



# 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?*



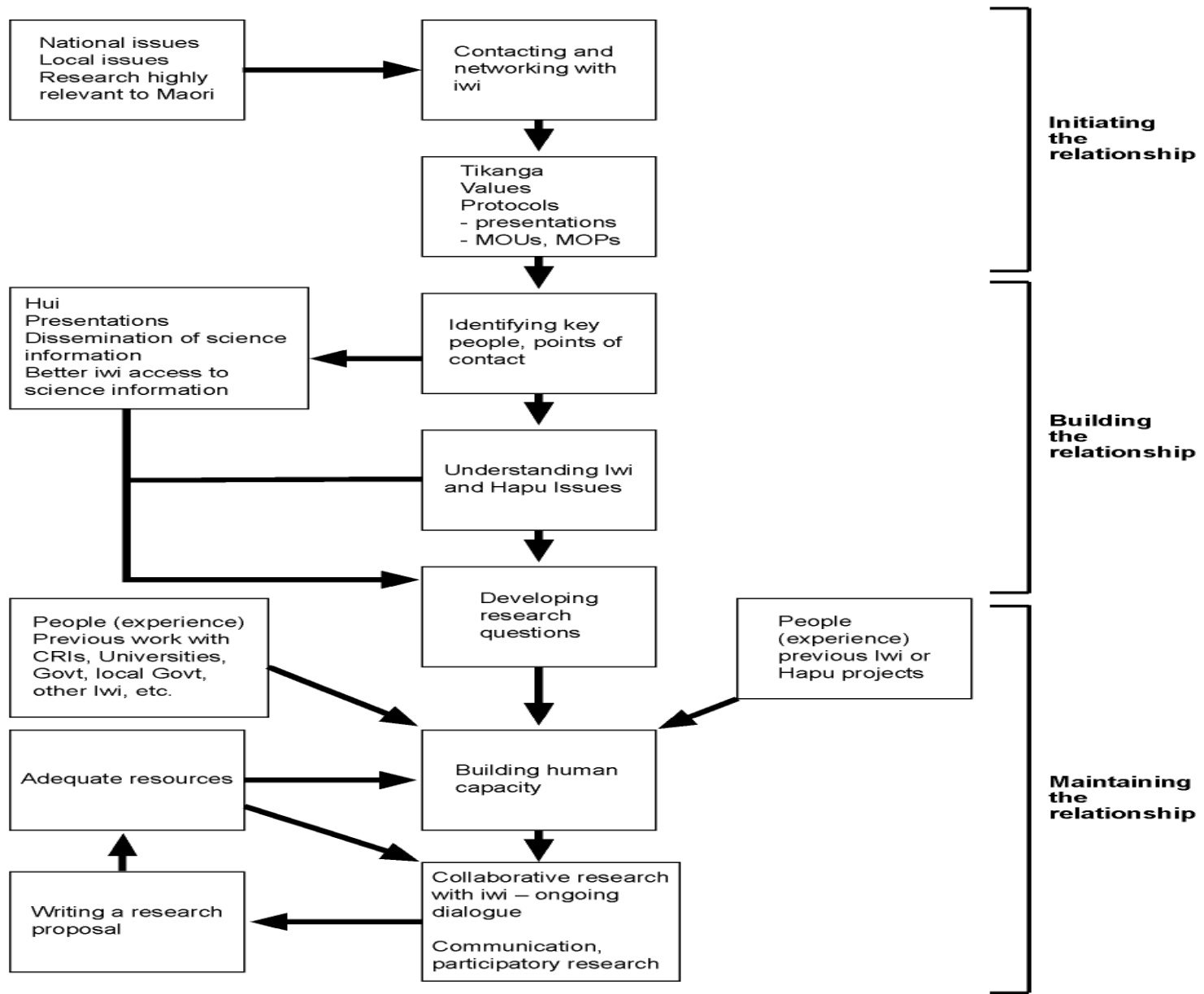


Figure 1: The key steps to developing collaborative research with iwi

# 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 alot 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*

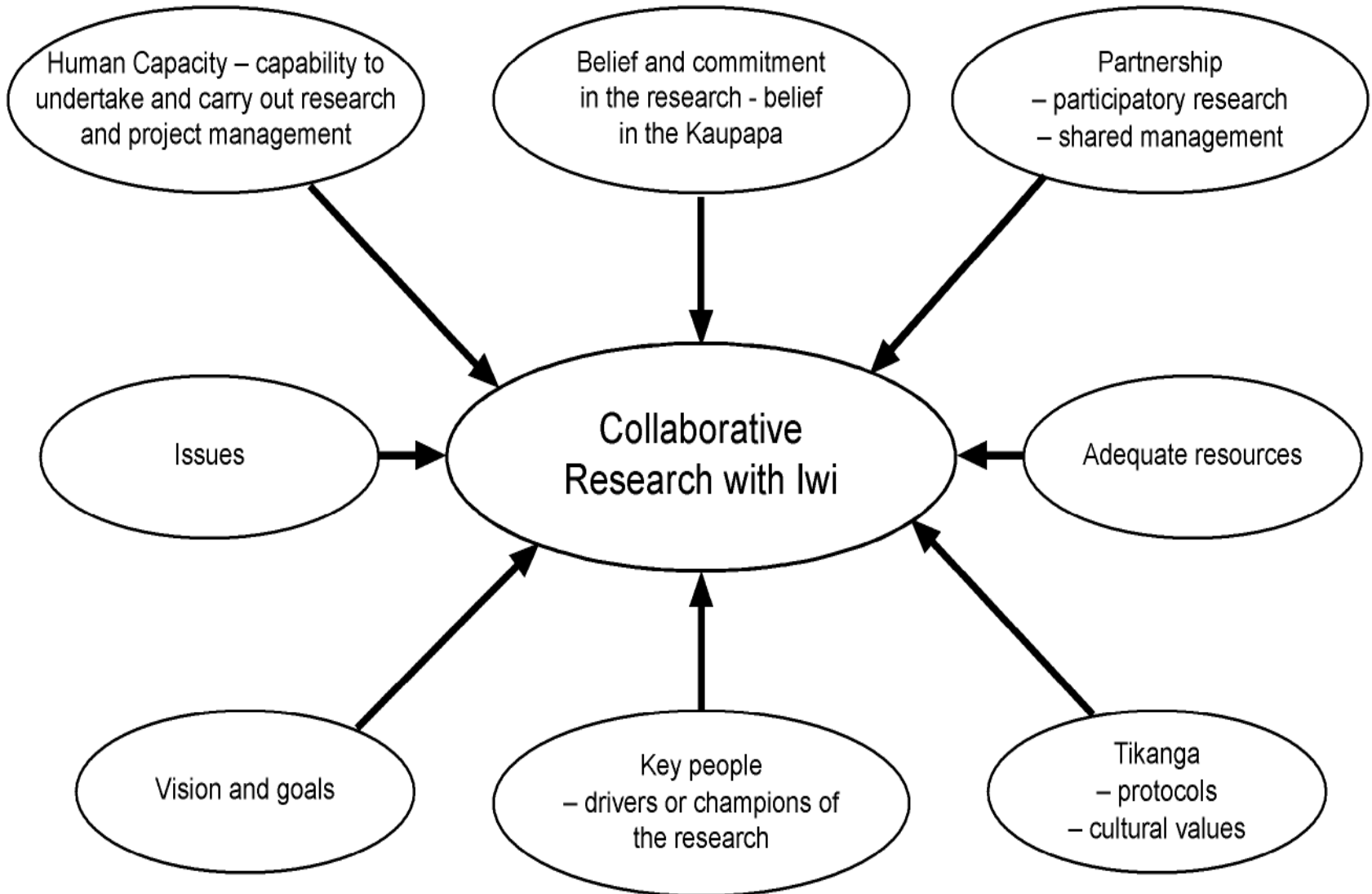


Figure 3: Making the 'collaborative research model' work: The key ingredients

## 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

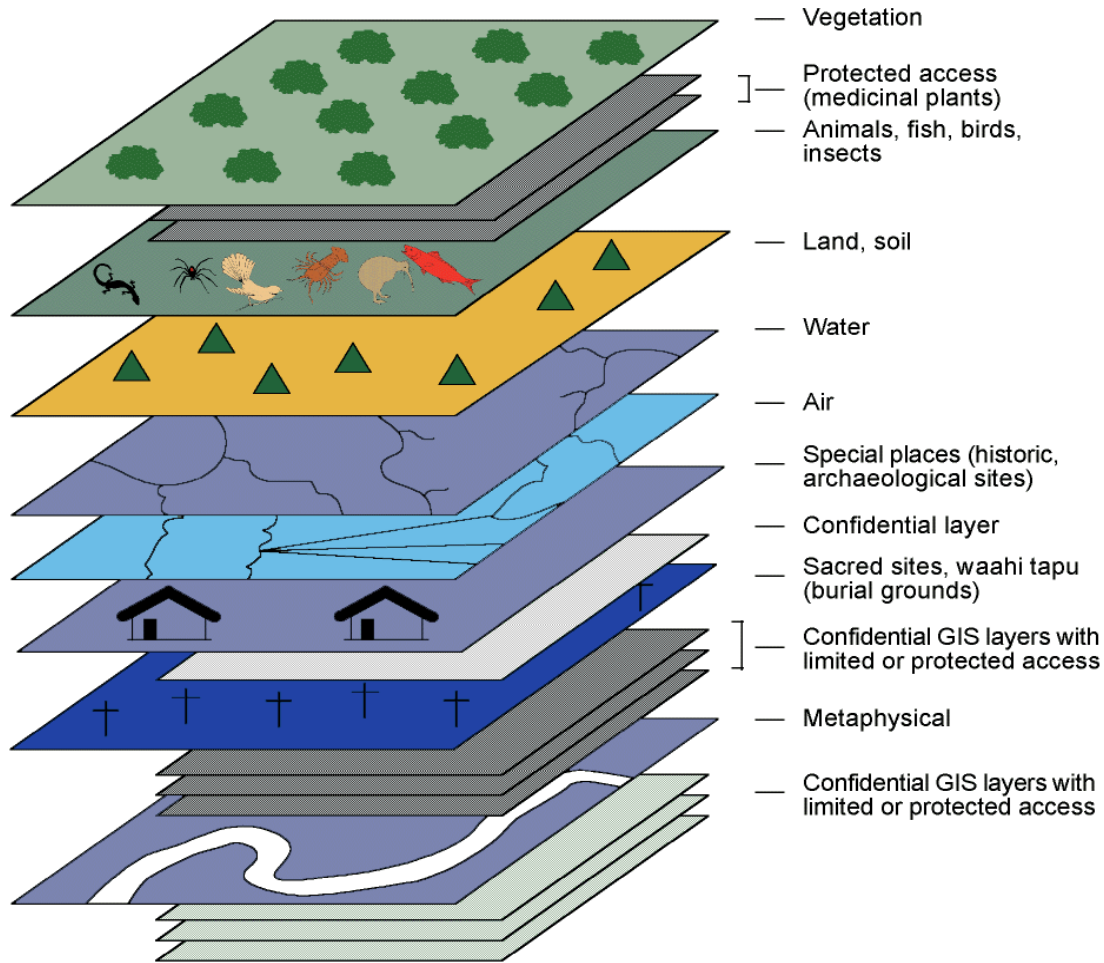


Figure 1: GIS layers and confidential sub-layers

*In future environmental monitoring programmes could be classed into three main types that are complementary:*

## **Māori knowledge based**

**Māori monitoring –**  
Requires in-depth Māori knowledge and understanding of environments, concepts, and issues. Understanding Māori values, goals, and aspirations. New Knowledge often created.

Examples:

- Cultural values and uses;
- Taonga lists;
- Key sensitive taonga;
- Cultural indicators, MEPI's; Te Mauri;
- Kaimoana surveys
- Knowledge on uses and preparation of taonga;
- Cultural health Index (CHI);
- Takiwa database, SOT, SOE reporting

## **Community-scientific based**

**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.

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

## **Scientific based**

**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:

- 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?