

Cultural Case

The role of this cultural case is to highlight that within the regulatory framework relating to water, Te Ao Māori, through its language, genealogy, stories and traditions, requires a greater level of competency than usual. The cultural case is underpinned by the Treaty of Waitangi.

Summary of the cultural case

The cultural case identifies the potential for a model that paves a pathway of partnership and co-design, underpinned by the Treaty of Waitangi. The opportunity to build a model unique to Hawke's Bay, considerate of the feedback captured through engagement with Māori committees from all five councils.

The cultural case acknowledges the need to consider co-design with Māori of both governance and operational models with a common goal to optimise cultural values across three waters service delivery.

The outcomes of this cultural case align to two relevant investment objects:

To provide services through a model that enables a meaningful role for Māori:

- Adopt a co-design approach to both governance and operations to ensure that co-governance is made meaningful through **operational responsiveness to Māori** cultural values.
- Consider the cultural **capability and capacity** of three waters service delivery to successfully enable Te Ao Māori *the Māori Worldview* to be embedded across the organisation.
- Consider the **cultural performance indicators** of three waters service delivery to monitor the ongoing value of water, accessibility of water and wellbeing of Hawke's Bay people.

To provide services through a model that has the value of water at the centre:

- Consider the cultural **capability and capacity** of three waters service delivery to successfully enable Te Ao Māori *the Māori Worldview* to be embedded across the organisation.
- Consider the **cultural performance indicators** of three waters service delivery that is centred by te Mauri o te wai.
- Consider the **cultural engagement** of three waters service delivery to reach marae communities and whānau with the outlook to connecting with their immediate natural environment.

Responsiveness to Māori is defined in terms of principles, conduct and action, with effective measures, that reach the structures, systems, management, staff and culture of the organisation in such a way that it accounts for the needs and aspirations of Māori in all activities and, in particular, its core business.

The cultural case is intended as a strategic starting point with mana whenua, however, does not intend to presuppose solutions without further engaging with Māori.

Engagement with Māori

The Māori engagement strategy used in this project was to meet with the existing council Māori committees of the four territorial authorities, as well as the Hawke's Bay Regional Council Regional Planning Committee and Māori Committee. Noting that Central Hawke's Bay does not have a formal committee, a meeting was held with Te Taiwhenua o Tamatea in place of a formal committee of Central Hawke's Bay District Council. These meetings were held in February 2019.

The engagement identified a cultural gap in the better business case framework. Initially the approach was to weave a cultural element through the business case but during the project it became clear that a separate cultural case was required. The rationale for a cultural case was that Māori cultural values and traditions associated with water have been well documented within Council processes, however the operational implementation of cultural values was considered to be a gap.

The kōrero from the 2019 workshops with the Māori committees was brought together into seven principles.

Figure 27 Principles

Value Te Ao Māori	Incorporating and implementing mātauranga Māori, culture and values (i.e. Te Aranga Design Principles) are a core element for any potential framework to realise and enhance the region's commitment to Māori to protecting/enhancing water
Value water	Wai is the essence of all life and the world's most precious resource. It is of high importance to Māori, as it is the life giver of all things, a precious taonga, part of our whakapapa
Whakapapa – genealogical links	Recognise and respect the relationship and whakapapa (genealogical link) that mana whenua has with water.
Te mauri o te wai – the life force of water	Mauri is the integrated and holistic well-being and life support capacity of water. The well-being/healthiness of the water, the land and the people are intrinsically connected.
Holistic approach to water	Although the project is based around the review of the service and delivery of the three waters (infrastructure), the proposed model needs to take into account a holistic water approach: there is only one water.
Enabling of Te Tiriti o Waitangi	Involving mana whenua in governance and decision making required to ensure Te Tiriti o Waitangi obligations are met, as well as making sure they are able to actively exercise kaitiakitanga in a practical way
Mana motuhake - identity, self-determination	The identity of mana whenua in Hawke's Bay should not be lost in any potential model. But inclusion and co-governance whilst keeping their identity is an opportunity

These principles informed development of the investment objectives at the heart of this Business Case. However, the cultural case recognises the need for these principles to also be considered on their own.

In a further session held in April of 2020 with the chairs of the Māori committees, the principles were confirmed, and this led to an assessment in this report of how the options incorporate or respond to these principles. This hui was held during a national lockdown due to Covid-19. In many respects the uniqueness of that timing helped provide clarity to the discussion and engagement of the issues with the chairs.

- It was through discussion about assessing the shortlisted options against the investment objectives and in particular the objective of *enabling a meaningful role for Māori*, the chairs articulated that a meaningful role for Māori starts with co-design of the model across co-governance and operations.
- The chairs also reinforced the principles used in the review however they questioned where the Councils' values were in return.
- This led to an assessment as part of the review as to how the options incorporate or respond to the seven principles.

An explanation of each principle is provided below, along with the context and background from the kōrero with specific comments or points of discussion from the workshop that highlight where or how the principles apply in Hawke's Bay.

Principles and values

1. Value Te Ao Māori *the Māori world view*

Te Ao Māori *the Māori worldview* is integral to the identity of Māori. Incorporating and implementing mātauranga Māori *indigenous knowledge*, culture and values, are a core element for any potential framework in decision-making, business plan and procurement plan development and service delivery to realise and enhance the region's commitment to Māori and protecting/enhancing water.

Adoption of a Māori worldview would place people within the environment, and not in a dominant and exploitive role. It would also reflect the ngākau *heart* and kōrero *voice* of mana whenua, including tikanga *protocols*, kawa *custom* and values, whilst acknowledging their mana, their role as guardians *kaitiaki*, caretakers of the mauri *life-essence* within Te Ao Tūroa, for the benefit and wellbeing of the next generation.

Our workshops highlighted this through discussions and comments on the following:

- Models should consider Te Ao Māori, not just on individual projects or issues but embedded within the organisation
- There is only 'one water'
- Current systems to take water for water supply and treat and discharge wastewater are not incorporating tikanga Māori
- There are alternative ways to treat water using Māori principles, land-based solutions
- Opportunity to use cultural monitoring frameworks e.g. example being developed in Hawke's Bay *Ngā Pou Mataara Hou*
- Incorporate Te Aranga design principles in the design of new infrastructure.

Recommendation: Consider the **cultural capability and capacity** of three waters service delivery to successfully enable Te Ao Māori *the Māori worldview* to be embedded across the organisation.

2. Value wai water

Wai *water* is the essence of all life and the world's most precious resource. It is of high importance to Māori, as it is the life giver of all things, a precious taonga *treasure*, part of Māori whakapapa *genealogy*.

Te wai, he taonga i tuku iho mai i ngā tīpuna

Water is taonga, a precious treasure passed down from our ancestors.

Water is under increasing pressure due to the strain we have put on the world, including rapid urbanisation, food production challenges, aging infrastructure and climate change.

Through urbanisation we have disrupted the flow of water, in particular ngā roimata o ngā Atua, the tears of Ranginui *sky father* to Papatūānuku *earth mother*. We have made the land impervious to water through laying concrete, asphalt and roofs; we have piped and culverted our waterways; we have taken water from one catchment to serve the people in another catchment.

As a result, many of our local water resources have depleted over time and this has impacted a range of traditional practices. This is especially true for the harvesting of resources, wild foods and plants, where stocks have been depleted or lost, or where discharges of wastewater and stormwater make wild food consumption and recreation unsafe and subject to tapu *cultural restriction*.

This is of real concern to Māori and communities as the health of the waterway is connected to the health of the people; Māori consider they are born of the water and therefore one and the same.

Ko au te awa, ko te awa ko au

I am the river: the river is me.

Our workshops highlighted this through discussions and comments on the following:

- No water, no life
- Access to water is a human right. Many residents, communities and marae do not have access to water supply
- Some communities only have one water
- Water is the reflection of the people; if it is in a poor state, the people are also in a poor state
- Behavioural and attitude change is required across the region
- We need to incentivise change, lead change and be aspirational.

Recommendation: Consider the **cultural performance indicators** of three waters service delivery to monitor the ongoing value of water, accessibility of water and wellbeing of Hawke’s Bay people.

3. Whakapapa genealogical links

Recognise and respect the relationship and whakapapa genealogical links that mana whenua have with water. Connect people and communities back to water.

Whakapapa connects all of us, tying us all together. It reminds us of our mortal position in the natural world, our inter connectedness and dependency on water to constitute and sustain us. This reminder needs to be acted upon if Māori are to maintain their tūrangawaewae *standing place* that in turn enables the exercise of kaitiakitanga *guardianship* ensuring humanity to thrive. Our environmental and sustainability challenges in our ever-changing world, specifically climate change, tell how our behaviour toward water and the environment is inconsistent with kaitiaki responsibility. The whakapapa and mauri that hold us and our shared ecology together is being degraded. This risks our existence as we know it. We must remember what is important and we must change our behaviour or we, and the world we know, will be lost.

We, the human element - he tangata - inhabit the space between Ranginui and Papatūānuku. Between the sky father (father of all things) and mother earth (mother of all things). This space was created by their children who form the natural realms and the lifeforms that inhabit them. These elements are connected by a whakapapa that weaves through their wairua *spirit*. These connections and whakapapa surround, extend and give rise to tangata whenua, *the human element*, and our individual experience in the world.

Whatungarongaro te tāngata, toitū te whenua, toitū te wai

Man perishes, but land and water remain.

Our workshops highlighted this through discussions and comments on

- connections of communities and marae to water and waterways
- disconnection of people in the region with their ancestral waterways
- common issues but unique communities
- desire not to lose the important local connections through a big utility service provider who would not/could not understand at the local level.

Recommendation: Consider the **cultural engagement** of three waters service delivery to reach marae communities and whānau with the outlook to connecting with their immediate natural environment.

4. Te mauri o te wai the life-essence of water

Water has a mauri *life-essence*, a vitality or essence that supports all life. Mauri is the integrated and holistic well-being and life supporting capacity of water. The wellbeing/healthiness of the water, the land and the people are intrinsically connected.

Our actions can enhance mauri, or they can diminish mauri. There are consequences of our actions across the whole water cycle if the equilibrium of water as a precious resource is not maintained.

Te mauri o te wai needs to be considered in any potential model.

Our workshops highlighted this through discussions and comments on

- the need to protect mahinga kai food and resource harvesting. There have been instances where dead and/or degraded shellfish have been observed in Māhia after heavy rain. Reports of sewage flowing into Waipawa and Tukituki, contaminating food sources and wildlife.
- safe waterbodies, swimmable water
- paru *contaminants* dumped into waterways, affecting the quality and health of the water and all that lives in and around the waterways
- the four pou/wellbeings; economic, environmental, social and cultural to be considered
- “put the mauri back into it – how do we blend it back”.

Recommendation: Consider the **cultural performance indicators** of three waters service delivery that is centred by te mauri o te wai.

5. Holistic approach to water

Although the project is based around the review of the service and delivery of the three (infrastructure) waters, the proposed model needs to take into account a holistic water approach: there is only one water.

The potential option should take into account the upstream water (all water that contributes into the three (infrastructure) waters) and the downstream water (all discharges to water). This would include all rivers, lakes, sea, groundwater etc.

Mai te rangi, ki te whenua, Mai uta, ki tai - from the sky to the land, from the hinterlands to the sea

Our workshops highlighted this through discussions and comments on

- the importance of putting water at the centre
- a strong requirement to consider a holistic approach to water
- a Te Ao Māori focused framework for “mountains to sea”
- “all hinges back to the environment – all comes back to the river”
- looking outward toward the future.

Recommendation: Consider the **cultural capability and capacity** required of three waters service delivery to successfully enable Te Ao Māori *the Māori worldview* to be embedded across the organisation.

6. Enabling of Te Tiriti o Waitangi The Treaty of Waitangi)

Involving mana whenua in governance and decision-making roles that enables the active exercise of kaitiakitanga aligns with Te Tiriti o Waitangi obligations.

The Local Government Act requires councils to provide for opportunities for Māori to contribute to decision making processes. Section 6(e) of the Resource Management Act 1991 sets out:

“Matters of national importance – In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall recognise and provide for the following matters of national importance: The relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga.”

Workshops with the Māori Committees highlighted this through discussions and comments on the following:

- If the model is not through local government then where and what is the role of Māori?
- Relationships with mana whenua and Treaty of Waitangi partners are critical to any model.

- Co-governance, co-creation, co-managed.
- Should be built into the operations of the potential model, not just governance.
- Desire for Māori to be involved in co-design, not to be re-interpreted.

Recommendation: Adopt a co-design approach to both governance and operations to ensure that co-governance is made meaningful through operational implementation of Māori cultural values.

7. Mana motuhake – identify, self-determination

The identity of respective mana whenua in Hawke’s Bay must be maintained in any potential model through its process of inclusion, co-governance and implementation.

“Mana motuhake means the authority (mana) gained through self-determination and control over one’s own destiny. Mana whenua communities have this authority in their customary ‘rohe’ or territory and have special cultural relationships with ecosystems in these areas. It is important to proactively engage mana whenua in designing urban environments within their rohe so that they can have a meaningful role in shaping the outcome.” - Urban Water Principles – Ngā Wai Manga (MfE 2018)

Our workshops highlighted this through discussions and comments on

- strong Māori communities
- strong river identity - the “River is the life of our town, and the vibrancy of their community”. Waikaremoana is the beating heart and the other rivers are the arteries (if you do not look after these you die)
- “We have nine marae in this district and every marae has water problems - all reliant on tanks (trucking water in) but it is worse now.” Waipukurau marae, access to sewerage line stops there, separate pump to push it uphill, every quarter it breaks down, infrastructure is old
- “One of the marae had to be closed because the water was contaminated”.
- Māori economy and local employment.