
**KEI MUA I TE AROARO O TE RŌPŪ WHAKAMANA I
TE TIRITI O WAITANGI**

BEFORE THE WAITANGI TRIBUNAL

**WAI 2700
WAI 2925
WAI 2926
WAI 2927
WAI 2928
WAI 2929
WAI 2930
WAI 2931
WAI 2932
WAI 2951
WAI 2952
WAI 2953
WAI 2956**

IN THE MATTER OF The Treaty of Waitangi Act 1975

AND

IN THE MATTER OF the Mana Wāhine Kaupapa Inquiry

AND

IN THE MATTER OF a claim by Sir Edward Taihākurei Durie on behalf
of the New Zealand Māori Council, Kaa
Kereama, Anne Kendall and Pauline Eunice
Tangiora (Wai 2925)

BRIEF OF EVIDENCE OF

**ANNE MARIE ROTORANGI-KENDALL QSM ON BEHALF OF
HERSELF AND THE NEW ZEALAND MĀORI COUNCIL**

10 February 2021

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Waitangi Tribunal

10 Feb 2021

Ministry of Justice
WELLINGTON

- AND
IN THE MATTER OF** a claim by Mrs Raewyn Harrison as Deputy Chair of the Auckland District Māori Council (Wai 2932)
- AND
IN THE MATTER OF** a claim by Mrs Hanna Tamaki and Mr Roimata Minhinnick as Chair and Deputy of Tamaki ki te Tonga District Māori Council (Wai 2951)
- AND
IN THE MATTER OF** a claim by Mr Nika Rua and Mrs Wini Geddes, Chair and Deputy for the Mataatua District Māori Council (Wai 2953)
- AND
IN THE MATTER OF** a claim by Mr Derek Huata King, Chairman for the Takitimu District Māori Council (Wai 2926)
- AND
IN THE MATTER OF** a claim by Ms Ruihi Haira for the descendants of Heeni Te Kiri Karamu o Ngāti Rangiteaorere (Wai 2927)
- AND
IN THE MATTER OF** a claim by Mrs June Airini Northcroft Grant for the descendants of Makareti Papakura o Ngāti Wahiao (Wai 2928)
- AND
IN THE MATTER OF** claims by Mereti Taipana-Howe for the descendants of Wharekiri, Mihi ki Turangi and Kahurautete of Ngāti Rangatahi (Wai 2929)
- AND
IN THE MATTER OF** claims by Pauline Vahakola-Rewiti for herself and Rongopai Māori Committee of Otara (Wai 2930)
- AND
IN THE MATTER OF** a claim by Donna Foxall on behalf of Te Kaunihera o Nga Neehi Māori o Aotearoa (National Council of Māori Nurses) (Wai 2952)
- AND
IN THE MATTER OF** a claim by Teina Boasa-Dean representing the reo, culture and heritage portfolios in the New Zealand Māori Council and Māori Women's Welfare League communities, and Te Ataarangi as the elected member on the Te Mātāwai Board (Wai 2931)
- AND
IN THE MATTER OF** a claim by Ms Grace Hoet, a member of the Waikato District Māori Council,
- AND
IN THE MATTER OF** a claim by Enereta Carkeek and Ms Elaine Bevan for the descendants of Topeora (Wai 2956).

BRIEF OF EVIDENCE OF ANNE MARIE ROTORANGI-KENDALL QSM

Introduction

1. My name is Anne Marie Rotorangi-Kendall, and I live in Papakura, South Auckland. All my life has been involved around voluntary works and grassroots community Kaupapa.
2. I am a longstanding whānau member of Papakura Marae. I have been an executive member of the Papakura Marae for more than 20 years and helped write the charter of my hometown marae in Mokai.
3. I also have a longstanding relationship with the Auckland District Māori Council and the New Zealand Māori Council, and am a lifetime member of the Māori Wardens and have been involved with the Māori Women's Welfare League.
4. I am the chairperson of the Marotiri-Pureora Forest Hapu Cluster, served as chairwoman of Whaitiaki Papakura Māori Outcomes from 2005 to 2011 and have been involved with Te Pae Arahi Māori Outcomes since 2012.
5. I have been a volunteer social worker and have been involved with the Auckland Police Joint Action Group on the Safer Community Council Trust under the leadership of Gideon Tait.
6. I have also been a board member of South Auckland health organisation Te Hononga o Tamaki Me Houturoa and Māori learning initiative under Kotahitanga Whānau Collective.
7. In 2016, I was awarded the Queen Service Medal (QSM) for my services to Māori and the community.
8. I grew up in Mokai, which is a rural community in Waikato region. There were no jobs in Mokai. I was part of the generation that needed to move to urban areas to get a job. I then moved to Wellington to start my career under the leadership with Māori Affairs.

Summary of Evidence

9. I will be talking about my upbringing in a small and remote Māori community where the values of being Māori were impressed upon me. I will talk about the equality between men and women in those days. We were simply persons who contributed to the social, economic and cultural advancement of our hapū. Everyone knew the role that they were expected to play and everyone was valued for playing it according to the best of their ability.
10. There were leaders who were men and leaders who were women and generally, all were respected.
11. I will describe our love for the land and how men and women shared the same concern to keep and protect it to the extent that we were able. To this day I continue to chair or to be part of the management group, of land trusts and incorporations. The management is more difficult today because the owners are now scattered, and their successors are increasing daily with little knowledge of the land.
12. I will describe how our community broke down as we found it was necessary to work for the Pākehā for a living. Our people shifted in the 1950s and 1960s to find jobs. I will describe how I shifted to South Auckland. There we were exposed to the very different and individualistic values of the Pākehā. It was a society where 20% of the people had a lot and 80% had much less and women survived by having husbands who were hopefully in the 20%. At that point many of women leaders simply became wives, and while there were some notable exceptions, our women leaders who had work.
13. My appreciation of mana wāhine therefore is that it stands for capacity of women to contribute to the good of all but to me it is a concept that depends the continued adherence to our own values.
14. I came to realise quickly that if our own values were to survive Māori had somehow to come together, even although we were from different parts of the country. I will describe my role in establishing of Papakura marae as a result.
15. The ultimate however, would be the establishment of our own homes in proximity to the marae where we can instill our way of life on our children.

16. I see women as playing a key role in the retention of Māori culture and values because of our inherent concern for the young, their health and wellbeing and their education. However, we do so on a largely voluntary basis. We need to be able to do so on a sounder economic base. I will be addressing this issue, and the Crown responsibility to assist that work, when we get to the next stage of this inquiry.

Traditional Roles of Women

17. Traditionally, women had an active role of maintaining a whānau-centered life. I grew up in a generation where women had the primary role of caring for their children and their whānau. I was raised in a community of whānau where women were surrounded by whānau life. It was pivotal for women to become good mothers, good wives and to get ready to look after our future mokopuna.
18. My parents had an arranged marriage. In my mother's lifespan she never answered my father back. In her era, she was brought up to think her husband was everything, and he was. He provided for us and this was protected by our whānau. Their marriage was between Tuwharetoa and Tuhoe. Anything she did to him was seen to affect Tuhoe as she was looking after her rights as a wife, and vice versa for the actions of my father. His actions were a reflection of Tuwharetoa. If we look at the concepts back then and how they have shifted through the time to when I was growing up, it is very different. When I was younger, none of the girls in our whānau went to boarding school but all the boys did. Instead, we were socialised around whānau life.
19. My life took me to Wellington where I was working in a girls' home. I worked there for a short while before being transferred to Auckland. Because I was involved in a girls' home, most the workers there were women who looked after the children, who were classed as not getting proper care. There were many girls who wandered around alone, without supervision from their parents. That was the start of my involvement with working with young women.

20. However, these roles were disrupted by urbanisation. There was no wrap-around support that enabled Māori women to live in rural areas. They had to shift to big cities and had to work in industries.

Impacts of Urbanisation on Whānau

21. The impact of colonisation and moving away from mana whenua into an urbanised area means Māori do not have a voice as the voice belongs to the mana whenua. Introduction to tribal differences also comes to the forefront. There are times where urbanised Māori are larger in population in a place than mana whenua resulting in a smaller percentile making decisions for a larger group of Māori. This sometimes causes tension between groups that would not occur if Māori were living in their hometowns.
22. For example, I was never comfortable at speaking at anything, especially in public. I never had to do that at home. At home, we are wrapped around whānau that did that. They provide support systems for us and spoke for us as a whānau group. Our foundation at home is on own whenua is completely different to what you needed do in living in an urban environment.
23. Our women today will benefit from a succession planning. For me this is getting my daughter involved. She is on Titiraupenga Trust. My mokopuna was working in the kitchen at the marae in Mokai. From a grandmother's perspective, I want my children to be comfortable with their feet on their own whenua. Urbanisation does not allow that, in terms of turangawaewae, it's not yours. If I want my daughters to be strong and stand tall, they need to do that on their own land. You know where you belong.

Voluntary Works

24. I will talk about the role that women have in voluntary roles and how their status as wāhine volunteers needs to be elevated. I will talk through the examples of:
- a) the Māori Wardens;
 - b) my work in Papakura Marael and

- c) Māori women's roles on Land Trust Boards.

Māori Wardens

25. In 1989, I signed up to become a Māori Warden. My training was conducted by women and the focus of the training was first on how to behave on the marae as a woman and how to support whānau coming on to the marae, whether that be for a hui or a tangi. We also learnt of the Māori Development Act 1962 as that is where the mandate for the Wardens came from.
26. The training was practical. It was done by show and tell as opposed to telling you how it was done. You trained for at least a year back then and then you were taken before the marae committee who needed to agree to you becoming a Māori Warden on the marae. You were then still a trainee until such a time that you were capable to be on your own.
27. We went to Rotorua to a Māori Wardens hui and I got asked to present on effect of communication. I walked into the room and most were Kaumatua and Kuia age. As a rangatahi, I did not feel it was right to teach them what I had planned. I changed my whole lesson plan on the spot, as these kaumatua were already good at telling stories and jokes. Therefore, I needed to teach something else about the effect of communication. The message was clear and they understood and then ran a workshop on effective communication.
28. The interesting part at the time was that it was male dominated. Men made the key decisions and I do not remember any other woman taking any other sessions or being asked to talk.

Papakura Marae

29. In 1992/3, I started working at Papakura Marae. I have been an Executive Member of the Papakura Marae for more than 25 years. I chaired the Kaumatua units.
30. I first worked as a tutor for tourism and hospitality. In this field, there was another woman doing kapa haka and karanga, this was Pearl Ormsby. She was the most dynamic I ever met on that marae. She was the key to getting tourists on that marae. From a Māori women's perspective, what she taught young

Māori women was wide ranging, kapa haka and how to wear make up.

Something our girls did not always know. She was the key to getting kapa haka going well, and linking us to Māori culture.

31. In early 1990's, Pearl ran the indigenous symposium. This exhibited all Māori, Pasifika and First Nation American women in sharing their arts. It was mostly women who exhibited and was ran by women. In Rangimarie at the marae hanging on the wall are the artifacts that were made during that symposium. They also brought in a fashion parade of Māori women's designs. This was run by Christine Parnapa.
32. I was there in that capacity from then until the year 2000. In between, I spent a lot of time going home to Mokaī, to see my mother or to go to hui. In about June 2000, I left the marae and worked for Internal Affairs.
33. My role as a volunteer social worker was through Papakura Marae and had some time working in Mount Eden Prison. The reason was to learn. I was a tutor whilst being employed at the marae. As a tutor you won't teach Māori kids by teaching them what they learn at school. The first step is social work, and teaching them social skills before.
34. In 2003/4, I became a marae Board Member. During that period, even though I was with Internal Affairs, was the start of Whaitiaki, a programme that fell out of Helen Clark's Auckland Programme of Action for Sustainable Communities. We would meet at the marae at 6.00am and ran meetings to engage community to see what they wanted to do. My main roles have been to getting Māori into roles where they have influence in the community. For instance, one was to get them onto NZMC or, getting them onto marae heritage lottery boards or other positions that give them power to support our community.
35. Other than NZMC, most the drivers for that were women. Women were driving the changes. We had to plan what the community wanted, how they wanted and how to get it. We used a Kaupapa called the kakano. It was a strategy on how to work on what you want. This is an example of the way women work in a voluntary capacity for their community. Five stages:

- a) Seeds – we checked the best people of the community to support the cause. For example, if working with women, we choose the best Māori women leaders to help. We looked at different ways of communication and evaluation;
 - b) Nursery – Looking at what is needed in a foundation form, constitution, people driving a strategy and looking at forward progression. communicating and evaluation as well and knowing who could help. Included whether we needed courts to be involved, finance personnel looking at whatever is needed to get to Māori to the next level.
 - c) Planting - Who in the community could we work with when we could plant these ideas and grow them across the community or across groups. Crown agencies etc.
 - d) Harvesting – looking at what we wanted to get out of this. We didn't just want people in influential positions, we needed to ensure they had the sustainability to continue.
 - e) Storehouse – did we achieve any scholars out of the process? Holding accountability to the process. What do we need to grow further based on the results?
36. This philosophy is based on growing potatoes. If done well, you will have a lot to get from the harvesting. That is what sustainability looks like for us, and Māori women drove that.

Māori Women's Representation of Land Trust Boards

37. In the situation of Land Trusts, Māori women have not or rarely have broken through the barrier that is the 'Boys Club'. I mean the Chairperson and the Deputy Chair of the Trust. This is not because of a lack of talent, obviously. Regardless of whether a woman has the skill base, or knowledge required, discussion about women as Chairpersons does not come up. There is example of this happening in the Trusts that I am a trustee as well as a beneficiary.
38. There have been situations where a Trust may have a Deputy Chair that was a woman, but when the Chairperson stepped down, the expectation was not that

the woman would step up and become the Chairperson, as the natural progression from Deputy. Instead, the Deputy Chair was replaced by a male Chairperson.

39. This kind of mindset, that women cannot be leaders or are subservient to the male warrior is still alive and well. We must not forget however, that we all came to this world through women. Mana tangata is through women.

Women are not recognized in their voluntary roles

40. Most of my works are purely voluntary. Support is from sponsorship or donations. I do all of these for free because this is about helping our whānau grow and helping our mothers. I believe women are more likely to volunteer. However, cost is a barrier for our women to participate. If there are events in the South Island, to take a team of 10 takes a lot of fundraising. I have thoroughly enjoyed the experienced when I could attend.

Dated at Wellington this 10 February 2021



Anne Kendall

Claimant