

Te Ropu Wahine Maori Toko I te Ora
Discussion Paper
Hui Taumata
‘Kotahitanga to Action Māori Unity’
Omahu Marae, 31 May 2024

E te Tiamana, tēnā koe, koutou o Ngāti Kahungunu,
Kīngi Tūheitia me te Kāhui Ariki,
Koutou ngā rangatira o te motu, tēnā koutou.

Sharing our whakaaro gets us closer to determining what our collective voice could look like for the future. We have laid out some steps hai whakaaro mā tātau.

STEP 1: Agreement on Our Vision for Kotahitanga

If we want to look to 2040 as a significant point in time - what is our over-arching vision? What are we hoping to achieve when we get there? Are we all seeking Constitutional Transformation? If so, what does that mean and what do we need to do to bring everybody on board?

[MATIKE MAI AOTEAROA TE KAWENATA](#) is a great start but are we all on the same page and what do we need to do to take that message forward?

Step 2: Agree on the Tino Rangatiratanga Sphere

Matike Mai proposes six models for Constitutional Transformation. To progress these high level approaches, a number of papers have been put onto the Taumata website for consideration.

Helmut Modlik’s paper “Towards a Māori Nation” provides a Māori federal model of representation and governance – [He Whare Rūnanga](#), which aligns to Model 2 in the Matike Mai report. We note a kaunihera kaumatua is proposed.

Mason Durie’s paper “[By Māori for Māori](#)” traverses some of our history with examples of our own development that has been subject to political whim. We should take heed of lessons from the past and be purposeful in removing triggers that contributed to the demise of past efforts to collectivise ourselves. Mason refers to establishment of 7-8 Regional Rūnanga, a Taumata forum and a Taumata Board.

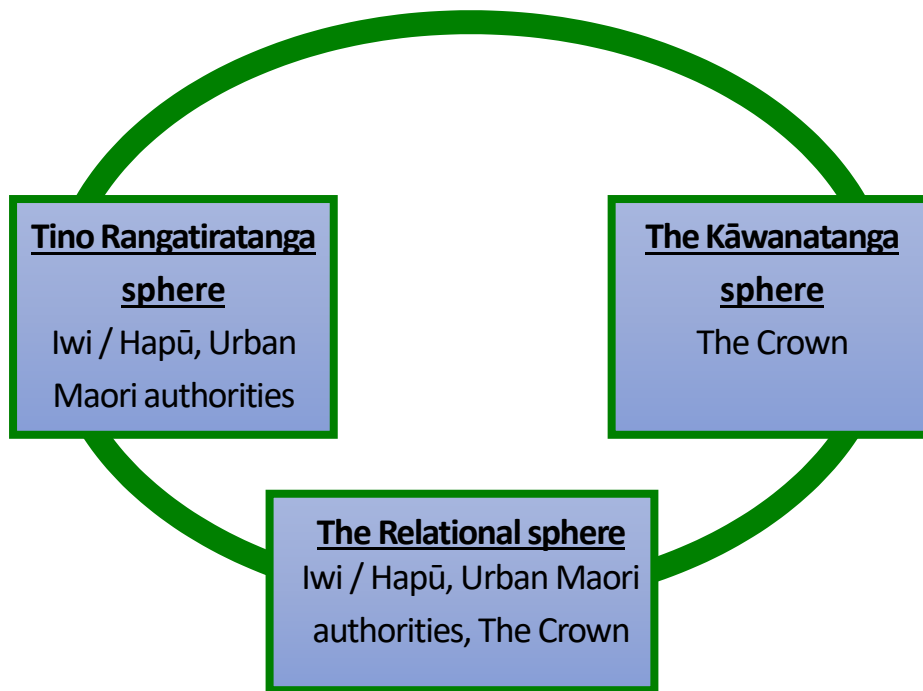
[Tanenuiarangi Manawatū Inc](#) propose a National Iwi Alliance and a working example from the National Congress of American Indians (NCAI) and how that might apply here. If the NCAI can last 80 years we should be able to establish a Tino Rangatiratanga Sphere that can sustain us.

All the ideas in these papers and others from kōrero at Turangawaewae, Ratana, and Waitangi are a great starting place. We are surely able to figure out what will work for us all. We have an obligation to make a deliberate place for our young leadership, our young women. We had a rangatahi forum at Turangawaewae and we should honour our commitment to our young people to be inclusive.

Step 3: Determine how the Tino Rangatiratanga Sphere serves us with the Kawanatanga

[Eruera Beattie’s paper](#) reminds us that democracy does not work for Māori because we are always in the minority. Whatever forms and functions of representation we adopt we need to think how democracy will work when we engage with the Kawanatanga.

We refer to Model Two from the [Matike Mai report \(pg 107\)](#).

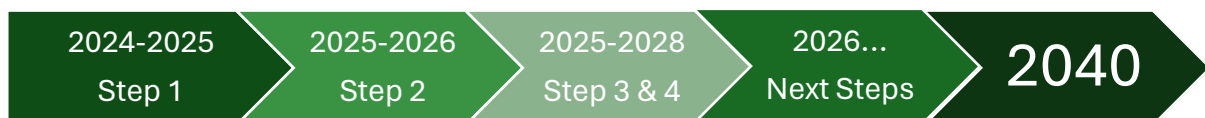


If we adopt a Tino Rangatiratanga sphere aligned to the above - the democratic system will be based on three spheres. In the relational sphere we come together as the Tino Rangatiratanga sphere and the Kawanatanga sphere to stand as equals. In the relational sphere how will we ensure that the two spheres stand on an equal footing? If we maintain our own respective mana motuhake how will we stand together differently and work differently in the future compared to now?

Step 4: Establish a Working Group

This could be a working group like Matike Mai to develop a fuller history and analysis of Māori advancement that enables us to track our past to go forward. The group would be mandated by and report to the Tino Rangatiratanga sphere, answer some core questions for us all and work up a timeframe and work plan for next steps.

The below diagram is an indicative timeline to 2040. The next steps beyond four provided in this paper, have been left blank for the Tino Rangatiratanga Sphere to decide.



We look forward to healthy discussions with you all. Kia ora tātau.