

TANGAROA ARARAU

Our Research Guiding Framework

1.0 PURPOSE

The purpose of this document is to outline the guiding framework for the Tangaroa Ararau – Tikanga Māori, Te Tiriti o Waitangi and the Marine Environment research project. The framework is intended to set the parameters of what the project aims to achieve, our objectives, theories, and foundational values that will ‘guide’ the development of uniquely Aotearoa marine governance models and the transitional pathways to ensure that Tangaroa is at its heart, whilst being underpinned by tikanga Māori and Te Tiriti o Waitangi.

2.0 BACKGROUND

In Aotearoa, our history as navigators, voyagers, explorers, and mariners’ dates back over a thousand years, to the times of Kupe, Kuramarotini, Huitangiora, and the Great Captains of the migration waka. Over generations, keystone concepts emerged to continuously reinforce a synergistic relationship with Tangaroa and everything that influences the wider marine ecosystems. Complex ocean economies developed in step with ecosystem health indicators.

This body of knowledge, commonly referred to as Mātauranga Māori and Tikanga Māori, informed traditional management systems that put Tangaroa, the embodiment of the ocean’s health and vitality, at the heart of our relationship with the moana and decisions which flow from that.

Tangaroa Ararau, or Tangaroa of the many paths, acknowledges these many braided threads, views and journeys that have led to this moment in time.

The Tangaroa Ararau research project sets out to reimagine Aotearoa’s marine governance system with Tangaroa at its heart, inherently tikanga-led, Te Tiriti-based, and unburdened by existing approaches and constraints. In that regard, in addition to surveying the existing legal, regulatory, and social landscape pertaining to our oceans, it is incumbent on us to cast our eyes to distant horizons so that, by conjuring them, we may bring them closer to us and bind them to the intergenerational legacy we carry. The framework developed in this paper ‘guides’ our approach to this project.

This project explores the fundamental idea of what an oceans-centric governance model could look like, unburdened by existing approaches and constraints as well as recognising and providing for the intent guaranteed to Māori under Te Tiriti o Waitangi. This potential system, aspirational and far-reaching in its design, will be unique to and born of Aotearoa to reflect and connect to all its citizens.

3.0 OBJECTIVES

The objectives of this project are to:

1. Create opportunities for tikanga and Mātauranga Māori to be acknowledged and recognised as valid systems that can be applied in contemporary times.
2. Identify bold and practical ways to give effect to Te Tiriti o Waitangi in relation to the marine environment and the step change required to do so.
3. Develop activities and/or outputs that will make a distinct contribution to Māori participation in the governance and management of the marine environment.
4. Create governance model options that give effect to the intent of Te Tiriti o Waitangi as well as embed tikanga Māori.

4.0 DEVELOPING THE GUIDING FRAMEWORK

The guiding framework sets the parameters of what the project aims to achieve, our objectives, and foundational values that will 'guide' the development of uniquely Aotearoa marine governance models underpinned by tikanga Māori and Te Tiriti o Waitangi. The framework also ensures consistency in approach across the research team when conducting the research and developing marine governance solutions. The ideology of the research being tikanga-led is critical to the project's success.

The following sections outline the approach taken to develop the framework. It provides insights into the literature review, interviews with experts and explores our ancestral past to assist in creating preferred futures – all of which have collectively informed the design principles for the development of the framework.

4.1 Literature Review¹ – What We Read

The purpose of the review was to collate and analyse relevant literature to build and communicate a thorough understanding of the research matter. The research team developed the literature review as a component of Research Aim One of the Tangaroa Ararau – Te Tiriti o Waitangi, Tikanga Māori and the Marine Environment research project analysing a total of seventy-seven references comprised of academic publications, articles, reports, case law, discussion documents, government consultation and cabinet documents. The review also included a summary of relevant research findings conducted in Phase One of the Sustainable Seas National Science Challenge and other relevant literature. These reports and documents were organised according to the following themes:

- Tikanga
- Te Tiriti

¹ Tangaroa Ararau - Te Tiriti o Waitangi, Tikanga Māori and the Marine Environment - A Sustainable Seas National Science Challenge Research Project - Literature Review

- Policy
- Legislation
- Constitutional Matters
- Management Tools
- Governance Frameworks.

Several key themes arose from the review, primarily centred around Te Ao Māori values, the recognition and acknowledgement of Māori ways of being and this approach needing to be better recognised and acknowledged, as well as what is required to enable the previous key points to be achieved. The key themes include:

Whānaungatanga: relationships between people and the physical world and between people and atua. Recognition that Māori are part of the environment through whakapapa and that brings with it reciprocal relationships. Te Ao Māori (Māori worldview) encompasses the interconnectedness between people, the physical environment, and atua (the spiritual realm). It recognises that Māori are intrinsically linked to the environment through whakapapa (ancestral connections), establishing reciprocal relationships. Emphasising these reciprocal relationships and understanding the responsibilities they entail is crucial when conducting research. It is not solely about acknowledging the significance of whanaungatanga, but also about embracing the specific ways it is upheld, particularly in the research process. Incorporating the concept of reciprocity into the methodology will serve as a fundamental pillar, ensuring a robust and ethically grounded approach to our research endeavours.

- Recognition and incorporation of Mātauranga Māori and tikanga. This requires Māori understanding to be re-weighted and given equal, or greater consideration alongside non-Māori understanding and to frame and form part of policy and legislation and governance of resources.
- Recognition of rangatiratanga in both the use and control of Māori resources in accordance with traditional culture and customs and any necessary modern extensions of them.
- Protection of Māori rights and interests in taonga species and biodiversity management.
- Delegation and devolution of government powers across the resource management and conservation spectrum to Māori.
- Resourcing of iwi, hapū, and Māori to be active Te Tiriti partners in the full co-design of policy and practices as well as to actively govern and make decisions for their land, resources, and territories. Such funding should be devolved to Māori to be used as Māori see fit rather than with restrictions or prescriptive constraints.
- Capacity building to enable Māori to exercise rangatiratanga and kaitiakitanga substantively.

- Recognising and resourcing the role of kaitiaki and tikanga / mātauranga based tools such as rāhui and culturally based monitoring and indices.
- True partnership reflects shared power and decision-making and devolution of funding to enable Māori to exercise rangatiratanga. The review also demonstrates that mātauranga Māori and tikanga Māori not only enhance our understanding of te taiao but are necessary to solve many global and domestic crises. As such, its inclusion is integral to responding to environmental degradation.

4.2 Interviews – What we Heard.

The research team, who bring with them expertise, held interviews with diverse tikanga and Te Tiriti experts around Aotearoa. These expert interviews discussed the concepts and principles that underpin the fundamental values associated with the moana, the degree to which current governance arrangements take these values into account, what future systems might look like, and the fundamental changes required to achieve this potential future state.

The diverse range of expertise led to various responses, with several consistent themes emerging throughout all the interviews. These themes were:

- Whakapapa, whanaungatanga, interconnectedness, Mana Atua, Mana Moana, Mana Tangata. The Māori belief that, through the creation of the universe and genealogical relationships to the universe, everything is connected. This places humankind as an inseparable part of the natural world rather than its subjugator, as seen in Western human-centric worldviews. Through these shared genealogical links, Māori bear familial responsibility to care for one another.
- Utu and reciprocity. Reciprocity was traditionally and remains a cornerstone social mechanism that drove balance within Māori society. The concept of utu is reflected in the responsibilities Māori have towards the moana resulting from genealogical interconnectedness.
- Sustenance / subsistence. Part of the fabric of Māori social interaction within whānau is the ability to gather and provide kai. Kai gathering forms a foundational relationship between Māori with the moana, and the importance of subsistence superseded economic interests – relationships that are not expressed in modern marine governance.
- Reconnecting – being connected to the moana is critical. We need to build a more profound and stronger relationship with the moana.
- Humility / Whakaiti– respect and deference must be given to the moana. Rather than continuing to assume the right and authority to control it, humility should shape how we relate to and interact with the moana.

- Enabling a local voice – Mana Motuhake – Tikanga cannot be determined nationally. Through policy and legislation, iwi and hapū must be empowered to define their tikanga and embody their relationship with the moana locally.
- Kawanatanga – existing ideologies and practices within the euro-centric system are misaligned with Te Ao Māori, resulting in a disconnection of Māori from the moana. The current system prioritises property rights and the extraction of resources for individual benefit. This disconnect from Te Ao Māori continues through the ongoing approach of the Crown and needs to change.
- Rangatiratanga – this continues to be the aspiration for which Māori strive. Iwi Māori were guaranteed sovereignty and autonomy under Article Two of Te Tiriti o Waitangi to make decisions and govern their own territories according to their tikanga (customary laws) and cultural practices. This was recognised as part of the Māori Fisheries Settlement and, subsequently, the Māori Commercial Aquaculture Settlement Act. Iwi and hapū view their relationship with the ocean as an expression of their rangatiratanga, allowing them to choose and embody their unique connection through tikanga, free from compromising or subordinating their cultural knowledge and practices. While rangatiratanga governs human interactions, it is absent in their interactions as humans with the atua, highlighting the distinct and sacred nature of their bond with the ocean. Further work is required to fully realise this goal.

4.3 Our Ancestral Past and Preferred Futures

Renowned land activist, Eva Rickard, once said *“somewhere in my past is my destiny”*. Our ancestral past is steeped in a relationship with the ocean as vast and varied as te Moana Nui a Kiwa. From our earliest histories as navigators and wayfarers, the ocean has held primacy in the minds and hearts of Māori and our Pasifika whānaunga.

We observed our natural world and tied its explanations to the many elements and aspects of the ocean. We personified it to embed our whakapapa obligations of kinship and deified it to embed our responsibilities to act in a manner that is tika (correct).

By examining our ancestral relationship with the moana, we may be able to understand the underlying values and principles that governed that relationship and cast our minds forward to consider how our future vision for our ocean’s relationship may be driven by consistent values and principles.

Ko te pae tawhiti, whakatata mai.

Ko te pae tata, kia ū, kia mau

Seek distant horizons to bring them within your reach and hold tightly to those you attain.

The concept of pae (horizon) harkens to the whakataukī above. Our relationship with the ocean across time is characterised by its dynamism, capturing our many aspirations, destinations, and relationships with Tangaroa. A single horizon does not characterise the ocean; there are horizons past each wave crest, far to the edge of seeing, and further around the curvature of the earth to the unknowable and unobtainable.

Examining our ocean legacy via expert interviews and literature review enabled the research team to explore our tikanga-led relationship with the ocean. From this body of research, the team analysed the ancestral relationship of our tupuna with the ocean and how it influenced day-to-day life, culture, and society. In the table below, these relationships have been captured in six archetypes, extant within the traditional context of a system embedded in, and symbiotic to, tikanga and mātauranga Māori.

From these archetypes, each focused on fundamental oceans relationships of our ancestral past, the team used futures thinking methodology to synthesise the immutable, time-independent elements of each that could equally apply to our ancestral past and our preferred futures within a Tangaroa context.

OUR ANCESTRAL PAST AND OUR PREFERRED FUTURES

1. PAE HEKENGA – We Journeyed

Ancestral Past

The ocean was our highway. It connected us to the world. It carried us, if we respected it, along uncertain paths to prosperous shores. It was our platform to take calculated risks, to practice our adventurous entrepreneurship, stepping into the void in search of new discoveries and horizons.

It connected us back to Hawaiki – the constant ideal of “the paradise before”, and to our whakapapa. It connected us, through the hub of Taputapuātea, to the many spokes of the Pacific.

Preferred Future

Our ocean-voyaging whakapapa strengthens our connections with our environment, our people and internationally.

We continue to voyage, both in traditional and modern fashions. We continue to explore, evolve, and to be entrepreneurial in our approach and to actively pursue opportunities that further enhance and strengthen our people and the world we live in.

Māori can be strengthened by the past and can learn from it. But the challenges of tomorrow will require a canopy of skills and wisdoms many of which will come from other cultures and nations (M Durie, *Te Mana Te Kawanatanga: The Politics of Māori Self-Determination* (Oxford University Press, Auckland, 1998) at 238).

2. PAE TIKANGA – We observed and learned

Ancestral Past

Being bound to the ocean created specialised knowledge systems and lies at the heart of our maramataka. Through necessity, the challenge of the ocean strengthened our connection to our surroundings, to the stars and moon for guidance, to the winds for propulsion, to its denizens for sustenance and energy.

Our defining concepts of whanaungatanga, utu, mana, tapu/noa, kaitiakitanga found practical application in the ongoing relationship with the sea and its resources.

Preferred Future

Our values and our knowledge systems that were born from and shaped by these oceans continue to influence our interactions with Tangaroa. These systems continue to evolve as we add threads of new understanding within the central tenets that determine our reciprocal relationship with the sea. New knowledge enhances and complements our intergenerational knowledge system, rather than subverting or dominating it.

Our dynamic knowledge system is established throughout our shores, not solely constrained to Māori; its respectful adoption is both a reflection of Aotearoa’s evolving relationship with Te Tiriti, but also one that values localised knowledge from an intergenerational mindset over imported mindsets that were not grown from our waters.

3. PAE KŌRERO – We told stories

Ancestral Past

As it bore our forebears, the ocean carries our korero from one generation to the next. Our stories about the ocean are innumerable. The most ubiquitous of our stories are steeped in the realm of Tangaroa, from Te Ika a Māui to Ruatēpupuke discovering the art of whakairo, Kupe’s pursuit of Te Wheke o Muturangi to the harrying of the greenstone fish Poutini by Hinetūāhoanga in the origins of pounamu.

Our ocean-bound stories entrenched our waka and tribal identities, with defining tales such as Kahungunu courting Rongomaiwahine, of Te Arawa escaping Te Korokoro o te Parata, or Paikea riding his whale.

We also had a language and vocabulary of the ocean that again strengthened our connection with Tangaroa.

Preferred Future

Our oceanic stories and language grow and are vibrant and present, the allegories remain relevant in modern and future contexts and continue to offer guidance to future generations. We continue to define ourselves as ocean people, and shape new stories and new language that reflects our ongoing observations and connection with the ocean.

We use our ancestral pūrakau (stories) as a tether, to constantly remind all who interact with the ocean of their place within it, alongside it, both contributing to its mauri and promulgating a responsible system of respect, balance, and obligation.

4. PAE HAKARI – We Feasted

Ancestral Past

Our relationship with the moana enhanced the mana of our people. Hakari was a key tool to establish or enhance one's mana, or authority. Tauutuutu demanded that occasions of feasts created an obligation on the guests to repay, with interest, such auspicious occasions, providing the mechanism by which we sought and enhanced our mana.

Through abundance and careful management, we extended manaaki to guests through feasting and provision of an abundance of our own local specialties. The ability to show unmatched hospitality as hosts drove our renown with others and played a key role in allowing the grieving process within our whānau to run its course.

Preferred Future

The act of honouring guests through feasting is a global one. The ocean acts as our whata kai, allowing us to show manaaki when it is required. Through a recovered biomass and a well-developed management system, we exercise an abundance of caution to ensure the whata kai will never find itself empty.

The act of hospitality becomes a cornerstone of our nation's social empathy; that first encounters are met with sharing and aroha, honouring our guests and our hosts, and not met with suspicion or hostility.

5. PAE ŌHANGA – We Prospered

Ancestral Past

Through both its bounties, and its corridors, the ocean drove our economic prosperity. First through coastal and interisland trade routes with other iwi, then with settlers and to international markets. Both the resources within the ocean, and its ability to connect us to new markets and customers, drove our economic wellbeing.

Ngā hua o te moana extended our definition of prosperity, and localised specialisations embedded the concept of comparative advantage in trade. And through trade, the prosperity, resilience, and mana of our communities was ensured.

Preferred Future

Prosperity is more than just economic return. It is about the ability of whānau, hapū and iwi having the ability to collect for sustenance, special occasions and being able to uphold their mana when hosting guests. To be prosperous, people and the moana need to be able to flourish physically, grow strong and be healthy.

It's also about being able to connect with the moana through activities on and in the moana, and doing this is in a way that keeps our people safe. As well as being able to utilise the resources of the moana in ways that acknowledge and provide for our values and tikanga.

6. PAE TATA – We were Proximate

Ancestral Past

Whānau, hapū and iwi grew out of the ocean. The most significant political unit in pre-European Māori society was hapū. Its proximity acted as a natural whata kai, it regulated temperatures, and enabled our mobility. It tied ocean-derived economic success to a locality. Hapū controlled a defined portion of tribal territory, that often had access to sea fisheries, shellfish beds, cultivations, forest resources, lakes, rivers, and streams.

In times of need or strategic convenience, hapū of an iwi may mobilise collectively to defend tribal territory against other tribes.

Preferred Future

The voice of whānau, hapū and iwi are self-sufficient, autonomous, with clear access and an active and engaged populace. Our proximity gives us an intimate understanding of how we interact with the ocean with respect and maintain the safety and wellbeing of our communities.

TANGAROA ARARAU: OUR GUIDING FRAMEWORK

Ngā Pae Moana – our design principles

Exploration through the literature review, interviews with experts and the identification of desired futures has provided the synthesis of a series of systemic design principles. These principles are guidelines and considerations, guiding our collective actions and influencing mental models to enable change. Mental models can foster or inhibit change by facilitating or limiting the way we see the world - using design principles to identify and target dominant mental models responsible for, and reinforced by, prevailing systems inertia, represents a powerful change lever.

We have termed these design principles our Pae Moana: the horizons that describe fundamental elements representing the essence of the relationship with Tangaroa. These Pae Moana signify essential components of this research programme; points on our horizon to which we may affix our gaze, bringing the collective body of knowledge and experience of the research team to bear in their pursuit, and in doing so, attain them by seeing them entrenched in future marine governance models.

Our Pae Moana, systemic design principles, are:

- *Tātai Hono*

The importance and active awareness of the interconnectedness of humankind and the marine environment, instilling a tangible sense of obligation through the concept of shared whakapapa between people, the ocean and sea life.

- *Tauutuutu*

The duty of care and reciprocity: Reciprocity underpins all interactions with the ocean, and between people within an ocean context. Tauutuutu demands we acknowledge the sense of obligation imbued in any position or transference of authority.

- *Ngahue*

Acknowledgement of the ocean's pivotal role in driving our wellbeing and economic prosperity. The scope of ocean-derived prosperity is multifaceted, including community wellbeing and sustenance, economic success, and environmental balance.

- *Mana*

The enablement of self-determination and authority through the devolution of decision-making power. This includes (but is not limited to) the rangatiratanga

of iwi and hapū as guaranteed under Te Tiriti. While rangatiratanga governs human interactions, it also allows iwi and hapū to choose and embody their unique connection to the moana through tikanga, free from compromising or subordinating their cultural knowledge and practices.

- Taurite

Recognition of the value and importance of traditional knowledge systems (Mātauranga Māori), practices and protocols (tikanga Māori), and consideration equity in decision-making.

- Toipoto

Systems are informed by and defer to people at place, acknowledging and empowering localised solutions driven by intimate place-based knowledge.

Whanonga Matua – our core ethos

Each pae captures an innate part of our tikanga-led relationship with the ocean, and the fundamental elements. The interpretation of these elements has led to the formulation of our Tangaroa-led research principles that will guide the project through the next stages of research.

In keeping with the oceanic theme that inspired Ngā Pae Moana, the vessel required to navigate this research journey represents the core ethos of the research team. Traditionally waka are constructed of three components: *Te Tauihu*, front section, *Te Taurapa*, or rear section, both joined together by the middle *Te Haumī* section.

The *tauihu*, *taurapa* and the *haumī*, in the case of this framework, represents core tenets that underpin the research team as it delivers this programme.

Te Tau Ihu

We envision an Aotearoa where whānau, hapū, iwi and local communities are thriving as tikanga led initiatives have restored the balance of our interactions with each other and the taiao/atua.

Te Haumī

Tangaroa is at the heart of all we do.

Te Taurapa

We will look back to look forward – our ancestral past will guide our future.

These aspects are vital to the success of this research project. They will underpin the way in which we will approach the project. Our ability to navigate this kaupapa, holding fast to our whanonga, invokes our traditional pūhoro design – the wake created as a waka traverses the ocean.