

Speaker – Aperahama Edwards

Rangatiratanga Sphere (A collection of ideas from a number of hui)

FORM FOLLOWS FUNCTION

Why have a Rangatiratanga Polity?

- That is what we had pre-colonisation
- Our Rangatiratanga is being attacked by this government
- They will further damage our whanau
- Through Kotahitanga we will have strong whanau, hapu, iwi, roopu and national political voices.
- Provide leadership
- Through Kotahitanga, all whanau will achieve their potential
 - Basic needs will be met - clothing, food, shelter, education, health. (Whakapapa)
 - Safe, secure, non-discrimination and access to justice (Turangawaewae)
 - Connected to whanau, community and friends; emotional wellbeing (whanaungatanga)
 - Skills and knowledge, values, self-esteem (Pukenga)
 - Giving life to potential (Rangatiratanga, Mana Motuhake)

What might the Rangatiratanga Sphere do? (National Polity)

With Rangatiratanga being distributive rather than hierarchical, the role of a national polity is to support the realisation of Rangatiratanga for whanau, hapu, marae, iwi and roopu Māori rather than being directive.

- Be a Forum to provide national (and international) leadership
- It will support whanau, hapu, iwi and Maori organisations and assist them to exercise Rangatiratanga
- Provide a Forum for WHIM to tell their stories
- Protect and promote He Whakaputanga, Te Tiriti and indigenous rights
- Network with local and regional Kotahitanga movements
- Provide a national and international voice on issues of importance to whanau
- It will not make decisions on behalf of WHIM
- It will not replace the relationships WHIM have with the Crown

What might it look like? How might it work?

- Follow the format of a hui taumata (hui Toopu?). This will be a forum where everyone can participate and all voices heard. There have been calls for PSGEs to fund their people's participation. That could remove one barrier to participation. Eg, NKII funded busses for their whanau to attend Turangawaewae.
- Day one to hear voices of WHIM
- Day two to prioritise actions and appoint team/s to action priorities. A work programme is important. Initially it might focus on 3-4 priorities. Having a team and resources to implement the work programme is part of the planning. The primary aim will always be to enable whanau to achieve their potential based on their goals. Kotahitanga is the process, not the goal.

- Local issues to be led locally who may request national support
- Be inclusive (list)
- Role for King, Tumu and Tumuaki (plus others?) as the Kaitiaki of our values
- Representation for leadership team. Selection of a leadership team raises questions of process, representation, how many, roles and functions. The last point can be guided by the above (WHAT will a Rangatiratanga sphere do?)
- Perhaps supported by regional hui taumata
- Accountability. All hui will be open for full whanau participation
- Be values based. Mana Atua, Mana Whenua, Mana Tangata
- Built around Tikanga, He Whakaputanga, Te Tiriti and international human rights
- standards

Values

Matike Mai also proposes two sets of values to be considered – one set from the working group and another from the Rangatahi members of the working group. The working group values are:

1. The value of tikanga – that is the need for a constitution to relate to or incorporate the core ideals and the “ought to be” of living in Aotearoa.
2. The value of community – that is the need for a constitution to facilitate the fair representation and good relationships between all peoples.
3. The value of belonging – that is the need for a constitution to foster a sense of belonging for everyone in the community.
4. The value of place – that is the need for a constitution to promote relationships with and ensure the protection of Papatūānuku.
5. The value of balance – that is the need for a constitution to ensure respect for the authority of rangatiratanga and kāwanatanga within the different and relational spheres of influence.
6. The value of conciliation – that is the need for a constitution to have an underlying jurisdictional base and a means of resolution to guarantee a conciliatory and consensual democracy.
7. The value of structure – that is the need for a constitution to have structural conventions that promote basic democratic ideals of fair representation, openness and transparency.

The values proposed by Rangatahi are:

1. The health and wellbeing of Ranginui and Papatūānuku - Rangatahi were concerned about the environment and asked that any new constitution include the recognition and protection of Ranginui and Papatūānuku to ensure they are adequately cared for. They considered that treating our whenua, lakes, rivers and other water bodies with respect should be an underlying constitutional principle and also called for constitutional recognition and protection of traditional knowledges and the associated kawa and tikanga.
2. The mana motuhake of tangata whenua - Rangatahi shared many of the concerns about the current political environment that were voiced by other participants. They especially noted that the current Westminster political system does not work or support many of our whānau, nor does it provide a space for mana motuhake.

3. Traditional knowledges and institutions - The traditional knowledges, systems and institutions of Iwi and Hapū were defined as another important value because they were fundamental to the cultural integrity and survival of Māori.
4. Peace and Mutual Respect – Kotahi Aroha - Another kaupapa arising from the rangatahi kōrero was the idea that a constitution based on tikanga in particular should entrench the value of kotahi aroha. This was an all-encompassing 96 theme that includes the way that people treat one another and the need to respect all peoples. It was often cited as one way of reducing domestic and other violence but also as an example of manaakitanga and human rights
5. Education, Health and Well-being - Whether the rangatahi took part in the wānanga at university or in a prison or on a marae they regarded education as a prime social value that should be recognised and protected in a constitution. They linked education to health and wellbeing and defined it include te reo and Māori ways of learning as well as Māori institutions such as wānanga.

Next steps

- ☑ Keep developing our thinking at future hui Taumata
- ☑ Build relationships with supportive organisations
- ☑ Discuss with your whanau
- ☑ Engage with the UN
- ☑ Unite around national projects eg election 2026
- ☑ Have Iwi-led Tiriti conversations locally
- ☑ Public education about He Whakaputanga, Te Tiriti and Rangatiratanga

Emerging Priorities

The following are the issues emerging as priorities for acting collectively:

- The well-being of our Tamariki
- Taiao issues including land, water and climate change
- Te Reo
- Protecting Te Tiriti and whanau rights (Constitutional certainty)