

Kotahitanga – Principles of Maori Governance (IoD)

8.30am – 3.30pm, 19th May 2023, QT Auckland

Facilitator – **Dr Jim Mather** CMIInstD, CA. Ngati Awa, Ngai Tuhoe & English descent.

Whakatauki (proverb)

Te mahi a te Rangatira he whakatira i te iwi

The work of a Rangatira is to unite the people

Maori Culture Concepts:

Kotahitanga – denotes **unity of purpose**, solidarity, togetherness and collective action.

- A focused expression of whanaungatanga that guides individual and collective thinking, decision making and behaviours.

Whanaungatanga – incorporates the process of recognizing and acknowledging our interconnectedness and is a significant feature of any Māori engagement, approach or organization.

- It involves the establishment and strengthening of relationships which then define obligations and responsibilities between parties
- Care must be taken to create strong and sustainable bonds.

Because of the fundamental nature of whanaungatanga to Māori, not having and maintaining strong relationships has a negative effect on Māori.

Naku te rourou, nau te rourou, ka ora ai te iwi; With your basket and my basket, the people will live.

- It is embodied through acts of giving and generosity of time, resources, energy and empathy.
- Its purpose is to create, maintain and strengthen good relationships.

Manaakitanga – to uplift the personal authority/mana of others.

- Its purpose is to create, maintain and strengthen good relationships.
- the obligation to look after, be hospitable and take care of guests (manuhiri), can also be applied to all relationships whether they be friends, family, employees, customers or business associates.
- Requires acts of giving, generosity of time, resources, energy and empathy.

Whakatauki (proverb):

“Rui ate kakano o te kotahitanga

Na ka puawai tahi tatou”

Sow the seed of unity and we will all blossom together

RDC Examples of use:

| Kotahitanga (unity of purpose) | Whanaungatanga | Manaakitanga |
|---|---|--|
| TRAK -consultation on Maori Wards | Use of Pepeha to introduce new people. | Giving of Koha |
| Better off Funding application on behalf of TRAK | Option of EM swearing in and Council Prayer in Te Reo | Providing refreshments/lunch for meetings (TRAK) |
| Taihape Waste Water Committee – disposal of waste to land within 10yrs | Ratana relationship | Use of Te Reo in documents such as the Spatial Plan |
| “Mahi Tahi Tatou” Working together meaningfully. | TRAK consultation and members on Council committees/inclusive governance. | Cultural advisor employed to educate and inform Crs and Staff relationships with our Iwi/maori |
| Hautapu River Parks Committee includes Ngati Tamakopiri reps, i.e.: tangata whenua. | Opening of RDC events by tangata whenua | “Ahi Kaa” – the keepers of the fire |
| | Te Tiriti o Waitangi copies in Chambers | |

Tangata whenua – people of the land (Iwi/Maori)

Tangata tiriti – New Zealanders other than Iwi/Maori

What is Māori Governance?

‘Strategic leadership that integrates Western governance disciplines within a Kaupapa Māori framework of achieving intergenerational cultural, community and commercial outcomes’

- “3 Cs” = Cultural, Community and Commercial outcomes.
- Commitment to Te Tiriti o Waitangi is the **WHY**
- Use of Kaupapa Māori embodies the values, *Kaupapa = the HOW governance takes place, based on relationship building*

Māori cultural aspects are a core differentiating feature of Māori governance.

Examples:

1. *Karakia, (prayer or blessing) – breaks the ice, brings us into a collective space;*
2. *Pepeha, (whakapapa, placing the person into context), to establish relationships and connections.∞*

Incorporates adherence to **tikanga**, whether based on Pakeha or Māori tikanga approaches to organisational leadership.

- *Tikanga = “the set of beliefs associated with practices and procedures to be followed in conducting the affairs of a group or individual” – Ta Hirini Moko Meads*

What is the Purpose of Māori Governance?

Closely aligned with an overarching goal of achieving transformative and sustainable change that results in long-term benefits for all stakeholders.

Rangatiratanga = chiefly authority. Denotes independence and autonomy.

A practical expression of self-determination supporting the unique way any Māori group or organization will manage its affairs.

In a Māori governance sense this refers to the necessity to maintain our way of doing things for our wellbeing.

Māori autonomy is the ability for tribal communities to govern themselves as they had for centuries, to determine their own internal political, economic and social rights and objectives, and to act collectively in accordance with those objectives.

Any encroachment on rangatiratanga will be considered detrimental and requires us to look for the right balance in any approach.

RISK: not understanding the right approach or embodying the values, failing to show understanding and respect.

Whakatauki (proverb)

Naku te rourou, n ate rourou, ka ora ai te iwi

With your basket, and my basket, the people will live

Two Treaties

[The full text of Te Tiriti o Waitangi | The Treaty of Waitangi | Te Papa](#)

Jim Mather made the point that Māori only signed Te Tiriti o Waitangi.

The Treaty requires Pakeha and Māori to act reasonably and with the utmost good faith towards each other, that two peoples would live in one country. Te Tiriti, a charter, (or covenant in Māori eyes), established a continuing relationship between Crown and Māori, based on their pledges to each other.

Many NZ businesses have incorporated the principals of the Treaty or acknowledgements of its place in our country, into their policies and/or parts of their business: because they consider it the right thing to do; to meet the expectations of younger generations; to align their business with client and customer expectations. Some have developed enduring partnerships with Māori to advance either specific projects or business generally. Others have incorporated it into their diversity and inclusion approach.

[Principles of the Treaty | Waitangi Tribunal](#)

NB/ For the duration of the course “Te Tiriti” was used.

Gill’s TAKE HOME POINTS:

- Create the relationship before focusing on the work
- Treasure existing relationships
- Never go empty handed to hui, (food or koha always acceptable)
- Make the time to take the time – Māori engagement requires flexibility in timeliness
- Have a clear purpose. Identify and articulate clearly what you consider the purpose of the relationship could or should be
- Māori leadership often has a high level of accountability and a low level of executive decision making. Very few decisions, especially on anything new or novel, will be made without wider community consultation first.

“ Where indigenous leadership differs is the level of continuity from leadership ideals, established in ancient times, continuing today. There remains a commitment to being in kinship with all of creation here on earth and the entire cosmos. A spiritual core is abiding, and leadership tends to be holistic and look at all elements, not allowing the rational and logical to exclude other ways of knowing.”

Other

The Maori Economy – Definition: ‘all those businesses and transactions where Maoriness matters.’

2003 Te Puni Kokiri commissioned a comprehensive analysis to ‘demonstrate the positive contribution of Māori to the wider NZ economy, and show the commercial opportunities that exist within the Māori asset base’.

(BERL) Māori owned assets value:

2001 \$9.0 million;

Today \$68.7 billion

Vodafone NZ Ltd Policy – [VF Document \(vodafone.co.nz\)](http://vodafone.co.nz) Māori and English versions.

