

¹Respect and acceptance of the differences between [Māori rangatiratanga](#) and [Crown kāwanatanga](#) will only come about through the give and take of deliberative and ongoing constitutional discussions. So too will the structures to expedite that respect.

Besides discussions about the political relationship with the Crown, there is also considerable [kōrero](#) about the relationships between [Iwi](#) or among Māori in general. In fact it has been quite forcefully stated at many [hui](#) that the strength of the treaty relationship depends upon the strength and viability of the relationships Māori have with each other. It is often felt, for example, that more time is spent trying to cement a relationship with the Crown than there is trying to strengthen the ties between Iwi, or between Iwi and organisations such as the [Urban Māori Authorities](#) -



The strength of the treaty relationship between us and the Crown, depends upon the strength of the relationships we have with each other.

“Our [whakapapa](#) are about our interrelationships but that was always attacked by the colonisers...they knew their own [whakatauki](#) about strength in unity but were always more interested in their other one about ‘divide and rule’...[He Whakaputanga](#) is a reminder that in dealing with changing situations, our individual [mana](#) depends on how well we can use it to work with others when we need to”.

“One of the strengths we have is that on the marae we are still welcomed according to our relationships with the [hau kāinga](#)...it is the whakapapa that brings us together and that should be an important value in the way we work with each other on political issues as well”.

“It was a worry in our group that we forget our whakapapa to each other and make political decisions, or worse we make investment choices in other rohe that ignore or even [takahi](#) the rangatiratanga of other Iwi...we have to be more [tika](#) in those things if we hope to get the relationship with the Crown right”.

The [Matike Mai Working Group](#) shares that concern and acknowledges how the Crown has continually selected which Māori it will choose or not choose to engage with. Conversely, [tikanga](#) never privileges one group of Māori over another, and whakapapa never excludes someone because of where they live or how they choose to organise themselves.

This kōrero naturally leads into kōrero about conciliation, which is the final whakapapa value that Māori see as necessary to a Tiriti-based and inclusive constitution. That value will be the subject of next week’s column and in future columns outlining the indicative models for a constitution that Matike Mai have drawn from all of the kōrero.

In the end, it’s all about acknowledging the value of equitable and respectful relationships with others, and especially among ourselves.

¹ Fortieth edited extract from pp. 88 – 89 of [He Whakaaro Here Whakaumu Mō Aotearoa – The Report of Matike Mai o Aotearoa](#)