

Lara Taylor, E Oho! Awakening Aotearoa (Ngāti Tahu, Te Arawa, Tūwharetoa, Ngāti Pāhauwera, Kai Tahu ki Murihiku)

Te Mana o te Wai – A flow of (sub)consciousness

water
NEW ZEALAND
The New Zealand Water & Wastes Association Waioira Aotearoa



water
NEW ZEALAND
CONFERENCE & EXPO
17-19 OCTOBER 2023
Tākina, Te Whanganui-a-Tara Wellington

Ko wai au?

Papatūānuku

Taupō nui a tia

Waikato Awa

Rotorua Lakes

Mohaka Awa

Waiariki/Waiwera/geothermal Ngā

wai o Murihiku

Whanau > Cross, Mihinui, Hawkins,

Vandermeer, Taylor

Māmā > Hinewai Mahana; Kahukura



Current Mahi

Consultancy – E Oho! Awakening Aotearoa

- Research, Strategy, Planning, and Practice

‘Whole system’ focus

- Central Government (Ministry for the Environment, Department of Internal Affairs)
- Local Government (Auckland Council, Waikato Regional Council)
- Private (Māori organisations, Corporates)

‘Whole system engagement’

- TNFD – PwC and Aotearoa Circle
- Freshwater models/modelling – Parliamentary Commissioner for the Environment
- Hōteio Sediment Reduction Programme / Restoring the mauri of the Kaipara Moana –
 - Auckland Council/Kaipara Uri/KMR
 - 3 waters context TMOTW Statements – DIA/Poipoia/Ngāti Kuri/Ngāti Whātua Ōrākei/Ngāti Rārua/Turangitukua

National Science Challenge’s

- Sustainable Seas – Enabling Kaitiakitanga and Ecosystem-based Management
- Our Land and Water – Enabling Te Mana o te Wai, Landowner focus
- Resilience to Nature’s National Science Challenges – Māori Resistance and Resilience through Resource Management Reform



vents, mixed in- rson/online)	person) + 4 (online)	12 (online)		35 (online @ 1 event)	3 (online)		3		20	280
16 (@ 4 vents, mixed in- rson/online)	60 (in- person @ 1 event)	15 (in- person)	150 (in- person @ 3 events)	65 (in- person @ 3 events)	10 (online) + 25 (in-person @ 2 events)	7 (online)		4	32	384
	56	122	47	265	115	43	20	9	68	745

/hakaapakari te mahi EBM

10. I was born at Ōrākei Kōrako and my sister and I were brought up there. There were a lot of waiariki (hot springs), geothermal pools and ngāwhā in the area. My younger sister and I worked as tour guides, showing people around our whenua.
 11. I know first-hand what it feels to be relocated from your kainga. I recall vividly when the Ohakuri Dam was completed in 1960, as it would be the last Christmas my whānau ever had at Ōrākei Kōrako that December. I was 18 years old. I remember when the water came, seeing it come up to the windows in our kitchen.
 12. We also lost our taonga – our ngāwhā used for cooking, and our waiariki used for bathing and washing. We lost our way of life.
 13. My mātua were relocated to a Ministry of Works home in Taupō. We lived there for 7 years and were then forced out on to the street. I saw how my mātua suffered during our relocation from our hau kainga, both physically and emotionally, and the suffering they both went through when we were finally relocated to Taupō.
 14. Ten years prior, my matua (father) had heard that the Government proposed to build the Ohakuri Dam, and that it would flood Ōrākei Kōrako. He went to Wellington to try and speak with the Prime Minister, Walter Nash, about the effects this would have and was told that New Zealand needed electricity.
- The proposal to build a Power Station on Ngāti Tahu land**
15. Despite living in Taupō, I would often travel with mātua to Ohaaki for hui and tangihanga.
 16. When my matua fell ill, it became my job to drive my mother to the hui at Ohaaki.
 17. I remember the hui relating to the Power Station beginning in 1982. The building of the Power Station on Ngāti Tahu land was the subject of much kōrero and created a division of views amongst our people.
 18. I remember one hui when our Tupuna Whare and the marae atea outside were full with our whānau and with Pākehā officials from the Ministry of Works. In the middle of the hui, one of our kuia, Raupare Werahiko, stood up and gestured her tokotoko toward the Chairperson of the Tribal Trust at that time, the late Henry Bird. She asked "what are these Pākehā doing here?" Mr Bird did not answer. She then said, "kei ohia koe, ka tukuna te whenua nei hei mahitanga mo ēnei Pākehā", "if you consent, this land will be lost, to be used by these Pākehā". As she sat down, I remember silence ringing out across the Whare Tupuna. You could have heard a pin drop. Her message was clear – whatever you do, do not let this land be lost.
 19. I think her kōrero explains the signing of the lease between the Government and the Tribal Trust, and later Contact Energy and the Tribal

Trust. Keeping our whenua in Ngāti Tahu was, and remains, the most important thing for Ngāti Tahu.

Kei wareware tātou: lessons to be learnt from this kōrero

20. In order to move forward positively with Contact Energy it is important that they understand what Ngāti Tahu has had to endure.
21. I remember the mamae and the pouiri that I felt when my whānau was relocated from Ōrākei Kōrako. To lose your kainga is one thing. But to lose your whenua, your tūrangawaewae (place to call home), and your taonga, is another. I have felt that loss and I do not want the same thing to happen here.
22. I also remember the compromises that our kaumātua and kuia were forced to make to keep our whenua at Ohaaki when the Power Station was built.
23. The fact that the Ohaaki Marae Working Party has not yet reached a decision about what to do with Ohaaki Marae needs to be context. For Ngāti Tahu, it was never a simple question of the marae "staying or going". It was a question of leaving our whenua and our taonga behind.
24. The other lesson to be learnt from this kōrero is that Ngāti Tahu should not continue to suffer because New Zealand needs electricity. The impact on our taonga and Ngāti Tahu as a people shows that we have suffered enough.
25. For these reasons I am pleased to see that we now have the option of staying at Ohaaki and relocation if necessary.
26. But it is important that the option to relocate is seen as a last resort rather than a fallback option because of the impact that relocation has had, and will have, on Ngāti Tahu people. This means that the berm must be very carefully designed to give us comfort that it will work.
27. Finally, I am pleased by the idea of Ngāti Tahu working together with Contact Energy in the future. Working together to address the effects of the Power Station on Ngāti Tahu is the only way that the mamae that I have felt will not be experienced by the uri of Ngāti Tahu who are yet to be born.

Ko Wai Ngāti Tahu?

8.2 Historic Effects of OGPP on Geothermal Features

8.2.1 Te Umu o Kereua

Te Umu o Kereua was destroyed by Ministry of Works and Development testing for the OGPP in late 1969/1971, as detailed in Phillips (2002):

"Prior to the testing and commissioning of the Ohaaki Power Station, the Ngawha was filled by hot, fresh spring water that had been subject to heating by the geothermal fluid below. Once testing and production commenced, the pressure of the under-lying fluid decreased, withdrawing pressure on the over-lying spring water. This heated spring water failed to reach the surface and into the Ngawha".



Figure 7: Ohaaki Pool 1969 before mitigation flows began and cementing of the base of the Pool.

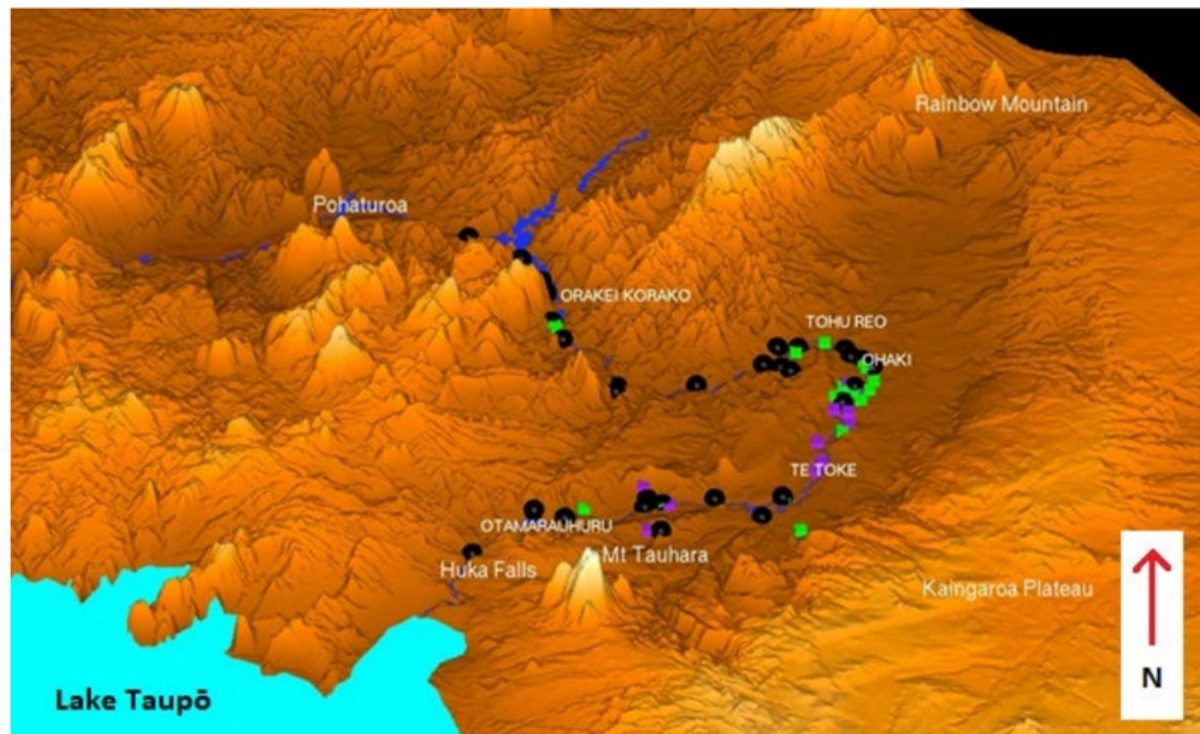
This loss was felt keenly by the people of Ngāti Tahu.

"It is a source of some bitterness among the Te Ohaki Maori community that since the Ministry of Works test bores were put down in the area the pool, Te Umu o Kereua, has been destroyed. As one engineer put it, "the bottom dropped out of the pool and we can't put it back." The water drained away so much that the hot water supply to the marae was lost. Although construction of replacement baths was begun the supply of hot water to the marae has not been re-established in satisfactory form. The inadequately fenced, open-air pool is regarded by the people as a death-trap for their children when it is filled. They are also concerned about the health aspects of the pool, sited as it is next to the toilets, and during a hui, or gathering on the marae, likely to be used by large numbers of people. As for the pool Te Umu o Kereua, the beautiful sinter formations around the edges have begun to collapse making it dangerous to approach. A fence has been built round it and a Keep Out sign put up. From both a practical and aesthetic point of view, the pool has been destroyed. (Stokes, Historical Background from the 1998 AEE, 1998)

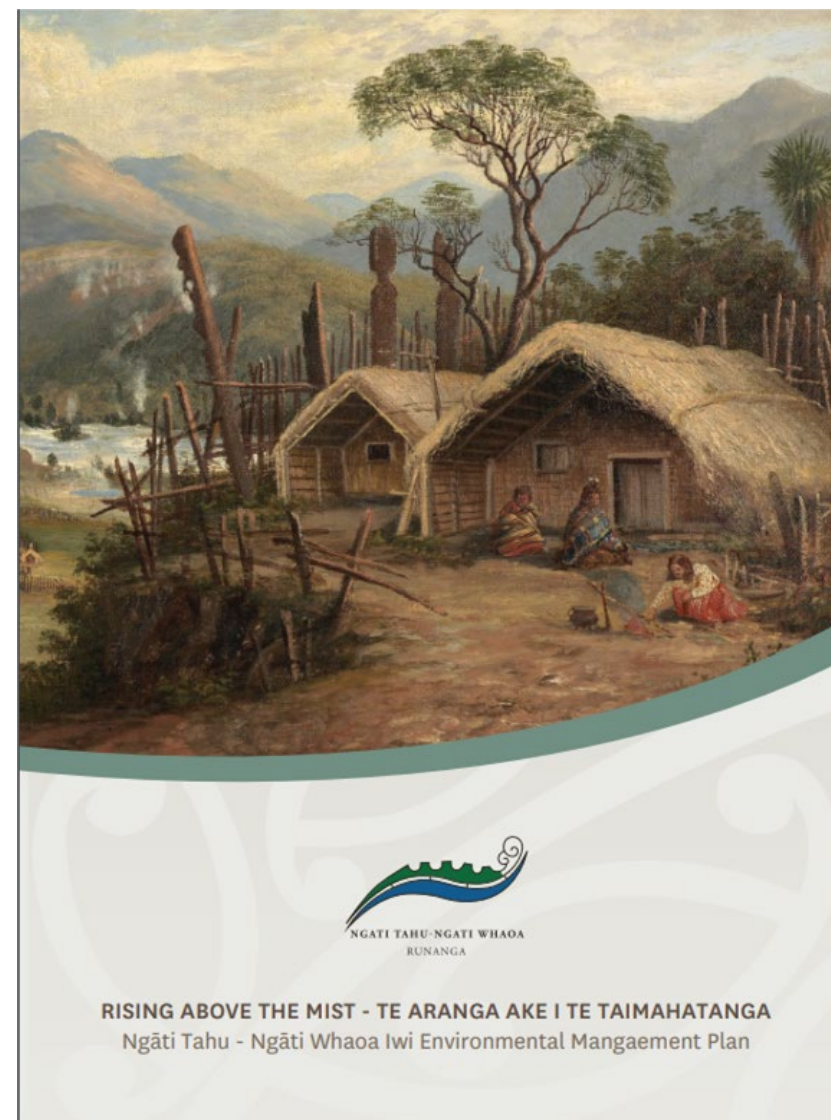
Evelyn Stokes

The image is a screenshot of a web browser window displaying a journal article. The browser's address bar shows the URL '10.20507/MAUJournal.2022.11.2.7'. The article title is '21ST CENTURY PAPA KĀINGA' in large, bold, black capital letters. Below the title is a subtitle 'A blueprint for resilience' in a smaller, bold, black font. The authors' names are listed below the subtitle: 'Waereti Tait-Wall*', 'Tess Kora†', 'Shaun Awatere‡', 'Matua Rereata Makiha§', and 'Lara Taylor¶'. The journal logo, 'MAU Journal', is in the top left corner, with the text 'A NEW ZEALAND JOURNAL OF INDIGENOUS SCHOLARSHIP' below it. The abstract section is titled 'Abstract' and contains the following text: 'Co-optation of geothermal taonga at Ohaki has resulted in irreparable damage to whānau land, Māori land and the marae reservation, including major land subsidence, devastation of wāhi tapu, and freshwater impacts. The whānau, determined to shift from grievance mode to (eco)development mode, committed to caring for and regenerating their whenua. This article outlines a whānau journey of establishing papakāinga. Their narratives provide insights and key eco-development factors which include a blueprint for resilient whānau-based living, based on the practice wisdom of their tūpuna. Factors include: whakapapa, whenua, whanaungatanga; science, technology and innovation; partnerships and collaboration. These components and the overall model have been tested in the context of another whānau grouping whose positive feedback and applicability of the model gave the others confidence to share it wider. Hopefully encouraging other whānau to consider papakāinga establishment, and more confident in determining their own resilient futures.' The browser's taskbar at the bottom shows various application icons and the system clock indicating 9:57 am on 13/02/2023.

FIGURE 2 Waikato Basin synthesising GNS science and mātauranga a hapū (knowledge specific to a subtribe) showing various establishments of the local tribe— Ngāti Tahu (White et al., 2021)



black dots = settlements; green dots = cultivation areas; purple dots = hunting and gathering areas



Ko Wai Tātou?



Who are we – as people of Aotearoa?
Who/what are the waters you come from
or connect to?

Rivers, streams, lakes, seas?

Your mothers waters?

Universal waters?

Where does your drinking water come
from?

How is it treated?

Where does it go?

Do you care?

If a sinkhole bigger than your house,
opened up in your backyard, and began
flushing sewage all over your garden
would you care? Whos fault would it be?
Whos responsibility would it be to clean it
up? Who would pay?

What does utu mean to you?

If the Japanese method developed by
Masaru Emoto tested the structure,
health, memory, and vitality of your
waters what would the results be?

Does it matter?

A Te Ao Māori Perspective | Aotearoa-Wide Implications



Ōkahu (Matamomoe) showing the sewer pipe which separated the village from the beach, 1921.

Problem Statement:

Excerpts summarised from Reverend Māori Marsden (1924 - 1993) - Tohunga, scholar, philosopher.

We are Mother Earth's:

- Conscious mind > Our contribution is to enhance and maintain her life support systems.
- Prodigy > Responsible for treating her with love and reverence as our primeval mother
- Not owners or despots over Mother Earth but recipients and therefore stewards.

However, we are, rapists, despoilers, pillagers of Mother Earth. We waste, exploit, denude and misuse the gifts she gives us.

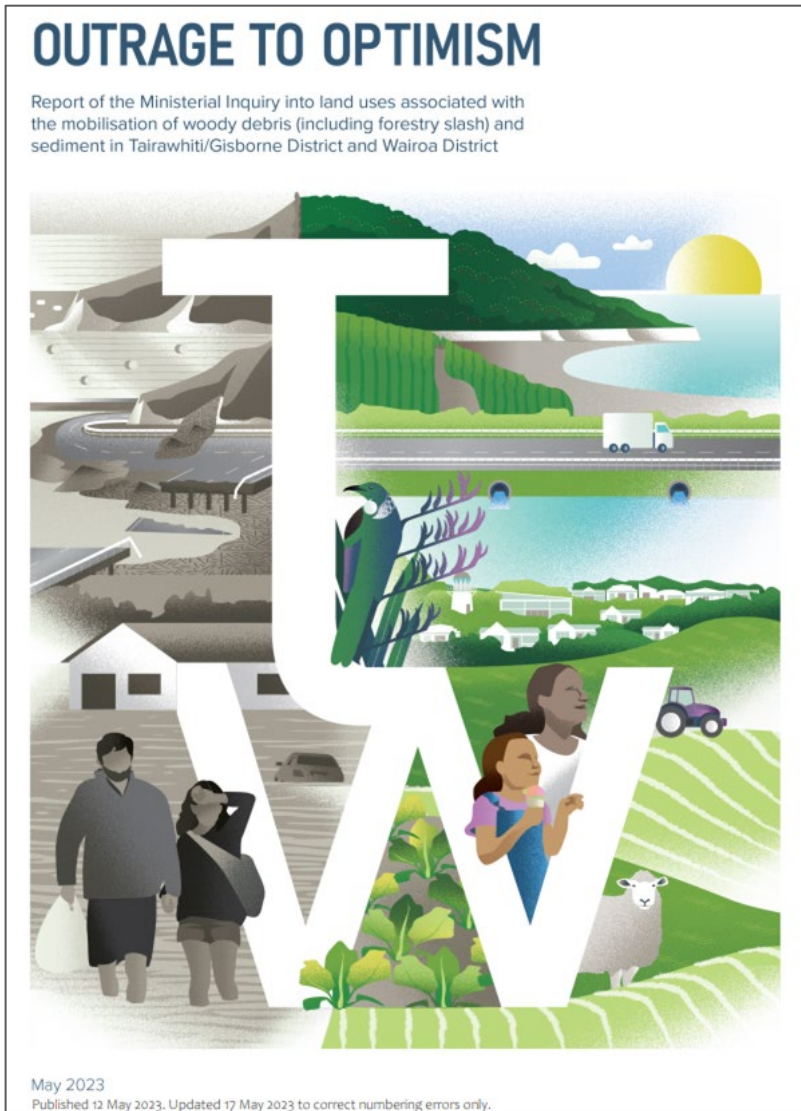


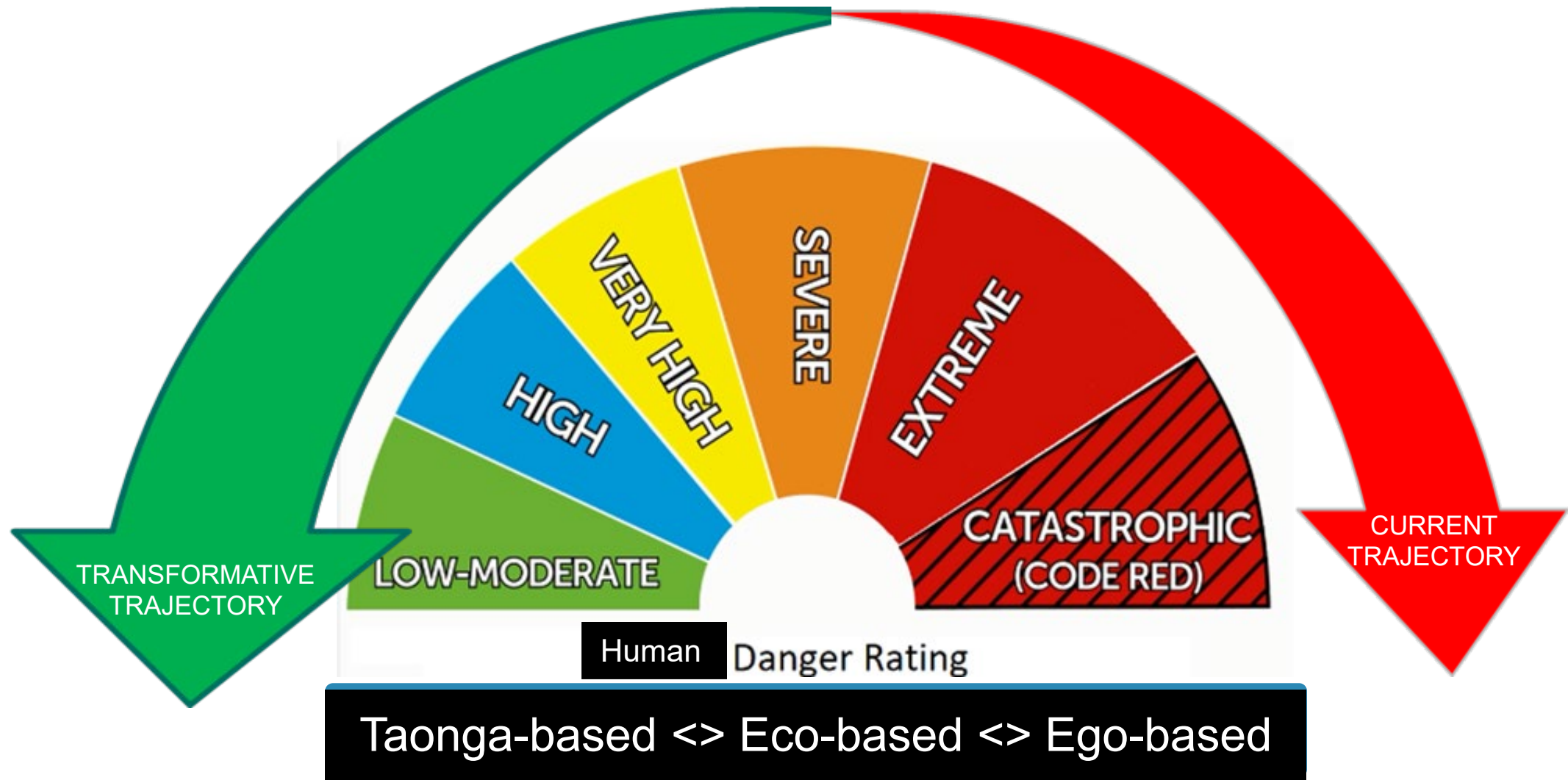
WISELY THIS OCTOBER

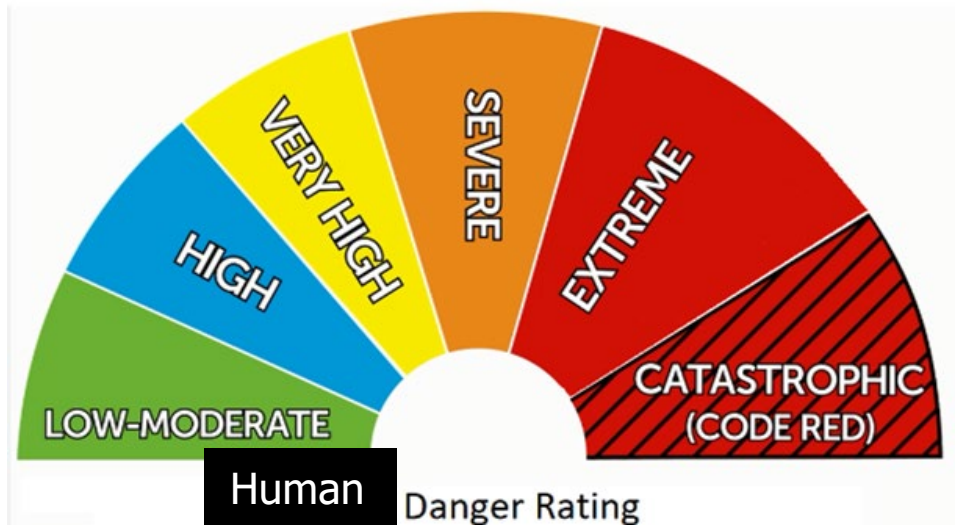
Send message



Ko Wai Tātou? Who Are We?







	Ngā Taonga Tuku Iho System Based Gov. & Mgt.	Humans in balance with wider ecosystems. Understanding that humans are teina or pōtiki (the babies/weak/vulnerable – first to go). Relationships based on mutual respect, responsibility, & reciprocity. Natural environmental cycles, ebbs & flows, create a low-moderate danger rating.
	Strong Eco-System Based Gov. & Mgt.	Ecological focus > attempts to control/manipulate wider environment > sense of power or dominion over wider ecosystem components > human/environment separatism > imbalance creates higher danger for human existence.
	Weakening Eco-System Based + Some Ego-System Based Gov. & Mgt.	Less concern about ecology/environment + prioritising individual interests + private property rights over collective interests > Greater separation between humans & wider ecosystems > Attitudes & behaviours endangering human & environmental wellbeing.
	Substantial Ego-System Based Gov. & Mgt.	Majority of human attitudes, behaviours, & decisions are ego-system based > Use + abuse of te taiao & each other > ecosystem collapse (including human populations) > Crisis points breached > Difficult to halt or reverse catastrophic trajectory.
	All Ego-System Based Gov. & Mgt.	All human attitudes & behaviours are ego-system based > Complete ignorance & disregard for environment > use + abuse > accelerating our own demise.
	Doesn't Matter Now – It's Too Late!	Human extinction (we're f@cked – likely deserved). Back we go from Te Ao Mārama > Te Po > Te Kore.

A Te Ao Māori Perspective | Aotearoa-Wide Implications

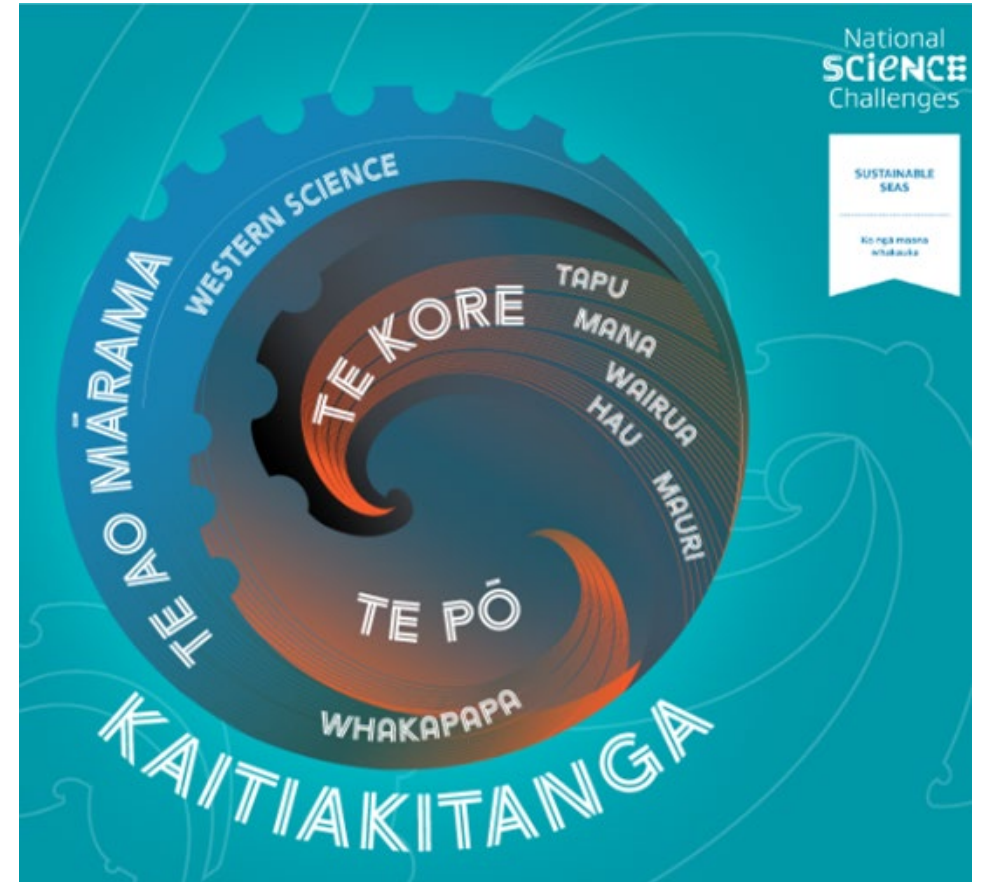
Proposed Solution Statement:

Excerpts summarised from Reverend Māori Marsden (1924 - 1993) - Tohunga, scholar, philosopher.

A new sense of awareness, new attitudes are required to turn us completely around. Attitudes to counter the organisation/regulation/bureaucratic/consumer/production/expansionist/materialistic mentality.

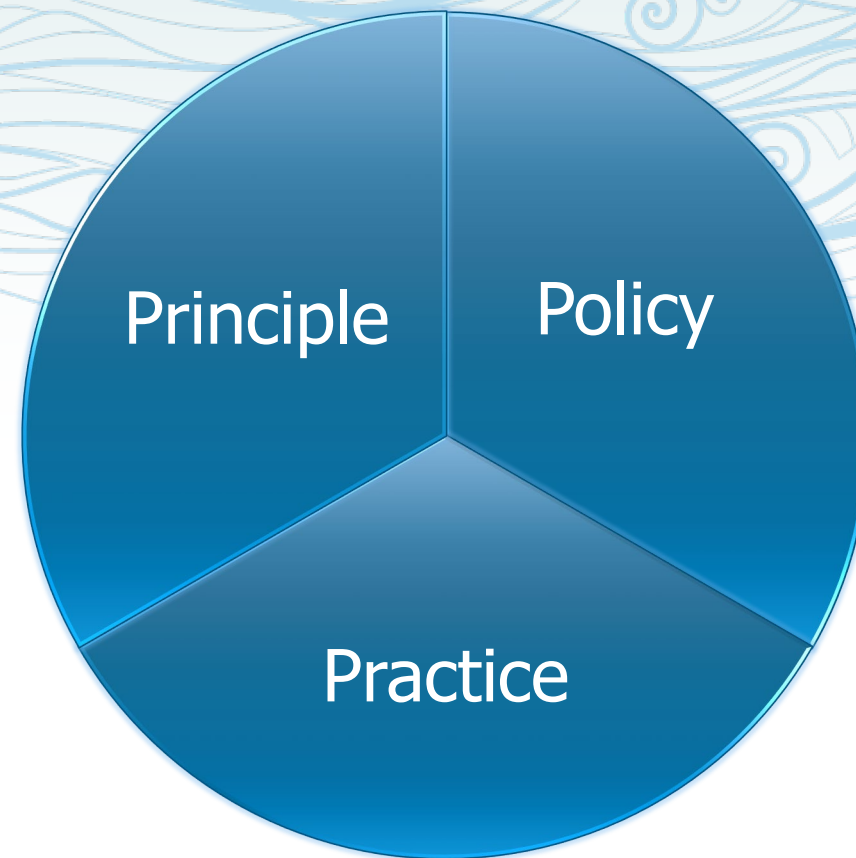
Only then can we restore and maintain the harmony and balance, which successive generations of humankind have arrogantly disrupted.

This will mean a radical departure from the modern concept of man as the centre of the universe towards an awareness that man's destiny is intimately bound up with the destiny of the earth.

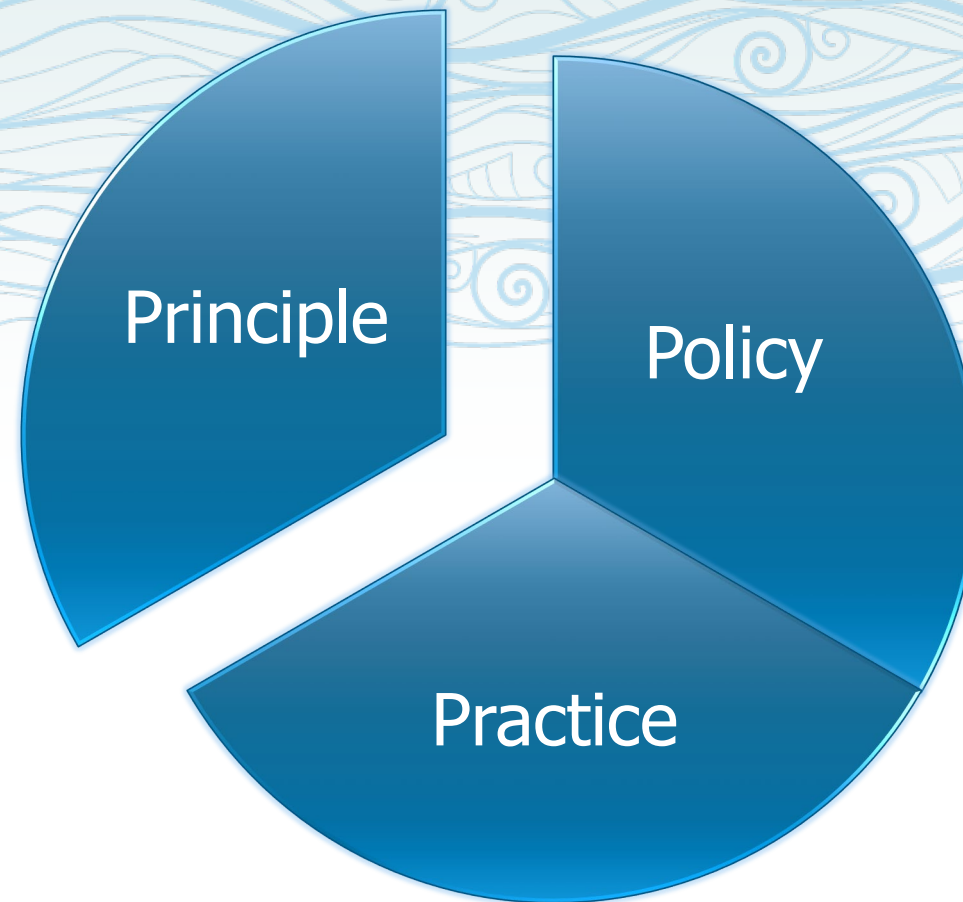


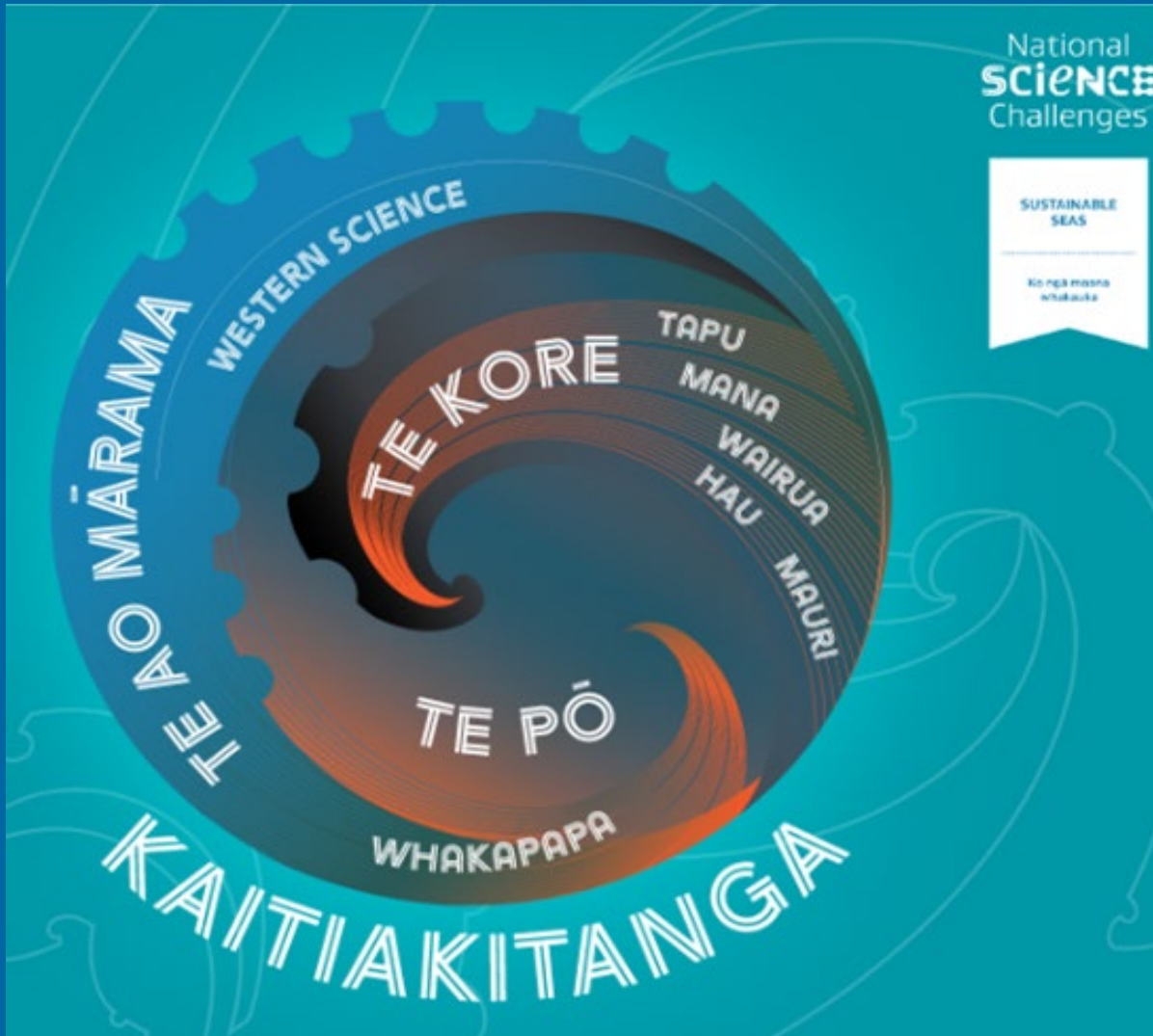
TE MANA O TE WAI

*Respect
Responsibility
Reciprocity*



TE MANA O TE WAI





Mana has no single definition.
Nor does TMOTW. Operates in parallel
with other cultural regulators.

Interrelated with whakapapa, context,
people and place.

Articulating TMOTW is the prerogative
of mana whenua.

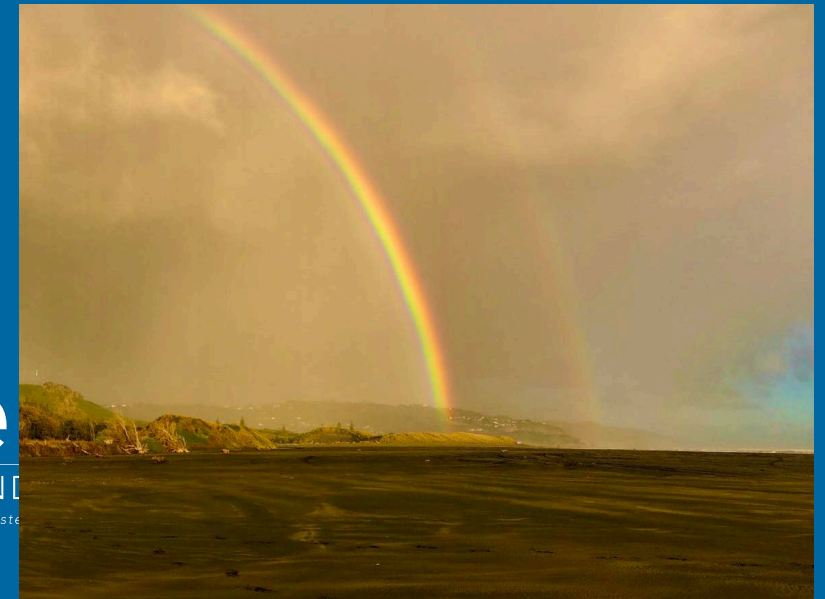
Onus is on the responsible agency, to
find out what that is, by establishing an
appropriate engagement process.

E Oho! Caring for Papatūānuku -
Wānanga @ Ohaki Pā



*Look within the colours
and see what they
foretell.*

*...When the tohunga has
listened to the rainbow
children and read the
clouds and the pulse of
the stars, he sees the
weather for the season to
come. And in distant
villages the Gardeners of
the uplands and the
lowlands await this news.*



TE MANA O TE WAI

RMA/Reformed Water Planning and Management Context:

- National Policy Statement – Freshwater Management (2020)
- “Must give effect to Te Mana o te Wai”
- Hierarchy of Obligations
- throughout NOF process (including development and use of models/modelling)

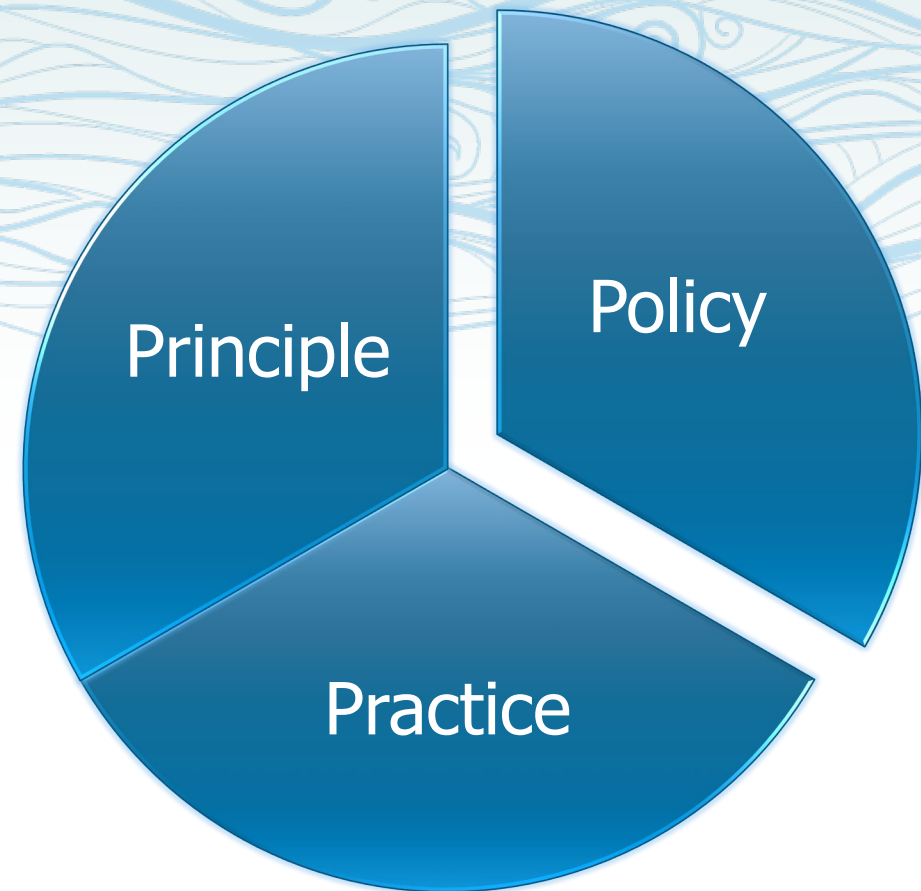
Water Services and Operational Context:

- Water Services Reforms
- Te Mana o te Wai Position Statements

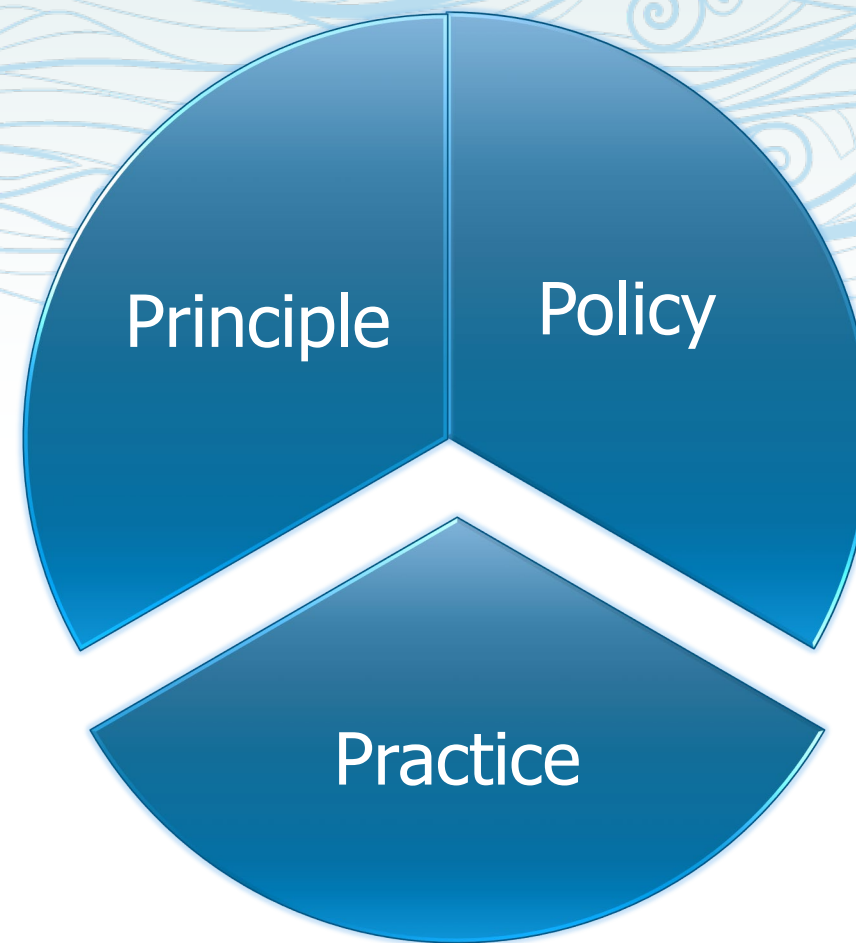
Resource Management Reforms

Increased local and Māori representation and opportunities to be “involved to the extent that they wish”

>> Opportunity for Systems/Systemic/Institutional Change (?)



TE MANA O TE WAI



Ko te rongo te arawhata ki te ora | Embodiment is the stairway to wellbeing

Embodiment

hinengaro

emotional and
Intellectual

tinana

physical

wairua

spiritual and
metaphysical

“Embodiment compels us to untie our canoes – to not just think about our canoes or write about our canoes but to actually untie them, get in, and begin the voyage...

Everyday acts of resurgence are starting to also become organized and collectivized, and it is in relationship to each other that we can enact and renew our political and governing practices” (Simpson, 2017:193-194).



water

**NEW ZEALAND
CONFERENCE & EXPO
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Tākina, Te Whanganui-a-Tara Wellington

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This submission is non-conventional. It applies to the package of resource management reforms, not only the NEBE Bill. It includes a compilation of insights, thoughts, experiences, and recommendations – though there are many others that I wish I'd had time to emphasise as well. Please review and analyse these whakaaro from a Māori policy making and planning perspective, which is a critical component of our Tiriti-based 'resource management' system. It includes key issues and recommendations drawn from the collective views provided by myself and others during a series of online research wānanga that considered Māori resilience and resistance through these reforms and future reformed system.

Due to the short timeframe, over the busiest period of the year for whanau (Christmas and the new year), I am unable to make an articulate submission that covers all of the issues and recommendations I would like to make. However, I also formally support the Papa Pounamu submission, and in principle the majority of (though not the entirety of) both the Iwi Leaders Group – Freshwater Technical submission, and the Environmental Defence Society submission.

I request to make an oral submission to the committee please.

Acknowledgements: Ngā mihi to all the participants, presenters, and facilitators involved in the online wānanga series "Māori Resistance and Resilience (?) through the Resource Management Reforms" to date. In particular those who have given permission to share their whakaaro through this submission. Thank you to the Ministry of Business, Innovation and Employment for funding this research, and Manaaki Whenua Landcare Research for their support through the Poipoiā kia rere: Māori internship programme.

Disclaimer: The information in this submission cannot be considered a representation of any individual or iwi, hapū, whānau, or other Māori group or entity.

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

An expression of Kaitiakitanga



An embodiment of kaitiakitanga in multiple, diverse ways

*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.

An expression of Kaitiakitanga: an embodiment of kaitiakitanga in multiple, diverse ways.

Introduction

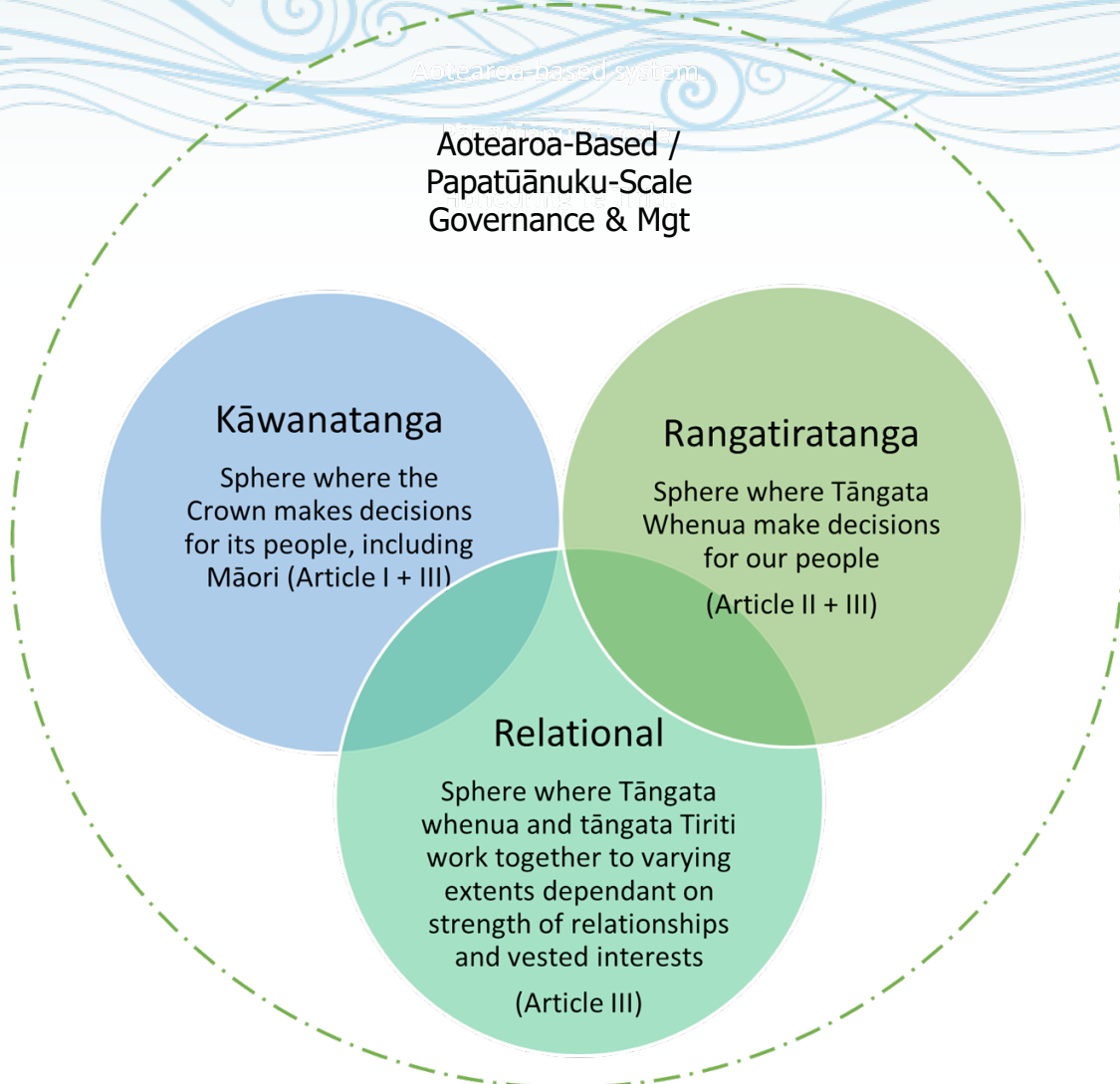
Kaitiakitanga requires rangatiratanga (Māori authority), mātauranga, and tikanga to be given effect (-a-iwi/hapū/whanau/Māori). It is not something, or one 'thing', that can be legislated for and then learnt and applied by any practitioner. If a system were written and designed in a way truly fit for purpose for equally empowering and enabling Kaitiakitanga, alongside westernised resource management, it would simply give effect to the authority, knowledge, and practices of Mana Whenua alongside regional and local councils. In respect of ngā taonga tuku iho. Te Ao Māori has synergies and is compatible with ecosystem-based management. Both are 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.

This submission draws on and celebrates the mātauranga of Māori practitioners from across Aotearoa. With their permission, I am highlighting our diverse voices and experiences from across the motu.

TMOTW a shift towards a Mana Enhancing System?

Aotearoa NZ needs mindset and behavioural change, across all Spheres of Influence (i.e. the “whole system” including socio-economic, political, environmental, cultural).



SIMPLE BUT POWERFUL FORMULA:-

Change that enables and ensures Te Ao Māori requires:

Rangatiratanga (Māori leadership)
+ Mātauranga (Māori knowledge)
+ Tikanga and kawa (Māori ways of doing things appropriately),
...at multiple scales, to varying extents, determined by context.



Multi-scalar Implementation of Te Mana o te Wai

International context >> Research on environmental and indigenous justice argues that Indigenous peoples are not equitably engaged in “resource” governance and management. Scholars argue for:

- Recognitional justice
- Procedural justice
- Distributive justice

Aotearoa context >> Research supports international findings

- Whanau and hapū scale = priority
- Nested in an Aotearoa-wide, Tiriti-centric “resource management” system + framework
- i.e. national direction must be Tiriti-centric + equitable

E Toru Ngā Mea

Control | Tino Rangatiratanga

Mana Whenua control in respect of taonga, where it is found that the kaitiaki interest should be accorded priority

Partnership Models | Rangatiratanga on an equal basis

Shared control in respect of taonga, where it is found that kaitiaki should have a say in decision-making but other voices should also be heard

Effective influence & appropriate priority to kaitiaki interests | Rangatiratanga on an equitable basis

Equitable control when the decisions are made by others

Enabling Te Mana o te Wai requires implementers to “involve tangata whenua to the extent they wish to be involved”.

Active involvement = operationalizing of 3 things:

- **Rangatiratanga,**
- **Mātauranga, and**
- **Tikanga.**

The prerogative of interpreting what those three things mean always sits with the Iwi/Hapū/Whānau or other Māori entity engaged.

Councils and other agents of the Crown (or central government) must empower and enable all three aspects simultaneously, to the extent that their Tiriti partner wishes to be involved in giving effect to Tiriti TMOTW within any given context.

Waimāori & Te Mana o te Wai are exemplary > flow- ons throughout “the whole system” from there...


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ARTICLE



Ngā Puna Aroha: towards an indigenous-centred freshwater allocation framework for Aotearoa New Zealand

Lara Bernadette Taylor, Andrew Fenemor, Roku Mihinui, Te Atarangi Sayers, Tina Porou, Dan Hikuroa ,
Nichola Harcourt, Paul White and Martin O'Connor

ABSTRACT

Aotearoa New Zealand's environmental policy and legislation recognises Māori Indigenous principles and values, and gives prominence to Te Mana o te Wai (the authority of water itself). However, current policy, legislation, and practice are inadequate for enabling Māori rights and interests in water takes and instream flows and levels, in terms of both involvement and specific allocation mechanisms supporting Māori values. We argue that a policy and implementation space needs to be created that ensures indigenous Māori engagement and outcomes in freshwater governance, planning, and management. This space should provide for an integrated, precautionary, and bicultural 'First Principles' approach, ensuring that Māori rights and interests consistent with Te Tiriti o Waitangi/the Treaty of Waitangi (1840) are enabled, including the exercise of mātauranga Māori (knowledge informed by Māori worldviews), tikanga (Māori customs and lore), and kaitiakitanga (guardianship). We outline a potential water allocation framework, Ngā Puna Aroha, that could provide direction and give confidence and certainty to the implementers of national water policy. Such an approach would need to be supported by a broader bicultural policy and we suggest an overarching philosophy Ngā Taonga Tuku Iho, which would encompass all natural 'resource' management, providing a korowai (cloak) for the management of each particular 'resource' or taonga (treasure) including freshwater. This type of bicultural proposal could inform freshwater and wider natural 'resource' management policymaking, regulatory frameworks, and implementation nationally and internationally.

ARTICLE HISTORY

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KEYWORDS

Tikanga; mātauranga;
taonga; indigenous rights;
co-governance; co-
management; bicultural;
freshwater allocation; policy;
legislation; reform;
framework

Box 1. Fundamentals of Nga Puna Aroha

'Puna' is the genesis, the deepest source of freshwater, springing from Papatūānuku our earth mother. Puna is taonga passed down as 'Ngā taonga tuku iho' to be cared for and utilised in a holistic and sustainable way. Tipuna and mokopuna are our genealogy pool, our ancestors, and our future generations, through which flow whakapapa (genealogical linkages) specific to a particular whanau (family), hapū, iwi, and rohe. Reinforcing the importance of connection and place, 'mokopuna' are sometimes interpreted in a way that 'moko' refers to 'tā moko' (traditional tattoo) and 'moko kauae' (tattoo on the chin of a female); each whanau has their own unique design, and 'puna' the spring itself was used as a mirror by our tipuna (ancestors) to look at their moko and kauai. 'Mokopuna', therefore, can be translated as 'the reflection of my whakapapa' (Mihinui 2019). As such, humans are younger generations reflecting their significant tupuna awa, with an inherited obligation to care for their ancestors as kaitiaki (guardians). Whakapapa itself is the vehicle for transmission of tikanga and mātauranga intergenerationally (M. Robb, pers. comm. 2019). It is the umbilical cord that connects people, place and culture, transferring mātauranga and tikanga specific to rohe, catchments and taonga throughout generations of particular iwi, hapū, and whanau.

Aroha refers to the love and respect that is necessary for an enduring relationship between our ancestral waterbodies and ourselves. Aroha sums up prime social values. Water is integral in the gift of life and the maintenance of all living things and their total well-being with respect also to its spiritual and metaphysical elements (R. Mihinui, pers. comm.). Managing and governing water with aroha has the potential to reap the rewards of social approval, honour, and esteem, and while this provides some motivation, the sense of obligation is just as important. Māori social values are based on social obligations which incur some amount of self-sacrifice in the interests of the wider social network (Marsden, in Royal 2003). For water allocation to operate in aroha with love and respect for Papatūānuku, we must all first listen to the awa – what the awa needs (e.g. Salmond, Brierley, and Hikuroa 2019).

He wai tapu, he wai tipua, he wai atua, he taonga tuku iho.

These are the sacred waters of our ancestors and atua, our spiritual well-being, we must look after these treasures – the health of our waters – through time, forever...

Table 2. Issues and opportunities for Māori in water allocation.

1. The opportunity for authentic Treaty-based partnership in water policy at national, regional, catchment, and rohe scales
 2. Cultural flows and allocations that reflect Treaty principles and could provide redress for past alienation of Māori from their waters as taonga
 3. Ensuring market mechanisms for water allocation are based on holistic principles and recognise and provide for iwi and hapū rights and interests in water
 4. Enabling of mātauranga and tikanga in policy and processes, for example alongside hydrological and economic principles and in the development of flow regimes and allocation limits
 5. The need to build iwi and hapū capacity and capability to engage more generally in water allocation planning and processes, and in catchment management
 6. The need to develop central and local government capacity and capability to overcome systemic blockages and institutional inertia, and to enable and empower iwi and hapū in water allocation planning and processes
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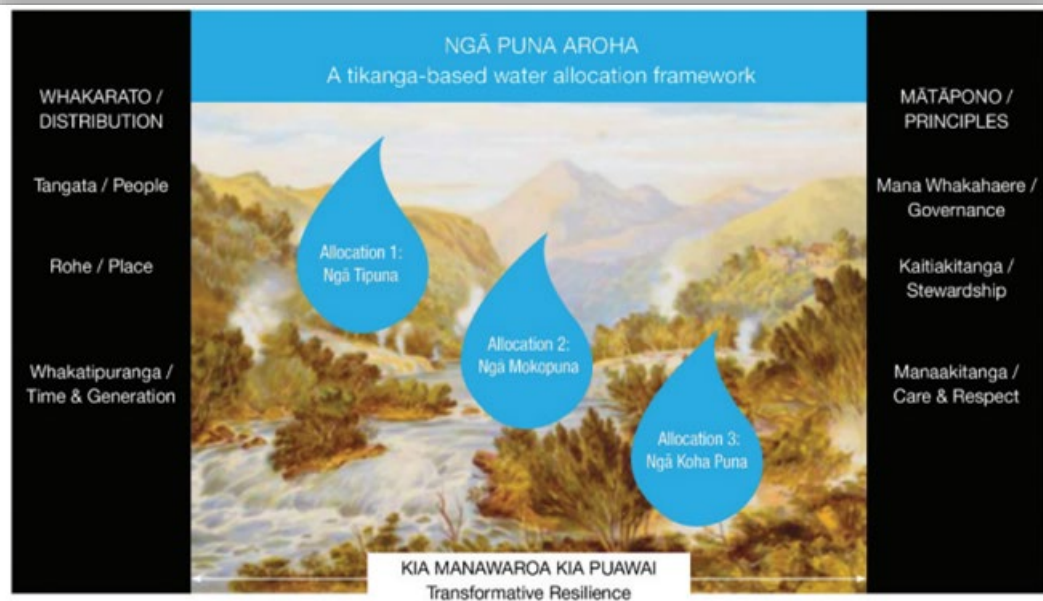


Figure 2. Ngā Puna Aroha – a tikanga-based water allocation framework.

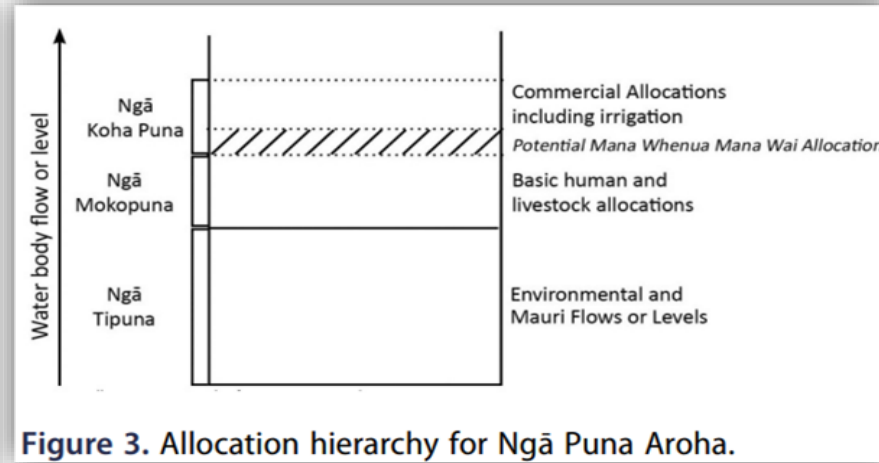


Figure 3. Allocation hierarchy for Ngā Puna Aroha.

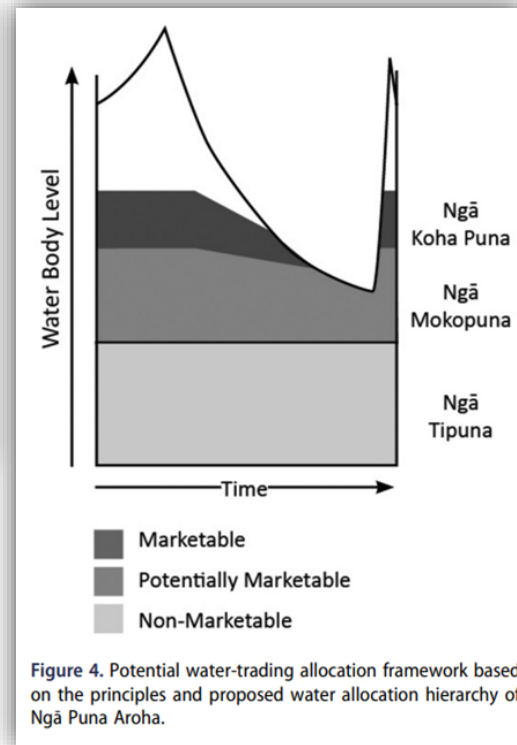


Figure 4. Potential water-trading allocation framework based on the principles and proposed water allocation hierarchy of Ngā Puna Aroha.

Values-based hierarchy for water management to implement Te Mana o te Wai:

Allocation 1: our first obligation is to the tipuna – our rivers and other waters and their ecosystems for their own well-being and sustainability, including mauri.

Allocation 2: Is to the mokopuna, the people, for human and stock health and domestic purposes, including marae and papakāinga.

Allocation 3: the third is a koha, to be used wisely for additional consumptive purposes. A 'Mana Whenua Mana Wai' allocation could be a component of this allocation.

What does that look like in Aotearoa-based planning and freshwater use and management?

Ensuring that both Tiriti partners are equally empowered and enabled
– mana to mana – throughout the “whole system”.

Tiriti-based systems, models, principles, and practices.

Honouring our tīpuna, ourselves, our wider ecosystems, and our futures.



NGĀ TAONGA TUKU IHO based management



ECO-system based management



EGO-system based management

Final thoughts...
 Put Papatūānuku first
 Be bold, be brave, say no to the status quo!
 Act respectfully, responsibly, and reciprocally
 Remember you/we/humans need water to survive – but water doesn't need us! ...Be humble
 Prioritise equitable, holistic, integrated, long-term planning, strategy, deliverables
 Use your common sense! And trust your heart and puku as much (if not more) than your head.

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 Everyone at the Maketū
 wānanga (Oct)
 Everyone at our online
 wānanga series
 My whanau!

"Space is important. It's part of our creation story, the space created by the separation of Rangī and Papa and the karakia by Tāne that meant that Te Ao Mārama would be a safe space for us."

Wānanga: Connecting us to Te Ao Te Aroā

*Ko te rongo te arawhata ki te ora
 Embodiment is the stairway to well-being*

**Lara Taylor (Ngāti Tahu, Te Arawa)
 E Oho! Awakening Aotearoa**

Aotearoa needs both Te Ao Māori and other worldviews to build resilience to nature's challenges. To benefit from Te Ao Māori, Aotearoa must actively negotiate, create, and hold space for Māori leadership (rangatiratanga), knowledge (mātauranga), and practices and processes (tikanga and kawa).

Hapū and whānau scale resilience, what that means to us, and how we respond, requires fit-for-purpose research methodologies. Purpose-led wānanga provide appropriate cultural and institutional infrastructure capable of supporting important and often challenging conversations and deliberations.



Wānanga is a mātauranga and tikanga-based methodology that brings together a collective of like-minded people, to share and learn from each other's knowledge, experiences and skills. They are culturally safe, agile, and versatile spaces for critical analysis and strategic problem-solving.

Through wānanga, often 'unheard' voices of whānau, hapū, and iwi, can be heard, captured, and empowered. Through these forums, our voices can become the basis for the rangahau - the action-based research formulating our strategic direction forward.

**Feedback from participants of E Oho! Awakening Aotearoa –
 Mobilising for Action noho wānanga, Ohaki Pā, May 2023**

"It is so important for us as Māori to claim space where we can and to have those difficult conversations in a respectful way. The kōrero in the wharenui after the pōwhiri was a great example of being honest about difficult topics without being confrontational - the emotions were communicated respectfully and clearly, I was so impressed."

"This is how we as Māori are supposed to come together – about everything. It is noho marae wānanga that always stretches way beyond the actual whakaaro and adds those extra dimensions."

"I was grateful for the space created for Māori at the geothermal walk and caused me to reflect on the importance of deliberately creating these spaces for Māori."

"We reached for the stars and solved all our problems, while we were in the wharenui. Now back to the other world of mahi where it is easy to keep buzzing on noho marae energy for awhile and reminding us, this is how we roll."



Māori Resilience and resistance through the RMA reforms

"Will this result in a planning system that is fit for OUR purpose?"

As a rūpū of Māori planners, researchers and environmental practitioners, we are progressing Māori resistance and resilience through the current reforms of the resource management framework. We're working to bring about a Te Tiriti-centric planning framework that works for te taiao and communities.



This research is part of the Whānau to Kura | Tawhiti Nui research programme