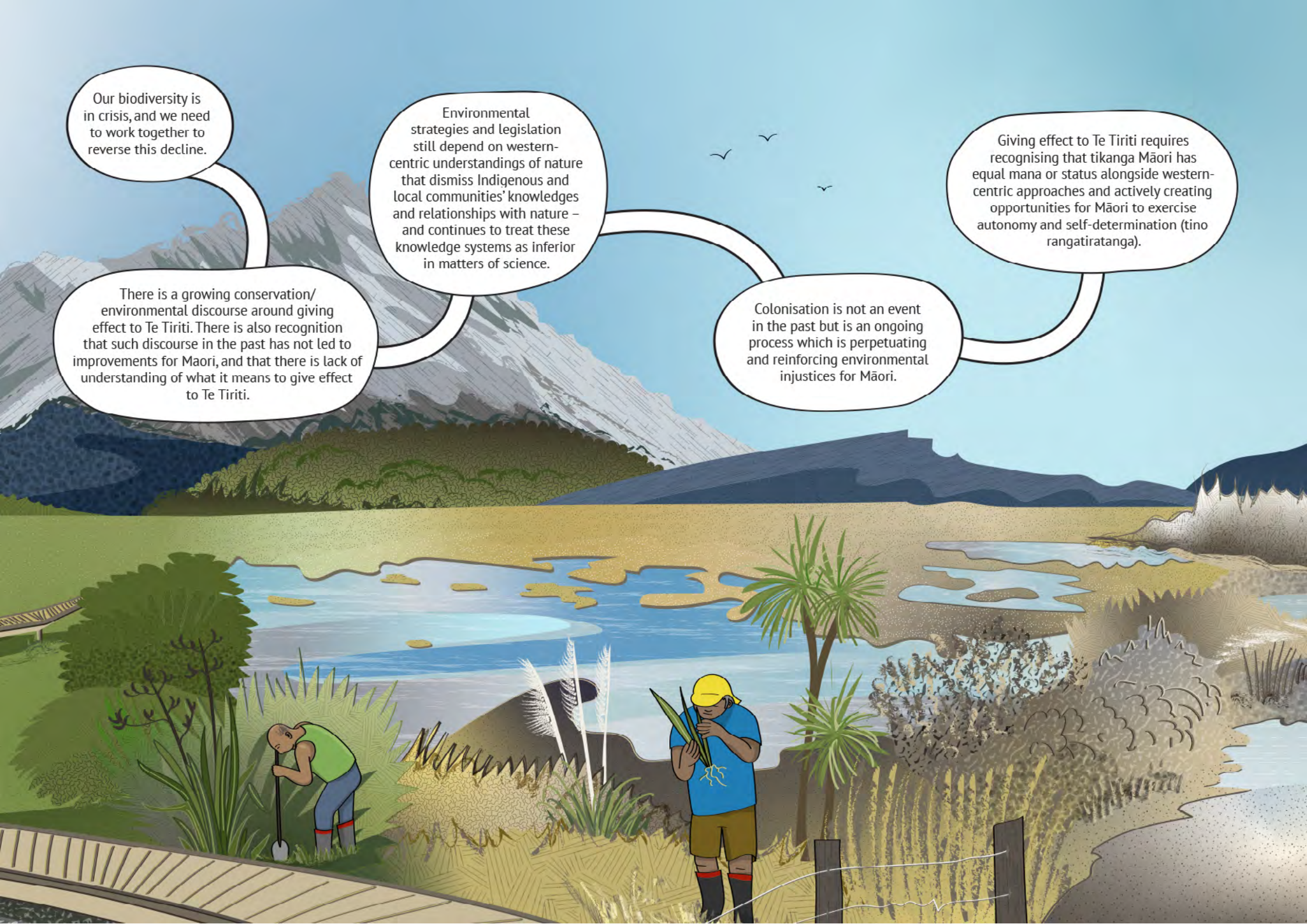


ARRIVING WITH CARE



Ideas to strengthen our care
for and with te taiao



Our biodiversity is in crisis, and we need to work together to reverse this decline.

Environmental strategies and legislation still depend on western-centric understandings of nature that dismiss Indigenous and local communities' knowledges and relationships with nature – and continues to treat these knowledge systems as inferior in matters of science.

There is a growing conservation/ environmental discourse around giving effect to Te Tiriti. There is also recognition that such discourse in the past has not led to improvements for Maori, and that there is lack of understanding of what it means to give effect to Te Tiriti.

Colonisation is not an event in the past but is an ongoing process which is perpetuating and reinforcing environmental injustices for Māori.

Giving effect to Te Tiriti requires recognising that tikanga Māori has equal mana or status alongside western-centric approaches and actively creating opportunities for Māori to exercise autonomy and self-determination (tino rangatiratanga).

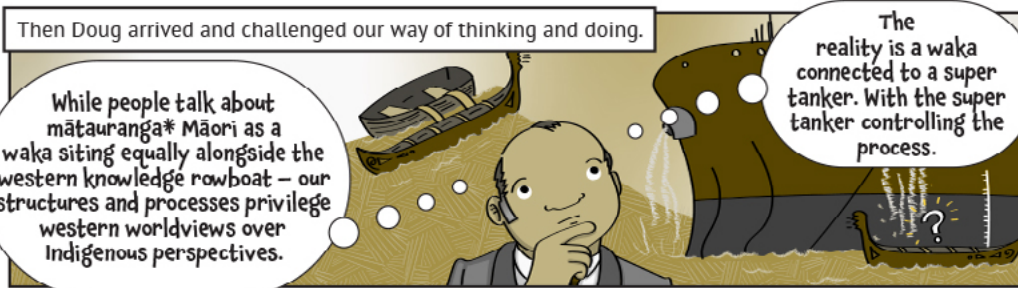


We used to work in isolation from our Te Tiriti partners. We had no understanding of mātauranga Māori as a science. We would do our planning in-house and then take it to hapū and other stakeholders for their input. We always made sure we talked about giving effect to 'the Treaty' in our documents. But we didn't really know what that meant.



Those environmental aspirations had been documented in iwi and hapū environment plans for years. It was just a matter of us catching up. As experts on environmental issues within their rohe, we are learning a lot from hapū members who hold mātauranga or knowledge passed down through generations. It was a key turning point when we stopped talking about Māori as stakeholders – recognising and acknowledging that as tangata whenua their interests extend beyond that of stakeholder or community interest – they are our Te Tiriti partner.

Now we engage kanohi ki te kanohi* with iwi and hapū on proposals from an early stage. Hapu members are actively involved and often lead most of the stages – from design and objective setting, through to methodologies, data collection, analysis, and decision-making. This ensures hapū can exercise their duties as kaitiaki.



* mātauranga = knowledge

* kanohi ki te kanohi = face to face

* tino rangatiratanga = self-determination

Points for discussion

- Who benefits from current environmental management practices? Why?
- In what way is colonisation an ongoing process and how does that perpetuate and reinforce environmental injustices for Māori?
- In this story Doug describes the mātauranga Māori waka as being connected to the western knowledge super tanker – what is the significance of this?
- Whose world view or way of doing things is being served by building the capacity of Māori?

- In this story hapū have become more involved in environmental management. What is the benefit of this approach?
- In what ways has effect been given to le Iiriti in this story?
- How is this story relevant to your group?
- What's the same or different about the approach your group is taking to giving effect to Te Tiriti?
- Who else could you have a discussion with about being manuhiri, or arriving with care?

