

# “Viewing the World through a Wider Lens”

## A Kaupapa Māori Outcomes and Indicators Framework

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### Planning Under a Cooperative Mandate (PUCM)

A Presentation paper to WINFO – Mātauranga, Māori Knowledge, Information and Indicators  
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**IT IS UNNECESSARY ON A LEAVE APPLICATION TO DO MORE THAN ALLUDE TO THE EVOLVING INTERNATIONAL RECOGNITION THAT INDIGENOUS ISSUES MUST NOW BE VIEWED THROUGH A WIDER LENS THAN THAT OF WESTERN CULTURE – JUDGE BARAGWANATH**

“To ask my father what matauranga Maori is would be like asking a fish what water is. It remains invisible to them.”

# Introduction

- **Mātauranga Māori**
- **Planning Under a Cooperative Mandate**
- **Kaupapa Maori Outcomes and Indicators**
- **Current and future work**

## Viewing the World through a Wider Lens

- Mātauranga Māori is based in a belief system
- Mātauranga Māori is bound up in te reo Māori
- Mātauranga Māori provides a perspective on the world – a lens to look through
- Mātauranga Māori has been given little academic ‘space’ to develop as a discipline

## **Viewing the World through a Wider Lens**

- **Māori want their belief system and their knowledge recognised – not re-hashed within a different paradigm**
- **Mātauranga Māori is in a ‘re-construction’ phase – along with te reo Maori and kaupapa Maori education**
- **Maori are seeking the ‘space’ to be allowed to develop their disciplines within their paradigms**

## **Viewing the World through a Wider Lens**

- **Te Reo Māori is integral to matauranga  
Maori**
- **Whenua = Whenua**
- **Hapu = Hapu**
- **Iwi = Iwi**

## **Viewing the World through a Wider Lens**

- **Maori look at the world through a different lens**
- **Matauranga Maori provides a unique perspective of the world**
- **There is little written work in this ‘field’ and has been subject to re-interpretation**
- **Maori are, understandably, concerned about ‘capture’ and ownership**

## Mātauranga Māori

- He Tīmatanga (the beginning)
- Baskets of knowledge
- Nga atua
- Whakapapa

## **Matauranga Maori me te Taiao**

- **Our whakapapa links us with the natural world**
- **Papatuanuku = the earth mother**
- **There is a fundamental link between person and place**
- **There are local nuances and interpretations – korero - that vary**

# Tohu

- **Matauranga Maori was traditionally held with a few - tohunga**
- **Tohu were signals - indicators**
- **Tohu were developed over the years**
- **Tohu are common to indigenous peoples across the world**

## Tohu Mäori

- Coincidence Indicators



## Tohu Mäori

- Coincidence Indicators



*There is a fundamental link between  
person and place*

- Whakapapa, whenua, pito, uri, pouwhenua, turangawaewae
- Taunahanahatanga – place names as indicators
- Pepeha, urupa

## *Taunahanahatanga – place names as indicators*



## *Taunahanahatanga – place names as indicators*

- *Waikiekie*



## *Physical characteristics indicators*

- **Wahi tapu**
- **Mauri**
- **Mahinga kai**

## *Mātauranga and Western Scientific Knowledge*

- **Mātauranga Māori provides a perspective to looking at the environment/natural world**
- **Mātauranga Māori is a more holistic perspective**
- **Intellectual Property**
- **Commodification of matauranga Maori**

# Planning under a Cooperative Mandate

- **Phase 1 – Plan Quality?**
- **Phase 2 – Implementation Quality?**
- **Phase 3 - Environmental Outcomes?**
- **Phase 3 – Four strands**

## Planning under a Cooperative Mandate – Phase 3

- **Objective 1 – Environmental Outcomes**
- **Objective 2 – Outcomes from LTCCPs.**
- **Objective 3 - Kaupapa Maori Outcomes and Indicators**
- **Objective 4 – Practice development programme**

## ***PUCM Objective Three – Kaupapa Māori Objective***

- **Out of phase with the other objectives**
- **Given ‘space’ to develop a framework – to confirm the ‘wider lens’**
- **Narrow the focus of the lens to ‘te Taiao’**
- **Develop some tools for use by Maori/whanau/iwi and councils**

## ***PUCM Objective Three – Kaupapa Māori Objective***

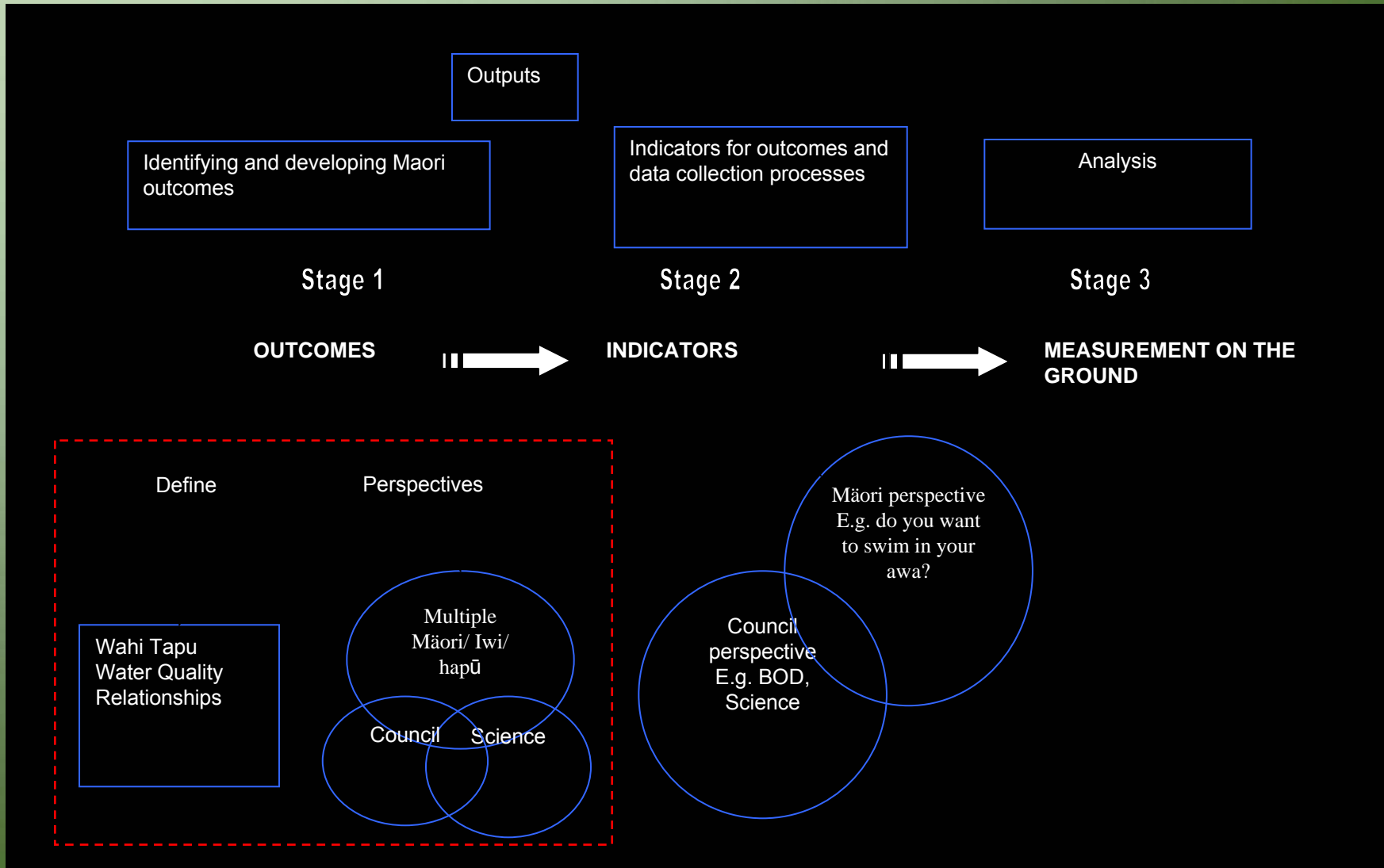
- **Theoretical Framework – Kaupapa Maori Framework**
- **International Indigenous Literature Review**
- **Development of first batch Outcomes and Indicators**
- **Trialling with two iwi – Ngati Awa and Ngati Maru**

# Kaupapa Maori Framework

- **Several ‘models reviewed – atua based, timeline based, kaupapa based**
- **Decided on a kaupapa based framework**
- **Provides for a much wider lens – e.g. mauri versus water quality**

## International Literature Review of Indigenous Outcomes and Indicators

- **Limited material available from an indigenous perspective**
- **Of what was there, few adopted indigenous frameworks – usually as a response to Western paradigms**
- **Few cases with indigenous involvement from the outset**
- **Recent developments suggest more ‘space’ being given to indigenous perspectives**



## ***Kaupapa Maori Outcomes and Indicators***

- **First ‘batch’ developed – wahi tapu, mana whenua, mauri – especially for waterways**
- **Significant structural work - outcomes, indices, indicators, measures**
- **Sets based on different areas of focus – plan focussed, action focussed, council focussed, government focussed, tangata whenua focussed**

## ***Kaupapa Maori Outcomes and Indicators - Trials***

- **Initial intention to work with four iwi**
- **Trials underway with two iwi – Ngati Awa, Ngati Maru**
- **Approaches being made to councils working with these iwi to be involved**

## *Future Work*

- **Second ‘batch’ about to be developed**
- **Other iwi/councils to be approached to be involved in trials**
- **Immediate focus on completing reports to publish quality**
- **Hold a national hui for Maori practitioners and other stakeholders working with the RMA**

## Mihi Whakakapi

- **Maori look at the world through a ‘wider lens’ – matauranga Maori**
- **Maori need the ‘space’ to actively develop the written field associated with matauranga Maori**
- **PUCM has given us that ‘space’ through Objective 3 of this phase**
- **This approach is gaining momentum with indigenous peoples internationally**