

Hui Taumata

KŌTAHITANGA – TO ACTION MĀORI UNITY



Timeline

Hui-ā-Motu

Hui-ā-Motu was hosted by Kiingi Tuheitia at Tūrangawaewae, Ngaruawahia on 20 January. The overall key message received was to work together – Kotahitanga (Unity)

Ratana / Waitangi

Iwi collectively took their concerns to the Ratana Pa celebrations and to the Waitangi Day celebrations in Waitangi.

NICF Wānanga

National Iwi Chairs Forum (NICF) met in Te Arawa for a Rangatiratanga Wānanga and what this looks like in 2024.

Hui Taumata

Held in Ngāti Kahungunu hosted by Omāhu Marae to identify solutions for Māori Unity – Kotahitanga.

Hui – TBC 2024

Fourth and final Hui-ā-motu will be hosted by Ngai Tahu in Te Waipounamu. In late 2024. After this a united plan will be taken to government.

- 20 January
- 25 January – 6 February
- 22 February
- 31 May
- TBC

PŌWHIRI

The haka pōwhiri begun, with whānau from across the motu descending upon Omāhu marae to lay down the wero, to explore kotahitanga in depth and imagine new possibilities for Ngāi Māori.

The hui was opened by Bayden Barber, chairperson for Ngāti Kahungunu.

KO TE PĀTAI NUI

what does tomorrow look like for us as tangata whenua?



KĪNGI TŪHEITIA KAUWHAU

Te Kiingi brought the hui to a close announcing the fourth Hui aa Motu will be hosted by Ngai Tahu later this year before a united plan will be taken forward.

“ E te iwi Māori, Let’s keep talking, keep thinking, keep sharing ... keep being Māori all day every day, change is coming. ”



Hui- ā -Motu Interim Report

Ngira Simmonds, the Kīngitanga's chief of staff, shared results from the Hui-ā-Motu interim report

Rangatahi

- Decentralise power – re-direct energy and effort to mana motuhake at home
- Independence from system – break away from the dependency, precedence to auta Māori
- Unity requires rangatahi – rangatahi Māori voices should be part of the decision-making

Te Reo and tikanga

- Te Reo is Taonga – Preservation is paramount
- Flood with Te Reo – Korero te reo Māori
- Go hand-in-hand – Te Reo and Tikanga go hand-in-hand and thrive together
- Te Reo Turi – Access needed to learn Te Reo Turi

National identity

- Re-imagine ourselves – Te Tiriti is the way forward, but how will we speak about ourselves in 2040
- Tangata whenua and Tangata Tiriti – Irreversible contractual agreement Māori have with the Crown
- Kotahitanga – Māori and allies need to unite, and share a narrative, so no-one is left behind

People and economic wellbeing

- Individual action for collective benefit – Be rebels in our kaupapa, don’t get angry, get organised
- All stems from te taiao – Access to kai, kāinga and a healthy environment – it’s all interconnected
- Couple with Tikanga – Reimagine an alternate economic system aligned with Māori values

Te Tiriti and Te Taiao

- Tino rangatiratanga – Can be described as full and complete political authority over our world, born in the whenua and belongs to Māori
- Apply Tikanga – words in legislation are meaningless when detached from te ao Māori
- Te Arawa – if tino rangatiratanga and mana motuhake are eroded, will secede from NZ government

Whakaaro

THE WERO

- How quickly decades of struggle to pursue justice, equity and resources were swept away – was a shock at how quickly and easily that could happen.
- The key problem facing Māori is the lack of power to achieve aspirations – there are three root causes:
 - Poverty – lack of resources to achieve aspirations
 - Minority – In a democracy where numbers count
 - Disunity – fiercely independent individually and collectively
- The time to act is now - we have three options:
 - Accept – reassertion of dominance by the Crown
 - Partnership – Pursue vision of our unity, and re-engage with Crown to return to partnership of respectful power-sharing
 - Withdraw – withdraw consent to participate further in current constitutional arrangements, and revitalise and recreate a new ‘polity’

A HOUSE OF UNITY

- The call to establish a house of unity should come from whānau, hapū and Iwi - not from inside the Kawanatanga where Te Pati Māori have announced a desire to establish a Māori parliament and issued a declaration of political independence. Aotearoa belongs to Hapu and Iwi, under our tino rangatiratanga and mana Māori motuhake.
- You cannot dismantle the colonisers house with the coloniser’s tools A quote inspired by Audre Lord’s ‘masters house’ quote, the tools may enable some temporary wins, but it will never enable genuine and enduring change.
- We don’t start in a created structure of Iwi, but in our own structures of hapū and whānau – Iwi Leaders forum has a role, but we start with Hapu and Whanau.
- All Māori members of parliament should stand together – irrespective of what party you are and assert our tino rangatiratanga.

- Our solutions must include women – the only women’s name mentioned on the paepae was deceased. We should acknowledge women such as Whina Cooper, Eva Rickard and Titewhai Harawira, as fiercely courageous political independent strategists.
- Don’t use structural analysis and models to undermine our values and rights – the Kingitanga was built on the blood of this land, and Ratana on the soulful desire for us to unify when all our land was taken, and we became refugees on our own land.
- Kotahitanga must be sourced from mauri taketake - To achieve kotahitanga we must firstly believe we can, and secondly kotahitanga must be sourced in mauri taketake - our own ways of thinking, believing, seeing and doing.
- We don’t need a new vision, the vision comes from our tīpuna - when they gave their mana to Te Tiriti, and Whakaputunga, the vision was in the kupu – have rangatiratanga, have resources, have our own world view, Tikanga and Te Reo Māori.

TREATY PRINCIPLES

- The greatest threat is the loss of one of the greatest gifts we have received from Government – the innovation (by Sir Geoffrey Palmer) of the ‘Principles of the Treaty of Waitangi’.
- The highest legal statement on the Treaty Principles to date is – from the Privy Council decision in the Te Reo Māori case, ‘the principles of the Treaty must necessarily include, but are not limited to, the actual words of the treaty themselves’.
- The Treaty has got to be allowed to grow and evolve with us, it’s a living dream - We have to advance the concept of the principles of the Treaty, they are ‘tram rails’. The Treaty isn’t a rat nibble nullity in the archives, it has got to have the capacity to grow and evolve.
- The Treaty belongs to us all who are citizens of this nation. There are Tangata Tiriti and Tangata whenua – Tangata Tiriti are here by right of the Treaty. It’s not just the taunga of Māori, it’s the taunga of all. If we remember that, we drive to that and we will get there.

Proposed models/actions

- Take a claim to get our water back – The three waters system has been dismantled and are now entering a fast-track process to give it to capitalist countries overseas. We need to unite just like the lands claim.
- Proposed model developed at Hui-a-Iwi held by Ngāti Kahungunu at Waipatu Marae (home of the Kotahitanga movement 1890s).

The Ridge Pole Te Tāhū Kiingi Tuheitia, others	Cultural identity Political influence Spiritual guidance
The Upper House Te Kauae Runga 12 elected 6 Rohe	Leadership Governance Decision-making
The Lower House Te Kauae Raro Ngā iwi o te motu	Scale, community Partnerships, Mahitahi Capacity and Capability

Establish a working group (12 people) to pull together the whakaaro and create the plan for the kaupapa.

- Towards a Māori Nation – A model used to unify distinct political entities is federalism, which operates at a national and local level, which is a good fit for ngāi Māori. Establish institutional arrangements to form and operate a federated Māori Nation.
- We don’t need a whare pāremata, we have our own whare. The whare is our house, and the ridge poles are our structural beams.
- More proposed models that were provided in supporting papers ahead of Hui Taumata can be found online at Huitaumata.co.nz
- If pursuing our vision of unity in partnership doesn’t work, then we need to secede – this means breaking our partnership and starting at the local level setting up mayoralties for all Marae and Hapū and seceding from local and regional councils who will pay us for the use of our resources. Ngāti Pikiao will secede if the first option fails.