

An expression of Kaitiakitanga



An embodiment of kaitiakitanga in
multiple, diverse ways

A small collective – voices from across the motu – using a combination of mātauranga-based methods, and modern multi-media technologies, have recognised and called out the issues that have arisen from a colonised resource governance and management system.

From a system that treats and ‘manages’ ngā taonga tuku iho (our ancestral treasures handed down) as ‘resources’ for people to use and abuse. An ego-based system. A selfish, greedy, senseless, short-term, ego-driven reality that compromises future realities.

A short compilation of thoughts, experiences, and insights on the issues – balanced by our individual and shared potential and willingness to help solve these issues. To support all corners of society to understand the gravity of the issues that this system has created. To educate and build capabilities – to relearn how to do things differently.

Ancient and evolved, contemporary wisdom based on a deep connection that cannot be severed. A connection that defies physical boundaries constructed by colonists. That connects kauwae-runga and kauwae-raro. The celestial and terrestrial. That connects our hearts and minds. Heads and hearts. As one – kotahitanga.

Papatūānuku and Ranginui have allowed us to behave “like spoilt, little teina” for too long. Our ngāhere suffers. Our trees, our birds, our lizards, our weta, and bees. Our awa suffer. Our waimāori, waiwera, waitai. Our tuna, inanga, and kutai. Our tohora, our toheroa. All of our primeval parents’ prodigy – their tamariki.

Kaitiakitanga requires rangatiratanga (Māori authority), mātauranga, and tikanga to be given effect (-a-iwi/hapū/whanau/Māori). Te Ao Māori is holistic, integrated, and people and place specific. Healing Papatūānuku and regenerating her ecosystems requires us all, at multiple scales, across Aotearoa.

Them/you/me/us.

Tātou, tātou.

*Balancing and giving effect to
diverse, numerous, tempo-spatial
scales (environmental, socio-
cultural, political, economic)*

A network of regenerative practitioners already exists along our coasts and waterways. A network with unrivalled physical and socio-cultural infrastructure. Hubs for localised, Mana Whenua and Community-led environmental initiatives.



*Ko te rongo te arawhata ki
te ora.*

*Embodiment is the
stairway to well-being.*

WHAKATAUĀKĪ INSPIRED BY AND DEVELOPED
DURING THE MĀORI RESISTANCE AND RESILIENCE
THROUGH RESOURCE MANAGEMENT REFORMS
RANGAHAU WĀNANGA, HELD ONLINE, OCT 19TH,
2022.

As described by Dr Wiki Walker-Hockey (Ngā Puhī, Ngāti Hine / Doctor of Philosophy Māori), rongo is a multi-faceted word that refers to such things as, to listen, to feel, to heal, to find resolve – these are all acts that define what it is to be embodied. For Māori in this space, we work and participate from an embodied place attempting to serve both the environment and our people at the same time.

It is this rongo or embodiment that is the stairway that we are following to give effect to wellbeing of Māori and in its totality, humanity. Arawhata is a stairway which in this context is both striving for 'higher consciousness' and as a planner -working toward the best outcome for the wellbeing of both the environment and people. Ora is what we strive for, the way we see the environment can be both personal and professional for example, Te Ao Tūroa, Te TaiAo and even systems like maramataka in themselves is a view of the environment all pointing to the well-being of the environment and the people.

This is the key message that emerged from this online research gathering. The resource

management reforms are not fit for our purpose and resistance and resilience is not that we can comply or play on their playing field, rather that we are and see Ko te rongo te arawhata ki te ora. All of our actions and how we respond is based on this, does this feel right for us and our uri in our minds, body and wairua? No, it doesn't. We come to this as an embodied people collectivised through Te Ao Māori striving to do what is right for both the environment and Māori people.

As a point of Interest, most of the participants were women - the kaitiaki and kaingaki of 'rongo'!

*ATTEMPTS TO SEVERE
OUR CONNECTIONS,
WHAKAPAPA,
LIVELIHOODS, HEALTH
AND WELLBEING –
IMPACTS & RISKS OF
“ALLOCATION”.*

SHORT ESSAY BY SORAYA FORBES (TAINUI, TE
ATIAWA, TARANAKI) – RONGOA PRACTITIONER &
TAIAO KAITIAKI.

It concerns me from being a rongoa practitioner, here in our rohe for 25 years, and the korero that we've been having here about the **total, and utter minimization of rongoa** and they're missing really big points. Like, you can go and plant lots of seedlings. And take those seedlings out from the edges of the ngahere. But if they're not connected to the BIG MOTHER old trees, then they haven't got that feedback, they're not learning. That's **like letting our tamariki bring themselves up and hoping that they'll have all the tikanga to pass on that's the same in the ngahere.** It's energetic you know. We can do all this planting, but really, **if you're not connected up to the whole, holistically connected up through your whakapapa like that, then you can't get that information and it's weakened.**

The fact that we have to respond [to the reforms] with all the feelings of confusion, astoundment, overwhelming, scared, fearful, highly concerned that it doesn't fit into this at all it says that there actually needs to be a response of a framework and we call for that **ethics of timing** and put it on them [the Crown] that you've actually chosen to bring us in within the last hour. This is going to go on and on whether Labour's put in or not. Why

do we have to succumb to their timing? For the elections? **The appeasing, constant appeasing, and the placidity and the scrambling together and the speed dating and the hustling. That's not the way of te taiao. That's not the way of rangatiratanga. So we're actually wiping out all of those values that they're not actually being held present.** So if it [reforms under current timeframes and process] goes ahead, all of that needs to be addressed that this wasn't part of it. The rangatiratanga. Time for this was not allowed. **If it has to go ahead, that response of how Maori feel emotionally, must be addressed.** Front and foremost, and this is what we've been able to scramble together with the minimal amount of time.

With the rongoa community, we had a hui over in Massey with all the practitioners from around the nation, because, **as a rongoa practitioner, you have to think very strategically.** And I've been thinking like this, and **our kuia thought like this, and I emulated them as best I could because it worked. And it was powerful. And it was tika.** What I could ascertain and through the collective of our korero after, was to minimize and to demean and to say that we didn't have that. That knowledge wasn't there, it was only back in the 80s, where they oh early 90s actually, where they were saying that Maori had no knowledge at all of any botanical remedial effects of our law here. So, you know, we've only been on the table for rongoa for 20-odd years like rightfully, we haven't had our WAI 262 claims sorted. So I think **there really needs to be a strategy of feedback to this rather than compliance.** And it needs to be, look we spoke all over the nation, just a small portion, albeit, but that was the general consensus. **It's not in our best interests at all. And what's in Maori best interest is actually in the nation's best interest.**

So I think if community groups know that and actually know what's going on. We've got a lot of support with tons of community groups here. And like our New Plymouth District Council planner here said, all she can see is all of that just crumbling to pieces that divide and division again, between Maori and council. So what we've been building up it can easily crumble down, and people cannot function in traumatic circumstances, you know, it takes someone pretty, pretty darn robust. And like I shared, at the hui like we didn't even have Ngati Tewhiti Chair here. I spoke with [xx] last night, and **she's worked off her feet at the moment, and just to provide for her whanau let alone doing all of our iwi mahi and hapu mahi. So it's really not tika. It's really not good.** And we need our framework back and time to respond in that. And I think like they said, it's the officials, the drafters, they're in the same place regardless of the system, regardless of National or Labour. And they'll keep going.

I don't see what the big rush is for this. Other than maybe contracts that have been signed and **promises that have been signed, internationally, that compromise our waters, and all of that water system. From the geothermal to the gravel.** This is what our cousins and I are tackling at the moment is all the farmers coming in and taking all the gravel out. That's compromising our Piharau and you know, that's our older species lived here, in Aotearoa 450 million years old, and that's a whakapapa species. That's how we found this whenua. That's how we can learn how to survive to go forward. We're studying that at the moment, that's our university. So **our universities are being taken from us,** and disconnected even more. So **massive rebuttal against the ethics of timing and the appearance of the wording of working in where it's actually nothing like that at all.**

And none of it fits te mana o te wai construct from everything that I've read from that. There's not one part of it that fits into there.

I don't even see **why we would compromise and have such a placid view,** come on, we've got to get it together. No Christmas holidays, no whanau time for us. Because we're on on on on. And I can see why. But we've known this for ages. While **elders have passed away so early, I've worked in the health field here for over 20 years, and they die off so early because they've run out and burnt out. And we've Push, Push Pushed them. So I think it's time for us to really emulate what Papatuanuku does. What maramataka says to do?**

We call on this for an ethics of timing. We've got a much bigger support hold than we could ever imagine. And we need to start calling on that by calling out this kind of destruction and ecocide and alferity(?). But that's actually what it is. And of benefit to who? and to whom? **It's like a spoiled little teina that's been overly indulged and wants wants wants and they've got to be told no. No.**

God that's [the Maori resilience wananga] just stayed with me. And I just cannot shake that off. Ae. I'm sure many of us weren't paid to be there and **it's all just out of our own time.** And **picking up from where our tupuna have left off, this was everything they were fighting.** And it's that important that we would just **completely and utterly give of ourselves, but it shouldn't be to our own health and compromise...**We can't be afraid of even losing a job. You know what I mean? It's, it's hard, because you can be seen as like, oh gosh, if they're gonna be that noncompliant, then maybe we need to review the contract. And I know that's what actually prompts a lot of our leaders here, so called leaders that are trying to do their best but

they've got a foot in both camps. And in that way, yes there is korero happening, but it's actually to our own demise. So I think **we need to set up our own framework, very clear of where we're coming from and really start having those boundaries completely defined.** Yeah, having a **stronger, firmer strategy for Papatuanuku**, you know, we're only here for a fleeting time and we've got to set an example. We really do for the next seven generations to come. Not think of our own comfort so much. Certainly our survival and we've got to provide, but maybe if we all take a bit less, then we can actually set a good example of what this actually needs to **protect our waters, protect our whenua, protect our Tino Rangatiratanga and our kawanatanga.** Ae, mauri ora, mauri taiao.

*RESISTANCE AND
RESILIENCE (?) THROUGH
THE REFORMS*

POEM BY LARA TAYLOR (NGĀTI TAHU, NGĀTI
TŪWHARETOA, NGĀTI PĀHAUWERA, KAI TAHU KI
MURIHIKU), MĀORI PLANNER, PRACTITIONER,
RESEARCHER, AND STRATEGIST.

“It’s time to reform the system”.
The same system, again?
Another opportunity to let
the Crown hold the pen?

Tino rangatiratanga reformed into,
Kāwanatanga.
Attempts to take our sovereignty.
Tohunga suppression.
Attempts to take our culture.
Reo Māori banned in schools.
Attempts to smack our language out of us.

Much mis-taken.
More than simply lost in translation.
Strategic policy making.
Our words re-formed.
A rewrite of history.
Through an illegitimate authority,
Assumed since 1840.

At the demise of Papatūānuku.
Our mother’s korowai
unraveled, torn, trampled.
By people, some that don’t even see her.
Let alone reciprocate the care and nurture she
provides.

We repay her with runoff, sedimentation, and
toxins.
Stealing her oxygen.
Injecting her veins.
Will we continue to drink the waipiro?

Poisoning our whakapapa,
Sickening our hearts,
She/her/me/us.

But the Crown’s officials failed.
Then and now.
The people and culture resist,
The people and culture persist.
Resilient through time and space.
Tāngata whenua cannot mis-remember,
our intersections with place.

The times of re-forming a broken system,
Have gone on far too long.
It’s time to transform back.
To the plural independence and
interdependence forgone.
“Kotahi te ture mo ngā iwi e rua” the lament
of a prophet over a century before,
Two peoples one law,
With equal rights and places in the sun?
With shared rights and responsibilities.
Not the whims of one.

A “once-in-a-generation opportunity to
establish a resource management system that
is fit for purpose” the Minister said.
“Try once-in-two-centuries instead”.

Will this one be fit for OUR purpose?
Rangatiratanga in and across all spheres.
Tiriti-based - both Crown and hapū led.
Or colonialism by a different name?
Dressed up in piupiu,
Rather than just blue, white, and red.

The proposed system remains racist.
Assumed authority marching on.
Uplifting more of our,
concepts.
The palatable ones.

Nē rā,
Palatable parts.

Void of cultural regulators,
That lies at the heart.
Necessary if authentic,
Required for effect.

‘Provisions’ cunningly constructed,
Purporting to comprehend,
te mana o te wai,
te oranga o te taiao,
In spite,
Of simultaneous (and ongoing) denial
of mana tangata, rangatiratanga, and rights.

A few stray concepts,
suspended,
left hanging.
in a fabricated medium.
Blind to the unseen,
Or just eyes closed tightly shut.

Waka rererangi,
Without navigator,
Without puna.
We ask again,
Fit for whose purpose?

Our rights remain relegated
Mere interests
Principles - reformed.
Another iteration.
Adaptation.
Mutation.
Forged.

Te Tiriti (principles) adopted,
Some progress might seem.
Yet somehow still lacking
Agendas unseen.
Suitably ambiguous,
A newly formed disguise.
Fit for the purpose of further compromise.

What can we do?
To establish a system of care and sustainable
use

To acknowledge our taonga
Our
whakapapa
tikanga
Mātauranga.

To operate in aroha.
With respect and responsAbility.
If “wisdom is a thing of the heart”
We must all have the potential to be wise.
So why, we ask, design yet another reformed
system
That provides for further demise?

Let’s shift from an ego-system,
to an eco-system...
Or hang-on what’s more,
to a nga-taonga-tuku-iho-system.
Fit for OUR purpose
And the wellbeing of us all.

“Make a submission!”
Sub.
Mission.
Is that all we’ve got?
To re-form our independence,
Our mana motuhake.
To re-form our interdependence,
On matters of shared interest.
Where the collective is power-full.
Where the system *is* fit for OUR purpose.

Submission.
Submissive.
Submit.
Us?...

Never.

Forget about re-form.
Tinkering with the same colonial system.
A status quo constantly reformed,
reconstructed yet,
with the same weak philosophical
foundations.

With the promise (nē pretense) of a different result.

WE need a *trans*-formed system.

To transition beyond,
Colonised, homogenised, individualised norms.

To change the fundamental composition.

The structure.

The institutions.

Our governing position.

Let us fall back,

To the word of our tūpuna.

Their foresight,

All seeing.

Unseen. All.

Te kore, te po,

Te ao Marama.

Whakapapa lives on.

Through our earth mother's

Whenua ki te whenua.

Te mana o te ao Turoa.

Vision, principles, values remain strong.

They did it for us.

We do it for our moko.

Transmitting across generations

Whenua ki te whenua

Ngā puna,

Aroha.

Tika. Pono.

Toitū te whenua,

Toitū te moana,

Toitū te waimāori,

Toitū te tāngata

whenua.

Haumi e.

Hui e.

Taikie!

Is the proposed reformed Resource Management System fit for OUR purpose? Views from the Collective

Simple answer – no. The collective agreed that the proposed new system does not seem fit for OUR purpose.

Key Concerns

1. Ethics of timing

This issue regarded the late involvement of iwi and hapū during the consultation and drafting period, as well as the manner in which the reforms are being so quickly pushed through Parliament. Compounded by the notification and submission period overlapping with the end of the calendar year when people are starting to wind down and look to spend time with whānau and reconnect with their whenua. The government is rushing the legislation because of the 2023 election, at the compromise of appropriate timeframes and meaningful involvement of tāngata whenua.

2. Lack of information and communication

Many participants reported that they were not even aware of the reform until recent months. There was consensus around the government running an insufficient communication and consultation process. This was particularly concerning given how significant these reforms are for tāngata whenua.

3. Resource intensive

Active engagement in the reforms requires skills, capacity, and resourcing. There is very little Crown support for Māori to have meaningful influence in these spaces. And where they've been invited to engage in our processes, such as this online wānanga series, their officials were no-shows or last-minute apologies. There is a limited pool of resource management experts, planners, and practitioners within our respective iwi, hapū and whanau. Those that do exist will be further stretched to respond to these reforms and submit by January 30th on behalf of their iwi, hapū, whanau or other communities that they represent (and/or as individuals too).

4. Appropriation of Mātauranga Māori and Te Reo Māori

There was a common concern regarding the inappropriate use of Māori language and values in the draft legislation. Rather than appropriating Māori concepts and language in adhoc,

piece-meal ways, the whole system needs to be overhauled to empower both Tiriti partners, worldviews, and ways of managing and relating to and with our environmental taonga.

5. Individualism and ego-centrism

The proposed reforms continue to provide for the status quo, which is a system based on individualism and a capitalistic mindset that prioritises individual wealth over collective wealth (which would include our environment). A paradigm shift is required in our approach to managing our environment. We need to realise the mana o te ao Turoa first and foremost, and the reciprocal relationship that we must have to ensure environmental sustainability and the wellbeing of our people and economies.

6. Iwi / hapū politics

A tension was noted whereby the system privileges iwi, tending to ignore the importance of hapū. There seems to be an assumption in Crown spaces that iwi are the authorities for their regions. While this is correct in some respects, it forgets the authority of hapū. For many, the hapū are the main decision-makers regarding everyday 'resource management' - they decide what happens and what does not happen within their rohe. Tribal politics are different to Western ones, the hierarchy is less prominent, but there is greater complexity - many issues can be associated with the imposed colonial management system. More effort is required by the

Crown to understand and respond to the complexity of Māori governance systems. The consensus was that in many cases, hapū are authorities (like iwi) that should be recognised, consulted, and partnered with.

7. Ongoing suppression of tino rangatiratanga and mana motuhake

The proposed new system continues to prioritise individual interests and Western ways of managing our 'resources', whilst subordinating our tikanga and mātauranga. The overarching limitation that the system continues to entrench is the power of tāngata whenua to make decisions. Like the RMA, the proposed provisions also restrict opportunities for iwi, hapū, Māori decision-making and even engagement in active 'resource management' and governance over our taonga within our rohe (i.e., non-compliant with WAI 262 or Te Tiriti). It is difficult to remain resilient when our important role as kaitiaki, active for our taonga and communities, is difficult to practice due to a lack of power and authority, or the ability to make decisions and be self-determining, through use of our own tikanga and mātauranga. We want to be influential and operative in all three spheres - Kāwanatanga, Relational, and Rangatiratanga¹

¹ Refer to the Matike Mai Aotearoa – the Independent Working Group on Constitutional Transformation report (2016)⁴ which was based on 252 hui between 2012 and 2015 where discussions were facilitated by, for and with Māori regarding how to develop a constitution based on tikanga (correct practices), kawa (Māori protocol), He Whakaputanga o te Rangatiratanga o Niu Tireni of 1835 te Tiriti o Waitangi 1840, and international human rights instruments.

Key Opportunities

1. Building rangatahi capacity and capability

Our collective agreed that training our rangatahi and upskilling our whānau to work in this area is critical moving forward. This will enable wider community involvement. Having more people being able to work in this space in different ways, whether it be planners, farmers, lawyers, gardeners, scientists, or fishermen; everyone has the capability to be kaitiaki in their own ways.

2. Shifting the conversation – shifting the paradigm

Rather than responding to government's needs all the time, we need to shift the conversations from just government asking us about our values and ticking their consultation box, to instead developing a conversation about a paradigm shift and how we embody, enact, and enable our kaitiakitanga. To shift from an ego-based, to an eco-based, to a ngā taonga tuku iho-based system². Or as the late Reverend Maori Marsden argued, Aotearoa needs a transformative change towards ourselves and our environment (Royal 2003:46).

A new sense of awareness, new attitudes are required to turn us completely round; attitudes to counter the production, expansionist, materialistic mentality.

This attitudinal change should be informed by wisdom, and again Marsden provides insight (Marsden in Royal 2003:1):

Wisdom is a thing of the heart.

It has its own thought processes.

It is there that knowledge is integrated.

For this is the centre of one's being.

To re-learn how to operate ResponsAbly (Martin et al. 2018) and in aroha (Maori Marsden in Royal, 2003). To be empowered and enabled to manage our taonga and our wellbeing in ways that align with our worldview and ways of operating. We need confidence to regain our independence as iwi and hapū (acknowledging that some already have and they are able to set precedents, lead, and guide us), and our ability to work interdependently and as collectives where this benefits us mutually.

3. Improved structures, processes, and resources

If we can activate the conversation and reach enough people, the critical mass, then we have the momentum to shift our national mindset from one that prioritises individualism to one that is more holistic, caring, and has potential for transformative change for regeneration and a healthier society.

Everyone would benefit from such a mindset.

² Refer to Lara Bernadette Taylor, Andrew Fenemor, Roku Mihinui, Te Atarangi Sayers, Tina Porou, Dan Hikuroa, Nichola Harcourt, Paul White & Martin O'Connor (2021) Ngā Puna Aroha: towards an indigenous-centred freshwater allocation framework for Aotearoa New Zealand, *Australasian Journal of Water Resources*, 25:1, 27-39, DOI: [10.1080/13241583.2020.1792632](https://doi.org/10.1080/13241583.2020.1792632)

E kore whakaae ture kawanatanga

Haka composed by Dr Wiki Walker-Hockey

[Click on this link to hear "E kore whakaae ture kawanatanga"](#)

Or copy and paste this link into your browser:
https://drive.google.com/file/d/1DxaZa8Hz4m0NcsfMDs5dxLCrpoU6HJHh/view?usp=share_link

E nga reo o nga hau e wha	The voices of the four winds
Kia mau, he ha!	Be ready! He ha!
Te reo o te wahine e haruru nei	The voice of women rumbling
I a ha ha	I a ha ha
Nga uri o Papatūānuku e	The descendance of the earth mother
Takahia te ture mahi kino te whenua	Trample this law that abuses the earth
Mahi kino te whare tangata e	Abuses the house of humanity
Takahia te mana o te Ao Turoa e	Tramples the power/status of the natural world
Takahia te mana o nga atua e	Tramples the power/status of the gods
E kore, e kore, e kore whakaae	Never, never, never will we agree
Ture wehewehe tikanga	Law that separates what is right / customs
Ture whati kaupapa e	Law that breaks protocol
Ture takahi matauranga	Law the tramples knowledge
E koe te kawanatanga e	From you the government
Kei hea te reo o te kainga e	What is the voice of the community
Kei hea te reo whare tangata e	Where is the voice of the house of humanity
Kei hea ra aue kei hea ra	Where is it, where is it
Ko te whare tangata e tu atu nei e	This is the house of humanity who stand up
He mana Motuhake o te Ao Turoa e	For the power of the natural world
E kore, e kore, e kore whakaae	Never, never will we agree
Te kawanatanga e	With you the government.
Aue hi, aue ha.	

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Disclaimer

The interpretations of the collective’s views in this manuscript are the key author’s, Kairangahau Māori Lara Taylor, and Manaaki Whenua Landcare Research Māori summer intern Aria Ngarimu. The information in this document cannot be considered a representation of any individual or iwi, hapū, whānau, or other Māori group or entity.

For more information on this project, visit: <https://resiliencechallenge.nz/programme/whanake-tekura-i-tawhiti-nui/> or email: Lara@eoho.co.nz

