

Discussion of Constitution of WMG

These notes are a discussion of some of the principles behind the Constitution of the WMG, illustrated with a series of diagrams.

On the 28th October 2025 during the 190th year since the signing of He Wakaputanga o te Rangatiratanga o Nu Tireni/Declaration of Independence 1835 the WMG promulgated a Constitution for governance within the jurisdiction administered by them.

The requirement stems from the continued confusion for many groups over what is and is not lawful regarding governance exercised in New Zealand. The Constitution fulfils a two-fold purpose. First, it helps people to move beyond arguments over whether we are sovereign, to what to do because we are and second, it then provides a framework for those who know that we are sovereign and want to act together since this sovereignty only has meaning when it is used effectively. To do is to be.

In the first diagram generalized groups are identified based on their perceived current level of awareness of what He Wakaputanga offers when recognized as the foundation for lawful governance in New Zealand.

Most people are somewhere on a spectrum and different people will be at different places when it comes to knowledge about, He Wakaputanga. The definitions are simplified but all people who are on the left-hand side and willingly remain under the New Zealand Crown Government are going to be affected when Digital IDs and Central Bank Digital Currencies are introduced.

Working from left to right:

- On the extreme far-left are people who advocate enthusiastically for ‘common law’ and the Sovereign Citizen theories whereby every individual is a sovereign with rights and liberties that as individuals and groups they can exercise to the utmost. They recognize the authority of the Crown but engage in lengthy arguments sustained by in depth research and use of precisely defined language in the hope that their superior knowledge can force the NZ Government and other Crown Agents to “do the right thing”.
- Then there are the majority, fully accepting NZ Crown authority, that includes many who have a superficial interest in constitutional affairs, consent to the system of government that rests on the Constitution Act of 1986 and the exercise of what the High Court in New Zealand accepts is only ‘acquired legislative authority.’ There may be some who are frustrated that nothing seems to be done to improve things, but they are content to rely on political parties to work in the public interest. They have accepted that legitimate government is based on the Treaty of Waitangi and or Te Tiriti O Waitangi. This grouping also includes the Iwi leaders and Te Parti Māori MPs who campaign for some form of status of

independence to claim special rights and possibly more important to them access to Crown funds. They are “independent to be dependent”.

- The next group disputes the policies of the NZ Crown but seek change by using the political system. It includes members of the “Freedom Movement” who organized to protest the COVID-19 public health response, formed and reformed minor parties in attempts to get good people into Parliament to change things for the better. It also includes pressure groups like VFF and NZDSOS and those who promote petitions. Overall, they can be characterized as both ‘divided and ruled.’
- The next classification is of people who know He Wakaputanga exists and claim it has authority within the Crown system. They then want to assert this authority in that system and likewise want to mix Crown regulations and legislation into the jurisdiction founded on He Wakaputanga. Examples include promoters of the Maori Land Act to form trusts and corporations to then have ‘protection’ of assets and rights from the Crown.
- Then there are people who know of He Wakaputanga and the WMG but are neither enrolled nor part of hapu, they seek to exercise rights and freedoms under the authority of Te Wakaminenga but struggle to get any means to be represented or recognized there.
- There is then a clear division between these groups and the next two of which one comprises people fully aware of the primacy of He Wakaputanga and are of hapu but are not enrolled with the WMG. With only local and regional organization, they are still wholly reliant on the Crown system, especially for access to state services including healthcare and benefits. Contact is established with leaders within this section to develop mutual understanding and support.
- Finally, there are the enrolled members of WMG. Now with the Constitution they have a framework of governance to work within together to make their freedom a reality. All WMG services will be provided to them, and membership is the only route to these services; Tikanga Trade and the NTM will be vital when Digital IDs and CBDCs place barriers and restrictions in the way of freedom and prevent access to the necessities of life.

The structure and form of a republican model of government means that the people living within it are recognized as being in full possession of rights and freedoms which are God given. The Constitution does not grant these rather it clearly defines them. Then it provides the means for those who choose to live together within that framework to protect each other and therefore themselves.

The second diagram is a representation of this with the three pillars of governance, Judicial, Executive and Legislative exercised at local, regional and national levels

standing on the foundation of He Wakaputanga with the National Congress and Constitution protecting them.

There are several Articles within Chapter 2 of the Constitution relating to Rights and Freedoms and these are shown in brief.

The third diagram seeks to illustrate how the nation as a confederation is organized and administered. Four geographic Regions have local and regional governance. Each Minenga are as autonomous as they can be and as interconnected, interrelated and interdependent as they need to be.

At the Federal and therefore National level there is representation within the Taumata National Executive of the WMG. The Leader of the WMG and their Deputy oversee the Councils which administer and deliver state services.

With an office providing support and a Leader's Advisory Group to give advice, it is within the Taumata National Executive that representation for local, regional and national levels of governance is brought together.

All of which is overseen by the National Congress, to conform with the Articles of The Wakaputanga.

The responsibilities of the Federal and then Regional/Local levels of governance within the jurisdiction are outlined.

Then there are processes for individuals, groups of citizens and then regions to follow to bring the framework into life. They are followed by four stages of development to illustrate how the system of governance grows from the ground up to be truly of the People, by the People and for the People.