



Pire Whakatikatika Pōtitanga ā-Rohe (Whaitua Pōti Māori)

6—1

Te pūrongo a te Komiti Whiriwhiri Take Māori

Huitanguru 2021

Ngā kōrero

Tūtohutanga.....	2
Ngā whakaaro rerekē.....	2
E wātea ana ngā kaunihera ā-rohe ki te whakatū whaitua pōti Māori.....	2
E pā ana ki te pire i whakaurua.....	3
Tokomaha ngā kaitāpae i whakatakoto kōrero mō te poto o te wā ki te pire nei	3
I kōrero ngā kaitāpae mō ngā hua o ngā whaitua pōti Māori	4
I kōrerohia ngā mōtika manapori o ngā hapori	5
He māharahara ō ētahi mā ngā pōti e hua ai te wehewehe	5
E rua ngā petihana mō te take nei i whakaarohia e mātou	6
Te whakaaro o te Pāti Nāhinara, he whakaaro rerekē.....	6
Te hiranga o te ture pōti	9
Ehara i te take matua mō ngā kaunihera ā-rohe i tēnei wā.....	9
Tāpiritanga	10
English version.....	11

Pire Whakatikatika Pōtitanga ā-Rohe (Whaitua Pōti Māori)

Tūtohutanga

Kua oti i te Komiti Whiriwhiri Take Māori te Pire Whakatikatika Pōtitanga ā-Rohe (Whaitua Pōti Māori) te tiroiro, ā, ka tūtohu te nuinga kia whakamanatia te pire me te kore noa e menemanatia.

Ngā whakaaro rerekē

Kei ngā kōwae i raro nei ngā whakaaro o te nuinga o te komiti, engari kua ko ngā mema o Nāhinara. Kei te taha mutunga o te pūrongo nei ngā whakaaro rerekē o ngā mema o Nāhinara.

E wātea ana ngā kaunihera ā-rohe ki te whakatū whaitua pōti Māori

I raro i te Local Electoral Act 2001, e wātea ana ngā kaunihera ā-rohe ki te whakarite i ētahi āhuatanga o ā rātou ake kōwhiringa pōti. Inā rā ko te whakatau ki te whakatū whaitua pōti arowhānui, whaitua pōti Māori rānei i roto i ō rātou rohe kaunihera.¹ Ka whakatau pea te kaunihera ki te whakatū whaitua pōti hei whakakanohitanga mō ētahi hāpori motuhake i roto i tōna rohe. Me ka whakatūria tētahi whaitua pōti Māori, e wātea ana ngā kaipōti o runga i te rārangi pōti Māori anake ki te pōti mō te kaikaunihera o taua whaitua.

E whakatūria ai tētahi whaitua pōti Māori, me whakamana te kaunihera i tētahi whakatau kia pērā. Mēnā ka mana te whakatau, e wātea ana ngā kaipōti ki te whakahau kia whakahaeretia tētahi rangahautanga whakaaro mō te whakatūranga o tētahi whaitua pōti Māori, kāore rānei. Me whakahaere rawa tētahi rangahautanga whakaaro mehemea ka waitohua tētahi petihana whakahau e te 5 ōrau kaipōti o te takiwā, te tāone, te rohe rānei.

He herenga whai mana te rangahautanga whakaaro mō te whakatūranga whaitua pōti Māori. Ahakoa te otinga o te rangahau, ka aukati te Ture i tā te kaunihera whiriwhiri anō i ngā whaitua pōti Māori mō ngā wā kōwhiringa pōtitanga e rua (ko tōna ono tau) ki tua o te rangahautanga whakaaro.

Kāore ngā kaipōti i te wātea ki te whakahau pēnei i tētahi rangahautanga whakaaro mēnā ka whakatau te kaunihera ki te whakatū whaitua pōti arowhānui. Oti ai ā te kaunihera whakaritenga whakakanohitanga mā roto i tētahi hātepe “arotakenga whakakanohitanga”,

¹ I roto i te pūrongo nei, ka huaina he “whaitua pōti Māori” ngā rohenga pōtitanga o ngā kaunihera ā-takiwā, ngā kaunihera tāone, me ngā kaunihera ā-rohe.

tērā te whakamāramatia nei i roto i te Ture, tae atu ki ngā whakatau e pā ana ki te whakatūranga whaitua pōti arowhānui.²

E pā ana ki te pire i whakaurua

Ka whai te pire nei ki te whakapiki i te whakakanohitanga o te Māori i roto kāwanatanga ā-rohe, mā te unu i ngā ritenga i roto i te Ture e whakarite ana i ētahi hātepe rerekē mō te whakatū whaitua pōti Māori me te whakatū whaitua pōti arowhānui. Ko tā te pire nei:

- he whakakore i ngā ritenga i roto i te Ture e pā ana ki ngā rangahautanga whakaaro mō te whakatūranga whaitua pōti Māori
- he kati i ngā rangahautanga whakaaro whai mana nā te kaunihera i whakahuataki, mō te whakatūranga whaitua pōti Māori
- he whakarite i tētahi wā whakawhitinga, ka mutu hei te 21 Haratua 2021, kia wātea ai ngā kaunihera katoa ki te whiriwhiri anō i te whakatūranga whaitua pōti Māori mō ngā kōwhiringa pōti ā-rohe o te tau 2022. Ka pēnei te āhuatanga ahakoa ētahi whakatau ō mua, ahakoa ngā otinga o ētahi rangahautanga whakaaro ō mua anō hoki.

I raro i ngā ritenga o roto i te Ture i te wā nei, ka taea tonutia e ngā kaunihera te whakahuataki tētahi rangahautanga whakaaro mō ngā whaitua pōti Māori, kāore nei āna herenga whai mana, kia whai wāhi ai ki ngā whakaaro o te marea ki te take nei.

Tokomaha ngā kaitāpae i whakatakoto kōrero mō te poto o te wā ki te pire nei

I te 9 Huitanguru 2021 ka tukuna te pire nei ki tō mātou komiti, ā, ko te 15 Huitanguru te rā katinga mō te pūrongo ki te Whare. Ko te tohutohu i whiwhi rā mātou, ka hiahia kia pēnei te poto o te wā i runga i te hiahia kia whakamanatia te pire mō te 21 Huitanguru, kia whai mana ai ki ngā kōwhiringa pōti ā-rohe o te tau 2022.

I rongo mātou mai i ētahi kaitāpae nāna nei i whakapuaki tukarutanga i te poto o te wā ki te pire nei. E whakapono ana rātou me roa atu te wā kia pai ai tā te marea whakatakoto whakaaro, ā, kia roa atu ai te wā mō te hātepe komiti whiriwhiri anō hoki. Ki ō rātou whakaaro he take nunui tēnei, he whakarerekē nō te pire nei i te ture kōwhiringa pōti. He tokomaha hoki ngā kaitāpae i whakaaro rā me mārama atu tā te Kāwanatanga whāki tōmua i ngā tūtohutanga o te pire nei.

Ko te ia o te whakaaro o ngā kaitāpae tautoko i te pire nei he tautoko i te hohoro o te hātepe. Heoi anō, i rongo mātou mai i ētahi kaitāpae tautoko i te pire i pīrangi kē kia roa atu te wā hei whakaaroaro iho.

I arongia e ētahi kaitāpae tokomaha e tautoko ana i te hātepe o te pire, kua hia tau nei e haere ana te kōrerorero, te tautohetohe e pā ana ki ngā ritenga whaitua pōti Māori. Ka whakahē aua kaitāpae i te whakaaro he teretere rawa te hātepe nei. E ai ki ētahi kaitāpae, me teretere ka tika, he whakapai nōna i te whakakanohitanga o te Māori i runga kaunihera, ā, hei tā ētahi kua tōmuri rawa atu.

² Local Electoral Act 2001, ngā wāhanga mai i te 19A ki te 19Y.

E mihi ana mātou ki ngā kaitāpae tokomaha nāna nei i homai ō rātou whakaaro, ā rātou tūtohutanga hoki e pā ana ki te pire i roto i te wā i whakaritea.

Ka whakakore te pire i ngā tono pōti

Ko ētahi o ngā kaitāpae i whakapuaki i tō rātou māharahara he hua whakakōmuri tō te pire. E iwa ngā kaunihera kua whakatau kia whakatūria ngā whaitua pōti Māori mō ngā pōti o te tau 2022. I ētahi o ēnei rohe, e whakahaerehia ana ngā petihana pōti me te whai kia tono pōti. I whakamōhiotia mātou kua tukuna he petihana i ngā rohe kaunihera e rua. Ki te whakamanahia ka whakakore te pire i ngā petihana mohoa e tono ana i tētahi pōti pūmau mō ngā whaitua pōti Māori.

Ka whakakore hoki te pire i te āheinga o ngā kaunihera ki te whakahaere i ā rātou ake pōti. E toru ngā kaunihera ka aukatihia te āheinga ki te whakatū pōti i ngā pōtitanga o te tau 2022 ahakoa te whakatau kia pēnei. I tono mai ngā māngai o ngā kaunihera e toru mō te pire, ā, te āhua ia i tau rātou ki ngā rārangi whakawhiti kua whakatakotoria.

Ko ētahi o ngā kaitāpae i whakahē i te pire i whakaaro mā te wairua kōmuri o roto e riro ai ngā mōtika o ngā kaipetihana i tono pōti i raro i te ture mohoa. I whakapuaki mai ētahi me whai hua anamata anake te pire.

I raro i ngā ritenga whakawhiti i te pire, ka āhei ngā kaunihera katoa ki te whakaaro mēnā e pīrangi ana rātou ki te whakatū whaitua pōti Māori mō ngā pōti ā-takiwā o te tau 2022. Ka kapi mai ko ngā kaunihera e iwa nō nā tata nei whakatauria ai kia whakatū i ngā whaitua pōti Māori. I tēnei wā whakawhiti ka āhei hoki ngā kaunihera i aukatia te whakatū whaitua pōti Māori, nā tētahi pōti i tū i te tau 2018, ki te whakaaro anō ki ngā whaitua pōti Māori mō ngā pōti ā-takiwā o te tau 2022.

I kōrero ngā kaitāpae mō ngā hua o ngā whaitua pōti Māori

He nui ngā kaunihera, ngā kaikaunihera takitahi, ngā rōpū whaipānga ki ngā kaunihera hoki i tuku whakaaro ki te pire. Tokomaha rātou i whakapuaki i tō rātou whakaae. I whakaaro ake ēnei kaunihera, me ētahi atu kaitāpae anō hoki, he kaupapa whakahirahira ngā whaitua pōti Māori nā te mea ka whai wāhi te reo o te Māori ki te tēpu kaunihera. I whakaaro hoki ētahi o ngā kaunihera mā ngā whaitua pōti Māori e pai ake ai ngā whakatau.

Ko ētahi o ngā kaitāpae i whakaaro mā ngā whaitua pōti Māori anake e whai kanohi ai te Māori ki ngā mana whakahaere ā-rohe. E ai ki ētahi o ngā kaitāpae mā te whakatū whaitua pōti Māori e pai ake ai te whakakanohitanga mai a te Māori i ngā kaunihera, ā, e arotau ana atu ēnei kaitāpae. E ai hoki ki ētahi kaitāpae ko te whakatū i ngā whaitua pōti Māori tētahi rautaki e mana anō ai te mahi tahi a te Karauna ki te Māori i raro i Te Tiriti o Waitangi.

I rongo mātou mai i ētahi kaitāpae i whakaaro rā kāore te pire e eke ki te taumata kia whakapaitia ai te whakakanohitanga o te Māori ki te kaunihera ā-rohe. Hei taura, i whakaaro ētahi kaitāpae ko te 50 ōrau kē te taumata pai o te whakakanohitanga Māori i runga kaunihera.

I whakaaro ētahi atu kaitāpae ehara te ariā o ngā whaitua pōti Māori i te huarahi pai katoa hei whakamana i te whakahoanga o te Karauna me te mana whenua i raro i te Tiriti o Waitangi. Ko te take ia e kore e taea e te kaikaunihera whaitua pōti Māori anake ngā iwi

katoa, ngā hapū katoa o te rohe kaunihera te kōrero. Ka marohi ētahi atu kaitāpae tokomaha i ētahi atu huarahi kia pai atu ai te whaiwāhitanga o te mana whenua ki ngā whakatau a te kaunihera. I rongo hoki mātou mai i ētahi atu i whakahē noatia ngā whaitua pōti Māori. He nui tonu ēnei kaitāpae i kī e whakakanohi tikatia kētia ana te Māori i ngā kaunihera ā-rohe, mā roto i ngā whaitua pōti auraki me te pūnaha pōti ā-rohe auraki. E ai ki ēnei kaitāpae kāore he take o ngā whaitua pōti Māori e whai wāhi ai te Māori ki ngā mana whakahaere ā-rohe. E ai hoki ki ētahi kaitāpae me tū ngā kaikaunihera nā runga i ō rātou ake pūkenga.

I kōrerohia ngā mōtika manapori o ngā hapori

He nui ngā whakaaro rerekē i whakapuakina e ngā kaitāpae mō te āhua ki te tukutanga, ki te rirohanga rānei o ngā mōtika manapori o te tangata.

Ko ētahi o ngā kaitāpae i whakaaro he ture makihuhunu te ture mohoa nā te mea e hāngai ana ngā ritenga pōti ki te whakatūnga o ngā whaitua pōti Māori anake, ā, kua ki ngā whaitua pōti auraki. I whakaaro rātou ka hua mai ko tētahi taumata tikanga teitei ake ki runga i tētahi o ngā momo whakakanohitanga, ki te whakaritea ki ētahi atu. E ai ki ētahi o ngā kaitāpae, mā te pōti i ngā whaitua pōti Māori e nui ake ai te whai wāhitanga o te rahinga Pākehā ki te whakatau take mā te Māori, ā, nā tēnei e kore ngā mōtika o te tokoiti e manaakitia. I whakaaro ēnei kaitāpae he kaupapa whakahirahira tēnei pire nō te mea ka whakahāngai tēnei pire i ngā ture e pā ana ki ngā whaitua pōti Māori ki ērā o ngā whaitua pōti auraki kia ōrite ai. E ai ki ētahi ko ngā whakatau whakakanohitanga e taea ana te whakatahuri mā te pōti ko ngā whakatau e pā ana ki te pūnaha pōti.

E ai ki ētahi kaitāpae ka pōtihia manaporitia ngā kaikaunihera kia whakatau take mō ō rātou hapori. E ai ki ēnei kaitāpae e tika ana mā ngā kaunihera ēnei āhuatanga e whakatau, nō te mea e taea ana e rātou ngā tirohanga huhua ki ngā take te tātari.

Ko ētahi atu kaitāpae i whakaaro kua mā ngā kaunihera tonu e whakatau i ngā panonitanga ki te ture pōti, ki te pūnaha pōti rānei. I whakaaro ēnei kaitāpae me tuku mā ngā kaipōti ngā panonitanga ki ngā ture pōti e whakatau mā ngā pōti whai mana herenga. E ai ki ēnei kaitāpae e herea tonutia ana te whakatau ki te panoni i te pūnaha pōti ki ngā ture e pā ana ki ngā whaitua pōti Māori.

He nui ngā kaitāpae i whakaaro me tuku ngā whaitua pōti Māori kia pōtitia, i raro i te ture mohoa. I whakaaro rātou he whakapuakanga ā-hapori ngā pōti nei ki te take. Ko ētahi kaitāpae i whakapuaki i te whakaaro mā tēnei pire ka riro ngā mōtika manapori o te kirirarau ki te whakapuaki i ō rātou whakaaro ki te āhua o tōna hiahia kia whakakanohia.

He māharahara ō ētahi mā ngā pōti e hua ai te wehewehe

I rongo mātou i ō mātou kaitohutohu me ō mātou kaitāpae mā ngā pōti pūmau mō ngā whaitua pōti Māori e tipu ai te wehewehe. I whakaaro ake rātou mā te tango mai i ngā rārangi pōti e āwhina ai te aukatitanga o taua wehewehetanga. I whakaaro ētahi o ngā kaitāpae ko te wairua o te pōti tērā e āpiti ana ki te wairua wehewehe, nō te mea i te whakawhāitihia tētahi take nui whakaharahara mō te māngaitanga ki tētahi pātai ka whakautua ki te āe, ki te kāo rānei.

I whakapuaki ētahi atu kaitāpae i te aronga kē o taua whakaaro. Hei tā rātou, mā te unu i āheinga ki te whakahaere rangahautanga whakaaro mō ngā whaitua pōti Māori e nui atu ai ngā wehewehenga o ngā hapori. Inā hoki ko ngā hapori i tohua kētia ai e ngā kaipōti te whakaaro ki te tono rangahau. I whakahē ētahi atu kaitāpae tokomaha i te mātāpono o te whaitua pōti Māori, he whakapono nō rātou ka hanga te whaitua pōti Māori i tētahi āhuatanga whakaaro “ko mātou ko rātou” i roto i te hapori.

He nui ngā kaitāpae i kōrero mō ngā rōpū o waho i te rohe kaunihera ki te kōkiri i ngā take motuhake i ngā wā e pōtīhia ana ngā whaitua pōti Māori. E ai ki a rātou ka whaipānga tēnei ki te āhua o te pōti a te hapori i ngā whaitua pōti Māori, nō reira ehara tērā i te ata tūturu o ngā whakaaro o te hapori.

E rua ngā petihana mō te take nei i whakaarohia e mātou

I te 10 Huitanguru 2021, i whakaae tō mātou komiti ki te whakawhiti i ētahi petihana e rua mai i te Komiti Whiriwhiri Take Whakahaerenga e pā ana ki ngā ritenga whaitua pōti Māori i roto i te Local Electoral Act.³ Ko ēnei ērā:

- Te petihana a Toni Boynton: Whakarerekētia te ture kia tairite ai te whakahaerenga o ngā whaitua pōti Māori⁴
- Te petihana a Toni Boynton: Tautokona ngā whaitua pōti Māori, me te whakawhānuitanga o te whakakanohitanga o te Māori i roto kāwanatanga ā-rohe.⁵

E rua e rua aua petihana e tono ana kia whakarerekētia ngā ritenga i te Local Electoral Act kia hāngai ai te hātepe whakatū whaitua pōti Māori ki te hātepe whakatū whaitua pōti arowhānui. I rongō mātou mai i te kaipetihana i roto i tā mātou hātepe tāpaetanga mō te pire nei, kōrero ā-waha mai, kōrero ā-tuhi mai. Ka tautoko te kaipetihana i te pire i whakaurua rā, tae atu ki te wā whakawhitinga.

E mihi ana mātou ki te kaipetihana mōna i hari mai i aua petihana ki te Pāremata, mōna i whai wāhi ki tā mātou whakaaroarohanga i te pire. Kei te paetukutuku a te Pāremata ā mātou pūrongo e pā ana ki aua petihana.

Te whakaaro o te Pāti Nāhinara, he whakaaro rerekē

E whakahē tonu ana te Pāti Nāhinara ki te Pire Whakatikatika Pōtitanga ā-Rohe (Whaitua Pōti Māori).

Kāore rawa te hātepe mō te whakaurunga o te pire nei i te tika, inā hoki he whakahounga ture pōtitanga nunui.

He mea kōkiri te pire nei i raro i te kōhukihukitanga nui, me te popoto hoki o te hātepe komiti whiriwhiri i kore ai e rawaki te whaiwāhitanga mai a te marea ki te whiriwhiringa ōna. Hui

³ I te 2 Hakihea 2020 ka whakaurua ngā petihana nei ki te Whare, ā, ka tukuna ki te Komiti Petihana. I te 15 Hakihea ka tukuna e te Komiti Petihana ki te Komiti Whakahaerenga.

⁴ https://www.parliament.nz/mi/pb/petitions/document/PET_102551/petition-of-toni-boynton-change-the-law-for-equitable

⁵ https://www.parliament.nz/mi/pb/petitions/document/PET_103943/petition-of-toni-boynton-support-m%C4%81ori-wards-and-increased

katoa, 12,508 ngā tāpaetanga i tukuna mai, ā, e 9,533 i whakahē. 191 ngā kaitāpae i hiahia kia rangona ā rātou tāpaetanga kōrero. Nā runga i te poto o te wā me te pānuitanga o te kaupapa, e 73 kāore i wātea ki te tāpae kōrero ā-waha. E kore rawa e taea e ngā mema ngā tāpaetanga katoa te pānui i roto i te wā i whakaritea, ngā mea tūhāhā anake rānei, nā te mea me pānui kia toru i te miniti kotahi, ā, me kaua e moe.

Nā te Whare Pukapuka Pāremata i whakatūturu ko ngā pire anake i karangatia ai ngā tāpaetanga mō te rangi i whai muri iho i te karangatanga ko ngā pire e pā ana ki ngā rū whenua i Ōtautahi, me ngā mate whawhati tata Kōwheori-19. Waihoki ko ngā pire e āhei ai ngā kaitono ki te raweke i tētahi putanga ā-ture nā runga i ngā hātepe kōti. Kāore he pānga o aua āhuatanga ki tēnei pire. He māmā noa iho kia whakarerekētia e te pire ngā rā i te Huitanguru me te Haratua i hāpaitia rā e te kāwanatanga hei whakamana i te hātepe popoto nei.

Tuia ki tērā ko te kupu tohutohu whakahē rawa nei a ngā mātanga tari kāwanatanga te taukītia rā i roto i te Taukī Pānga Waeture o te pire nei, arā “the short timeframe for developing the policy options and undertaking the impact analysis means there has been minimal consultation on the specific Stage 1 proposals”, ā, “that consultation on the proposed Stage 1 legislative changes with the general public, local authorities and iwi/hapu was not possible”. Ka āpiti atu te Taukī Whākinga Tari Kāwanatanga i te kōrero, arā kāore ngā taipitopito kaupapahere i “tested or assessed in any way to ensure the Bill’s provisions are workable and complete”.

Tūturu e kore e tutuki tā te Kāwanatanga ake Whakapuakanga Pōtītanga a Reipa 2020 i te korenga o te whakahoahoa a te marea, i te tohutohu mātanga e whāki ana i te hātepe koretake, te hātepe hohoro nei. Arā ko te oati nei “Labour will ensure the major decisions about local democracy involve full participation of the local population from the outset.” Ko te mate o te hātepe koretake nei kua kore noa iho te Kāwanatanga e ngana ki te whakapakepake i ngā tāngata o Aotearoa, e whakarite rānei kia whakaae ai rātou ki te panonitanga nui nei. Inā koa rā, kāore e aro i te nuinga noa atu o te iwi te pūtake o te pire nei.

I waenga i te hātepe komiti whiriwhiri, ka marohi ōkawa nei ngā mema o Nāhinara i tētahi menemana whaitake, i tētahi menemana i runga i te pono, arā ka whāia kia whakaroatia te wā, kia kotahi wiki atu, kia pai ai te tukunga mai o ētahi atu tāpaetanga, kia hōhonu atu ngā kōrerorero anō hoki. Ka kapea, ka pōtitia atu tērā e ētahi atu mema komiti, ahakoa te whakamōhiotanga mai ki te komiti ka kore e taea te pire nei te taupatupatu ā te Tūrei, te Wenerei rānei i runga i te putanga hou o te mate Kōwheori-19. Kāore ētahi atu mema i whakaae ki te whakaaroaro i ētahi panonitanga o te wātaka kia taea ai e mātou te whakarongo i ngā kaitāpae katoa i hiahia rā kia rangona ā rātou kōrero.

Kāore te pire nei e whakahāngai i te whakahaerenga o ngā whaitua pōti Māori ki ngā whaitua pōti auraki.

Kāore i te tika kia whakatairangatia tēnei hei pire e hāngai ana ki te hātepe mō ngā whaitua pōti auraki, he kore noa nōna e pērā. I kohikohi mātou i ētahi kōrero nui e pā ana ki tēnei āhuatanga, e mārāma ai ngā wehenga, engari kāore tērā i whakaaetia e ētahi atu mema komiti. Ka tohutohu te ture i ngā kaunihera kia pānuitia tūmatanuitia āna tūtohutanga, kia karangahia he tāpaetanga, kia whakarongona hoki aua tāpaetanga i te wā e tūtohu ai aua

kaunihera kia whakatūria he whaitua pōti auraki. Kāore aua ritenga e pā ki te hanganga whaitua pōti Māori i raro i te pire nei. Mehemea he motuhenga tonu tō te Kāwanatanga hiahia ki te whakatairite i te hātepe, ka hiahia anō kia rite tahi te hātepe ā-ture mō te hanga whaitua pōti Māori me te hanga whaitua pōti auraki.

Ka kaha tonu atu te hinganga ki ngā whaitua pōti Māori i ngā rerekētanga o te wāhanga 9 o te Local Electoral Act 2001. Ka whakamana te wāhanga 9 i te kaunihera ki te whakahaere pōtitanga whai mana herenga e pā ana ki tētahi take e pīrangi ai ia, tae atu ki te whakatūranganga whaitua pōti auraki. Ka whakarerekē te pire i te wāhanga 9, inā hoki ka aukati i te āheinga o te kaunihera ki te whakahaere pōtitanga mō ngā whaitua pōti Māori. He tino rerekē tēnei hanga, arā ko te aukatinga anake i runga i te pōti a te kaunihera ko tērā e pā ana ki te hanganga whaitua pōti Māori. Kātahi ka kaha atu te whakaaro nei, arā ehara te pūtake o te Pire nei i te nōhanga tapatahi a te ngākau, engari kē ia he whakamāmā i te wāhanga ki ngā whaitua pōti Māori.

Ko te tino pūtake o te pire nei he tango i ngā huarahi katoa mō te pōti whai mana herenga (pānga kōmuritanga mai, pānga kōmuatanga mai) ka whakamahia hei whakatau mēnā e tika ana kia whakatūria he whaitua pōti Māori.

He huhua ngā hīraunga hangarau, ngā putanga hoki o ngā whakatureture kīhai i āta whāwhāngia nā runga i te hātepe hohoro, me te whai ā-ūpoko mārō nei ki te whakamana i te pire, pēnei anō i te mahi nei a te Kāwanatanga.

Me nui ake te kōrero me te whakaaro ake, ā, kāore anō kia pēnei i ngā take e whai ake nei:

- te whakamahinga o te Local Electoral Act 2001 wāhanga 9 mō te whakamahinga o ngā rangahautanga whakaaro mō ngā mata huhua o ngā whakataunga whakakanohitanga
- i raro i te Local Government Act 2002 wāhanga 76AA kāore he ture mō ngā kaunihera ki te pānui tūmatawhānui, ki te kimi tonu rānei i te marea
- te hua o ngā panonitanga nei ki ture o te Tāmaki Paenga Hira
- te wairua whakakōmuri o tēnei Pire
- te korenga i hāngai ki te whakahaerenga o ngā whaitua pōti auraki.

Me waiho te whakatau mō ngā whaitua pōti Māori ki te hunga kei ngā rohe e noho ana i ngā hapori ā-rohe mō ō rātou kāwanatanga ā-rohe – kua mā te kāwanatanga.

He kanorau, he rerekē ngā hapori puta noa i a Aotearoa – ko ētahi ka pīrangi ki ngā whaitua pōti Māori, ko ētahi kāore pea e pīrangi – heoi anō tā mātou he kī kei a rātou me noho mā rātou e whakatau, kua mā te kāwanatanga. Ka nui ake tēnei i ngā take whakahirahira o te whakatika ture pōti.

E herea kētia ana i raro i te ture ō tātou kaunihera e 78 me ō rātou mema 1,600 kua pōtihia ki te whakapai ake i te whanaungatanga ki te Māori me te whakaū i te mahinga tahitanga me te whai wāhitanga tika me te Māori i roto i ngā mahi whakatau. Ka āta rokirokihia aua haepapa e te kāwanatanga ā-rohe me ngā iwi/hapū Māori i roto i te ngākaupono. Ko te āhua ki tā rātou whakatutuki i ngā herenga ā-Tiriti mā rātou tonu e whakatau. E tino taea ana e ngā kāwanatanga ā-rohe me te Māori ēnei whakataunga te whakatutuki, me te korenga o te kāwanatanga e whakatau i te āhua o ēnei whakatau.

Waihoki, nō te tau 2004 kua tino piki te nui o ngā kaikaunihera ā-rohe kua pōtīhia he Māori kia hāngai ake ai ki te taupori pakeke Māori. E whakatutukihia ana tēnei pikinga pai i roto i te whakakanohitanga (e kitea nei hoki i roto i te kāwanatanga) nā te tokomaha haere o ngā kaitono Māori e tū ana, ā, me te tokomaha haere o ngā kaipōti e pōti ana mō rātou, katoa katoa me te korenga o ngā whaitua pōti Māori.

Te hiranga o te ture pōti

Ko te matū o tā te Kāwanatanga tohe i tēnei take ko te whakahāngai i te ture i waenganui i ngā whaitua pōti auraki me ngā whaitua pōti Māori. Kāore tēnei e tutuki i tēnei pire, ā, kāore hoki i tika te whakatakoto mai o te tohe. Me whakatū e ia hātepe pōti, ahakoa ki hea i te ao, he rohe pōti, he whaitua pōti rānei. Koinei tētahi o ngā tūāpapa o te hātepe pōti manapori pēnei i tā te noho mai a te wīra ki te motokā e pai ai te rere. Kāore he whanokētanga o te korenga o tētahi whakahaerenga pōtitanga mō ngā kaunihera e whakatū ana i ētahi rohe whenua rerekē ki te pōti i ana mema. He rerekē, ehara hoki i te tikanga manapori te tuku tūru pōti i te runga anō i te tuakiri o te tangata, ā, koinā te take i whai wāhi ai te whakahaerenga pōtitanga mō ngā whaitua pōti Māori i te ture i tuhia e te Kāwanatanga Reipa a Clark i te tau 2002. E hē ana, ā, he whakawehe hoki tā te Kāwanatanga whakaahua he kaikiri tēnei ture.

Nā ngā kaipōti ngā hātepe pōti, ehara i te hunga kua pōtitia. Koinei te take he pōtitanga tō ngā whenua maha i a rātou e whakatau ana i ō rātou ture kāwanatanga. Koinei te take i whakatū pōtitanga a Aotearoa e pōtitia ai te pāremata mā te MMP mā te FPP rānei. Koinei hoki te take e noho nei ngā pōtitanga i te ture kāwanatanga ā-rohe ki te whakatau ake te kaunihera ki te panoni i tana hātepe pōti mai i te FPP ki te STV, te tauaro rānei.

E māharahara nui ana i te kī a Reipa e tino tika ana mā te hunga kua pōtitia, ahakoa kei te pāremata, kei te kaunihera rānei ki te panoni i ngā hātepe me ngā ture pōti e pōtitia ai rātou. E kitea ana i roto i ētahi rangahau kātahi anō ka whakaputaina he hītori roa tō Reipa ki te panoni i ngā ture pōti me te āhua arotahi anō kia hua ai ko tō rātou pāti tōrangapū. He hē hoki mā Reipa te tohe e taea noatia ana e ngā hāpori te pōti koromatua hou, kaunihera hou anō hoki ki te kore e pai ki a rātou ngā whakatau i raro i tēnei pire, nō te mea, e aukati kauhia ana ngā whakarerekētanga tae rawa ki te tau 2028.

Ehara i te take matua mō ngā kaunihera ā-rohe i tēnei wā

He nui nga hōkariritanga a ngā kāwantanga ā-rohe. Kei te pokea te ahumahi, ā, koinei te wā e nui ana ngā whakarerekētanga i ngā tau 30 kua hori, ā, he nui noa atu ngā take hirahira me aro atu i tēnei wā pēnei i te hanganga, ngā take whare, ngā take waka, te wai, te whakahaere rawa, ngā tikanga whakaaetanga, te hua o te āhuarangi, me ngā wheako kino o te kiritaki.

Tāpiritanga

Hātepe komiti

I tukuna te Pire Whakatikatika Pōtitanga ā-Rohe (Whaitua Pōti Māori) ki te komiti i te 9 Huitanguru 2021. I karangahia e mātou ngā tāpaetanga, ko te rā katinga ko te 11 Huitanguru 2021. 12,508 ngā tāpaetanga i whiwhi, i whakaaroarohia e mātou mai i ngā rōpū whai pānga me ngā tāngata takitahi. I rongō taunakitanga mātou mai i ngā kaitāpae e [tatau] i ngā huinga i Te Whanganui-a-Tara, i roto huiata anō hoki.

I whiwhi kupu taunaki mātou mai i Te Tari Taiwhenua e pā ana ki te pire.

Ngā mema o te komiti

Tamati Coffey (Heamana)

Paul Eagle

Shanan Halbert

Joseph Mooney

Todd Muller

Teanau Tuiono

Rawiri Waititi

Arena Williams

I whai wāhi ēnei mema ki ā mātou whakaaroarohanga i te pire nei: ko Glen Bennett rātou ko Naisi Chen, ko Hon Marama Davidson, ko Hon Julie Anne Genter, ko Jan Logie, ko Christopher Luxon, ko Debbie Ngarewa-Packer, ko Hon Dr Nick Smith, ko Angie Warren-Clark.

Te kupu tohutohu me te taunakitanga i whiwhi

E wātea ana i te paetukutuku a te Pāremata, i www.parliament.nz, ngā tuhinga i whiwhi hei kupu tohutohu, hei taunakitanga.



Local Electoral (Māori Wards and Māori Constituencies) Amendment Bill

6—1

Report of the Māori Affairs Committee

February 2021

Contents

Māori version	1
Recommendation	12
Differing views.....	12
Local councils can establish Māori wards and constituencies	12
About the bill as introduced.....	13
Many submitters commented on the bill's timeframe	13
The bill would stop all existing demands for polls	13
Submitters discussed the benefits of having Māori wards	14
The democratic rights of communities were discussed	14
There were concerns about polls creating division	15
We considered two petitions on this issue	16
National Party differing view	16
Importance of electoral law	18
Not the most important local government issue at this time	19
Appendix	20

Tamati Coffey
Chairperson

Local Electoral (Māori Wards and Māori Constituencies) Amendment Bill

Recommendation

The Māori Affairs Committee has examined the Local Electoral (Māori Wards and Māori Constituencies) Amendment Bill and recommends by majority that the bill be passed with no amendment.

Differing views

The following paragraphs reflect the views of a majority of the committee, but not National members. The differing view of National members is contained at the end of the report.

Local councils can establish Māori wards and constituencies

Under the Local Electoral Act 2001, local councils can set certain features of their own elections. This includes deciding whether to establish general or Māori wards or constituencies in their council area.⁶ Councils may choose to establish wards to provide representation of specific communities within their area within certain parameters set out in the Act. If a Māori ward is established, candidates in that ward can be voted for only by electors on the Māori electoral roll.

If a council resolves to establish Māori wards, voters can demand that a poll be held on whether or not to establish a Māori ward. A poll must be held if a petition demanding one is signed by 5 percent of electors of the district, city, or region. A council may also choose to initiate a poll, rather than resolving to establish a Māori ward itself. Five percent of electors can also require a council to hold a binding poll, without any council resolution.

A poll about whether to establish Māori wards is binding. Regardless of the outcome of the poll, the Act prohibits a council from reconsidering Māori wards for two election cycles (approximately six years) after the poll.

Voters cannot demand a poll in this way if a council resolves to establish a general ward. A council's representation arrangements, including decisions on whether to establish general wards, occur through a "representation review" process which is set out in the Act.⁷

⁶ District and city councils establish "wards" and regional councils establish "constituencies". This report will refer to them both generally as "wards".

⁷ Local Electoral Act 2001, sections 19A to 19Y.

About the bill as introduced

The bill seeks to improve Māori representation in local government by removing provisions in the Act that require different processes for establishing Māori wards and constituencies than those for general wards and constituencies. The bill would:

- repeal the provisions in the Act that relate to polls on the establishment of Māori wards
- prohibit binding council-initiated polls on whether to establish Māori wards
- establish a transition period ending on 21 May 2021 in which any council may reconsider whether Māori wards will be established for the 2022 local elections. This would be regardless of any previous decisions or poll outcomes.

If the bill were to pass, a council would still be able to initiate non-binding polls about Māori wards to gauge public sentiment on the issue under the existing provisions in the Act.

Many submitters commented on the bill's timeframe

The bill was referred to our committee on 9 February 2021 with a deadline of 15 February for reporting back to the House. We were advised that this tight timing was necessary as the bill would need to be passed by 21 February if it was to apply for the 2022 local elections.

We heard from submitters who expressed disappointment about the bill's shortened timeframe. They believed that the public should have had a longer opportunity to provide their views, including more time through the select committee process. They thought this was particularly important because the bill would change electoral law. Many submitters also thought that the bill's proposals should have been more clearly signalled by the Government.

Submitters who were in favour of the bill tended to support the process happening quickly. However, we heard from some submitters who supported the bill but would have liked more time to consider it.

Many of the submitters who supported the bill's process noted that conversation and debate around the Māori wards provisions had been going on for years. These submitters rejected the idea that this process was rushed. Some submitters thought the urgency was justified because it would improve Māori representation on councils, which some saw as well overdue.

We would like to thank the large number of submitters who provided their thoughts and suggestions on the bill within the available timeframe.

The bill would stop all existing demands for polls

Some submitters expressed concern that the bill would have retrospective effect. Nine councils have resolved to establish Māori wards for the 2022 elections. In some of these regions, petitions are under way with the aim of demanding a poll. We were advised that petitions have been lodged in two council areas. If enacted, the bill would invalidate all current petitions that demand a binding poll on Māori wards.

The bill would also remove the ability for councils to conduct their own binding polls. Three councils would be prevented from holding polls at the 2022 elections which they had

previously resolved to do. Representatives of those three councils made submissions on the bill and seemed comfortable with the proposed transitional provisions.

Some submitters who were opposed to the bill felt that its retrospective nature would take away the rights of petitioners who had demanded a poll under the current law. Some suggested that the bill should only have prospective effect.

Under the transitional provisions in the bill, all councils would be able to reconsider whether they would like to establish Māori wards for the 2022 local elections. This includes the nine councils who have recently resolved to establish Māori wards. The transitional period would also allow councils that are currently barred from establishing Māori wards, because of a poll held in 2018, to reconsider Māori wards for the 2022 local elections.

Submitters discussed the benefits of having Māori wards

Numerous councils, individual councillors, and council-affiliated groups submitted on the bill. Many of them expressed their support for it. These councils, along with other submitters, thought that Māori wards were important because they ensured that there was a Māori voice at the council table. Some councils also thought that having Māori wards led to better decision-making.

Some submitters thought that having Māori wards was the only mechanism that guaranteed Māori representation on local council decision-making bodies. Submitters commented that having Māori wards improves Māori representation on councils, which these submitters were in favour of. Some submitters also thought that establishing Māori wards was one way to give effect to the Crown's partnership relationship with Māori under te Tiriti o Waitangi.

We heard from some submitters who thought that the bill did not go far enough to improve Māori representation at the local council level. For example, some submitters thought that there should be 50 percent Māori representation on councils.

Other submitters thought that the concept of Māori wards was not the best way to give effect to the Crown's relationship with mana whenua under te Tiriti o Waitangi. This was on the basis that one Māori ward councillor would not speak for all iwi or hapū in a council area. Several submitters suggested other mechanisms that might better involve mana whenua in council decision-making.

We also heard from submitters who were opposed to Māori wards in general. Many of these submitters said that Māori are already effectively represented in local government, through the general wards and general local electoral system. These submitters thought Māori wards were not needed to ensure that Māori are represented in local government. Some submitters also commented that councillors should be elected on their own merits.

The democratic rights of communities were discussed

Differing views were expressed by submitters about whether the bill was giving or taking away people's democratic rights.

Some submitters thought that the current law was unfair because the polling provisions only apply to the establishment of Māori wards, and not to general wards. They thought that this

imposed a higher procedural standard on one form of representation, compared with others. Some submitters said that having a poll on Māori wards allowed the Pākehā majority to make decisions for Māori, and therefore did not protect minority interests. These submitters thought the bill was important because it made the provisions regarding Māori wards and general wards consistent. Some noted that the only other representation decisions that can be overturned by a poll are decisions about the voting system.

Some submitters commented that councillors are democratically elected to make decisions on behalf of their communities. These submitters thought that councils are well placed to make those decisions, because they could weigh up various viewpoints on an issue.

Other submitters felt that any change to electoral law or the voting system should not be decided by councils themselves. These submitters thought that voters should be able to decide on changes to electoral law, via binding polls. These submitters noted that a decision to change the local electoral voting system is subject to the same polling provision as the current provisions for Māori wards.

Many submitters thought that Māori wards should be subject to polls, as under the current law. They thought these polls were an expression of the community view on the issue. Some submitters expressed the view that the bill would remove the democratic rights of citizens to have their say in how they wanted to be represented.

There were concerns about polls creating division

We heard from both our advisers and submitters that binding polls on Māori wards can create division in communities. They thought that removing the polling provisions could help to remove that division. Some submitters thought the nature of a poll contributed to the feeling of division, because a complex issue about representation was being reduced to a binary yes or no question.

Other submitters expressed the opposite view. They thought that removing the ability to hold a poll on Māori wards would create further division in communities. This would particularly be the case in the communities where electors had already signalled their intent to request a poll. Many of these submitters opposed Māori wards in principle because they saw Māori wards as creating an “us and them” mentality in a community.

Several submitters talked about groups from outside the council area coming in to lobby a particular perspective when a poll on Māori wards was being held. They thought this affected the way communities voted in Māori ward polls, so it was not a true reflection of the community’s view.

We considered two petitions on this issue

On 10 February 2021, our committee agreed to the transfer of two petitions from the Governance and Administration Committee relating to the Māori ward provisions in the Local Electoral Act.⁸ They are:

- Petition of Toni Boynton: Change the law for equitable treatment of Māori wards⁹
- Petition of Toni Boynton: Support Māori wards and increased Māori representation in local government.¹⁰

Both petitions request changing the provisions in the Local Electoral Act to align the process for establishing Māori wards with the process for establishing general wards. We heard from the petitioner, both orally and in writing, as part of our submission process on this bill. The petitioner supports the bill as introduced, including the transition period.

We thank the petitioner for bringing these petitions to Parliament and for participating in our consideration of the bill. Our report on the petitions can be found on the Parliament website.

National Party differing view

The National Party remains opposed to the Local Electoral (Māori Wards and Māori Constituencies) Amendment Bill.

The process for the introduction of this bill has been totally unacceptable and especially so for a significant piece of electoral law reform.

The bill has been advanced under extreme urgency with a truncated select committee process that has not enabled sufficient opportunities for proper public engagement. A total of 12,508 submissions were made with 9,533 opposing. 191 submitters sought to be heard, but the constraints of time and sitting at such short notice meant that 73 were not able to orally submit. No member of the committee could have read the submissions, even just the unique ones, in the timeframe as it would require reading three per minute without sleep in the timeframe allocated.

The Parliamentary Library has confirmed that the only bills for which submissions have been called and then required the next day has been in respect of the Christchurch Earthquakes and Covid-19 emergencies, or in cases where court processes would have enabled claimants to game a legal loophole. These circumstances do not apply here. The dates in February and May that the Government has used to justify this truncated process could easily have been changed by the bill.

This is coupled with the damning departmental expert advice as stated in the Regulatory Impact Statement for this bill that “the short timeframe for developing the policy options and

⁸ These petitions were presented to the House on 2 December 2020 and referred to the Petitions Committee. On 15 December 2020 the Petitions Committee referred them to the Governance and Administration Committee.

⁹ https://www.parliament.nz/mi/pb/petitions/document/PET_102551/petition-of-toni-boynton-change-the-law-for-equitable

¹⁰ https://www.parliament.nz/mi/pb/petitions/document/PET_103943/petition-of-toni-boynton-support-m%C4%81ori-wards-and-increased

undertaking the impact analysis means there has been minimal consultation on the specific Stage 1 proposals” and “that consultation on the proposed Stage 1 legislative changes with the general public, local authorities and iwi/hapū was not possible”. The Departmental Disclosure Statement also added that the policy details have not been “tested or assessed in any way to ensure the Bill’s provisions are workable and complete.”

Certainly the lack of public consultation and expert advice admitting to a poor and rushed process does not live up to the Government’s own 2020 Labour Election Manifesto where it committed that “Labour will ensure the major decisions about local democracy involve full participation of the local population from the outset.” The problem with this poor process is that the Government is not even trying to take the New Zealand people with them and secure their “buy-in” to such a significant change. Fundamentally, the vast majority of the public do not understand the rationale for this legislation.

The National members during the select committee process formally proposed a practical and good faith amendment to seek an extension of a week to allow more time for submissions and meaningful debate. This was rejected and voted down by other committee members even when the committee was advised that with the latest Covid-19 outbreak the bill could not be debated on Tuesday or Wednesday. Other members refused to consider changes in the timetable that would have allowed all submitters who wanted to be heard, to be heard.

This bill does not align the treatment of Māori wards and constituencies to general wards and constituencies.

It is false to promote this bill as aligning with the process for general wards and constituencies because it simply does not. We canvassed much discussion around this highlighting the inconsistencies, but this was not recognised by other committee members. The law requires that when a council proposes general wards it must publicly notify its proposals and call and hear submissions. These provisions do not apply to the creation of a Māori ward under this bill. If the Government genuinely wished to align the process it would require the same legal process for creating Māori wards as for general wards.

The bias towards Māori wards is reinforced by the changes to section 9 of the Local Electoral Act 2001. Section 9 allows a council to have a binding poll on any issue it wishes including the establishment of general wards. The bill changes section 9 and specifically excludes a council being able to have a poll on Māori wards. It is extraordinary that the only exclusion on a council providing for a poll is in respect to creating Māori wards, reinforcing the view that this bill is not about being neutral, but about legally favouring Māori wards.

The purpose of this bill is simply to remove all mechanisms for binding polls (retrospective and future) to be used in determining whether Māori wards (for councils) and Māori constituencies (for regional councils) should be established.

There are several technical implications and consequences of the legislation that have not been fully explored due to the urgent process and determination to implement the bill as is by the Government.

Deeper discussion and consideration should be and has not occurred on the following topics:

- use of Local Electoral Act 2001 section 9 on the use of polls on any aspect of representation arrangements
- under Local Government Act 2002 section 76AA no council requirement to publicly notify or seek public submissions
- the interaction of these changes on the Auckland SuperCity legislation
- the retrospective nature of this bill
- misalignment with the treatment of general wards and constituencies.

The decision about Māori wards and constituencies is for local people in local communities to make about their local government—not central government.

We have very diverse and different communities all across New Zealand—some may want Māori wards and others may not—but our point is that that is fundamentally a decision for them to make not central government to make. This is especially so on an issue of significant electoral law reform.

Our 78 local councils with their 1,600 elected members, are already obliged under legislation to have improving relationships with Māori and ensure proper engagement and involvement with Māori in decision-making. Local government and iwi/hapū take those responsibilities very seriously and in good faith. How they best meet their Treaty obligations should be up to them to decide. Local government and Māori are quite capable of doing that and achieving the outcome, without the central government deciding the means.

Further, since 2004 the proportion of local government elected officials who are Māori has risen dramatically to be broadly proportional with the Māori adult population. This positive increase in representation (as we are also seeing in central government) is being achieved by more Māori candidates standing and more local voters voting for them, and all without the requirement for a Māori ward or constituency.

Importance of electoral law

The Government has framed this debate as being about aligning the law between general wards and Māori wards. The bill does not do this, nor is the framing of the debate correct. Every electoral system, regardless of where in the world, needs to establish electorates or wards. It is a fundamental component of a democratic electoral system in the same way in which you need wheels on a car for it to work. There is nothing unusual about there not being a referendum mechanism for a council establishing different geographic areas for electing its members. It is unusual and not normal democratic practice to allocate electoral seats on the basis of ethnicity and that is why the law written by the Clark Labour Government in 2002 provided for the referendum mechanism for separate Māori wards or seats. It is wrong and divisive for the Government to describe this law as racist.

Electoral systems belong to the electors, not the elected. That is why many countries have referendums when determining their constitution. It is why New Zealand had a referendum over whether our Parliament was elected by MMP or FPP. It is also why the local government law provides a referendum should a council decide to change its electoral system from FPP to STV or the opposite.

Labour's statement that it is quite proper for elected representatives whether in Parliament or on council to change the electoral system and rules by which they are elected is worrying. Recently released research has shown a long history of Labour governments changing electoral laws in a partisan way to advantage their own political party.¹¹ It is also false for Labour members to argue that communities can simply elect a new mayor and council in 2022 if they do not like the decisions made under this bill, because the bill specifically prohibits any further change taking effect until 2028.

Not the most important local government issue at this time

Local government is struggling on several fronts. The sector is overwhelmed and facing the most significant period of change in 30 years, and there are more pressing issues to address at this time like infrastructure, housing, transport, water, resource management, consenting processes, climate change impacts, and poor customer experiences.

¹¹ Re-evaluating consensus in New Zealand election reform 16 January 2021, Joshua Ferrer.

Appendix

Committee procedure

The Local Electoral (Māori Wards and Māori Constituencies) Amendment Bill was referred to us on 9 February 2021. We called for submissions with a closing date of 11 February 2021. We received and considered 12,508 submissions from interested groups and individuals. We heard oral evidence from 118 submitters at hearings in Wellington and via videoconference.

We received advice on the bill from the Department of Internal Affairs.

Committee members

Tamati Coffey (Chairperson)
Paul Eagle
Shanan Halbert
Joseph Mooney
Todd Muller
Teanau Tuiono
Rawiri Waititi
Arena Williams

The following members also participated in our consideration of this bill: Glen Bennett, Naisi Chen, Hon Marama Davidson, Hon Julie Anne Genter, Dr Elizabeth Kerekere, Jan Logie, Christopher Luxon, Debbie Ngarewa-Packer, Hon Dr Nick Smith, and Angie Warren-Clark.

Advice and evidence received

The documents that we received as advice and evidence are available on the Parliament website, www.parliament.nz.