	
	<p>Hapū database currently sitting with the Rūnanga – the Rūnanga Takiwa need to advocate to their respective trustees for the release of Rūnanga Database to the yet-to-be determined structure (ie this needs to be a Board decision).</p>	

Te Mahurehure Marae 20 March 2016

S	N	D
Hapu should have the option of having one representative or a team	In principle the structure is okay. How practical is it? How functional is it?	Need to include Tamaki, Christchurch, Wellington - Numbers of Ngapuhi resident in these areas
No TRAION seat	Structure needs to maintain hapu rangatiratanga	I want to see how I'm represented in Auckland
Kaumatua representatives through the hapu	Representation - needs to be fair	Recommend 2x representative per hapu. This group to meet with themselves to discuss issues and Kotahitanga ... etc
Urban representatives through the hapu, post settlement: Tamaki voice	Hapu team could include tone and kainga	Develop a communications plan decided by Hokianga
In principle the structure is okay. How practical is it? How functional is it?	Want to have a place to meet - be able to meet	Set up the following groups: <ul style="list-style-type: none"> <li>- Comms team</li> <li>- Admin Team</li> <li>- Policy development team</li> <li>- Leadership team</li> <li>- Kaumatua council</li> <li>- Rangatira team</li> </ul>
Hapu take responsibility to share/include us	Should have reps soho ahi kaa	Why weren't we given the opportunity to input into the draft structure rather than having to accept the structure presented. The process was no acceptable to include our whanau in Tamaki. No communication plan. Tamale whanau weren't given the opportunity to have a role in developing this
Power back to hapu	Hui a hapu <ul style="list-style-type: none"> <li>- Hau kainga hui</li> <li>- Tamaki makarau</li> <li>- Ahi Tareiria</li> <li>- Aotearoa Motu</li> </ul>	Equity issues for hapu: <ul style="list-style-type: none"> <li>- Hokianga - 88 hapu - where is the equity between larger hapu and the smaller hapu.</li> <li>- If we look at natural grouping Hokianga is the largest</li> <li>- Single mandate - separate settlement - could we have clarification on how this would impact on Hokianga if we consider going down this process</li> </ul>
TRAION is not a hapu, why are they involved in this process, leave them out	Kaumatua should be represented by hapu at a honorary/advisory level - awahi manaaki	Communication is the key to this plan, it is the glue



To choose negotiation reps further hui	Look at an indigenous governance framework	
Further discussion on hapu reps for urban regions need to go back to hapu for decisions	Ngapuhi never ceded	

### How many regions should there be?

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
6	Possibly 7 or 8 or 9	9 because there are 9 maunga

*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
Up to hapū to determine		Mangakahia → More?
6 or 7 or 8 regions		

### Can hapū be in more than one region?

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
Yes – look to ahi ka / tikanga / whakapapa	Needs further wananga	

*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
E whakaae ana	Need to establish credentials within the rohe	
Can be in one region but negotiate interests in another	Criteria to be worked out by region – Eg. Whakapapa – Ahikaa roa – Whenua tuku	
We have interests in more than one region	More hui/wananga from (with) hapū	

*Korokota Marae 17 March 2016*

S	N	D
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Sometimes – Ma nga hapū e korero	Some hapū – clear – In only one place	
Let the hapū decide – region -- Wananga – time -- Hapū agreement -- 1 vote – whenua based	Some tupuna korero -- Look at alliances	
Hapū are in more than one region -- Where is the ahika whenua whakapapa	Me pehea ai nga Maunga, awaawa ko awaawa e pahorohoro ai -- How do the mountains, valleys and streams echo	
	look to the tupuna, at the tupuna	
	Important to cover the land -- I raro I te whakaputanga me te Tiriti	

*Parawhenua Marae, Ohaeawai 19 March 2016*

S	N	D
Yes they can and they are.		

*Te Mahurehure Marae 20 March 2016*

S	N	D
Ae		

**Should a single team be able to represent several hapū on the mandated entity?**

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
Yes – if supported by that group of hapū		
Ma te hapū e korero Tikanga tuku iho		

*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
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Single team – several hapū -- Good use of Human Resources --Hapū decide		
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*Korokota Marae 17 March 2016*

S	N	D
Yes	Each hapū has mana -- There are some ancient models of this – its worked -- Rangatira hapū -- Ririki hapū?	No - hapū have to talk first
A single team could represent several hapū	Hapu need to talk – wananga -- Whakaminenga structure has addressed this -- Choosing leadership workers	
	But --> each hapū still retains mana	

*Parawhenua Marae, Ohaeawai 19 March 2016*

S	N	D
Yes, if they hapū decide that's what they want.		

*Te Mahurehure Marae 20 March 2016*

S	N	D
	Active/historical hapu: Onus on those who want to resurrect hapu	

**How do the interests of Wai claimants (and whanau) balance against the interests of hapū?**

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
They are part of the hapū regardless		
Even though there a hapū and whanau claims through the hearings, they are still part of a hapū		
Best interests of hapū comes first, including		

claimants		
Claimants don't get a distinct role but they understand what the claims are about and are passionate about the mahi so include claimants but as part of the hapū		
Back to the hapū to discuss Advocacy --> expertise showed in negotiations process Who is the claim on behalf of? Advocacy is also to inform claimants of the process so they don't feel they're losing control of their claims		

*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
Claimants and hapū need to sit down and work out their relationships	Share tiaki information - taonga tuku iho	
More korero	Expressed in hapū statement of aspirations and interests	
Past --> bad experience --> fighting -- This is a better option --> chance for healing		
Should be dedicated place for claimants -- Include in hapū plan -- Be more informed -- Often have a personal stake -- Need to strike a balance --> HAPU DECIDES--> it's about korero – everyone included		
But what about blanket claims etc? -- These were to support all hapū/Ngapuhi -- Develop a process when looking at redress		
Having a claim is about putting up/speaking about something -- It is not about a right to redress		
Need a process to track claim in redress		

Whanau claims the same as hapū claims???		
Whakamahia nga Roia – educate claimants about the process -- Me nga tikanga o Ngapuhi		

*Korokota Marae 17 March 2016*

S	N	D
Wai claimants need to be included in hapū	If report produced – used -- Then all included -- But --> time?	
Wai claimants are part of hapū	Wai claimants should be able to decide -- Hapū should support claimants	
So identify who claimants are, in rohe and identify who/what claimants join to	Generic claims --> all hapū --> generic issues	
	A claimant(s) shouldn't be able to hold process -- Needs to be korero	
	Differentiate -- Negotiations process vs fair settlement/redress -- Can a Wai number be held back?	
	Wai claims should strengthen hapū	
	Be positive	
	Wai claim --> person vs hapū -- Not always working together	
	Do not determine the right of a person -- Provide an opportunity for them to connect	
	Template/Guideline -- How to consider	

*Parawhenua Marae, Ohaeawai 19 March 2016*

S	N	D
This needs to be discussed and clarified, especially how a whānau claim might impact the hapū's claims. Could hapū alienate whānau claimant rights? Could whānau be dispossessed by hapū authority?		

Whānau claimants and hapū need to talk to each other because whānau might have claims separate to hapū that might nonetheless impact hapū.		
This doesn't necessarily mean hapū have a say in a whānau claim.		
It will be case dependent.		
Need to balance tikanga (hapū) and today (including that the Waitangi Tribunal has accepted claims as whānau claims (which it maybe shouldn't have) so now hapū need to decide how they're going to deal with them.		

## How many regional representatives should there be on a Kaitiaki Trust? - one or two?

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
1 for each region – smaller number is better for costs and logistical regions	Don't trust the reps on the Trust – no one should be able to tell anyone what to do at any level	At least three
Minimum 2 per region	Runanga seat provides existing database and funding	
If there are 6 regions, that's 12 people		

*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
Minimum 2 per region	Reps can change accoring to the kaupapa	
At least 2	Korero at the marae	
2 to begin with (hei timatanga)	Whakaputanga/sovereignty issue may belong in this whare	
2 or more	Representatives need to bring the position that has come through from the hapū – to region – collective	
	Not a forum for re-litigation	
	Smaller debating chamber	
	Important for (health of): political; cultural; spiritual; social; physical	
	Hapū governance determines nga mahi a maangou katoa eg trusts	
	Create our own Ngapuhi legal identity	
	Replication of Takutai Moana Model	
	We Want: -- Know and trust, professional, transparent -- Excellent comms skills back to region -- Skills needed for role a must -- Need dispute resolution process	

	Management (administrative) rather than governance	
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*Korokota Marae 17 March 2016*

S	N	D
	Not a super-structure	
	Trust deed to determine powers -- More information/understanding	
	Trustees --> Power Ltd	
	Representatives (by competency) -- By whole regions -- Focusing on jobs to be done	
	Why create a separate group at all?	
	Could be like an exec from each region	
	Refer back to regions/hapū (korero) -- Hapu can have input	
	Quality required	
	Can we ask -- What is a legal entity in our eyes? -- Maori entity -- Look to the future --> no more fighting -- Fair & clear pathway -- "3 – the more the better"	
	Final veto MUST be with hapu	



*Parawhenua Marae, Ohaeawai 19 March 2016*

S	N	D
Two (12 altogether).		

*Te Mahurehure Marae 20 March 2016*

S	N	D
1-2 reps per region. 1 for small region		No's according to size of hapu

**What should their term of office be: open-ended with annual review? One or two years?**

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
Annually to start with – you can do a bit of damage in 2 years!		

*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
Review 12 months --> replace as necessary	3 years with annual review	Duration of negotiations with right of review
Annual with conditions	Be clear on how directed by the region	
	Regions need to be auditing/reviewing this entity at regular intervals	
	Limited lifespan until PSGE	
	Statutory act	
	Tribal komiti	

	2 years V kaupapa	
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*Korokota Marae 17 March 2016*

S	N	D
	Right/ability to replace	
	Not limited to 12 months -- Could be less?? -- Process??	

*Parawhenua Marae, Ohaeawai 19 March 2016*

S	N	D
Initial review after one or two years with annual review thereafter.		

## **Negotiations structure**

**Comments about the roles and responsibilities of various parts of the negotiations structure?**

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
	Hapū needed to be resourced to wānanga on that because it is a very important take for just us to talk about tonight	
	Can't rely on just us in that workshop	
	Got you go back to your people and wānanga (to be resourced by the Crown)	

	Ngāpuhi should use our own precedents	
	Central debate locations e.g. Waitangi a central place for debate e.g. with He Whakaputanga	
	No time limit on debates	

*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
Hapu decided who -- negotiators support hapu people -- defined by hapu -- important to hapu	Language – not settlement - Deed of redress - Te kupa mai ia Ngapuhi – pororaho taiwhenua - Hapū murimuria, kihikihi – dispute resolution - Kia tau te rangimarie – awhitia pau te kaha	Hapū discussion directly with crown initially
Hapū driven – clear pathways	What is in this model that changes the crown parameters regarding negotiation -- Whats up for negotiation -- Crown needs to recognise hapū are sovereign(ty)	Need to check the model does maintain hapū rangatiratanga -- Has bits and pieces -- Some parts undermine
	What representation does the 5% of mana wheua have -- Look at hapū and hapū teams -- Ability to swap out (2 or more) reps determined by take -- Honest --> upright --> intelligent -- Understanding of tikanga -- Supported by hapū -- Gender balance -- Support for approved negotiations -- Plan/instructions to negotiators	
	Milestones/time lines up to regions	

	Decisions by consensus -- 1 vote per hapū -- Or 75% consent	
	Hapū to mandate kaikorero (or more?) -- Ia hapū ia hapū	
	Regional --> collective --> "Separate with a team"	
	Mohio whanau	
	KK Club + Professionals	
	Negotiator - not be a mangai	

*Parawhenua Marae, Ohaeawai 19 March 2016*

S	N	D
The balance of responsibilities is about right.	There is no expiry date on te Tiriti and the negotiations will be seeking redress not settlement.	The "forms of action" and remedies for each group needs to be clearer though.
	But what if Aotearoa becomes a republic? This might impact negotiations so these issues need to be resolved sooner rather than later. There should be settlement within two years.	
	The wording in the redress should protect against potential negative consequences if Aotearoa becomes a republic.	
	Also we need to consider generation timeframes (25/30 years) – what are we leaving to the next generation? Need to get on with it.	

**Have we got the balance of responsibilities right?**

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
	see above	

*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
Ok as long as hapū maintain 'coordinated parallel approach'	Need clarity	
	This question is about how we are going to treat each other -- For us to sort – not the Crown	
	Shared interests - does everyone get the same?	

## Transition

### Are there other important transitional steps to consider?

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
Concepts of Tuhoronuku + Kotahitanga need to go	Go back to the hapū to wānanga within a timely manner	
	A team selected to scrutinize transition process	

*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
Workshops are part of the transition process	HAPU LIST	
Report/report consideration	Process hapū ia rohe ia rohe re hapu lists	
Look at taking best of processes past and present	Entry and/or exit hui a hapū – withdrawal process – enabling/empowering rather than not	
	How will changes to the trust deed be ratified? -- Back to regional hui? -- When?	
	Hapū inventory within region	

*Te Mahurehure Marae 20 March 2016*

S	N	D
No because            and            and others will be there.		

**How do you see your hapū preparing for negotiations?**

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
Transparency, clear communications, honesty, accountability, information, overlapping interests, gap filling --> already done		

*Te Mahurehure Marae 20 March 2016*

S	N	D
Wānanga.	Resourcing and funding is critical to enable hapū representatives to come back to the hapū with questions/issues during negotiations.	
Both hui and technology are good for communication, eg Māori Radio, Facebook, newsletters.	Hapū need the right information to make well-informed decisions.	
	Technology is required for good communication within the hapū (again, resourcing is critical).	
	There also needs to be resourcing to assure kanohi ki te kanohi, not just relying on technology (incl for whānau living outside the rohe)	
	Resident whānau have responsibility but also those living away from the kainga have a responsibility to stay in touch and informed.	
	There needs to be safe spaces for everyone who wants to speak.	

**What communications and reporting strategies work best for you and your hapū?**

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
Panui, technology, media, gossip at the rugby game, kumara vine, monthly meeting, tangihanga		

*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
Facebook – managed eg block spam	Panui – hand deliver to KK Club (in the valley)	
Hui-hui, kanohi ki te kanohi	Email monthly Panui eg Mar-Apr (e-broadcast)	
Powerpoint eg finances	E-b txt Panui too many	
Websites – Marae, projects, etc	Connect through all media networks ie Facebook, databases	
Korero ki te korero		
Hui a hapu firstly		
Include all members of hapū, mokopuna ki te tūpuna		

**What timeframe should the transition take?**

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
	But the longer it goes the longer the fights go	6-7 months after the structure has been agreed. A timely manner!
	It's easy to do things quickly when you have trust	6 months?



	Need resources!	12 months?
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*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
Much has already been done i.e. identifying hapū	Is the transition period too short (1-3 months)?	Timeline June – End of December 2016

*Parawhenua Marae, Ohaeawai 19 March 2016*

S	N	D
	Must not rush but also need to get on with it.	6 months for the current entity to where we're going.

## Withdrawal mechanism

**What comments do you have on the proposed process for a hapū withdraw?**

*Te Terenga Paraoa Marae Whangarei 15 March 2016*

S	N	D
Hapū reserve right to withdraw from the process	Wananga on that back with the hapū	
Tino rangatiratanga	What process... ? Rebuild current model And review	
Of course there needs to be a withdrawal process but we would hope people would feel confident in the process	We're all in	
Draft process looks ok	Every hapū should encourage the neighbouring hapū to stay in	

Should work towards people not wanting to withdraw – benefit to just sit around the table and talk talk talk		
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*Te Pokapu Centre, Kawakawa 16 March 2016*

S	N	D
Hapū withdrawal – kapa! - He timatanga	Waihotia te kuaha kia puare	6 months too long
21 days notice -- Also to the region/collective -- Address it there	Has to be solid process	Think that first 30 days too long
Dependant on outcome provision of -- 30 days --> 1 added hui -- Eg. How many does it effect? -- Allow for hui with other effective hapū	Scenarios: -- Come out of one region and go to another region -- All the dissidents form their own region -- Large natural grouping	
Hapu rangatiratanga --> choice	Those considering withdrawal need to ask what is the problem -- Can it be solved? -- What are the consequences of us withdrawing -- Mandate to withdraw	
Kanohi ki te kanohi	General support for 75%	
respect!	Withdrawal will be a consequence of the hapū aspirations and interests not being met.	
Turi ki te turi	Hapu -- Look to shorten process -- Needs to include our Wai numbers	

Identify impacts and consequences of hapū withdrawal -- May not recognise single hapū -- No mandate -- Settlement continues	Presumption --> i.e. Hapu has already met -- Good communications – tikanga	
Tomo --> Wananga --> till sorted --> not rushed	Get this right and no need for process	
Identify issues, look at resolving		
Agree to adopy hapu withdrawal process but -- Empower the hapū with the information -- Give it a go first -- So good – we want it No 2!		
Agree with withdrawal document		
Decision not taken lightly		

*Korokota Marae 17 March 2016*

S	N	D
	Hapu korero, hapu tikanga	Perhaps – Don't want this option -- Is this tikanga?
	Lore vs law --> process--> important	
	Regular catch-ups with each other Strengthen togetherness	
	It needs to be So Good	
	Where the hui will be is important	
	Haumi e, Hui e, Ta	

	Consider a probationary period -- If you're participating you stay for XX time as a minimum	
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*Parawhenua Marae, Ohaeawai 19 March 2016*

S	N	D
There are very serious consequences for hapū who withdraw in terms of their ability to get a settlement. These need to be carefully considered by the hapū considering withdrawal.	The proposed process for hapū withdrawal is better than the previous one but needs refinement.	
Hapū need the right information (eg about the Crown's Large Natural Group policy) to make an informed decision about withdrawal.	Might be a bit too rigid in terms of timeframes etc?	
	If the process works properly no one should need/want to withdraw.	

*Te Mahurehure Marae 20 March 2016*

S	N	D
	Look at indigenous models for withdrawal	
	Need more information on consequences of withdrawal	
	Want to be acknowledged in regards to why we had to leave	
	All members of hapu. Must be included	

**What comments do you have on the proposed process for total withdrawal of the mandate?**

*Korokota Marae 17 March 2016*

S	N	D
	Settlement process should be for those who want it	
	Hau kainga -- Main consideration to get things going -- Before getting numbers to vote etc	
	More hapu korero	
	Keep up with what's going on	

