



TE WHARE WĀNANGA O
AWANUIĀRANGI

THE UNDISCOVERED
SUPERHERO
THE DISSOLVER AND THE
RESOLVER POLICY, POWER,
PRIVILEGE AND POVERTY
MY STORY IS YOUR STORY

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2019

*A thesis submitted in partial fulfilment of the requirements for the degree of
Master of Māori Studies at Te Whare Wānanga o Awanuiārangi*

KOHA 1

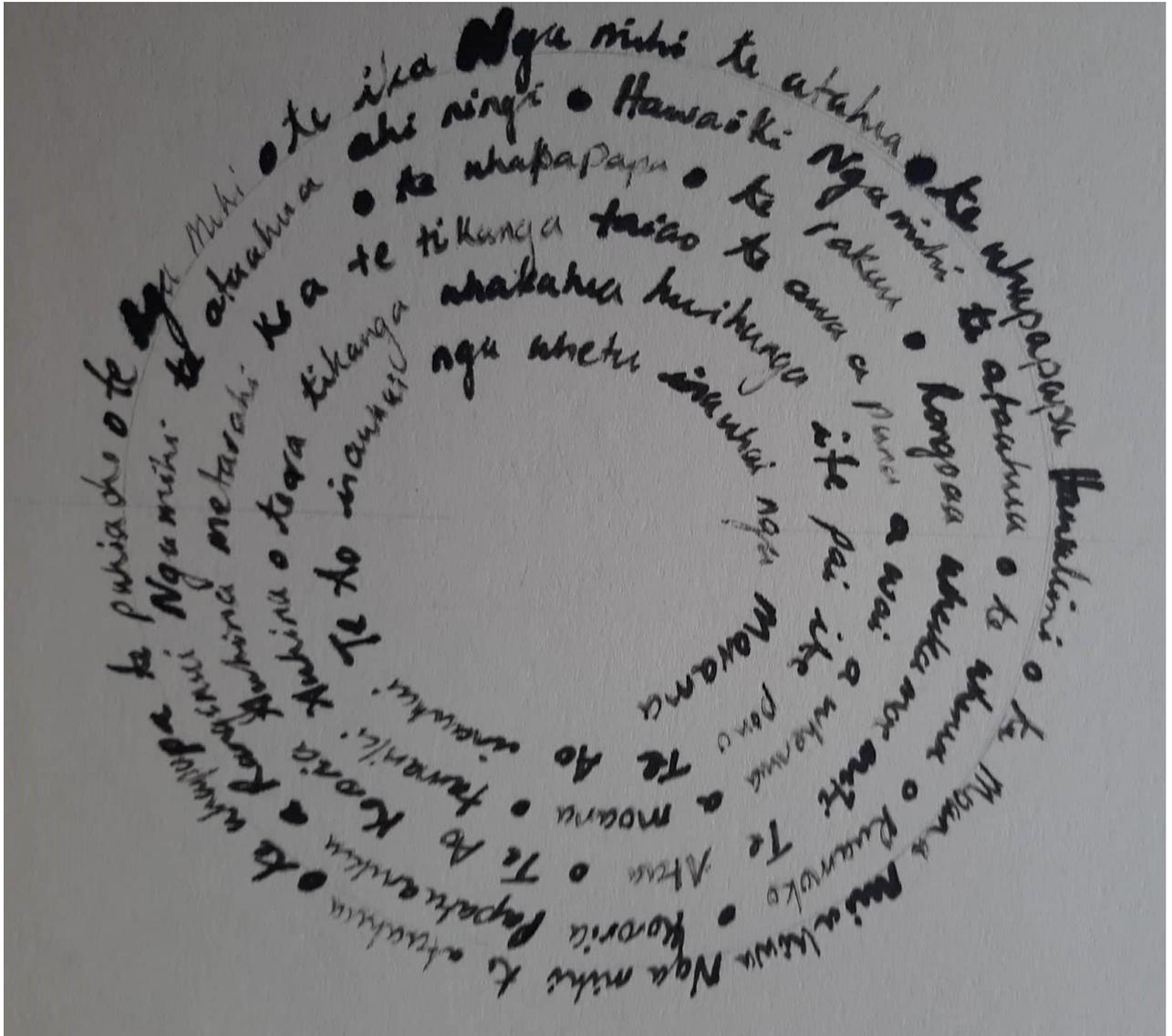


Image 1– Nikolao, 2020, Original Artwork – KOHA I – A Prayer

KOHA 2

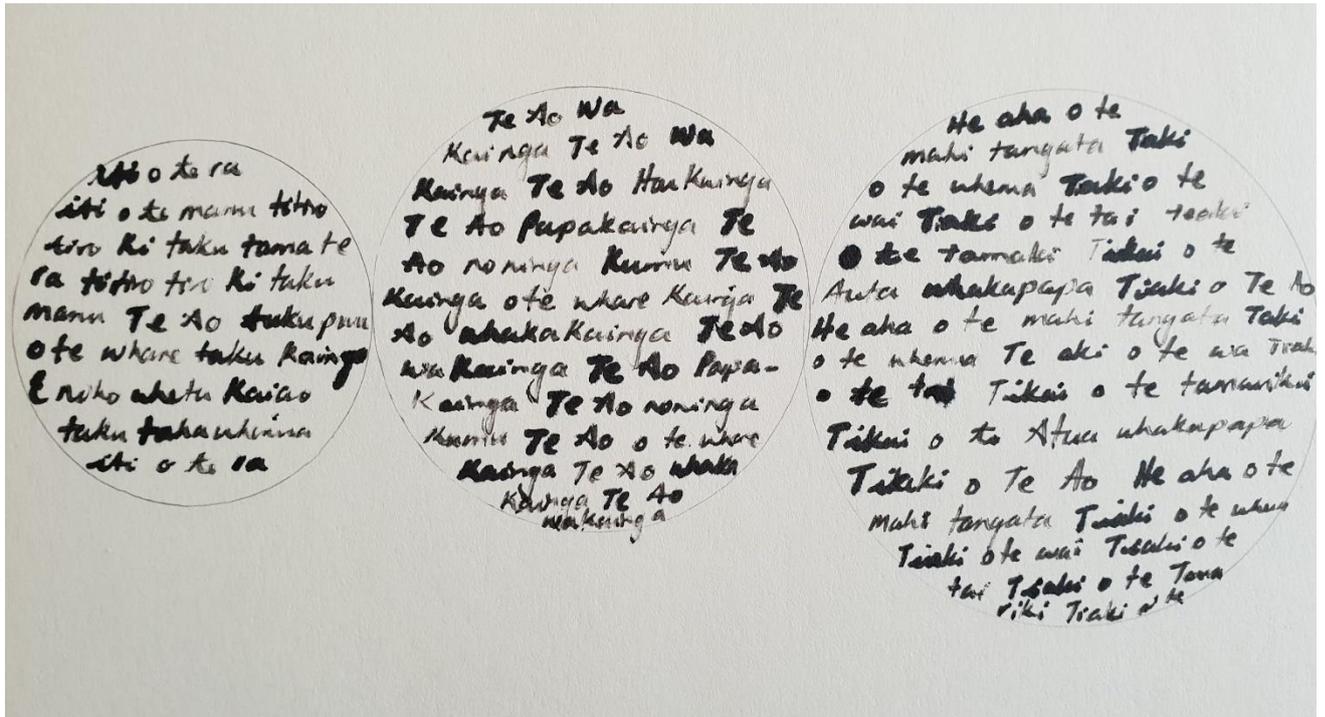


Image 2– Nikolao, 2020 – Original Artwork, KOHA II - A Song

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Itania Saufoi Nikolao

Signature:

Date:

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Te Maunga – The Mountain
Te Motu – The Island
Te Awa – The Water

My Whanau

My Mum - Averie Oliver (Ngāti Engarani/Arihi), Nana - Joy Oliver (nee Frost), Grandfather - Cyril Oliver (Dublin), Uncle - Robert Oliver, Brother - Lio Nikolao, Niece – Kyryr Nikolao (Waikato Tainui, Ngāti Pou), Aunty - Etevised Krause, Father – Kelekolio Tupuola Nikolao, Grandmother – Saufoi Nikolao, Grandfather - Tupuola Nikolao (Siumu), My Husband - MacFarland Seymour (Ngāti Awa/Tainui/Ngāti Hikairo) and Step Father Sydney Turoa (Tuhoē) and step sisters Veronica, Kelly, Billie and Bobbie Turoa, Whaea Betty King, Mr Wedding, Reremoana Jones (Ngāti Maru) and all my Krause, Lepaio, Stuart and Sefo, Oliver, and Templeton, Parker and Simpson aiga/whanau/family from Papakura, Waiuku and Tokoroa – also known as: my cousins and my friends Joe Parker (Ngāpuhi/Maniapoto) and Daniel Simpson (Ngāti Pākehā/Kaigaroa/Papakura).

My Thesis Support

Paul Kayes
Rawiri Waretini-Karena
Sandra Lee
Joce Jesson
Verbena Harawira

The following personal quote and koha artwork are provided to honour the Mountain, Island and Water where the Thesis is written and to commence my introduction about my personal position for writing the thesis.

“From out of the darkness the first light of the morning hits the Maunga (Mountain) and the shadow is cast across the Motu (Island) and Pēpē (baby) their first kiss of every morning”.

I would like to thank the following people who have helped with my thesis writing.

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PERSONAL POSITIONING

O le igoa Itania Saufoi Nikolao - my name is Itania Saufoi Nikolao. My story is your story, and this is my introduction to my personal journey and personal position as the motivation to complete my MA Thesis and subsequent PhD. I know what it means to come from nothing from the darkness and into the light to embrace the new challenges of a new day – my story is your story. This is a love story of the Whenua (land) and my journey starts with my heart that goes out to the Maunga (Mountain) and Motu (Island) of their story. Matapihi (the window); the first kiss through a window in time; the first time I laid my eyes on the Maunga (Mountain) is same view he has of the Motu (Island) and the Pēpē (baby) they have below, is their love. At the foot of the Maunga and in between the Motu is a small bond, like a ring, a small symbol of love surrounding the Pēpē is an inlet that with the incoming and outgoing tides; is their mauri (breath and spirit) with the Whenua accompanied by Papatūānuku (Earth Mother) in unison with Hine Moana nui (the Sea) and Tangaroa (God of the Sea).

Even though the Maunga knows it is a losing cause to prevent a toxic dump being placed on the Motu in this time and place, the Maunga's love continues. And the message for us is, that as people we must continue with the mana aroha (strength of love) we have for the land and the sea.

Everything in this Thesis is my interpretation but the Maunga's love for the Motu and Pēpē is the story that is my heart. The Maunga has watched the Motu being dismantled over time but, his love for her has endured and through the matapihi he needed someone to tell their story even though it is a lost cause, the need to fight and share the story of the Maunga, Motu and Pepe in this realm and this time is now and the Maunga in time can watch the Motu being rebuilt and remember the first night of aroha (a love) story that spans the ages.

Everyone who walks this earth, looks for love and if you are lucky enough to find love that lasts an eternity this is what this love story and Thesis means to me. And your challenge is, will you find a love like this...a love you can honour for the rest of your life and endure all the hardships that, that encompasses. The role of humanity is to solve the mauui (the sickness) we inflict on the World. And the inlet walkway that surrounds the Pepe allows people to see the evidence of our destruction and how we can rebuild, reconstruct and restore nature. We have technology to make changes – it is here, and we can do it right now. That was my beginning of how my story started and the Thesis introduction is as follows.

ABSTRACT

This Thesis explores resilience of flax root (community) practitioners engaged at policy intersection facing mana taiao (natural environments) in Aotearoa, New Zealand. It captures community practitioner stories through interviews enabling shared experience of examples where practitioners' have resolved policy areas encountered during project delivery as consultants, employees, volunteers, family and/or community representatives. Participants are six females and three males of mixed ethnic backgrounds; Maori, Samoan and Pakeha/European involved in a diverse range of projects ranging from taiao resources affecting the Arts, Tohunga (traditional Maori medicine practitioner), Kaitiaki (carers of the environment) and business owners. In the week before the interview each participant was given a set of questions. Interviews were recorded using video and email. Results suggested there are a) Cost challenges facing individuals preventing e.g. appeal to Environment Court through the Resource Management Act (1990) and b) Solutions through the Town and Country Act to enable more equitable participation in policy related to the environmental management of Aotearoa and c) Connecting frameworks from Tiriti o Waitangi and Te Whakaputanga in discussion with indigenous models highlighting misaligned policy intersections. Results are discussed in terms of the challenges practitioners experienced and successes in their work and in terms of the experienced disassociation of constitutional policy in Aotearoa, New Zealand.

CHAPTER ONE

INTRODUCTION

1.0 Chapter Introduction

The personal positioning starts with a diary of my notes that introduces you to what led me to commence this journey. If I can utilise Rawiri Watene-Karena's academic understanding of 'Whakapapa' or origin in this context; then the 'Who' of where this Thesis started is with a Motu and a Maunga. and through my starting journey I later met Whaea Betty King and became one of her whāngai daughters. The 'Where' of the Thesis is the Town where I lived as a resident in Mangere Bridge and where I began to fight for a Motu in the Manukau Harbour. The Thesis includes stories from people with similar experiences having working with policy in Aotearoa in their own projects, campaigns or work (both part time, full time or voluntary unpaid roles) in their communities to discover what their experiences were especially the environmental policy sectors. The 'Why' of the Thesis is to share new commonalities of experience across a wide range of policy influence and practitioner experiences in Aotearoa from an environmental perspective.

Celebrating practiced resilience exerted by individual practitioners navigating various policy intersections from governance, law, education, business, cultural services and from an indigenous world view is of interest to me. Gathered from my experience a Senior Policy Analyst drawing from conversations with peers, networks, colleagues, family and friends; their stories became the focus of my interest to investigate research possibilities and limitations, towards new work to explore how all people are involved and impacted by policy from the humble Nanny to a previous Minister of Parliament.

I am of Samoan, English and Irish descent and I have a background working in Policy. I wanted to learn more about what influences policy sectors especially issues faced by Māori and Pacific peoples i.e. an indigenous worldview, to gain a better insight into how policy is viewed from various perspectives and life backgrounds by interviewing flax root practitioners, herein called the interviewees.

We all encounter various policy intersections in our daily lives and we experience common and significant experiences through participating in our societal community life e.g. from the car parking ticket, property rates and educational school fees to voting for Board members at local schools and adhering to speeding limitations on our roads – we are all involved.

As Senior Policy Analyst and Rongoā Kaiako amongst other roles in my career these employment opportunities helped shape my understanding of the policy sector in Aotearoa, therefore my knowledge of the policy framework for the Taiao (Environment) and Whenua (land) and Awa (waterways) will consider the Town and Country Act (1953) and Resource Management Act (1991) within our constitutional framework to honour Te Tiriti o Waitangi/The Treaty of Waitangi.

The thesis research is positioned from an environmental perspective as one way to understand all areas of policy, because primarily our survival needs depend upon the health and wellness of the environment to sustain existence and therefore a global view includes a description of international indigenous environmental policy agencies within the research as well.

I have elected to interview a selection of people with whom I have connected with throughout either my volunteer and/or professional career roles using a narrative methodology; sharing practitioner stories of resilience along with a specialist policy group and an overview commentary by a Senior Policy expert in Aotearoa, Ms Sandra Lee, previous Member of Parliament of New Zealand, Minister for the Environment as the methodology which is explained in more details throughout the Thesis.

Conclusions are drawn by examining policy intersections from interviewees, the group and expertise session/s. Thus, narratives assist to contextualise experiences from interviewees.

1.1 My story is your story

My story is the start, middle and beginning of numerous unfinished endings and this chapter starts with me leaving my birthplace in Papakura to relocate to a new City. At my new address I open a letter about a Resource Management notification from our local Council about a proposed dump on a Motu with Wāhi Tapu (sacred) status for Māori (indigenous peoples of Aotearoa, New Zealand). I am one of a few residents who receive notification because we live directly opposite the Motu. This is my story and journey to commence the new work for the Thesis to demonstrate the connectedness of our shared policy intersections in our communities and how we can resolve and work towards improvement.

And it is hoped that by sharing my personal experience it can highlight various policy, process or steps within the legislative process. These policy intersections are captured in photo images as I share my encounters as a local resident and my perspective as a ‘flax roots’ practitioner and ‘policy participant’. I am opposing an application to place bio-solids on a local Motu and, responding as a local community representative for a group called a Room for Another View (RAV) for which I am the Spokesperson. For the next chapter I will be using personal quotes in italics entitled: *‘My diary’* depicting my journey’s emotional experience engaging in policy and I will use photos to highlight images of policy intersections followed by a written overview titled: *‘The intersection’* to describe the policy intersection from a ‘flax roots’ perspective.

My Diary: *“The beasts rolled, a line of trucks would roll with all the tū kino (sickness/rubbish) from all around and it would pour in on top of the Motu. Just like the Maunga’s ngakau (heart) had a big gaping hole for the love of the Motu...we would cover it in tūtae (shit)”.*



Image 3– Nikolao, 2010, Mangere Watercare Services

The Intersection: Public notifications announce Watercare Services proposes to construct a permanent dump on the Motu.

My Diary: *“My heart forced me to protest. To get up every morning and protest; for the power of the individual, a single voter has the right to protest an injustice. Here starts my journey for the love of Maunga and a Motu”.*



Image 4– Nikolao, 2010, Watercare Services, Mangere

The Intersection: In response I write an objecting submission opposing the bio-solid dump on the Motu and my concerns and solutions proposed to Council. The first case is won at Council and the application to apply bio-solids to land on the Motu is rejected. The Applicant appeals and takes the case to the Environment Court.

My Diary: *“Like Dame Whina Cooper and her Moko I was inspired by her journey and I walk door to door around my Maunga taking the same korero in a petition to awaken my people”.*



Image 5– Nikolao, 2010, Puketutu Island, Harakeke

The Intersection: I start a petition for signatures to oppose the dump on Motu. This is taken to the Council along with fellow supporters from Iwi. I met with the Local Minister of Parliament to raise awareness about the petition.

My Diary: “Like all families who have a pet they love; my solution came through a love of a family and a love for their animals. An embrace of a cat created a solution that all human beings share. An animal’s love without a language is the bond humans fight for, where we fail to communicate at the best of times, animals love unconditionally and it is this love that binds us to our land and time because we remember when we go back there that these are the moments that make these special. And I remember looking out my window at that time and everything that I love on the Maunga. When all is said and done, we go back to our fondest memories and we as Councils (of the people) must honour these hopes and aspirations to inspire hope”.



Image 6– Nikolao, 2010, Watercare Services Walking Track

The Intersection: A random installation of a cat door at my property leads to a chance referral of bio-solution Company to meet with their then General Manager. I prepare a power point presentation in order speak to my objecting submission at the Council hearing.

My Diary: *“Then the day came. That my heart had to take on the Kāwanatanga (Government) to express my whakaaro (thinking) and my taku manawa (my heart) for the whenua that I lived on and finally the roimata (my tears) to the Te Ao Hurehure (The World), this was my manaakitanga (caring and sharing) to the Iwi. This was the pito (birthplace) of my journey”.*



Image 7– Nikolao, 2010, Watercare Services, Walking Track

The Intersection: Presentation at Council - My objecting submission and a potential solution is presented as part of my hearing at the Council, in front of Iwi and The Applicant.

My Diary: *“Like all lovers with a broken heart, instead of filling it with love we filled it with shit. We are ignorant of the land and this is my thesis to readdress the tū kino (sickness) and hopefully in time someone will read the love story and will correct the love story, maybe tomorrow someone will come up with a strategic plan to implement it”.*



Image 8– Nikolao, 2010, Watercare Services Water Bridge

The Intersection: Local Council decline the application to place a dump on the Motu. The applicant takes the case to the Environment Court. I contact the Environment Court to oppose the applicant’s consent. I learn that The Environment Court can file charges against an objecting submitter and seek costs. I withdraw from the process in fear I may absorb Court costs and lose my property because the Courts can also cease property for payment.

My Diary: *“We all need a part of nature that we can put back from what we have done wrong; it is nice that we can have a big city so people like us can remember what we did wrong - just a little piece and it starts here with the Motu”.*



Image 9– Nikolao, 2010, Watercare Services, Mangere

The Intersection: The applicant is approved consent through The Environment Court to place a dump on the Motu. The applicant meets with objecting submitters and shares plans for a bio-solid dump on the Motu and subsequent project to return to the Motu back to Auckland residents as a regional park with Iwi receiving a tonnage fee for the tū kino and rebuild quarried volcanic cones with bio-solids as a reclamation environmental project.

Stories shared by practitioners interviewed in the research reveal parts of their experiences reflecting individual perseverance and personal resilience as they navigate the policy system in Aotearoa. Through multiple sectors of our communities share a connected societal space i.e. we are all involved in or participate in or have experiences where we are engaged with policy decisions made for us in Aotearoa. What is unique to Aotearoa is Te Ao Māori world view of law in Te Tiriti o Waitangi and how our indigenous policy framework forms part of

our global view and the research question asks – how can we resolve this? Where is our new work to be? How can we identify significance of connectedness and what resolution can this bring to policy?

1.1.1 What is Policy?

The Collins dictionary defines policy as “*a set of ideas or plans that is used as a basis for making decisions, especially in politics, economics, or business*’. Weis considers that in the field of research a different approach is taken, that it is separate from a specific area therefore policy is either applied or used to define an area so, in this context for the purpose of a research domain we will use a definition by Weis who says “*the advantages of the research-definition are: 1. policy and domain are two independent concepts which may but need not be combined; 2. policies may be used to define a domain but may also be applied to a domain of objects; and 3. policies are an active concept. Policies can initiate or change the characteristics of ongoing management activities*”.

1.1.2 What is Indigenous Policy?

The Māori Dictionary translation for policy is *Kaupapahere* and *Whakamāherehere kaupapa here* as strategic policy and the Samoan Dictionary translation for policy as *faiaga faavave*. In 1996 a gathering of indigenous peoples adopted a definition by Martinez Cobo who in 1986 defined indigenous peoples as “*indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the society now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories and patterns, social institutions and legal systems (Cobo, 1986).* https://books.google.co.nz/books?hl=en&lr=&id=aAhjDgAAQBAJ&oi=fnd&pg=PT8&dq=definition+indigenous+policy+&ots=P67_Wv_1Fv&sig=5GAd0FBlsn6QIj3Anei03rtMZsA#v=onepage&q=definition%20indigenous%20policy&f=false (p, 2).

The research interviews practitioners with experience in both Tauīwi (non-Māori), Māori and Pacific policy settings to determine findings considered using a Future Impact Summary Quadrant (Table 1, p.13) to identify examples of what an active policy relates to; the policy’s geographic location and policy’s organisational association.

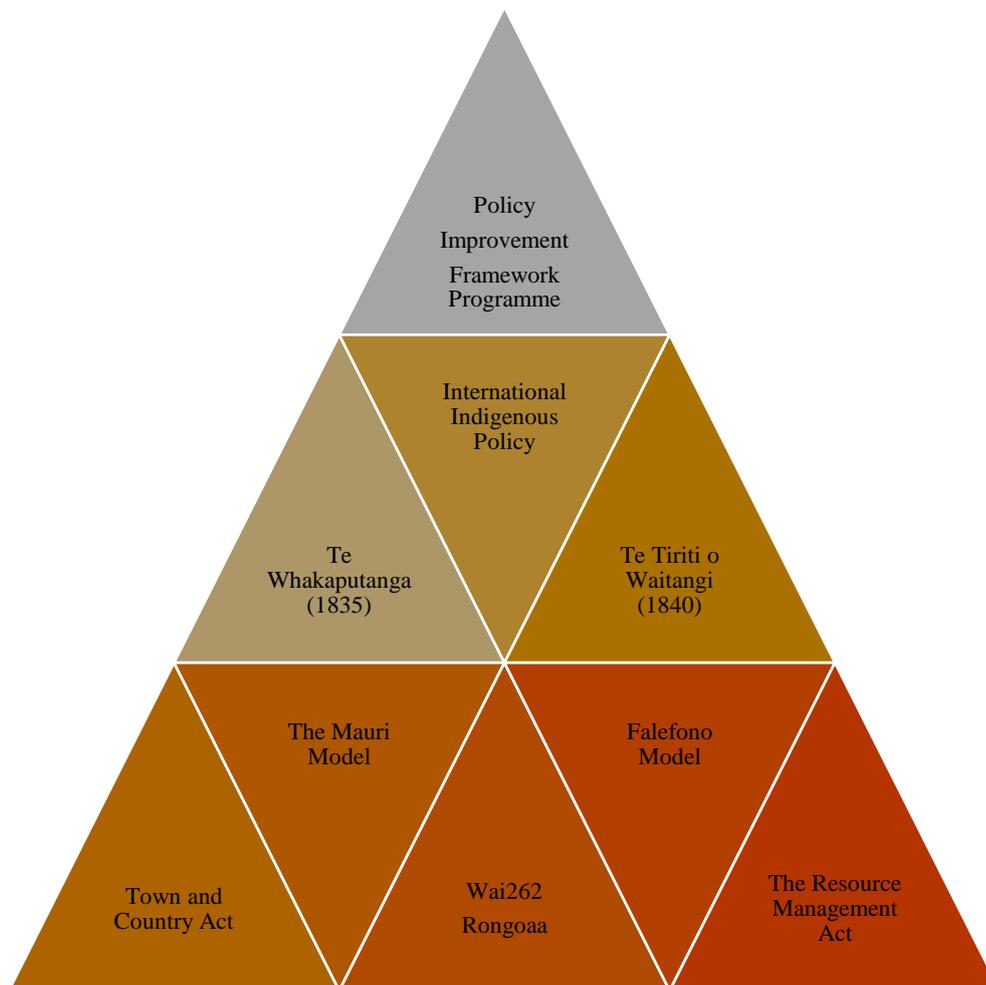
Analysis concludes complexities from each interview situation which may include timeframes for which policy is required, service it is used for, its function, target and management needs. Solutions, conclusions and limitations depend upon levels of policy whether they are high, medium or low, short term, medium and/or long-term requirements in the conclusions.

Classifying a policy is influenced by hierarchy including asking whether it is a policy task, policy function or operational policy; for example, is policy a low-level policy requiring system resource management? All of these characteristics offer a level of abstraction that compiles to identify a matrix set or criteria that when taken from real life situations can differ from organisations therefore we begin to provide options, solutions and definitions when determining, enforcing or managing policy.

In the area of indigenous and international policy the Declaration and International Convention on the Elimination of Any Form of Racial Discrimination authorized the “Study of the Problem of Discrimination against Indigenous Populations” (Lepage 1994) the report said: *“states should respect traditional laws and customs; indigenous peoples should have control over their own lands and resources, with the right to communal land ownership and to manage land according to their own traditions; and such ownership and rights should be protected by national and international laws”*. <https://www.cbd.int/doc/articles/2002-/A-00108.pdf> (p.3)

The concept area of the framework for the thesis and including in retrospect of the Maunga and Motu is considered complex, however the resolved thesis policy framework has developed the Policy Research Framework Domain (below) as its main focus to compare and pivot its considerations and discussions from.

Figure 1–Policy Research Framework Domain



The research focuses on celebrating practiced resilience experienced by flax root community practitioners as undiscovered superhero’s who find themselves working with policy and what success means when navigating and re-defining the Aotearoa/New Zealand’s policy compass and from this perspective asks - how can we resolve this?

This thesis presents a series of interviews with ‘flax root practitioners (meaning to me, the community practitioners working at the cold face within the community), an interview with a policy expertise group, followed by an overview commentary on the policy landscape of Aotearoa with previous Member of Parliament, Sandra Lee an expert in this field. The interview and specialist sessions described are the methods used towards a subset of findings about contributing impacting factors facing Iwi and Pasifika communities as they relate to the care of the land and waterways in Aotearoa that contributes to our wellbeing.

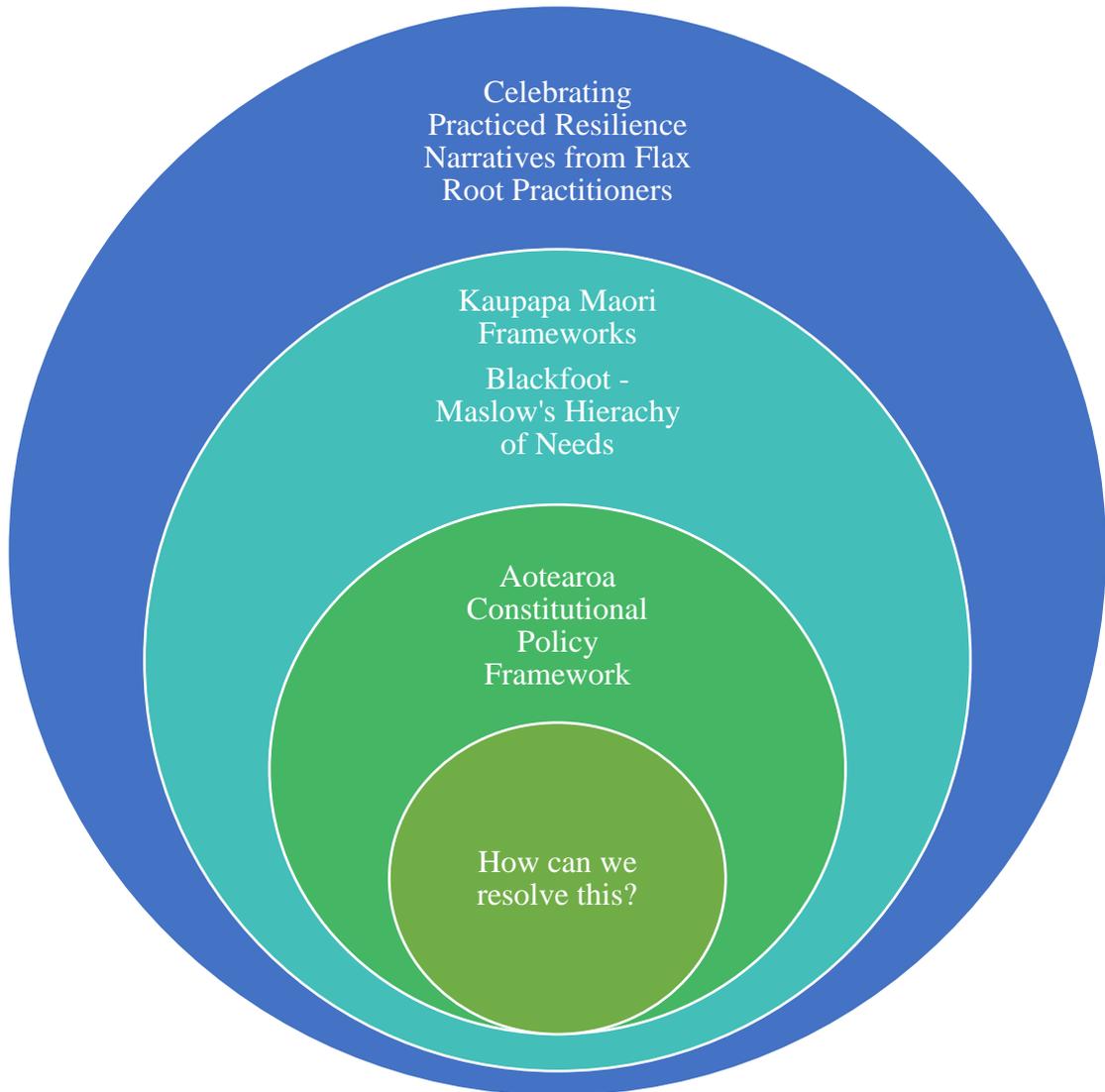
The methodology comprises of the above methods in order to share interviewee narratives. Secondly the research discusses a Kaupapa Māori framework and thirdly an outline of the Policy Research Framework (Table 1, p13). Included also is discussion of Maslow's Hierarchy of Needs, a model described as a motivational theory, which is discussed in more detail in the Thesis. Overall the aim of the research is to demonstrate connectedness and an example of an international model in Maslow's Hierarchy with links to Blackfoot people, along with an example of a Kaupapa Māori Framework considered, plus Dr Kepa Morgan's Mauri Model which is selected for its use within the Resource Management Act (1991).

For example, Michel says that Maslow visited Blackfoot families in 1938 and that the highest form a Blackfoot can attain is called cultural perpetuity. From his interviews with Blackfoot people Maslow learned that Blackfoot believe the tipi can touch the sky. Maslow's triangle is the tipi and as Michel says, "*the triangle format of Maslow's World-famous hierarchy diagram was actually based on tipi teachings and Maslow flipped it around to prioritise the individual*".

Considering Maslow's Hierarchy highlighted for me a question that we all need ask ourselves as a researcher - am I the right person to be doing the research? I am not of Māori descent; I am of Samoan decent and I have worked for Iwi in Policy settings. Therefore, my conclusions presented are my interpretation from my Worldview born of Samoan, English and Irish decent and influences from a work perspective given my professional employment experience as a Mana Taiao (Environmental) Policy Analyst. I cannot forgo my address in that I was born in Aotearoa, therefore the research is about policy experiences where I have lived and worked and I hope my story is an example towards understanding what it is like to have travelled a policy process through and within the Treaty of Waitangi setting of Aotearoa's policy framework. To encourage improved connected policy processes in Aotearoa, I have written this for the future e.g. what will 150 years look like from now? Therefore, triangulated through the interviews with practitioner experts, a specialist policy group and an overview commentary by a senior policy expert, the selected methodology aids in the safety of view/s discussed. Safety meaning the methodology is robust with expert involvement, includes other voices and peer review with someone who has knowledge of the policy sector in Aotearoa. From here a remaining step available following a Master's thesis is to progress a PhD to Cabinet with a solution.

Therefore, the research framework considers Aotearoa’s constitutional framework in terms of Te Tiriti o Waitangi/Treaty of Waitangi, Te Whakapumautanga, Tohunga Suppression Act and Wai 262/Wai 262 Claim (Rongoā) and discusses the strengths and limitations of the Department of Prime Minister and Cabinet and Policy Improvement Framework Programme. The focus is key research questions locate shared connectedness in Aotearoa’s policy domains.

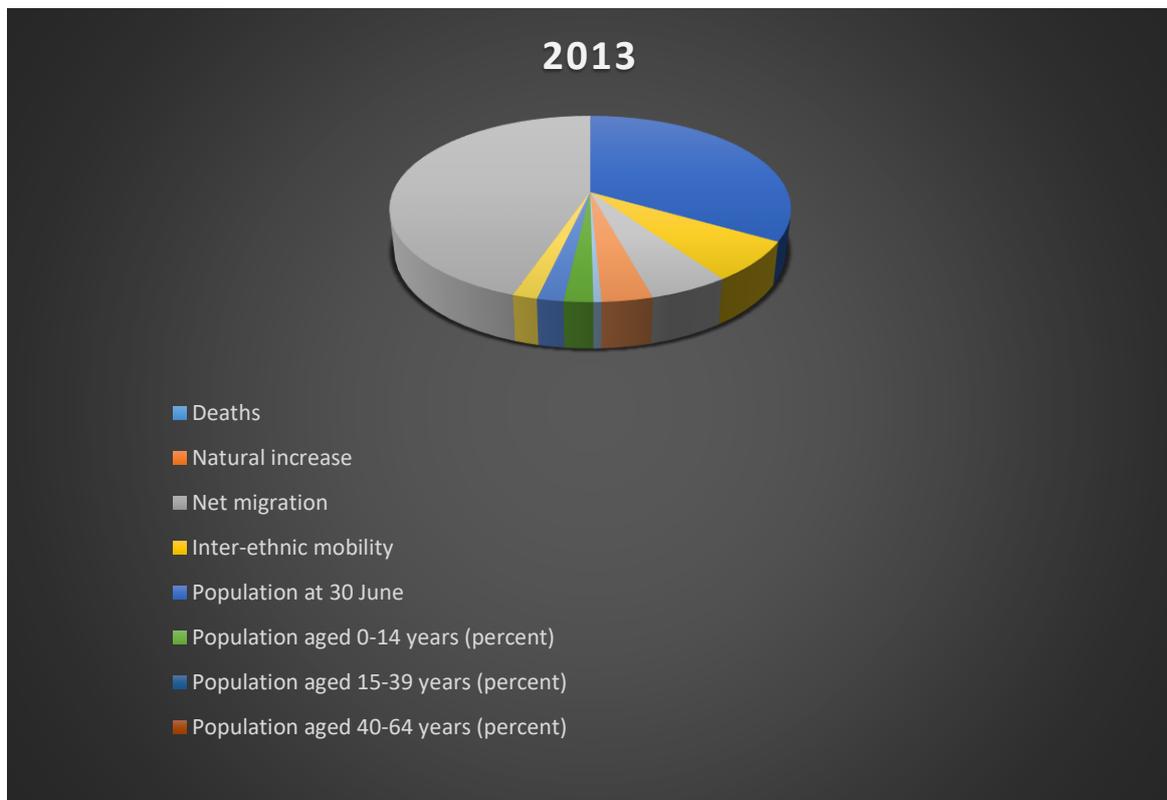
Figure 2– Celebrating Practiced Resilience by Flax Root Practitioners



The research considers when, how, why and what practitioners engage at a community level as navigators e.g. when there is an expectation and/or invitation to engage, consult and/or respond to local, regional and national policy, as either representatives of cultural groups, community members, Marae, Hapū or Iwi and/or as community members.

The thesis investigates whether there are sufficient resources, capacity and capability to enable less able or vulnerable community member such as Iwi and Pasifika to participate, or if this is an empowered position for community participants in the long term given the lack of resources available to facilitate feedback, consultation and report writing or management for outcomes. Therefore, how we cater for our future generations and develop expertise, as well as maintain knowledge by involving e.g. flax roots practitioners (as exemplified by the Thesis interviewees) is important for our future population changes.

Figure 3– Births and Deaths – Statistics



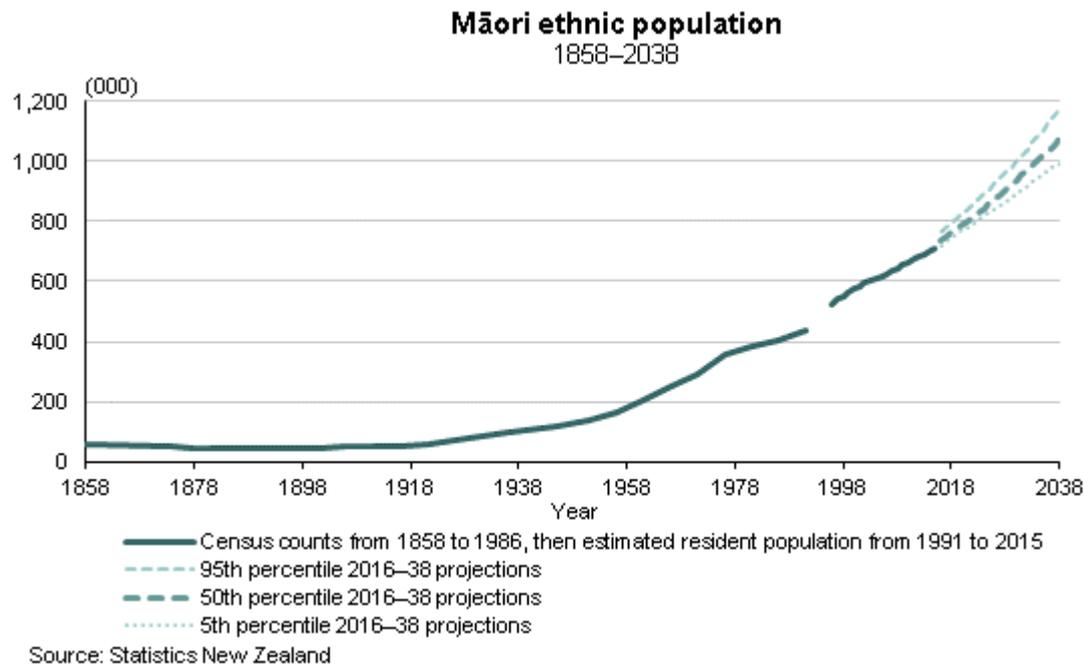
(Statistics New Zealand, 2020)

For example, in December 2017 Aotearoa New Zealand recorded 59,610 live births and 33,339 deaths were registered. This resulted in a natural increase of (live births minus deaths) of 26,268 “there were 180 more births and 2,160 more deaths compared with 2016” (Statistics New Zealand, Feb 18, 2018).

This is significant to the research domain as there are expected higher growth rates with the Māori population possibly accounting for 20% of Aotearoa’s population in 2038. What the research does not set out to do, is to focus on policy definitions, re definition or resolutions but rather looks to community practitioners’ successes through shared narratives in order to shine a light on

how to navigate the policy terrain of Aotearoa through the eyes of flax root practitioners. This is important to the research because statistics show an increase in what will be a more ethnically diverse community in Aotearoa in the future.

Table 1– Māori Ethnic Population (Statistics New Zealand)



As a result of ethnic population increases there will likely be an increase in ethnic intermarriage. Thus, its likely parallel growth in people identifying with other ethnicities including Asian and Pacific ethnicities will also increase. Hence the research discussed the Policy Research Framework (Table 1) and discussion of Te Tiriti o Waitangi, Te Whakapumautanga and Tohunga Suppression Act and Wai 262 as learning areas that will align with population trends and require more involvement of our communities and improved policy consultation processes and delivery.

This chapter has identified a range of developing strategies and the tools that contribute creatively to the expression and portrayal of the complexity and dynamics of policy planning and implementation of policy affecting Māori and Pasifika communities as the future population growth predicts.

The previous chapter looked at the future influence of population growth and the next chapter takes a step back to look at the background to the study and methods used to establish what has taken place by examining future needs and I have focused on explaining the strengths and weaknesses of each tool or method used in the research.

1.2 Aim and Research Questions

The research seeks to first answer several questions through the interviewee narratives:

1. What and where are the policies in operation in Aotearoa in relation to e.g. Resource Management Act and Te Tiriti o Waitangi?
2. How do they impact flax root practitioners and the community?
3. What do kaitiakitanga and experts think about policy intersections within their community that concern their projects?
4. How can the policy compass in Aotearoa be improved in order to achieve quality community outcomes?

A sub-set of questions may include:

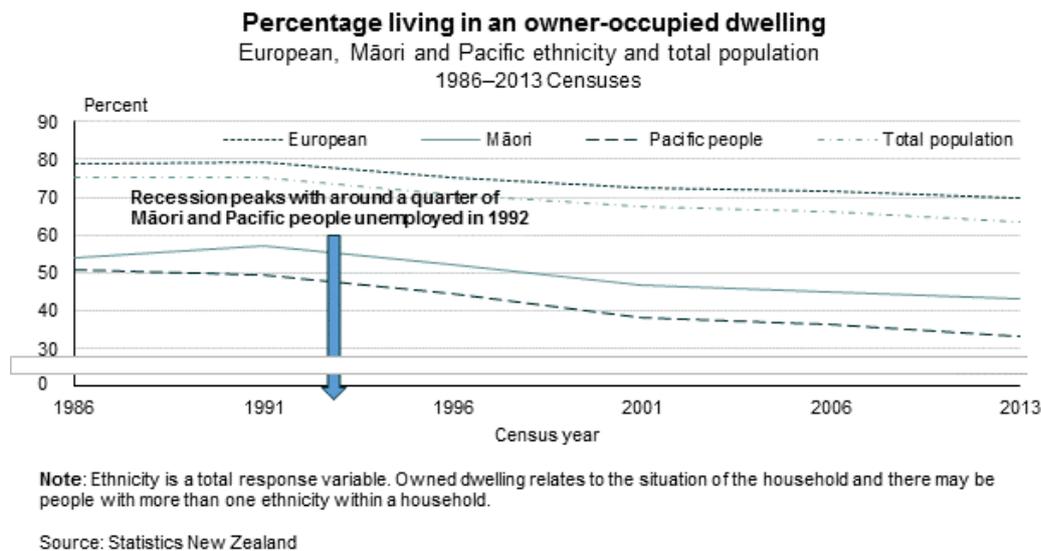
1. How can we identify the issues community practitioners face when engaged in public policy?
2. To can we understand more about how community practitioners successfully navigate the public/private policy terrain in Aotearoa?
3. How can we identify ways in which to positively resolve navigating policy areas in Aotearoa?
4. What are the major policy impact areas for Iwi and Pasifika (and vulnerable community groups)? For example: When accessing traditional health practice/s e.g. Rongoā (Wai 262 Claim), Tohunga and Mana Taiao use related to these areas?

I believe it is important to continually extend the Thesis questioning because public policy processes such as submitting (applying) to/for resource consents, as well as long term plans, regional plans and district plans are increasing becoming a significant part within a dynamic changing community space and, this will likely require more people with specialist knowledge of the Treaty of Waitangi who can work within diverse multi-cultural settings so, the policy can continue to include participation through community consultation and that it can be improved for these community groups, their ages, gender and socio-economic backgrounds.

Therefore, the research raises awareness of new emerging planning schedules including e.g. spatial plans and other planning tools, therefore the Resource Management Act (1991) is discussed in order to understand the impacts of implementing new emerging planning schedules. Although planning documents are not discussed in detail what is discussed based on the focus of the research is the impacts facing policy and planning. Therefore, the report by Waikato Regional Council, Treaty Settlements is provided in this space as it highlights significant impacts affecting implementing policy and planning this is arena of management, especially that of the environment. Furthermore, this is viewed as important because in the last 25 years for example Māori and Pacific home ownership rates have fallen considerably and the impact is whether this will affect access pathways that Māori to participate in consultation as non-home owners, homeless or rental tenants i.e. the proportion of Māori living in private rentals has also increased up 88.3 percent and the increase for Pacific people was 58.5 percent.

This is significant given rated property is one of the first steps in the policy process that can offer a physical address for communication and immediate consultation to participate in societal policy planning. Therefore, the report by Waikato Regional Council is considered important given the future consultation and access for public participants through rateable address and New Zealand statistics provide insight into what might be the changing population needs.

Table 2– Percentage living in an owner-occupied dwelling



http://m.stats.govt.nz/browse_for_stats/people_and_communities/housing/Māori-and-pacific-mr

The previous section outlined the aim and research questioning and statistic influencing changes to policy planning. The following chapter discusses the overview of the methods and the literature review; including and explanation and definition of qualitative and quantitative research, narrative theory, Kaupapa Māori Framework as an example for the Thesis values and my shared personal values as a contributed example, as well as identifying similarities and challenges faced by the researcher.

1.3 Overview of Methods

This study uses a mixture of methods to answer the research questions described below. The method is interviews with practitioners who are involved in policy and planning areas i.e. flax root participants. And for Māori this means input establishing mana (power, effectiveness and prestige) and ahi kā for Iwi (i.e. those who have kept the home fires a’light) as Kumar says; *“oral histories involve both passive and active listening...they are commonly used for gaining information about cultural or custom”*.

One potential disadvantage is this methodology is unstructured and does not involve specific questions. Kumar says an outcome that could be experienced through this method is *“the type of information gained at the beginning may be markedly different from that obtained from those interviewed at the end”* (Kumar P.161-162).

For example; the data from the interviews where sites are involved; are collected in two ways one, as Kumar identified is *“the researcher makes brief notes while observing”*, a challenge of method is *“the possibility of incomplete recording and or/observation”* for this reason, the research will include images and recordings of the interviews and site visits to affirm main points from a personal perspective, an example of this are ‘My Diary’ excerpts. Kumar says sharing narrative stories as they evolve; are reinforced with personal notes and photos (Kumar p.142).

The second methodology used in the research is observation by attending site visits with interviewees at their request (e.g. images 13 and 14). Kumar states *“observation is purposeful, systematic and selective way of watching and listening”*. Specifically, site visits are considered non-participant observations where; *“watching and listening”* are used to draw conclusions (Kumar p. 141). Some of the problems Kumar identifies with observation as a method is *“interpretations drawn from observations may vary from observer to observer”* to overcome this challenge the research will provide photographic images/digital recordings to support site observations and overcome challenges surrounding interpretation. Where possible information from the site visit and their website, documented pamphlets or printed material may be used with photographs as well as quotes or written notes taken by the researcher at the site visit. (Kumar p.41.). A range of interviews were scheduled, and participant characteristics are provided (Table 2, Interviewee Participant Characteristics).

Table 3– Interviewee Participant Characteristics

Identifies the range of interviewee characteristics and maintains confidentiality.

Gender	Ethnicity	Age	Experience
1. Female	Samoan/Māori	40 – 50 years	Governance – Arts
2. Male	European	60-70 years	Governance – Finance
3. Male	European	70-80 years	Practitioner – Kaitiakitanga

4. Female	Māori	60 – 70 years	Governance - Treaty Settlement
5. Female	Māori	60-70 years	Governance - Treaty Settlement
6. Female	Māori	28-35years	Lawyer - Treaty Settlement – Kaitiakitanga
7. Female	Māori	60-70years	Kuia – Nurse/Kaitiakitanga
8. Male	European	80-100 years	Business Owner – Roothing/Construction
9. Female	Māori	60-70 years	Policy/MP

The methods strengths and weaknesses have been discussed and an outline of the interviewee characteristics provided (above). This chapter discusses the aim and research questions in more detail identifying also a sub-set of questions to expand the considerations towards the Thesis conclusion.

1.3.1 Literature Review

The literature review researches broadly expertise in the field of policy including social and community policy as well as internationally to encourage a wide-ranging perspective that can draw upon conclusions and future considerations and gap analysis.

1.3.2 Qualitative and Quantitative Research

This study uses qualitative research and methods to support this such as interviews and one specialised group interview, collecting images and narratives from the interviewees at their request. Qualitative research focuses on meaning in context and Kumar says “*Humans are best suited for this task, especially because interviewing, observing and analysing are activities central to qualitative research, whereas quantitative research is more structured and “anything*

that becomes a means of collecting information (for your study) is called a 'research tool' or a 'research instrument' (p.24).

1.3.3 Narrative Theory

What is Narrative Theory? Narrative Theory commences from the position that narrative is how we determine foundation components from our own experiences and those of others and these components such as those described by State Ohio University which are; time, process, change and various structures with a range of elements, uses and effects that may involve various forms. In short *"Narrative theorists, study how stories help people make sense of the world, while also studying how people make sense of stories"* and as *"a way of thinking about or explaining human experience contrasts with scientific modes of explanation that characterize phenomena as instances of general covering laws* (Ohio State University).

Narrative Theory examines a range of areas from literary and ideas surrounding language, philosophy, ethics as well as social and cognitive sciences. It investigates strategies from conversations through to comics, novels, computer narratives, hypertext and all kind of relevant mediums in order to come in closer contact with humanistic narratives told in Courtrooms, Legal and Doctor's Offices for example, to name a few.

Narrative Theory is relevant in order to provide analysis of processes because people do not just 'tell stories' we are connected to them and it is part of our human fabric of society. The research has developed the policy framework as the structure for analysis and narrative data is collated through the interviewee's stories based on human experiences to map our connectedness amongst policy navigation in Aotearoa.

1.3.4 Kaupapa Māori Framework

A Kaupapa Māori framework is based on planning, strategies and philosophy from a Māori worldview. It is considered 'new' to the theoretical knowledge pathways but has been part of Māori culture and ancient practices such as Karakia, waiata, kōrero and whakapapa teaching and learning. The name Kaupapa Māori has been given in an academic setting to acknowledge that it is the approach considered. There are a number of meanings for Kaupapa Māori that is explicit to Māori learning that includes Whare Wānanga - a higher place of learning, Te Toi o ngā Rangi - the spiritual realm and Io Matua Kore - the creator.

Māori frameworks recognised today empowers the learner to conceptualise education from their own world view through the mana (strength) of identity and culture. Thus, creating a person's understanding of their world and experiences to develop information in a way that builds self-meaning in a positive way. So, learning can become a natural process that can assist with role modelling experiences and reinforce an individual to understand their scenarios and exploration of subjects and approaches to learning is enlightening.

Although a new learning theory it is grounded in historic foundations that can advance new areas of ideas that can help with process information and connectedness in formal education to continue to build knowledge and identify new pathways of opportunities.

1.4 Kaupapa Māori Framework

The Thesis framework considers a Kaupapa Māori Framework 1. Tino rangatiratanga, 2. Ako and 3. Taonga Taku Iho, explained as follows:

1.4.1 Tino Rangatiratanga

Tino Rangatiratanga is the principle of self-determination as it relates to sovereignty, autonomy, control, self-determination and independence. Tino Rangatiratanga is built upon the belief that self-determination and assertion of Kaupapa Māori reinforces Māori to control their own culture, aspirations and destiny. In an educational environment, it means re positioning our views to rewrite our position in knowledge and learning and how we tell our stories in our own way and for our own purpose so that we locate our learning in our customs, language and

beliefs that are significant to how we interact with the world and the systems that exist in relation to principles of development activities.

For example if we are to look at other frameworks such as Behaviorism which considers external factors then the idea of behavior modification and punishment and reward may impact negatively e.g. from a cultural Māori world view if the kaupapa is not aligned to traditional cultural practice for example how can it empower the student with whakapapa (genealogy) connection to Māori, Iwi and Hapū to experience cognitive pathways in response to cultural practice such as kapa haka, waiata and mau rākau for example.

1.4.2 Taonga Tuku Iho

Taonga Tuku Iho is the principle of cultural aspiration. It is the assertion that Te Ao Māori and its components such as the language, processes and knowledge are all knowing, that ways of doing things acknowledge and validate a connection to spirit and culture in a way that develops awareness and this contributes to the strength of the kaupapa Māori understanding of the world and a legitimate connection between education and the nature of cultural practice for the individual.

1.4.3 Ako Māori

Ako Māori is the culturally preferred way of learning that allows teaching and learning to be relevant and unique as well as inherently determined by a Māori worldview that also includes traditional practices and, that although they may not be traditional in a delivery area, it is perhaps a preferred way of working from a cultural perspective based on the foundation of ako learning.

The purpose of the Kaupapa Māori framework within the thesis research is to describe an example of values extended from a Māori worldview and rationale for each one related to the Thesis. Taonga Tuku Iho was selected because of its intended connectedness and the kaupapa of the research is the same i.e. shared connectedness in policy experiences. Ako Māori was selected because of its meaning to education and learning from a Māori world view. Tino rangatiratanga was selected for its reasons explained above and significantly too, the inclusion within the Treaty of Waitangi and the Aotearoa policy framework. As a navigator off the policy setting as Tauīwi (meaning I am not of Māori descent) including a kaupapa Māori

framework example helps to understand values that are important to Māori and this is also important to me – why, because it is one-way respect can start to be understood, applied and practice begins. However, I want to also add that I am not describing or explaining what inherently belongs to Māori, as I can only stand to talk from a position that I have worked in which is a background in policy. Because the research subject is the area of policy, I believe A Kaupapa Māori framework exemplified is important in order to gain a deeper understanding of the foundation of the policy framework and our legal constitutional framework in Aotearoa.

1.4.4 Similarities and Challenges

Identifying similarities from the models can offer mediation and assist in a better understanding of what the disadvantages for Māori can be and what is involved. It demonstrates positive influences for Māori by acknowledging and utilising a Kaupapa Māori Framework in the development planning as it can alleviate negative influence, experiences and pressure.

It can benefit the acknowledgement of relationships Māori have in their world view and processes that may be undertaken at any one time in relation to cultural practice and Māori worldview of society and cultural practices. It also contributes positively to nurturing and caring for relationships in educational kura kaupapa (learning) settings unique to the individual. It acknowledges key ways of doing things, relationships and obligations for all involved.

The implications could mean that overall visions are different, and the purpose for which the topic is intended for may also be variable in this dynamic. Aspirations can be involved and potentially extended regarding cultural practice and systems therefore understanding the contributions and where the incremental experience of a system might be for each party is a potential awareness that requires planning, review and assessment throughout the learning process.

The similarities are that they are all partnership understandings within Te Tiriti o Waitangi is a principle foundation of the policy framework in Aotearoa. This considers relationships of Te Ao Māori, the Māori worldview and how hapū, iwi and whanau affirm their rights. The challenge of the differences is building and transforming this similarity will vary in settings and encounters with the individual, iwi, hapū and whanau. It requires flexibility and unique positioning of services, expertise, knowledge and skilled practitioners.

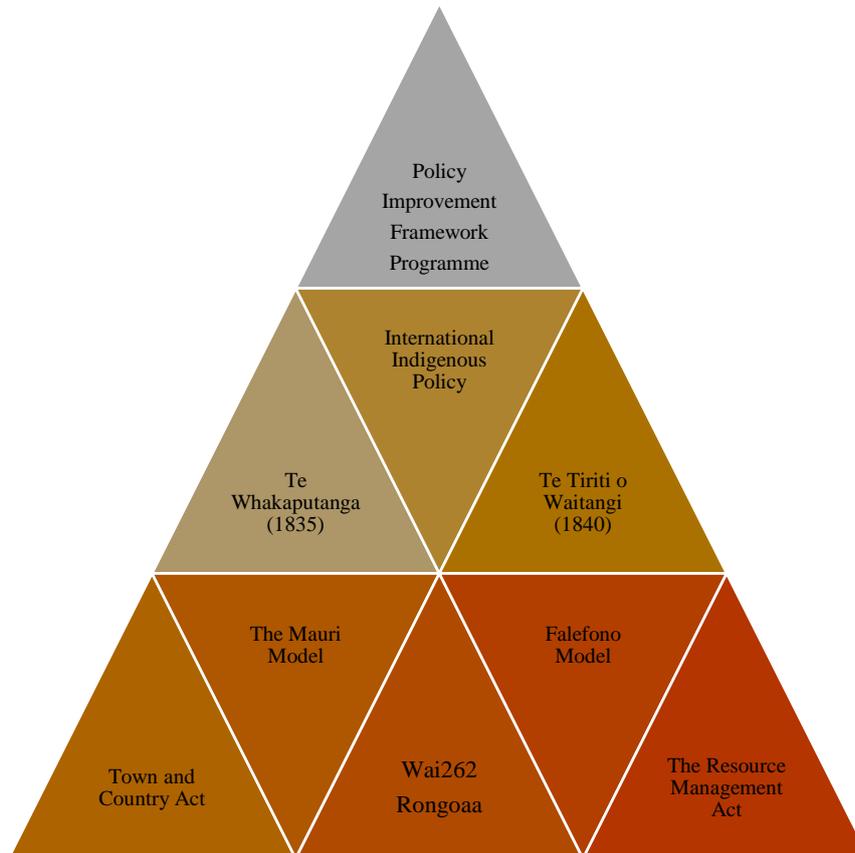
For example, if I was to share my personal values that guide my research practice they would be named firstly in Samoan, translated in Māori and English. The values I would select are 1. Alofa (Aroha/Love) as an understanding of care and respect of one's self and others, 2. Fa'aloalo (Whakaute/Respect) as an understanding towards having a regard for creating a space and place for dignity to occur 3. Fa'alupega (Whakapapa/Ancestry) as an understanding towards acknowledgement of self (i.e. I am Samoan, English and Irish) and one's family connections history, ancestry and origin in the World. By including the Falefono Model in the Thesis framework, it is for the same reason in that it provides a foundation through which to understand cultural values and therefore a deeper understanding of the policy landscape needs in New Zealand, for example; Pacific peoples are a minority population in Aotearoa and in addition as it is the case for the Cook Islands, Tokelau and Niue, its Countries residents hold dual citizenship in New Zealand and through these examples and understands we extended opportunities to consider similarities and challenges which are further explored in the chapter below.

My own reflection is that I include a Kaupapa Māori Framework within the Thesis as being like a whāriki (mat/Māori) or fala (mat/Samoan) in other words the mat is a place and space upon where to sit – observe, participate and recount. And like the Falefono Model of the fale (Samoan house) when you walk in to the fale you know where you are and who you are in the fale. So, too is my experience when visiting a Marae or Māori meeting house i.e. I know my origin of ancestry and decent and I can share who my family is and where I am from to the meeting house. Hence the Kaupapa Māori Framework helps weave (raranga/Māori) or lalanga (raranga/weave Samoan) together an understanding of who and where we are in the world and our connectedness with experiencing policy in the Aotearoa legislative framework and including the Treaty of Waitangi and influential relevant policy intersections from our world view.

1.4.5 The Research Policy Framework Domain

The policy territory of Aotearoa is vast spanning all sectors of our society. Therefore, a research domain has been identified to assist research discussion as the Policy Research Framework Domain.

Table 4– The Research Policy Framework Domain



The methods used to assist the discussion of the research policy framework domain are revisited as follows:

1. Interviews with lead practitioners engaged in management or advocacy of public site locations for the purpose of recording and documenting shared narratives and experiences in policy, planning for Pasifika and Māori community engagement.

2. A group discussion
3. Literature Review on relevant subject material regarding the extensive policy influence areas impacting Iwi and Pasifika relative to environmental land and water management.
4. Policy expert commentary overview.

The previous chapter discussed the overview of the methods and the literature review; including an explanation and definition of qualitative and quantitative research, narrative theory, Kaupapa Māori Framework as an example for the Thesis values and my shared personal values as a contributed example, as well as identifying similarities and challenges faced by the researcher. The following chapter considers the research methods and how challenges are overcome.

1.5 Research Methodology Overcoming Challenges

The research methodology uses interviews. Interviewees share their stories and narratives and Kumar says: *“oral histories involve both passive and active listening...they are commonly used for gaining information about cultural or custom”*. The disadvantages of this methodology are information can be unstructured and does not involve specific questions. Kumar says, an outcome that could be experienced through this method is *“the type of information gained at the beginning may be markedly different from that obtained from those interviewed at the end”* (Kumar P.161-162). Therefore, questions have been provided to assist with directing the interview to ensure there is structure.

The data from the interviews and site visits are collected in two ways one, as Kumar says: *“the researcher makes brief notes while observing”*, and a challenge of method is *“the possibility of incomplete recording and or/observation”* for this reason, the research will include images and digital recordings with interviewees, as Kumar says, *“sharing narrative stories as it evolves; reinforced with personal notes and photos”*.

The second methodology used in the research is observation when attending various site visits at the request of the interviewee. This was optional and dependent upon the interviewees invitation, as some interviewees preferred to manage sensitivities surrounding specific

identification for and of themselves and/or the organisation or the site itself). Kumar says, “*observation is purposeful, systematic and selective way of watching and listening*”, specifically, the site visits are non-participant observation where “*watching and listening*” are used to draw conclusions (Kumar p. 141). Some of the problems Kumar identifies with observation as a method is “*interpretations drawn from observations may vary from observer to observer*” to overcome this challenge, the research will provide photographic images as recordings supporting site observations to overcome some of these challenges around interpretation. Where possible information from the site visit and their website, documented pamphlets or printed material may be used with photographs as well as quotes or written notes taken by the researcher at the site visit (Kumar p.41.)

1. *What are the policy challenges facing flax root communities in Aotearoa?*

The interview is the method chosen to answer the main research questions. Cohen says interviews are useful as a research method because they enable the researcher to listen to practitioners and hear their stories based on their experiences, through shared stories or narratives to obtain and retain a sense of the practitioner’s flax roots experience in the Thesis. Hence there are excerpts that contain this text, this was deemed significant to capture the essence of interviewees shared stories.

The group interview and policy commentary by an expert were the final methods used to answer the questions:

2. *How have practitioners resolved to continue working in policy challenged communities?*

3. *How can we resolve this?*

1.5.1 Research Methodologies

If Western perspectives needed to change for traditional knowledge to be appreciated then this research is interested in how to integrate discussion of qualitative research from mixed methodology designs both qualitative and quantitative methods.

In addition, the research considers arts-based research where e.g. traditional art practitioners. weaver's and carvers rely on the environment for cultural materials. The policies that govern the future of these resources is included. If policies do not have an integrated understanding of cultural values for example, then processes to protect resources may not be applied and traditional materials may be lost.

*“It is important to understand the philosophical foundations underlying different decisions as to the choices available in design and implementing a research study.”
(part one, p1).*

For example, the research interviews a Pacific Arts practitioner to investigate implementation of policy within a cultural arts-based organisation from the perspective of a practitioner and as a Board member. Understanding the importance of an experienced practitioner who has a set of skills that can traverse policy areas from varying cultural viewpoints can support improved policy delivery outcomes and experiences, for example the importance of qualitative data to support this is approach is useful, whereas a more defined rigid approach to e.g. implement a policy might result in poorer outcome of experiences.

“The qualitative, interpretive or naturalistic research paradigm defines the methods and techniques most suitable for collecting and analysing data. Qualitative inquiry, which focuses on meaning in context, requires a data collection instrument that is sensitive to underlying meaning when gathering and interpreting data. Humans are best suited for this task, especially because interviewing, observing and analysing are activities central to qualitative research” (p.2). Qualitative Research, A Guide to Design and Implementation, Sharan B Merriam, Elizabeth J Tisdell, John Wiley and Sons, Inc. (2016)

Therefore, the research is interested in the human nature alongside the policy we encounter and how they are applied in New Zealand using insider knowledge using qualitative methodology and cross-cultural boundaries of policy experiences is key via story telling with interviewees.

“It is useful to begin by defining what falls within the boundaries of cross-cultural research. An obvious example is provided when the researcher and the person or community who are the object of the research are culturally different. In this context, culture refers to the

ethnicity of the people involved” (p.51). Book: Social Science Research in New Zealand, Many Paths to Understanding, Second edition, Carol Davidson and Martin Tolich (2003), Pearson Education, New Zealand Ltd.

This has also included questioning my role as the researcher and ethnic background in the process, which was discussed earlier in the research introduction and the below questions assisted in the analysis.

“One initial question that anybody involved should ask is whether the research should proceed with researchers who are culturally different to those being researched. The questions that arise are relatively simple to ask and sometimes difficult to answer:

What is the purpose of the research?

Am I the right person to be doing it?

Will the research be compromised by any conditions imposed by funders, host institutions, fellow researchers or possibly the community involved?” (p.53).

This was resolved based on the individual stories gained from interviews to hear directly from the interviewee and learn from their experiences personally and not impose an altered view.

“While cultural competence is a mandatory requirement, ethical practice requires understanding the ethical implications of cultural practices rather than following rules. Using cultural safety as a starting point for resolving ethical issues requires being aware of the validity of differing world views” (Wepa, Cambridge, 2015).

When policies are created often for the institute or organisation for whom they are developed, how does this include or involve communities of a differing world view. Often the resources are not always available to support these dynamic opportunities, the risk is minority cultural needs are marginalized and disempowered - what is preventing the maturity of frameworks to develop in order to practice and experience the wellness of a culture safe framework?

I wanted to investigate an indigenous people's world view when there is an intersection between the opposing policy world views.

“In the debate about ethics distinctions drawn between legal requirements and ethical codes of conduct. Indigenous groups argue that legal definitions of ethics are framed in ways which contain the Western sense of the individual and of the individualized property – for example, the right of an individual to give his or her own knowledge, or the right to give informed consent. The ‘social’ good against which ethical standards are determined is based on the same beliefs about the individual and individualized property. Community and indigenous rights or views in this area are generally not recognised and not respected” (Smith, 2012).

Resolving ethics facing narrative research is challenging requiring permission by both the interviewee and the ethics committee. There are often sensitivities around confidentiality and some interviewees may elect to remain anonymous. Relationships and trust are important to enable discussions to continue during the process.

“Procedural ethics threaten narrative research as the review process is likely to disrupt the enhanced collaboration by prematurely formalising a relationship in its embryonic stage. This chicken-and-egg situation is not uncommon in qualitative research; community-based participatory researcher (CBPR) suffer the same dilemma (Tolich, 2016).

How practitioners engage in cross-cultural space working with policies resolving ethics and values negotiating differences and sharing solutions to achieve outcomes is not uncommon. Peers I have worked with in policy spaces have reflected “if you can work within these dynamic settings, you can work anywhere” because of the ability to be able to problem solve and resolve options, opportunities and determine the regulations and legislation not only short term but, long term and at various operating levels being either low, intermediary or high.

1.6 Chapter Summary

The introduction outlined the research topic and provided a background to policy and the impacts facing flax root communities and how they find resolutions and complete projects. The methods discussed the strengths, weaknesses, similarities and how they were overcome. The Kaupapa Māori framework was introduced, and explanation of qualitative and quantitative research provided.

CHAPTER TWO

LITERATURE REVIEW

2.0 Chapter Introduction

This chapter reviews the literature to prepare the research discussion specific to the Policy Research Framework.

2.1 Key literature topics

This chapter discusses literature intertwining different views and incorporating an understanding of research methodologies in this context. The headings of the literature are research methodologies, policy (social and community) and land management to include the Resource Management Act (1991) as a means to understand various cross sections affecting social and community policy in New Zealand. It provides key parts of policy areas relevant to the research considerations and an analysis of literature that embraces tikanga (process) of kaitiakitanga (care) in relation to policy legislation as it has changed from the signing of the Treaty of Waitangi e.g. Treaty of Waitangi, Resource Management Act, plus The Town and Country Act and the gap analysis identification of international indigenous policy agencies.

2.2 Social Policy

Durie says, “*An analysis of Māori participation in society and in the economy will be flawed if it does not take into account the terms of that participation*” (p. 15). The research is interested in exploring strategies for Māori development and health advancement as well as useful models for practitioners and in his three titles of work; Whaiora Māori Health Development (1994, second edition 1998), Te Mana te Kāwanatanga The Politics of Māori Self Determination (1998) and Mauri Ora The Dynamics of Māori Health (2001). The contribution is the tri-axial contribution; of Māori aspirations and Māori analytical frameworks outlining the importance of identifying patterns indigenous groups share as common experiences through de-colourisation and significant impacts affecting their wellbeing. Therefore, the acknowledgement of values for Māori and their aspirations is important to the future policy consultation projects.

The intention of the Thesis is to capture the individual exercising powers under legislation and policy and provisions available to indigenous planning therefore for Māori and Pasifika cultural values and an understanding of what defines community is of interested to explore if there is a changing nature of the concept of community interest for example Bowery says:

“The political dimension of ‘community’ of interest relates to the ability of local government to represent the interests of all its members. In other words, the local Council should be and should be seen to be, government by the people of the community. This is not only important for the working of the local government unit itself” (Bowery, 1991).

An international symbol in the New Zealand’s Nuclear Free policy became our independent and principled small nation example; it moved beyond policy to become part New Zealand’s culture and identity as an example of the local body action at the time, it was documented that:

“The object of the Home Base Pacific Pilgrimage campaign was to make New Zealand nuclear free piece by piece. People were encouraged to declare their home, marae, workplace or church ‘nuclear weapon free’ and a striking rectangular black and red sticker was designed for the purpose...it didn’t take long for the idea to catch on and by the following year peace groups up and down the country were working to persuade their local councils and boroughs to go nuclear free (Leadbeater, Otago, 2013).

This campaign reached into the community - has policy development now lost its connectedness with its community it serves and how can monitoring improve policy development?

My view is we do not go further enough to connect with our communities and if we did, we would be richer for the solutions would be vast and great. In an historical series of reports from the New Zealand Federation of Ethnic Council presidents, now called the Federation of the Multicultural Councils of New Zealand, the Federation acknowledges the Treaty relationship and its development has seen a signal of change in the interests of migrant, refugee and ethnic communities, however it is remains narrow and may only focus on certain cultural areas and is not holistically needs based, for example this consultation (below exert) focuses on cemeteries and cremation.

“We have implemented community governance whereby the national executive leads by example to promote the four pillars of governance, separating strategic governance from management. We consulted widely in the NGO and ethnic sector to develop our election policy proposalsthe policies documented provide a basis for discussion...we urged the Auckland Council to consult with religious and cultural groups on their proposed bylaw on cemeteries and cremation” (Giwa, 2014).

It comes back to resources available to provide advocacy and role modelling towards policy development within the public sector and whether it is appropriate that this might be established within e.g. Council settings - would this be an example of the best way forward for minority communities?

2.3 Indigenous Policy

Cultural values that make up identity and economics in the context of culture cannot be understood merely as a straightforward material commodity, because, the relationships include mechanisms and connections beyond thinking of an item as just a product for example. There are other considerations and influences for example in Tonga, a Tongan male above the age of sixteen has the legal right to a plot of land:

“the estate holding nobles are bound to distribute the largest parts of their domains to those who could lay legal claim to them, comprising of 8.25 acres (3.34 hectares) and a smaller plot (api’kolo) of 0.4 acre (or 0.16 hectare) in a village or town where he could build a house” (Van Der Grijp, 2004).

Communities are predicted to become more ethnically diverse and society experiences increased population growth. Traversing a changing society comprising of many various backgrounds into the new world can impact in a multitude of ways where demand can impact and affect cultural response, for example in the early twentieth century demand for factory workers increased and changed life in the cities.

“Offices swallowed increasing numbers of adolescent workers and so did the factories that transformed life in the larger cities. Their number tripled between 1900 and 1930 to reach a total of 17,000. Girls continued to play a crucial role in the workshops of the nation...one hundred and ninety women most of them aged between sixteen and twenty-four, filled trays with chocolate and slammed them down to free any air bubbles, fed confections into wrapping machines and packed the fin-foiled delicacies into cartons” (Brickell, 2017).

How can policies influence ‘in-betweeners’ experiences where there is more than one cultural issue i.e. ethnic, youth, aged plus impacts upon the natural environment for example?

Traditions of design and previous outcomes go some way to assessing how well policies are represented to reflect their communities for example having sustainable Māori practices incorporated within plans with Iwi leadership would be unique solution for as Miller points out:

“the unique character of New Zealand planning which as few urban design elements and an almost unhealthy fixation on statute. What started out full of hope and a desire to improve the public good became a technical process in urban management....by subtraction, planning has lost the broadness of its vision” (Falconer, 2015).

2.4 Policy – Social and Community

How can policy assist with planning and design? Where is the multicultural learning and bi-cultural led initiatives in New Zealand? How can they better demonstrate cohesiveness and shape not only the identity but the experience of living in communities and where should this start, does it first start with design planning, or the influential policies or services needed?

Issues with interpretation and understanding indigenous approaches using knowledge strategies for transformation or social change is a challenge in policy development, it takes time, resources, personnel and training with the skills to navigate this type of terrain and the key practices to achieve a positive outcomes often comes down to experience in the field as to how complex projects are managed for example:

“Our experiences with complex interdisciplinary projects suggest several key practices that can help researchers navigate partnerships with academic colleagues and community partners. These include building and maintain relationships, addressing power differences, reciprocating, communicating purposefully and avoiding assumptions (Leadbeater, Banister, 1950).

The individual, the community and e.g. the issue or problem or solution or relationship has potential to dominate. Monitoring can be effective to manage biases for example because

“...we are social beings, these biological characteristics take on social meanings and significance, discussing race, age and disability as four socially constructed types of difference with considerable significance for Social Policy”. (Dean, 2014)

They are considerable areas because these complexities about how society finds ways to protect people from risk of e.g. childhood, old age, illness and disability is a matter of core social policy. There is an increased need for policy to be more connected across various areas and the research focuses on the environment as pivotal to unite and link opportunities across various sectors.

“More recently the consequences of globalization environmental change and crises in the world financial systems have required new social policies to minimize or protect against a growing variety of dangers and forms of social exclusion and disadvantage”. (Mitton, Manning, Vickerstaff, 2012).

In the literature review of the subjects discussed the area of social and community policy discussed a range of impacts, forms and systems about what and how complexities exist, and potential management governed by policy.

2.5 Land Management - Resource Management Act (1991)

More specifically, The Resource Management Act, 1991 (RMA) in its definitions and in the matters of national importance are ambiguous for Māori and Pasifika communities. There is a mandatory provision for Māori cultural values in the RMA. However, for example the RMA 1991 earlier contained the word ‘mauri’ in its references and what this meant to natural

resources. For example, Mauri was deleted from the Bill and replaced with ‘the intrinsic value of eco-systems’. Therefore, gone was the consideration of a unique living force and the concept of dynamic relationship between many elements of environment and people.

“Conceptually each water stream carries its own mauri (life force) and wairua guarded by separate taniwha (water demons) and having its own mana (status). Of course, the waters mix. The mauri of the Waikato river flows to the mauri of the sea, but on its landward side of the mauri of the Waikato is a separate entity. The Māori objection is to the mixing of the waters by unnatural means, the mixing of two separate mauri (preface).

And...

“A cultural needs assessment based on Te Whare Tapa Wha was introduced at Manawanui in 1995. It attempts to make a global assessment of the whole person by exploring the status of whanau, wairua, hinengaro, tinana...the objective is to ensure that the assessment process itself is an empowering experience that goes well beyond a narrow pre-occupation with diagnosis”(Durie, 2008).

Therefore, integration of typically Western research ideas with a Māori centred research method has been applied and a report produced for internal use by Te Puni Kokiri states:

“Altogether, the most useful Treaty framework for government is likely to be one which is: true to Māori understandings, and perceptions of the Treaty” (What makes a good Treaty framework, paragraph 1, page 2).

The latter point i.e. “and a tool for managing risks to the Crown” is questioned by the report and considers what responsibility the Crown has when involved in engagement with Iwi:

“Apart from the Treaty, the Crown incurs duties under common law to deal honourably with Māori as the prior inhabitants of New Zealand and protect their interests especially property” (Te Puni Kokiri Treaty Framework, 2003).

My own view of indigenous policy would be to develop a project carried out with interviews, meetings and final reporting with the inclusion of an analytical evaluative projection,

consequences plus steps to permit values and philosophy into policy analysis on projected policy outcomes associated with each alternative subject to agreed indigenous principles.

“The political process takes care of it: one approach is simply to allow existing governmental and political process to make the weighting” (Bardach, 2000).

If this is a weighted conflicting evaluative criterion does Iwi and Pasifika have capacity to be part of the case to determine a definition of the problem when values are at issue and other areas in need of representation included is the environment and how is information included to represent this dependent upon engagement, consultation and facilitation. Therefore, the role of facilitator and the resources to enable dialogue is significant and how the information is processed and aligned becomes key.

“the analyst (is) responsible for opening up a dialogue, and perhaps for trying to infuse it with reason and insight (but), would then allow the political process to take over” (Bardach, 2000).

2.6 Literature Findings, Scope and Gaps

The findings from the literature review above identified and defined social and community policy relevant to the research. This section provides specific policy referred to by the Thesis framework e.g. The Town and Country Act New Zealand, Resource Management Act (1991), Te Tiriti o Waitangi, Te Whakaputanga, Wai 262 and also a section outlining international policy. This is the gaps analysis provided in sections 2.8 to 2.26. They are relative to the Aotearoa policy landscape of our Country, they are significant and are included as part of the Thesis framework so readers who are new to the environmental policy considerations of our constitution can view our relevant policy areas in summary and also consider two models recognised in our Country that are used alongside policy decision making or service delivery eg, The Mauri Model and Falefono Model.

2.7 Town and Country Act New Zealand

The Town and Country Act was established in 1953 and revised in 1977 utilised for the purpose of managing regional and district planning amenities; “meaning those qualities and conditions in a neighbourhood which contribute to the pleasantness, harmony, and coherence of the environment and to its better enjoyment for any permitted use”, its underlying theme formed of the following parts; Part 1; being Regional Planning and Part 2; District planning with the remainder being Part 3; Miscellaneous to include Appeals, Compensation and lastly borrowing powers.

The Town and Country Act NZ (1953) stems from the history of New Zealand Town Planning in 1870 when it was realised that towns needed to be carefully planned to include clean water and sewerage. In 1926 the Town Planning Act was established requiring Councils to prepare Town Plans which later included Rural Planning as well. Initially Towns were laid out according to a grid that made it easier to consider zones for houses, factories and industry but it did little to consider the landscape. The Town and Country Act was in acted by Parliament by and superseded by the Resource Management Act (1991) of New Zealand introduced and effected by the Rt. Honourable Simon Upton, Environment Minister and passed in 1991.

The Town and Country Act is made up of e.g. six elements. Each regional plan provides for conservation and economic development of the land that is suited by nature or for which they can best be adapted e.g. public improvements, utilities, services, and amenities. Secondly, act as a guide for Councils engagement, plus public authorities and local authorities. Thirdly, its public duties and function will adhere to the provisions of any regional planning scheme that is operative in its district; fourthly every local authority affected by a regional planning scheme shall have a right of appeal to the Board at any time against the regional planning scheme so far as it conflicts with any operative district scheme or any proposed district scheme that has been recommended by the Council for the district to which it relates and publicly notified and the sixth point is should there be an appeal the Regional Planning Authority shall be given full opportunity of being heard, and the Board shall have full regard to the need for co-ordination of district schemes within the region as well as for the co-ordination of works within any district scheme, and shall direct what amendments (if any) shall be made to either or both of the schemes. Additionally, every regional planning scheme shall be preceded by a comprehensive survey of the natural resources of the area.

The Town and Country Act was to establish management of resources, ensuring welfare of its in habitants and record planning for the future of lands in districts and regions, therefore the process should unpack what needs are within areas related to land and economic development in general.

The major strength of the Town and Country Act supports a planning mechanism for management of land and community resources in society through documentation and creation

of regional and district plans, establishing a Town and County Board and Committee, engaging with a public including Māori clientele and ideologies and worldview underpinning the Treaty of Waitangi and the Town and Country Act. The Town and Country Act was superseded by the Resource Management Act (1991) therefore is discussed contributing to the framework of policy constitutional make up.

2.8 Resource Management Act (1991)

The Resource Management Act (1991) was born out of environmental law reforms that took place in 1980 and resulted in the establishment of the Resource Management Act 1991. It was utilised for the purpose of enabling one statute of law for land, air and water. Although it is a key piece of legislation in New Zealand many of New Zealand's environmental resources are managed through various other pieces of legislation.

The Environment Guide of New Zealand established the history of the Resource Management Act (1991) in relation to the history of the Stockholm United National Conference on Environment Development set up to debate considering integrated environmental management and sustainable development, from here environmental policies in New Zealand in 1981 observed a need to develop environmental practices locally and at the same time circa 1980's other critical legislation was developed such as Water and Soil Conservation Act 1967 and the Town and Country Planning Act 1977.

In 1989 the Resource Management Bill was introduced to Parliament by the then National Government and under their review removed the Crown Minerals Act separately and with was also passed in 1991.

The Resource Management Act is set up to provide as a single piece of legislation for managing the land, water, soil and air. Additional is the Hazardous Substances and New Organisms Act 1996 which replaced the Hazardous substances section of the Resource Management. There are also other resource management areas that fall outside of the Resource Management Act such as harvesting of fish, shellfish and seaweed stocks which became managed under the Fisheries Act 1996, including marine pollution from ships that is looked after through Maritime

Transport Act 1994. The Exclusive Economic Zone and Continental Shelf also known as the Environmental Effects Act 2012 covers the nautical mile zone for New Zealand. Therefore, the construction of the Resource Management Act described by the Environmental Guide of New Zealand state – “it does not provide a fully integrated resource management regime”.

The Resource Management Act comprises of 12 schedules, the first Schedule 1; the interpretation and application of the Act; Part 2 the purpose and principles, Part 3; Duties and restrictions for coastal, marine, water, discharge, noise, adverse effects, recognised customary activities, controlled allowed activities, Part 4; functions, powers, duties of central and local government, the Environmental Protection Authority (EPA), the EPA functions and recovery functions, Part 3; Standards: policy statements and plans, obligation to publish documents, subpart Mana whakahono a rohe Iwi participation arrangements, district plans and planning, Part 6; resource consents, Part 7; coastal tendering, Part 8; Designations and heritage orders, Part 9; water conservation orders, Part 10; subdivision and reclamations, Part 11; Environment Court and Part; 12 Declarations, enforcement and ancillary power.

The purpose of the Resource Management Act was to establish remedy and mitigate development opportunities for land use and in Parliamentary reading, Simon Upton stated “the RMA was not concerned with planning and controlling activity, no about trade-offs, but about sustaining, safeguarding, avoiding, remedying and mitigating the adverse effects of the use of natural resources.

In total the Bill was to establish a framework of objectives that understood a ‘biophysical’ bottom line and to ensure that objectives were met. The major strength of the Town and Country Act supports a planning mechanism for the management of land and community resources in society through the documentation and safe and appropriate process for engaging with the public including the Māori ideological worldview that underpins the Treaty of Waitangi.

2.9 Te Tiriti o Waitangi

The Treaty was intended to ensure there were laws between Māori and British subjects. It came into effect on the 6 February 1840. The Treaty comprises of several parts which becomes the fourth part of this chapter examining its history in terms of what the Treaty of Waitangi

established. The fifth key point of the chapter examines the components of the Treaty and the sixth key point of the chapter discusses how the Treaty was applied and the seventh key point of the chapter will conclude with the strengths and limitations of the Treaty of Waitangi.

Te Tiriti of Waitangi was established at the signing of the document at Waitangi in New Zealand on 6 February 1840 establishing what is now known as the principles of the Treaty being; partnership, protection and participation. There are three articles to the Treaty 1, to carry out the wishes of the Queen and a civil government. Article two; provided the Chiefs of Aotearoa 'Te Tino Rangatiratanga' to retain and maintain 'chieftainship' over their land, villages and 'taonga katoa' i.e. treasured things and Article 3 set out from Her Majesty the Queen of England to the Natives of New Zealand Her royal protection and all the Rights and Privileges of British Subjects.

Te Ao Māori worldview was experienced as an oratory whakapapa or lineage, learnings and teachings were through storytelling, waiata, kapa haka and cultural practices such as weaving, carving, tattoo, Karakia, Tohunga Atua, giving thanks and asking permission of the Atua or Gods of the Māori. Migration and the arrival of Tauīwi or Non-Māori to the shores of Aotearoa historical discovery in 1652 by med New Zealand by Able Tasman and subsequently Captain Cook. As the world became more interested in New Zealand, to protect the interest of the British colonists James Busby with Māori – the Chief United Tribes of New Zealand signed The Declaration of Independence in 1831 along with the United Tribes flag that was selected on 20 March 1834.

How the Treaty of Waitangi shapes the New Zealand constitution and for the purposes of this research policy as argued by Powell that “people's attitudes towards it shape the community's political imagination”. In Powell's article he states it is sometimes claimed that New Zealand's constitutional life is "pragmatic"; that it is more concerned with "getting on with things" than with abstract principles of justice” and his article, argues that “New Zealand does not and should not have a pragmatic constitution, he believes that there is nothing distinctively pragmatic about New Zealand's constitution, in practice or in theory. Moreover, constitutional pragmatism is incompatible with the rule of law”.

This research wants to the know the indigenous policy influences and how New Zealand's non-pragmatic constitution is more complex than currently considered and whether this will

increase in the future with immigration and multicultural society in a bi cultural county. Understanding the Treaty of Waitangi construction is important policy whakapapa that must be understood in order to find the answers we need for the future Te Ao world view.

The Treaty of Waitangi Article 2 “confirmed and guaranteed to the chiefs 'exclusive and undisturbed possession of their lands and estates, forests, fisheries, and other properties'. The Crown sought an exclusive right to deal with Māori over land transactions” is impeded within various parts of the New Zealand constitutional framework and this has multiple layers and alternative pieces of legislation. The first construction is that the Treaty of Waitangi is the fundamental policy foundation of New Zealand that can for example in the Town and Country Act “provide for conservation and economic development of the land that is suited by nature or for which they can best be adapted e.g. public improvements, utilities, services, and amenities” as a means to understand how to honour the Treaty in public policy using the example of this research.

The mana of Te Tiriti o Waitangi is it is renowned globally as a Treaty that was signed prior to defeat in warfare by the British and recognised for the negotiation and signing between Māori and the British. Internationally the Treaty of Waitangi supports indigenous world policy for indigenous people’s rights and protects in Article 2 the rights of Māori and their taonga and these are the three key strengths of the Treaty now and for the future.

2.10 Falefono Model

The Falefono model was created to be used in the New Zealand context for the health sector and was intended to ensure that Pacific people are understood and treated in a more holistic, safe and effective manner. There are other Pacific models; Te Waka Afataga (Tokelauan), Fonua (Tongan and the Pandanus Mat) Model.

The Falefono model structure is made up of the fale itself i.e. the roof, the foundation and the Pou. The roof is the culture and the values and beliefs that are the shelter of life and culture is forever changing. The foundation is the family which the basis of all Pacific cultures both nuclear and extended.

The Pou are the posts between the family and culture that connect the two and become the foundation of the Fonofale model that comprise of the spiritual, physical, mental and other aspects.

The Falefono model developed by Fuimano Karl-Pulotu-Enderman and named after his Mother Falefono.

2.11 Pou

The four Pou being 1. Physical which considers one's wellbeing; 2. Spirituality that is understood as belonging to the individual belief system; 3. Mental state which is the health of the persons mind and 4. Other that are the variable of e.g. social status, gender, class, education and sexuality etc.

The major strength of the Fonofale Model are the foundation of the family and the flexibility to understand the variable location of the person in the commencement of the journey in their health, its client/individual centred with the understanding of the cultural dynamics of their family.

2.12 Mauri Model – Dr Kepa Morgan

Developed by Te Kepa Brian Morgan (Ngāti Pīkiao, Te Arawa). Kepa asks is it important to understand an alternative worldview?

“Western society must place their trust in indigenous people’s wisdom, and for the purposes of this discussion, temporarily discard any preconceived notions of the value of indigenous knowledge.” (ibid).

The Mauri Model was established in 1989 in response to contribute to indigenous knowledge in the use of water, mauri, sustainability and Kaitiakitanga. The Mauri Model (1989) is designed to consider the landscape has history.

The Mauri Model developed in 1989 to understand mauri and intrinsic values and environmental concepts of kaitiakitanga (care) and sustainability “The Mauri Model is based on four circles that represent these interactive aspects of our ecosystems. These have been redefined as the impacts on the Māori of the family/whanau (economic), the community (social), the clan/hapū (cultural) and the eco system/taiao (environment) respectively. The

relative importance of these aspects can be addressed independently by all users by choosing a weighting that is applied to each aspect before the scoring is completed". Therefore, the strengths of the Model are its ability to offer a scoring and weighting process towards a holistic understanding of the Mauri affected and this is also the limitation in that one might say this could not be accounted for in essence of the meaning of Mauri entirely but, it does offer a valued understanding with which to commence dialogue and discussion.

2.13 Te Whakapumautanga o Te Rangiteritanga

Te Whakapumautanga o te Rangatiratanga was established in 1839 and revised in 1936 it was utilised for the purpose of asserting sovereign power and establishing authority in the land i.e. Ko te Kīngitanga ko te mana I te whenua which resides with Whakamimenga – the Confederation of United Tribes and that no foreigners could make laws. Te Whakamienga meets at Waitangi each year to discuss laws and in return receive protection of British subjects. A flag was acknowledged by the British Crown that enabled trade and protection against threats to their mana.

He Whakaputanga o te Rangatiratanga o Nu Tirene was sent to the King of England by James Busby and it received a second signing by Rangatiratanga on 22 July 1839 by a further 18 chiefs including Te Wherowhero who became the first Māori King in 1858. There are two versions of He Whakaputanga one in Māori and one in English. For Māori the intentions were focused on managing rapid change with Europeans arriving to Aotearoa and the Europeans it was a way to strengthen global authority. For Māori, He Whakaputanga emerged from meetings of Te Whakamienga rather than Te Whakaminenga emerging from He Whakaputanga.

Te Whakaputanga o te Rangatira o Nu Tiriene comprises of four articles which summarised are the declared authority and leadership, 2. The sovereignty or Kīngitanga from the land to the sacred confederated Tribes of Aotearoa (Te Wakaminenga o ngā Hapū o Nu Tireni) belong solely to the true leaders (Tino Rangatira) and a declaration that the confederates will not permit (tukua) other groups to frame laws (wakarite ture), or any Governorship (Kāwanatanga) to be established in the lands of the Confederation, unless (by persons) appointed by us to carry out

(wakarite) the laws (ture) we have enacted in our assembly (huihuinga). 3. Leaders agreed to gather (Rūnanga) at Waitangi in the autumn (Ngahuru) of each year to enact laws (wakarite ture) that justice may be done (kia tika ai te wakawakanga) to enable peace to prevail and wrong-doings cease and trade (hokohoko) to be fair. 4. That a copy be sent to the King to approve the flag of independence. The tribes also asked for protection and trade (hokohoko) e.g. for the inexperienced statehood (tamarikitanga) of New Zealand as the Matua, lest our authority and leadership be ended (kei whakakahoretia tō mātou Rangatiratanga).

The major strength of Te Whakaputanga is it precedes Te Tiriti o Waitangi asserting law making for Māori, including process i.e. a meeting place and recognition of Kīngitanga a Māori King establishment in New Zealand. Additional to this is the nautical law with which the flag recognises and the Southern Cross constellation that confirms this and its inclusion of its significance on land also as it would be at Sea for protection and trade. International trading laws recognise the Mana of nautical trading flag and its partnerships. It is a planning mechanism for the management whilst at Sea and at Land when trading resources globally to establish a worldview that underpins the Treaty of Waitangi and therefore all policy legislation in Aotearoa and should be discussed as the contributing framework of policy constitutional make up in the research comparison for the interview findings and beyond.

Te Whakaputanga is not considered to be imbedded in the policy framework of Aotearoa in that it is intentionally referred to as ceded by Te Tiriti o Waitangi and together the documents form a policy framework for Aotearoa that governs trade, governorship, ownership and stewardship locally, nationally and internationally. What Te Tiriti o Waitangi does is it identified the land and Te Whakaputanga confirms the nautical permissions globally and nationally.

2.14 Wai 262 Claim

The Wai 262 Claim is a Waitangi Tribunal claim that was lodged in 1991 and it is titled Wai 262 because it is the 262nd claim lodged through the Waitangi Tribunal – it is also known as the flora and fauna claim. It involves the whole of the government to examine policy areas of over 20 government agencies and their departments. As a result, it focuses on the more

contemporary currently existing policies and laws as well as practices of the Crown, rather than historical decisions or actions of the past.

The scope of the Wai 262 Claim includes ‘Tino rangatiratanga o te Iwi Māori’ regarding indigenous flora and fauna me ō rātou taonga katoa (all their treasures). The Claim has also included Mātauranga, Whakairo, Wāhi Tapu, biodiversity, genetics, Māori symbols and designs and their use and development as well as cultural and customary heritage and rights related to these taonga.

The Claim argues for the rights to decision making, participation, control, protection, well-being, authority and benefit from these decisions whilst nurturing and applying ‘wise use’ of indigenous flora and fauna.

The Wai 262 Claim is not about historical issues, it is more about the contemporary laws, policies and relationships between the Crown and Māori now.

However, it hasn’t meant that history is ignored as there are many issues that come from the loss of land for example and Crown suppression e.g. such as the Tohunga Suppression Act.

The Tohunga Suppression Act effectively banned Rongoā which is traditional Māori healing for the most part of the Twentieth century which had a devastating and significant impact that damaged mātauranga Rongoā in the process, as well as the impact of suppression of Māori language in schools.

Rongoā Māori as it is the cornerstone of Māori wellbeing, not only using plants for treatment and healing but, also romiromi and mirimiri and the practice of establishing Tohunga or spiritual healers within Māori community. Overall Rongoā is the category for all traditional healing and herbal remedies. It also includes water and how it is used in Rongoā i.e. to cleanse, for rituals and treatment in illness.

“Rongoā, then is a multi-dimensional form of care and healing, and its character reflects the environment in which it developed”

The Wai 262 Claim includes indigenous flora and fauna, and this includes the use of e.g. wai rākau and plants used by Tohunga (healers) who utilise rongoā in their practices as part of the holistic category for all traditional wellbeing.

Contemporary policy legislation for Rongoā and the Wai 262 Claim including relevance to the Plant Variety Rights Act (PVR), along with other issues and matters of importance to Māori

that may be within the PVR regime that is not covered in the Wai 262 report is significant, because The Plant Variety Rights Act (1978) which was agreed to in 1987 and then reviewed in 1990 and has had a current review pending since February 2017 along with a released options paper presented on 9 July 2019 and a call for submissions that closed on 9 September 2019.

A Parliamentary release administered by the Ministry of Business and Innovation who consult on options to do with patents and genetic resources, as well as traditional use of knowledge in inventions has scope for consideration within the Wai 262 report is expected with regard to the relation of empowerment of refusal (e.g. kaitiaki relationships) and there has been an advisory committee for Kaitiaki interest expressed and supported from the Māori Advisory Committee.

Therefore, the government has established three areas of work or a series of portfolios that are looked after by several Ministers which is the use of three kete through which to draw upon for the report and they are titled:

- 1) Taonga Works for me te Mātauranga Māori
- 2) Taonga Species me te Mātauranga Māori
- 3) Kawenata Aorere/Kaupapa Aorere (with an international focus)

There is a potential work programme for each kete with discussions by the Crown set down for September and October 2019 as well as Māori and the public in order to seek views on how it intends to engage with iwi and hapū.

The framework has not established a confirmed approach, but the report has determined that consultation and input from the public and Iwi has been acknowledged as required. The work ahead is influential and critical to our entire policy framework and how it can be better applied in the future. The three kete concept based on an indigenous Māori worldview encourages conversations to take place for what is an important and vital part of Aotearoa's make up of plants, Rongoā, healing, well-being, intellectual property rights and scientific advancement from our natural resources.

The strengths and limitations are examined through the Governments Policy Skills Framework for better understanding of how decisions are made through capability, skills and quality decision making in this area are the opportunity to explore across the broad policy and its Ministries, agencies and departments their and its limitations would include training capability employees through skills development and experienced to arrive at quality decision making.

Training in the existing decision-making frameworks such as the Resource Management Act which are technically permitting of activity and encourage control of natural resources impact upon rights, especially indigenous cultural and customary heritage rights that empower decision makers to take the right course of action for the protection of cultural, medicinal and spiritual knowledge.

“The right to protect, enhance and transmit the cultural, medicinal and spiritual knowledge and concepts found in the life cycles of indigenous flora and fauna”. (Te Puni Kokiri, Treaty Framework, 2003).

2.15 Policy Programme Framework - Department of the Prime Minister and Cabinet

The Policy Programme Framework includes ‘policy capability’, ‘policy quality’ and a ‘policy skills framework’ which details the advice, analysis, context and action considered and how knowledge applies skills and behaviour. Policy capability enables you to measure the agency’s capability to assist to provide improved policy advice and establish early indicators and strengthen the organisations ability to perform effectively.

The Policy skills framework develops the knowledge and skills of policy practitioners from new professionals to established experts. The Policy Quality Framework incorporates identify and integrates quality practice in use.

The components of the project and the framework stewardship, quality systems, people capability and customer centric, Policy Skills; Knowledge, Applied, Behaviour, Policy Framework; Concept, Analysis, Action and Advice.

The Project and Framework is applied through the Policy Programme Framework Programme to improve quality policy advice by providing advice papers, assessment panels, support for departments and their agencies and quality standards.

The strengths of the Policy Programme Project and Policy Programme Framework is it works towards improving performance, investigating and assessing e.g. surveys, assessment and advice papers on which to base results and develop scores to improve performance. The limitations lay within both the potential and critique of its themes and thus become the

limitations in relation to its methodology such as; design thinking, behavioural insights, start right, public participation and how the themes are interpreted by the practitioner, panel or influenced by the skill, knowledge and experience of the those responsible for the methodology of the framework. Whilst the project and framework exist to consult with the public, assess and scope for quality advice, this is a Tauwiwi or Western framework evidenced by its methodology operating within the framework of Aotearoa and therefore reliance upon Iwi panel members could find that there are limited views or capacity does not exist for Iwi to participate to their full ability i.e. Iwi often have significant workloads.

There are four themes within the policy method that include 'Start Right' which is how to make a good start with policy projects, as well as the tools that can be used when making the best start in policy in the early stages.

The second theme of the framework is the 'Behavioural Insights' method comprising of economics, sociology and psychology of human behaviour.

The next method is 'Design Thinking' which aims to understand how to encourage participation and collaboration or co-design work areas. It concentrates on finding solutions and begins with the goal and the process is to analyse ideas that can offer a goal rather than a problem that needs solving.

The last method is 'Public Participation' which is the involvement of individuals, groups and organisations within the design or policy as well as its development and how to provide for inclusive decision making and dissemination of information to engage and foster this approach.

The role of the NZ Cabinet Guide and Cabinet Manual outlines the role of Ministers and Cabinet consultation regarding public consultation and covers a part of the Treasury's Guide to regulation through the Cabinet Impact Analysis Requirements. It is a legal requirement that public participation is required in Acts such as Treaty of Waitangi, Canterbury Earthquake Recovery Act 2011, Local Government Act 2002, Land Transport Act 1993, Resource Management Act 1991 and New Zealand Public Health and Disability Act 2000.

The strengths are improved quality, better informed understandings of needs and what to prioritise and how to meet Treaty of Waitangi obligations, obtain ideas and perspectives for solutions and legitimately consider priorities in "tough" or complex areas.

Limitations include public participation fatigue, or this is when public participation has not been fully endorsed or other processes are already viewing issues and when issues are morally or ethically not considered, for example The Ministry of Social Development tracks results using Results Based Accountability™ (RBA). RBMA is a framework that communities and organisations can use to track results and outcomes regarding the positive changes in their communities, whānau and clients such as how ideas are shown, what works to make their unique contributions towards the wellbeing of whānau and communities.

RBA is recognised in Aotearoa/ New Zealand and internationally by social service and health providers, government agencies, local government and community groups, spanning initiatives such as arts and recreational programmes. (<https://www.msd.govt.nz/what-we-can-do/providers/results-based-accountability/index.html>).

2.16 Whakataunga Tiriti Treaty Settlements

A recent report by Waikato Regional Council provides a costs framework (the Framework) to record costs associated with the functions and activities of the Waitangi Treaty settlement arrangements. The Framework allows a greater level of accuracy, visibility and consistency in tracking the cost of establishing, implementing and maintaining Treaty settlement arrangements. The Whakataunga Tiriti, Treaty Settlements report of Local Government New Zealand presents the case for increased financial contribution to local government for implementing treaty settlement arrangements by the Waikato Regional Council, (p.1).

The purpose of the report is to provide considered evidence about the financial contribution needed to successfully implement co-governance and co-management between Treaty Settlement and Treaty settling partners. The report outlines the types of Treaty Settlements and their costs, along with additional activities and issues with costs. It addresses Crown Policy and provides a framework purpose, design, benefits and legislative alignment concerning the Deeds of Settlement agreements, their reports and planning. Therefore, the report recommendations stated that the Crown:

1. Consider this report and the Framework to assess the actual costs of implementing Treaty settlement arrangements by local authorities.

2. Increase the financial investment provided to local authorities for the functions and activities of Treaty settlement outcomes.
3. Introduce the provision of staged financial contributions in addition to one-off financial contributions.
4. Update Crown policy to cover all forms of Treaty settlement arrangements currently being negotiated.
5. Address inequities in the provision of financial support to local authorities and consider how financial support can be retrospectively provided.
6. Provide financial assistance to iwi for capacity and capability building to ensure iwi can participate and contribute equally in co-governance and co-management arrangements to assist in reducing local government costs.

The additional significance of the report is that it sheds light on understanding the gaps within our policy system for the environment, the costs to manage the processes in agreed policy including an indigenous Iwi example of Treaty Settlement. The question is whether the entire funding sought should be extended to Iwi for implementation.

The global policy gaps analysis in the literature review outlines significant policy for indigenous communities internationally.

2.17 International Policy - Green Climate Fund Indigenous Peoples Policy

Ensures respect for indigenous peoples throughout Green Climate Fund implementation of activities so indigenous peoples do not suffer adverse effects during development processes and appropriate cultural; social and economic benefits are received.

2.18 UNESCO Policy on Engaging with Indigenous Peoples (UNESCO)

Engages and coordinates UNESCO policies with indigenous peoples to provide a definition of indigenous people rights.

2.19 FAO Policy on Indigenous and Tribal Peoples

Consistent with its mandate to pursue a world free from hunger and malnutrition, the following “FAO Policy on Indigenous and Tribal Peoples” has been formulated so as to ensure that FAO will make all due efforts to respect, include and promote indigenous issues in relevant work. In so doing, it joins the international community’s increasing mobilization in favour of the rights and concerns of indigenous peoples, most of whom suffer disproportionately from multiple adversities such as discrimination, poverty, ill health, political under-representation, and environmental and cultural degradation. The rationale for the policy includes natural resources plus environment and genetic resources, climate change and bio energy, land territories, food security, nutrition and right to food, communication knowledge systems, cultural and biological diversity, and economic opportunity for sustainable livelihoods.

2.20 IFAD Engagement with Indigenous Peoples

The International Fund for Agricultural Development (IFAD) invests in rural people, empowering them to increase their food security, improve the nutrition of their families and increase their incomes.

2.21 UNDP and Indigenous Peoples: A policy of Engagement

Mandated for engagement with indigenous peoples from the Charter of the United Nations, they declared the most pressing challenge of the new century to be the need for a more inclusive and equitable globalization that allows poor people to participate as full partners in the global economy.

2.22 UNEP and Indigenous Peoples: A partnership in caring for the environment policy guidance

Aims to ensure that United Nations Environment Programme (UNEP) appropriately consider indigenous peoples in its activities, with the understanding that UNEP does not speak in the name of or represent Indigenous Peoples. The policy undertakes the mechanisms of engagement with indigenous peoples.

2.23 World Bank Indigenous People Policy

The World Bank continues to deepen its understanding of Indigenous Peoples' priorities, needs, and issues through direct dialogue with Indigenous Peoples' organizations at the global, regional, and national levels, through analytical studies, and the implementation of projects and programs that involve participation of Indigenous Peoples, including support for national level policy dialogue and upstream planning between Indigenous Peoples and governments.

2.24 HSNO Act New Zealand (1998)

New Zealand's Hazardous Substances and New Organisms Act, known as HSNO Act, came into force for new organisms on 29 July 1998 and for hazardous substances on 2 July 2001. The HSNO manages the risks that hazardous substances and new organisms may pose to human health and the environment in New Zealand.

2.25 Genetically Modified Organisms

Before any new organism (including a genetically modified organism) can be imported, developed, field tested or released into the environment, the applicant must get the approval of the Environmental Risk Management Authority (ERMA).

Understanding the policy arena in New Zealand environmental space including a report that discusses indigenous Treaty Settlement for Iwi is highlighted in a report by Waikato Regional Council, Whakataunga Tiriti Treaty Settlements we are Local Government New Zealand, which I will introduce and discuss further below.

2.26 Chapter Summary

In this chapter I have discussed the impact upon implementation of Treaty Settlements in New Zealand and areas of policy related to the environment along with international indigenous policy areas and a gap analysis in the literature review.

The next chapter focuses on the research methodologies, the interview timeline and the interview questions.

CHAPTER THREE

METHODS

3.0 Chapter Introduction

The previous chapter provided social, community, local, national and global policy overview in the literature review and a gap analysis.

3.1 Methodology Overview

This chapter provides an overview of the methodologies as follows:

1. Interviews conducted with flax root practitioners engaged in environmental management or advocacy of public site locations for the purpose of recording and documenting shared narratives and experiences in policy, planning for Pasifika and Māori community engagement.
2. One Group expertise panel with senior policy practitioners who considered experts in their field of Law, Conservation and Iwi Management.
3. The literature review discusses relevant subject material regarding the extensive policy influence areas impacting Iwi and Pasifika relative to environmental land and water management.
4. Commentary of the Aotearoa Policy landscape by a policy expert.

3.2 Research Methodology Overcoming Challenges

The research documents site visits where kaitiakitanga is involved and the impacts of policy and planning areas, where Iwi and Pasifika representatives can have input establishing mana (power, effectiveness and prestige) and ahi kā for Iwi (i.e. those who have kept the home fires a'light). Ranjit Kumar says: "*oral histories involve both passive and active listening...they are commonly used for gaining information about cultural or custom*" one of the noted potential

disadvantages is this methodology is unstructured and does not involve specific questions. Kumar says an outcome that could be experienced through this method is *“the type of information gained at the beginning may be markedly different from that obtained from those interviewed at the end”*. (Kumar P.161-162).

The data from the site visits are collected in two ways one, as Kumar identified *“the researcher makes brief notes while observing”*, a challenge of method is *“the possibility of incomplete recording and or/observation”* for this reason, the research will include images and notes from the site visit and onsite affirming main points from a personal perspective. (Kumar p.142) Sharing narrative stories as it evolves; reinforced with personal notes and photos.

The second methodology used in the research is observation when attending site visits. Kumar states *“observation is purposeful, systematic and selective way of watching and listening”*, specifically, the site visits are non-participant observation where *“watching and listening”* are used to draw conclusions (Kumar p. 141). Some of the problems Kumar identifies with observation as a method is *“interpretations drawn from observations may vary from observer to observer”* to overcome this challenge, the research will provide photographic images as recordings supporting site observations to overcome some of these challenges around interpretation. Where possible information from the site visit and their website, documented pamphlets or printed material may be used with photographs as well as quotes or written notes taken by the researcher at the site visit. (Kumar p.41.)

3.3 Objectives

The research investigation objectives are:

1. Identify contributing influences facing Iwi and Pasifika when engaged in public policy.
2. To understand how policy impacts, during implementation post Iwi and Pasifika engaging in environmental management/kaitiakitanga/mauri/mana and wāhi tapu.
3. Identify the limitations e.g. various types of policy models, plans and standards in the sector and the foundation of policy planning in Aotearoa, when activity is implemented and affects the environment.

4. Compare areas where policy is managed by Council, Pasifika and Iwi and if this has impact at the implementation stage/s.

The research reviews various areas that affect other national, district and local policy planning and their processes being similar making general comparisons e.g. between unitary plans, spatial plans, regional and long-term planning by discussing the Reserve Management Act and comparison of the Town and Country Act.

3.4 Ethics

The research schedule for finalising interviews and site visits was 30 June 2019. Appendices includes a letter of confidentiality and support regarding research and ethical considerations for the research as directed by Paul Kayes, Te Whare Wānanga o Awanuiarangi. The Ethics approval is signed by Paul Kayes who is contactable through Te Whare Wānanga o Awanuiarangi should readers require additional information.

Interview Timeline:

1. Rotorua (Interview) – Completed 17 February 2019.
2. Mangere (Interview) – Completed 17 January 2019.
3. Mangere (Interview) – Completed 17 June 2019
4. Mangere (Interview) – Completed 17 June 2019
5. Ponsonby (Interview) – Completed 17 June 2019.
6. Rotorua (Interview) – Completed 25 June 2019
7. Rotorua (Policy Group Interview) – Completed 10 July 2019
8. Expert Senior Policy commentary and overview of policy in Aotearoa.

9. Ethics Committee Approval, Signed by Paul Kayes 14 March 2019.

3.5 Tikanga

Because the research includes site visits at the interviewees discretion and an invitation to their whenua (land) and awa (water) or a specific area of whenua/awa and as well as a site visit may also involve meeting with e.g. Kuia (female elder). The research has considered the following processes around respecting Iwi who will participate in this research.

What is Tikanga?

The Māori online dictionary describes the meaning of Tikanga as “*correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention*”.

The research approach agrees with Mead in his explanation that tikanga can vary in scale and can be intricate or public. Tikanga is based on knowledge and is part of what belongs to Māori. It involves an understanding of certain ritual, rights and knowledge.

“Tikanga Māori is no longer bound geographically, culturally or ethically. Wherever Māori go we take our tikanga with us” (Mead P.22)

It is a courtesy generally to announce a request to meet concerning most types of visitations being Māori or non-Māori. However, with reference to tikanga and meeting with iwi (Māori tribe) it is knowledge-based practice that a short visit to someone who is known to you and can arrange a site visit with Iwi is good practice.

In these cases it is fortunate that there are networks and contacts that exist with the researcher with Kuia and leaders in all communities identified either regarding the site visits or interviews therefore I am already known and my attendance is as an observer of policy feedback and input with these communities or whanau (family).

Mead says that Mana is “*personal and group relationships are always mediated and guided by the high value placed upon mana*”. For example when considering the Kuia’s mana it is

respectful that I make a personal call to the Kuia directly and provide the information to her questions so she may know more about the interview I am requesting and overall seek her permission to participate in the interview. This was my process for all my interviews.

Mead says: *“tikanga is underpinned by the high value placed upon manaakitanga – nurturing relationships”* (Mead p.16).

A koha or gift is an understood expression of manaakitanga (hospitality), it is not necessarily of monetary or material value and can include waiata (song), karakia (prayer) or awhi (support). On this occasion I organise a gift voucher to the value of \$20.00 for each interviewee. Meads says, regarding tikanga and manaakitanga it is best understood as *“basic principle of behaviour that applies to most ceremonies and should be a guiding principle for everyone”*. (Mead p.27).

Acknowledging mana in this research involves discussion about mauri (essence/life force) and this is significant to Māori and Pasifika, hence Mauri and the flow of Mauri are explained in more detail below selected definitions of Mana, Tapu and Mauri to better understand the resources and personnel needed to manage these areas successfully, for example the Whanganui River has personified legal status and Mead says *“Wāhi tapu are sites of historical and cultural significance”* (Hirini, p.69), therefore programmes that can help manage these values and the values below require funding, personnel and skilled practitioners e.g. who will manage the effluent going into waterways, clean it and who pays the labourer to do this?

3.6 Mana

Mana refers to an extraordinary power, essence or presence. This applies to the energies and presences of the natural world. There are degrees of mana and our experiences of it. Krause says, Mana is earned, e.g. through the work that you do, or you can be born into it e.g. your lineage or ancestry and/or it is something you do not own but is given to you by others. In Māori culture the most important mana comes from Te Kore – the realm beyond the world we can see, and sometimes thought to be the ‘ultimate reality’.

3.7 Tapu

Certain restrictions, disciplines and commitments must take place if mana is to be expressed in physical form, such as in a person or object. The concepts of sacredness, restriction and disciplines fall under the term tapu. For example, mountains that were important to tribal groups were often tapu, and the activities that took place on these mountains were restricted.

3.8 Mauri

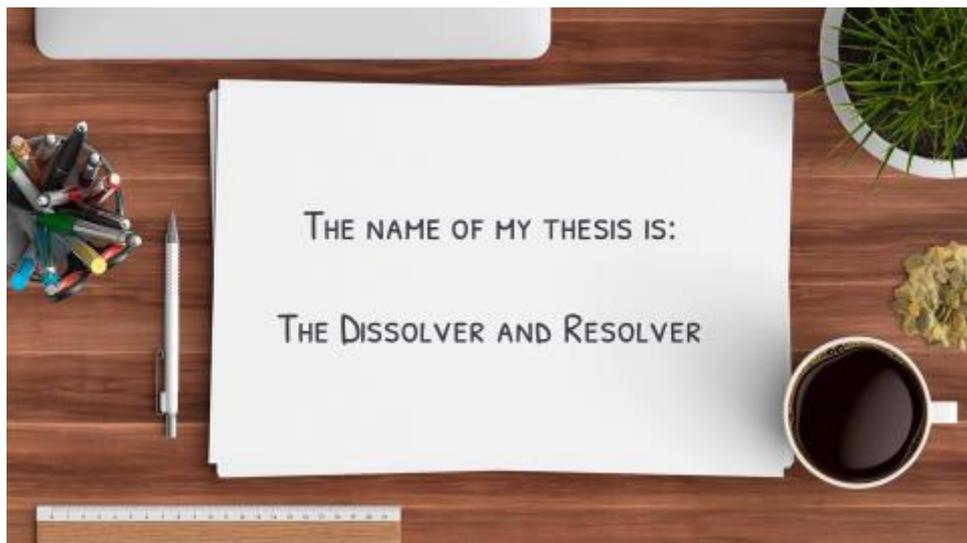
Mauri is an energy which binds all things in the physical world. Without mauri, mana cannot flow into a person or object. The flow of Mana is that mana can flow into the world through tapu and mauri is underpinned in most of Māori daily life. For example, sacred stones possessing mauri were placed in fishing nets where they were able to attract fish. The stones were placed in bird snares for the same purpose. When fish arrived in the nets or birds in the snares, Māori saw something more than just the creatures before them – they saw energy within these physical forms. The harvest of fish was the arrival of Tangaroa, god of the sea, which meant the arrival of mana”. <https://teara.govt.nz/en/te-ao-marama-the-natural-world/page-5>.

3.9 Methods

3.9.1 Interview process and questions

A series of interview questions was prepared and sent to interviewees. Meetings for interviews were arranged kanohi te kanohi (face to face) and recordings made of the interviews for transcript purposes.

3.9.2 Interview Questionnaire - PowerPoint



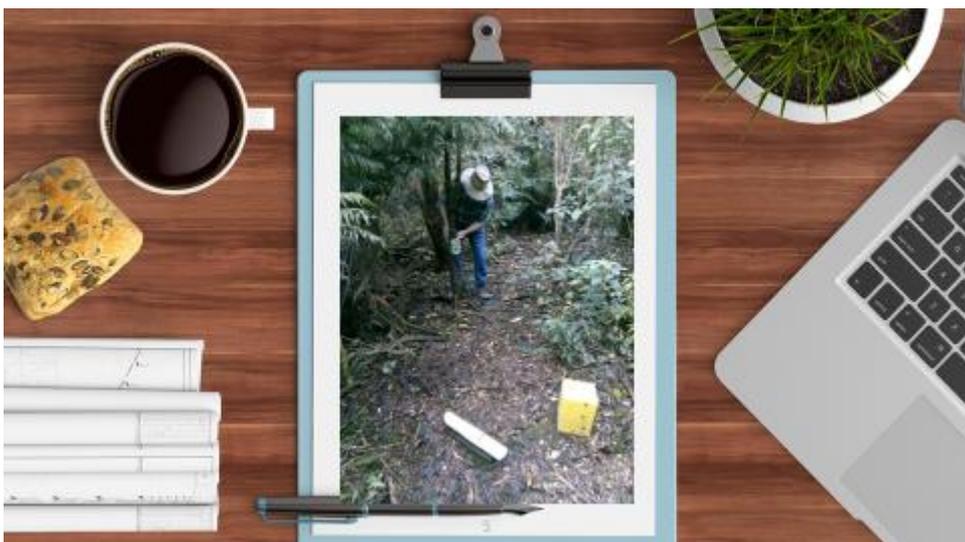
INTERVIEWEE CHARACTERISTICS

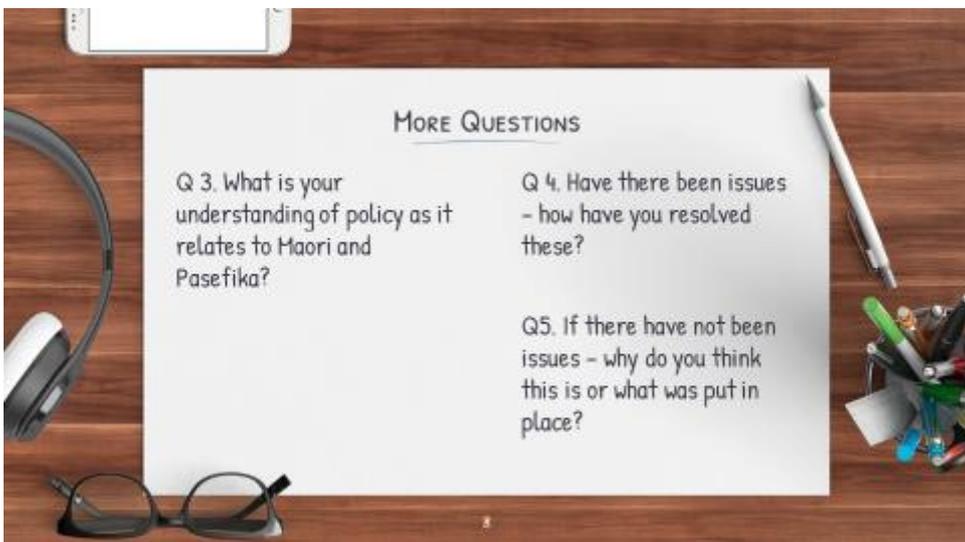
Interviews with these people:

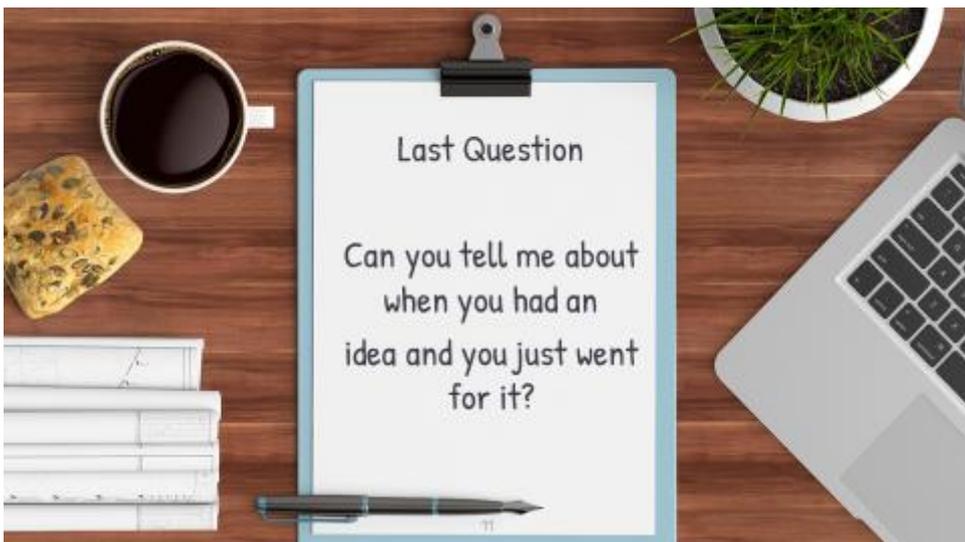
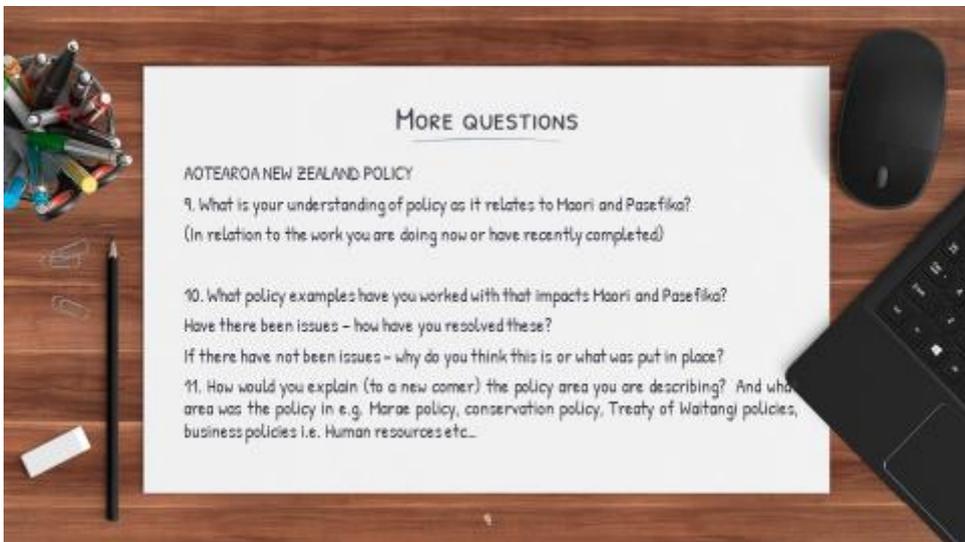
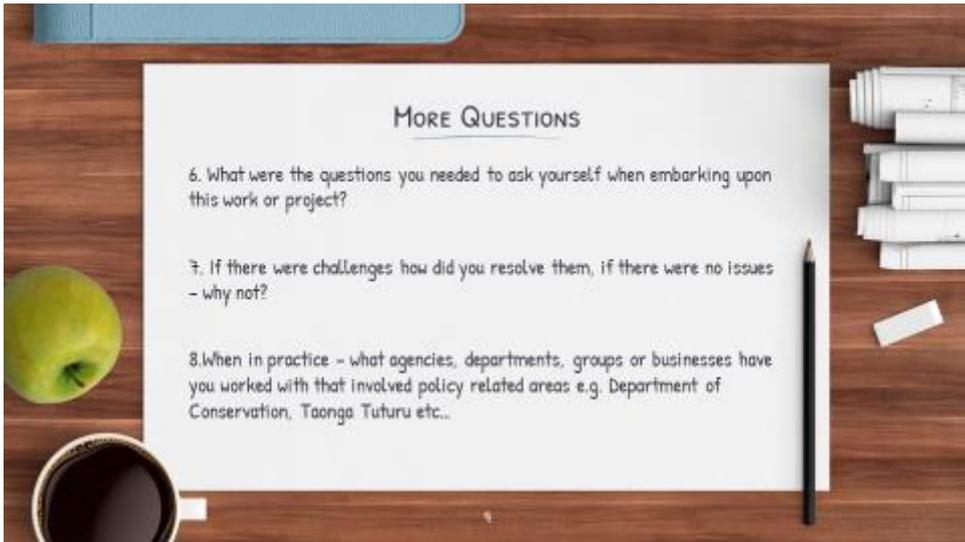
Gender	Heritage	Age	Experience
Male	English	60-70years	Kaitiakitanga
Female	English	60-70 years	Governance Pasifika
Male	English	80-70 years	Management Pasifika
Male	English	60-80 years	Business Owner
Female	Maori	20-30 years	Kaitiakitanga
Female	Maori	60-70 years	Kiia
Female	Maori/Pasifika	50-60 years	Education
Male	Maori	50-60 years	Tohunga
Female	Maori	50-60 years	Treaty Settlement
Group	Female Participants	50-60 years	Treaty Settlement

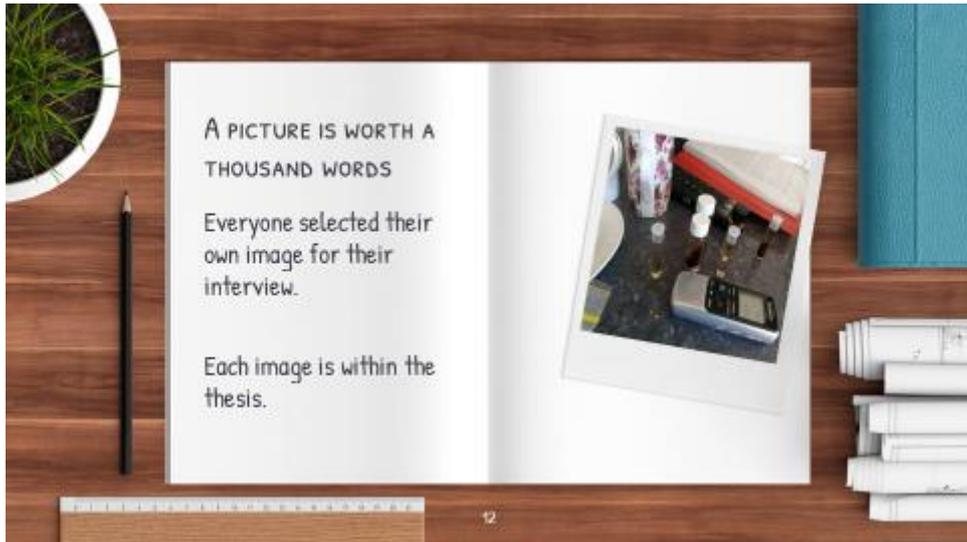
1. THE INTERVIEW QUESTIONS

Interviewees were invited to share their story and a series of questions were asked as prompts and asked to share images of their project providing it did not reveal their identity of site location if it was to remain confidential.









3.10 Chapter Summary

This chapter summarised the methodology and methods of the research. It explored the research decisions on methodology selection, identifying and discussing the rational and mitigating the weaknesses methods may present.

The next chapter examines the interviewee's narratives to locate policy intersections practitioner's work within and investigate plus compare both indigenous and non-indigenous models of practice and a summary presentation of these findings is analysed.

CHAPTER FOUR

FINDINGS/ RESULTS CHAPTER(S)

4.0 Chapter Introduction

The previous chapter considered the methods and methodology of the research and how findings would be presented. This chapter presented a total of eight interviews as follows.

1. Interview with Koro – *Planting a Forest*
2. Interview with Koro – *From Market Gardens to Industrial Mess*
3. Interview with Kuia – *I am going to Court*
4. Interview with Whaea – *Let other voices come to the fore*
5. Interview with Matua – *One of Us*
6. Interview with Whaea – *A glass half full*
7. Interview with Tohunga – *A gift given to me*
8. Interview with Rangatahi – *Before Tangata Whenua we were Tangata Moana*
9. Commentary with Senior Policy Expert – *An Overview of Policy in Aotearoa*

Interviewees were sent a Power point presentation with questions to answer and the findings evidenced are the recorded narratives presented as the ‘Results’ (below).

4.1 Results

PLANTING A FOREST

1. Interview Koro - Kaitiakitanga Practitioner: Planting a Forest



Image 10– Nikolao, 2020 – Kitchen Interview with Koro

A korero (talk) with a Kaitiakitanga (or carer) practitioner starts with Koro (male elder) in his kitchen over a cup of tea and some lunch. Surrounding Koro's property is an established Ngahere (bush) with native trees that leads down a steep embankment at the back of his property.

Koro directs me around the outside view from his balcony windows and points at the various seedling nurseries in his backyard. Although I have been to his house many times before Koro always gives me an update on the plants each time I am there.

The purpose of our visit today is an interview opportunity to learn about the success and challenges of Koro's project and to listen to Koro's narrative about working through a project of interest making comparisons based on an environmentalist perspective about the activities of navigating policy and the impacts upon implemented project to project therefore Koro is

responding to questions towards the overarching research question – *How can we resolve these areas?*

Koro has also responded to the impacts in the area in general and he has presented a vision for the future of his Forest at the end of this interview. Koro makes observations and comments as we sit down together to discuss his environmental project – and what follows is a record of Koro’s spoken word.

4.2 About Koro

I was always very guilty having worked in forestry, I felled many native trees and it was very painful to see those giants (trees) come down and cut them up and I thought that was wrong and I used to get quite frustrated, you know, you’d go into a gully and one day it was all beautiful and two months later it was a desolate mess – all the trees were gone, just a wreck so, that always played with me, all my life.

So, when we got into the area where we live now, they had all the streams into area set aside to protect the waterways, to protect the forest and birdlife so, this is where I saw the opportunity. I went on to see the Council but, there was indifference but, I didn’t stop there I went on to see a local Iwi representative.

I found there were difficulties working with getting people interested and there were lots of times that people said no but, I kept going to visit people and seeing them at their offices and I would ask them to have a cup of tea. The land that the project is on has a covenant. It is protected by Council – you can’t farm it or anything. When things were difficult one way, I resolved it was that I started self-designing everything like my rodent traps and possum traps myself.

Getting help is a very difficult thing, it still is – when you apply for funding from the environmental funds, I get turned down and I have never received any funding – it is coming now but it is too late now, I just do it myself.

I contact several agencies, but I don't necessarily work with them like e.g. state highways, schools, Councils, Iwi. I work with agencies when new contracts come up and re negotiations are needed, as the forest is not gazetted so, when new contracts come up it is then a new slate and they have to come out and do an approval with the spraying signs. Some of the policies include noxious weeds (gorse and broom) it is sprayed regardless but, it is one of the best crops I have got, when I mention it in meetings the whole room goes quiet and I have invited them to come out but they won't. They worry about the nitrate of broom when it is woody (about 5 years old). My policy is that I sew broom and plant my trees in the middle. I ignore their policy and I have my own policy. They ignore my policy and spray the broom. That is a major one, it holds the whole nation back – you have five years to grow it before it goes woody, after that you have got natives and they take over.

When people plant trees nobody does any work after that, they don't go back afterwards to do any work - and this becomes a shrubbery and creates a closed canopy and become a haven for rodents. My policy is that I plan a forestry.

I am patron for other organisations, and I have worked with Iwi and I have been quite involved and I have taken a few out for a few trips. I have got on very well with Iwi and I make sure that I investigated the name of the forest, so we weren't using an English one. I use Māori terms because I am on their land, without this respect we cannot get very far, you have got to show respect. Commercialising medicines from native trees is like our water you don't want it selling overseas, it's a hard one because we need to do with something with it, if it is in a partnership with Iwi, because we don't want to see forest devastated but my Tapu policy covers that in my forest and I just tackle things when there is an issue and agencies call me with things for example I have letters and emails on file. All my networks and relationships know me, but they don't know me, they know of me- nobody takes time to get to know anyone these days - everybody is busy doing their thing you see.

There are various letters that Koro has received from agencies that he wishes to share and together we read these aloud from his files as we sit in his kitchen and represented in table 1 below.

4.3 Letters From a Practitioner

Koro tells me the way he resolves issues, is head on and he does this by maintaining communication and upholding relationships which he believes are key to working through overlapping areas within a project to enable success. A handful of letters are reviewed and read together in the interview to document the intersections within a project and to show the outcomes.

Table 5– Koro’s Letters

Date	Regarding	Involving Agencies	Outcome
1997	Permission for Forest project for water/soil and conservation: <ul style="list-style-type: none"> - Enhance entrance to the City - Involve likeminded people. - Bird habitat. 	Council. Iwi representative. Tree Nurseries.	Approved project.
2003	Seeking support for project.	School.	No interest.
2003	Environmental Enhancement Project	School. Iwi Trust. Crown.	Approved.
2010	Kaumatua permission. Māori input. Māori spiritual connection.	Council.	Phone call. Samples for research. Kaumatua meeting to improve Tapu signage at the Forest.

2005	Spraying policy. No spraying registers. Traffic services.	Environmental agency. Council. Transport Agency.	Approved.
2014	Enhancement. Cycleway beautification. Transportation Authority Support.	Council Mayor.	Support Letter.
2014	Environmental Project of regeneration forestry block.	School.	Support approved to adopt a stream in the Forest.

Koro's letters also reference the varieties of native trees already planted to communicate updates and seek ongoing support, generate interest to encourage visitors and apply for funding, the trees planted are:

- Pukapukaweta
- Rimu
- Totara
- Cabbage Tree
- Lancewood
- Coprosmas
- Manuka
- Kanuka
- Lacebark
- Tree Lucerne
- Beech
- Kahikatea
- Miro
- Fuchsia
- Broad leaf
- Whiteywood
- Rangiora
- Ribbonwood
- Five finger



Image 11– Nikolao, 2019, New planting markers at the Forest

Koro comments and considers the future of his forest, the land area and its future:

- *“If you are going to deal with trees – you’ve got to slow down”*
- *“...people move on, that is why paperwork is so bloody important”*
- *“a succession plan is needed”*
- *“...look at all the signatures, because nothing ever happens, they keep holding meetings all the time...they just like writing words and quotes”*

After the interview Koro suggests we head off to visit the Forest and when we arrive, several photographs are taken using a site camera access capturing and the bait station area within the Ngahere. Here Koro records the vermin and rodents in high numbers that feed at night using his night camera.



Image 12– Nikolao, 2019, Koro setting up his predator night camera

Koro has a People, Possum Barrier (PPB) system that is used as a deterrent for the public who are required to seek permission to go into the Forest. Koro also has a Tapu sign that was written with the support of the local Kaumatua advising the public of the permission required to enter the sacred Forest site.



Image 13– Nikolao, 2019, Blackberry at the Forest – Bordering Blackberry - Possum People Barrier

4.4 Relevant Policy Planning Areas

Policy areas can either impact, help or limit improvement of areas within our communities and examples in relation to Koro’s project are in the RMA of “trimming” and “damaging” (trees) councils may choose to include definitions in their district plans. This sets out an overview of the various areas of policy that may support or impact upon a project as in Koro’s site for his Forest there are numerous and various policy intersections that one must navigate. <http://www.mfe.govt.nz/publications/rma/tree-protection-urban-environments/background-tree-protection-under-rma>.

As well as regional and local policy planning, there are particular areas of policy, planning and legislation and cultural values when working with Iwi and community that Koro navigates in the management of the site such as; The Iwi Settlement Trust for the land area, New Zealand Transport Authority because roads are in the vicinity, Department of Conservation regarding the land, habit and wildlife, Fish and Game as there is a stream that runs through the site and The Resource Management Act (1991). An overview of these are provided in more detail.

4.5 The Iwi Trust

The Trust was established in 2006 to manage settlement benefits received on behalf of descendants by the various entities who negotiated on behalf of. The iwi comprises of 19 Hapū. Koro has letters from the Iwi Trust as part of his working collection of correspondence.

4.6 NZTA

New Zealand Transport Authority's website says its powers are to state highways and detail procedures for protection, control, asset management and work execution in the management of state highways in New Zealand (p.5). Koro works with NZTA to develop planning as needed.

4.7 Department of Conservation

The Department of Conservation, Te Papa Atawhai (DOC) website states that permission is required to interact with wildlife or use public conservation land for other reasons other than personal recreation. Koro's project has a profile and knowledge of his project and work is known in the community.

4.8 Fish and Game

Fish and Game New Zealand protects the habitat of sports fish and game birds. Including advocating for suitable environmental policies e.g. to enhance wetlands. As well as providing advice, lobbying for clean water and environmentally sustainable farming practices and raise awareness of Aotearoa/New Zealand's threatened freshwater resources and habitats to value in quality water and wetland environments and its many species. Koro's project is well known in the community and Koro is available to meet with agencies concerning his project.

4.9 Resource Management Act (RMA) – Protection of Trees

Shortly after the Reserves Management Act law change in New Zealand several local authorities sought clarification from the Environment Court regarding the lawfulness of Aotearoa's tree protection rules in their respective local and regional plans. Koro has worked with the Iwi Trust and Council's Iwi liaison with their support there have been examples where cultural values shared in these relationships have been well received by all parties and the community e.g. approval/a blessing extended by a Kaumatua (esteemed Male elder) features on one of Koro's signs.

Durie says, if loss of identity to other indigenous groups share comparable experiences of colonisation and de-culturation there are similar patterns of similar mental ill health. It explored strategies for Māori development and health advancement as well as useful models for practitioners that considers the application of Māori Values, recognition of Māori aspirations, Māori analytical frameworks and evidence based approach and holistic interpretations of knowledge is positive and offers solutions as was the case for Koro and a sign in place that was acknowledge by the Kaumatua.

“An analysis of Māori participation in society and in the economy will be flawed if it does not take into account the terms of that participation” (p. 15).

Without Iwi and practitioners (such as e.g. Koro's project) that reveal patterns in society that identify where and what indigenous groups share would go un-noticed. The acknowledgement of values for Māori and their aspirations is important to the future policy consultation projects, as exemplified in the case of Koro's project and the numerous agencies he works with including Iwi that has led to a series of co-developed projects within Koro's main project that can have

empowering, positive and meaningful outcomes especially when recognising Te Tiriti o Waitangi within local and regional policy to achieve a positive outcome supported by Iwi and the community e.g. Koro’s work is a valuable project that has encouraged participation with many groups. What is needed is succession planning and more assistance for Koro’s programme with the manpower to continue the work for the care of the rākau (trees), manu (birds), awa (water), whenua (land) and taiao (environment).

4.10 The Future Impact Summary Quadrant

The quadrant purpose is designed to capture an example of the interview narrative, a percentage indication of the future impact in that domain and conceptual dialogue solution between a policy narrative and impact solution, followed with a conclusion of the future impact summary quadrant details.

Table 6: Future Impact Summary Quadrant

Interview Narrative Example

“...look at all the signatures, because nothing ever happens, they keep holding meetings all the time...they just like writing words and quotes”

% Future Impact

80% of New Zealand’s indigenous plants are endemic that is they are found nowhere else in the world (DOC).

Policy Narrative Example

"Keeping things simple and focused is the best way you can protect against this (Resource Management/RMA) Act becoming a lawyer's paradise". (Simon Upton on the RMA)

https://www.nzherald.co.nz/the-country/news/article.cfm?c_id=16&objectid=12216796

Policy Impact Solution

‘1Billion Trees’ Programme - The Government has developed the One Billion Trees Programme to increase tree planting across New Zealand. The goal is to double the current planting rate to reach one billion trees planted by 2028.

<https://www.mpi.govt.nz/funding-and-programmes/forestry/one-billion-trees-programme/about-the-one-billion-trees-programme>

4.11 Impact Overview

The reality is the flax root practitioner is struggling to find volunteers especially, to plant native New Zealand trees because their value is impacted based upon of the length of time they take to grow. The Resource Management Act has failed to enable grass roots individuals and agencies to engage where and when needed for the benefit of other policy areas, leaving a potential environmental in-balance and a system left wondering how to solve it when the willingness of the people exists but policies are preventative.

Work and Income, Department of Conservation and Iwi have opportunities to design specific, targeted solutions in policy with the influence to make change.

4.12 Interview with Koro 2 – Investor/Business Owner – “*From Market Gardens to Industrial Mess*”



Image 14– <https://www.broughearthworks.co.nz/our-services/metal-and-soil-delivery>

We commence our interview at Koro’s workplace along with his long-time friend the Kuia. This interview was at the request of a local Kuia because Koro is a long-time resident and business owner in the area. Koro starts talking first, he says he knows where he wants to start his story and he begins – “*this place was a beautiful place, full of dairy farms and market gardens. I can tell you about the land I am familiar with which was...there was only farm areas with no houses*”.

Its getting worse – More and More Housing he says – we, are gradually getting worse and worse with more housing, more housing and building houses, we are now not building houses we are building slums.

We now have multi story slums with no parking, there is more and more parking on the roads and not enough room for traffic on the roads because the cars are parked there. He insists were go for a drive to view the houses and look at the parking problems (Image 13).



Image 15– Nikolao, 2019, Interview with Koro – Business Owner/Investor – From Market Gardens to Industrial Mess

It is a shame to see this area go from market gardens as it should have been left like that for the rest of the world to see with the International Airport. Since the Airport has been built and the sewerage works built, we have had nothing, but the water degraded and the fish life, shellfish life can't live judged by the amount of silt in the harbour.

Traffic wise we still have the same roads that we had 60 years ago, the new roads are only just feeding the roads we had 60 years ago, sure they have widened them but it is used as a public car park, Down my friend’s road, one can’t drive up and one can drive back because everyone is parked on the road, this is like that for all ancillary roads. The other wasted space which is probably used by one person a day is the cycle ways. As a road user I pay heavily for the roads and we can’t even travel even at the legal speed limit because of the cars parked on the side of the road.

The policies we have with our transport vehicles have just about become impossible. Under the last weeks levies it cost us \$152.00 road user charges from Huntly to South Auckland.

Working with multiple parties happens all the time and how we work through all of these areas means we work with a lawyer – lawyers are pretty much a permanent necessity if you are in business, especially with regard to employment because everyone likes going to the lawyer.

4.12.1 Future Impact Summary Quadrant

Interview Narrative Example

“... we are now not building houses we are building slums”.

% For future impact

Māori, the indigenous people of New Zealand, account for a third of the homeless though they make up only 15 percent of the population. May 20, 2018

https://www.google.com/search?q=how+many+houses+are+built+each+year+in+nz&rlz=1C1AVFC_enNZ832NZ856&oq=how+many+houses+are+built+each+year+in+nz&aqs=cchrome..69i57j0.9571j0j4&sourceid=chrome&ie=UTF-8

Policy Narrative Example

This construction is in addition to the 'background' construction that occurs to

Impact Solution

replace old houses, which amounts to 2.5 – 3.0 dwellings per 1,000 people per year, or approximately 11,000 – 13,000 dwellings per year.

https://www.google.com/search?q=how+many+houses+are+built+each+year+in+nz&rlz=1C1AVFC_enNZ832NZ856&oq=how+many+houses+are+built+each+year+in+nz&aqs=chrome..69i57j0.9571j0j4&sourceid=chrome&ie=UTF-8

The latest forecast projects a steadier rise of multi-unit projects, reaching 57 per cent of all dwellings by 2023.

<https://www.stuff.co.nz/auckland/105862694/official-forecast-lifts-number-of-homes-to-be-built-in-auckland>

Fulcher says, changing nature of the concept of community of interest provides a guide as to how local government departments could understand the collective encompassing identity and interactions to ensure an effective political unit.

“The perceptual dimension of community interest is described as a sense of belonging to an area or locality which can be clearly defined”.

In Matua’s story we can identify with the challenges faced by community when a ‘sense of belonging’ is not addressed from within the community itself and investors or builders/contractors or designers with little or no understanding of a community can have significant input that may not always result in a positive outcome for the community and address their needs e.g. Matua’s area was originally understood as a ‘market garden’ space, from this story we could ask whether there was a missed opportunity around this concept as developers respond with building low economy houses concentrated in the area. These buildings have a strong urban design and if the space was understood, could market gardens have been incorporated within the landscaping and layout of the construction of housing be better planned? Not forgoing the fertility of the soil in the area, is this a future impact and missed opportunity to take advantage of this as food bowl for the community?

“Functional dimension refers to the interactions of the community, the sense of common activities such as trade, sport and schooling and common needs for the area-based facilities and amenities” (Fulcher, 1991).

Policy areas are technical and overwhelming for community and community groups, full participation is therefore challenged by the lack of resources to fully engage, consult, include and involve public participation especially flax roots where community impacts and a sense of belonging is part of our everyday need.

“The political dimension of a ‘community of interest’ relates to the ability of local government to represent the interests of all its members. In other words, the local Council should be and should be seen to be, government by the people of the community. This is not only important for the working of the local government unit itself”. (Helen Fulcher for the South Australian Local Government Boundaries, edited by Rose Bowery (1991).

Consultation through local Councils is part of the policy landscape and our constitution, however, how this is shaped to consider all viewpoints from within the community is vital to a balanced and culturally reflective view of the diversity of our society. The tools available to the Councils and these processes could be reviewed and re-evaluated to ensure that biases and prejudices are identified early to empower positive change for improved wellness and better understanding of cultural diversity that is by the people and for the people. Challenges to the process include finance, budget, resources, knowledge and experience. This is the case for Iwi and local, district and regional Council who have limited resources to respond to policy areas that significantly impact the community such as; water rights, Iwi consultation, Treaty of Waitangi obligations and post treaty settlements for Iwi and hapū that require management, review, consultation and input. All these areas require reports, research, relationship and administration to manage successful outcomes efficiently, in a timely manner and that fully representative of the views of the community.

4.13 Interview with a Kuia: “I’m going to Court”



Image 16– Nikolao, 2019 – Ihumatao Village

So, in September I go to Court, I am going to support because they are going to throw him off the land because he has no ownership of the land. Māori didn't have ownership; their Governance was by whakapapa or genealogy and that is that part that I was telling him – that he has right to this land cos Pākehā documents do not mean a thing – Māori connect to the land through genealogy. But they have told him that he can't stay here, and I told him no, they don't have any authority not here, this is not their land. I am saying that yes he does not by Pākehā law but by his genealogy he has a right to be here”.

I ask Kuia about her understanding of policy and how it relates to her Whenua.

Policy according to who...policy according to them who thinks they own it? What about the policy of the placenta of the land, that was once more important than paper and it always has been? That policy had never died with Māori, we have connection to the land and that is where our genealogy comes from, not only that - it is buried around here, and I know that for a fact. Policy is a way of Pākehā hiding the truth, they hide behind paper but, to who? To you maybe but not to us. You call it policy because you make the law and you change it according to when you want it, for example the day that Council had this land designated for housing – why was it ok for Council to put 45 people in a bus, escort them around the land and yet they couldn't even come next door and see the owners of the land and I am talking about myself and others who saw nothing of the Council, who were not told nothing by the Council. We only found out

because they were laying survey pegs on the land and we wondered what they were doing so, they come over to make enquires and they said it had been designated but, why was it ok to allow 45 people to view the land but didn't have the decency to see people living on the land for over 60 or more years so, it is one policy for them and one policy for us – policy is only when you want it, when you need it and how you want it and when it suits you. But it is not for everybody - it is for who they want.

Kuia is the 27th generation from her Whenua and her Granddaughter has just given birth to the 30 generation, she asks – why should we give up our right for this land for someone who has no connections to this land.

I have over one thousand five hundred interconnections with this Whenua, why can't it be for them? So, no.... Policy is when they want it. The Council will come to us...surely, they pump all their sewerage into the Manukau Harbour – what does Māori have to do? I think our Marae are gutless...they have Pākehā come and offer money and they deal with one person and they forget about the hundreds, they influence that one person, saying that we have informed the Marae through so and so – and they have been doing that for years.

My Grandfather....my grandmother was telling me that he waited two weeks at the Māori Land Court – freezing, hungry and he couldn't wait anymore because it was going into the third week and he had to leave so, if they didn't get you there, they did it through other ways, so Māori were not able to go into the Māori Land Court but, Māori were not heard because they had to wait for weeks days and days and there was nowhere for them to sit and my Grandfather gave up and said this is a waste of time. You go there and you wait, wait, wait and nothing happens”

I come back to the land and I cry my hurt and I talk to our tipuna and to the Whenua and I tell them to take it and by the time it goes, it is time to go back home and I feel much better, more grounded; that is the only way I can get over it, is to lay on the land and talk to the spirit of the ancestors – it is not their fault.

People are interested but they just don't want to go through the different agencies, so the Council makes it difficult. We have had other investors come in and there have been other offers but, in this case, there are so many things you must go through that they claim that they belong to this and that. The hurt is that we don't want to take it on to the next generation, because it comes out in other ways but the policy such as when the soldiers desecrated the

houses and smashed all the canoes and burned fires at the entrance of the caves where 100 women and children died, is something the Government has never addressed.

You can't resolve this under Pākehā law, policies do not allow us to deal with it, because they manipulate it to suit themselves and then they come out in ones and twos and offer Whanau money so, the Whanau will change their mind about it or they try and influence influential people here on the Whenua. For those who have genealogical interest in the land, they have not been to see us, I know that because I am one of them.

Kuia's story helps us to understand the complexity of community experiences when policy is administered and how individual input is as important as Iwi, hapū, community groups and organisations. What could be strengthened is the expertise or knowledge of policy practitioners who can lead, direction and influence 'good practice' for the community to ensure Māori (and therefore as an indication indigenous communities) are included, supported and not alienated so the goal is achieved for all parts of our society to thrive and live in wellness.

"Some Māori are part of Māori society. Some are part of general society. Some Māori are alienated by both. The main point is that choice should be available for Māori clients and their whanau" (p.237).

Kuia's story of her whenua at Ihumatao has been to the United Nations represented by Pania Newton of SOUL Campaign. Durie's model Te Whare Tapa Wha asserts a pathway through which an assessment supports the whole person as an empowering experience and Morgan's model asserts the importance and significance of Mauri to Iwi and activities to land via the RMA decision making process as a crucial analysis of all things being connected for the well ness of our environment.

4.13.1 Future Impact Summary Quadrant

Interview Narrative Example

% for future impact

"Some Māori are part of Māori society. Some are part of general society. Some Māori are alienated by both. The main point is that choice should be

PSGE (Post Settlement Governance Group Enterprise) decides how the settlement redress is managed and how any benefits from it can

available for Māori clients and their whanau”

be used for the benefit of the members of the claimant group.

Redress can include cash, land, statutory acknowledgements, rights of first refusal, deeds of recognition and protocols with government departments and other agencies.

<https://www.raineycollins.co.nz/your-resources/articles/Māori-treaty-of-waitangi-post-settlement-governance-entities-psges-5-things-you-need-to-know>

Policy Narrative Example

Cabinet has approved the final scope of the Māori Crown portfolio and agreed to establish an agency to oversee Government’s work with Māori in a post-settlement era, announced Crown/ Māori Relations Minister Kelvin Davis today.

<https://www.beehive.govt.nz/release/m%C4%81ori-crown-agency-be-established>

Impact/Solution

Engagement between councils and Iwi, Hapū and Māori groups

In 2015, TPK, with support from MfE, developed a stocktake of council-iwi participation arrangements (“the stocktake”).

The stocktake was based on a review of readily available public information, and included both voluntary arrangements, and arrangements developed under the RMA and LGA, as well as those delivered through Treaty of Waitangi settlements.

<https://www.lgnz.co.nz/assets/Uploads/2dac054577/44335-LGNZ-Council-Māori-Participation-June-2017.pdf>

With Māori and Pasifika minority groups the highest represented for homelessness and a decline in home ownership. How might post settlement organisations and Trusts best assist in the advocacy, input and direction and in some cases representation for the future of policy

development. Local Government Authority is often left responsible for the administration, management and development of the post Iwi space e.g. Manawhakahono a Rohe and in a report by LGA to the Government it was outlined the costs deficit and the impact on the Council, Iwi/ and therefore whole community.

4.14 An Interview with Whaea – An artist educator - “*Let other voices come to the fore*”

We commence our initial conversation via email, and it suits both of us to continue via email for the interview as follows.

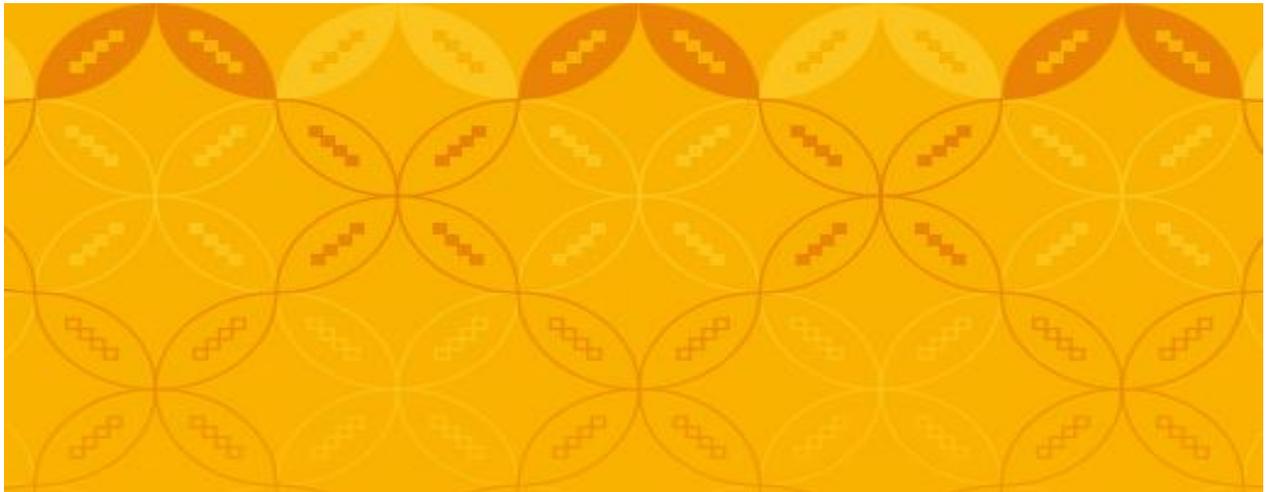


Image 17– Tapasaa (Ministry of Education), 2019 – Cultural Competencies Framework for Teachers of Pacific Learners.

Whaea starts by discussing the experience gained in Governance roles:

Fundamentally, it is the people and opportunities that affords and offers as an advocacy voice. To see how (The Trust) has grown and developed and has been shaped by technologies and new voices is awe inspiring.

Areas that involved working through policy areas really was about the support and development of our community that we represented. As part of working through this Whaea and fellow members created an education forum, and this took shape as a symposium that acknowledged the first one of its kind coordinated in 1993 with funding from Council's at the time. The concept involved international invitations to practitioners from over 10 Pacific nations that were able to come together at a local school the activities to gather, share and make

artworks. Effectively this was the first of many symposiums nationwide in New Zealand to support the next generation of artists.

The symposium was developed with the intention to support the next generation:

“To...focus on secondary and tertiary students and facilitating and nurturing their development through fellowship, networking, workshops and exhibitions.”

Whaea recalls that there were several other initiatives mainly group exhibitions that were one-off showcases in response to ‘Pasifika’ issues e.g. protests or language weeks.

“I think the (Trust) was particularly good at managing workshops and symposiums as it put the artist first and academic second”.

In terms of policy Whaea recalls that some of these areas were around the challenges related to funding from one sole reliant source and that this source received their funding from lottery profits and a small portion from Government. The goals of the Trust were straight forward and therefore anything new had to meet one or more of the Trust goals.

“otherwise we could not justify our funding when it came to reporting back to funders (our funding agency)”.

When working through the challenges and finding resolution some of the difficulty stemmed from how the Trust was perceived by others, how they viewed the interpretation of the three goals of the Trust and how the Board of Trustees role manage or ‘run’ the Trust work areas. Sometimes in these areas if there are established networks or connections and relationships there may have been times when some areas could have been perceived as feeling “isolated” or “not included” in some of the initiatives – therefore, what was done to help foster positive connections was a mentoring system that enabled partnering with established artists and connecting with new artists for e.g. workshops, symposiums, exhibitions or advice.

Whaea spent most of her time as a Board member and Chairperson communicating with the administrator and manager of the Trust.

“To be honest, during my time on BOT/Chair, I didn’t really have any contact with external agencies, as there was an Arts Administrator and Manager employed”.

In terms of ‘Policy’ in general terms for Māori, Whaea sees this as self-governance of Te Tiriti and self-determination in all sectors across the nation.

“For Pasifika – the long overdue TAPASA booklet as the Ministerial lead document is designed to actively raise awareness and understanding”.

In regard to the Trust work that Whaea has been involved in, this work has focused on advocacy as per the organisation’s set up and that it reflects a broader higher-level governance policy.

For example, in a report from Te Puni Kokiri the opening address says:

I believe – when we understand ourselves, we are empowered to help others. Being able to empower others to consult with their people and communities is what our society esteems to achieve in positive and meaningful ways that make sense for the people who live, work and raise their families within the pito (beginning) or flax roots of society. (What makes a good Treaty framework, p 1, p 2).

4.14.1 Impact Summary Quadrant

Interview Narrative Example

“For Pasifika – the long overdue TAPASA booklet as the ministerial lead document designed to actively raise awareness and understanding”.

% Future Impact

By 2026 it is projected that Pacific Peoples will be 10% of the population, compare to 7.4% in 2013.

<https://www.mpp.govt.nz/pacific-people-in-nz>

Policy Narrative Example

Samoa remains largest Pacific Peoples ethnic group in 2013 with 48.7% of the Pacific people’s population (144,138). Cook Islands Māori 20.9% (61,839 people). Tongan 20.4% (60,333 people). Niuean 8.1% (23,883 people)

Impact/Solution

50% Pacific people with degrees have professional occupations, like the national figure of 51 percent. Eleven percent of Pacific people with degrees have legislative, administrative and managerial occupations, compared with 17 percent of all people with degrees.

Both Māori and Pacifica populations are expected to increase and this includes pathways to education and professional development, however, the challenges remain that there is a need for access to housing for improved access to wellbeing and participation in a society where the population is increasing and diversity of needs in response to e.g. cultural dynamics and social needs is changing i.e. 69% of the Māori population had more than one ethnicity. Policy lead documentation that assists in the guidance and awareness and understanding for current minority communities that are expected to increase will benefit for the betterment of society and community wellbeing overall.

4.15 Interview with Matua – “One of us”



Image 18– <http://milesteppin.com/mangere-mountain/>, 2020

We are in Matua (Uncle’s) living room, we have finished dinner and start our interview which is a letter Matua has written as a community member to the residents and rate payers association. The topic is the removal of trees on a Mountain and the sentiments expressed by people who use the area, who oppose the removal of non-native trees. This is part of an invitation to consult with Council and the local Iwi Trust and his letter reads as follows:

The Mountain sustains our community physically, mentally and spiritually. More than 100 years ago people planted trees dedicated to the beauty and enhancement of the Mountain, this was done out of love and service to future generations, now out of prejudice and political idealism the Mountain is laid bare and naked.

Our community is devastated - on two occasions I have met with Women in tears on the Mountain. Mountains have always been and are sacred to all people, the bear Earth the body of Papatūānuku was forested, clothed in trees by the force and power of the God Tane, all Trees belong to him no matter where on Earth they come from, if they grow they are accepted by him and wildlife will live amongst them, they do not discriminate, this discrimination is the highest arrogance of Man that would advocate for political and ideological reason the destruction that which belongs to Tane from and taken from this sacred site. Our Mountain now lays bare and silent while Council officialdom self congratulates on a job well done at the cost of over 1 million dollars and how they will restore that which they destroyed in the first place - such hypocrisy has become the norm.

Also, in July 2014 the collective redress Act was passed that the Maunga are held in Trust for the common benefit of Iwi, Hapū, Whenua of Tamaki Makaurau and the other peoples of Auckland. The Mountain authority and Governance structure recognise not only the important relationship of Nga Mana Whenua with of the sacred places but, also their importance to and connection with all peoples of Auckland. The Mountain authority is a tangible expression of the spirit of partnership between Nga Mana Whenua and Council clearly states from their own protocols as peoples and communities of Auckland. To say that there are only relevant certain Trees from a certain Island at the bottom of the South Pacific is narrow in vision.

The response to Matua's letter was 100% behind the letter and Matua recalled that notification and feedback consultation notices were poorly communicated at the time. There is a disconnect with bureaucracy and people on the ground, the message is not getting through until it is too late and the Council says 'we put a notice' in the paper - this is not good enough, they need to present in Schools, the need present in Libraries, they need to present on TV, they need to present on News, it is no good saying we sent an email, there needs to be a letter drop, and not just one, a lot of people in the community do not have time, all of their time is about surviving for their families, this is what is happening with the comprehension at the Council, for example I know they put a lot of time into a magazine, but how many people read the magazine, this information needs to come directly into homes, so these types of presentations are verbal and

listened to. The perception is that the Council follows procedure but has already made the decision and people are feeling disempowered.

4.15.1 Future Impact Summary

Interview Narrative Example

“...More than 100 years ago people planted trees dedicated to the beauty and enhancement of the Mountain,”

% Future Impact

80% of New Zealand’s indigenous plants are endemic that is they are found nowhere else in the world (DOC).

Policy Narrative Example

“The Mountain authority is a tangible expression of the spirit of partnership between Nga Mana Whenua and Council”

Policy Impact Solution

‘1Billion Trees’ Programme - The Government has developed the One Billion Trees Programme to increase tree planting across New Zealand. The goal is to double the current planting rate to reach one billion trees planted by 2028. <https://www.mpi.govt.nz/funding-and-programmes/forestry/one-billion-trees-programme/about-the-one-billion-trees-programme>

Sometimes policies miss opportunities and resources are not available to assess where the gaps are and where potential exists, for example perhaps local policy alongside national policy could result in a positive outcome. Where challenges exist, Bardach says, analytical evaluative projections and consequences are steps towards permitting values and philosophy into policy analysis for example:

“The political process takes care of it: one approach is simply to allow existing governmental and political process to make the weighting. Typically, this approach will accord primacy to the analyst’s employer or client, with derivative influence exercise by those parties in the relevant arena who are in turn important to the employer or client” (p1, p 4)

4.16 An interview with Whaea – A Treaty Settlement Practitioner – “The glass half full”



Image 19– Nikolao, 2019, An Interview with Whaea – The glass half full

All Whaea’s training has been with her Mother and Father.

Whaea has identified areas where there is misalignment between strategic plans, business plans, Governance setup arrangements i.e. charity and Governance plus management structures, as well as miss-alignment with head offices and local/regional offices. Working through these issues has meant straight forward communication with head office, management and Governance. Whaea reflects generally that there seems to be areas for improvement in all sectors from Iwi to non-iwi organisations. In addition to her local work, Whaea has been involved internationally as a consultant sharing Iwi experiences related to land use and caring for the environment from a Māori perspective.

- *“As Māori we are the educators and the same time, we are the educators for each other”.*
- *“Policy is as a guide – but what we tend to use Policy as is as a (hard hand) – all our decisions and actions are around a policy (in that way) and that is wrong”.*

- *“I like policies that are there to keep people safe, unfortunately sometimes these are barriers for those who do not know how to ask and just read it and make up their own ideas and go away”*
- *“I think that Māori should be driving the Treaty and I think that Māori version is the one that should be embraced, and that Māori are the ones that translate to Pākehā and the educators of that as well”.*
- *“Well I would, for me, I would show both of the Treaty’s and leave it up to them to decide”.*
- *“they just didn’t know how to resolve or how to work with indigenous peoples and New Zealand has a good reputation with working with indigenous people especially Māori”*

Whaea considers policy areas help guide good practice e.g. without policies it can result in negative impacts for example, having good policy has resulted in retaining a motivated staff, the outcome is good policies prevent repeated poor issues in the future.

As Māori and in New Zealand, Iwi and business have good examples of relationships working in co-management and she reflect on her vision about what she wants to give back to the people to continue good examples of management and policy:

I like conflict, I like to resolve it – it’s the satisfaction of knowing that good...ok they are on their way”.

The importance of advocacy and role modelling for policy responsibility should lay within grass roots communities for whom the policies influence. What frameworks and models exist and how are they utilised with communities to better achieve this? Is consultation limited to those with decision making capability, resources and finances to participate and how can this dynamic assist grass roots practitioners and how can this be improved upon for multicultural communities? Whaea’s example identifies that conflict through good facilitation that utilises cultural expertise and appropriate tikanga for the community can empower change for good.

4.16.1 Future Summary Impacts

Interview Narrative Example

% for future forecast

“Policy is as a guide – but what we tend to use Policy as is as a (hard hand) – all our decisions and actions are around a policy (in that way) and that is wrong”.

69 percent of Māori children born in 2010 had more than one ethnicity.
(Statistics New Zealand)

Policy Narrative Example

Future Impact

Māori and Pacific home ownership fell by 25%
(Statistics New Zealand)

An 83% increase Māori living in private rentals
And increase in 58.5% was the increase for Pacific people living in rentals.

There was a drop of 40%.for Māori owning homes (Whangarei, Southern Auckland, Tauranga, Rotorua, and Hastings urban areas).

(Statistics New Zealand)

The statistics highlight not only the increase in decline of property ownership for Māori and Pasifika but, the opportunities to access input into policy that can be affected and this in turn could impact how people have the opportunity to empower their rights and be included in society consultation pathways effectively. Whaea makes the statement that policy can be used as a “hard hand” and policy needs to achieve a balance to meet values and constructive to enable development.

4.17 An interview with a Tohunga – “A Gift given to me”



Image 20– MollyNZ, 2020

I meet with the Tohunga several times. At our second meeting to review the interview in print, he wishes to re-do the interview, he feels he went with the flow during the interview and wanted to contribute more about the Tohunga of old over a discussion we agree to leave the original interview as it is and he receives a hardcopy print out for his records.

I got immersed with two other Kaumatua and I learnt more about who I was from them. And then I met this Kuia who said to me I want you to jump on this van so you can come out the Marae and that is when I got introduced to weaving and spent two years learning to weave and the biggest learning was I weaved myself together as a person, that was the biggest learning that I got.

About 30 years ago I started practicing and started rugby league massaging through sport and the sport guys and I started massaging them and using the Rongoā e.g. getting rid of the lactic acid and I never really knew I came from two healing sides of my family and that lead me to where I am now. I had to practice and keep going to romiromi wānanga and probably after 9 years I have developed my own style even though all modalities all work to the same thing of body, mind, spirit and tinana, emotions but we just do it in different ways – I have just started doing it my way. So, I know that if I start doing mirmiri massage, I am going to start drawing

a lot of negative energy out of the body, that is why I do Romiromi first because that way I won't be drawing a lot of negative energy out of the body and so to answer the question about policy, I know nothing around Hauora policy, I know about the Tohunga Suppression Act around 1907 and it was quashed in the 60's and now what we are trying to do is to revive it so we have a choice of whether we go up there (to hospital) or conventional Doctor or your local Tohunga that lives in your local community.

When they go up there, they are all the branches and the leaves, you know I look at all of those that work in tertiary and stuff like that, when you start from the roots but, then when you start going to University it makes you a critical thinker, I have seen it, they come back and its written all over them and how can you critically thinking Kawa – you can't. So, when you become a critical thinker you are too busy wanting to learn about policy and legislation – you lose touch with the ground.

How I communicate with General Practitioners is through the patients. I have also been invited to work with hospital staff and other health groups to discuss the work that I do and to help to understand cultural values.

4.17.1 Future Impact Summary Quadrant

Interview Narrative Example

“My Great Grandparents had it (the gift – as a Tohunga) and they were tuturu Māori and they never drank or anything and stuck to tikanga of old”.

% for future forecast

19 providers across the country to deliver rongoā services. These services include mirimiri (massage), karakia (pastoral support) and whitiwhiti kōrero (cultural support).

(Ministry of Health)

Policy Narrative Example

Wai 262 Claim has developed a Kete approach to enable public consultation process.

Future Impact

About 1,000 of our known indigenous taxa (800 species and 200 sub-species) are now considered threatened.<https://www.mfe.govt.nz/publications/environmental-reporting/state-new->

Provision for cultural values within care services are starting to consider sensitive issues associated with our access to services and the ability to share and express human needs related to healing, treatment and wellbeing in alternative medicine. For example, there are currently 19 providers of Rongoā (Māori Health practices e.g. Romiromi) in Aotearoa, New Zealand (refer appendices 1). Access to health services is improved when an approach is not primarily driven from a sole economic viewpoint to include moral and ethical considerations in answer to the questions of policy and societal needs.

4.18 An Interview with Rangatahi – “Before Tangata Whenua we were Tangata Moana”

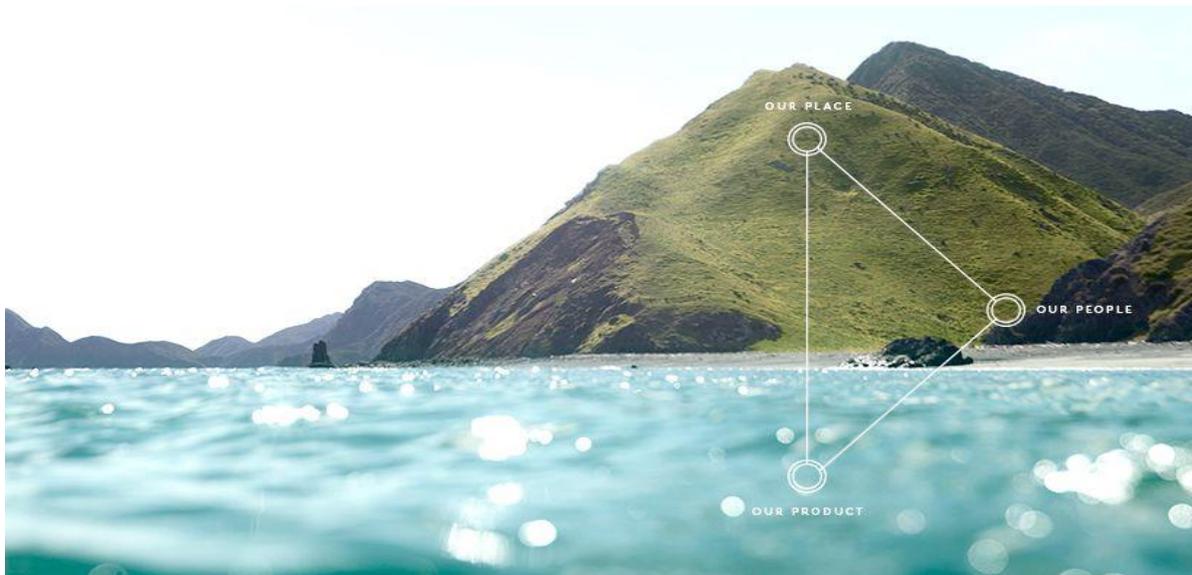


Image 21– Moana, 2020

Our constitution is very messy and broken up into three parts and it doesn't really support Tino Rangatiratanga or Tangata Whenua rights or doesn't even acknowledge the founding document of Tiriti of Waitangi. The special housing ACCORD Act 2013 doesn't include any provision consultation with Tangata Whenua it fast tracked housing which did not provide a Human Rights approach to addressing the housing crisis and other Laws include the Heritage Places Act 2014 which is very discriminatory towards Māori heritage and Wāhi Tapu compared to colonial build heritage and European heritage so, those are just some of the few, the Courts system and all policies, I feel that we have engaged with in regards to this campaign

have been discriminatory to Māori and this was affirmed by the United Nations committee on the elimination of racial discrimination which said that [business name] had not sought previous and prior consent and was not obtained by Māori which is a covenant under the declaration on rights of indigenous peoples.

There are so many agencies businesses, surrounding owners, police, transport agencies, security and other subsidiaries of businesses- we don't really have a strategy around engagement.

For me it is a simple entrance - Te Tiriti o Waitangi - give the people back their Tino Rangatiratanga and their Mana Motuhake that is not to say - hand it all over, there would be a transition period, yeah plain and simple to honour Te Tiriti and I would see constitutional transformation, I would like to see our constitution better organised and structured and based on the principles of Te Tiriti and the Declaration of Independence – I would see Tangata Whenua leading the way and making decisions for their own Taonga and their own determination and the Treaty partners supporting that. I would see the Government would be a reflection of Te Tiriti and the same goes for Council and local boards – Ideally I would like to see our own Māori Parliament and again it is about transition and where we live, which is a very multicultural society now and in order to get multiculturalism right . We can see from the recent hate crimes here in Aotearoa lately, in order to address multiculturalism we need to get the bi-culturism right first and that has been something we have been striving for since 1840. For Māori and Pasifika we forget our whakapapa to one another we are people of the Oceans , Māori once came from Samoa, Tonga and Fiji and Niue and ultimately they came from Hawaiki and South America and so on... if we look at the patterns of migration and if we go back to Tāngata Whenua, before we were Tāngata Whenua we were Tāngata Moana, we were people of the Ocean we were navigators our whakapapa all goes back to the same place and I think to that having a Human Rights focus to all policy and ensuring we are upholding the human rights, human values and this might seem contrary when we speak of indigenous rights, I think we focus too much on our differences.

It is a very limiting that word indigenous, in Aotearoa when I use indigenous, I think of tangata whenua, there are too many discriminatory uses of policies in Aotearoa. When we look at the United Nations policy it would be UNDRIP that reflects for us Te Tiriti o Waitangi and we used the clauses from UNDRIP to argue that Te Tiriti o Waitangi is not upheld here in Aotearoa and we used the United Nations to start conversations with our Government about the ways

they should be working better to incorporate Te Tiriti of Waitangi and the thing is that they are only recommendations and for us the United Nations didn't do anything, it was really about greater public support because people thought it was appealing and thought that it had credibility about what we were about as it/we made it to the United Nations three times. Those who know the mechanics around the United Nations know it is a global platform really or a waste of time really to help implement change here in Aotearoa.

In the interview with Rangatahi we consider how policy commercial freedoms enhance access to youth economy? Migration and encounters with bi cultural and multicultural communities and the changing world of those arriving and fitting as the new generations i.e. schools and tertiary institutes for the youth sector – how can schooling policies influence communities including town and country settings and what is the ‘in-betweeners’ experience of broad policy – what modes of address and what are the challenges of mitigating uncertainty?

This is important for the Rangatahi age group to assist us with understanding the complexities of how complex modern societies work and how they are sustained and how they change. It looks at ways in which society finds ways to protect members from risks of childhood, old age, illness and disability. It looks at the need for incomes and shelter as a matter of core social policy and the cultural considerations that are needed and vital to address globalization and policy that is current used internationally that influences or offers a vehicle through which to position and talk about significant issues for our youth and future generations.

“More recently the consequences of globalization environmental change and crises in the world financial systems have required new social policies to minimize or protect against a growing variety of dangers and forms of social exclusion and disadvantage”

Baldock, Mitton, Manning, Vickerstaff (2012).

4.18.1 Future Impact Summary Quadrant

Interview Narrative Example

“Before Tangata Whenua we were Tangata Moana”.

% for future

4.78 million is the total estimated population of New Zealand, Aotearoa.

(Statistics New Zealand)

Policy Narrative Example

Māori population growth is growing at 1.5% according to 2015 statistics.

Future Impact

Over one million New Zealanders recorded in the 2013 New Zealand census were born overseas.

(Statistics New Zealand)

(Statistics New Zealand)

As the Māori population grows at 1.5% according to 2015 statistics and with over one million of our population having already migrated to live overseas, post settlement claims for Iwi and hapū will grow and understanding the requirement for resources and capacity building will be critical in the future to find solutions. The post settlement Iwi claims require support to manage their processes through local Councils and into our communities as Aotearoa has a unique position in the World to offer indigenous leadership as a role model society, especially its youth education and development of relevant programmes e.g. re-offering economic development at Secondary and tertiary levels to inspire new practitioners to emerge.

4.19 An interview with Kōrua - Governance and Management – “Just staying in touch”



Image 22– Nikolao 2019, Interview with Kōrua

Regarding policy: Korua recount that there were formal discussions about managing relationships – *the first thing was setting up protocols around finances e.g. requiring two signatories or having no credit card and the use of reimbursement as well as payments and authorisation forms come to mind.*

Discretion and integrity around professional roles are crucial and understanding the ethical and moral obligations has been an important part of processing information, that comes through experience, skill and knowledge of behaviour and credibility and responsibility to navigate these areas successfully. *There were benefits in having conversations that could be easily understood at one level and therefore it was helpful overall being able to work with these protocols in place.*

For example:

We formalised a policy for supporter and the funder's roles to fund us to carry out a programme and so we, with the broader role were able to support artists...we were able to enhance it by e.g. a publication and this was justified by the funder and added value to the community so, we developed a policy around that.

What is policy – it is kind of making those guidelines. And it was sometimes useful down the track to say this is what we have in place. And also, it was helpful for other agencies e.g. other agencies who might be differently funded, we could clearly show our policy process and this could enable projects to happen i.e. it was clear that we weren't getting the funds but the funds were going direct to the project.

Policy has been around to protect the ethos if you like... of the organisation and formalising it. Having conversations that are confidential is sometimes different than just having a talk with a provider. For example – “in order to be of use I need to be closer to what you are trying to do”. There, are steps that you must go through (with funders) and you are asked to do things (projects) and you to go through the processes.

There are processes that were set up to help run projects e.g. writing to apply, interviews and selecting candidates for opportunities and having support to ask people what you want to do and then finding opportunities in the sector for individual practitioners. Some agencies have lots of policies, we have had to come up with various ways of doing things.

How important is relationship - “far more important than policy” for example; it can take a number of years before some people would want to work with us, what the organisation had managed to do was to become more part of mainstream and that we were in all these places, people started talking me and so that we had become reliable, dependably, trustworthy.

4.19.1 Future Impact Summary Quadrant

Interview Narrative Example

“We formalised a policy for supporter and the funders roles to fund us to carry out a programme and so we, with the broader role was able to support artists...”

% for future

In the 2017/18 financial year, we allocated \$2.389 million (5.9 percent) of the funding and capability building components of our investment in direct support of Pacific arts.

(Creative New Zealand, Strategic Plan 2019-2023)

Policy Narrative Example

“We’ll work to get a better understanding of diversity in the Pacific arts community, including working with Pasifika artists living

Future Impact

“A lack of resources within some mainstream arts organisations that leads them to focus on delivering their own, more

with disabilities on how we can better traditional programmes and activities” support these artists”. (Creative New Zealand, Strategic Plan 2018-2023).

https://www.creativenz.govt.nz/assets/paperclip/publication_documents/documents/738/original/web_pacific_arts_strategy_2019.pdf?1571781368

Smith says there is an intersection between legal requirement and ethics:

“In the debate about ethics, distinctions are drawn between legal requirements and ethical codes of conduct. Indigenous groups argue that legal definitions of ethics are framed in ways which contain the Western sense of the individual and of the individualized property. The ‘social’ good against which ethical standards are determined is based on the same beliefs about the individual and individualized property. Community and indigenous rights or views in this area are generally not recognised and not respected”. (p.123) Smith, Otago University Press (2012).

The story is an example of how these two worlds can inter-relate, co-develop and co-manage this in practice and writing policy too can be encouraged to capture these intersections as valuable cultural exchanges, as well as continuing to investigate approaches to understand the role of knowledge and indigenous approaches to knowledge and using knowledge strategies for transformation or social change.

“Our experiences with complex interdisciplinary projects suggest several key practices that can help researchers navigate partnerships with academic colleagues and community partners. These include building and maintain relationships, addressing power differences, reciprocating, communicating purposefully and avoiding assumptions”. (P. 175) Marshal, A; Leadbeater, B; Banister E, (1950), Knowledge Translation in Context, Indigenous, Policy and Community Settings.

Understanding the needs of policy makers would enable the provision of more relevant knowledge and an important strategy, as well as models of practice for example in this story areas that initially appear complex intersections were resolved by developing a form to commence communication.

4.20 Specialist Policy Group Interview



Image 23– Nikolao, 2019, Specialist Group - Coffee Table

The specialist policy group discussed eight narratives and considered the intersections of policy and resolution points they would consider having gained experience working with indigenous communities and mainstream policy. The following comments identified the following response themes.

Table 6– Specialist Policy Group, Research Policy Framework - The Narrative Summary

<p>Policy Improvement</p> <p>Innovation is important.</p>	<p>Mauri Model</p> <p>Compliance and reporting accountability back e.g. for the mana of the Marae and Iwi is paramount and there are rare circumstances when you must be flexible e.g. the Mana of the Marae takes precedence over the Whanau.</p>	<p>Te Tiriti o Waitangi</p> <p>Retaining Kawa in the first instance and then work to legal requirements.</p>
<p>Fale Fono</p> <p>It is different for indigenous groups and it will vary.</p>	<p>Wai 262</p> <p>Parent bodies need to talk to their elders first and then follow the process</p>	<p>RMA (1991)</p> <p>Resolutions are required first in order to proceed with the process and confirmation is needed amongst people.</p>

Local, National and Regional Council Policy	Te Whakaputanga	International Policy
Work autonomously but be accountable to legal requirements and to your people.	Major decisions – creating policies to cover all these things to teach and show them how to implement process in a bi multi- cultural space.	When there are e.g. projects for indigenous peoples – who owns the intellectual property of those projects?

4.20.1 Discussion

Frameworks that have been established to examine components of various policy intersections the following discussion demonstrates how the frameworks can be applied and the final part will conclude by examining strengths and limitations. The first part discusses in more detail The Maslow’s Hierarchy of needs Tipi informed by Blackfoot Nation because this model is an international example and the research is interested in the influence from indigenous cultures and the solutions within our communities for policy development, Dr Kapa Morgan’s Mauri Model and the Fonofale Model from and of the Pacific and Aotearoa, New Zealand specifically are discussed further amongst the interviewee narrative examples.

4.20.2 Maslow's Hierarchy of Needs (Informed by Blackfoot Nation) (ALTA)

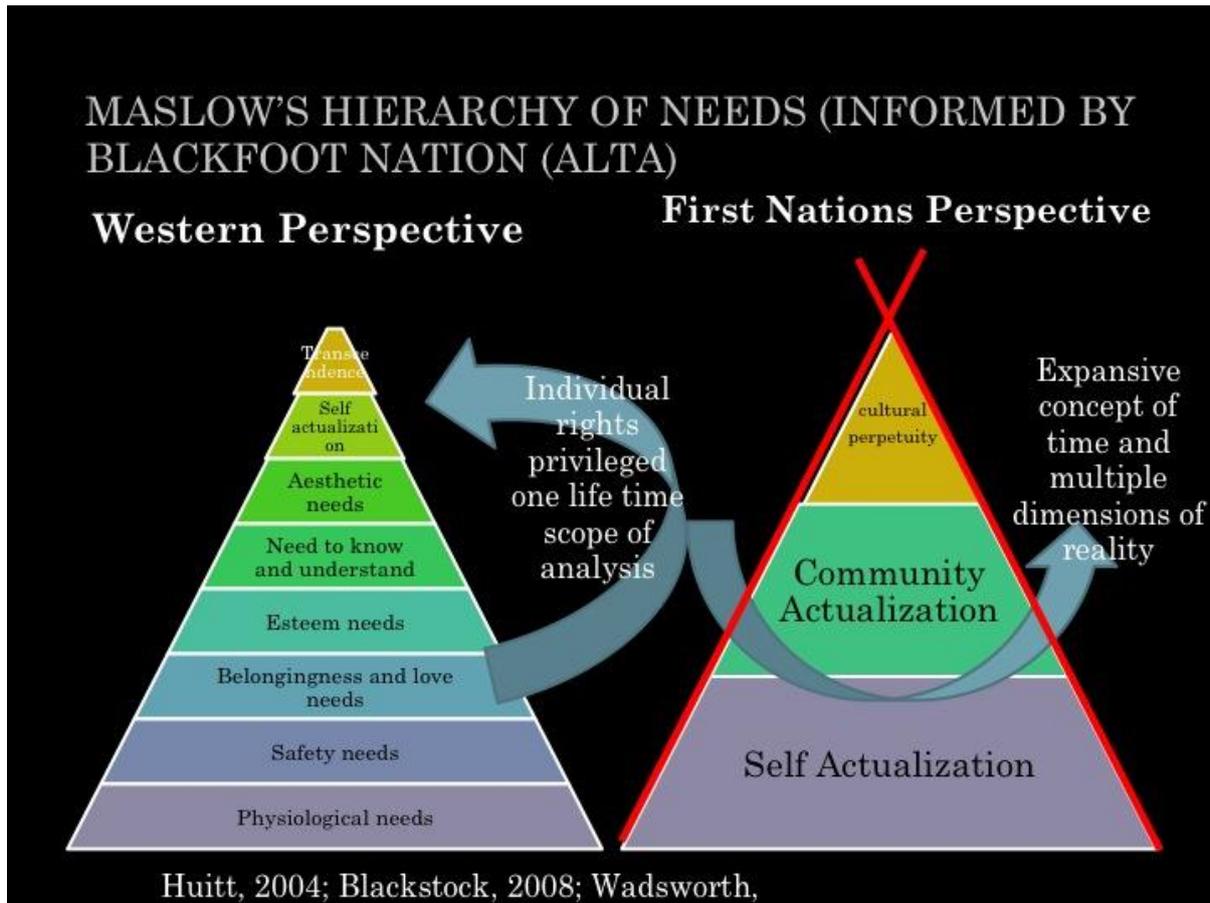


Image 24– <https://lincolnmichel.files.wordpress.com/2014/04/slide19.jpg>

The research interviewees shared their stories about how they have embarked upon making sense of their world within society through the work that they do and the projects that they are involved in. Some interviewees were volunteers and this included carrying out part of their projects in their own time and some have been involved with whanau (family) following in the footsteps of relatives such as their Grandparents, Parents and other relatives e.g. Whaea shared going to hearings with her Dad and the Tohunga is carrying this work on after his Father's passing and that his gift came from his Grandfather.

Maslow's Hierarchy of needs looks at the physical environment as significant to the basic needs of human survival, that we all need shelter from the elements, food and water. The interviewee narratives shared all have elements of community need and understand and undertake the belief that community support for survival is part of their work in some way e.g. Koro says "If you want to work with trees, you have to slow down" and in the interview with our Rangatahi she says "before we were Tangata Whenua we were Tanga Moana". Understanding our basic

survival needs and our connection with the environment and our reliance upon nature, our forest, our Ocean, our sense of belonging and connectedness has been of importance to our interviewees in the work that they are doing and the areas of policy that they navigate throughout their journey.

The terms shared by interviewees show that the journey to participate in society can be an isolated one; Koro shares that he has had no funding in the twenty years of his project and he has done it largely on his own, he has also struggled to find collaborative working partners and has spent time repetitively seeking help with the work. Koro is non-Māori but, his project is on the Whenua and local Iwi have given their blessing for his project. Focusing on the indigenous policy of this research, how then are people, practitioners and communities in the absence of e.g. housing, social development, welfare and basic human survival platforms able to participate and support significant projects identified in the research, especially when Māori and Pasifika are over represented in incarceration, welfare and health.

When practitioners have conducted an often-exhausted search for support with projects and in navigating policy, rules and regulations often the practitioner continues such as in Koro's case:

When I saw the sole Iwi trustee, I said that the School and I are thinking about this project. I found there were difficulties working with getting people interested and there were lots of times that people said no but, I kept going to visit people and seeing them at their offices and I would ask them to have a cup of tea. When things were difficult one way this was resolved was "I started self-designing everything like my rodent traps and possum traps myself".

Fulcher says, *"the Concept of Community of Interest defines community interest in the context of local government to provide an overview of applications of the term and who emphasis is given within this dimension"*.

Maslow's hierarchy says there is a need for safety in our communities before well-being can be reached and Fulcher says the dimensions of community criteria are a sense of belonging and defining an area or locality as being important. In the interview with Whaea – A class half full, Whaea believes that by identifying culture, locality and place as well as being able to describe ethnic expertise, Whaea has identifies that for her community they are their own educators in this realm and therefore the learnings amongst each and one other can be explored through this, for example Whaea says:

“As Māori we are the educators and the same time, we are the educators for each other”.

Fulcher goes on to say that shared activities and connections within community can assist and may also include areas such as education, employment and spaces, places and amenities, for example:

“The functional dimension refers to the interactions of the community, the sense of common activities such as trade, sport and schooling and common needs for the area-based facilities and amenities”.

Whaea’s interview quote (below) highlights that policies can help in this respect to create a cohesive plan towards community needs but, also they may be preventative and require careful thought and involvement from all sectors of community to fairly establish policies that can support and foster safe access to interactions that are wellness based for a community.

“I like policies that are there to keep people safe, unfortunately sometimes these are barriers for those who do not know how to ask and just read it and make up their own ideas and go away”

The third dimension described by Fulcher is the power dynamics of a community and how local Government needs to represent its people. In this relationship of power i.e. to manage the Annual budgeted plans for a community for example it is important according to both Fulcher and Maslow that a safe community is established to work and function in positive order. Therefore, more engagement is needed to evidence the community voice by Council for the people.

“The political dimension of community of interest relates to the ability of local government to represent the interests of all its members. In other words, the local Council should be and should be seen to be, government by the people of the community. This is not only important for the working of the local government unit itself”.

In interviewing Whaea – A glass half full, she shares that for her setting about to offer structures, regulation and process should be a guide:

“Policy is as a guide – but what we tend to use Policy as is as a (hard hand) – all our decisions and actions are around a policy (in that way) and that is wrong”.

In these examples, the relationship policy must promote opportunity is also to ensure positive opportunities are not lost and stifling growth and development in the process – it requires balance.

Fulcher says part of our dimensions are ‘next stages’ within our community and the human settings for self, family and wider community. Policy regulations and actions can affect for some people and communities e.g. Mauri or spiritual belief, as in Matua’s interview – ‘One of us’:

“Mountains have always been and are sacred to all people, they bear Earth the body of Papatūānuku was forested, clothed in trees by the force and power of the God Tane”

And....

“The Mountain sustains our community physically, mentally and spiritually”.

In the interview with a Tohunga, the options he navigates has included work with general practitioners and hospitals:

“How I communicate with General Practitioners is through the patients. I have also been invited to work with hospital staff and other health groups to discuss the work that I do and to help to understand cultural values.

In this example the Tohunga and the medical profession have provided options for Māori for their spiritual beliefs and health related choices. Wepa says safety in the nursing and education systems outlines requirements in practice to support ethics and the challenges faced to achieve safe outcomes.

While all stages of Maslow’s hierarchy are required, a link a between safety and esteem is evident when cultural safety is required for example Wepa says:

“While cultural competence is a mandatory requirement, ethical practice requires understanding the ethical implications of cultural practices rather than following rules. Using cultural safety as a starting point for resolving ethical issues requires being aware of the validity of differing world views” (p.121)

In the example of a Tohunga’s interview, the Tohunga works with the patient through the medical practitioners and processes, this way the patient is able to explore his/her cultural values with the Tohunga and continue his/her medical pathway to access health services as needed, Wepa says, *“when policies are created often for the institute for whom they are developed, how does this include or involve communities and therefore differing world views especially cultural diversity in practice”*.

In Whaea’s interview – ‘Let other voices come to the fore’, her experience as a participant writing a Pacific resource for teachers focused on competencies of practice:

“For Pasifika – the long overdue TAPASA booklet as the ministerial lead document designed to actively raises awareness and understanding”.

In terms of Pasifika education Whaea has been “involved in a three-year inquiry where the focus was Pasifika literacy in the New Zealand Arts curriculum.

“This was the most useful inquiry I had ever been part of, made possible by the huge amount of funding that was secured by (my colleague). Although we did not resolve anything – the inquiry and final forum where we networked and fed back to the communities created a greater awareness of Tapasaa and challenged people to be more active and ask questions of their institutions”.

4.20.3 Fonofale Model

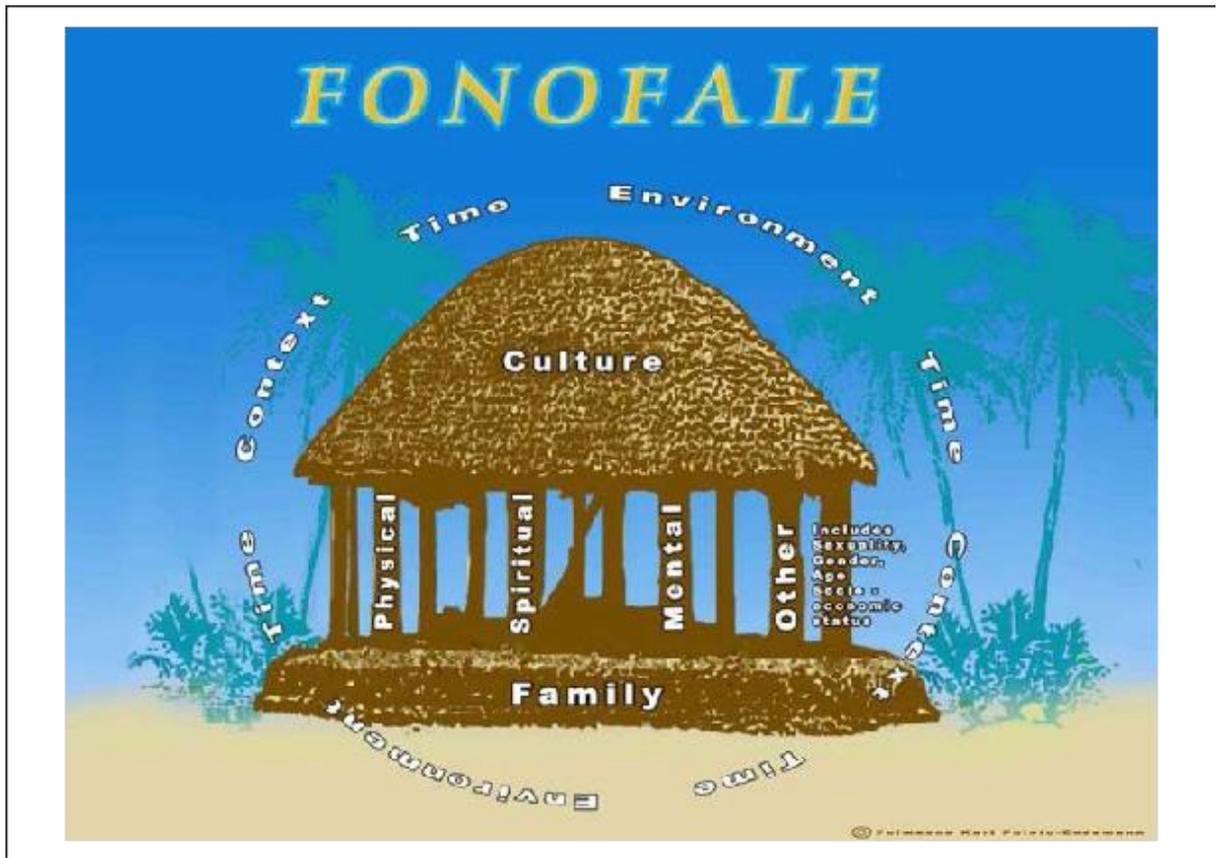


Image 25– https://www.researchgate.net/figure/The-Fonofale-model-Note-Image-courtesy_fig1_280997003

In terms of policy opportunities developing a set of cultural competencies is an empowering movement forward and allows for integration and implementation of strategies through which to develop planning, training and forecast both the sectors needs analysis and those of the individual to whom they are responsible for is echoed in the concept of limitations around options and political power, Bardach (2000) in an extract titled, 'A Practical Guide for Policy Analysis: that political processes have steps and within these there are philosophies around policy that start to associate alternatives and outcomes, hence problem solving to alleviate this conflict can present as various issues:

“The political process takes care of it: one approach is simply to allow existing governmental and political process to make the weighting. Typically, this approach will accord primacy to the analyst’s employer or client, with derivative influence exercise by those parties in the relevant arena who are in turn important to the employer or client” (paragraph 1, page 4)

4.20.4 Dr Kepa Morgan - Mauri Model

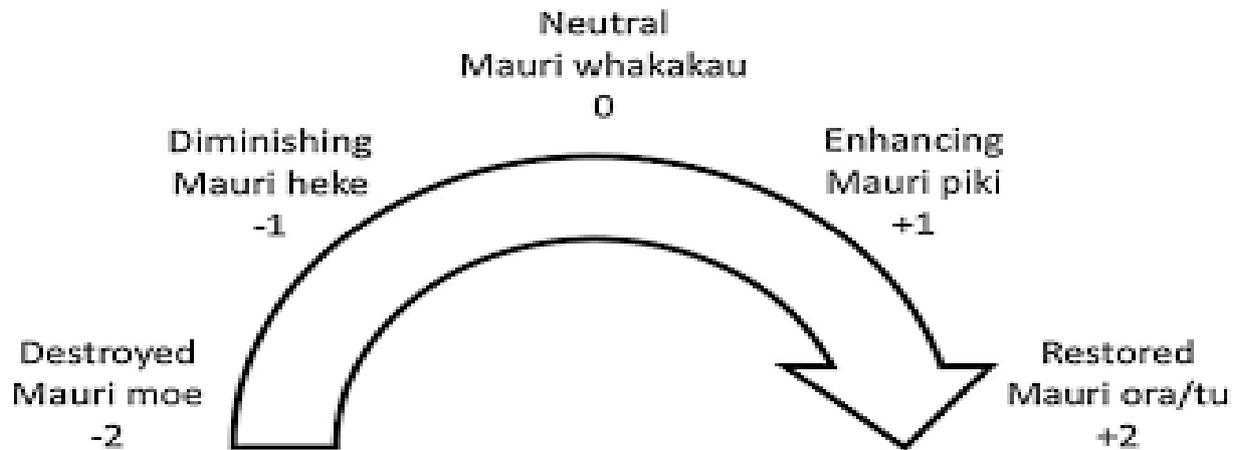


Image 26– <https://www.researchgate.net/figure/The-mauriOmeter-Faau-Morgan-2014-p-15->
Reproduced-with-permission_fig3_313776072

Morgan's Mauri Model provides a framework through which to assess the impact upon the environment for whanau, hapū and Iwi. If we consider policies account for economic costs and material budgets the impact upon the environment, people and service this then can influence our economy of scale, therefore how we understand cultural values from this perspective is critical to our global success in the future we must continue to question; how are these roles experienced in Aotearoa in a bi-cultural and multicultural community? Does this impact decision making, and services needed for policy considerations given our diverse cultural range of intersections? And how can policy assist with planning and design? Where are the multicultural learnings and bi-cultural led initiatives in New Zealand? How can they better demonstrate cohesiveness and shape not only the identity but the experience of living in communities and where should this start? Does it start with design planning, influential policies or with services needed?

The earlier values framework identified the purpose of the Kaupapa Māori framework within the thesis research as an example from a Māori worldview and their rationale for each one related to the Thesis previously outlined as: Taonga Tuku Iho selected because of its intended connectedness and the kaupapa of the research being the same i.e. shared connectedness in policy experiences. Ako Māori selected because of its meaning to education and learning from a Māori world view. Tino rangatiratanga selected for its reasons explained above and significantly too, the inclusion within the Treaty of Waitangi and the Aotearoa policy

framework. Values and alongside the models influenced by indigenous practices, beliefs and customs are valuable and beneficial through which to understand how policy is developed with indigenous communities who elect to adopt these of similar models in the future; it is a fundamental human right to access pathways and practices for indigenous communities and policy development needs to foster, encourage and demonstrate funding support for strengthened avenues for indigenous communities to continue to enable capability and capacity for the benefit of environmental management e.g. the recent Australian fires in broadcast media reports of Aboriginal leaders explaining their natural ways of managing fires based on traditional knowledge and a Māori explanation of 'āhuatanga' - *'when demonstrated by great Māori leadership demonstrates an understanding of the relevance of planning, design and decision making using Māori models that have their origins and perspectives included'* (iWahine, 2020). As Tauīwi it is important to me that models are designed by indigenous communities and empowered to implement them with support e.g. the values of a Kaupapa Māori Framework exemplified in the research (above) and also how the combined problem as set out by the Waikato Regional Council whereby treaty settlements are under resourced to meet the needs for indigenous co governance, for example, thus it impacts upon the future of good environmental management, hence our survival, wellbeing and our inability to attain progressive advancement in humanitarian rights is compromised. It is my interest to discuss values, customs and beliefs from a Tauīwi perspective as a practitioner of policy having worked in the field to better understand the need for the resources and expertise needed in this area of work. My knowledge base has been as Tauīwi employee working within dynamic policy professional resolution spaces and adding value through shared experiences is the intent of the research discussion and subsequent conclusions from this perspective.

CHAPTER FIVE

CONCLUSIONS

5.0 Chapter Introduction

This chapter concludes the thesis.

The impact summary quadrants were useful to assess narrative information whilst comparing future population growth and relevant policy domains in Aotearoa, New Zealand.

The research purpose of the findings is to demonstrate where our connectedness is i.e. what we all share in policy and through answering the research questions so concludes the following analysis.

5.1 Findings

Including an overview commentary discussion with policy expert ex Minister of Parliament of New Zealand, Ms Sandra Lee.

The conclusions are outlined and numbered 1-4 as summary paragraphs making recommendations. The text recommendations are followed by a photo image which is used to reinforce and remind us of the policy intersections we encounter every day. We are not removed spectators we are involved, and policy surrounds us in our everyday lives. For example, the photos are relevant to my previously introduced Maunga and Motu, however they could images, scenes and signs you could find in places anywhere in your own local area. A set of closed gates preventing access to a site, in this case a roadway, 2. Danger and surveillance signs, 3. Water quality warning sign for harvesting shellfish and 4. Wildlife sign on a set of gates to a walkway.

Findings Continued:

1. We are all involved and if we are to continue to be ‘all involved’ then it is my view that The Town and Country Act encountered less expense for submitters and facilitated a process that included the individual, Local Government, Regional Council and the Government, which if reinstated would not continue to result in a fee for pollution mentality.
2. We all face legal costs as submitting objectors. The RMA and subsequent additional policies are an incredibly difficult domain to navigate. It is technically robust and has little real affect. The RMA is less sustainable due to the impediments compounding real opportunities.
3. The policy framework has regressed. Monitoring the policy domains and enforcement are limited. There are insufficient resources to support capacity especially Iwi post settlement and mana taiao planning. Chronic systematic restructure at local government means departments are ground down. Loss of knowledge and work time is an internal issue. In garnering everything together collectively through our own experiences within the system, what it does for the storyteller is it is less sustainable to object and participate where systemic costs are high and an axe hangs over one’s head.
4. The reflection of our constitutional policy for the environment is that when we write and review and restructure we need to connect the dots before isolation of policies invokes disassociation, especially post settlement for Iwi who are under resourced and therefore all planning for nature in the future is diversely and negatively affected.

The previous chapter introduced policy connectedness. We are all involved, affected and engaged at some point with the rules and regulations maintaining a democratic functioning local, district, regional and global structure and local infrastructure taking into consideration our macro and micro wellbeing needs.

This chapter concludes the thesis.

5.2 Thesis Review

In chapter one my research focused on celebrating practiced resilience experienced by flax root community practitioners who find themselves working face to face with policy and what success means when navigating and re-defining the Aotearoa/New Zealand's policy compass from this perspective and asks - how can we resolve this?

In my Thesis I presented a series of interviews and this included discussions of various sites through the narrative of the interviewee, although specific site visits were not completed within the thesis due to time constraints. Also completed was one group work session as the methods utilised towards a subset of findings about contributing impacting factors facing Iwi and Pasifika communities as they relate to Kaitiakitanga o te taiao me awa (the care of the land and water) in Aotearoa. The methodology comprised of the above methods and sharing interviewee narratives.

The research focused on the stories and connectedness of practitioners engaged and working with policy throughout their projects and what these experiences for them looked like from their perspective. It has meant that each story is different based on the individual, the project needs and the responses to their unique situation. However, it demonstrated the links and connections and also highlighted a lack of connectedness policy can also foster, when we experience policy in our communities and this can be demonstrated through the research stories whereby practitioners wrote letters, attended Council public meetings, presented information and had a view and had an input, as well as established lobby groups, incorporated societies and/or businesses; it showed that people used networks to achieve positive outcomes in these settings. Throughout the stories it revealed the nature of dynamic policy intersections from Councils, to Government Departments, Schools,

5.3. Limitations

The limitations of the thesis included time required to conduct the entire suite of interviews and site visits initially identified from Tairua to Tokoroa Kinleith. Therefore, the focus centred on the interviewees and their experience of various sites relevant to their work and projects, thus site visits from the perspective of the practitioners do feature as part of some of the interviews e.g. An interview with Koro a Kaitiakitanga practitioner is part of the thesis

interview along with an interview with Kuia – I am going to Court who requested that I photograph and document the Whenua that she was born to, raised and now represents as a Kuia.

The framework policy for the thesis is based on the Whakapapa of formal arrangements between Māori and the Crown. Whakapapa o te Ranginui and Papatūānuku within this research is Mana esteemed and referenced also from Dr Kepa Morgan's Mauri Model, the limitation here is that anything prior to Te Whakaputanga and Te Tiriti o Waitangi in reference to creation and the Atua Māori are not in-depth discussed as part of the Thesis. The thesis question sets out to resolve the policy legislative areas as they do or don't impact for practitioners at a flax roots level and capture the connectedness of these experiences to reveal a new pathway ahead for the future of policy navigation in Aotearoa. Pepeha is therefore a part of the Aotearoa identity and landscape of policy legislation that is alive within the individual, their land, awa and whakapapa. Extending this research to include in-depth discussion would require a thesis within itself. Therefore, I have addressed the thesis problem from its origin position of the complex issue in order to move as a pivotal piece and lens across various indigenous cultural constellation.

Secondly, the framework policy for the thesis has focused on the whenua and awa or an environmental perspective and therefore the policy framework selected only two legislative areas to discuss following Te Tiriti o Waitangi and Te Whakaputanga and these are Town and Country Act and the Resource Management Act. The Town and Country Act is no longer utilised and was replaced by the Resource Management Act reforms that took place in 1980, therefore the thesis is comparing an historic time to that of its contemporary measure as the comparative measure in order to discuss the perspective of change and future enhancement from gained learnings having moved on the Town and Country Act. It means findings and references to the Town and Country Act should be addressed from a position of empowerment for the future so as not to come across as redundant or a reflective piece on missed opportunity.

The Mauri Model is the only Aotearoa indigenous based model discussed in this thesis based on an environmental perspective. The additional Models have an indigenous perspective recognised within the health sector more so than the environmental sector. With all things being holistic stemming from our environment and influencing our health e.g. the safety of drinking water, the hazard chemicals act, mitigation of pollution and management of sewerage

and biosolids understanding how health models and environmental models can benefit and empower positive policy and legislative decision making is of interest to the thesis question not withstanding that dichotomy is also its limitation at this moment in time as little other environmental models from an indigenous perspective especially in a multicultural setting have been development in this context.

The thesis approach commenced with an initial plan and changed to include invited interviewees who were referred by already established pre-arranged appointees. Three interviewees were therefore impromptu upon referral and recommendation but, their stories resonated with the thesis and were also included. It does mean that the planning is recorded as differing from initial plans. Believing in guided Wairua has been part of the approach as the interviewer and the opportunities to conduct impromptu and relevant interviews has enhanced the thesis learnings and demonstrates the natural flow of connectedness that the thesis set out to demonstrate and strengthens the position that we are all involved in these policy and legislative cross roads or roundabouts in our lives and how we participate when led by passion and a sense of belonging within the communities we live in and how important our constitutional wellness is understood for the improved decision making in the future.

5.4 Recommendations

The same beast that has stripped the Motu of its dignity preventing the aroha of the Maunga that denied them the welfare of the Pepe to prosper has evolved momentum.

So, how can policy offer a right of avenue to solve interference for protection of the environment and alter impacts affecting climate change? Climate change action for the environment through access to the Privy Council is where we can all be included in the problem in order to get ahead. It now depends upon people in professions to help the facilitation as we have not readily brought forward our next generation to find solutions. It depends upon the choice of power and those of whom may eventually sacrifice profiting privileges thus preventing pollution of our Planet – ultimately the resistance is pollutant materials not people and peace is how we manage the pollution solution. For example, does the RMA inhibit or restrict private citizen's due process allowing corruption to infiltrate corporations preventing ordinary citizens from participating – does this really exist? Furthermore, if there is an injustice then it is through the local Government system to The Privy Council via the Treaty that allows

us to go back to the Queen to voice an injustice in Aotearoa, New Zealand and what would this look or sound like as the voice of environment?

Recommendations based on concluded findings in alignment with the Thesis framework is that the policy improvement framework:

1. Develops an 'all involved' process from The Town and Country Act so as to encounter less expense for submitters and a facilitated a process that Local Government, Regional Council and the Government, which in the end is less expensive and if repositions will not continue to result in a fee for pollution mentality.
2. Addresses the costs faced as submitting objectors and whether this is fair and just and especially when seeking reimbursement of Court costs in private property.
3. Monitors and enforces requirements necessary to implement policy processes successfully.
4. Connectively designs holistic policy that does not invoke disassociation.

In summary some recommendations for future policy Thesis work includes influencing policy planning, cultural practice and community empowerment, social and societal connectedness, sustenance and sustainability for society protection and improved wellbeing.

This includes re-interviewing participants from the MA Thesis receiving additional referrals from networks to build expertise, as well as completing intended additional site to compare existing policy outcomes and learnings. Thus, developing a future project to compare, critique and measure outcomes and discuss suitable models of practice to, empower a race so they know what their rights are when engaged in policy intersections so, they can build a better future.

5.5 Thesis closing



Image 27– Nikolao, 2019, Puketutu Island looking out to Mangere Mountain

My moemoea (vision) from my personal positioning at the commencement of the Thesis being my original plan for the Motu and Maunga was to utilise technology to ceramic bio-solids to repurpose reconstituted material for roadworks and construction. To be a leading development in this area and to show how tū kino can be turned into every Council office and how it can be rebuilt into recycling. In addition, I can see a use for fuel from bio-solids because when we are able to look at our own waste to benefit ourselves, we will be able to move forward as a race and civilisation. This is the bond of our Treaty and our differences, which is to solve the neglect we have on the environment and it is this momentum forward that will evolve us. As the mana whenua are the first Kaitiaki who have, over time been the ultimate witnesses to the Maunga and Motu's story; the challenge put forward by the Maunga is - how are we to endure the future and how can policy beautification replace nature not man's capitalistic hold on the environment for self-need and greed?

Lastly, to share my own story in closing the Thesis contribution, it was a friend who asked me if I would be writing my own policy statement to conclude my thesis and if so, what would it be?



Image 28– Nikolao, 2019, Puketutu Island, Mangere Mountain, Harakeke, Pohutakawa, He Wai and Te Marama

My policy statement is based upon the principle of duty of care which is that you have an obligation to avoid acts or omissions, which could be reasonably foreseen to injure or harm other people. This means that you must anticipate risks and take care to prevent a person from coming to harm. I believe a principle duty of care should extend to include the environment and my idea in terms of process to manifest human enactment of a policy towards this practice starts with an elective programme to enrol (at least once in your life time) to service in palliative care; for caring for the sick, infirmed and dying can invoke empathetic changing roles within our society to illuminate and deepen our understanding of the wonder of the World that we protect.

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APPENDICES

Appendix One - Copy of my ethics approval letter



TE WHARE WĀNANGA O AWANUIĀRANGI

03/04/2019

Student ID: 2180161

Itania Nikolao
35 Barnard Road
Rotorua
3015

Tēnā koe Itania

Tēnā koe i roto i ngā tini āhuatanga o te wā.

Ethics Research Committee Application Outcome: Approved.

The Ethics Research Committee met on Wednesday 03rd April and I am pleased to inform you that your ethics application has been approved. The committee commends you on your hard work to this point and wish you well with your research.

Please contact your Supervisor, **Professor Paul Kayes**, as soon as possible on receipt of this letter so that they can answer any questions that you may have regarding your research, now that your ethics application has been approved.

Please ensure that you keep a copy of this letter on file and use the 'Ethics committee document reference number: **EC2018.01.034** in any correspondence relating to your research, with participants, or other parties; so that they know you have been given approval to undertake your research.

If you have any queries regarding the outcome of your ethics application, please contact us on our free phone number 0508926264 or via e-mail to ssc@wananga.ac.nz.

Nāku noa nā
Kahukura Epiha
Ethics Committee Administrator

Ethics committee document reference number: **EC2018.01.034**

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