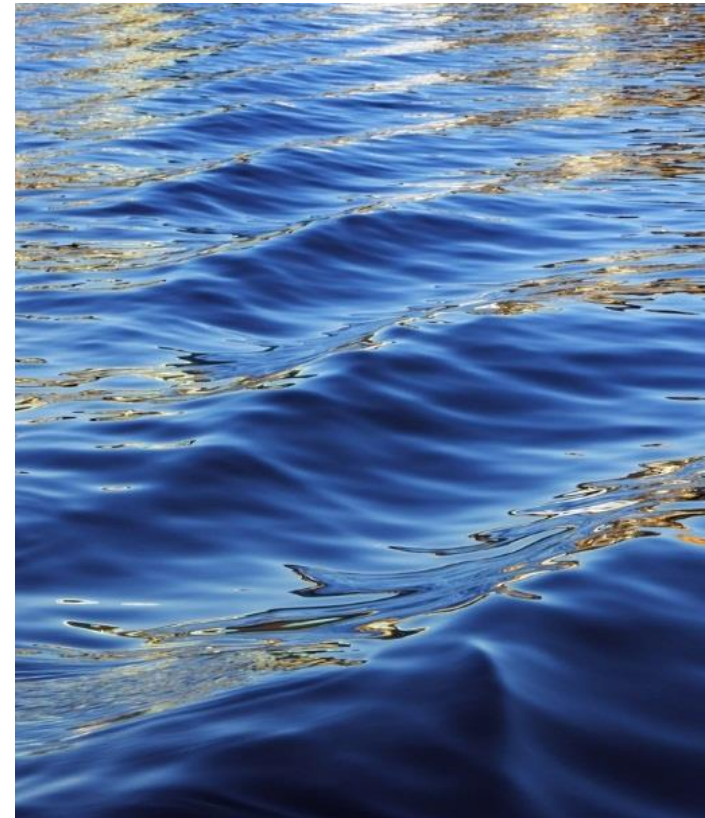




Reforming “recognition” and transforming “provision”

Sheena Tepania and Gina Rangi





- We are presenting a personal view
- It is not THE Māori view

This presentation

Key changes in the legislative environment
and community expectations

Our readiness as a profession to navigate
those changes

Treaty Settlement legislation

The first 15 years – ineffective relationships

Māori response – Treaty settlements

- Kaitiakitanga and the mauri of natural resources
- A radical shift in how legislation understands natural resources

Treaty Settlement legislation continued

As a profession we are challenged to embrace Māori notions of law, customs and values.

*“the care, protection, management and use, in accordance with the **kawa and tikanga** maintained by the descendants of this river”
(emphasis added)*

Freshwater reform

Te Mana o Te Wai

Integrated and holistic health of waterbodies

The first right to water belongs to the waterbody itself

More than ecosystem services and minimum flows, it includes the inherent natural character of a waterbody

Resource Management Act reforms

First, we must “recognise”

Then, we must “provide for” according to the tenor and nuance of the particular relationship

Caution against a one-size-fits-all approach to mitigation proposals

Resource Management Act reform contd

Radical transformation of natural resource law has already started.

The RMA is no longer ground-breaking. It must now catch up to the new reality.

We have an opportunity to re-navigate who we are, our relationship with each other and with our environment.

Resource Management Act reforms contd

A transformative conversation in this country has already begun.

We have to tackle the big issues: the place of tikanga, kawa, spiritual and cultural understandings of the environment, the Treaty partnership, and the relationship between local government and iwi.

And now to the basics – a few suggestions

What is your understanding of the terminology we are required to use every day – mauri, rangatiratanga, kaitiaki, kawa, tikanga.

You must have a working knowledge of **Māori understandings** of these concepts

Are you comfortable in Māori settings, particularly in marae?

Some suggestions cont'd

Resources:

- Ngā Pae o Te Māramatanga
- Gooder, C (2018). *Cultural Values Assessments. Negotiating kāwanatanga and rangatiratanga through local government planning processes in Aotearoa, New Zealand: a review of the literature.* (Auckland Council technical report, TR2018/008)

Some suggestions cont'd

Iwi Management Plans

Historical Accounts, Crown Acknowledgements and
Crown Apologies

