



## Schedule A:

### **NGĀ KAUPAPA O TE PĀTI MĀORI**

The Maori Party is for all citizens of this country. Its

- founding was an initiative of Māori, te kākano i ruia mai i Rangiatea, for the benefit of all citizens of this land
- policies and practices derive from kaupapa tuku iho that are values that provide for the wellbeing of all and are in a constant state of enrichment and refinement as insights are gathered from new experiences and discoveries
- vision is of a nation of cultural diversity and richness where its unity is underpinned by the expression of tangata whenua-tanga by Māori, Te kākano i ruia mai i Rangiatea and
- commitment to Te Tiriti o Waitangi as the founding document of this nation and to its whakapapa is steadfast.

#### **1. Manaakitanga**

Manaakitanga is behaviour that acknowledges the mana of others as having equal or greater importance than one's own, through the expression of aroha, hospitality, generosity and mutual respect. In doing so, all parties are elevated and our status is enhanced, building unity through humility and the act of giving. The Party must endeavour to express manaakitanga towards others, be they political allies or opponents, Māori and non-Māori organisations, taking care not to trample mana, while clearly defining our own.

#### **Tikanga of the Maori Party derived from Manaakitanga**

1. to be recognised by Māori as a political organisation that does manaaki the aspirations of Māori;
2. to ensure that relationships between the Party and whānau, hapu, iwi and other Māori organisations are elevating and enhancing;
3. to promote a fair and just society, to work for the elimination of poverty and injustice, and to create an environment where the care and welfare of one's neighbour is still important.
4. to ensure that members agree to work together, treat each other with respect and act with integrity in their party work.
5. to involve all peoples in the process of rebuilding our nation based on mutual respect and harmonious relationships.

#### **2. Rangatiratanga**

Rangatiratanga is the expression of the attributes of a rangatira (weaving the people together) including humility, leadership by example, generosity, altruism, diplomacy and knowledge of benefit to the people. As an organisation, the importance of *walking the talk*, following through on commitments made, integrity and honesty is demonstrated. As a people, rangatiratanga is reflected in the promotion of self-determination for Māori, and an expression of the rights defined by Mana Atua, Mana Tupuna and Mana Whenua.

### **Tikanga of the Maori Party derived from Rangatiratanga**

1. to recognise and acknowledge the authority of whānau, hapu and iwi in their respective electorate;
2. to enhance the relationship between Tino Rangatiratanga and Kāwanatanga as provided for in Te Tiriti o Waitangi;
3. to assert and confirm the role of Maori as tangata whenua;
4. to promote Māori self-determination through the establishment of a forum to provide a Māori viewpoint and guide and advise the parliamentary team;
5. to acknowledge, nurture, support and reflect rangatiratanga within the Party and other Māori organisations;
6. to ensure that the conduct and activities of the parliamentary team, leaders and the organisation as a whole are reflective of the attributes of rangatira.

### **3. Whanaungatanga**

Whanaungatanga underpins the social organisation of whānau, hapū and iwi and includes rights and reciprocal obligations consistent with being part of a collective. It is the principle which binds individuals to the wider group and affirms the value of the collective. Whanaungatanga is inter-dependence with each other and recognition that the people are our wealth.

### **Tikanga of the Maori Party derived from Whanaungatanga**

1. to promote and contribute to the survival of Māori as a people;
2. to promote respect for all cultures and ensure all people have an understanding of, and respect for the status of tangata whenua;
3. to encourage relationships between whānau, hapū, iwi, other Māori organisations and the Party that reflect inter-dependence;
4. to promote whanaungatanga as the model for good collective arrangements between different parties

### **4. Kotahitanga**

Kotahitanga is the principle of unity of purpose and direction. It is demonstrated through the achievement of harmony and moving as one. All are encouraged to make a contribution, to have their say and then together a consensus is reached. As a nation, the Party will promote harmonious relationships between all people.

### **Tikanga of the Maori Party derived from Kotahitanga**

1. to consistently work for unity among Māori people;
2. to avoid taking decisions and approaches that lead to division and disharmony within the organisation;
3. to establish a parliamentary team that can work together and are committed to speaking with a single voice on behalf of Māori;
4. to promote harmonious and cooperative relationships amongst all people;
5. to promote nation-hood based upon a knowledge of a shared heritage and an understanding and celebration of cultural distinctiveness.

## **5. Wairuatanga**

This is reflected in the belief that there is a spiritual existence alongside the physical. It is expressed through the intimate connection of the people to our maunga, awa, moana and marae, and to tūpuna and atua. These connections are affirmed through knowledge and understanding of atua Māori and must be maintained and nourished towards the achievement of well-ness. It is central to the everyday lives of Māori people and is integral to the way Māori view the world.

### **Tikanga of the Maori Party derived from Wairuatanga**

1. to encourage, maintain and promote spiritual identity and connection with the land;
2. to break down secular and non-secular divisions and promote a unified and holistic approach to life;
3. to develop a wairua nourishing and nurturing environment within the organisation;
4. to promote the importance of oranga wairua for Māori well-being;

## **6. Mana Whenua**

Mana Whenua is the principle which defines Māori by the land occupied by right of ancestral claim. It defines turangawaewae and ūkaipō, the places where you belong, where you count, where you are important and where you can contribute, Mana Whenua is essential for Māori well-being. The places Māori find ourselves, our strength, our energy are where Māori have mana whenua. Once grounded to the land and home, Māori are able to participate in society in a positive, productive manner.

### **Tikanga of the Maori Party derived from Mana Whenua**

1. to ensure that the Party is of the Māori people;
2. to assist Māori to establish and maintain their connections to their own land;
3. to develop arrangements that foster the values of ūkaipō, of importance, belonging and contribution within the organisation,
4. to develop a parliamentary team that will take advice and guidance from Māori in the first instance;
5. to promote mana whenua as the basis for land management policies.

## **7. Kaitiakitanga**

Kaitiakitanga embraces the spiritual and cultural guardianship of Te Ao Mārama, a responsibility derived from whakapapa. Kaitiakitanga entails an active exercise of responsibility in a manner beneficial to resources and the welfare of the people. It promotes the growth and development of the Maori people in all spheres of livelihood so that Maori can anticipate a future of living in good health and in reasonable prosperity. Preserving and maintaining the Party so it can continue to fulfil its functions and duties is implicit within this kaupapa.

### **Tikanga of the Maori Party derived from Kaitiakitanga**

1. to encourage an extensive recording programme to collect and archive mātauranga Māori with kaumātua and other repositories of knowledge;
2. to promote the achievement of wellness and well-being for Māori;
3. to foster and promote sustainable management and growth of the economy so as to provide a stable and secure environment for future generations;
4. to create a clean, safe and healthy environment by promoting the protection, restoration and enhancement of mauri within our natural environments.

### **8. Mana Tupuna / Whakapapa**

Mana Tupuna is that which defines who Māori are as people. It is the bridge which links us to our ancestors, which defines our heritage, gives us the stories which define our place in the world. Mana Tupuna helps us know who we are, from whom we descend, and what our obligations are to those who come after us. This is achieved through the recital of whakapapa, tracing the descent from Te Kore, to Te Pō and eventually through to Te Ao Mārama. Whakapapa is also a tool utilised in analysing and synthesising information and knowledge.

#### **Tikanga of the Maori Party derived from Whakapapa:**

1. to encourage the view that all Māori are related leading towards co-operation and unity,
2. to support endeavours by Maori to establish and maintain our whanau, hapu and iwi connections and continue our positive contribution to wider society ;
3. to promote whakapapa as an analysis and synthesis tool within the research activity of the Party.

### **9. Te Reo Rangatira**

*Ki te kore tātou e kōrero Māori, ka ngaro te reo,  
Ka ngaro te reo, ka ngaro ngā tikanga.  
Ka ngaro ngā tikanga, ka ngaro tātou ki te Ao.  
Ko te reo te kaupuri i te Māoritanga.*

Te Reo Māori is the cornerstone of all that is Māori. Accelerating the revival of te reo Māori is a central focus of the Māori Party. Te reo Māori is the medium through which Māori explains the world. The survival of the people as Māori and the uniqueness of Māori as a race will be enhanced through the maintenance of te reo Māori.

#### **Tikanga of the Maori Party derived from Te Reo Rangatira**

1. to ensure the revitalisation of te reo Māori;
2. to promote wider recognition of te reo as the first and official language of the country;
3. to promote the development and growth of the te reo Maori both as the indigenous language of this country, but also as the appropriate language to carry Maori knowledge and contemporary Maori customs;
4. to promote mātauranga Māori pathways that are of benefit to the people and lead to our advancement;
5. to provide for research and development that leads to the advancement of mātauranga Māori and ensures the survival of the people as Māori;
6. to provide opportunities to encourage bi-literacy in our society.