

Project Proposal Template

A. TITLE OF PROJECT

3.1.1 Hui-te-ana-nui: Understanding kaitiakitanga in our marine environment

B. IDENTIFICATION

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C. ABSTRACT

Mātauranga Māori (Māori knowledge) is a complex knowledge system comprised of intergenerational beliefs, values and practices that can be utilised to sustainably manage the marine environment. For example, the conservation ethic of kaitiakitanga is one value that Māori draw upon to manage the marine environment. The objectives of this research are to: (1) examine mātauranga associated with the marine environment through archival research and examination of key texts and; (2) undertake a desktop examination of literature, reports, frameworks and legislation relating to Māori perspectives of the marine environment.

The research team recognises that kaitiakitanga is a 'place-based' body of knowledge and practice so fully understanding it, its application over time, and its implications for sustainable practice requires a comprehensive research approach that involves partnerships with iwi and hapū around the country. However the scope of this project is limited to undertaking an initial collation and review of readily available information to form the foundation for creating understanding and further research within and beyond the Challenge. Therefore the findings from this research will inform the proposed database of mātauranga and will contribute to the overarching objective of the challenge, which is the "utilisation of our marine resources within environmental and biological constraints".

D. INTRODUCTION

Māori have a strong relationship with the marine environment. This relationship is guaranteed in the Treaty of Waitangi (“their fisheries”) and in te Tiriti o Waitangi (as taonga). However the relationship for Māori with the marine environment stretches back much further than 1840. There are many mythical stories that contain reference to fish and marine resources [1], for example, the ancestor Māui fishing up the North Island of New Zealand, Te Ika a Māui [1, 2] and Marokura who introduced fish into New Zealand waters. There are extensive oral and written histories about the importance of the marine environment resources as described in some of the Waitangi Tribunal reports [3-10]. Leach [11] outlines that Māori fishers were “profoundly knowledgeable about the sea and its resources, and well able to harvest fish in a manner which conformed, in the main, to the customs of his ancestors in the tropical Pacific” (p. 311).

The international context for this research is the rights to self-determination of indigenous peoples over their natural resources, and how self-determination is crucial to the maintenance of health and well-being [12-15]. The United Nations [13] outlines that through the establishment of the United Nations Declaration on the Rights of Indigenous Peoples [14] that indigenous peoples have the right to manage their natural resources in accordance with their own knowledge system. Bess [16] situates Māori claims to regain self-determination of the marine environment within the broader context of indigenous peoples’ rights and outlines that over the past twenty years, indigenous peoples have improved their capacity to “gain recognition of their cultures and heritage, address the effects of having been economically dispossessed and disenfranchised from their traditions, languages and resources, and reclaim what they have lost” (p. 24). Furthermore, the right to self-determination of indigenous peoples is crucial to positive health and well-being [12, 13].

One of the primary Māori understandings of marine management is through kaitiakitanga. There are multiple meanings for the word kaitiakitanga and depending on the context and user can mean different things. The word kaitiakitanga consists of three parts: tiaki (verb); kai (prefix) and tanga (suffix). Marsden [17] outlines that while most definitions for tiaki is ‘to guard’, tiaki also has a range of other meanings depending on the context that the term is used in, such as “to keep, to preserve, to conserve, to foster, to protect, to shelter, to keep watch over” (p. 67). By adding the prefix kai to the verb tiaki, this signifies “the agent of the act. A *kaitiaki* is a guardian, keeper, preserver, conservator, foster-parent, protector. The suffix *tanga*, when added to the noun, transforms the term to mean guardianship, preservation, conservation, fostering, protecting, sheltering” [17, italics in original].

As well as the definition provided there are also multiple elements to kaitiakitanga. For example Marsden [18] further adds elements of trusteeship and stewardship and conjectures that “we are not owners or despots over mother earth but recipients and therefore stewards” (p. 46). Added to these understandings, are the complex intricacies of a Māori world view for example as Marsden [18] asserts “we are born out of the womb of the primeval mother [Papatūānuku]” (p. 45) which the term whenua reminds us, because it has the dual meaning of both land and placenta. Thus, Marsden [18] contends that “our contribution is to enhance and maintain her [Papatūānuku] life support systems” and “to treat her [Papatūānuku] with love and reverence as our primeval mother” (p. 46). Furthermore, Marsden [17] outlines that

all natural resources, all life was birthed from Mother Earth. Thus the resources of the earth did not belong to man but rather, man belonged to the earth. Man as well as animal, bird, fish could harvest the bounty of mother earth’s resources but they did not own them. Man had but ‘user rights’. (p. 67)

Marsden’s approach is similarly applied to the domain of Tangaroa and other deities who preside within the marine environment. Kawharu [19] suggests that kaitiakitanga has elements of resource

management that includes aspects of conservation and protection but adds that it is also much more and asserts that kaitiakitanga has both environmental and social dimensions and that the material, human and non-material must be balanced. The context for kaitiakitanga is also important and this is within the Māori worldview which takes it beyond just the “Maori conservation ethic” [20] and to where M. Kawharu [19] argues that kaitiakitanga finds its locale, within “Maori kin-based communities because it weaves together ancestral, environmental and social threads of identity, purpose and practice” (p. 350).

There are strong connections between rangatiratanga (chieftainship) and kaitiakitanga [19, 21, 22] whereby kaitiakitanga is exercised through the authority embedded in rangatiratanga. As M. Kawharu [19] outlines “*kaitiakitanga* is both an expression and affirmation of *rangatiratanga*” and explains that “*rangatiratanga* is the authority for *kaitiakitanga* to be exercised” (p. 353, italics in original). Manawhenua and mana moana status is implicit and mandatory for the exercise of kaitiakitanga. The location of kaitiakitanga (as an expression of rangatiratanga) within Māori worldview and mātauranga Māori are the primary concerns of this proposed research. Mātauranga Māori is described by Mohi as the “knowledge, comprehension or understanding of everything visible or invisible that exists across the universe” [23]. Furthermore Mātauranga Māori is traditional Māori knowledge that has been passed down generations from ancestors, tohunga and kaumātua and is an essential part of Māori life [24]. Mātauranga Māori is from what all Māori values derive and is essential for iwi, hapū and whanau development [24]. Marsden [25] explains that Mātauranga Māori “encapsulates a Māori world-view and involves observing, experiencing, studying and understanding the world from an indigenous cultural perspective”. Knowledge, both traditional and contemporary is encapsulated by Mātauranga Māori and includes but is not limited to: Māori values, tikanga (knowledge of cultural practices); te reo Māori (Māori language); kaitiakitanga; whakataukī (proverbs); and kōrero tawhito and pakiwaitara (stories and legends). Alongside the rich repository of Mātauranga Māori that exists within archival, oral and written histories and other materials there is a growing amount of contemporary examples of how mātauranga is being incorporated and utilised within marine management [26-31].

There are widely available texts, literature, reports, case law, legislation and frameworks, which Dr Jackson has examined within a Māori fisheries context [27, 32, 33]. However, while this information exists, a comprehensive examination of the individual components has yet to be undertaken. This comprehensive examination has also not yet incorporated how mātauranga and tikanga (practice) has changed over time. These texts can be re-investigated and expanded further into other areas of the challenge, such as the wider marine environment, on-shore/off-shore, methods of management and contemporary issues such as dredging, mining and oil exploration for example.

We acknowledge that there is a significant amount of mātauranga that exists and is held by those groups within the case study area. However, given the short lead in time for this proposal, the researchers do not have a strong relationship with those groups in the case study area. We have worked primarily with Kāti Huirapa ki Puketeraki (a sub tribe of Ngāi Tahu) and while we have informal relationships with some of the iwi groups, and Māori representatives at different regional councils, we do not propose to undertake interviews, or wānanga within the case study area, as we would prefer that a strong relationship was established prior to the application of funding. Furthermore, there may groups within the case study area that would prefer to be funded to undertake their own research. Also, given the focus of this project description, which is primarily a “desktop exercise”, we have written it in such a way that we are primarily undertaking a “desktop exercise”.

Given the scope of this project it will provide an initial foundation only. We anticipate dovetailing into the next project in the Tangaroa programme which will provide further exploration within the case study areas.

E. AIM OF THE RESEARCH AND RELEVANCE TO OBJECTIVE

Objective 1. To examine mātauranga associated with the marine environment through archival research and examination of key texts.

Objective 2. To undertake a desktop examination of literature, reports, frameworks and legislation relating to Māori perspectives of the marine environment.

Encoded within mātauranga are objectives, values, beliefs and tikanga that are premised on the sustainable “*utilisation of our marine resources within environmental and biological constraints*”. The outcomes of the research will more clearly highlight the specifics of how mātauranga and associated practices can contribute to the overall Challenge Objective. In principle, the objectives of this proposed research align with the Challenge Objective.

F. PROPOSED RESEARCH

Research planned for Phase 1 of the Challenge. This research project is for 1 year and will inform the proposed mātauranga database and the rest of the Challenge.

Objective 1. We will source and examine ancient karakia (incantations), mōteatea (chants), pēpeha (tribal sayings), whakataukī (proverbs), and pūrākau (stories) regarding the marine environment. This will build upon pilot archival work undertaken at the Hocken Library, Archives New Zealand and National Library (completed by Ms Ngahua Mita in collaboration with Dr Jackson and Dr Hakopa). The research will include contrasting and comparing ancient practices derived from archival sources with current Māori beliefs; and practices associated with kaitiakitanga of the marine environment today.

The specific texts that we will examine are: the four volumes of Ngā Mōteatea and Ngā Pēpeha a Ngā Tīpuna (both Te Reo Māori and English). Dr Hakopa examined mōteatea in his doctoral research and he continues to do so. Much of that work was based on mapping and GIS of those mōteatea within Ngāti Tūwharetoa. He is also a karakia and mōteatea exponent. Furthermore, building off pilot archival work we have already accessed approximately 100 texts which we will refine the focus for this study.

For those ancient texts located within the Hocken Library we will determine the need for translations and the expertise required given the focus of the proposed research, which is on understanding kaitiakitanga within the marine environment. Dr Jackson has met Associate Professor Poia Rewi for guidance on this element of the proposed research and he has confirmed that the research team, and with Dr Hakopa’s leadership, has an excellent level of expertise for the proposed work.

Objective 2. We will examine current Māori beliefs, practices, ecology and rituals pertaining to the marine environment through an examination of literature, reports, frameworks and legislation relating to mātauranga and kaitiakitanga. This will build upon Dr Jackson’s research [26-29, 32-34]. We will analyse the data utilising critical discourse analysis and kaupapa Māori theory, which Dr Jackson frequently uses in her research [27, 28, 32-34].

Kaupapa Māori theory will be utilised in the research. Kaupapa Māori is based on Māori worldview and is comprised of 6 main principles. These are: tino rangatiratanga (the self-determination principle); taonga tuku iho (the cultural aspirations principle); ako Māori (the culturally preferred pedagogy principle); kia piki ake i nga raruraru o te kainga (the socio-economic mediation principle); whānau (the extended family structure principle); and kaupapa (the collective philosophy principle) [35, 36]. While each of the principles of kaupapa Māori theory are of relevance, this research will privilege the principles of tino rangatiratanga (the self-determination principle), taonga tuku iho (the cultural aspirations principle) and kaupapa (the collective philosophy principle).

As Fairclough [37] outlines, discourse represents part of the social world and to identify the various discourses that exist within a text, the “themes” can be examined. Furthermore, the “most obvious distinguishing features of a discourse are likely to be features of vocabulary – discourses ‘word’ or ‘lexicalize’ the world in particular ways” [37]. Each of the texts will be read, and re-read, words and themes will be highlighted and these will then be grouped into specific discourses. We will ask key questions of each text such as: Who are the author(s) of the text? What voices are represented and whose? What is the intended message? What are the possible interpretations of this text? Who are the possible audiences? What resistant readings are possible?

The findings from both of these objectives will be written in report form for the Challenge and will also be published by the research team, and potential collaborators. Given there may be sensitive information that emerges through the research, these will be negotiated to ensure the mana of those who hold knowledge, as well as the mana of that knowledge itself is maintained and upheld.

In addition the research team will work with the Tangaroa Programme team to develop a mechanism for making relevant information collected available (where appropriate) for Māori, regulators and others. This may take the form of a report, website or other resource that identifies the sources of information relevant to empowering the effective incorporation of Māori perspectives in decision making. Issues of tikanga and copyright will need to be assessed in determining the most appropriate form of mechanism.

Relationships in case study area. The research team does not have formalised relationships with iwi within the focal region, however it does have strong established relationships with Ngāi Tahu. Given the short timeframe of the RfP, and our proposed involvement in the other Tangaroa RfPs – we propose that relationships within the focal region will be built more meaningfully through until the February 2016 deadline, and beyond.

Significance of the research. This research will provide a foundational understanding of the mātauranga associated with the marine environment. This will allow for a strong platform of mātauranga to be linked into a deeper understanding of the connection to an ecosystems based management approach.

Aspects of the research that go beyond ‘business as usual’. An examination of mātauranga associated with the marine environment, and on this scale has never before been attempted. It therefore marks a significant departure from ‘business as usual’ and will lay a foundation for future work within the Challenge and more broadly this field.

Potential research for Phase 2 of the Challenge. Potential research for Phase 2 of the Challenge is exploring how Māori specific scientific methods and tools can be developed and utilised in a modern context. For example exploring how traditional sailing waka (for example Haunui – captained by Mr Hoturoa Kerr) can be utilised as research vessels within the Challenge.

Furthermore, the mātauranga of primary interest to this theme is kept by local Māori, tāngata tiaki and kaitiaki. It needs to be safeguarded and those people must maintain the mana of their knowledge, so as to determine if and how it is used, by whom, to what extent and for what purpose. For those iwi within the case study area, we hope that the outcomes of this research may be drawn upon for their use, but importantly all groups with whom we work must maintain their mātauranga-a-iwi, mātauranga-a-hapū, mātauranga-a-whānau, mātauranga-a-marae as they see fit.

G. ROLES, RESOURCES

Dr Hakopa will lead Objective 1. This will include sourcing, examining and analysing the archival material from the different sites of mātauranga (as described earlier). Drawing upon Dr Hakopa's web based platform expertise as well he will lead the development of potential ways to disseminate the research for Māori communities. He will also work in collaboration with Dr Jackson through sharing the information and findings as the archival work progresses.

Dr Jackson will lead Objective 2. This will include sourcing, examining and analysing the written reports, material, articles and legislation pertaining to kaitiakitanga and mātauranga. Dr Jackson's focus for dissemination will be on how to interpret this information for regulators and policy makers. She will also work in collaboration with Dr Hakopa as this work progresses.

Both will co-write the report (as well as other authors) as part of this research. Both will be involved in the supervision and guidance of the research assistants.

Both also co-lead a Māori research excellence group called Te Koronga which is comprised of Māori postgraduate research students. They also co-lead a newly created University of Otago Research Theme called Te Koronga: Indigenous Science. This network includes senior scientists and academics, as well as Māori communities throughout the country. Dr Jackson is co-lead of Te Tiaki Mahinga Kai (which is described in more detail below).

H. LINKAGES AND DEPENDENCIES

This research aligns with themes 2 and 3 of the Tangaroa programme, as well as all other programmes across both phases of the Challenge. For example, mātauranga can inform new ways of how the Challenge can engage with society and Māori society specifically (Our Seas). Mātauranga and the values located within Te Ao Māori will be critical to understanding the values that Māori have within the marine environment, and how these have changed over time (Valuable Seas). Māori have well documented processes of long term scientific observation of the marine environment, as such this knowledge could contribute to a richer understanding of the complexities of the marine environment (Dynamic Seas). Māori already have comprehensive methods of marine management, as well as legislative tools, such as taiāpure, mātaimai, temporary closures and regulations for example (Managed Seas).

I. COLLABORATIONS

Dr Jackson is co-leader of the research group Te Tiaki Mahinga Kai. As such collaboration with the wider research team is critical including: co-leader Dr Chris Hepburn and researchers Dr Daniel Pritchard (Te Rūnanga o Ngāi Tahu, University of Otago), Mr Nigel Scott (Te Rūnanga o Ngāi Tahu and the wider team. Through Te Tiaki Mahinga Kai the researchers have strong collaborations with Ngāi Tahu, Ngāti Whātua and Ngāti Porou. Dr Jackson also works with Te Taitimu Trust (Ngāti Kahungunu) and Te Toki Voyaging Trust (Waikato-Tainui). Dr Hakopa works within his tribe of Tūwharetoa and other iwi throughout the country.

J. INTERNATIONAL LINKAGES

This project does not rely on international linkages but will be strengthened by the teams' emerging international collaborations with Hawaiian colleagues in particular through Te Taitimu Trust.

K. ALIGNED FUNDING AND CO-FUNDING

This project is not reliant on aligned or co-funding.

L. VISION MĀTAURANGA (VM)

This research contributes specifically to “unlocking the innovation potential of Māori knowledge, resources and people”. In particular, this research relates to **Taiao: Achieving Environmental Sustainability through Iwi and Hapū Relationships with land and sea and Mātauranga: Exploring Indigenous Knowledge and RS & T**. Dr Jackson and Dr Hakopa are both Māori researchers who have strong backgrounds in Māori research with Māori communities. Dr Hakopa will lead tikanga and mātauranga components of the research. Both are fluent speakers of Te Reo Māori and frequently organise and lead wānanga.

This research will unlock innovation potential through providing a deeper understanding of mātauranga and kaitiakitanga within the marine environment. This project will also allow for some of the information that currently exists to be connected together in a more cohesive way. We hope that some of the information will become more accessible for those that require this information, for example tangata tiaki/kaitiaki, iwi resource managers, regulators and also for industry. While the information may become more accessible, we also hope to continue to grow the depth of our understanding as well. There will be linkages to the 3.1.2 Kaitiakitanga in practice in our marine environment as well as the 3.3.1 Understanding the relationship between Māori lore and law projects. Collectively those projects will support whānau, hapū, iwi and all New Zealanders who have a connection to Tangaroa, now and into the future.

M. COMMUNICATION AND OUTREACH

Given the proposed 1 year timeframe of this research, and budgetary constraints, there are no large scale outreach projects proposed. However, we predict there will be outreach opportunities in conjunction with the other Tangaroa projects, so that we provided a coordinated approach.

What we are proposing however, is to establish a research advisory group where we will hui with mātauranga experts, such as Mr Brendan Flack (Kāti Huirapa ki Puketeraki), Mr Hoturoa Kerr (Kaihautū Haunui Waka), Mr Nigel Scott (Te Rūnanga o Ngāi Tahu), Mr Tame Te Rangi (Te Rūnanga o Ngāti Whātua), Mr Zack Makoare (Te Taitimu Trust), Mr Rob Hewitt, Dr Chris Hepburn (University of Otago) for example. We will also aim to secure the participation of case study area representatives over the course of the research, and see this as critically important in terms of supporting the use of this work across other Tangaroa projects. We also note that the Te Rūnanga o Ngāi Tahu members named as potentially part of the advisory committee, are also within the case study area. Their travel, sustenance and time will be paid as per the budget. We already work with each of these experts and there will be opportunity for co-publications, as well as collaborations in the reports.

N. CAPACITY BUILDING

We propose to employ emerging Māori scholars as assistant research fellows. Ms Samantha Jackson (Ngāti Whātua) has a Master of Arts in Indigenous Development and is a current second year medical student. Ms Ngahuia Mita is a current Master of Physical Education student examining Māori cultural connection to the ocean through waka. Ngahuia was a Ngā Pae o te Māramatanga Summer Intern with Dr Jackson and Dr Hakopa where she undertook the aforementioned pilot Tangaroa archival research.

O. ETHICS APPROVAL

This research does not require ethical approval. However because the research has a Māori focus, the University of Otago Māori Ngāi Tahu Research Consultation process will be followed. This approval has been granted 17 December 2015.

Q. REFERENCES

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