Respecting Māori world views

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How to engage with iwi/hapū groups, support the inclusion of different worldviews in plans and activities

Background
Lessons
Ways forward to partnerships/co-management
Iwi/hapū engagement: Questions (for each group)

1. What do you consider are 3 essential factors/ingredients for successful engagement with iwi/hapū?

2. What one key question (from each group) do you have regarding working with iwi/hapū? what would you like to know?
A Māori world view

- A natural order to the universe, overarching principle of balance
- Whakapapa (central thread)
- (W)Holistic – Inter-relationship of all living things to each other (interconnection between all parts)
- Kete o te wānanga – The three baskets of knowledge by Tāne (kete aronui, kete tuauri, kete tuatea)
- Tikanga (custom, protocols, values)
- Mātauranga Māori, Māori values, Māori issues
- Traditional concepts and values integral (e.g., whakapapa, mauri, taonga tuku iho, kaitiakitanga, whānaungatanga, manaakitanga, rangatiratanga, mana whenua, mana moana, wairua, tapu, etc.)
- Māori wellbeing linked to the health of the environment
Māori perspectives, what are they now?

• Mix of traditional and modern (giving a distinct worldview – spiritual & physical; tangible vs intangible)
• Issues often revolve around cultural, social, economic, environmental, political values and dimensions
• Humans are inter-connected to land, water, air, forests – an integral part of ecosystems (whakapapa)
• Human health and wellbeing are significant (ecosystems support life)
• Holistic, need to understand whole systems, the big picture, processes, not just one part or one component
• Indigenous knowledge, frameworks, methods, integrated philosophy necessary
• Important to consider – cause and effect, cumulative effects, temporal and spatial change
Kaitiakitanga

- Based on Māori knowledge, systems, concepts and values
- Māori environmental perspectives are derived from value and belief system; action and association, built up over 1000 yrs of history and knowledge in Aotearoa-New Zealand, 5000 yrs Polynesia, as Māori culture evolved alongside this environment (e.g., te reo Māori grew out of this natural environment)

Therefore:
- Kaitiaki who practice kaitiakitanga do so because they hold authority
- For many Māori it confers responsibilities and obligations, and reinforces a spiritual attachment with the natural environment
- Active exercise of power in a manner beneficial to the resource
- Kaitiakitanga is used to achieve goals, aspirations and resolve issues from an indigenous perspective
Respecting Māori world views

• How are we engaging with iwi/hapū?, and supporting the inclusion of different worldviews in plans and activities?
• We have come along way since RMA 1991(?) is it far enough?
• Much more understanding on both sides, Māori issues have been to the fore (Treaty settlements, seabed forshore, cleaning up central NI lakes, rivers, water allocation, water quality, urban politics, etc. )
• Need to form partnerships, work together to tackle big issues, maybe form new types of governance
• Lessons from throughout NZ
• Lessons from ICM iwi values and collaboration (2002-2010)
Establishing, maintaining, evaluating collaboration (plans and activities)

• An integral component for effective collaboration is the need to develop and maintain strong relationships and networks and to build capacity on both sides

• Relationship building is made up of a series of steps, and we continually learn from this process. We can be helped by “LESSONS”

• And then ....... how do we evaluate engagement? relationships? partnerships ? co-management?

• What are the outcomes we expect?
Figure 1: The key steps to developing collaborative research with iwi
Lesson 1:

• Good relationships are based on mutual trust and respect (don’t be arrogant and superior) from the onset, and the process for establishing good relationships should never be rushed (has a natural time-frame, often long time-frames)

• (e.g., not simply consultation where Māori are brought into tick the box at the right time and then dismissed for the rest of the process)
Lesson 2:

• Try to initiate the process and a dialogue at the beginning (not half way through an issue or project, or late in the piece) – not an afterthought!

• *Relationships should be formed around something wider than just current issues* – *they form around common interests, values, goals, intent, commitment, knowledge, understanding, activities, etc.*
Lesson 3:

• Work within the cultural framework required – respect the customs, protocols, values (tikanga) and common language of the partner or host group
Lesson 4:

• Take a genuine interest in the lives of the people you work with/intend to work with

• *Identify the issues, priorities, goals, projects of the people you are working with and develop work programmes around common good agendas*
Lesson 5:

• Be flexible in your approach and not too prescriptive (b doesn’t always follow a)

• Be prepared for a lot of give and take – Don’t make Māori fit nicely into your process, agenda, framework, project (e.g., develop a collaborative project around Māori interests, priorities and needs)
Lesson 6:

• Successful engagement/relationships require several key ingredients to make it work and be sustained – e.g. common interest, relevance, purpose, clear understanding of goals, resources, capacity, key leaders or champions on both sides, belief, commitment
Figure 3: Making the 'collaborative research model' work: The key ingredients

- Human Capacity – capability to undertake and carry out research and project management
- Belief and commitment in the research - belief in the Kaupapa
- Partnership – participatory research – shared management
- Issues
- Adequate resources
- Vision and goals
- Key people – drivers or champions of the research
- Tikanga – protocols – cultural values
Lesson 7:

• There are many views and perspectives to seeing and understanding the same problem, issue, goal, plans and activities

• *Think outside the square, respect other views and knowledge systems*
Integrated knowledge systems

Figure 1: GIS layers and confidential sub-layers
In future environmental monitoring programmes could be classed into three main types that are complementary:

<table>
<thead>
<tr>
<th>Māori knowledge based</th>
<th>Community-scientific based</th>
<th>Scientific based</th>
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</thead>
<tbody>
<tr>
<td><strong>Māori monitoring</strong></td>
<td><strong>Community based monitoring</strong> – requiring lower levels of technical input and skill but scientifically robust and part-value based. Cost effective, relatively simple and short duration.</td>
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<tr>
<td>Requires in-depth Māori knowledge and understanding of environments, concepts, and issues. Understanding Māori values, goals, and aspirations. New Knowledge often created.</td>
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<td>Examples:</td>
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<tr>
<td>• Cultural values and uses;</td>
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<td>• Taonga lists;</td>
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<tr>
<td>• Key sensitive taonga;</td>
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<td>• Cultural indicators, MEPI’s; Te Mauri;</td>
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<td>• Kaimoana surveys</td>
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<td>• Knowledge on uses and preparation of taonga;</td>
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<td>• Cultural health Index (CHI);</td>
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<td>• Takiwa database, SOT, SOE reporting</td>
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| **Community based monitoring** – requiring lower levels of technical input and skill but scientifically robust and part-value based. Cost effective, relatively simple and short duration. | **Scientific monitoring** – Requires higher levels of scientific/technical input and skill, robust sampling strategies, analysis and interpretation. May be time consuming. Science knowledge created. |
| Examples: |
| • Stream, river and lake assessments; SHMAK assessment; |
| • Coastal surveys; |
| • Wetland surveys & monitoring; |
| • Semi-technical assess.; Community based values, indicators, projects; |
| • School projects; |
| • LTA monitoring and assessments with communities |
| • Chemistry, water quality, nutrients; pH; |
| • Biology; Pathogens, Bacterial counts; Giardia; MCI; Cryptosporidium; |
| • Hydrology; Modelling; |
| • Botanical mapping, classification of plants; |
| • GIS applications; Satellite imagery; |
| • Studies of fish, macro-invertebrates, macrophytes. |
Lesson 8:

• Building capacity on both sides – *is integral to developing solid relationships and partnerships*
Lesson 9:

• Working together on something of common purpose (projects, plans, collective goals, co-management) is a key way to effectively engage – and helps us understand different worldviews and knowledge systems
Collaborative cultural-environmental projects
Lesson 10:

- We should learn from our successes and failures
Lessons

• ...... but lets reinforce the positives, and not dwell on the negatives and differences to create division

• .... Lets acknowledge different values, knowledge systems, diversity in society
Partnerships, decision-making

Effective partnerships and co-management are seen as a pathway to successful decision making and desired cultural, economic, environmental and political outcomes. It requires for example:

- Relationships based on respect, recognition of values, trust, goodwill
- Desire and commitment (leadership) to achieve agreed outcomes
- Cultural understanding and worldview
- Capacity building (professionalism, skills, competencies – that can be shared)
- Integrated approaches
- Collective decision-making, consensus, unity (whakakotahitanga)
- Empowerment (individuals, whānau, families, and communities, iwi/hapū)
- Action and association
Achieving agreed aspirations, goals, outcomes in partnership
Innovative collaborative management structures
Co-management

- How do we view and evaluate engagement? relationships? partnerships? co-management?
- What are the outcomes we expect?
- What do we want co-management to be?
- Will it improve outcomes/achieving goals?
- What does it look like?
- Various models
- Expectations
Co-management and partnerships
Questions (for each group)

1. What are the key issues in NZ that we will need to address using types of co-management?
2. What will co-management look like? What various models are out there?
3. What do we hope to achieve from co-management and what are the anticipated or expected goals/outcomes?