

Whaitua Te Whanganui-a-Tara Committee Meeting 8 February 2019

9:30am-4:00pm on Matiu/Somes Island

Summary

We were led in pōwhiri by Taranaki Whānui mana whenua. Pekaira called the manuhiri with waiata, Tamahou was the speaker welcoming us to Taranaki Whānui land on Matiu/Somes Island, followed by a response from Kara. We then gathered in the Caretaker's Cottage for introductions by each person present before breaking for kai.

In Tamahou's introduction, he discussed the process of co-authoring according to the mana whenua knowledge in the room. The wording of our documents should reflect the identity of the people and connect to their frameworks, symbols, and narratives. We need to start by understanding each other, addressing the "why" and how we each relate to the issues at hand. He talked about connecting to the ultimate source of energy, "turning on the light."

During the afternoon session, we split into four breakout groups and then came back together for Q&A with mana whenua. Kara facilitated a group brainstorm on purpose, "ko wai?" Tim offered a few concluding remarks on the role of the Committee Chair before Tamahou led the poroporoaki.

Attendees **Te Whanganui-a-Tara Whaitua Committee:**

Anya Pollock, Gabriel Tupou, Jonny Osborne, Louise Askin, Pat van Berkel, Peter Matcham, Quentin Duthie, Zoe Ogilvie, Hikitia Ropata, Kara Puketapu-Dentice, Morrie Love, Paul Swain, Roger Blakeley, Tui Lewis, Peter Gilbert, Naomi Solomon
Apologies: Ta Matiu Rei, Wayne Guppy

Project Team:

Tim Sharp, Jon Gabites, Mark Heath, Paula Hammond, Phill Barker, Shane Parata, Anna Martin, Emily Osborne (GWRC), Helen Bolton, Onur Oktem (WCC), David Burt (HCC), James McKibben (UHCC), Paul Gardiner (WWL)
Apologies: Arpan Mukherjee, Jane Clunies-Ross (GWRC)

Taranaki Whānui: Tamahou Rowe, Pekaira Rei, Maiora Dentice

GWRC Communications Team: Shanon Stevens, Owen Smith

Actions and general business

- Agreement to work closely with mana whenua, beyond those on the Committee throughout the Whaitua Committee process.
- Develop a kawa/tikanga framework for the Committee.
- Elect a Chair (and possibly a co-Chair) at third meeting in April. One mana whenua.
- Discuss and decide at March meeting where Committee wants to visit on field trips.
- Emily to resend meeting dates for meetings already scheduled
- Emily to arrange meeting dates for the rest of the year (July-December).
- Using the brainstorming session, project team to develop a purpose statement for the Committee's consideration at March meeting.

Meeting notes

Session 1 – Q&A with mana whenua

Note that names have not been attributed to individual responses due to the interconnectedness of the conversation.

Question #1 What is kawa?

The unchangeable, law of the Gods. Tikanga (protocol or law) can change in response to kawa (**foundational principles** or lore), e.g. rain always falls down (kawa) but there are different types of rain protection such as a hat, raincoat, or umbrella (tikanga). The watercycle is kawa, one part of the cycle gifts to another, and tikanga is looking after that gift. "I am the river and the river is me," meaning everything in me is reflective of nature.

In the body, tikanga is represented by the bottom jaw that moves when speaking while kawa is the top jaw that remains still.

Question #2 How do we as a committee work together in a collaborative process while respecting tikanga?

"Don't speak for the river, speak to the river." Co-author, co-create, co-own, co-construct, everything co-/together. Talk to mana whenua and keep talking to each other. When values and principles come back to mana whenua it releases mana. It's not about you and me, it's about tomorrow.

In traditional tikanga dispute resolution, the people involved would come together and they would go around the room giving each person a turn to speak. Each speaker had to add value to what was shared before

them but they would not talk about the issue itself. By the last speaker the issue would be resolved. We've got to learn to listen.

Policy is more malleable than we think. Start this process with a fresh sheet of paper so that we can do something different than what has been done in the past. We need to ask ourselves where mana whenua are represented in our policies, not only in words but in raukura (symbols). We need to create a tikanga for this process. Read through the settlement documents to understand values and principles, available on Taranaki Whanui and Ngati Toa websites.

It's not about changing water, it's about changing our human relationship with water and nature.

Question #3 How have concepts of mauri and kaitiakitangi changed over time?

Kaitiaki were breeders, i.e. large eels and stingrays. We're not looking after them, they're looking after us. We are not supreme. People developed relationships to them, they speak to us. Manakohi is our knowledge of home, collecting the authority of water, forest, etc. How you enter a space to monitor or collect data is important.

Everything has a mauri, meaning life force. Mauri is your emotional connection to something, e.g. a river brings back memories from childhood. Mauri has been upset when you can no longer swim in a river where there is toxic algae. Our challenge is to marry science and narrative. Rather than evidence-based decision making, we should make decisions informed by knowledge.

Session 2 – Brainstorm on purpose

Task: what are some words which help to define the Committee's purpose?

Life, mana, connection, future, children's children, relationships, mauri, kotahitanga, kua, maturanga, haponi, community, whaitua implementation programme, doable, longevity, buy in, trade off, water quality, integrated catchment management, virtues, values, accountability, responsibility, awareness, customers, polluters, funding, rehabilitation, mana whenua, catchment, obligation, wai ora, wai Maori, korowai, equity, listening, improve, clean, whakapapa, healthy, raranga, narrative, science, symbols, journey, visionary, pioneers, ICMP, water, trees, analysis, intergenerational, aspirational, ambitious, bold, audacious, equality, risk, cost, moana, fear, ecosystem, food, consequence, allocation, habitat, economics, the power of co!, sustainability, communications, opportunity, coast, maunga, prevention, Rangi e Papa, food/kai, mata o te here (leadership), Te Whanganui-a-Tara, wai Tuku Kiri, mana kahi, listening, rate payers, papatuanuku, behavioural change, cultural framework, NPSFM, politics, history, co-governance, learning, un-learning, re-learning, de-colonizing, enabling vs. regulating, kaitiaki, tiaki, indigenous, barriers, ohaki, destructive, innovative, ingenious, diversity of thought and people, carbon, public good, Te Tiriti, lead, lore vs. law, resilience, resources, resistance, persistence, capacity, tenacity, ownership, groundwater, infrastructure, haututu, achieving the impossible, 2 years completed, compromise, capability, transparency, vested interest, kai moana.

