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Enabling Kaitiakitanga & Ecosystem-based Management

This model depicts how western science can fit within Te Ao Māori research, governance, and/or management paradigms.

Kaitiakitanga, defined by mana whenua within their respective rohe, seeks to restore mauri, drawing upon the transgenerational, place-attuned, relational cosmos of Mātauranga - Te Kore, Te Pō, Te Ao Marama.

Western science, tools and system approaches such as ecosystem-based management (EBM), are a contemporary development, seated within Te Ao Marama.



PROTOTYPE
VR TOOL:
VIMEO



PROTOTYPE
VR TOOL:
YOUTUBE

Co-developed by Lara Taylor, Dan Hikuroa, Desna Whaanga-Schollum and the Sustainable Seas National Science Challenge “Enabling Kaitiakitanga and Ecosystem-based Management” Project Advisory Group. 2022

Enabling Kaitiakitanga

Kaitiakitanga

To operate effectively Kaitiakitanga requires Rangatiratanga, Mātauranga and Tikanga.

Kaitiakitanga exists within a cosmology of Te Kore, Te Pō, Te Ao Mārama. It has a spiritual aspect, extending beyond an obligation to care for and nurture physical well-being. Tapu (cosmic power), mana (the utmost privilege and authority and the reciprocal obligations that come with it), wairua (spirit), hau (vitality), and mauri (an essential life force) are all life and spiritual forces, emergent through the cosmos, and inherited by entities in Te Ao Mārama.¹

Kaitiakitanga seeks to achieve physical, political, economic and spiritual well-being. Weaving in Te Kauwae-runga (the unseen) and Te Kauwae-raro (the seen), the celestial and terrestrial worlds, this practice permeates a depth far beyond the scope or capability of western ideologies and approaches.

1. M. Kawharu (2000)

Enabling Ecosystem-based management

Ecosystem-based management

Globally, there is growing recognition of the need to shift away from “ego-system” based management, where decision making is driven by egos, to “eco-system” based management, where society cares more about the well-being of all, including oneself rather than just oneself.²

There is no “ego” associated with Kaitiakitanga, or the role of kaitiaki. There is an incentive and obligation to the “eco” system. To enable Kaitiakitanga, Māori need to be influential across the whole environmental and socio-political system. Likewise, the whole socio-political and ecological system needs to function effectively for Ecosystems based management (EBM) to succeed.

2. Scharmer and Kaufer 2013:2

1 EBM & Equitable governance

Equitable governance

Tāngata Whenua & Tangata Tiriti.

A need to balance.

Greater emphasis is needed on empowering Tāngata Whenua than Tāngata Tiriti to ensure equitable governance and management under Te Tiriti to (re)balance asymmetric power dynamics attributed to colonisation.

Tāngata Whenua have rights, interests and aspirations in governance, management and decision-making at all levels. Engagement and influence of iwi, hapū, Māori is necessary at all stages, and across all spheres of influence. A system that treasures our ‘resources’ and upholds their well-being equally alongside our human wellbeing, perhaps even more so, offers unequivocal potential for Marine governance and management (MGM)

2 EBM & Respectful relationships

Respectful relationships

Regenerative mauri.

A responsibility to connect.

Everything has sacred potential and must be respected in that sense; the greater the potential or realised potential, the greater the tapu and subsequent levels of respect and reverence.

Everything has mauri to be maintained and protected. Mauri is the regenerative life-essence that connects people and spirit (wairua) to each other and all other entities within Te Ao Tūroa (the natural world). Mauri flows, and where it is strong, ecosystems and communities flourish. However, when mauri is degraded and weak, so are the respective ecosystems and communities.

Humanity is privileged with mana to maintain and protect the mauri of the environment, and in return, the mauri of humanity is maintained by the natural environment. If human activities diminish one being’s or ecosystem’s mauri (be it the whenua, moana, awa, plant or animal) then actions need to be taken to restore that mauri (and by extension, bring balance to the system).

3 Kaitiakitanga & EBM

Equitable ethics of care

Connection & commitment.

A call to action.

We encourage connection and commitment to place, space, te taiao, and each other. Across geospatial, socio-political, and cultural boundaries.

Enable the potentiality of Mana Motuhake – self-determination/independence; and enable Kawanatanga

- interdependence through meaningful partnerships and collaborations.

Kauwae-runga; Kauwae-raro - the unseen and the seen: Governance enabled knowledge systems

- shared visions, values, processes, and practices

Ki uta ki tai - the mountains to the sea: Integrated land and marine catchment management

- landscape planning; carefully designed hard and soft, physical and cultural infrastructure; customary management; bioregions

Ka muri, ka mua - the generations before and behind us: Cumulative effects lens for policy and practice

- proactive attention to intersecting pressures and stressors over time and space.



View the project, scan with your phone camera.

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National
Science
Challenges

SUSTAINABLE
SEAS

Ko ngā moana
whakauka