



**Better recognition of service  
people (serving and former) and  
their whānau**

**September 2021**

*Allen + Clarke* has been independently certified as compliant with ISO9001:2015 Quality Management Systems



## Acknowledgements

The Veterans' Advisory Board (Board) wishes to thank all those people and organisations who provided advice and support to the Board in considering the form and scope of a Kawenata and other recognition to support service people and their whānau.

*E kore e taea te whenu kotahi ki te raranga i te whāriki  
kia mōhio tātou ki ā tātou.*

*Mā te mahi tahi o ngā whenu,  
mā te mahi tahi o ngā kairaranga,  
ka oti tenei whāriki.*

*I te otinga  
me titiro tātou ki ngā mea pai ka puta mai.  
Ā tana wā,  
me titiro hoki  
ki ngā raranga i makere  
nā te mea, he kōrero anō kei reira.*

Nā Kūkupa Tirikatene (1934–2018)

## Foreword

*The military is the only occupation that requires its uniformed members to lay down their lives in the normal execution of their duties. No other calling demands that of its members.<sup>1</sup>*

Those who have served in New Zealand's armed forces (service people) are first and foremost citizens. They have the same rights as all other New Zealanders except when they are serving, when some rights are limited or removed. The Government has a moral duty of care towards service people and their whānau. This duty in part stems from the fact that while serving New Zealand, service people do not have all the rights and freedoms other citizens take for granted. They can also spend long periods of time away from their whānau. Service people willingly acknowledge and accept that their rights may be temporarily limited during service and they may be put in harm's way. It is incumbent on the Government to recognise the sacrifice that service people make and to ensure that their rights are realised on an equal basis with all New Zealanders. Recognising service includes ensuring any inequities as a result of that service are removed and that service people and their whānau can fully participate in all aspects of life.

There are four key areas that govern the development of a framework to recognise service people and their whānau:

1. **Leadership** – Championing the provision of high-quality, accessible, and culturally appropriate support and services.
2. **Commitment** – being committed to ensuring service people and their whānau are not disadvantaged by their service, and that their rights are fully realised.
3. **Knowledge** – building knowledge and data to monitor progress and ensure that there is continuous improvement.
4. **Data** - knowing who service people and their whānau are and what their needs may be.

The Board commends the Minister for Veterans (Minister) on her ongoing focus on improving outcomes for service people. There is an opportunity for the Minister to have a leadership role and provide recognition for service people through taking progressive steps towards a Kawenata. The Minister has the opportunity to champion a change in hearts and minds and increase awareness of the commitment and sacrifice that service people make. Increasing the relevance of service in the eyes of all New Zealanders is a core part of recognition.

We are well placed to assist the Minister in this work. We would welcome the opportunity to continue to work with the Minister on the development of a Kawenata and other recognition for service people and their whānau.



Leith Comer

Chair

Veterans' Advisory Board

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<sup>1</sup> Lt Gen A.L. Birks, CB, OBE, New Zealand Defence Force Submission, *Review of Military Honours System*, 20 April 1995

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## EXECUTIVE SUMMARY

The Veterans' Advisory Board (the Board) believes that recognition is critical to service people (serving and former service people) and their whānau, being active and valued members of society. We welcome the Minister's commitment to ensuring better recognition for service people and their whānau. The Board has considered:

- a. the form a possible Kawenata could take
- b. how a Kawenata could operate in New Zealand
- c. how marae may be encouraged and supported to memorialise those who have served
- d. other possible options to encourage and enhance the recognition of those who have served and their whānau.

There are some recognition and support programmes currently available to those who have served and their whānau. However, they do not universally apply, are not co-ordinated between agencies, and are difficult to access. There are also some significant gaps in the recognition and support that is available, and more can and should be done.

The 2020 national conversation showed that there was general support for better recognition for those who have served. The Board believes that it is time to take some significant steps forward. There needs to be equity for all service people and their whānau, increased co-ordination and access to programmes, and greater public awareness of service and service people. A Kawenata is a key component of the framework. In order to make a difference a Kawenata must engage the public, iwi and business, and have political and public support. It must also be proactive and forward looking.

While the Board acknowledges the specific needs of marae, we strongly believe that any new recognition programmes or support should be available to all service people and communities. Any marae specific support should focus on removing barriers and achieving equity in the first instance.

## Recommendations

It is recommended that the Minister for Veterans:

1. **Agree** in principle to developing a Kawenata to acknowledge the moral obligations the Government and all New Zealanders have towards service people and their whānau.
2. **Note** that a Kawenata must:
  - a. be enduring and transcend political interests and changes to government. It is therefore desirable that a Kawenata is a legislative instrument
  - b. apply to all service people (current and former)
  - c. be principle-based and encompass the principle of protection from harm
  - d. be proactive and meaningful
  - e. be accompanied by appropriate implementation, monitoring and oversight
  - f. reflect the partnership principles of Te Tiriti o Waitangi.

3. **Note** that in order to progress to a legislated Kawenata further work needs to be undertaken including:
  - a. engaging and partnering with iwi, hapū and business
  - b. undertaking awareness raising and education
  - c. clarifying the scope, content and parties of the Kawenata
  - d. considering any budget and resource implications.
4. **Agree** to work with (and resource) the Board to undertake further work to progress towards a Kawenata.
5. **Agree** to identify the appropriate agency to develop a budget bid with support from Veterans' Affairs, the Ministry for Culture and Heritage, the Department of Internal Affairs and Te Puni Kōkiri to improve recognition for service people and their whānau on marae (and in the wider community) by:
  - a. ensuring existing support is available to all service people and their whānau in all settings (public, private and marae)
  - b. providing assistance to access support and coordination between agencies and programmes
  - c. providing additional financial support to develop and maintain memorials, and research, record and share histories (including in digital form).
6. **Agree** to work with (and resource) the Board to:
  - a. review the current honours to assess whether it is adequately recognising service
  - b. design a recognition card that indicates service.

## INTRODUCTION

The Veterans' Advisory Board (Board) is an independent advisory body to the Minister for Veterans. We provide advice to the Minister on our own motion or on request, including advice on policies to be applied in respect of veterans' entitlements.

### Context

In June 2019 we provided advice on what constitutes a veteran and how their service should be recognised.<sup>2</sup> We recommended establishing a Kawenata to formalise the relationship between those who have served, and the Government and people of Aotearoa New Zealand. We suggested that the Kawenata would be founded on a pledge from the Government that service people, veterans and their whānau would not be disadvantaged by their service and that special provision would be made for those who have sacrificed the most.

On 4 November 2019, Cabinet agreed that we would undertake a national conversation with New Zealanders about the possibility of establishing a Kawenata. In July 2020 we reported to the Minister on the outcomes of the national conversation. In our report we concluded that a Kawenata could benefit service people and their whānau, and that it was supported by the majority of New Zealanders. We recommended that the Minister agree in principle that further development of a Kawenata should proceed.<sup>3</sup>

### Purpose

In June 2021 the Minister requested that the Board provide advice on what form they would recommend that a Kawenata should take; and what recognition it could provide to those who have served. The Minister has asked the Board to report on:

- a. the form a possible Kawenata could take
- b. how a Kawenata could operate in New Zealand and how it could offer recognition to those who have served
- c. how marae may be encouraged and supported to memorialise those who have served including through:
  - urupā
  - physical memorials
  - rolls of honour
- d. other possible options to encourage and enhance the recognition of those who have served and their whānau.

The terms of reference for this work are reproduced in **Appendix One**.

### Veterans' Advisory Board members

The members of the Veterans' Advisory Board are appointed by the Minister for Veterans. The Board has seven members and one serving veteran (*ex-officio*). Board members are:

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<sup>2</sup> Interim Report of the Veterans' Advisory Board: What constitutes a veteran and how should their service in the armed forces be recognised? <https://www.beehive.govt.nz/sites/default/files/2019-12/VAB%20Interim%20Report.pdf>

<sup>3</sup> Veterans' Advisory Board, A military Kawenata for New Zealand, Report for the Minister for Veterans, 29 July 2020: <https://www.veteransaffairs.mil.nz/assets/Work-Programmes/FINAL-VAB-report-for-the-Minister-29-July-2020.pdf>

Leith Comer (Chair), Chester Borrowes (Deputy Chair), Fiona Cassidy, BJ (Barry) Clark, Baden Ewart, Denise Hutchins, Glenis Philip-Barbara, Warrant Officer Class One Mark Mortiboy (*ex officio* Chief of Defence Force nominee). Commander Katherine Ayres is a Deputy Member for Warrant Officer Class One Mark Mortiboy.

## Structure of the Report

This report has three parts:

- Part One sets out what a Kawenata should include and the form it should take.
- Part Two describes how marae can be encouraged and supported to memorialise those who have served.
- Part Three considers other possible options to encourage and enhance the recognition of those who have served and their whānau.

The use of the term service people in this report includes serving and former service people.

The Department of Internal Affairs, the Ministry for Culture and Heritage and Te Puni Kōkiri were consulted on this report and provided feedback.

## 1. KAWENATA

*A binding contract that can't be broken. To effectively look after service men and women for the rest of their lives even post retirement.*

*(Former Service person)*

This part considers what a Kawenata should include and the form it should take. It sets out what steps need to be taken in the short and medium term in order to have the political and social licence to establish an enduring and effective mechanism to recognise the role and place of service men and women in Aotearoa New Zealand.

A Kawenata is a written promise or agreement that binds the parties in a permanent relationship like a pact. A Kawenata could acknowledge the potential harm that service people and their whānau may face, and the service they give. It could make a commitment to ensuring they are not disadvantaged by their service, in comparison to other New Zealanders. It could also help to ensure service people and their whānau receive support if they need it.

The Board has long called for the introduction of a Kawenata to show leadership and commitment to ensuring Service people and their whānau have their special role appropriately acknowledged and recognised. The scope and form of a Kawenata must be uniquely New Zealand and be underpinned by Te Tiriti o Waitangi. There is an opportunity to be progressive and lead the way in recognising and supporting service people in Aotearoa New Zealand.

Results from the 2020 National Conversation confirm that there is strong support for a military Kawenata for New Zealand. Respondents considered that a Kawenata would provide greater support to service people, provide greater assurance to service people and provide greater recognition of service people's contributions.

The National Conversation proposed a Kawenata in the following terms:<sup>4</sup>

*a written promise or agreement that binds the parties in a permanent relationship, like a pact. A Kawenata could acknowledge the potential harm that service people and their whānau may face, and the service they give. It could make a commitment to ensuring they are not disadvantaged by their service, in comparison to other New Zealanders. It could also help to ensure service people and their whānau receive the support if they need it.*

Although the National Conversation provided some insight on the need and appetite for a Kawenata, it did not consider the scope or form of the Kawenata in detail. The questions and conversations with participants were focused on high level principles and the proposed purpose of the Kawenata as set out above.

The National Conversation was a good starting point but it had its limitations. First it coincided with New Zealand's initial response to COVID-19 and the first "lockdowns". Secondly, of those who responded to the survey, 71% were current or former service people. There was little or no engagement with iwi and hapū or business.

The Board considers that there is more work to be done to take the high-level support for better recognition of service people expressed in the National Conversation to an enforceable commitment that has a real impact on the lives of service people and their whānau. The Board has considered the application of Te Tiriti o Waitangi to this work and is of the view that the principles

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<sup>4</sup> Veterans' Advisory Board, A military Kawenata for New Zealand, Report for the Minister for Veterans, 29 July 2020 at [2]: <https://www.veteransaffairs.mil.nz/assets/Work-Programmes/FINAL-VAB-report-for-the-Minister-29-July-2020.pdf>

of protection, partnership and participation must form the foundation of further work. This is an opportunity for the Minister to work with iwi, hapū, and service people to co-design an enduring and uniquely New Zealand framework to recognise and protect service people and their whānau.

The Government should partner with Māori to design the Kawenata. The Government and Māori should be equally empowered to make joint decisions. The following principles should underpin the co-design/partnership framework:

- an acknowledgement of the rangatiratanga and status of Māori as Treaty partners
- an acknowledgement that mātauranga Māori makes an important contribution to solving policy and practical problems
- an acknowledgement that Māori have the resources and capability to contribute; and
- an acknowledgement that some issues affect Māori disproportionately and they are therefore better placed to develop the solutions.

## **1.1. Why is a Kawenata important**

### **1.1.1. Recognition for service people and their whānau**

The majority of participants in the National Conversation indicated that service people and their whānau should receive more recognition. They wanted to establish a culture where New Zealanders can genuinely appreciate service people and their important role in society, so that they feel valued and respected for their work.

Service people who engaged in the National Conversation overwhelmingly said that they felt that they were not properly recognised. Recognition is an integral part of the obligation that the country owes to service people and must be authentic, genuine and transparent. All three of these elements are currently missing in varying degrees from the recognition framework for veterans in Aotearoa New Zealand.

Themes that came through from both the focus groups and surveys conducted as part of the National Conversation in 2021 included:<sup>5</sup>

- the Kawenata could be a mechanism to provide and align practical recognition for service people
- explicit forms of recognition should be provided under the Kawenata

The Board considers that the Kawenata is crucial part of the framework to provide recognition. It would celebrate the spirit of service to our nation and be a positive forward-looking document.

When considering recognition, it is important to note that public recognition and understanding is equally important to recognition at an individual level. There is a need for education and awareness raising alongside the Kawenata to meet this goal.

### **1.1.2. Support for service people and their whānau**

Service people are asked to give up personal autonomy and freedoms that other New Zealanders enjoy and expect as basic rights. They are asked to make sacrifices at great cost to their personal

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<sup>5</sup> Veterans' Advisory Board, A military Kawenata for New Zealand, Report for the Minister for Veterans, 29 July 2020 at [12]: <https://www.veteransaffairs.mil.nz/assets/Work-Programmes/FINAL-VAB-report-for-the-Minister-29-july-2020.pdf>

and family lives. When service is done, it is expected that they reintegrate seamlessly into mainstream life.

Although there is limited New Zealand research available about the lives and wellbeing of service people and their whānau, we know that service can have negative impacts on their health and wellbeing and that some face difficulties in transitioning to civilian life. Most participants in the National Conversation agreed that service people and their whānau have more challenging lives than others. Many considered that New Zealand was not doing a good job of supporting its service people. The current legislative, policy and practice settings are failing some service people and their whānau. The Kawenata will provide a way to weave these elements together to eliminate disparities in services and support and ensure equity for service people.

It is important to note service people are entitled to the same supports and services as other New Zealanders. The primary issue that needs to be addressed is the accessibility and appropriateness of supports and services to service people. The Board does not necessarily suggest that additional supports or services are available as a matter of course. Rather, to achieve equity, disparities in services and supports and access to these services and supports by service people must be eliminated.

A Kawenata should be principles-based and should be seen as a tool to bring together existing services and supports and make them more accessible and relevant to the situation of service men and women. Protection should underpin the Kawenata:

- New Zealand should protect service people and their whānau from avoidable harm
- where harm has occurred or is likely to occur New Zealand has a duty to take special and targeted measures to mitigate that harm.

Adopting a principles-based approach would allow flexibility to adopt to individual needs and circumstances as required and ensure that all service people enjoy the same rights and opportunities on an equal basis with other New Zealanders.

The National Conversation showed that there was conceptual support for increased recognition and support for service people but there were questions about what this would mean in practice. This is an area that needs more engagement with service people, their whānau, agencies, iwi and the general public. There needs to be more New Zealand research into the lives and needs of service people and their whānau to ensure evidence-based data and fit-for-purpose responses and design.

There would also need to be an assessment of any budget implications. We believe that any costs involved in implementing a Kawenata (by way of ensuring services and supports are accessible and available to service people and their whānau) should not be considered additional costs – the Government has a duty to ensure that services and supports are accessible and appropriate for service people. Any cost involved would be better labelled as a “savings loss” rather than a new cost to the Government. In other words this is funding that should be being applied to supporting service people and their whānau within existing policy settings and is not.

### 1.1.3. Moral obligation

The findings from the National Conversation showed that the majority of New Zealanders felt there is a **moral obligation for the country to support service people and their whānau.**<sup>6</sup>

A key factor for Aotearoa New Zealand in accepting or compelling military service from its citizens is the understanding that the nature of that service is unique, and in the ultimate involves the surrender in trust to the country of the individual's fundamental rights to life, liberty and security of the person. There is a corresponding duty on the Government to:

- provide for the care of those who suffer physical or mental injury or illness, including care and just compensation for those permanently disabled, because of their service
- provide for the welfare of service people and their whānau during and after their service
- safeguard the material quality of life of those who have rendered service
- promote and protect the honour of the New Zealand Defence Force and of the individuals who serve or have served in it.

The Kawenata is a mechanism designed to clearly articulate the, to date, largely unwritten moral obligations to service people and their whānau.

### 1.1.4. All service people

A Kawenata must cover all service people and their whānau during and after service. The commitment and sacrifice that service people make is equal no matter the specifics of deployments or activities. While the Board acknowledges that there are some types of activities which put service people at increased risk of harm and may require additional wrap around supports, this should be the exception. The starting point must be that all service people are equally entitled to the commitment, recognition and support encompassed in a Kawenata.

## 1.2. Purpose of a Kawenata

The Kawenata should provide an enduring principle-based framework for guiding future actions. The purpose of the Kawenata is to celebrate the spirit of service to our nation and to ensure that service people and their whānau are treated with fairness and respect and that they are not disadvantaged because of their service. It is important that the Kawenata is not grievance driven; it is to acknowledge service and provide the framework that underpins interactions with service people and their whānau. It will establish a framework for how Government will work in partnership with service people and their whānau to develop initiatives, priorities, and solutions.

The Kawenata should have clear objectives including:

- ensuring access to at least the same government and commercial supports and services as any other citizen
- recognising service peoples' contributions
- clarifying the responsibilities of New Zealanders towards service people
- a commitment to providing support and care for service people and their whānau.

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<sup>6</sup> Veterans' Advisory Board, A military Kawenata for New Zealand, Report for the Minister for Veterans, 29 July 2020 at [11]: <https://www.veteransaffairs.mil.nz/assets/Work-Programmes/FINAL-VAB-report-for-the-Minister-29-july-2020.pdf>

The Kawenata must be proactive and forward looking.

### **1.3. Form of the Kawenata**

An agreement such as the Kawenata can be made without legislation. For example, it could be a government policy commitment or a memorandum of understanding. However, in order for a Kawenata to have any impact and to appropriately recognise service people it must have teeth and transcend political interests and any change of government. It must be enforceable and enduring.

Some comparisons can be made between the Kawenata and Treaty of Waitangi settlements. A treaty settlement is a negotiated agreement between the parties acknowledging historic wrongs and seeking to put them right. Similarly it is envisaged that a Kawenata would be an agreement between the parties acknowledging historic inequity (albeit unintentional) and providing a partnership framework to put things right and progressively improve over time. In the Treaty settlement space agreements are passed into law to give them standing and make them legally binding. We believe that the same approach should be adopted here.

The Board therefore considers that a Kawenata must be legislated. This is the approach that has also been followed in the United Kingdom and Australia for similar reasons.

In order to achieve a robust legislated Kawenata the Board is of the view that there needs to be broad political and public consensus for both the principle and the content of the Kawenata. This is discussed further below at 1.5.

### **1.4. Parties to the Kawenata**

We consider that specifying the parties to the Kawenata would be powerful and symbolic of the interdependent relationship which exists now and into the future. While there is an argument that service people and their whānau are beneficiaries and should not be a party to the Kawenata, we are of the view that it is important for them to be included as a party. This cements their place in the relationship and implies a stronger commitment from the Government. This would also embed the principle of partnership and be consistent with Article 2 of Te Tiriti o Waitangi.

The Board considers that the Kawenata should be between service people and their whānau, the Government, and the people of New Zealand. “People of New Zealand” should be further defined and the Board believes that iwi and business could be important parties to the Kawenata. Having iwi as a party would be in line with the Government’s obligations under Te Tiriti o Waitangi. The Board believes that there is further work to engage business and iwi and co-design any role that they should have in a Kawenata.

### **1.5. Information and raising public awareness**

The National Conversation highlighted that the first priority in terms of recognition was to raise public awareness in order to increase New Zealanders’ understanding of the experiences and needs of service people and their whānau, and to promote the Kawenata.

The National Conversation in 2020 was a good start but was impacted by COVID – 19. We recommend that an expanded and more deliberate programme of engagement with stakeholders such as iwi, hapū and businesses be advanced in order to progress the development of a Kawenata.

The Board believes that there is also a need to increase the relevance of service people to all New Zealanders. This begins with making New Zealanders aware of the commitment they make and what they do. There is an opportunity to link the Kawenata to these conversations and include reference to it in events and speeches. The Board believes that a specific awareness raising campaign which is relevant to everyday New Zealanders should be included where appropriate – such as in Anzac Day coverage.

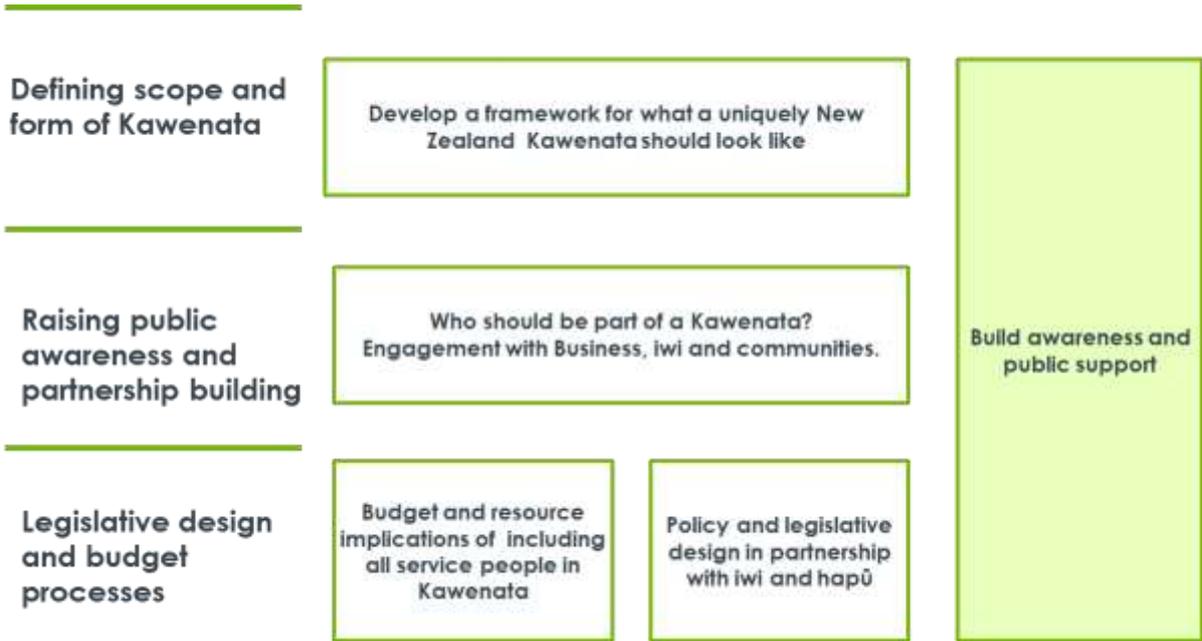
**1.6. Implementation, monitoring and oversight**

One of the key messages from the National Conversation and from overseas experiences is that in order for a Kawenata to be meaningful it must be able to be enforced/implemented and it must be monitored and evaluated on a regular basis against its purpose. The Board believes that an independent body would be best place to undertake this role. This could be an existing body such as the Board, an independent body within an existing agency or a new Board or Commission. Further consideration of the best oversight mechanism is required.

**1.7. Further work**

The Board welcomes the Minister’s commitment and believes that this is a key component to the framework to ensure better recognition of and outcomes for service people and their whānau. As mentioned above in order for a Kawenata to achieve its purpose it must be enduring, relevant and forward looking. It must engage the public, iwi and business and have political and public support. Building consensus takes time and the Board believes that there are a number of interim steps that must be taken to work towards a Kawenata. In general terms these fit under three headings:

- a. Defining the scope and form of a Kawenata – including supports, services and any specific recognition that should be included
- b. Raising public awareness and partnership building
- c. Legislative design and budget processes



Work to define the scope and form of a Kawenata could begin immediately and the Board is well placed to lead this work. This would provide the framework for subsequent legislative design. In addition, raising public awareness and partnership building needs to occur across all phases of work. Defining the scope and form of a Kawenata will include some partnership building and awareness raising but it needs to go further than this and include iwi and hapū in a genuine and authentic way. The Minister will also need to build political consensus –evidence-based research from ongoing work to define the scope and form of a Kawenata will assist with this.

## 2. MARAE BASED RECOGNITION

This part describes how marae can be encouraged and supported to memorialise those who have served.

Many marae in New Zealand have memorials to people affiliated to that marae who have died in the service of their country. Some have wharenuī or wharekai that were erected following the Second World War, when the Government subsidised community facilities to memorialise those who had fallen. Some have rolls of honour which list those from their iwi or hapū who died in the First or Second World Wars.

There are a variety of funding and assistance already available through Marae. The issue is that these are administered by multiple agencies and are disconnected. There are also a variety of limitations on the scope of the assistance and support. The Board attended a cross agency meeting hosted by Te Puni Kōkiri to get a better understanding of what assistance is available. The table below sets out the findings from that meeting:

*Table1: Assistance available to marae to recognise Service people*

Agency	Assistance	Scope
Ministry for Culture and Heritage	<p>Maintain graves of those who have fallen in conflicts (in New Zealand and the South Pacific) as well as memorials for those missing in action.</p> <p>Maintain graves of both British and Māori troops from the New Zealand wars.</p> <p><i>New Zealand Oral History Awards</i> Financial assistance for recording of interviews relating to the history of Aotearoa New Zealand.</p> <p><i>New Zealand History Research Trust</i> Supports projects that will significantly enhance understanding of New Zealand's past. Particular focus on Māori topics.</p>	<p>Urupā and Cemeteries.</p> <p><b>Does not</b> extend to veterans.</p> <p>Specifically for recording oral history</p> <p>8-12 grants of up to \$12,000 May be about whānau but must show how would enhance understanding of the nation's history. Do not extend to digitising photos/records, creating documentaries or holding wananga.</p>
Department of Internal Affairs	<i>Viet Nam Veterans and their Families Trust</i>	Limited to Vietnam veterans and their families.

	<p>Funds for personal expenses.</p> <p><i>Lottery Environment and Heritage Fund</i> Grants for plans, reports and on-off projects that will protect, conserve and promote New Zealand's cultural heritage.</p> <p><i>Lottery Community Fund</i> Ongoing operating costs or projects which help improve the quality of people's lives in their communities</p> <p><i>Mātauranga Māori Marae Ora Fund</i> A new contestable fund offering \$5.7 million over two years to support marae directly with projects that protect and revitalise mātauranga and taonga on marae</p>	<p>Requires 1/3 of own funding.</p> <p>Timebound and expires in 2022.</p>
Te Puni Kōkiri	<p><i>Facilitation and brokerage</i></p> <p><i>Te Pūtake o te Riri</i> Used to assist whānau, hapū and iwi to plan and deliver events to commemorate the New Zealand wars.</p>	New Zealand Wars.
Veterans' Affairs	<p><i>Plaque and Headstone funding</i></p> <p><i>Commemorative Fund</i></p>	<p>People (or their spouse or partner) with qualifying service.</p> <p>Up to \$1000.</p> <p>Up to \$5000 towards projects that recognise veterans' contributions. Types of projects include:</p> <ul style="list-style-type: none"> <li>• reunion event</li> <li>• memorial that is free to the general public</li> <li>• publication</li> </ul>

		<ul style="list-style-type: none"> <li>• education programme open to NZ students, or</li> <li>• NZ team's participation in the Invictus Game</li> </ul>
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Following this meeting the Board worked with Te Puni Kōkiri to develop a short survey to better scope the need for support and the extent of additional funding or support that is required by marae. A *survey monkey* questionnaire was developed which included the following questions:

1. Does your marae have any memorials to those who have served in any conflicts?

Y/N

2. How does your marae remember/memorialise those who have served in conflicts? Select those which apply:

- Events
- Roll of Honour
- Memorial building or structure eg wharenuī, wharekai or waharoa
- Graves of service people in urupa
- Other (please specify)

3. If your marae does have physical memorials to those who have served, do these need any maintenance or improvements?

Y/N

4. Would your marae be interested if there was funding available to help seed new memorials to service people or update existing ones?

Y/N

5. Do you have any new ideas or ways to remember service people on your marae? Please let us know.

Free text

The Marae Ora team sent the survey to 181 marae. The survey was also promoted on the Te Puni Kōkiri Facebook page and in the organisational Pānui. As a result of new community cases of Covid-19 New Zealand went into lockdown on 17<sup>th</sup> August 2021, and Te Puni Kōkiri was unable to use their regional reach to follow up with direct contacts. Nevertheless, 100 responses were received showing that there was strong interest from marae to better recognise service people. A summary of all responses is attached at Appendix 2.

While the number of responses was not large, they were a rich source information to assist the Board better understand the needs of marae. The majority of marae that responded currently had memorial boards, buildings were named to commemorate past wars and they held annual events on Anzac Day.

Many, however, aspired to do more to hand down stories of the sacrifices made by tīpuna who served their country. This included holding wānanga, making a documentary, creating a memorial garden/planting trees, holding more events, erecting a specific memorial (pou or flagpole), digitising photographs of veterans and recording their stories.

Many marae noted that they needed assistance to repair and maintain grave sites and with memorial plaques (he tohu maumahara) on each grave to recognise service. They said that urupā were not eligible for the same maintenance and repair support as other cemeteries.

Most respondents identified financial support as a priority. This was to undertake practical activities such as repairs and maintenance of memorials and urupā. Other specific needs were:

- Conservation advice (photos)
- Opportunities to hold events/history wānanga so that young people could hear the stories of the exploits of their tīpuna
- Engineering advice - repair of memorials (structural)
- Carving of a pou/waharoa
- Designing memorials (where they do not currently exist)

Many of these requests require very small amounts of money and some could be achieved within current funding settings.

## 2.1. A way forward

There is a clear need for more support to recognise service people on marae. Existing support is disconnected and not universally available. Much of the support available for maintenance is tied to specific definitions of service or particular conflicts. There is also a lack of support for information and education programmes and the preservation of taonga. Recognition is about acknowledging the past and looking to the future. It is important to ensure stories and histories are preserved and passed on to our mokopuna.

The Board believes there are three distinct but interrelated aspects to consider when assessing how to improve recognition for service people and their whānau on marae:

- a. ensuring existing support is available to all service people and their whānau in all settings (public, private and marae)
- b. providing assistance to access support and coordination between agencies and programmes
- c. additional financial support to develop and maintain memorials, and research, record and share histories.

The first two aspects are marae/Māori specific to ensure equity. The third aspect should apply to all communities throughout Aotearoa New Zealand on an equal basis.

We recommend the following framework:

## **Ensuring existing support is available to all service people and their whānau in all settings (public, private and marae)**

We propose:

- extending the mandate of the Ministry for Culture and Heritage<sup>7</sup> to proactively maintain the graves of all service people that have been provided by the Government of New Zealand through Veterans' Affairs (or its predecessor) throughout Aotearoa New Zealand – including both public and private cemeteries and urupā.
- extending the Veterans' Affairs plaque and headstone funding so that it applies to all service people. We note that given current legislative frameworks this may need to be situated or replicated within another agency in order for all service people to access it.

## **Providing assistance to access support and coordination between agencies and programmes**

We propose establishing a co-ordinating body within the appropriate agency to work with marae (and other communities) to facilitate access to support, advice and recognition programmes. Advice would be provided about:

- how to maintain and develop memorials and conserve taonga
- accessing information and research including names and photos
- how and where to access funding and support

The Board's initial thinking is that this might best fit within either the Department of Internal Affairs or Te Puni Kōkiri.

## **Additional financial support to develop and maintain memorials, and research, record and share histories**

We propose:

- extending the *Mātauranga Māori Marae Ora Fund* to
  - enable marae to explore options for new memorials and to begin planning and inception work. The fund would provide seeding grants to a cap of \$10,000 with additional funding to be provided through fundraising and/or existing funding streams
  - provide specific and targeted funding for marae (and other community organisations) to access funding and support to digitise photos and records, create documentaries and hold wananga.

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<sup>7</sup> The Ministry for Culture and Heritage said "While we would welcome the extra work and the opportunity to develop relationships with more marae around the country, this responsibility may sit more comfortably with Veterans' Affairs so that it is an extension to an existing programme to support veterans and their families." The Board believes that the graves of all service peoples should be maintained and therefore the scope of the Ministry for Culture and Heritage's programmes should be extended to achieve this purpose – Veterans' Affairs can support this work but is currently legislatively precluded from providing support to all service as envisaged by the Board.

### 3. OTHER OPTIONS FOR RECOGNITION

This part considers other possible options to encourage and enhance the recognition of those who have served and their whānau.

In assessing options to enhance recognition of those who have served and their whānau, we believe there are a series of legislative and policy considerations that are interrelated and interconnected. These can be grouped under 3 broad headings:

1. <b>Recognition:</b>	Policy settings	<i>Marae-based recognition</i>  <i>Support for other recognition/remembrance</i>  <i>Data collection and information systems</i>
	Legislative	<i>Kawenata</i>  <i>Definition of Veteran (symbolic)</i>
2. <b>Support and Services:</b>	Policy settings <sup>8</sup>	<i>Eliminate barriers to access to services and supports for service people and their whānau</i>
3. <b>Compensation:</b>	Legislative	<i>Provision of any additional support linked to harm or disadvantage resulting from service – Definition of Veteran (entitlement based)</i>

The Board has considered what other recognition might look like for service people and their whānau. There are many ways to recognise service. However, what is often missing from recognition programmes in Aotearoa New Zealand and overseas is the public (and in New Zealand’s case iwi and hapū). The public must be at the heart of any recognition to make sure it is authentic. The following is a list of options which could build public awareness and acknowledgement of service people and their whānau.

1. Recognition of service in curriculum
  - teaching of military history in schools
2. Recognition card that indicates service
  - Serving personnel, their whānau, ex-serving personnel and veterans (those with qualifying service) are entitled to special recognition, discounts and benefits through the Force 4 Families (F4F) programme. These are of huge value to service people and their whānau. They also provide the public (businesses and services) the opportunity to show their appreciation to service people for the sacrifices that they make. The F4F is an online discount card. Serving personnel can also present their NZDF identification in store to receive discounts.

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<sup>8</sup> Note there may be legislative implications that would need to be considered on an individual basis.

Recognition is about more than discounts for service people and their whānau. Being able to identify as a person who has served is important and is a matter of pride. Having visibility can also provide the opportunity for a greater sense of public appreciation. Ex-serving personnel and their whānau do not currently have a way to identify themselves to the general public.

### 3. Access to information and research

- Information and research is an important part of recognition. It provides awareness of service and pride in that service across generations. Service people and their whānau do not have access to some information or research assistance.

### 4. Retention of memorabilia

- As communities change and buildings are renovated or replaced, many of the places where important memorabilia have been housed over the years are lost. There is no place for this memorabilia which is of huge historical and cultural value to be systematically catalogued and stored.

## 3.1. The Honours System

*Our honours system is a way for New Zealand to say thanks and well done to those who have served and those who have achieved. We believe that such recognition is consistent with the egalitarian character of New Zealand society and enlivens and enriches it.*

Report of the Prime Minister's Honours Advisory Committee, September 1995

Service people are inadequately recognised for their service in contrast to other citizens. Warrant Officer Class One (retired) Bob Davies MBE, a former Sergeant Major of the Army and a Vietnam veteran, describes the situation since the Distinguished Service Decoration (DSD) was introduced in 2007 as follows:<sup>9</sup>

*Since the introduction of the DSD there has been a sharp reduction in level 2-4 awards and a disproportionate increase in level 6 awards. Indeed, in the 2020 New Year and Birthday Honours only one level 6 honour was awarded to the NZDF in each list*

...

*in the New Zealand Queen's Birthday Honours 2020 one serviceman was recognised and that was with the award of the Distinguished Service Decoration*

The Board agrees with the views of Mr Davies that the honours system is not fulfilling its purpose of recognising those who have served. We acknowledge that there are other award systems that need to be considered alongside the honours system but reject the idea that any of these should replace the honours system in any way.

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<sup>9</sup> Warrant Officer Class One (retired) Bob Davies, Royal Honours and the New Zealand Defence Force, 2020.

## **APPENDIX 1: TERMS OF REFERENCE**

### **VETERANS' ADVISORY BOARD**

#### **TERMS OF REFERENCE**

#### **DEVELOPING ADVICE ON**

#### **OPTIONS TO BETTER RECOGNISE NEW ZEALAND VETERANS**

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#### **Purpose of this work**

1. The purpose of this work is to provide the Minister for Veterans with advice on how New Zealand may better recognise military veterans who have served New Zealand, in particular through:
  - development of a Covenant or Kawenata; and
  - marae-based recognition.

#### **A. Covenant or Kawenata**

##### **Background**

2. In December 2019 the Veterans' Advisory Board was tasked by the then Minister for Veterans to undertake a national conversation about a military Covenant or Kawenata between those who have served and the Government and people of New Zealand.
3. The Board's report concluded that a military Kawenata could benefit service people and their whānau, and that it would be supported by the majority of New Zealanders. At least 90 percent of survey respondents agreed New Zealand had a moral obligation to support its service people and their whānau.

##### **Objective**

4. The Board should now provide advice to the Minister on what form they would recommend that such a Kawenata should take; and what recognition it could provide to those who have served.

#### **B. Marae-based recognition of veterans and those who have served**

##### **Background**

5. Many marae in New Zealand have memorials to people affiliated to that marae who have died in the service of their country. Some have whareniui or wharekai that were erected following the Second World War, when the Government subsidised community facilities to memorialise those who had fallen. Some have rolls of honour which list those from their iwi or hapū who died in the First or Second World Wars.

## **Objective**

6. The Board should provide advice to the Minister on their view as to how New Zealand marae may be encouraged to memorialise those who have served in missions and conflicts, including those following the World Wars; and how marae may be better supported to recognise those who have served.

## **C. Other options for recognising veterans and those who have served**

### **Background**

7. The Board's report to the Minister following its national conversation on the Kawenata in 2020 concluded that the majority of New Zealanders believe that service people and their whānau should receive more recognition. People were less interested in recognition at an individual level than they were in increasing public recognition and understanding of service-people and their needs.

### **Objective**

8. The Board should provide advice to the Minister on possible options to encourage and enhance the recognition of those who have served and their whānau.

### **Expectations from this work**

9. The Board is expected to consider and to report to the Minister on:
  - a. the form a possible Kawenata could take (for example, legislative or non-legislative);
  - b. how a Kawenata could operate in New Zealand;
  - c. how it could offer recognition to those who have served;
  - d. how marae may be encouraged and supported to memorialise those who have served including through:
    - urupā;
    - physical memorials; and
    - rolls of honour
  - e. other possible options to encourage and enhance the recognition of those who have served and their whānau.

### **Stakeholders**

10. The Board is expected to consult with, and seek the views of those who the Board considers could assist them in their work.

### **Scope**

11. Matters relating to extending coverage of the Veterans' Support Act 2014 to all who have served in the New Zealand armed forces are not within the scope of this work.

### **Timing and deliverable**

12. The first meeting of the Board to consider the issue must be held by the end of June 2021.

13. The Board must deliver advice to the Minister by 31 August 2021.

### **Support for the Board**

14. Veterans' Affairs will provide secretariat support for the Board.

15. The Board is expected to work with the New Zealand Defence Force and/or the Ministry of Defence regarding consideration of a Defence Covenant.

### **Remuneration**

16. Remuneration of Board members will be set by the Minister in accordance with the Cabinet Fees Framework. New Zealand Defence Force members are remunerated by the New Zealand Defence Force and will not receive daily fees.

17. Each member of the Board is entitled, in accordance with the Fees framework, to be reimbursed for actual and reasonable travelling and other expenses incurred in carrying out his or her office as a member.

## APPENDIX 2: SUMMARY OF SURVEY RESPONSES



### Survey Analysis- Veterans Advisory Board

A link to the survey can be found here: <https://www.surveymonkey.com/r/D2VN38M>

#### Responses

A total of 705 emails were sent requesting that marae representatives and individuals complete the survey. The link to the survey was also posted on the Te Puni Kōkiri Facebook page where 36 people engaged with the post, by either 'liking' or 'sharing' the post. The link to the survey was also included in the Te Puni Kōkiri internal pānui, asking staff to share the link with marae representatives or to fill out the survey themselves if applicable. From this, 100 responses were received from 75 Marae and 21 individuals. Four responses did not answer any questions.

There is a good geographic spread of responses particularly in the regions with large numbers of marae (Te Taitokerau, Waikato-Waiāriki and Ikaroa-Rāwhiti).

#### **Marae responses by TPK Region:**

##### Te Taitokerau (18)

1. Te Patunga - Kaeo
2. Puketawa - Okaihau
3. Te Tūruki- Northland
4. Takahiwai- Whangarei
5. Mateterā- Hokianga
6. Tauwhara- Hokianga
7. Roma- Ahipara
8. Kaikou- Northland
9. Pikiteora
10. Pōtahi- Kaitaia
11. Otatara- Northland
12. Te Tii- Waitangi
13. Ngai Tupoto- Hokianga
14. Korou Kore- Ahipara
15. Tau Henare- Pipiwai
16. Ngārarātūnua- Whāngarei
17. Waipārerā- Pānguru
18. Ripia - Kaipara

Tāmaki Mākaaurau (4)

19. Piritahi- Waiheke
20. Hoani Waititi- Auckland
21. Orākei- Auckland
22. Te Mahurehure- Auckland

Waikato-Waiāriki (21)

23. Waiaua- Opotiki
24. Whitianga- Omaio
25. Te Hinga o Te Rā- Motiti
26. Tāpapa- Tirau
27. Pouahīnau- Whakatane
28. Poihākena- Raglan
29. Te Toke- Reporua
30. Tikirahi-Tuakau
31. Maroanui-Taupō
32. Te Tākinga- Rotorua
33. Kōrohe-Turangi
34. Omaero- Waikato
35. Te Rangihouriri- Matakana
36. Wainui- Whaingāroa
37. Mangatawa-Tauranga
38. Mangatangi- Waikato
39. Tōmōtūki- Te Kuiti
40. Taharua- Paeroa
41. Kearoa- Rotorua
42. Waimāhana- Rotorua
43. Turitea - Otorohonga
44. Maurea - Rangiriri

Te Taihauāuru (11)

45. Rānana-Whanganui
46. Ngāti Wehiwehi- Wellington
47. Ngātokowaru- Levin
48. Hia Kaitūpeka- Taumarunui
49. Waiopapa- Taranaki
50. Hongoeka- Plimmerton
51. Raetihi
52. Mangapeehi- Benneydale
53. Pakaraka- Whanganui
54. Te Tikanga- Whanganui
55. Kakahi – Kakahi
56. Tauranga Ika - Waiotara

Ikaroa-Rāwhiti (15)

- 57. Kauaetangohia- Cape Runaway
- 58. Whaakirangi- Frasertown
- 59. Takipū- Gisborne
- 60. Iwitea- Hawkes Bay
- 61. Kaiūku- Mahia
- 62. Hinemaurea ki Wharekāhika- Hicks Bay
- 63. Omāhu- Hastings
- 64. Hinemihi- Wairoa
- 65. Kohupātiki- Hastings
- 66. Hau Ariki- Wairarapa
- 67. Tāngoio- Hawkes Bay
- 68. Motuwairaka- Wairarapa
- 69. Te Pāhou Rongohaere- Ruatoria
- 70. Arimawha – Wairoa
- 71. Pakirikiri – Tokomaru Bay
- 72. Te Aowera – Ruatoria

Te Waipounamu (3)

- 73. Mangamaunu- Kaikoura
- 74. Te Hora-Marlborough
- 75. Waihao- Canterbury

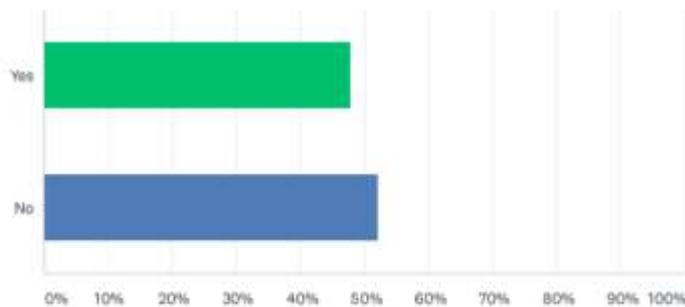
## Responses to Questions

### Q1 - Contact details

Marae that provided contact details - 75

Individuals that provided personal contact details but did not identify which marae they represented - 21

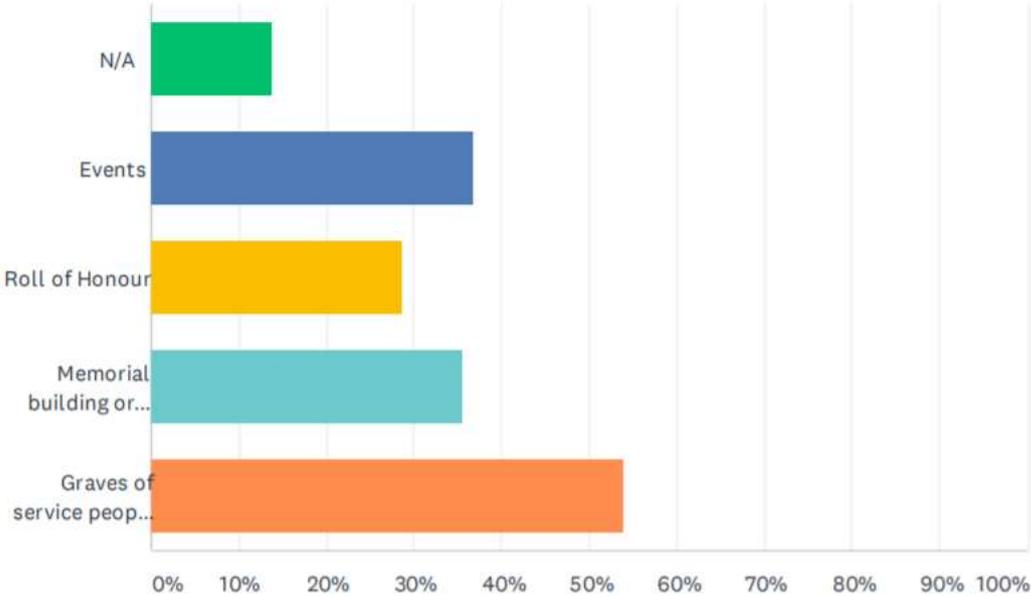
### Q2 -Does your marae have any memorials to those who have served in any wars or conflicts?



ANSWER CHOICES	RESPONSES	
Yes	48.00%	48
No	52.00%	52
Total Respondents: 100		

All participants answered this question with 48 stating their marae did have memorials, and 52 recording they did not.

**Q3 - How does your marae remember/memorialise those who have served in wars or conflicts?**



ANSWER CHOICES	RESPONSES
N/A	13.79% 12
Events	36.78% 32
Roll of Honour	28.74% 25
Memorial building or structure (eg: whareniui, wharekai or waharoa)	35.63% 31
Graves of service people in urupa	54.02% 47
Total Respondents: 87	

A total of 87 responses were recorded for this question, although 12 of these answers people selected N/A.

Marae that held commemoration events – 32

Marae that had rolls of honour – 22

Marae that had memorial buildings or structures – 31

Marae that had graves of service people in their urupa – 47

Marae that had Poukara (memorial flag poles) - 11

Marae that had pictures of tīpuna who served (3 had memorial walls) - 12

Mare that had a native memorial forest (Matariki Tū Rākau) - 1

Other ways of commemorating service people included: waiata, moteatea, karakia, whakairo, kōrerō tuku iho and kōhatu.

**Q4 - If your marae does have physical memorials to those who have served, what maintenance or improvements do these require?**

Twenty-six marae identified that they needed general maintenance (painting, cleaning, repairs) for physical memorials (buildings, structures). Other more expensive items were sprinkler systems, landscaping relocation and lighting.

Other maintenance included grave sites (13 marae), repair, conservation and reframing of photos (12 marae), structural repair and refurbishment of flagpoles (11 marae) and updating names on the roll of honour (4 marae).

**Q5 - What aspirations do you have to remember your service people on your marae? Please let us know any new ideas you have.**

A total of 95 marae answered Q5, however nine marae did not record any aspirations at this time, three marae were open to new ideas.

**Aspirations**

There were a range of aspirations identified by marae and summarised below:

- host a regular event or annual service to promote stories of those who served (14 marae)
- erect a memorial structure -waharoa, pou, memorial kōhatu, plaque, tohu maumahara (23 marae)
- plant memorial remembrance gardens, extend memorial area (8 marae)
- create photo displays, picture gallery of service men and women (11 marae)
- update memorial plaques (7 marae) and create a roll of honour (8 marae)
- share history of memorials (3 marae)
- hold wānanga for whānau to transfer knowledge, impact of service (8 marae)
- Create videos, documentaries, develop online resources and histories, digitise photos (I-Pou)
- Establish a small museum/archiōōve to house taonga, annual exhibitions (1 marae)
- Workshop with rangatahi about how to join NZDF
- Publication with photos and stories of service, commemorate our own and raise awareness
- Identify graves in cemeteries to ensure service is recognised and honoured, bring home remains from public cemeteries

**Q6 - What support would you need to implement your aspirations?**

A large number of marae that responded (95) identified money and resources as necessary to help them achieve their aspirations.

Assistance with research and access service records and military history (15 marae), conservation and restoration advice (4 marae), development of online resources (3 marae), project planning (4 marae), design and concept drawings (4 marae), wānanga and event planning (6 marae) were specific supports identified by marae.

Whānau, hapū, iwi and marae trustee support (4 marae) and knowing what other marae were doing (3 marae) were also of interest.