



Hui Taumata

Ōmahu Marae, Heretaunga

WERO Kaupapa Brief

Preamble:

WERO: Working to End Racial Oppression is a research programme that takes up the challenge of confronting institutional and interpersonal racism in Aotearoa.

Racism represents one of the most significant challenges facing Aotearoa. The effects of racism are extensive, manifesting in everyday forms of discrimination for Māori, Pacific peoples and minoritised ethnic communities. Entrenched in systems and structures that create disadvantage for minorities, and advantage for privileged ethnic majorities, racism is evident in inequitable outcomes across almost every indicator of wellbeing, including those within health, education, housing, employment and justice.

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Introduction: Kōtahitanga

Ngā mihi ki a koutou katoa, nā koutou tēnei hui i karangahia. With the kaupapa at this Hui Taumata at Ōmahu being about laying out a platform for kōtahitanga, as the guiding concept moving forward. Kōtahitanga should encapsulate how Te Ao Maori and Aotearoa New Zealand more broadly to achieve a “collective future”. (See Simon, 2022)

We invite dialogue and solutions that embed Māori values including, but not limited to, tikanga and kawa.

Māori Constitutional Values

According to Carwyn Jones (2014) Māori had/have a constitutional tradition based on values that reflect foundational and fundamental guides to living well, as Māori. These are:

- whanaungatanga (relationality, kinship)
- mana (power, authority)
- utu (reciprocity),
- manaakitanga (care),
- tapu (sacred); and
- noa (without restriction),

These Māori constitutional values should inform the collective future of Aotearoa New Zealand could, and should, be guided by these tikanga processes being:



- aroha (compassion, love, empathy),
- tika (right, correct); and
- pono (true, valid, honest, genuine, sincere).

(Simon, 2022, p.132)

Key Focus Points

- What are the benefits of incorporating Māori mātauranga and tikanga into your approach?
- How might a shared understanding of tikanga values serve as a foundation for conflict resolution?
- How do Mason Durie's guiding principles relate to and promote a tikanga-based approach?
- What are the potential drawbacks or limitations of using tikanga values to resolve conflicts?
- How can mātauranga Māori principles be effectively communicated and upheld in broader policy frameworks?

Matike Mai Aotearoa

Matike Mai was developed as a constitutional framework for Aotearoa. As a model, if implemented, it should be viewed as a stepping stone or middle ground position. This will allow for continuous conversation and for all to contribute and define a collective future. This will also permit for the eventual realisation of mana motuhake in our political arrangements.

- How does Matike Mai Aotearoa represent an extreme kind of biculturalism, and why is this problematic for forging a shared future and restoring mana motuhake?
- How does Matike Mai Aotearoa prevent non-signatory hapū and iwi from realising ethical remembering of their lived histories and realities?
- What efforts should be taken to ensure that the implementation of Matike Mai Aotearoa results in the eventual realisation and/or recognition of mana motuhake in political arrangements?

Common Understandings

Diverse desires and understandings of what benefits "all Māori" provide a significant challenge to developing kōtahitanga (unity) among Māori. Educating and enlightening Māori about repressive New Zealand politics is crucial, as notions like as self-determination and Indigenous sovereignty are commonly misconstrued in research literature and not well understood generally.

There is also a need to include supporters and allies in educating the settler community. Resolving political difficulties and racism for Te Ao Māori needs the settling of the settler population. This five-stage method requires significant educational investment from both groups,



as well as the creation of a project or set of values to steer advancement towards a shared future. (see Simon, 2022)

Research Work

To achieve these aims there needs to be a lot more research completed to provide for good governance and direction. Here are some initial suggestions:

- How can we move past the politics of distraction?
- How do we magnify the crucial role of local initiatives that have a direct impact and benefits for communities?
- How do we effectively communicate politically across sectors of the community?
- What are the best avenues to educate people on a large scale?

References

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