



TE OPE KĀTUA O AOTEAROA
DEFENCE FORCE

KIA EKE

**He Rautaki Māori mō
Te Ope Kātua o Aotearoa
Māori Strategic Framework for
the New Zealand Defence Force**



Kia Eke

To ascend towards a lofty height. Being aspirational and aiming high. Despite adversity and the challenges encountered along the way each stride upward takes us closer to our vision and our goals.

COVER: Carving from inside Te Tāua Moana Marae, Auckland.

RIGHT: Te Whetū Moana, the whareniui at Te Tāua Moana Marae, Auckland.



Ngā Rārangi Upoko

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Kupu whakataki Foreword

Kia hiwa rā! Kia hiwa rā! Kia hiwa rā ki tēnei tuku, kia hiwa rā ki tēra tuku, Mā te Ope Kātua o Aotearoa e whakahaumarū i ngā rangatiratanga o Aotearoa mō ake tonu atu - Be watchful! Stay alert! Be alert on this side of our fortification, stay alert on that side, it is we the New Zealand Defence force that will stand by to protect our nation's sovereignty.

As the Chief of Defence Force I am pleased to introduce *Kia Eke*, our Māori Strategic Framework for Te Ope Kātua o Aotearoa, the New Zealand Defence Force.

In the context of this framework, *Kia Eke* has dual meanings. Firstly, it is to ascend towards a summit or pinnacle, to set lofty goals and undertake the journey knowing it will be both challenging and testing, but also knowing that each action we take, small or large, takes us closer to our vision and our goals. Secondly, it means to achieve. Our aspirations and goals are achievable; despite the gradient we may have to ascend we must be steadfast, and our core values of Courage, Commitment, Comradeship and Integrity will help ensure we can all be successful.

The vision for *Kia Eke* is to be a bi-cultural New Zealand Defence Force. Our journey may not be an easy one, as culture change is a complex proposition. Neither is it quick. While we have set a number of clear goals, an agile approach

that tolerates experimentation and affords "tactical" changes should be undertaken where possible when navigating this culture change.

Kia Eke formalises the direction for all of us in Te Ope Kātua o Aotearoa and signals the organisational shifts needed to ensure we are a committed partner to Te Tiriti o Waitangi/The Treaty of Waitangi. The treaty is therefore at the heart of this strategic framework.

Te Arawhiti, the Office for Māori Crown Relations, engaged with Māori and non-Māori in 2018 to discuss what needed to be done to strengthen the relationship between Māori and the Crown. The key theme is that this relationship is underpinned and guided by the treaty. Supporting themes included uplifting cultural knowledge within the public sector, the importance of getting engagement with Māori right, the value of Māori contributions to society, and how Māori identity and language are central to success.

In order to bring effect to the treaty, Te Ope Kātua o Aotearoa must be better at working both with and for Māori, as partners. Doing so will enhance our military ethos and our fighting spirit, and allow us to be successful both abroad and at home. *Kia Eke* builds on the good work that has already occurred and continues to be done today within our organisation, and I acknowledge those who have supported and guided us. It is now time for each and every one of us to rise to the challenge, and perhaps for the first time take that first step forward and upwards. I can tell you it is challenging but hugely rewarding.

Kia Eke is for all of us.

Māku te rā e tō ana; kei a koe te urunga ake o te rā - Let mine be the setting of the sun; yours is the dawning of a new day



K.R. Short

Air Marshal
Chief of Defence Force

Te ara o mua Background

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KIA EKE

Kia whakatōmuri te haere whakamua.
I walk backwards into the future with my eyes fixed on the past. The past is both present, and future, forever intertwined.
A Māori world view.

NEW ZEALAND HISTORICAL CONTEXT

The treaty was signed on 6th February 1840. By the time of this signing, the British settlers and Māori were no longer strangers to each other. Since their arrival many centuries prior from eastern Polynesia, Māori had become a developed civilisation in which autonomous hapū (sub-tribe) within a wider iwi (tribe) operated their own systems of education, health, justice, welfare and spirituality. These hapū, whose identities were derived from founding waka and linked by kinship, practised a particular relationship with each other, the land and environment, all of which was interwoven by a common language and tikanga (rules or customs). Iwi often entered into treaty like relationships with other iwi, whether to make peace after a conflict or to regulate trade and security.

Following the expeditions of explorers such as Abel Tasman and James Cook, European and American whaling and trading ships worked the waters around New Zealand and stations were soon established. Trade with locals became regular and common. Hapū in the north, traded food, flax and other natural resources for metal tools, nails, new crops and muskets.

These muskets, together with the introduction of the potato, contributed to the changing face of warfare between hapū. Inter-tribal warfare had been ever present within Māori society and continued through to just before the signing of the treaty. During what is commonly known as the Musket Wars, many hapū and iwi were decimated, with many deaths and refugees being caused by these conflicts. Exposure to introduced diseases such as influenza and measles also contributed to a drastic decline

The inside of Te Whetū Moana, the whareniui at Te Taua Moana Marae, Auckland.

in the Māori population. The Māori population in 1800 was an estimated 100,000–120,000, and at the signing of the treaty was estimated to be around 70,000–90,000. The Pākehā (person of European descent) population in 1840 is estimated to have been approximately 2,000.

Interactions between Māori and the settlers were often good and mutually beneficial. Māori followed the principle of manaakitanga (hospitality), and many early settlers and their families were benefactors of the care shown by local hapū. Rangatira (chiefs) expected the newcomers to respect their rangatiratanga (chiefly authority) and tikanga.

Māori grew concerned about the lawlessness of some British subjects and fears of a French annexation of the country. In response the British Government appointed James Busby as its official British resident, who arrived at Waitangi in 1833.

On 28th October 1835, He Whakaputanga o te Rangātiratanga o Nu Tirene (the Declaration of Independence of New Zealand) was signed at Waitangi. Penned in English by Busby and translated to Māori by the missionary Reverend Henry Williams, this asserted that New Zealand was an independent Māori nation. This was signed by thirty-five ariki (paramount chiefs) and rangatira representing hapū and iwi from the far north to the Hauraki Gulf. This declaration was acknowledged and supported by the British Government.

Over time both Māori and representatives of the British Crown also had concerns about the number of speculative land deals, often of dubious legality, occurring around the country. On 29th January 1840 Captain William Hobson, the newly appointed first Lieutenant Governor of New Zealand, arrived with the task of asking Māori to sign a treaty with Queen Victoria.

Firstly, written in English by Busby and Hobson, this Treaty of Waitangi was translated into Māori by Reverend Williams and his son Edward on 4th February 1840. Both versions consist of a preamble and three articles, and they represent an agreement between representatives of the British Crown on the one hand and representatives of Māori iwi and hapū on the other. Following extensive discussion and debate, the Māori version Te Tiriti o Waitangi, was signed by more than 40 rangatira on 6th February, 1840. While it was named after the place of its signing, copies of Te Tiriti o Waitangi were signed by more than 500 Māori rangatira around the country over a seven-month period. Only 39 chiefs signed the English text of the Treaty of Waitangi.

The treaty is one of the major sources of New Zealand's constitution and is regarded as a founding document of government in our country. The treaty creates a basis for civil government extending over all New Zealanders, based on protections and acknowledgements of Māori rights and interests within that shared citizenry. The treaty belongs to all New Zealanders. No article of the treaty stands apart from the others, and consideration of how this treaty applies in any situation requires consideration of the applicability of all articles and the relationship each has to the others. The treaty must be considered "as a whole".¹

¹ Cabinet Office Circular Te Tiriti o Waitangi/Treaty of Waitangi Guidance, dated 22 Oct 19

Where we use 'Te Tiriti o Waitangi' we are referring to the text in te reo Māori. Where we refer to 'the Treaty of Waitangi' we are referring to the text in English. Where we use 'the treaty' in lower case, we are referring to both texts as a whole without specifying either text.

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KIA EKE

He rārangi wā

Timeline

1300s

1300–1350

Arrival of people from East Polynesia to Aotearoa. Many iwi consider Kupe the first to discover these lands, and it is said his wife Kuramārōtini called out Ao-tea-roa on seeing the North Island for the first time.

1600s

1642

Arrival of Abel Tasman, first European to Aotearoa. He names it Staten Landt.

1640's

Joan Blaeu, official Dutch cartographer confers the name Nova Zeelandia.

1700s

1769

Arrival of Captain James Cook and HMS Endeavour in Aotearoa.

1770–1830

Arrival of sealers, whalers, traders and missionaries.

1800s

1835

Declaration of Independence signed by United Tribes of New Zealand.

1840

The treaty is signed.
1840 – Captain Hobson proclaims British sovereignty over New Zealand.

1843

Māori and Pākehā clash in the Wairau Valley, South Island.

1844–45

Hōne Heke cuts down flagpole at Kororāreka (Russell) a total of four times.

1845–46

War in the North. British troops and Māori allies fight against Māori led by Hōne Heke.

1858

First Māori King, Pōtatau Te Wherowhero, is appointed.

1860

New Zealand Wars begin in Taranaki between the Crown and Te Atiawa and allies.

1863–64

The Waikato War occurs.

1863

New Zealand Settlements Act is passed, authorising the confiscation of land from Māori. The first confiscation under this act occurred in December 1864.

1892

First meeting of Māori Parliament.

1900s

1934

First official celebration of Waitangi Day.

1962

New Zealand Māori Council created.

1974

Waitangi Day becomes a national holiday.

1975

Māori land march occurs, led by Whina Cooper.

1975

Treaty of Waitangi Act passes, establishing the Waitangi Tribunal.

1985

Treaty of Waitangi Amendment Act passes.

1987

The Māori Language Act is passed, declaring Māori an official language of New Zealand.

2000s

2016

The Māori Language Act 2016 expresses the Crown's commitment to work in partnership with iwi to protect and promote the Māori language for future generations.

2020

The Public Service Act 2020 explicitly recognises the role of the public service to support the Crown in its relationships with Māori, under the treaty.

2022

On 24 June New Zealand celebrated Matariki as an official public holiday for the first time.

He horopaki mō te Kawanatanga o Aotearoa New Zealand Government Context

From when it was first signed the treaty has been subject to intense debate. Notably, the Māori version differs from the English version. Over the years enduring principles have been developed that capture the underlying intent of the treaty. These principles include a duty by the Crown to protect everything of value to Māori, and to ensure Māori continue to exercise rangatiratanga and benefit from this. The principle of partnership is, where the Crown and Māori act towards each other reasonably, honorably and in good faith. Informed decision making is achieved through active participation and consultation, and through the active protection of Māori rights and interests. At the launch of the Waitangi Tribunal's 12-year Strategic Direction on 2 July 2014, it was announced that the tribunal would commence its new kaupapa inquiry programme with an inquiry into claims concerning military veterans.

The tribunal's kaupapa (thematic) inquiry programme is designed to provide a pathway for the hearing of nationally significant claim issues that affect Māori as a whole or a section of Māori in similar ways. It was fitting that in the centenary year of the onset of the First World War, in which Māori served the Crown on the battlefields of Europe, the first kaupapa inquiry should focus on claims concerning Māori military veterans.

The New Zealand Government is committed to improving results for Māori and meeting its treaty obligations, through strong Māori Crown relationships². Building capability to better support the Māori Crown relationships has been identified by Māori, the Government and the public sector as critical areas of development for the public service. To help achieve this, Te Arawhiti, the Office of Māori Crown Relationships was created in 2017 to oversee the Government's work with Māori in a post-treaty settlement era. This office helps in "bridging" the gap between the Crown and Māori, with a key responsibility being to ensure public sector capability is strengthened.

In 2017 Papa Pounamu was established to consistently grow diversity and inclusion capability for the Public Service, through a work programme. This work programme focuses on five priority areas, and Chief Executives have agreed to make these mandatory within their organisations.

In 2018 Te Arawhiti launched an engagement process to get the views of New Zealanders on how the Māori-Crown relationship should be strengthened. Many hui (meetings) were conducted around the country, affording Māori and non-Māori, individuals and groups to have their say. Supported by many written and online submissions, the overwhelming feedback is that New Zealanders do value the Māori Crown relationship, with a desire to shift the relationship from one focused on historical grievance to one focused on true partnership.

² Te Kāhui Hikina (Māori Crown relations), Te Arawhiti website.

³ Te Arawhiti Crown/Māori Relations Summary of Submissions.

85%

of New Zealanders (or more) will value te reo Māori as a key part of national identity.

1 million

New Zealanders (or more) will have the ability and confidence to talk about at least basic things in te reo Māori.

150,000

Māori aged 15 and over will use te reo Māori as much as English.

These are three audacious goals as described by the Maihi Karauna, to be achieved by 2040.

Te Arawhiti's final report³ is framed by six key themes, being: Partnership; Engagement; Public Sector performance; Constitutional and legal issues; Māori capability and capacity; and other portfolios. A summary is listed below.

- **Partnership:** The Māori Crown relationship is underpinned and guided by the treaty, which set up a partnership of equals.
- **Engagement:** Importance of getting engagement right between the Crown and Māori.
- **Public Sector Performance:** The need for training uplift across the public sector, particularly in cultural knowledge (such as te reo Māori and tikanga) was highlighted, as was the importance of recognising the knowledge the Māori public servants bring to the public sector.
- **Constitutional and legal issues:** The importance of constitutional reform to create a durable Māori Crown relationship was highlighted.

• **Māori capability and capacity when dealing with government:** Māori identity and language are central to Māori success, and initiatives that promote these are important.

• **Other portfolios:** The Māori Crown relationship sits across government, at both a central and local level. A wide range of government outcomes will contribute to a successful Māori Crown relationship.

Alongside Te Arawhiti other government agencies such as Te Puni Kōkiri (Ministry of Māori Development) and Te Taura Whiri i te reo Māori (Māori Language Commission) will work alongside Crown agencies and government departments to put in place arrangements to ensure organisations are best positioned to effectively work with Māori, as identified in the Te Arawhiti report. An example of such an arrangement is to have a te reo Māori (Māori language) plan to strengthen language skills, its

use and recognition of the Māori language. Doing so not only creates a "Right Shift" environment and supports organisational outcomes but enables government strategies, such as the Maihi Karauna.

The Maihi Karauna is the Crown's Strategy for Māori language revitalisation. Although te reo Māori has been an official language of New Zealand since 1987, te reo Māori remains an endangered language. The Maihi Karauna sets out a vision for te reo Māori in the future and outlines what the Crown will do to create conditions across government and New Zealand society that will support te reo Māori to thrive.

The Maihi Karauna is for all New Zealanders, and it affords us all the ability to support the revitalisation efforts, whether you speak the language or not. The Public Service, including Non-Public Service Departments like the New Zealand Defence Force is deemed a priority group, together with young people and proficient speakers. Te Taura Whiri i te reo Māori is charged to make it easy and safe for a better public service to inspire and lead New Zealand to revitalise te reo Māori, and highlights the important role that organisations such as the New Zealand Defence Force have in supporting revitalisation efforts.

The Public Service Act 2020 supports delivering better outcomes and services for all New Zealanders. This act recognises the unique position of Māori as tangata whenua (local people) of New Zealand, and explicitly describes the role of the public service to support the Crown in its relationships with Māori under the treaty. To this end, the Act includes provisions that put explicit responsibilities on Public Service leaders, including the Chief of Defence Force for developing and maintaining the capability of the Public Service to engage with Māori and to understand Māori perspectives.

The Māori Crown Relations Capability Framework for the Public Service aims to support significant culture change across the public service, in a way that is better coordinated between agencies. The framework is made up of an Organisational Capability Component (OCC) and an Individual Capability Component (ICC).

The capability areas within both the OCC and ICC were identified through the 2018 public engagement process and the scan of public service needs undertaken by the Te Arawhiti.

This Organisational Capability Component details six key areas where Crown agencies should look to build organisational capability, being:

- Governance;
- Relationships with Māori;
- Structural considerations;
- Workforce capability;
- Environment; and
- Policy development.

The Individual Capability Component of this Māori Crown Relations Capability Framework is intended to help Crown agencies identify and describe the Māori Crown relations skills that are required, develop job descriptions and undertake performance development. It is also intended to aid Crown agencies develop and structure approaches to training and capability building.

The Individual Capability Component details 11 competency areas including:

Six core competency areas being:

- Understanding racial equity and institutional racism;
- New Zealand history and the treaty;
- Worldview knowledge;
- Tikanga/kawa;
- Te reo Māori; and
- Engagement with Māori.

Five specialist competency areas being:

- The treaty analysis;
- Knowledge of treaty settlement commitments;
- Data and evidence;
- Engagement with Māori; and
- Partnership Capability.

Both the OCC and ICC are presented as maturity models and presents ideas and options for Crown agencies to consider in order to right shift and make positive progress. Within both the OCC and the ICC there are four levels of competency, and these are:



LEVELS OF COMPETENCY

UNFAMILIAR	COMFORTABLE	CONFIDENT	CAPABLE
Little awareness of Māori Crown relationships or how to engage appropriately.	Knows basics, able to engage appropriately in a short-term transactional setting.	Conducts self appropriately and with awareness of what is likely to be important to Māori.	Able to lead and advise others, has deep knowledge in their subject areas that is inclusive of Māori.

He horopaki mā tātou o Te Ope Kātua o Aotearoa Our New Zealand Defence Force

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KIA EKE

He toki nā Tū, he toki nā Rongo e!
We are the instruments of the God of War;
we are the instruments of the God of Peace!

The New Zealand Defence Force has a proud history of contributing to international efforts in order to resolve conflict. From the Boer War through to recent conflicts in the Middle East, our armed forces have served honourably, loyally and with distinction. The most critical part of the New Zealand Defence Force capability is our people. Our people are highly trained, adaptable, skilled and dedicated, who make valuable contributions both at home and abroad. Our people include Regular, Reserve Force personnel and civilian employees. The relationship between Māori and non Māori personnel and civilians within the New Zealand Defence Force is one built on mutual respect, trust and camaraderie.

In 1974, Warrant Officer Matt Edwards, New Zealand Army, had a moemoea (vision) for the creation of a marae, “to create something for us and our mokopuna (descendants)”. This was realised in 1994 when Project Harmony commenced, the building of the National Army Marae in Waiouru. In that same year Major General Tony Birks CB, OBE, Chief of General Staff (Army) issued a directive outlining his vision for the ongoing development of the Army. In this, General Birks acknowledged that the majority of the Army’s institutions, practices and traditions had their origins in European customs, and that a framework was needed for developing a uniquely New Zealand military culture by combining appropriate aspects of our European and Māori Heritage⁴. The Army marae, Rongomaraeroa o ngā hau e whā, was officially opened in Waiouru on 21st October, 1995.

Since 1995, similar work has permeated throughout the other services, and we have seen the creation of Te Tāua Moana Marae in Devonport and Tūrangawaewae in Ohakea. Māori customary practices and knowledge have been introduced to military curricula and are now integrated into longstanding ceremonial traditions alongside the 100-person guards. At Waitangi in 2021 the Navy 100-person guard incorporated te reo Māori into the words of command. Our people have the option to undertake te reo Māori programmes, and Mau Rākau (traditional Māori weaponry) is formally taught within services. Pōwhiri (traditional Māori welcome) are now commonplace at our service marae, units and when serving overseas. On operations Māori culture was at the forefront of the New Zealand Defence

⁴ CGS Directive 9/94: The Army’s Culture.



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KIA EKE

Ethnicity (30 June 2022)	Regular Force	Civilian	
Māori	18.0%	8.0%	Percentages do not add up to 100% as personnel are able to provide multiple responses. NZ European – This classification is based on the 2013 Statistics NZ categories and includes New Zealander. MELAA – Middle Eastern, Latin American, African. Other – includes personnel who did not declare their ethnicity.
Pacific Peoples	5.8%	6.1%	
Asian	3.6%	5.0%	
Melaa	0.4%	0.4%	
European	44.4%	37.0%	
Other	35.9%	31.3%	
Not Stated	3.4%	21.6%	

Force's ability to help broker peace in Bougainville in 1997, after 14 previous unsuccessful peace agreements, and is an example of taking a "cultural" approach to conflict resolution.

Fact: The New Zealand Defence Force presently has both formal and informal relationships with upward of 30 Iwi and Hapū around New Zealand.

Today our people come from many cultures and backgrounds. Organisationally the two dominant cultures of the Māori and the British pervade throughout, and contribute to producing a unique New Zealand service person.

Notwithstanding the progress that has been made, in particular within the services, the New Zealand Defence Force can do better in order to support Māori Crown relationships, both with our Māori who serve and as an agent of the Crown. We need to better empower our people with continuous and progressive learning, and provide appropriate experiences to better enable capability building in Māori Crown relationships and within Te Ao Māori (the Māori world). Growing our individual and collective capability leads to greater understanding of why the Māori Crown relationship is important to – and within – the New Zealand Defence Force, and to ensuring we all know how to reflect this understanding in our mahi (work).

In 2019 the New Zealand Defence College conducted Project Tika, a review of the Cultural Skills Framework within DFO3, Part 5, Chapter 5 – Bicultural Policy. Focusing on te reo Māori, kawa (protocols), tikanga and the treaty, a few process problems were identified. Key findings were:

- The current Cultural Skills Framework is not integrated at an organisational level, with each service (Navy, Army and Air Force) applying different modules (varying actions and measures) at different levels.
- There is no treaty awareness education plan in place.
- Lack of any bicultural training delivered specifically for our civilian members.
- Current learning methodology requires performance and evaluation support to ensure Cultural Skills Framework is fit for purpose and will meet future learning requirements.
- A requirement to better develop and recognise Māori cultural advisors, Māori liaison officers and marae staff within both services and at Headquarters New Zealand Defence Force level.

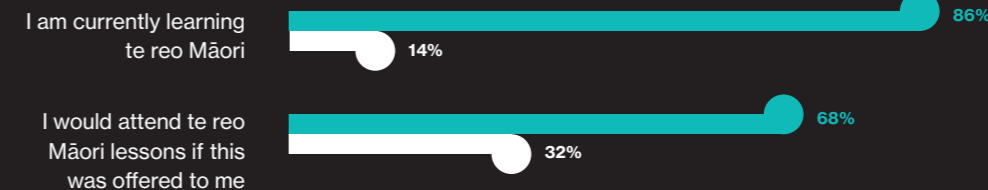
A performance needs analysis conducted in 2021 to specifically look at te reo Māori within the New Zealand Defence Force reinforced a number of these findings. In late 2020 and early 2021 two baseline surveys were conducted within the New Zealand Defence Force, specifically looking at te reo Māori and the treaty.

Some excerpts from both surveys are included. A key insight from these surveys is that we can do better at raising awareness and accessibility to information that supports Māori Crown relations. On a positive note, a large proportion of survey respondents do want to learn more te reo Māori and about the treaty. These focus areas are key contributors to uplifting personal capability within the Māori Crown Relations Capability Framework for the Public Service, and support the goals within the Maihi Karauna and the intent of the Public Service Act 2020.

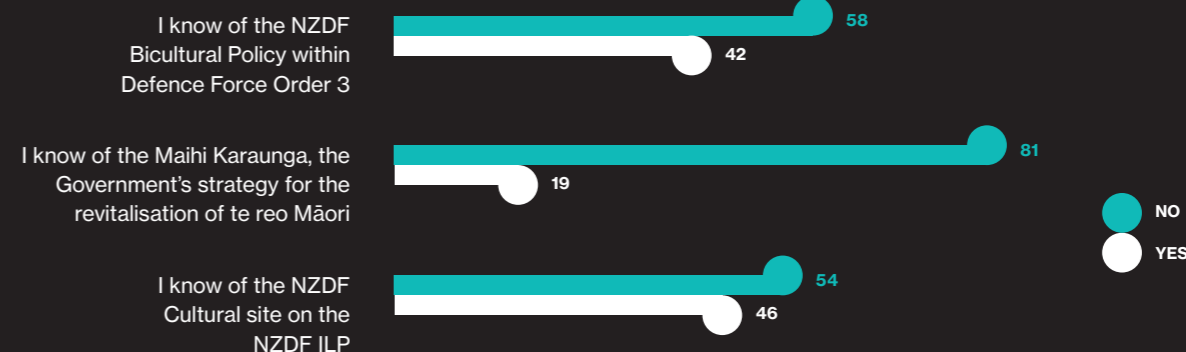
In March 2021 the New Zealand Defence Force was appointed as the lead Crown agency for the Wai 2500 Military Veterans Kaupapa Inquiry.

The Wai 2500 Military Veterans Kaupapa Inquiry is an inquiry into all claims involving past Māori military service undertaken directly for, or on behalf of the Crown in right of New Zealand or, in earlier colonial times, for or on behalf of the imperial Crown in New Zealand. The Inquiry extends to all types of military service, whether operational or routine, whether in time of war or peace, and whether at home or abroad. It includes the military service itself and the rehabilitation and remediation of service-related impacts on ex-service people and their whānau.

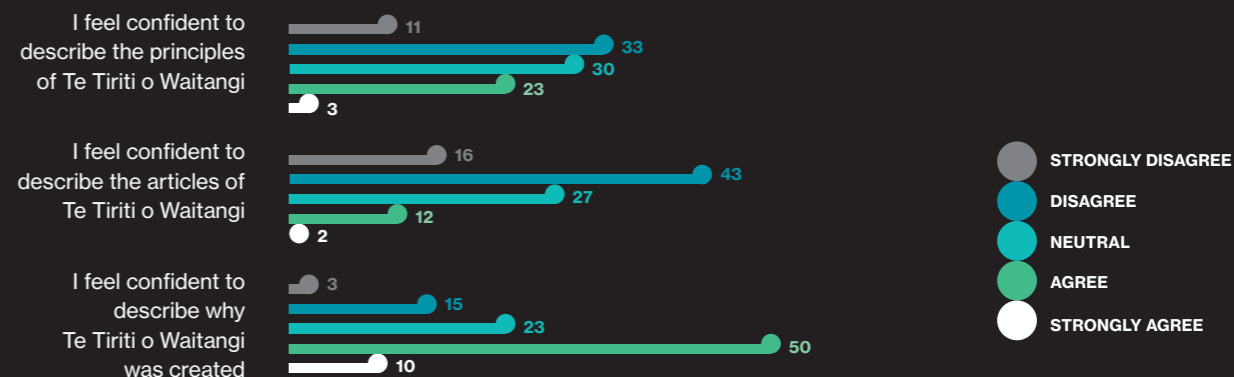
LEARNING TE REO MĀORI (%)



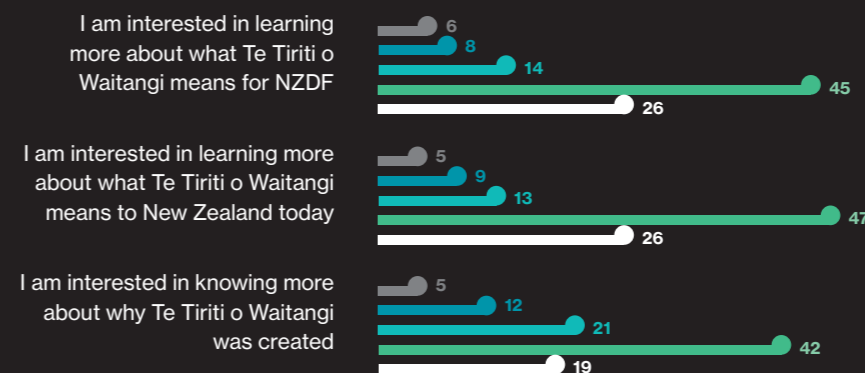
AWARENESS OF TE REO MĀORI (%)



TE TIRITI O WAITANGI CONFIDENCE (%)



TE TIRITI O WAITANGI INTEREST (%)



The purposes of this Inquiry, in addition to determining the Treaty consistency of Crown conduct, are also to:

- prepare an official narrative that will put Māori experiences of military service for the Crown on public record;
- give Māori veterans and their whānau an opportunity to share their experiences in a public, and supportive, forum; and
- consider and discuss improvements in the current implementation of Māori veterans' and service peoples' support measures.

The New Zealand Defence Force is a Non-Public Service Department, and while the Public Service Act 2020 has a narrow application for us, we recognise our role, where appropriate, in supporting the public service by doing its part to advance the intent of the Act. The Chief of Defence Force is therefore committed to developing and maintaining the Māori Crown Relations capability within the New Zealand Defence Force while aligning ourselves, where appropriate, with the Public Service. On 31 March 2021, Chief of Defence alongside all Public Service Chief Executives signed a commitment letter to meet the requirements of Whāinga Amorangi: Transforming Leadership. This is about leading organisational change for strengthening Māori Crown relations and will ensure the culture of the New Zealand Defence Force is one that supports both the Crown and Māori to work together in true partnership.

The New Zealand Defence Force recognises the opportunities that can exist when the vision of the treaty is realised.

The New Zealand Defence Force has a bicultural policy; however, this policy needs to keep pace with our understanding of the articles of the treaty and the principles derived thereof through developing treaty jurisprudence and Cabinet manuals and guidance. In doing so we uphold the treaty as an enduring document that is central to who we are as New Zealanders; our past, present and future.

The New Zealand Defence Force recognises the treaty as important to what we do and we are committed to meeting our obligations contained within it.

TE TIRITI O WAITANGI ARTICLES

Article One

The Government has the right to govern (Kāwanatanga)

The New Zealand Defence Force is a part of the Crown and can act with Iwi across Aotearoa/ New Zealand. The New Zealand Defence Force:

- Understands te Tiriti obligations and aspirations
- Supports settlement processes and delivers under settlement agreements
- Provides appropriate policy advice that has been informed by Māori perspectives
- Acts reasonably and in good faith towards Māori.

Article Two

Māori have the rights to make decisions over resources and taonga which they wish to retain (Tino Rangatiratanga)

The New Zealand Defence Force will take positive steps to ensure Māori interests are actively protected. This includes:

- Tikanga Māori (Māori customs, protocols and lore)
- Te reo Māori (the Māori Language)
- Mātauranga Māori (Māori knowledge and education)
- Personal Information pertaining to Māori.

Article Three

The Crown promises that its obligations to New Zealand Citizens are owed equally to Māori (Ōritetanga)

The New Zealand Defence Force has a responsibility to define and measure equitable outcomes for Māori. The New Zealand Defence Force:

- Will ensure our people have the skills and resources to engage effectively with Māori.
- Will foster an understanding of the needs and expectations of Māori.



Te Whāinga Tāhuhu Vision and Purpose

VISION OF KIA EKE

A Bicultural New Zealand Defence Force⁵

PURPOSE OF KIA EKE

The purpose of *Kia Eke* is to:

- Shape our uniquely New Zealand Defence Force that can best serve all New Zealanders
- Describe those actions that bring effect to our obligations within the treaty
- Support the Crown's vision to strengthen its engagement and partnership with Māori
- Enable and empower our people to explore Te Ao Māori, the Māori world
- Express our commitment to delivering positive outcomes with and for Māori, both within our organisation and those who support us, from government agencies through to iwi and hapū where our camps, bases and places of work are located

- Guide our actions to have the New Zealand Defence Force reach a minimum of "comfortable" in all six core organisational competencies as described in the Organisational Capability Component (OCC) of the Māori Crown Relations Capability Framework for the Public Service, by June 2027
- Guide our actions to have all identified defence personnel and civilian staff reach a minimum of "comfortable" level in all six core competencies as described in the Individual Capability Component (ICC) of the Māori Crown Relations Capability Framework for the Public Service, by June 2025

- Set the conditions to progress both the organisation and our people towards "capable" as described within the OCC and ICC, by June 2030
- Support the delivery of the current New Zealand Defence Force strategy while informing the design of future New Zealand Defence Force strategy.

Therefore, we will develop our people to thrive in our culture and environments that reflect Te Ao Māori. We will also develop strong partnerships with Māori that achieve great outcomes for the New Zealand Defence Force, Māori, New Zealand and the region. We are a New Zealand Defence Force whose policies, governance and technologies support our aspiration to be a bicultural defence force.

Te Ope Kātua o Aotearoa,
Hei Mana mō Aotearoa!
The New Zealand Defence Force,
a Force for New Zealand!



⁵ Collins Dictionary; British English: The characteristics or policy of a two cultured Society.
DFO 3: The formal recognition of the partnership between the NZDF and Māori, reflected in a culture which recognizes the mutual obligations and responsibilities arising from the principles of the treaty.

**O TATOU UARA ME NGĀ MĀTĀPONO
OUR NZDF VALUES AND PRINCIPLES**

- TŪ KAHA | COURAGE**
- TŪ TIKA | COMMITMENT**
- TŪ TIRA | COMRADESHIP**
- TŪ MĀIA | INTEGRITY**

Kia Eke is underpinned by both our organisational values together with a number of key principles that will guide our thinking and our actions in this journey towards being a bicultural Defence Force. These principles are:



MANAAKITANGA

This is about how people demonstrate respect, care and consideration for others. Derived from the word “mana”, it is through manaakitanga that open, positive, safe and healthy environments are created, and can be felt in the interpersonal relationships that we have with each other. It contributes to our collective wellbeing.

RANGATIRATANGA

This is about recognising and respecting Māori authority and leadership. As true partners we will value insights and input, aspirations and expertise.



MAHI TAHI

This describes the unity of a group working together towards a goal or task. It is teamwork. It empowers our people and builds relationships that can often continue after the work has been completed.

WHANAUNGATANGA

This is about relationships, kinship and a sense of connection. We embrace our whakapapa (genealogy) and build strong workplace relationships that support our connections. Being connected to your unit/ship/squadron/portfolio/area of work is important, as is being connected to your service and the New Zealand Defence Force.

He Mahi Arotahi Focus Areas

He maurea kai whiria.
This **whakatauki** talks about directing our efforts towards those things that matter, and to not lose sight of the bigger picture. Doing this will give *Kia Eke* every chance to succeed.

A number of our actions need to commence now, with an ever-present eye on both immediate and distant milestones and horizons. Creating positive, healthy and safe environments within the New Zealand Defence Force for Māori and non-Māori is at the forefront of *Kia Eke*. Additionally, the New Zealand Defence Force must form partnerships with Māori that are strong, genuine and authentic, and remove actions that are perceived as tokenistic.

Kia Eke will also be a critical enabler in support of New Zealand Defence Force Strategic Plan and future defence strategic plans. Progressing towards being a bicultural defence force supports our current New Zealand Defence Force strategy, an Integrated Defence Force. *Kia Eke* reinforces the need to be coordinated and agile, one force for all of us. Like this strategy, *Kia Eke* outlines three of the four targeted investment areas, being People, Relationships and Information. *Kia Eke* aims to support all goals within this strategy, however the initial focus is oriented on Organisational Excellence and its two Strategic Objectives of Enhanced Organisational Support and Enhanced Trust and Confidence.

Ō Tātou Tangata Our People



To tātou whaingā/Our Goal: Our people thrive in a culture and environments that reflect Te Ao Māori.

Aha te mea nui o te ao? He Tangata. He Tangata. He Tangata. What is the most important thing in the world? It is people. It is people. It is people.

This *whakataukī* talks about the importance of human connections, valuing human beings above all other things. Our people are our most valuable capability. In the context of *Kia Eke* it represents both the individual and the wider collective that is the New Zealand Defence Force *whānau*, including our veterans. It also recognises the links we all have with our communities, across the whole of government and throughout our Pacific region. We must value human connections and relationships, and *Kia Eke* supports the need to increase understanding, value and recognition of Māori culture, knowledge, achievements and rights through learning and in our actions. We will support our people to have the capability to engage successfully within Te Ao Māori, with Māori, for all New Zealanders.

There are those within the New Zealand Defence Force who are already knowledgeable in Te Ao Māori, and they will continue to lead and guide us in this journey.

Our outcomes:

- We will create environments where te reo Māori and tikanga Māori are valued, learned and used, therefore normalising their use across the New Zealand Defence Force
- We will deliver integrated, structured and progressive education and training that builds our people capability to support Māori Crown Relations
- We will embed Mātauranga Māori (Māori knowledge and teachings) to promote innovation and learning
- We will value and recognise our people with ability in supporting Māori Crown Relations
- We will implement clear and appropriate performance measures together with reporting mechanisms at all levels

• We will develop Māori Crown relationship capability to be effective at appropriate levels throughout the New Zealand Defence Force.

Kia Eke supports the New Zealand Defence Force Strategic Plan, People priorities, specifically: training, education and development; suitably qualified and experienced military personnel; and workforce development in accordance with the Defence White Paper or updated defence policy.

Ō Tātou Hononga Our Relationships

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KIA EKE

To tātou whaingā/Our Goal: We are a defence force that has strong and inclusive relationships with Māori.

Ki te Kotahi te kākaho, ka whati; ki te kāpuia, e kore e whati. If a toetoe stem stands alone, it can be broken; if it is in a group, it cannot. *Kingi Pōtatau Te Wherowhero Tāwhiao*, First Māori King

Kingi Tāwhiao describes the strength of coming together and working as a collective. If we all stand together with a shared sense of purpose and belonging, we can also be strong. Building strong, authentic and respectful relationships with Māori as afforded under the treaty is a key component of *Kia Eke*. The New Zealand Defence Force recognises the place of Māori as tangata whenua and their status as treaty partners, and values communication, collaboration and input from Māori as a basis for successful partnerships. How we engage with Māori to either start or further a current relationship is a continuously evolving process and takes time and commitment. In working together, we will earn the trust and respect of Māori in our everyday work and be strong together.

Our outcomes:

- We will foster strong partnerships with mana whenua where appropriate
- We will resolve the treaty or Māori Crown relationship issues in a proactive, constructive and positive way
- We will establish clear Māori Crown relationship priorities and treaty responsibilities and these are clearly visible in appropriate policy and strategy documents
- We will establish a Māori Crown Relations Engagement Framework and Guidelines
- We will support our people to develop relationships with Māori
- We will proactively collaborate with the wider public service to further the Māori Crown relationship
- We will implement appropriate reporting mechanisms that demonstrate progress in building positive and inclusive relationships with Māori.

Kia Eke supports New Zealand Defence Force Strategic Plan Relationship priorities, specifically: greater understanding of the operating environment in the South Pacific and our region; and strengthened trust, interoperability and enhanced ability to operate in our environment.



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KIA EKE

Ā Tātou Kōrero Our Information

To tātou whaingā/Our Goal: We are a defence force whose policies, governance and technologies support the aspirations for a bicultural New Zealand Defence Force.

Tē tōia, tē haumatia.

Nothing can be achieved without a plan.

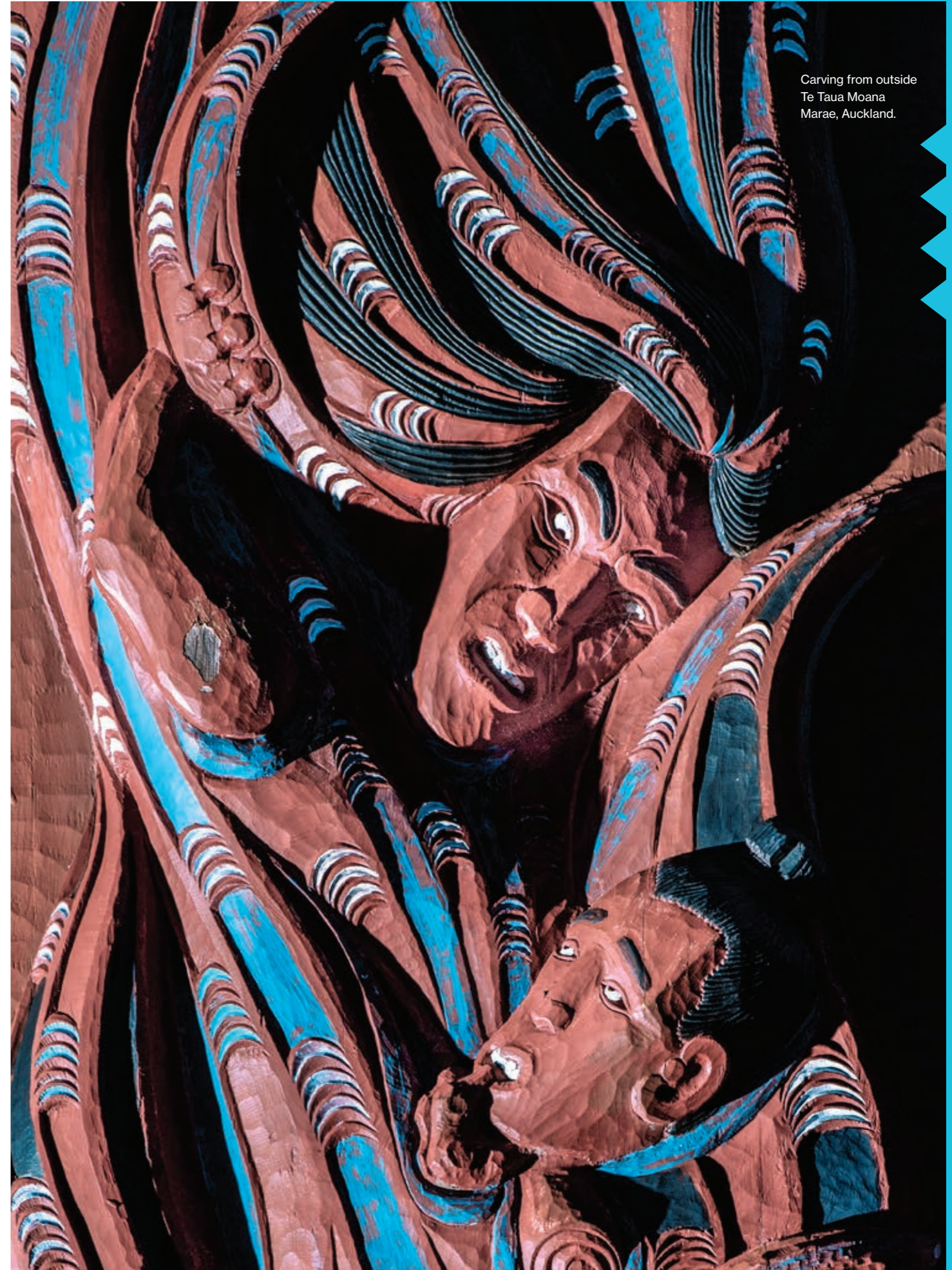
Information is the central integrating component across the New Zealand Defence Force, and for *Kia Eke* it supports the requirement to provide our people access to accurate, timely, trusted and relevant information for the right decisions to be made. Improving focused base line data that includes attitudes towards Māori Crown relationships will inform appropriate change programmes. Policy design, development and implementation that includes Māori perspectives and insights will better enable decision making, at all levels with the New Zealand Defence Force.

Our outcomes:

- We will include the treaty in policy development and implementation
- We will understand Māori insights and perspectives and use information to support better outcomes for all within the New Zealand Defence Force
- We will develop data collection and management processes that reflect indigenous data sovereignty principles
- We will use technology tailored to support ready access to mātauranga Māori for all members of the New Zealand Defence Force
- We will progress the New Zealand Defence Force pay gap action plan (including ethnic pay gap) in line with *Kia Toipoto*, the Public Service pay gap action plan.

Kia Eke supports New Zealand Defence Force Strategy Information priorities, specifically information domain delivery (integrated information capabilities).

Carving from outside
Te Taua Moana
Marae, Auckland.



Kuputaka Glossary

Aotearoa	Land of the long white cloud. Name given by Kuramārōini, wife of Kupe on seeing the North Island for the first time.
Ariki	A Paramount Chief, a chief of the highest rank.
Hapū	Kinship group or sub-tribe. They are the primary political unit in Māori society. They consist of a number of whānau (extended families) who share descent from a common ancestor.
Iwi	Iwi are the largest political grouping in Māori society. Iwi usually consist of several related hapū (sub-tribes) and take their name from a founding ancestor.
Kawa	Māori protocol and etiquette, particularly the behaviour expected in a Māori meeting house.
Māori	Name afforded to the indigenous people of Aotearoa to distinguish them from Pākehā.
Manaakitanga	The process of showing respect and care for others.
Mana Whenua	The iwi who has authority over land or territory.
Mau Rākau	The art of traditional Māori weaponry.
Pākehā	Originally someone who originated from another country. Often used to refer to a New Zealander of European descent.
Pōwhiri	A formal welcome ceremony, traditionally conducted on a marae.
Rangatira	A chief.
Rangatiratanga	The right to exercise chiefly authority, the domain of the Rangatira.
Rūnanga	A tribal council or collective called to discuss issues of concern to iwi.
Tangata Whenua	People born of the land, the Māori people of New Zealand.
Te Ao Māori	The Māori world view that is set in the origins of Māori culture and identity.
Te Ope Kātua o Aotearoa	The official translation for the New Zealand Defence Force.
Tikanga	The customary system of values and practices developed over time. These are deeply embedded in the social context.
Whanaungatanga	Relationships through shared experiences and working together which provides people with a sense of belonging.

Ngā rauemi Resources

Public Sector Act 2020

Te Tiriti o Waitangi/Treaty of Waitangi

A treaty: Te Tiriti o Waitangi | He Tohu (natlib.govt.nz)

NZ Government Strategy for te reo Māori

Maihi Karauna (tpk.govt.nz)

Tiriti o Waitangi/Treaty of Waitangi Guidance

CO-19-5-Treaty-of-Waitangi-Guidance-for-Agencies.pdf (tearawhiti.govt.nz)

Māori Crown Relations Framework

Maori-Crown-Relations-Capability-Framework-Guide-Bibliography.pdf (tearawhiti.govt.nz)

Crown Engagement with Māori

Engagement_Summary_110619 (tearawhiti.govt.nz)

Building closer partnerships with Māori

PartnershipGuidance_310619 (tearawhiti.govt.nz)

Māori Dictionary

Te Aka – Māori Dictionary (maoridictionary.co.nz)



The New Zealand Defence Force
Kōwhiriwhiri pattern designed by Mr Wal
Wallace (WO ret, RNZAF).

This represents the three services
and our defence force civilians that
comprise Te Ope Kātua o Aotearoa.



HEI MANA MŌ AOTEAROA
A FORCE FOR NEW ZEALAND