Nāku tō rourou, nā taku rourou ka ora ai te iwi: Recognising the need for relationships between Māori and Government in a rapidly evolving world of digital.

- Ngati Hikairo (Ngati Taiuru te hapū), Tūwharetoa (Tamakopiri te hapū), Ngāti Hauiti (Ngati Haukaha te hapū), Ngāti Whitikaupeka, Ngāti Rarua, Ngāti Pahuwera, Ngāi Tahu (Koukourarata, Puketeraki, Rāpaki, Taumutu, Tuahuriri, Waewae, Waihao, Waihopai, Wairewa)

There must be a commitment to Indigenise your views and digital environments

- Digital Colonialism
- Collectives not individuals
- Treaty of Waitangi/Te Tiriti
- Respect Tikanga
- Understand what is a Taonga

Before talking about treaty obligations and partnerships, an organisation must first be prepared to change their way of thinking, to indigenize their organisation.

Indigenous Peoples, including Māori view the world via a different lenses.

Explain each point.

A common misconception that digital is not a taonga or applicable to the Treaty

- Te Tiriti/The Treaty are applicable to the digital world.
- All living things and things about them in te ao Māori have whakapapa, mauri and wairua. This includes data, texts, archives and images.

Read it out. This forms the basis of data being a taonga. From a customary perspective, regardless of what kind of data, it originally was about a living thing or the environment so has a mauri.

There is no one Māori view

- All Māori are born with whakapapa but not all Māori are Māori practitioners.
- There is no one Māori world view, in as much as there is no one New Zealander world view.
- Māori are diverse as a people.
- Māori World View
There has also been 400 years of missionary influence introducing new religions that taught that Māori religious beliefs were bad. Many Māori adapted to these new religions, leaving behind their traditional knowledge systems and beliefs. Māori had many forced intermarriages into different cultures through the colonization process. There were also customary intermarriages between hapū and iwi.

- Māori societal structure is made up of descendants from the original waka that arrived in New Zealand. Then whānau who make up a larger hapū who are associated to the larger iwi. Each whānau, hapū and iwi have their own lore’s and values, though not so dissimilar as to be totally foreign to each other. StatsNZ recognise 137 iwi. There is no records of how many hapū exist. Ngā Puhi according to Tūhono have about 278 hapū[2]. Ngāi Tahu have 137 hapū[3].

- Sir Hīri Moko Mead stated in 1979 it was obvious that few people really understood tikanga, and this included our own people. Timoti Karetu also laments the loss of kawa on the marae in 1978 when he stated “it is more important to take a stand now and rescue what we can from those few kaumatua still living before the take their knowledge with them to the grave (King, 1978).

- The loss of traditional knowledge, tikanga and kawa is likely due to the facts that Māori culture has been integrated into European culture for over 400 years by colonisation, intermarriage, introduced and forced religion, urbanisation, legislation and educationalists encouraging the move away from Māori culture and government imposed assimilation.

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- A common argument against tikanga and customary rights are that they are no longer relevant. The same is often said of the Holy Bible and religion. Others believe that the Treaty of Waitangi is also obsolete in this age (Archie, 1995). Tikanga and the Treaty of Waitangi are both relevant and are unique building blocks for modern day New Zealand society. For many Māori, traditional tikanga is still applicable and highly relevant, though for some it is just instinct that cannot be described.

Add image from New Mexico about the glyph.

Selecting the correct partners

- All Māori have whakapapa, but not all Māori are practitioners.

- It is not uncommon for appointments to select a Māori simply because they are Māori, with no regard to if they are a practitioner or not. This has long been an issue in all aspects of Māori society. When appointments disagree with other Māori, then it is considered in fighting or tribal. No consideration about the diversity of Māori society.

- Another modern day issue of Māori consultation is when the consultants have alternative interests. They will challenge traditional knowledge views and social peer pressure to say what the organisation want to hear, thus securing a contract and future relationships.

- Māori academics have institutional boundaries they must work within. Western sciences and knowledge institutions do not recognise traditional knowledge, therefore how do Māori academics publish material about tikanga and mātauranga Māori?
Cooper (2012) states that Māori knowledge has been cast by Western science into an epistemic wilderness, and Māori are regarded as producers of culture rather than knowledge.

The position of Kaupapa Māori is paradoxical. It must stand aloof from the concerns of science and centre Māori epistemologies as a starting point for research.

Don’t self select, be transparent.

Research the Iwi you want to talk to.

Know who your manawhenua are.

I will use The Office of Te Rūnanga o Ngāi Tahu (oTRNT) often referred to as Ngāi Tahu as an example. I am a beneficiary of Ngai Tahu and the Iwi and corporate structure have done well to me and my whanau.

TRONT is not a traditional Iwi structure. The office is a western corporate structure that has ignored tikanga Māori. Eruera Tarena (Prendergast-Tarena, 2015) mentions the structure is “Adopting Western technical tools has unintentionally resulted in also adopting Western cultural values and practices into the organisation”. Tarena further states: There is widespread belief that mimicking Western organisational structures and their associated cultural beliefs risks further assimilation (Prendergast-Tarena, 2015).

Ngāi Tahu is the fourth largest Māori iwi (tribe) and has the largest tribal territory covering 80% of New Zealand’s South Island. Te Rūnanga o Ngāi Tahu was established in 1996, by an independent act of parliament giving the tribe a long sought after legal identity.

Traditionally Ngāi Tahu were made up of about 137 hapū. Today there are 5 primary hapū. The five primary hapū have no governance or legal structure. There are 18 Papatipu Rūnanga who form the governance table for The Office of Te Runanga o Ngai Tahu.

Iwi member registrations are over 56,000 registrations. The office estimate that only about 10% of registered members participate or are active within a rūnanga. One could extrapolate that only about 5800 Ngai Tahu members are active with any rūnanga.

The operations of Te Rūnanga o Ngāi Tahu are managed by a CEO and its management team. One of Te Rūnanga’s earliest policy decisions was to employ the ‘best person for the job’, which gave the iwi credibility in the wider society, but resulted in large numbers of non-Māori staff, executives, and governors, especially in the investment arm (Prendergast-Tarena, 2015). This makes Ngāi Tahu different than many other Iwi organisations who predominantly employ their own Iwi members.

Further to the western corporate structure. Historically, Ngāi Tahu were heavily colonised and had wide spread intermarriages diluting traditional Ngāi Tahu mātauranga and tikanga. There are small pockets of whanau with the traditional knowledge.

A Ngāi Tahu Upoko and Canterbury University Scholar Professor Te Maire Tau has described that lack of cultural knowledge within the Ngai Tahu Iwi. His statement reinforces (Mead, 2016) observation that in 1979 it was obvious that few people really understood tikanga, and this included our own people:

Ngāi Tahu have been so colonised and have lost their identity, that it would be difficult to garnish any traditional knowledge. By 1996, Ngāi Tahu had no native speakers. In 1992, Pani Manawatu, the Upoko of the Ngāi Tu Ahuriri Runanga and last native speaker of the language, died. His death had been preceded by that of his cousin, Rima Te Aotukia Bell (née Pitama), who was learned in tribal traditions. In 1996, Jane Manahi, a spiritual elder and leader from Tuahiwi, also passed beyond the shaded veil. These deaths and the 1996 Te Runanga o Ngāi Tahu Act saw the end of Ngāi Tahu old and the evolution of a Ngāi Tahu
new. Just as the Gauls and Germanic groups de-colonized themselves and rebuilt their world, so too have Ngāi Tahu (Tau, 2001): Pg148

To use Ngāi Tahu as the comparative Iwi could be referenced back to the long established colonial tool to garnish predetermined results to justify their actions.

The case of Ngāi Tahu justifies the need for a definition of an Iwi organisation that is representative of Māori and Iwi.

Trust issues with Government
- Māori have been “consulted out”. There is a history of consultation that has occurred with Māori but not necessarily by Māori and for Māori (Reynolds 2004)
- Participation of a Māori is different to participation as a Māori. (Durie, 2006)

The term kukupa is still used for some people who work with government.

There have been government consultations where Maori feedback has been simply ignored, misrepresented or cultural knowledge has been stolen and commercialised. Consultations need to be considerate of these issues.

There are publications that mention Māori informants would provide the wrong information out of fear of their tikanga being violated or because they sometimes felt compelled to give an answer. This is due to now indigenizing the methodologies and research.

Partnerships must ensure health and well being of Iwi and Māori
- Tikanga
  - Kaupapa Māori principles and tikanga are the basis to ensure a Māori views and well being are considered.

Tikanga
- Tikanga is a set of ethical values. A right way to do something.
- Everything in Māori has a tikanga.
- There is a trend to redefine tikanga definitions to suite a western institutions – The justification is tikanga evolves. This is wrong.

10 tanga consideration’s for a partnership to ensure health and wellbeing of Māori
1. Kaitiakitanga
2. Kawanatanga
3. Kotahitanga
4. Manaakitanga
5. Māoritanga
6. Maramatanga
7. Rangatiratanga
8. Tohungatanga
9. Wairuatanga
10. Whanaungatanga

Read them out.

Kaupapa Māori principles
1. Purakau - a traditional form of Māori narrative, contains philosophical thought, epistemological constructs, cultural codes, and worldviews that are fundamental to our identity as Māori
2. Tino Rangatiratanga – The Principle of Self-determination
3. Taonga Tuku Iho - The Principle of Cultural Aspiration
5. Kia piki ake i ngā raruraru o te kainga - The Principle of Socio-Economic Mediation
   • Kaupapa Māori Framework principles
10. Whakapapa – The principle of recognising that all things in te Ao Māori have a whakapapa.

Some key skills for Māori partners
For an organisation to get a balanced Māori world view, an advisory group needs to be a mixture of Māori. Not geographically diverse but knowledge based. There needs to be traditional Māori knowledge mixed with academia and end users who are all Māori practitioners.