

Te Hui Taumata o Ngāti Kahungunu - Kotahitanga 31 Haratua 2024 The Mauri challenge to Kotahitanga

Whakatauki

If we, Māori, accept the notion of mauri as life force - we need to expand our thinking to acknowledge that there is a mauri which belongs to US - MAURI MĀORI or **MAURI TAKETAKE** and there is a mauri which comes from across the sea - **MAURI MANENE!**

And the origin of the mauri of any organisation will - as a direct consequence, determine how that organisation treats anything, everything and anybody it deals with.

We then need to extend that ... to understanding that many of the organisations we belong to or have created even ... share that same mauri - MAURI MANENE!

Therefore, any attempts to add so-called kaupapa Māori approaches to an organisation rooted in mauri manene is mere tinkering, window dressing and is doomed to failure. Nor will it achieve its intended or desired outcomes.

For example - Māori - as the CROWN defines us - is a Pākehā construct - it is their definition of us based on their worldview which emanates from their life force - MAURI MANENE! How the Crown sees us is NOT how we see ourselves! Therefore the predominant approach is based on deficit thinking - always thinking of the negative.

It is based on false notions of 'advantage' due - they say - to the Treaty of Waitangi. It is based on the hegemony, tauiwī's false notions of separatism rather than equity. And the result is always the same - we get nix!

We talk about institutional or systemic racism but thinking about that in terms of mauri might help us to better understand what is going on. For example - what this current co-governance government is doing to us as a people is **TOTALLY PREDICTABLE**

because the mauri of parliament is **NOT** from Aotearoa - it is from across the sea - its mauri is **MANENE!**

Does that mean the efforts of Te Pāti Māori are in vane? Absolutely **NOT**. I whānau mai te Pāti Māori i a tātou te iwi Māori - ko tōna mauri he mauri taketake. And in that whare, that is what saves and protects Rawiri, Debbie and those other brave souls!

In contrast to parliament, consider the significant events leading to **THIS** hui -

Tūrangawaewae, Waitangi - ko te mauri i arahi i ērā, ko te **MAURI TAKETAKE**.

Ngāti Kahungunu, nō koutou te whakaaro nui - ko te mauri taketake te tūāpapa o tēnei kaupapa rangatira! E kore e mimiti ngā mihi ki a koutou kei āku huānga, kei āku huia kaimanawa!

We could disembowel every government department, but nowhere is mauri manene more evident than in education. The first school - set up by the missionaries in Aotearoa was in 1816 - 208 years ago, ā, kei hea a Māori - kei raro tonu e pūtu ana.

Hāunga i ērā āhuatanga nā tātou anō i whakatūria - Kōhanga Reo, Kura Kaupapa Māori Aho Matua, Wharekura Aho Matua, ngā wānanga Māori. I ahu mai i a tātou te Māori ko tō rātou mauri he mauri taketake.

I heard the question posed at Tūrangawaewae ... It was also mentioned at Waitangi and I've seen it posed on various online platforms also. The question ... or rather the solution imagined was ... "we need a system that initiates and supports te reo Māori in the home, at school - primary to secondary and is based on tikanga Māori."

I can only imagine that those who said or who say such things are locked into mauri manene paradigms because my push back to that is ... such a system already exists - it's called Kura Kaupapa Māori Te Aho Matua!

KKM aho matua promotes and grows te reo Māori, tikanga Māori, mauri Maori, ngākau Māori, wairua Māori and therefore mana Māori in the home ... and in all sectors of education. It has been around now for 40 years and yet ... still less than 10 percent of Māori school aged tamariki attend KKM aho matua.

Why? Two significant reasons. (1) Because the Ministry of Education continues to dress itself up as the saviour for Māori under achievement yet it fails to recognise that the failure is built into the system. (2) Because the majority of Māori parents STILL choose to support an education system whose mauri is from another land - mauri manene! But it is NOT their fault. In fact quite the opposite.

Those views are testament to the overwhelming success of colonisation and colonialisation in Aotearoa. Not only have tauiwi stolen our lands, but they have also infiltrated AND CORRUPTED the Māori psyche, the Māori mind.

In Conclusion

Is Kotahitanga achievable in our lifetime? ABSOLUTELY!!!! But the first step is ... we have to BELIEVE that to be so. Secondly ... Kotahitanga must be sourced in **mauri taketake** - our own ways of thinking, believing, seeing and doing.

But in order to get there ... some of us need to challenge our current understanding of our own subjective reality. Is this life we are living sourced in mauri taketake or mauri manene? Are our preferred ways of doing based on mauri taketake or mauri manene? E tautohetohe ana te tara nui o te whare ki te tara iti o te whare - he aha rānei?

Kōhanga Reo, Kura Kaupapa Māori Aho Matua - tā moko, iwi authorities, ngā wānanga Māori and Te Pāti Māori are all examples of **Tauranga Atete - sites of Resistance** - they dare to defy! They dare to defend all that we hold dear!

So, like our ancestors who set sail from Hawaiki, from Raiatea or wherever we choose to trace our origin - we need to **continue to be brave** - we need to break away from the dominant culture paradigms and to recreate our own paradigms - our own versions of reality sourced from **mauri taketake - he taonga tuku iho!**

Nā reira, kei āku rangatira, mauri taketake, mauri ora ki a tātou katoa! E tau ana!

Rawiri Wright
Tumuaki Takirua
Te Rūnanga Nui o nga Kura Kaupapa Māori
o Aotearoa