

Securing the future Networked policing in New Zealand

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RUTHERFORD HOUSE • 25 LAMBTON QUAY • WELLINGTON

Police Act Review and Victoria University of Wellington's School of Government

PRESENTATION BY Peter Walden National President, NZ Maori Wardens Association

Recently we lost a great Matriarch to Maoridom—the late Te Arikinui Dame Te Atairangikaahu - the longest serving monarch in Maori History (1966-2006). Dame Te Ata promoted wellbeing and goodwill amongst our people and encouraged many to look after our people. In particular she recognised the need for education and for communities to look to themselves to resolve their problems.

It was during the reign of her ancestor King Tawhaio in 1860-1894 that a body was formed to ensure that the safety and well being of his people was taken care of at gatherings in the Tainui area.

This saw the adoption of Pirihimana (Maori Wardens) as persons charged with looking after the people and ensuring their safety. At the same time the Maori Warden was to stamp out mischief and adopt a preventative role in Manaakitanga (compassion with care) among his people. This was to be undertaken in a peaceful (Rangimarie) manner.

In 1920 the late Wiremu Ratana of the Ratana Church Movement in Whanganui adopted the same stance with the formation of Katipa Wardens. Katipa Wardens are very active today and work solely within the Ratana Church environment.

Between 1900 and 1945 Maori had assisted in Two World Wars, which considerably broadened their contact with the outside world.

Through to 1945 Maori Wardens existed primarily within Marae or Pah (village) structures in the rural areas where most Maori then resided. They maintained the peace and cared for their people as from day one.

From 1935 Maori were encouraged to enter the urban area of South Auckland as part of a labour force. This began the migration from the Taitokerau (Northern Region) into the cities. Subsequent migrations from other rural areas were to follow.

From 1945 there was an escalation of Maori from their rural Pah and Marae homelands. For many of the men it was to work on Major Hydroelectric Dam contracts in the middle of the North Island.

For the Rangatahi Wahine (Young Women) it was to reside in Hostels in the major cities working in Telephone exchanges and in the Postal Service.

Only the Kaumatua/Kuia (Elderly) remained behind in the rural Pah and Marae areas. From 1950 it was the Rangatahi Tane (Young Men) who were sent to Hostels in all Major Cities to learn trades such as Builders, Painters, Mechanics, and Plumbers.

Most resettled in the new urban areas. It was common for young Mothers to take their Babies home to the old people to raise.

During this period very few Maori received an education beyond 15 years of age and University education was not embraced by Maori.

Alcohol abuse by Maori was becoming alarming. Maori were not allowed to drink in many licensed premises instead they were directed to a shed out the back. To control this type of behaviour a Pilot scheme was established in Rotorua in 1942 where 4 Maori Wardens were to visit local hotels and control the alcohol behaviour.

The success of this programme saw Maori Wardens enshrined in Legislation under the Social and Economic Advancement Act 1945.

That and successive Acts were repealed and replaced in 1969 with The Maori Community Development Act. The terms of Legislation however remain intact.

Section 7 deals with the nomination by Maori District Councils (MDC) and subsequent appointment by the Minister of Maori Affairs.

Section 16 ss5 deals with the MDC exclusive power and authority to control and supervise MW

Section 30 deals with the prevention of riotous behaviour

Section 31 deals with Prevention of drunkenness

Section 32 deals with Maori may be ordered to leave a Hotel

Section 33 deals with Disorderly behaviour at Maori gatherings

Section 34 deals with Prohibition orders

Section 35 deals with retention of car keys

In essence the role of the Maori Wardens had evolved from the Marae functions to the wider community.

In 1968 the New Zealand Maori Wardens Association Incorporated was established, from a call within the MW themselves, to improve administration and training for Maori Wardens and remains that way in 2006.

The ever evolving environment has placed the Maori warden in a precarious position, in that they are now viewed as Social Workers, Policemen, Traffic Control, Counsellors Budgeting Advisors, Security for School fairs, Christmas Parades and more.

Maori Wardens are in Hospitals, Patrolling Hotels, Keeping the peace on Trains and Buses, working with Rangatahi (Youth), attending Hui both at Local and National level. Shopping Malls etc. as well as working with whanau (family).

The demand comes not only from the Maori Community but from New Zealand Society as a whole.

The demands on them have increased disproportionately to their original role under the Community Development Act 1969, understanding full well that it exceeds their responsibilities under the Act.

Maori wardens maintain their given philosophy of Manaakitanga and "Aroha ki te tangata" (Compassion, Humility and care for the people).

Maori Wardens ability to work among the community and in areas of risk is due to their humility and their peaceful approach based on the Taha Wairua (spiritual) beliefs of Maori.

Maori Wardens are not Policemen. They can work and complement the police in their role as long as there are clear guidelines and they retain their Maori Wardens Kaupapa (strength).

For Maori Wardens to be seen, by Maoridom or the Community ,as carrying out a Police role OR as a second police force, would place the Maori Wardens in jeopardy and lead to their decline.

Maori Wardens operate from a Taha Wairua (Spiritual) base under Tikanga (custom) and will seek advice from their own Kaumatua and Kuia where necessary.

Maori Wardens, being at the cutting edge of society, are among the first to recognise changes within society structure, especially where Rangatahi (youth) and Whanau (families) are involved.

Maori Wardens is now a Brand. Well known throughout Aotearoa. They have enormous goodwill and great support from all within their Communities

The Role of the Maori Wardens I believe is imperative to the collective and collaborative success of working in the Community along with our Police in bringing security and peace and stability to today's environment.

No Voluntary Group can participate in any such programmes without adequate funding and training.

Maori Wardens have been responsible for many initiatives which have begun with energy and purpose only to falter due to lack of continual funding. Throughout all of these Maori Wardens buy their Fuel, Food and Uniforms and use their own Motor Vehicles to carry out their work.

Their efforts save Government millions per annum yet we receive \$88,888 to administer the National Association and \$88,888 for Youth at Risk activities. Currently we provide \$5000 to each sub branch so you can see by those figures that most Maori Wardens are paying out of their pockets to voluntarily carry out the duties that they see are necessary in the Communities where they reside. We receive a special grant of \$30,000 for an Annual conference and this is run at no cost to the Wardens who attend.

A number of Local bodies are now realising the true value of the Maori Wardens and their ability to peacefully work within the Community.

Maori Wardens are a precious Taonga (treasure) existing through Social changes spanning 155 years in the modern period of Maori. Maori have always had Kaitiaki (caretakers) covering all aspects of their Culture, therefore, Maori Wardens cannot be merged into a Government Department or Agency.

The Community can help resolve their problems through participating groups, such as; Maori Wardens, Local Bodies, and Police, being recognised as a joint Community programme each retaining their identities. Maori Wardens are an excellent example of communities policing themselves.

There have been two major periods where the numbers of Maori Wardens have dramatically declined within a short period.

1971 to 1979 - 1120 MW reduced to 321. Government direction; To comply with the declaration of Human Rights.

Repealed life time warrants to 3 yearly term of appointment

2000 to 2006 - 1400 to 600. Decline of MDC and NZ Maori Council.

With the emergence of Iwi and Runanga, involved in Treaty of Waitangi claims, the local Maori Committees, grass roots structure of the N Z Maori Council, in many areas have ceased to exist and M D C are therefore struggling to maintain an effective role.

Marae again have become more prominent and are taking a more active role.

Maori Wardens require total autonomy to achieve their strategic goals without impediment.

Maori Wardens are today actively involved in the following duties;

- At Tangihana (funerals), Hui (gatherings) and local and National events.
- In Hospitals looking after the security of people
- Patrolling streets in a number of Cities and Towns and checking out Youth activities.
- Te Ara Poka Tika... Walk Thru Programme... Observe and Report Initiative of Police, Alcohol Liquor Advisory Council, Local Bodies, District Licensing Authority. Funded as a pilot programme.
- On Trains and Buses looking after the security of people
- Budget Advisors, Youth Counsellors

- Working with Youth at Risk
- Working with Families at Risk
- Security of the people at Xmas Parades, Sports events, Community Galas
- School functions

2006 Educational Institute 35 week pilot training programme for Maori Wardens completed. 36 graduated with Diplomas

Organisational Values of the NZ Maori Wardens Association are a set of beliefs and morals that form a powerful cultural platform on which the organisation is founded.

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| • WAIRUA – | SPIRITUALITY |
| • TIKANGA - | CUSTOMS |
| • AROHA – | COMPASSION |
| • MANAAKITANGA – | CARING, SHARING |
| • WHANAUNGATA – | RELATIONSHIPS |
| • TU TANGATA – | EMPOWERING |
| • MANA – | INTEGRITY, HONESTY |
| • RANGIMARIE – | PEACE |
| • TINO RANGATIRATANGA – | SELF-DETERMINATION |
| • MANAWANUI – | STRENGTH |

KAUPAPA IS MANAAKITANGA

MOTTO IS AROHA KI TE TANGATA

2007 Will begin a major recruitment drive by the NZMWA

2007 Full training programmes for Maori Wardens to be delivered in 2 cities by Te Wananga O Aotearoa.

2007 Further Te Ara Poka Tika programmes and training to more Cities and Towns

Providing ongoing funding is guaranteed for the next 3 years

2007 6 Regional Hui to report to and up skill Maori Wardens

Maori Wardens have the ability to enter unstable environments and bring stability.

There must be support to provide necessary services arising from Maori Wardens activities in the Community.

Funding must be available to allow essential development of Maori Warden members to meet the challenging Community environment in a positive manner to achieve positive outcomes.

The Community can be instrumental in assisting Police by utilising people resources such as Maori Wardens in a preventative, promotional and educational way.

Continual dialogue within the Community is a major factor in the Maori Wardens ability to communicate to all age groups.

Maori wardens are recognised by all communities and the goodwill towards the wardens is exceptional.

Given all that, yes, Maori Wardens are willing to be part of a community approach, to be responsible for and have ownership in assisting in securing the well being of people within their communities.

Titiro tatau, Whai atu tatau, Hei huarahi pai mo te Ao.

Look together, seek together, a pathway of success for the future.

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