

## **APPENDIX TEN**

### **Raukawa Iwi Cultural Priorities**

# WAIKATO AND WAIPĀ RIVER CATCHMENT RESTORATION STRATEGY

## RAUKAWA PRIORITIES

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Report

*Prepared for*

Raukawa Charitable Trust

*By Pūtake Taiao*

April 2017



# INTRODUCTION

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## PURPOSE

The purpose of this report is to identify the cultural priority areas for Raukawa (Raukawa priorities) for the restoration of the Waikato River and Waipā River catchments. These priorities will be presented to the Waikato River Authority (WRA) to sit alongside the Waikato and Waipā River Restoration Strategy (the Strategy).

## OBJECTIVE

The primary objective for the Raukawa priorities is to assist funding and project providers with future work requirements and likely funding allocations for projects identified as being a priority for the restoration of the Waikato and Waipā River catchments.

## BACKGROUND

The Strategy is being developed through a partnership between the Waikato Regional Council, the Waikato River Authority and Dairy NZ. The purpose of the Strategy is to deliver a strategic approach to restoration activities within the Waikato and Waipā River catchments. The Strategy is intended to guide how the Waikato River Clean-Up Trust administers funding within the two catchments over the next 5-15 years.

In the planning of the Strategy, it is considered that a separate iwi priorities work stream should be developed to take account of the unique relationship of Māori with the catchment. As a result, four master's scholarships were created through collaboration between the Waikato River Authority, Waikato-Tainui College for Research and Development, the University of Waikato and respective River iwi. Students from each of the River iwi were selected and tasked with identifying iwi priorities and projects in collaboration with their respective iwi organisations. (Note: As a student from Tūwharetoa was not available, this work was undertaken directly by the staff at Tūwharetoa Māori Trust Board).

Anaru Begbie is the recipient of the master's scholarship for the Raukawa Charitable Trust.

## WAIKATO AND WAIPĀ RIVER RESTORATION STRATEGY

The Strategy has been developed with two main focus areas – the first addressing the physical restoration of the Waikato and Waipā Rivers, and the second aiming to identify priorities for iwi while at the same time ensuring iwi involvement remains across all aspects of the Strategy.

### Physical restoration

The first focus area is the physical restoration of the rivers and seeks to ensure that this occurs in an ongoing and integrated manner using the best available and achievable information. Investment in this area of work aims to identify projects that will address physical restoration, such as water quality, erosion and sedimentation, riparian management, habitat and biodiversity, access and recreational use of the catchment using non-regulatory methods.

The projects outlined in this focus area are all tangible restoration works comprising specific, achievable and prioritised activities that have been developed through consultation with catchment stakeholders. Priorities in this focus area will be assessed using the INFFER (Investment Framework for Environmental Resources) model which provides a cost-benefit analysis to assist organisations with funding decisions.

The Strategy will be separated into four core units – Waipā, Upper Waikato, Central and Lower Waikato and Shallow Lakes. Each unit will cover:

- A summary of the current state of the unit.
- The aspirations and goals of stakeholders for achieving the Te Ture Whaimana o Waikato – The Vision and Strategy for the Waikato River (Te Ture Whaimana).
- A prioritised list of projects required for achieving catchment goals over the next 5-15 years.

## Iwi Priorities

The second area of focus for the Strategy is the iwi priorities work stream. This stream of work was developed to recognise the unique connection of River iwi with the catchment, as well as acknowledging the role that Te Ture Whaimana plays in connecting iwi with the awa. It is also recognised that a number of iwi priorities may not fit within the parameters of traditional western science and management. The work stream was developed using a separate source of funding. Projects that are in scope will not go through the INFER assessment process.

Four Masters Scholarships were created through collaboration between the Waikato River Authority, Waikato-Tainui College for Research and Development, University of Waikato and respective river iwi. Students from each of the river iwi (with the exception of Tūwharetoa) have been tasked with identifying iwi priorities and projects in collaboration with their respective iwi organisations.

## METHODOLOGY

The methodology adopted for the development of the Raukawa Prioritises consisted of the following steps:

1. Literature review: Is the Raukawa literature on the restoration of the Waikato and Waipā River Catchments still current and relevant?
2. Engaging Raukawa uri to participate throughout the creation of the Raukawa priorities.
3. Ensuring wānanga enables a fair representation of Raukawa uri as possible.
4. Transforming priorities taken from uri korero into potential projects that will contribute to achieving the Raukawa priorities.

This methodology was adopted as it was felt it provided the most opportunity for Raukawa uri to be involved throughout the initial process of collecting data and information.

## Literature Review

It is acknowledged that a substantial amount of work by Raukawa uri has already gone into the creation of various literature around the restoration of the Waikato and Waipā rivers. This literature was reviewed and formed the base information for wānanga. The literature review included the plans, strategies and reports listed below and identified goals, and linkages that relate to the in-scope area of the Waikato and Waipā River Restoration Strategy:

- Raukawa Deed in Relation to a Co-Management Framework for the Waikato River 2009.
- Te Ture Whaimana o Te Awa o Waikato – The Vision and Strategy for the Waikato River (Te Ture Whaimana).
- Te Rautaki Taiao a Raukawa – Raukawa Environmental Management Plan 2015 (Te Rautaki Taiao).
- Raukawa Fisheries Plan 2012 (the Fisheries Plan).
- Waikato River Independent Scoping Study 2010.
- Waikato Regional Council – Upper Waikato Zone Plan.

The literature review identified five very clear and reoccurring themes. The themes are all consistent with each section of Te Rautaki Taiao and the Raukawa Fisheries Plan. They provide very decisive outcomes for Raukawa whanau. These themes are interconnected and will feed into each other to achieve the desired outcomes. The key themes identified were:

- I. Restoration and protection of the relationship between Raukawa and the Waikato River.

- II. The restoration and recognition of mātauranga Māori.
- III. The restoration and enhancement of the mauri of the Waikato River.
- IV. Growing and strengthening Raukawa whanau capacity (in both knowledge and participation) in fresh water.
- V. The restoration and protection of mahinga kai practices.

## PROCESS

At the start of the project, the focus was on the identification of priority projects for Raukawa. The Restoration Strategy required this approach in order to assist funders with decision making, and to assist potential project implementers in deciding on projects to undertake. In turn, this influenced the approach taken in the five wānanga.

On the completion of the wānanga it became apparent that the specific projects that had been identified all fell under the themes identified above. It was decided that focus on priority areas would allow for a broader and more comprehensive range of projects that would enable more effective outcomes to be achieved.

The wānanga were carried out using a kaupapa Māori theoretical and methodological framework. This approach is consistent with the approach used for the creation of other Raukawa documents, such as Te Rautaki Taiao, and the Fisheries Plan.

The kaupapa Māori framework means that the research, primarily, must be useful and relevant to the ‘research community’. In this case, Raukawa Kaupapa Māori research is orientated toward benefiting all the research participants and their collectively determined agendas, defining and acknowledging Māori aspirations for research, while developing and implementing Māori theoretical and methodological preferences and practices for research.<sup>1</sup> The framework is based on the understanding that the Māori means of accessing, defining and protecting knowledge existed before European arrival in New Zealand.<sup>2</sup>

The framework also provides for a ‘research whanau’<sup>3</sup> advisory group made up of peers (other river iwi scholarship students) and iwi advisors (including kaumātua and iwi environmental advisors) who can discuss the research, and any potential issues that could arise. It is for those reasons that a collaborative kaupapa Māori approach was chosen.

A kaupapa Māori approach for the management of the Restoration Strategy will also be used when dealing with Raukawa priorities. This approach encourages consultation with marae, hapū, whanau, and will seek the guidance of Raukawa kaumātua.

## Wānanga

Five wānanga were held in the following locations:

- Paparaamu Marae – 15 February 2017.
- Tokoroa Events Centre – 18 February 2017.
- Ongaroto Marae – 21 February 2017.
- Whakamārama Marae – 23 February 2017.
- Pūtake Taiao office, Tokoroa – 3 March 2017.

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<sup>1</sup> Bishop, R (1999) ‘Kauapapa Māori Research: A indigenous apporach to creating knowledge’ in Robertson, N (Ed.), (1999), Māori and psychology: research and practice - The proceedings of a symposium sponsored by the Māori and Psychology Research Unit. (Hamilton: Māori and Psychology Research Unit).

<sup>2</sup> Bishop, R. Glenn, T (1999) ‘Culture Counts: Changing Power Relations in Education’.

<sup>3</sup> Ibid.

The locations of the wānanga were strategically selected to give Raukawa uri throughout the Waikato and Waipā catchments the opportunity to participate.

For the purposes of the wānanga, the themes identified in the literature review were introduced with whanau to discuss and identify what they meant to them. When the korero stalled, or became unproductive, questions were introduced to stimulate more korero and/or redirect the korero (if needed).

Participants were given stickers and asked to place them on the projects they thought were a priority for them. There was no limit to the number of stickers they could place on a priority as the more stickers that were on a priority, the more significant that priority became.

The following themes were tested to see if they were still relevant and whether they were a priority for Raukawa for the restoration of the Waikato and Waipā River catchments.

I. Restoration and protection of the relationship between Raukawa and the Waikato River.

- What is your current connection with the Waikato River?
- Do you have a spiritual/physical connection with the Waikato River?
- How do we enhance our relationship with the Waikato River?

II. The restoration and recognition of mātauranga Māori.

- What does mātauranga Māori mean to you?
- What does mātauranga restoration look like on the ground?

III. The restoration and enhancement of the mauri of the Waikato River

- What does mauri mean to you?
- What does mauri restoration mean to you?
- What areas of mauri restoration would you see as priorities?

IV. Growing and strengthening Raukawa whanau capacity in fresh water.

- What is your current knowledge around fresh water?
- Are there specific areas where you would like to know more? E.g. funding applications, project planning, monitoring.

V. The restoration and protection of mahinga kai practises

- Does your whanau still participate in mahinga kai practises within the Waikato and Waipā river catchments?
- Are there any kai that currently are not in the Waikato and Waipā River catchment that you would like to see return?

VI. General questions for the wānanga

- Do you agree/disagree with the themes that have been highlighted?
- Do you have any amendments?
- What would each of these themes/goals look like as a project?
- Are there any locations for these projects that you think will be suitable/most appropriate?
- Which of these projects do you see as the most urgent?

Korero was recorded, and from this, the results were turned into potential projects that the facilitators thought reflected that korero. These projects would contribute to achieving the objectives whanau had discussed. They were then tested by participants, who were given the opportunity to adjust the project list as they saw fit.

## KEY FINDINGS

The wānanga identified that there is a diverse level of involvement and connection with the Waikato and Waipā rivers across the iwi. Some uri felt the connection to the awa had been lost; while other whanau who have a connection with the awa felt that the degradation of the awa had affected their relationship.

Overall, the relationship with the awa was of paramount importance. The findings showed the themes drawn from the literature review are still very relevant and important. From the results, the following was identified:

- Fostering a mātauranga Māori, mātauranga Raukawa approach to the restoration work is important.
- Reconnection and protecting the relationship with the Waikato and Waipā rivers, both physically and spiritually, also needs to restore and enhance the tikanga and kawa of Raukawa.
- Reconnecting with the awa includes utilising it for recreational purposes, like swimming.
- Mahinga kai practices, which plays a significant role in the Raukawa relationship with the awa, has diminished as a result of the condition of the awa, therefore the state of the awa needs to be addressed for these practices to flourish again.
- To ensure that, education programmes need to incorporate mātauranga Raukawa.
- This mahi is long term and needs to be driven by rangatahi with the support of kaumātua.

## FUNDING PRIORITIES

Based on the key findings there are two distinct priorities areas. These are:

- I. Raukawa relationship – this funding priority centres on maintaining and enhancing the relationship of Raukawa uri, whanau with the Waikato River.
- II. Education/mātauranga – central to this priority is the capacity building of Raukawa uri in western and cultural knowledge.

### FUNDING PRIORITY ONE: RELATIONSHIP

The objective for funding priority one is the enhancement and restoration of the relationship between Raukawa uri, whanau, marae, hapū, iwi and the Waikato and Waipā river catchments.

### POTENTIAL PROJECTS AREAS

In the table below, there are a selection of projects that are considered to contribute to achieving the above objective. This is not a definitive list of potential projects, but is intended to act as guidance to potential persons or organisations seeking funding or making funding decisions in the above priority area.

POTENTIAL PROJECT AREAS	SUMMARY OF POTENTIAL PROJECTS
Mahinga kai restoration	<p><u>Tuna restoration:</u> The restoration of tuna stocks within the catchment. The objective could include increasing tuna habitats within the Raukawa takiwā and would need to include wānanga on traditional methods of gathering and preparing tuna.</p> <p><u>Watercress restoration:</u> Raukawa uri are able to harvest watercress from their traditional and/or hydroponic sites.</p> <p><u>Koura restoration:</u> Investigate why koura populations have decreased in areas. Establishing fenced riparian margins in areas which support healthy koura populations and monitor koura.</p>
Reconnection to ngā awa o Raukawa	Restoring the relationship between Raukawa marae/hapū with the various awa that surround marae, this could include disability access ways from marae to awa;

POTENTIAL PROJECT AREAS	SUMMARY OF POTENTIAL PROJECTS
	enhancing and restoring the mauri by riparian planting and fencing; and the restoration of traditional swimming holes.
Raukawa waka hauora	The creation of a Raukawa waka hauora programme. It could include a wānanga programme that utilises the healing qualities of the Waikato River to aid the health and wellbeing of the Raukawa uri utilising Raukawa tikanga and kawa.
Raukawa marae waka ama	Raukawa to assert their mana whakahaere along the awa through waka ama. Raukawa iwi/marae/hapū to regularly use the awa for recreational purposes and allowing uri to gain an understanding of the importance of the awa to the iwi.
Raukawa enhancement kaitiaki	Raukawa marae/hapū become more effective kaitiaki as guardians, educators and nurturers of life. This could include the creation of nurseries to enable marae to undertake riparian planting while creating a whakapapa for plants to whakahono marae to the awa, along with ensuring that Raukawa Kaitiaki are trained to carry out these activities, which would include putting kaitiaki through the New Zealand Certificate in Conservation.
Raukawa historical site visualisation	Raukawa historical site visualisation will provide cultural assets that may be displayed and kept in a Raukawa Taonga room and/or for inclusion on a future website.  The project will help facilitate a connection to the history and land for the people. It will provide visual narratives of sites along the Waikato River as they would have appeared historically. This will be achieved through the use of latest computer technologies available, including 3D modelling.
Raukawa reconnection with Ngā Wāhi Tūturu	Restoring the relationship between Raukawa marae/hapū with the various historical sites of significance within the catchment. The project would see improved access to sites throughout the takiwa, and ensure the cultural integrity of the sites are restored and protected (where appropriate). This may be achieved through legacy planting, site identification, or whare korero.

## FUNDING PRIORITY TWO: MĀTAURANGA RAUKAWA AND KNOWLEDGE

The objective of funding priority two is the enhancement and restoration of mātauranga Raukawa, knowledge and its application. For this purpose of this priority, mātauranga Raukawa is defined in Te Rautaki Taiao and is set out below. Knowledge is defined as all other sources of information.

### Mātauranga Raukawa

Mātauranga is ancestral and traditional information and knowledge that has been developed through the centuries and generations. Mātauranga Māori is a term that describes the body of knowledge originating from ancestors, including the Māori worldview and perspectives, Māori creativity and cultural practices. Mātauranga Māori embraces individual, local, and collective knowledge, Māori values, cultural expressions, perspectives, observations, being traditional, historical, and contemporary.

For Raukawa, mātauranga Raukawa would include:

- practical common sense, based on teachings and experience passed on from generation to generation
- knowledge of the whenua, covering knowledge of the environment and the relationship between things
- a holistic perspective. It cannot be compartmentalised and cannot be separated from the people who hold it. It is rooted in the spiritual health, culture and language of the people. It is a way of life
- an authority system. It sets out the rules governing the use of resources; respect; an obligation to share. It is dynamic, cumulative and stable

- a way of life. Wisdom is using knowledge in good ways. It is using the heart and the head together. It comes from the spirit in order to survive; and gives credibility to people.

### POTENTIAL PROJECTS AREAS

Below is a selection of potential project areas that are considered to achieve or contribute to the achievement of the above objectives. The following are not a definitive list of potential projects, but are meant to act as a guide to potential persons or organisations seeking funding or making funding decisions in the above areas.

POTENTIAL PROJECT AREAS	SUMMARY OF POTENTIAL PROJECTS
Mātauranga Raukawa restoration	A series of wānanga held annually throughout the year. Each wānanga will focus on certain aspects of mātauranga Māori.
Mātauranga Raukawa; Matea ako o Raukawa Kaitiaki Raukawa Education; the Learning Needs of Raukawa Kaitiaki	Developing a new approach to education that embodies the unique place of the awa in Raukawa cultural identity. This approach would also need to recognise the opportunities for new knowledge to be created through collaboration for our awa, our iwi, our people. A multi-year programme will see the establishment of an education programme that will see mātauranga Raukawa and the latest scientific technology applied to deliver the programme.
He Tira Hoe O Nga Iwi O Te Awa O Waikato	Iwi waka on a tira hoe along the awa, beginning at the source and travelling along its length to Te Pūaha. The tira hoe will provide the opportunity for iwi to exercise and share their mana whakahaere, mātauranga, korero. This could be a biannual event.
Mātauranga Raukawa pukapuka	Investigates the creation of a mātauranga Raukawa pukapuka. The pukapuka could share and record mātauranga Raukawa to ensure this knowledge is retained for future generations.
Marae monitoring station	Marae monitoring stations to assist marae/hapū to become more effective kaitiaki by giving marae the tools and knowledge to monitor the condition of their awa. This will include the development and testing of CHIs for the Raukawa areas of interest in the Waikato River catchment.
Mobile monitoring station	An extension of the marae monitoring programme will see a more advanced marae monitoring station established. The station will utilise the latest scientific methods and cultural indicators to monitor the health and wellbeing of the Waikato and Waipā rivers.

### DECISION MAKING

There are a number of considerations that need to be taken into account when considering priorities for delivering on the Raukawa priorities. The overarching consideration is whether a project contributes to the restoration and protection of the health and wellbeing of the Waikato and Waipā rivers as required under Te Ture Whaimana.

For Raukawa, it is sought that the essence of the Ngā Mana O Ngā Atua model as well as the Raukawa values and principles must be given effect, and any funding decisions within the Raukawa takiwa must be consistent with these if they are to deliver on the Raukawa priorities. Both of these elements are outlined below.

## **Ngā Mana o Ngā Atua<sup>4</sup>**

Ngā Mana O Ngā Atua model is the framework which guides contemporary Raukawa environmental and resource management. Mana (prestige, integrity) is attributed in the Raukawa view within three spheres – Ngā Mana O Ngā Atua, Ngā Mana o Te Whenua and Ngā Mana o Ngā Tangata.

*Ngā Mana o Ngā Atua* is bestowed from the gods or spiritual realm with *Ngā Mana o te Whenua* coming from the earth or Papa-tū-ā-nuku, the earthly realm. *Ngā Mana o Ngā Tāngata* comes from belonging to an extended family. In this way, the people of Raukawa understand that all realms of the spiritual, the land and the people are inherently interconnected. For example, the whenua, or afterbirth of a baby is buried in ancestral land and thus brings the circle to a close – it closes the connection between the giving or birth of life and the connection between the land and the spiritual domains of life.

As individuals, we as Raukawa identify through the realms of the mana bestowed by the atua, or spiritual realm, the land of our tūpuna/ancestors, its life giving mana; and through our extended whānau/ hapū/iwi, or tangata. Raukawa do not identify ourselves as isolated individuals. We identify with our communities that encompass both living members and ancestors who have passed away.

### **Raukawa values and principles**

Te Rautaki Taiao discusses in detail the values and principles of Raukawa and where these originated.<sup>5</sup> For Raukawa, the land and landforms remind us of our histories, genealogies, and ultimately of Papa-tū-ā-nuku. How we should operate with and use our environment remains firmly within our histories, geographies, and cosmologies.

The values and tikanga that govern our relationship with the natural world are applicable in today's context and can provide a roadmap for the iwi moving into the future. These values and tikanga assist us in defining and/or regulating acceptable or unacceptable behaviour in relation to the use and management of the environment. These values and tikanga can also provide opportunities and potential for the growth and prosperity of the iwi and the community moving forward.

These tikanga and oral forms of communication will continue to be significant and will influence how Raukawa moves forward in the environment through restoration, and incorporating the values and tikanga into the decision-making of whānau, hapū and iwi.

The values and tikanga remain unchanged. They are as relevant in the modern world as they were in the times of our ancestors. They are the foundations for the principles of operation for resource management today. These principles are highly interdependent and interconnected, and reflect the inextricability of people from the environment and from the spiritual realm.

These values and principles, as guided and informed by our worldview, influence and impact on all decisions pertaining to environmental and resource management issues. They guide us in how we conduct ourselves and our long term aspirations. They remind us to consider the environment and our footprint on it at all times.

These key values and principles are:

- *mātauranga Raukawa*.
- *whenua, mana whenua* and *tangata whenua*.

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4 Refer to section 1.5 of Te Rautaki Taiao.

5 Refer to section 1.6.

- *tikanga*.
- *whakapapa*.
- *whanaungatanga*.
- *rangatiratanga*.
- *kaitiakitanga*.
- *Manaakitanga*
- *ūkaipō*
- *pūkenga*.
- *kotahitanga*.

The background outlined above illustrates how Raukawa makes decisions in respect of its guardianship role over the environment. These values and principles provide guidance and essential considerations that are taken into account when considering the use and management of the many ecosystems which make up the environment.

It is expected that projects will recognise and give effect to Raukawa values and principles. It is also expected that projects will address the following:

1. How will the proposed activity/project contribute to the vision and objectives of Te Ture Whaimana. That is, how will the activity/project contribute to the restoration and protection of the health and wellbeing of the Waikato and Waipā rivers.
2. How the proposed activity/project contributes to the integrated restoration and management of the Waikato and Waipā river catchments. This reflects the interconnected and integrated approach required under Ngā Mana o Ngā Atua.
3. Is the proposed activity consistent with the values and principles of Raukawa? Discussion with Pūtake Taiao at Raukawa Charitable Trust is strongly encouraged.

## FUNDING CONSIDERATIONS

The funding considerations below are intended to assist funding and project providers with the information that should be addressed if they are looking to assist in delivery of Raukawa priorities. The considerations should be applied to both funding priority one ‘relationships’ and funding priority two ‘mātauranga Raukawa and knowledge’.

### *Objective*

*To ensure that all applications and funding decisions recognise and provide for the Raukawa values and principles.*

### *Criteria*

There are three criteria that are seen as essential by Raukawa to be met through applications for proposed funding. These are:

1. discussions by the applicant with Raukawa Charitable Trust over the proposed activity/project
2. recognition of and provision for mātauranga Māori
3. that the effects from the proposed activity/project do not adversely affect or destroy a site of cultural significance.

Where relevant, the following considerations will need to be achieved in any application proposing to deliver on Raukawa priorities:

1. To ensure water quality is maintained and enhanced as a result of the proposed activity.
2. Seek to enhance existing access to cultural sites of significance and kai gathering places.

3. Provide access to sites where there is currently no access; where appropriate, an activity should provide access.
4. Provide the ability for Raukawa to carry out its cultural practices as appropriate.
5. Recognises and provides for Raukawa ability to exercise its mana whakahaere.
6. Provide, where possible, the opportunity for Raukawa to have ongoing involvement with the proposed activity. For example, Raukawa marae could assist in the monitoring of water quality.
7. The restoration and enhancement of existing ecosystems occurs.
8. Where the activity is adjacent to a waterbody, riparian planting is undertaken where required.
9. Where possible, provide educational opportunities on mātauranga Māori and Raukawa tikanga and kawa.
10. Assist with the restoration of sites used traditionally for certain purposes, where appropriate. For example, the restoration of traditional waterholes.
11. Provides training opportunities for marae and hapū to develop capacity in a number of different areas, including but not limited to project management, funding applications and resource management.
12. Actively provides educational opportunities for Raukawa through schooling and tertiary education.

### ***Outcomes***

Raukawa seeks the following outcomes.

- That all parties have an inherent understanding of the mauri of the Waikato River.
- Raukawa uri are regularly accessing and using the awa and its resources for recreational and cultural purposes.
- All Raukawa uri are knowledgeable of the traditional practices of tūpuna and are able to apply these practices in a contemporary setting.
- Raukawa uri are able to enjoy the awa in a manner that fits their cultural memory.
- Raukawa values and principals are known, upheld and expressed.
- Raukawa uri are able to practise their tikanga and kawa and maintain their mana whakahaere.
- Raukawa uri are knowledgeable on western science and are able to apply it to the restoration of the awa in conjunction with mātauranga Raukawa.
- Raukawa is involved in decision making in their areas of interest and association.