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8



# Building Collaboration with Farming Communities and Rūnanga in the Hurunui District

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## Executive Summary

This has been a very personal journey for me as I have been exploring my heritage. I've always known that I had connections to Ngāi Tahu and that it was from Southland, but I didn't know much more than that. I am a 10<sup>th</sup> generation New Zealander through my maternal grandfather, I Whakapapa back to the Awarua Rūnanga and Rakiura (Stewart Island) to Tomuri and Te Iri. I have in recent years discovered my whakapapa and visited Rakiura. This report is a combination of a personal and professional interest that has led me to want better understand Māori cultural values and how these can be woven into farming businesses to build resilient farm systems.

Engaging with Iwi and Rūnanga is becoming common for farming communities and yet it is still a foreign concept for many of us. Many farming communities know more about their European settler's history than that of tangata whenua (local people). As we continue to see more Freshwater Policy being regulated on farm, there is an ever-increasing use of Te reo (Maori Language) that is not understood by many farmers and rural professionals.

The aim of this report is to help farmers and rural professionals better understand Māori cultural values and to see how collaborative relationships can be built between farming communities and Rūnanga in the Hurunui district. There is common ground between Māori and farming because of the connection to land. The Hurunui District is covered by two Rūnanga of Ngāi Tahu. Te Rūnanga o Kaikoura, also known as Ngāti Kuri, cover north of the Hurunui River and Te Ngāi Tūahuriri Rūnanga, centred on Tuahiwi, to the South of the Hurunui River (Te Rūnanga o Ngāi Tahu 2021).

Weaving cultural values into farming decisions and discussion has not been regular practice in our farming communities. Some people have little or no understanding of Te Tiriti o Waitangi (Treaty of Waitangi) and therefore fear it as it is a change in thinking. Building understanding and knowledge reduces this fear and allows our farming communities to move forward to healthier relationships.

The information gathered to compile this report is of people's experience of gaining understanding of Māori culture, and information that was publicly available but not necessarily known about. Te Rūnanga o Kaikoura's Environmental Management Plan and the consultation process addresses issues of concern to tangata whenua associated with natural resource and environmental related activities and topics of importance to Rūnanga. The intention is to provide an understanding of some of the background, information and plans that are readily available to help build collaboration between farming communities and Rūnanga in the Hurunui District.

This report gives a base level of knowledge regarding the Treaty of Waitangi (Te Tiriti o Waitangi) as it is important to know our country's history. The Treaty of Waitangi is New Zealand's founding document. It takes its name from the place in the Bay of Islands where it was first signed, on 6 February 1840. The Treaty is an agreement, in Māori and English, that was made between the British Crown and approximately 540 Māori rangatira (chiefs) (NZ History, 2021) .

Building collaboration between farming communities and Rūnanga in the Hurunui District offers many opportunities to build long, sustainable relationships. The district is split over two Rūnanga that have similar values.

The recommendations from this report are:

- Have positive Rūnanga connections with Amuri Irrigation Company (AIC) and the Hurunui District Landcare Group (HDLG). Much of the farming community is connected by these two groups. There is an opportunity for these groups to form initial connections with Rūnanga to explain their purpose and values, and what they do to help and enable the farming community. It is a way to start connecting with a larger group of farmers.
- Share information regarding the Treaty of Waitangi and the history of how it was signed in the local area through community groups.
- Develop a workshop for Rural Professionals that are working within the Hurunui District about the history of the area. This could be co-developed between Rūnanga, Environment Canterbury, AIC and HDLG.
- Acknowledge the knowledge gap of understanding between farming communities and Iwi, and that in most cases it has not been intentional.
- Make connections with Māori values that align with farmer values.

Throughout this report there are translations from Te reo to English. These translations have come directly from the resources they have been referenced from.

## Acknowledgements

I would like to acknowledge the support from Enterprise North Canterbury for the financial support to undertake this project, it was very much appreciated.

I would also like to acknowledge the people that were very open to answer my somewhat naive questions, and to help me get a gauge on what farming communities and the people within them understand about engaging with rūnanga.

To the farmers that shared their journey of building understanding, there were so many similarities as to why you wanted to know more. Thank you for sharing these with me. Also to the farmers that were very honest about their limited understanding, thank you for this honesty as it enabled me to better define my target audience.

To the consultants, scientist, Environment Canterbury staff and academics, you have added depth to this project and I sincerely appreciate your time to aid my understanding.

I have found all of my interviews and conversations so enriching. This is only the start and I look forward to seeing where this takes me.

To my family, especially my Mum and my late Grandad, Harry. Thank you for ensuring I knew my heritage.

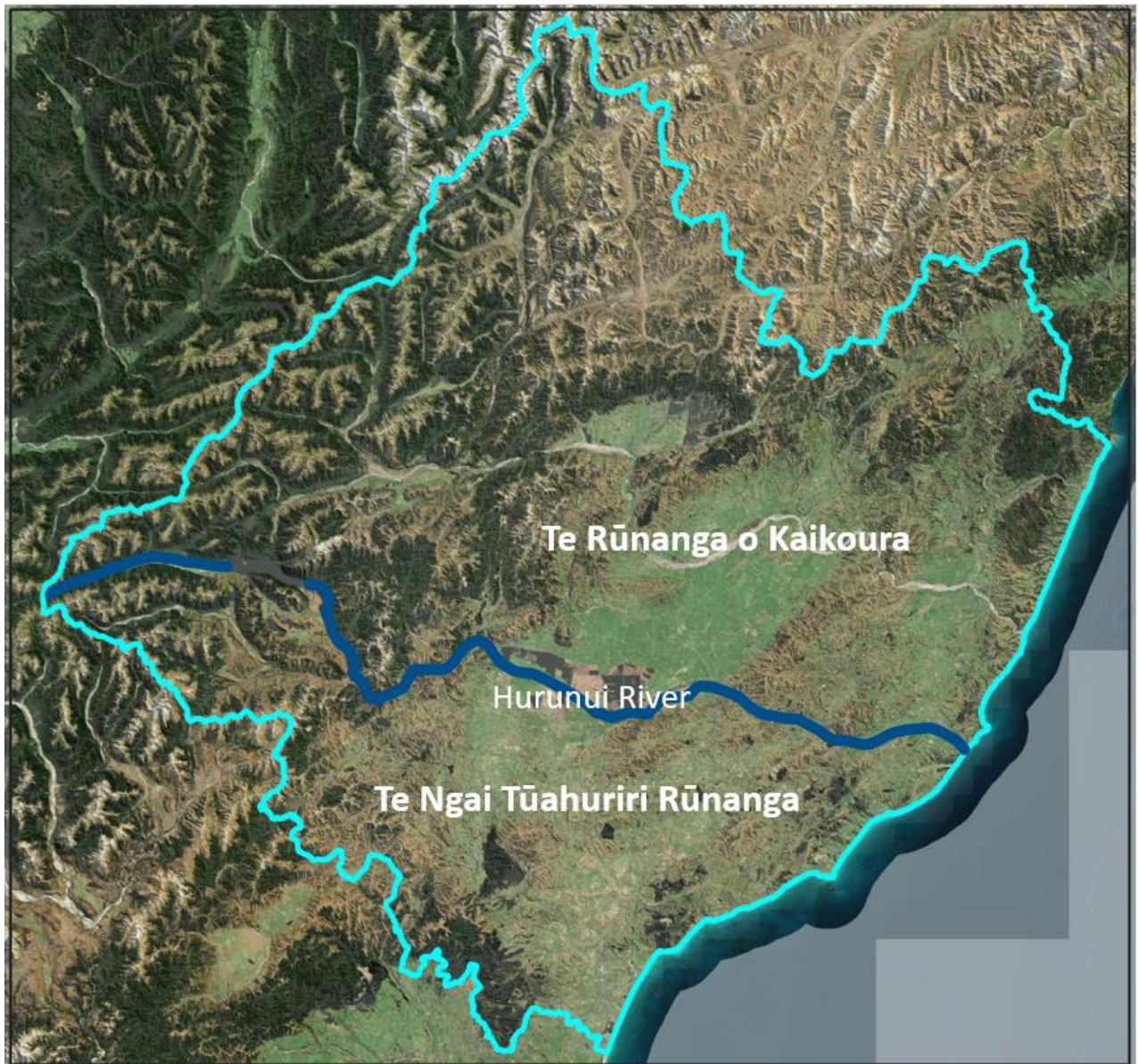
# 1. Introduction

This has been a very personal journey for me as I have been exploring my heritage. I've always known that I had connections to Ngāi Tahu and that it was from Southland, but I didn't know much more than that. I am a 10<sup>th</sup> generation New Zealander through my maternal grandfather, I Whakapapa back to the Awarua Rūnanga and Rakiura (Stewart Island) to Tomuri and Te Iri. I have in recent years discovered my whakapapa and visited Rakiura. I have enjoyed getting to know my family history as I was very close to my late grandfather and this has allowed me to know him better.

Over the last 11 years I have been fortunate enough to travel globally on Agricultural scholarships, firstly to Japan in 2010 and then on a Nuffield Farming Scholarship in 2017. It becomes noticeably clear when abroad that what makes New Zealand unique is the grass based grazing system, our temperate climate, our need to trade and our Māori culture. We are a country of exporters and to make our product stand out we need a point of difference. We have recently seen a vision set for the agriculture, food and fibre sectors of Aotearoa New Zealand - *Fit for a better* (Fit For a Better World, 2019). The foundation for this vision is the Māori concept of Taiao, a deep relationship of respect and reciprocity with the natural world. The health of the climate, land, water and living systems comes first. And when nature thrives so do our families, communities and businesses. This vision gives the farming community a way forward, together (Fit For a Better World, 2019).

The aim of this report is to help farmers and rural professionals better understand Māori cultural values and to see how collaborative relationships can be built between farming communities and Rūnanga in the Hurunui district. There is common ground between Māori and farming because of the connection to land. The Hurunui District is covered by two Rūnanga of Ngai Tahu. Te Rūnanga o Kaikoura, also known as Ngāti Kuri, cover north of the Hurunui River and Te Ngai Tūahuriri Rūnanga, centred on Tuahiwi, to the South of the Hurunui River (Te Rūnanga o Ngāi Tahu, 2021).





*Figure 1. Rūnanga boundaries in the Hurunui District. Te Rūnanga o Ngāi Tahu (2021)*

The local Rūnanga have Environmental Management Plans (EMP) that have been developed to enable whānau to articulate their aspirations for managing natural resources within our takiwa (district, area). The Environmental Management Plan addresses issues of concern to tangata whenua (local people) associated with natural resource and environmental related activities, and topics of importance to Rūnanga. It provides policies, perspectives and guidelines on such things as specific activities, species, ecosystems, landscapes or places. They are intended to provide management guidance, according to Rūnanga values, knowledge in resolving significant environmental management issues, and promoting the sustainable management of natural resources in the takiwā (district, area) (Te Rūnanga o Kaikōura Environmental Management Plan, 2017).



Weaving cultural values into farming decisions and discussion has not been regular practice in our farming communities. Some people have little or no understanding of Te Tiriti o Waitangi (Treaty of Waitangi) and therefore fear it as it is a change. Building understanding and knowledge reduces this fear and allows our farming communities to move forward to healthier relationships.

Through my work as an Environmental Consultant, I have been fortunate enough to build a basic understanding of Māori culture through the Canterbury Land and Water Plan (Ecan, 2012) and the Farm Environment Plan and Farm Environment Plan auditing process. The training that I received opened my eyes to the holistic approach and similarities in both Māori cultural values and my own family and farming values. Things that are important to Maori are also important to us as farmers 'We have our hands in the soil'.

The information gathered to compile this report is of people's experience of gaining understanding of Māori culture, and information that was publicly available but not necessarily known about. The intention is to provide an understanding of some of the background, information and plans that are readily available to help build collaboration between farming communities and Rūnanga in the Hurunui District.

## 2. Aims and Objectives

The purpose of this report is to:

- Understand how better to build collaboration between farming communities and Rūnanga in the Hurunui District.
- Provide a base understanding of Te Tiriti o Waitangi - Treaty of Waitangi
- Explain Collaboration and why it is important
- Understand the consent process for farmers and Ngāi Tahu Engagement
- Help to build an understanding of why iwi engagement is important
- Highlight the similarities of values of farming communities and Rūnanga in the Hurunui District.

## 3. Methodology

The methodology used for this report was a combination of semi structured interviews, website and literature review of online resources. I have chosen this method as I wanted to pull together existing information that people are not aware of rather than create new resources.

A total of 12 semi structured interviews were conducted with a conscious effort to understand each individual's learnings and what their background was. Each interview pointed me in the direction of another report or plan that allowed me to better understand what information is available to people. People interviewed included farmers, rural professionals, Environment Canterbury staff including Cultural Land Management Advisors, academics, and scientists. The resources found via these interviews have been collated to form the base of this report.

It was important to understand our country's founding document, Te Tiriti o Waitangi (Treaty of Waitangi), to better understand why we are now seeing more Māori cultural values and language used in policy that both farmers and rural professionals are having to understand.

## **4. Te Tiriti o Waitangi - Treaty of Waitangi**

To understand where we are today, it is important to understand where we have come from. There are many resources that explain the Te Tiriti o Waitangi. This explanation comes from the NZhistory website (NZ History, 2021).

### **4.1 What is the Treaty of Waitangi and why was the Treaty entered into?**

The Treaty of Waitangi is New Zealand's founding document. It takes its name from the place in the Bay of Islands where it was first signed, on 6 February 1840. The Treaty is an agreement, in Māori and English, that was made between the British Crown and approximately 540 Māori rangatira (chiefs) (NZ History, 2021).

#### **4.1.1 Why was it needed?**

Growing numbers of British migrants arrived in New Zealand in the late 1830s, and there were plans for extensive settlement. Around this time there were large-scale land transactions with Māori, unruly behaviour by some settlers and signs that the French were interested in annexing New Zealand. The British government was initially unwilling to act, but it eventually realised that annexing the country could protect Māori, regulate British subjects and secure commercial interests (NZ History, 2021).

Lieutenant-Governor William Hobson had the task of securing British sovereignty over New Zealand. He relied on the advice and support of, among others, James Busby, the British Resident in New Zealand. The Treaty was prepared in just a few days. Missionary Henry Williams and his son Edward

translated the English draft into Māori overnight on 4 February. Approximately 500 Māori debated the document for a day and a night before it was signed on 6 February (NZ History, 2021).

### 4.1.2 Signing the Treaty

Hobson and others stressed the Treaty's benefits while playing down the effects of British sovereignty on rangatiratanga (chiefly authority). Reassured that their status would be strengthened, many chiefs supported the agreement. About 40 chiefs, starting with Hōne Heke, signed the Māori version of the Treaty on 6 February. By September, another 500 had signed the copies of the document that were sent around the country. Some signed while remaining uncertain; others refused or had no chance to sign. Almost all signed the Māori text. The Colonial Office in England later declared that the Treaty applied to Māori tribes whose chiefs had not signed. British sovereignty over the country was proclaimed on 21 May 1840 (NZ History, 2021).

### 4.1.3 What is the Treaty of Waitangi?

The Treaty is a broad statement of principles on which the British and Māori made a political compact, or covenant, to found a nation state and build a government in New Zealand. The document has three articles. In the English version, Māori cede the sovereignty of New Zealand to Britain; Māori give the Crown an exclusive right to buy lands they wish to sell, and, in return, are guaranteed full rights of ownership of their lands, forests, fisheries and other possessions; and Māori are given the rights and privileges of British subjects (NZ History, 2021).

The Treaty in Māori was deemed to convey the meaning of the English version, but there are important differences. Most significantly, the word 'sovereignty' was translated as 'kawanatanga' (governance). Some Māori believed they were giving up government over their lands but retaining the right to manage their own affairs. The English version guaranteed 'undisturbed possession' of all their 'properties', but the Māori version guaranteed 'tino rangatiratanga' (full authority) over 'taonga' (treasures, which may be intangible). Māori understanding was at odds with the understanding of those negotiating the Treaty for the Crown, and as Māori society valued the spoken word, explanations given at the time were probably as important as the wording of the document (NZ History, 2021).

Different understandings of the Treaty have long been the subject of debate. From the 1970s especially, many Māori have called for the terms of the Treaty to be honoured. Some have protested – by marching on Parliament and by occupying land. There have been studies of the Treaty and a growing awareness of its meaning in modern New Zealand (NZ History, 2021).

It is common now to refer to the intention, spirit or principles of the Treaty. The Treaty of Waitangi is not considered part of New Zealand domestic law, except where its principles are referred to in Acts of Parliament. The exclusive right to determine the meaning of the Treaty rests with the Waitangi Tribunal, a commission of inquiry created in 1975 to investigate alleged breaches of the Treaty by the Crown. More than 2000 claims have been lodged with the tribunal, and a number of major settlements have been reached (NZ History, 2021).

The key points of the Treaty aimed to protect the rights of Māori to keep their land, forests, fisheries, and treasures while handing over sovereignty to the English.

The document:

- recognises that Māori occupied New Zealand before British settlement
- promises to protect Māori culture and to enable Māori to continue living in New Zealand as Māori
- gives the Crown the right to govern and establish laws in the interests of all New Zealanders and to develop British settlement.
- gives Māori the same rights and status as British citizens.

After the signing of the Treaty, there was a huge increase in the number of Europeans wanting to buy land and settle in New Zealand. Problems arose when new settlers or companies representing them tried to buy land without consulting all the Māori landowners (NZ History, 2021).

#### 4.1.4 Principles of the Treaty of Waitangi

The Principles of the Treaty of Waitangi in New Zealand law and politics, are a set of principles derived from, and interpreting, the Treaty of Waitangi. They are partly an attempt to reconcile the different te reo Māori and English language versions of the Treaty and allow the application of the Treaty to a contemporary context. The three “P’s” as they are often referred to as the principles of partnership, Participation and Protection (Treaty Resources Centre.2, 2021).

The three “P’s” are further explained by Otago University ([otago.ac.nz/maori](https://otago.ac.nz/maori))

1. Partnership
  - The sharing of power and decision making
2. Protection
  - The exercise of chieftainship and autonomy
3. Participation
  - Equity of access and participation – equity of outcome

The Waitangi Tribunal is required by the 1975 Act to address the principles of the Treaty. Their interpretation has changed over time as they consider new cases.

#### 4.1.5 What the Treaty means today?

There are many resources and publications that describe and explain our history since the signing of Te Tiriti o Waitangi. This brief explanation comes from the Waitangi Tribunal website (Treaty Resources Centre.1, 2021).

##### The Waitangi Tribunal

Ever since the Treaty was signed, Māori have been going to the Government, both here and in Britain, to talk about honouring the Treaty contract. Now, we have the Waitangi Tribunal. The Tribunal studies Treaty claims about what the Government did in the past that was not good for Māori. Claims can also be made about what the Government is doing right now. The Waitangi Tribunal claims are not only about land. Māori have made claims about the Government allowing pollution of the sea, rivers, air, and land. They have made claims about fishing laws, the Māori language, and education (Treaty Resources Centre.1, 2021).

After the Waitangi Tribunal has listened to the claim, it decides whether a government in the past, or the Government now, acted in a way that broke a promise given in the Treaty. If the Waitangi Tribunal decides that the Government broke a Treaty promise, it suggests to the Government how it could put things right. In some cases, the Government must do what the Waitangi Tribunal suggests (Treaty Resources Centre.1, 2021).

##### How to put right the wrongs

The Government, Māori, and the Waitangi Tribunal are trying to put right the wrongs that have happened because of Treaty promises being broken. They are trying to build a better future for Māori and trying to create better understanding between Māori and Pakeha (Treaty Resources Centre.1, 2021).

A lot of the land that was wrongly taken from Māori is now owned by non-Māori. It would be just as bad to take that land from those people and give it back to Māori. The Government must talk with each iwi group that has a complaint concerning the Treaty. The Government and Māori must find a solution to the problem that will be fair for everyone, Māori and non-Māori (Treaty Resources Centre.1, 2021).

### Making Decisions Together

In the past, Māori were not treated as a partner with the Government, as the Treaty had promised. Now, the Government is trying to stop new problems arising between Māori and the Government by making sure that iwi are involved when laws and important decisions are made (Treaty Resources Centre.1, 2021).

## 5. How to build collaboration?

To build a collaborative relationship with Rūnanga, it is important to understand what collaboration is about.

The Oxford dictionary simply defines collaboration as ‘work together on an activity’. It sounds pretty simple right? There have been years of research and work gone into understanding collaboration. Collaboration is defined by Wilder Research Centre as “Collaboration is a mutually beneficial and well-defined relationship entered into by two or more organizations to achieve common goals. The relationship includes a commitment to mutual relationships and goals; a jointly developed structure and shared responsibility; mutual authority and accountability for success; and sharing of resources and rewards” (Mattessich, Murray- Close and Monsey, 2001) If collaboration is done correctly a more durable and effective **relationship** is established. Collaboration brings previously separated organisations into a new **structure** with full commitment to a common mission. Such relationships require comprehensive planning and well-defined **communication** channels operating on many levels. **Authority** is determined by the collaborative structure. Risk is much greater because each member of the collaboration contributes its own resources and reputation. Resources are pooled or jointly secured, and the products are shared. (Mattessich, Murray- Close and Monsey, 2001)

There are some essential elements highlighted in this statement. They are further described in table 1.

Table 1. Essential Elements for Collaboration (Adapted from Mattessich, Murray- Close and Monsey, 2001)

ESSENTIAL ELEMENT	DESCRIPTION OF COLLABORATION
Vision and Relationship	<ul style="list-style-type: none"><li>• Commitment of the organizations and their leaders is fully behind their representatives.</li></ul>



	<ul style="list-style-type: none"> <li>• Common, new mission and clear goals are created.</li> <li>• One or more projects are undertaken for longer-term results</li> </ul>
Structure, Responsibilities, Communication	<ul style="list-style-type: none"> <li>• New Organisational structure and/or clearly defined and interrelated roles that constitute a formal division of labour are created.</li> <li>• More comprehensive planning is required that includes developing joint strategies and measuring success in terms of impact on the needs of those served.</li> <li>• Beyond communication roles and channels for interaction, many “levels” of communication are created as clear information is a keystone of success.</li> </ul>
Authority and Accountability	<ul style="list-style-type: none"> <li>• Authority is determined by the collaboration to balance ownership by the individual organisation with expediency to accomplish purpose.</li> <li>• Leadership is dispersed, and control is shared and mutual.</li> <li>• Equal risk is shared by all organisation in the collaboration.</li> </ul>
Resources and Rewards	<ul style="list-style-type: none"> <li>• Resources are pooled or jointly secured for a longer-term effort that is managed by the collaborative structure.</li> <li>• Organisations share in the products; more is accomplished jointly than could have been individually.</li> </ul>

Collaboration takes time and energy to be successful. A clear goal needs to be set and agreed to by all parties as to why the group should be working together. When building collaborative relationships

with Rūnanga it is important to understand the history of the area. People can do their own research. The Ngāi Tahu website ([ngaitahu.iwi.nz/](http://ngaitahu.iwi.nz/)) and the Hurunui District Council website ([hurunui.govt.nz](http://hurunui.govt.nz)) have some useful resources.

Collaboration has been identified as an issue of significance in relation to Kaitiakitanga (guardianship, stewardship) and is described in the Mahaanui Iwi Management Plan, which covers six Runanga including Ngāi Tūahuriri Rūnanga, as Working together with agencies, communities and people with responsibilities and interests in the protection of natural resources and the environment (Mahaanui Iwi Management Plan 2013). As tāngata whenua, Ngāi Tahu can bring the community together under a common Kaupapa (topic, policy, matter for discussion). There have been good examples in Te Waihora of where Ngāi Tahu has taken a leadership role to bring stakeholders together to address lake health; building up a network of expertise with people who are willing to work together to rehabilitate these important sites. The foundation of any collaboration starts with relationships. Stephen Bragg from Environment Canterbury quite rightly put it, 'invest in the relationship and therefore you will have a partnership'.

## 6. Understanding the consent process for farmers and Ngāi Tahu engagement

Regulation is becoming a part of life for a number of farming businesses across the Hurunui district. When farmers apply for a consent, it is often the first they hear of the need to consult/ engage with Iwi and yet there is very little understanding as to why this needs to happen. Understanding Tikanga will further help with engagement, this is explain later in the report. It is important to note that the Treaty of Waitangi is an agreement between The Crown and Māori, not with private business or New Zealanders hence farming businesses and agriculture have had little cause to engage with Iwi.

Under the RMA there are specific reference to cultural values, the relationship of Māori to land and water, kaitiakitanga (guardianship by mana whenua) and the Treaty of Waitangi (Ecan.1, 2021). When are farmer is applying for a consent, there is a legal responsibility under the Local Government Act 2002, the Resource Management Act 1991 and within the resource consent process to take account of tangata whenua with regard to the management of natural resources. This process allows an effects assessment to be made on the natural resource and Ngāi Tahu Values (Ecan.1, 2021).

Engaging with Ngāi Tahu as explained on the Environment Canterbury website (<https://www.ecan.govt.nz/do-it-online/resource-consents/understanding-consents/consultation/ngai-tahu-and-the-consent-process>)

Tangata whenua will generally expect that:

- They have access to all the relevant information.
- There is a willingness to meet face to face and that their values will be respected.
- If a meeting is agreed to on the local marae, any costs are met as part of the consultation process.
- The farmer is aware of and will consider any relevant Settlement Act legislation or iwi management plans.

Tangata whenua may expect you to commission and pay for a Cultural Impact Assessment report. This is not a legal requirement, but it is good practice — especially for large-scale applications and developments that might have a big impact on tangata whenua (Ecan.1, 2021).

Tangata whenua are not the consent authority, but they are interested — and sometimes affected — parties. While a fee may be required of you from the rūnanga or their business, you are under no legal obligation to meet these expenses. However, there may be circumstances where you could benefit from contracting the services of tangata whenua in the same way you might contract an environmental consultant (Ecan.1, 2021).

Environment Canterbury does not take part in negotiations between a consent applicant and tangata whenua. If you are unsure about the need to consult with tangata whenua, contact Environment Canterbury for advice (Ecan.1, 2021).

## 6.1 Tikanga

Tikanga within Māori culture, can best be described as behavioural guidelines for living and interacting with others. Tikanga tends to be based on experience and learning that has been handed down through generations, also deeply rooted in logic and common sense. While concepts of tikanga are constant, their practice can vary between iwi and hapū. For example, the way in which a hapū greet and welcome manuhiri (*visitors*) may differ from the way another hapū extends greetings to its manuhiri. However, both will ensure that they meet their responsibilities of manaakitanga (*hospitality*) to host and care for their visitors (Otago University, 2021).

Participating in a different culture requires a base level of awareness and understanding, which takes both time and patience. If you are unfamiliar with tikanga, learn as much as you can from as many sources as possible; this will enrich your experiences with the culture and improve your ability to participate more fully, and with greater confidence. Tikanga provide guidelines for daily living and interaction with others, they can also be depicted as ‘rules’ in a system of social control, but rules which have a deeply spiritual basis. (Otago University, 2021).

Some common examples of Tikanga are avoid touching another person's head, unless invited. Māori people regard the head as very tapu (sacred) and avoid sitting on tables, particularly tables with food on them or those likely to have food on them at any point. Avoid putting bags on tables. Instead place them on the floor or a chair. Why? Putting your bottom or carry bag on the table is perceived to be unhygienic. Not sitting on tables is also linked to Māori beliefs about the tapu nature of bodily wastes and the need to keep them separate from food (Victoria University of Wellington,2021). Tikanga also applies to methods such as gathering of traditional materials such as harakeke. One tikanga is to never cut the inside leaves of the plant, the names of these leaves are the *rito* and this is metaphorically linked to growth of humans. Practically, it ensures the life cycle of the plant, that the harvesting of the fibre doesn't kill the plant and it also connects the value of the resource to the people that use it (Victoria University of Wellington,2021).

## 6.2 The consent process

The process for applicants follows these steps.

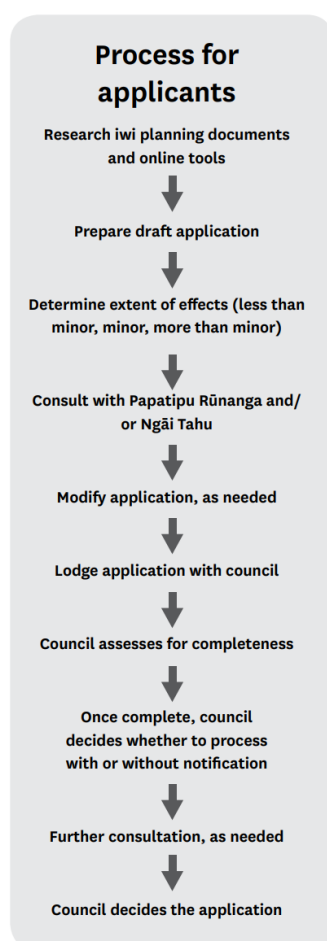


Figure 2. Process for applicants with Ngai Tahu in the resources consent process. (Ecan.1 2021)

There are guidelines set in the Environmental Management Plans (EMP). The Plan addresses issues of concern to tangata whenua associated with natural resource and environmental related activities and topics of importance to Rūnanga.

### 6.3 Te Rūnanga o Kaikōura Consultation policy

The following guidelines are clearly set out Te Rūnanga o Kaikōura EMP (Te Rūnanga o Kaikōura Environmental Management Plan, 2017).

To achieve the objective of effective partnerships in natural resource and environmental management, Te Rūnanga o Kaikōura has developed following consultation policy, outlining the processes and protocols that should guide consultation with the Rūnanga (Te Rūnanga o Kaikōura Environmental Management Plan, 2017).

- (1) All matters relating to natural resource and environmental management in the takiwā are to be directed to Te Rūnanga o Kaikōura, as the representative body of Ngāti Kuri, the tangata whenua who have manawhenua in the takiwā.
- (2) The Te Rūnanga o Kaikōura Environmental Management Plan 2005 shall provide the basis, but not a substitute, for consultation on natural resource and environmental management.
- (3) The Te Rūnanga o Kaikōura Environmental Management Plan 2005 represents the view of a Treaty partner, and of a stakeholder in the larger community.
- (4) Local, regional, and national authorities shall, to the fullest extent possible, recognise and provide for the values, goals, and policy directions outlined in this plan.
- (5) Tangata whenua participation should be clearly visible at all levels of natural resource management planning and decision-making (management and governance).
- (6) Te Rūnanga o Kaikōura will assist external agencies and applicants to determine the nature and extent of consultation required for specific issues.
- (7) Te Rūnanga o Kaikōura encourages early consultation. Consultation at the earliest possible stage in the design and development of proposals, policies or plans can save both time and money. This includes pre-application consultation on resource consent and concession applications.
- (8) Consultation requests must include sufficient information to allow the Rūnanga to gain a comprehensive understanding of the issue, and thus have the ability to make informed decisions.
- (9) Consultation processes must allow for sufficient time to make informed decisions.
- (10) Adequate resourcing for consultation: The value of technical, cultural, and other advice provided by the Rūnanga must be recognised and provided for.

(11) Oral evidence, as part of accumulated knowledge base of Ngāti Kuri, shall be considered equally with written evidence in all consultation processes.

(12) Outcomes should reflect input: Final decisions and outcomes must be an accurate reflection of the consultation process. Consultation extends beyond asking for opinions.

(13) Genuine consultation includes a willingness to change, and recognition of differing priorities, concerns, and values.

Like any relationship, the best examples are when there has been a mutual understanding and respect has been built. This is no different for farming communities and Rūnanga, the attachment to land is similar between Maori and farmers. *Kanohi ki te kanohi Kanohi ki te kanohi* means “eye to eye” or “face to face” contact (Te Rūnanga o Kaikōura Environmental Management Plan, 2017), which is the way dialogue has occurred for Māori for generations. Te Rūnanga o Kaikōura encourages those wishing to consult to provide opportunities to meet in person, including site visits, field trips, hui, or informal meetings. The Rūnanga also encourages the use of Takahanga Marae as a place where dialogue can occur. Kanohi ki te kanohi consultation is a positive way of disseminating information and is often the most effective way of exchanging ideas, resolving conflict, or mediating between differences of values.

Te Rūnanga o Kaikōura encourages Stewardship. As stated in their Environmental management plan, they believe they should be doing more to encourage local landowners and communities to adopt sustainable land use practices and undertake restoration projects. There should be support for local landowners with long term interests (intergenerational farming), as opposed to those who want to make all the money they can out of the land and water, ignoring carrying capacity, environmental sustainability, and the needs of future generations (Te Rūnanga o Kaikōura Environmental Management Plan, 2017).

We have generational farming families farming the land across the Hurnui District. They know the best trees to harvest fruit from, the best fishing spots and the country the earliest lambs come off. This is the same value as Mahinga Kai. Whilst different words and terminology may be used, there are lots of similar values. There are opportunities to connect with these values.

## 6.4 Alternative ways to make connect with Rūnanga

Farmers and rural professionals have identified that it can often be challenging to engage with Rūnanga as they are not sure who the person is they need to talk to or that person is unable to commit to what is needed due to being involved in previous commitments. The first option should be to contact the appropriate or relevant marae. The Marae contact details, and the representative name



is on the Ngai Tahu website <https://ngaitahu.iwi.nz/te-runanga-o-ngai-tahu/papatipu-runanga/kaikoura/>.

There are some agencies and consultants set up to help facilitate this engagement such as Mahaanui Kurataiao Ltd (<https://mahaanuikurataiao.co.nz>), commonly referred to as MKT. Mahaanui Kurataiao Ltd represent six Rūnanga, including Ngāi Tūāhuriri Rūnanga. They have a general mandate to represent the interests of these Papatipu Rūnanga who hold manawhenua rights and interests over the lands and waters within their respective takiwā (from the Hurunui River in the north, to the Hakatere/Ashburton River in the south, and inland to Kā Tiritiri o Te Moana (the Southern Alps). Mahaanui Kurataiao Ltd also supports the articulation of Rūnanga values and positions through making submissions on behalf of the Rūnanga to statutory notifications (Mahaanui Iwi management Plan, 2013).

Environment Canterbury can also provide advice on consulting with tangata whenua. They direct you to their customer services who then provide an email address for the given Rūnanga you are needing to deal with. The Rūnanga have asked that enquires regarding consents and consultation get sent through these specific emails.

Comments from farmers and consultants have been similar in terms of the time the consultation period can start. Like any relationship, it is always best to start it for genuine reasons, not when you are needing something. Relationships with Rūnanga can be of benefit to better understand the local history and the importance to Maori. These relationships will have long term benefits.

## 7. Conclusions

There is very little understanding of New Zealand History amongst New Zealanders. Many of us, myself included, were not taught it at school or University and grew up in a time when it was discouraged to understand and learn Maori culture and language. We are now seeing terms such as Te Mana O Te Wai having more presence in National Policy statements (NPS) for Freshwater. Te Mana O Te Wai has been mentioned in the 2014 and 2017 NPS, however the 2020 NPS requires the council to now 'give effect' to Te Mana O Te Wai rather than consider or acknowledge as previously mentioned. This is a whole new meaning that is currently being worked through by Regional Councils as to what that looks like in practice. Different councils will interpret it differently as different Iwi and Rūnanga drive a different understanding.

There is a knowledge gap for many rural professionals about Maori culture. This is starting to be addressed by organisation such as NZIPIM offering courses to upskill. Environmental and Agribusiness

degrees are including Maori History and the Treaty of Waitangi as part of the curriculum which is positive to hear. If Rural Professionals all knew about the Treaty of Waitangi and we understood our history, it would allow our farming communities to learn more about the history of the landscape and people prior to European settlers. Rural Professionals can play a role is connecting values between our farming communities and Rūnanga. Rather than first helping farmer to understand Maori values and meanings, we can play a role in helping them to understand their own. This would allow a values-based connection between farming communities and Rūnanga.

As we learn what authentic engagement between farming communities and Rūnanga can be, it is important we do not underestimate the importance of personal relationships. I interviewed individuals for this report who believed that they had good Iwi engagement and had Iwi representation at board level. When I asked further about what has been done to build these relationships and how to they see them being sustained, it did not take long to uncover the fact that the iwi engagement was done through a consultant for the purpose of consenting, that there has been no further meetings and that the board representation happened initially but the people involved have no longer been able to attend due to other commitments.

The farming community of the Hurunui district is made up of many generational farming families that have a strong connection to the natural resources – water (waterways, waipuna (springs), groundwater, wetlands); indigenous flora and fauna; cultural landscapes and land. They have had their hands in the soil and have a strong connection. Mutually, as stated in their Environmental Management Plan, Te Rūnanga o Kaikōura believe that they should be doing more to encourage local landowners and communities to adopt sustainable land use practices and undertake restoration projects. This willingness to engage should be embraced by the farming community (Te Rūnanga o Kaikōura Environmental Management Plan, 2017).

There is a lot of information available for farming communities and rural professionals to better understand Maori Cultural values and phrases. Having an understanding should remove the uncertainty. The uncertainty can come from the different use of language. There are some very useful resources available such as the online Maori dictionary which also has a sound option to help with pronunciation. If you are willing to learn, the information is available.

The Hurunui District has the potential to be an exemplary district example of how farming communities and Rūnanga can collaborate for better environmental outcomes.

## 8. Recommendations

Building collaboration between farming communities and Rūnanga in the Hurunui District offers many opportunities to build long, trusting, sustainable relationships. The district is split over two Rūnanga that have similar values. My recommendations for next steps are:

- Have positive Rūnanga connections with Amuri Irrigation Company (AIC) and the Hurunui District Landcare Group (HDLG). Much of the farming community is connected by these two groups. There is an opportunity for these groups to form initial connections with Rūnanga to explain their purpose and values, and what they do to help and enable the farming community. It is a way to start connecting with a larger group of farmers.
- Share information regarding the Treaty of Waitangi and the history of how it was signed in the local area through community groups.
- Develop a workshop for Rural Professionals that are working within the Hurunui District about the history of the area. This could be co-developed between Rūnanga, Environment Canterbury, AIC and HDLG.
- Acknowledge the knowledge gap of understanding between farming communities and Iwi, and that in most cases it has not been intentional.
- Make connections with Maori values that align with farmer values.

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