IN THE WAITANGI TRIBUNAL

WAI 3565
WAI 2872

IN THE MATTER OF The Treaty of Waitangi Act 1975

AND

IN THE MATTER OF Te Tinihanga o Ngā Mātāpono o te Tiriti –the Treaty Principles Reform Urgent Inquiry **(Wai 3565)**

AND

IN THE MATTER OF a claim by **Dr Leonie Pihama, Angeline Greensill, Mereana Pitman, Hilda Halkyard-Harawira** and **Te Ringahuia Hata** (Wai 2872)

BRIEF OF EVIDENCE OF HILDA HALKYARD-HARAWIRA

Dated this 18th day of May 2026

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Waitangi Tribunal
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Ministry of Justice
WELLINGTON

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MAY IT PLEASE THE TRIBUNAL

1. Ko Hilda Halkyard-Harawira ahau. Kei te rohe o Muriwhenua toku kainga, I am Hilda Halkyard-Harawira of Ngāti Haua ki Te Rarawa, Te Aupouri and Ngāti Whatua.

2. I'm a founding member of: Waitangi Action Committee (WAC), Pacific Peoples Anti-Nuclear Action Committee (PPANAC), the Nuclear Free and Independent Pacific Movement (NFIP), Te Kawariki, Rangaunu Sports Club, a former programme director of Te Hiku Media and a current Māori ward councillor on the Far North District Council (Nga Tai o Tokerau).

3. I'm an educationalist, co-founder of Aniwaniwa Kohanga Reo, Te Kura Kaupapa Māori o Te Rangi Aniwaniwa and Te Wananga o te Rangi Aniwaniwa in Awanui. I'm former principal of Te Rangi Aniwaniwa.

4. I contest the reversal of Treaty obligations is about a planned and systematic budget cut to save money. The Crown has decided in order to save money, they will instead do a U turn on long fought rights and obligations for Māori, women and workers. They didn't say we need to be frugal, they didn't say let’s recognise these rights so we can save on Tiriti o Waitangi court cases. Instead, they walked away from being an internationally recognised "good" government to being a cheap government. They embraced cigarette Māori killing companies, they slashed health and welfare services. In Kaitaia there are 27 vape outlets, so now our kids can get popcorn lung disease at an early age instead of emphysema.

5. Once upon a time Aotearoa was seen as a supporter of natural justice - we rallied against the holocaust in World War II, against nuclear testing in the Pacific, against apartheid in South Africa. But we now turn a blind eye and are accommodating nations exhibiting world intimidation. Our government hasn't joined other nations to condemn Israel for its genocide in Gaza. Our government hasn't spoken against President Trump's mad tariffs bully scheme which has changed the world's settings. Our government hasn't condemned America for its invasion of the sovereignty of other nations - i.e. the illegal seizure of the Venezuelan leader, and the wars in Iran and Lebanon. Instead, the bullies term it as a regional conflict, but really the desire of America and its quiet inherents is to

have unlimited access to oil supplies in Venezuela and the Hormuz Straits. So why are we surprised that our government is tacitly supporting America's domination to access fuel, instead of investing in making our own fuel and less reliance on importing fuel.

6. The reversal of Treaty rights is showing the fragility of Aotearoa's integrity and putting our sovereignty at risk.

PART B - PERSONAL AND ACTIVIST BACKGROUND

7. At Hillary College, visiting speaker Pat Hohepa once corrected our pronunciation of Otara, and he urged us students to wear pounamu instead of silver chains. I think he recognised that many of us young Māori were disconnected from our identity. I recall when my brother's friends were playing cowboys and Indians outside, one boy asked, "How come I always have to be the Indian?" As children we had already internalised that being Māori or brown was less important.

8. In assembly, I would look around at the Māori and Pacific girls who had developed a distinctly local style - hair pulled back neatly into ponytails, tidy uniforms, presenting themselves with quiet pride. Yet, apart from Marama Martin reading the news, no one on the single Television New Zealand channel looked like us. When Māori appeared in the headlines, it was usually for criminal acts, many of us were whakama as though we ourselves had committed the offence. There was always a sense of being less. But today, Māori and Pacific designers have designed clothing that fit our Māori and Polynesianness.

9. Then came the powerful declaration from overseas movements: "Black is Beautiful." We watched Muhammad Ali confront racism head-on; the afro coiffed Angela Davis who was the first black woman to be the runner up in Miss America; the rise of Motown music; and the growing influence of the Black Panther Party. Those movements found parallels in the activism emerging here in Aotearoa. The Māori Organisation of Human Rights, Tama Poata ma, and the bold leadership of Nga Tamatoa all carried the same message to our generation: it was not only acceptable to be Māori - but it was also something to be proud of.

10. Our teachers also challenged the status quo. They criticised the racial exclusion of Māori players from All Blacks tours to South Africa, petitioned against corporal

punishment, challenged Eurocentric English examinations, and wrote readers for newly arrived Pacific communities. Hillary College became one of the first schools in the country to establish a Polynesian group. Sana Murray taught weaving and tikanga Māori, and we were encouraged to think critically rather than simply repeat what we were taught. That was the environment that shaped us.

11. One does not consciously choose Tiriti advocacy or grassroots Māori activism -- rather, injustice confronts you when you least expect it. Nga Tamatoa gave voice to what many of us were feeling at the time, but even more powerful were the solutions being advanced: Māori control over Māori matters.

12. I was around leaders and activists such as Taura Eruera, Syd and Hana Jackson, Titewhai Harawira, Orewa and John Ohia, Tame Iti, Donna Awatere, Nguia Te Awekotuku, Rawiri Ruru, Lee Smith, Morehu McDonald, Josie Keelan, Brya Taylor, Linda Smith, Walter and Pat Te Hemara. They worked tirelessly through community organisations, the courts, education, political movements, and direct action to improve the circumstances of Māori across every aspect of community life.

13. Each injustice exposed another. In an era pre cell phone, emails and Facebook, people mobilised. The Reo petition was carried by many organisations and nationalities around the country, taken to schools, to homes and job sites. In a visit to Aotearoa, Hana Te Hemara eloquently explained the need to Muhammed Ali for Te Reo Māori in all schools. Muhammed Ali subsequently named his daughter Hana.

14. For the 1975 Māori Land March, Nga Tamatoa members Syd Jackson, Titewhai Harawira and Ngāti Wai ex SAS officer Witi McMath sought out Whina Cooper who was living in Whananaki to lead the march . Polynesian Panther Miriama Rauhihi was tasked with lining up the marae for the Land March. Forest Products Carmen Kirkwood was responsible for making morning reports to RNZ -to give daily updates of the March. Socialist Jimmy O'Dea took his bus from Orakei. Two waiata learnt on the Hikoi "Ko Nga Waka Enei", "Te Ropu Matakite" and the haka "Ka Mate Ka Mate" became the glue. Progress of the Land March became an important national news update. I joined the March at Hato Petera with my 18-month son in a push chair. Marshalls had to break up the groups into small

divisions to stop the Harbour Bridge from swaying. Walking through Queen St was eerie, Māori came from everywhere and filled both sides of the street- singing. Workers on the sidelines and from high offices watched the procession. It was a moment of recognition for a just cause.

15. Other actions followed 507 days at Bastion Point, the arrest of Eva Rickard at Raglan, the treatment of Māori children in state care, the Task Force, the Dawn Raids - during which Māori were frequently harassed because police could not distinguish us from our Pacific whānau - the hikoi from Auckland to Waitangi, He Taua, the Springbok Tour protests, and many more. It became an unrelenting continuum of struggle, where one issue flowed directly into the next. Nga Tamatoa, Māori community organisers, Polynesian Panthers and Pakeha anti racism groups worked tirelessly on all levels together to make significant inroads to calling out the racist actions of the NZ governments of the times.

16. At Kokiri Rahuitanga, as young parents, we established our own Kohanga Reo and collectively funded our kaiako Tom Roa on a salary 60% lower than he was being paid at Hillary College. Our kuia Huia Martin, Miro Stephens and Kaiako Ngarui Tamanui with their northern dialects in tact, taught us other things about child rearing, food prepping and house cleaning. Within two months, our babies were dreaming in te reo Māori. Kokiri Rahuitanga also developed employment and community work initiatives. Those experiences and lessons travelled with us to the Far North in 1985.

17. In 1987, an ERO report predicted that 85 percent of Far North children would fail within the education system. By then, it had become clear that continually seeking recognition for meaningful Māori input into mainstream education was largely futile. So, with youthful determination and virtually no funding, we established alternative Māori model of education to protect our reo, our tikanga, and our wellbeing in Kohanga Reo

18. We did not know what a kura kaupapa Māori was supposed to look like, but we knew exactly what we did not want for our children. Our Whānau-a-Apanui kaiako, Hohepa Delamere and later Te Aupouri Koro Wiki helped us begin and set down learning foundations. We wrote our own curriculum, designed our own lesson plans, scavenged for resources, restored discarded furniture, and stepped

away from the mediocrity of a system that was failing our tamariki. We self-funded our dreams for Kura for 18 months, selling Lotto tickets to pay $40 per week to the kaiako for his petrol.

19. My evidence speaks to the practical effect that Treaty obligations in legislation have had for Māori communities over the course of my lifetime, and to the substantial, long-term, and potentially irreversible harm that would arise from their removal or dilution. The Crown's U Turn from Tiriti protections is, deeply damaging. I have watched kaumatua and community leaders across Aotearoa work tirelessly over decades to secure even the smallest gains for our people.

20. In the 1980s, Dr Ranginui Walker and others advocated strongly for Māori broadcasting and Māori-led programming. Those efforts eventually led to Māori News and later to Māori Television. These were not symbolic victories; they were practical outcomes achieved through persistent advocacy and through the presence of Treaty obligations that required the Crown to recognise and protect Māori interests. However recent government cutbacks to Iwi radio have undermined the Crown role of protecting Te Reo.

21. My evidence addresses the tangible difference that Treaty obligations in legislation have made for Māori communities, and the real and potentially irreversible damage that would follow from their removal or weakening.

22. I attached herewith as Appendix "**A**" to this brief, the Chronology of Māori Land Rights and Treaty of Waitangi Protest Movements in Aotearoa New Zealand 1970-2026, which situates my own activism within the broader arc of Māori advocacy for Treaty recognition, including the movements and actions with which I have been directly involved. The chronology has been updated to include the events of 15 May 2026, when Minister Goldsmith publicly announced Cabinet's decisions to amend 19 Acts, and the Waitangi Tribunal released its stage one findings on the Education and Training Act.

23. It was in that environment, immersed in the early Māori renaissance movement of Nga Tamatoa, that I became deeply shaped by the understanding that te reo, tikanga, our land and our Treaty rights were all under existential threat.

24. I was part of a generation that came of age watching the effects of assimilation policy, the loss of language, the removal of people from their lands, the dislocation of urban migration, and the steady erosion of what it meant to be Māori. We understood, early and clearly, that these harms were not incidental. They were the product of systems, laws and government action that did not recognise Māori rangātiratanga.

He Taua and the assertion of cultural dignity (1979)

25. For more than 25 years, engineering students had performed an annual drunken, sexualised parody of haka Ka Mate during capping week. Māori students had repeatedly approached the university through official channels and asked them to stop. They refused.

26. He Taua, walked into the students' common room on 1 May 1979 and demanded it end. The plan was to read a statement. What unfolded: the engineering students never performed the mock haka again. Some of our members were beaten by police, charged, vilified in the media and some lost jobs. He Taua members were tried in Auckland. Kaumatua and kuia gathered at a court appearance to give support to the significance of haka- Kingi Ihaka, Eruera Stirling, Elizabeth Murchie and Vapnierka Kupenga. Anti-racism protests gathered outside the courthouse in solidarity. Our friends talked about cultural violence when others talked about riots. Right from the start we had to tell our own stories and not accept the media outrage spins.

27. Like many others I have found after a lifetime of advocacy: when Māori rights are repeatedly ignored, creative direct action becomes necessary.

28. When the protections that ought to guide institutions and restrain Crown power are absent or weakened, Māori communities bear the consequences. Treaty provisions in legislation are not symbolic or abstract concepts. They are practical safeguards that require decision-makers -- within universities, government agencies, public institutions, and the Crown itself -- to actively consider, recognise, and protect Māori rights and interests, rather than disregard or marginalise them.

Te Kawariki and the 1985 Waitangi submissions

29. In 1985, Te Kawariki a group of young Māori men and women were named as a movement by Reverend Māori Marsden during a hikoi from Kapowairua (Te Rerenga Wairua) to Waitangi. On 4-6 February 1985, Te Kawariki presented its submissions to the Waitangi Forum. Those submissions called for: the Treaty to be entrenched as a constitutional Bill of Rights; the Waitangi Tribunal to be empowered to resolve land grievances, including claims predating 1840; protection of kaimoana; the name Aotearoa to be reinstated; and all Tribunal-awarded lands to be returned to the relevant hapu.

30. The Kawariki submissions were delivered 40 years ago by Shane Jones. They remain largely unimplemented. The Government's current programme -- to remove or reduce Treaty references from 19 Acts -- moves in the opposite direction. It takes us further from the kaupapa Te Kawariki has consistently advanced: that the Treaty must be embedded in the constitutional and legal fabric of this country, not excised from it.

The tino rangātiratanga flag (1990)

31. Te Kawariki was part of a national movement Te Kotahitanga, which sought creative ways to raise awareness during the 1990 commemorations of Te Tiriti o Waitangi. We had no funding, so our work relied heavily on collective effort, creativity, and community support.

32. During this period, Ngāti Kahungunu artists and the Chapman whānau from Mangataipa produced kaupapa Māori music through the Black Katz and Ahurangi albums. Tame Iti established the Tuhoe Embassy -- a collaborative gallery space that sold artwork to help fund Tuhoe self-determination initiatives. Milton Hohaia of Parihaka confirmed he would run peace retreats in Taranaki.

33. Having witnessed the 1981 Commonwealth Games in Australia, we witnessed the power and mana of the Aboriginal flag to call and rally its people. In 1989 Kotahitanga national hui held in Ahipara, Te Kawariki offered to organise a national Māori flag competition because we wanted a symbol that reflected liberation, identity, and pride in our Māori world. The final design, created

collaboratively by Hiraina Marsden, Jan Dobson Smith, and Linda Munn, became known nationally and internationally as the "tino" rangātiratanga flag. Walter Erstich wrote the meaning of the symbolism and that became a Māori flag poster and was sold for $5.

34. The Māori flag is the 155 year old teina of the Declaration of the Independence of New Zealand, He Whakaputanga. In the current climate, as the Government retreats from Treaty protections and Tiriti commitments, increasing numbers of whānau are flying either or both the tino rangātiratanga and He Whakaputanga flags at their homes as expressions of support for He Whakaputanga and Tiriti advocacy in opposition to Crown policy direction.

35. Personally, the Māori flag reflects our identity and the mutual relationship of people within te ao marama, living in harmony between Ranginui and Papatuanuku. For some it symbolises the aspiration at the heart of Tiriti advocacy: recognition, relationship, dignity, and self-determination. We chuckled when TV News presenter Simon Dallow used the Māori flag icons to signal protest sites during the Fiscal Envelope capping debacle.

36. I find it difficult to stand beneath the New Zealand flag while successive Crown policies are inflicted on our people. I understand the pride of ANZACs. However, I feel that we are veterans of the internal colonial war. By contrast, the tino rangatiratanga flag represents the enduring Māori rights, identity, and rangatiratanga will one day be fully respected within this country. But I won't hold my breath.

The foreshore and seabed hikoi (2004)

37. When protections are weakened or removed, Māori communities suffer. Treaty clauses in legislation are not just symbolic. They help ensure that universities, government agencies, public institutions, and the Crown properly consider and protect Māori rights and interests instead of ignoring them.

38. Amongst kaumatua and kuia , my mother Frances Pani Halkyard was in the front line of Te Hikoi Takutai, the foreshore and seabed hikoi, in 2004 and the MACA hIkoi in 2011. We called it land confiscation then and today. The Crown spends

millions to be seen to be engaging, when they could just save millions of dollars by restoring justice.

39. The hikoi is the clearest example in my lifetime of what happens when a government legislates over Māori rights without genuine engagement, without Treaty compliance, and without recognising what it is taking. The Waitangi Tribunal subsequently found that the Foreshore and Seabed Act 2004 breached both the Treaty and international law. It took years of sustained pressure, the formation of Te Pati Māori, and eventually a change of government to see the Act repealed.

40. What is proposed now, the removal or standardisation of Treaty provisions across 19 Acts, has the same character as the Foreshore and Seabed Act. It is a unilateral assertion of Crown authority over matters that are properly the subject of genuine partnership. And it is being pursued, according to evidence before the Tribunal, having already been found to breach Treaty principles in its current form.

Kaupapa Māori education - living evidence of what Treaty protection achieves

41. As a co-founder Te Kura Kaupapa Māori o Te Rangi Aniwaniwa in Kaitaia where for a period of served as its principal. Over 33 years, that kura and the wider collective of 8 other Kura Kaupapa Māori in Tai Tokerau that I have advocated for have produced more than 10,000 graduates fluent in te reo and grounded in tikanga Māori. In 2026, three kura operate in Kaitaia with a fourth beginning.

42. Kura kaupapa would not exist without the advocacy that preceded it, including the te reo petition of 1972, the Waitangi Tribunal's te reo findings (Wai 11), and the eventual recognition of te reo as an official language in 1987.

43. The Education and Training Act 2020, one of the Acts now under review, carries Treaty obligations that currently protect kaupapa Māori education. Any removal or reduction of those obligations puts at risk a model that has proven, over three decades, to produce outstanding outcomes for tamariki Māori. On 15 May 2026, the Waitangi Tribunal released its stage one report finding that Cabinet had breached the principles of partnership and active protection specifically in relation to the Education and Training Act, proceeding despite repeated official advice that

there was insufficient time for proper analysis and that the regulatory impact statement was inadequate for informed ministerial decision-making.

44. I am currently advocating as part of a Waitangi Tribunal urgent hearing concerning Crown policies on kaupapa Māori education. The pattern is consistent: when Treaty obligations in legislation are weakened, Māori education suffers. The Education and Training Act 2020 is not merely an administrative vehicle -- it is one of the foundations on which kaupapa Māori education rights rest. The Tribunal's stage one finding on 15 May 2026, that the Justice Minister's view that the select committee process would provide a sufficient opportunity for Māori input was "manifestly inadequate and an insult to Māori", directly corroborates this evidence.

PART C - THE CROWN'S REVIEW AND ITS IMPLICATIONS

What the review proposes

45. On 23 February 2026, Cabinet agreed to either repeal Treaty clauses from legislation or weaken them so decision-makers only need to "take Treaty principles into account." This was publicly confirmed on 15 May 2026, when Minister Goldsmith announced that Cabinet had agreed to amend 19 Acts. The Waitangi Tribunal has already found the current process breaches the Treaty, and in my view the review is not about legal clarity but about reducing Crown obligations to Māori while excluding meaningful Māori participation in the process.

The 19 Acts - a cross-sector stripping of protection

46. I attach as Appendix "**B**", the 19 acts under review. The 19 Acts under review span the full breadth of Māori life. I address below those that bear most directly on my own experience and the communities I represent. Note: the number of statutes has been updated from 23 to 19 following the Crown's public announcement on 15 May 2026. The Harbour Boards Dry Land Endowment Revesting Act 1991 and the Hauraki Gulf Marine Park Act 2000 have been removed from this review's scope and folded into a separate Conservation Act review.

47. I also note my concern about the following further Acts in scope that I have not addressed individually above: the Climate Change Response Act 2002, Criminal Cases Review Commission Act 2019, Crown Pastoral Land Act 1998, Crown Research Institutes Act 1992, Data and Statistics Act 2022, Digital Identity Services Trust Framework Act 2023, Energy Efficiency and Conservation Act 2000, Environment Act 1986, Exclusive Economic Zone and Continental Shelf (Environmental Effects) Act 2012, Hazardous Substances and New Organisms Act 1996, Mental Health and Wellbeing Commission Act 2020, and Water Services Authority - Taumata Arowai Act 2020. Note: the Harbour Boards Dry Land Endowment Revesting Act 1991, the Hauraki Gulf Marine Park Act 2000, the Organic Products and Production Act 2023, the Plant Variety Rights Act 2022, and the Smokefree Environments and Regulated Products Act 1990 have been removed from this review's scope or are being addressed separately.

48. Across all of these, Treaty provisions serve the same essential function: they require the Crown and its agents to actively consider and protect Māori interests. Their removal, sector by sector, is the systematic dismantling of a framework that has taken 50 years of advocacy to build.

PART D - THE RELATIONSHIP BETWEEN HISTORY AND THIS INQUIRY

49. The Appendix to this brief sets out the chronology of Māori land rights and Treaty protest movements since 1970. I ask the Tribunal to read it not merely as background but as the context within which this inquiry sits. Every entry in that chronology, every hikoi, occupation, petition, and legal victory, represents Māori communities asserting rights the Crown was unwilling to recognise voluntarily. Most of the statutory protections now under threat are themselves the product of that sustained advocacy.

50. The 1975 Land March produced the Waitangi Tribunal. The Tribunal's 1985 jurisdictional extension opened the door to Treaty settlements. The foreshore and seabed hikoi, ultimately produced the Takutai Moana Act. Te Kawariki's 1985 submissions called for Treaty provisions to be embedded in constitutional law, not removed from ordinary legislation. The tino rangātiratanga flag, which Te Kawariki produced in 1990, now flies as a symbol of that constitutional aspiration.

51. The current programme inverts 50 years of progress. The Crown is proposing, in effect, to undo, without Māori consent and against Tribunal recommendation, the legal infrastructure that Māori have built through generations of advocacy, sacrifice and persistence. That is not clarification. It is erasure.

52. The Tribunal in Ngā Matapono noted it was 'not too late' for the Crown to refocus the review. That window has now further closed. On 15 May 2026, Minister Goldsmith publicly confirmed Cabinet's decisions to amend 19 Acts and released the full list to media half an hour before the Waitangi Tribunal's own stage one findings on the Education and Training Act were published. The Crown has confirmed it intends to introduce legislation within this Parliamentary term, with a Bill expected after August 2026. If legislation is introduced before this inquiry concludes, the prejudice to Māori will be irreversible. I urge the Tribunal to make interim recommendations requiring the Crown to halt the introduction of any legislation arising from this review until the inquiry is complete and its findings have been meaningfully engaged with by the Crown.

PART E - PREJUDICE

53. The removal or reduction of Treaty provisions from these 19 Acts will, in my assessment:

    a) Strip the statutory foundation for kaupapa Māori education, reversing 50 years of te reo revitalisation and endangering the futures of thousands of tamariki Māori in kura kaupapa across Aotearoa -- including in Tai Tokerau, where I have lived and worked for over 30 years.

    b) Remove the obligations on the Crown and its agencies to actively protect Māori in health, housing, child welfare and environment -- in precisely those areas where Māori communities face the most severe and persistent disparities.

    c) Silence Māori voices in local government at a time when Māori ward abolition is already undermining Māori representation in councils across the

country. As a Māori ward councillor on Far North District Council, I rely on the Local Government Act 2002's Treaty provisions in decisions that directly affect our communities. Their removal would silence Māori voices at the council table.

d) Signal to Māori communities -- and to Māori tamariki -- that this country does not consider itself bound by the promises of the Treaty when they become inconvenient. The psychological harm of that message, to communities already battling intergenerational trauma, must not be underestimated.

e) Undermine the Crown-Māori relationship in a way the Tribunal has already found causes lasting damage, even before any legislation is passed.

f) Breach New Zealand's obligations under the United Nations Declaration on the Rights of Indigenous Peoples, including the right to free, prior and informed consent before states adopt legislative measures that may affect indigenous peoples.

54. I have lived through five decades of this struggle, joined maybe 25 hikoi, lodged claims against MACA. Like many whānau across the motu we have built kura from nothing in the Far North. I know what Treaty protection has meant in practice, not as abstract principle, but as the lived reality of what it means to raise tamariki Māori in a system that, without those protections, defaults to treating Māori as a problem to be managed rather than a people with rights to be respected.

55. I ask this Tribunal to uphold those rights and to require the Crown, as a minimum, to halt this programme until it has genuinely co-designed the review with Māori, in the spirit of the partnership Te Tiriti o Waitangi demands.

PART F - RELIEF SOUGHT

56. I support the relief sought by the lead claimants and interested parties, and specifically urge the Tribunal to recommend:

a. That the Crown immediately halt the introduction of any legislation arising from the Treaty clause review until this inquiry is complete and a genuine co-design process with Māori has been undertaken.

b. That the Crown be directed to re-conceptualise the review as a collaborative exercise in partnership with Māori, consistent with the Tribunal's earlier recommendations in *Ngā Matāpono - The Principles*.

c. That any review of Treaty provisions in the Education and Training Act 2020, Oranga Tamariki Act 1989, Pae Ora (Healthy Futures) Act 2022 and Local Government Act 2002 be subject to separate, dedicated processes engaging directly with those communities most affected.

d. That the Crown acknowledge and remediate the damage already caused to the Crown-Māori relationship by the introduction of this review without genuine Māori partnership.

CONCLUSION

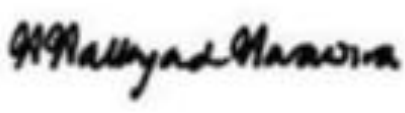
57. Māori will survive and withstand racist colonial policies. We have no choice. We won't go back 50 years, we won't accept right wing narratives to become bland.

58. Like countless other Māori advocates across the motu, we have shown that we not only identify the problem, we also act to resolve the issue. When given the resourcing Māori are better equipped to provide lasting solutions for whānau. The 100,000 Hikoi Toitu Te Tiriti and 300,000 objections to the Treaty Principles showed people want an Aotearoa that reflects the uniqueness of our Tiriti friendships.

59. 120,000 New Zealanders left Aotearoa last year. Education plays an important role in putting people's minds and hearts at ease. There is enough struggle in the lives of ordinary people.

60. The Crown could save a lot of money by acknowledging systemic harm and restoring balanced justice and providing meaningful support for regular families.

Dated at **Kaitaia** this **18th** day of **May 2026**



Hilda Halkyard-Harawira