



Leptolepia novae-zelandiae

Adopting Māori wellbeing ethics to improve Treasury budgeting processes

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Introduction

The first purpose of this essay is to examine and explore key Māori ideas and concepts concerning wellbeing and how these ideas converge with and diverge from the Treasury's Living Standards Framework (LSF). The second purpose is to demonstrate how the Māori approach to wellbeing may be used to improve budgeting processes. The essay begins by analysing five core Māori concepts in relationship to wellbeing economics. These concepts are mauri, whakapapa, utu, tauutuutu, and tapu. It is then outlined how these indigenous modes of thinking can be used to overcome current incongruencies in the LSF to improve budgeting processes, particularly through integrating economic, scientific, and te ao Māori perspectives, and approaching the issues of trade-offs through a different lens.

Wellbeing from a Māori perspective¹

Mauri

Arguably, the best approach for discussing wellbeing from a Māori perspective is to start with some principles central to the Māori conception and experience of the world. The first principle is mauri. Mauri cannot be defined, but it can be explained. Using an example, a river that forms and flows from pristine catchments, and supports a natural abundance of wildlife, may be considered to have high mauri. However, if that same river were to be polluted by contaminants and its wildlife diminished, then its mauri would be considered reduced. Thus, mauri may be thought of as the life generating and supporting capacity of an entity. This is the tangible element of mauri, one that is measurable through the presence, absence, or state of life. Nonetheless, this explanation does not quite capture mauri, because mauri also refers to the presence of the entity, that is the feelings that are induced when it is encountered. For example, the sound of birds feeding in a river, or the majesty of a river itself. Mauri not only applies to environmental entities such as rivers, forests, lakes, and oceans, it also applies to all things that live upon, or dwell within, those entities. For example, a fish that is sick may be considered to have its mauri compromised. Furthermore, mauri applies to humans, as individuals, whānau, communities, and societies. Just as humans can have their mauri compromised, and become unwell, so too can societies, which may fail to create the conditions in which the mauri of its members can express itself in its full vitality. The capacity of an entity, human or non-human, to express its full vitality and presence is referred to as mauri ora.

Whakapapa

This discussion leads us closer to an understanding of wellbeing from a Māori perspective – the expression of vitality and presence. However, a second principle needs to be explored when constructing the Māori perception of wellbeing – whakapapa. Whakapapa is a central principle used by Māori to organise and interpret the world. Through the whakapapa lens, everything in the world is related as a family member to every other thing. A tree in a forest, or a lizard in the grass, is a cousin, albeit distant. Recent advances in genomics demonstrates this view of the world to be factual, that is all living things descend from a common ancestor, and are therefore literally relatives.² However, Māori also extend the notion of family to the physical entities, the land, the seas, the sun, and air, that give rise to and support this life. These are the parents of life, beginning with Papatūānuku (the earth) and Ranginui (the sky), and their children. From this perspective, all things, living and non-living, are relatives that are in dynamic relationship with each other. Whakapapa provides the structure for thinking about how the ‘family members’ that make-up the world sit in relation to each other, from a wellbeing perspective.

¹ The discussion in this section is informed by a range of publications including: Reid, R., Rout, M., Whitehead, J., and Katene, T., (2021). The Tauutuutu White Paper. Lincoln: Our Land and Water Science Challenge. https://ourlandandwater.nz/wp-content/uploads/2021/08/Tauutuutu_WhitePaper_ExecutiveSummary.pdf. Rout, M., Awatere, S., Mika, J. P., Reid, J., & Roskrige, M. (2021). A Māori Approach to Environmental Economics: Te ao tūroa, te ao hurihuri, te ao mārama—The Old World, a Changing World, a World of Light. In Oxford Research Encyclopedia of Environmental Science. Rout, M., Reid, J., et. al. (2019). Māori Marine Economy: A review of literature concerning the historical and contemporary structure of the Māori marine economy. Wellington: Sustainable Seas Science Challenge <https://sustainableseaschallenge.co.nz/sites/default/files/2018-12/MaoriMarineEconomyLitReviewFinal30October2018-web3.pdf>.

² See tree of life project: https://evolution.berkeley.edu/evolibrary/news/160505_treeoflife.

Utu

However, a third principle, utu, is needed to understand the nature of relationships between family members that either increase or decrease the presence and expression of mauri. There are many definitions of the term utu, but in the context of this essay, the term utu is referring to 'relationship balance.' When applied to the principle of whakapapa it refers to the relationship balance between different human and non-human family members. To outline how utu is applied, we can return to the river example outlined above. A community that pollutes a river, and reduces its mauri, may be understood to have established a negative imbalance in the relationship with that river. The consequence of this negative imbalance is that the river will reduce the mauri of the community in both tangible and intangible ways to re-establish balance. In terms of a tangible way, the river may no longer provide the community with a healthy place to swim, gather food, or access drinking water. In an intangible way, the act of harming the river is understood to be an undignified action, which undermines the mana of the community, generating shame. Thus, through harming the river, the community is harmed both physically and psychologically. Conversely a community that restores or enhances the health of a river may be understood to create a positive imbalance in the relationship with the river. The river will recreate balance by enhancing the mana and mauri of the community physically and psychologically. The same process also applies to human-to-human relationships, whereby acts that reduce the mana and mauri of an individual, or group, by another, requires that the imbalance be restored, for example through compensation and reconciliation processes, or in some cases revenge. Conversely acts that increase the mana and mauri of an individual, or group, by another, enhances the mana and mauri of both.

Through this exploration we are getting much closer to an understanding of wellbeing from a Māori perspective – wellbeing emerges from relationships between human individuals and groups, and between human and non-human family members, that maintain or enhance the mauri and mana of each other. Relationships between different members of the whakapapa family can be defined in four different ways: "symbiotic (mutually enhancing mauri); mutualistic (mutually maintaining mauri); commensalistic (not affecting each other's mauri); and, parasitic (one body diminishing the mauri of another)."³ Clearly symbiotic, mutualistic, commensalistic relationships aim to build, or maintain wellbeing, while parasitic relationships lead to a diminishment of wellbeing of one entity at the expense of another. Parasitic relationships create imbalance that need to be repaired.

³ Page 291, Reid, R., Rout, M., (2017). Can sustainability auditing be indigenized? <https://link.springer.com/content/pdf/10.1007/s10460-017-9821-9.pdf>.

Tauutuutu, the traditional Māori economy and wellbeing

Tauutuutu describes a traditional economic principle used in Māori society historically that demanded that the fruits of a particular individual or group's productive activity be continually redistributed to related individuals, whānau, and hapū. However, this distribution was not a 'gift' as such, but required the goods or services to be returned with at least an equivalent, but preferably greater value. The mana of individuals and groups grew based on their ability to provide, and the accumulation of familial obligations to return what had been provided with interest. This process supported and underpinned economic wellbeing historically. Firstly, it provided group social security, in that resources were broadly shared, while creating a stored 'set of obligations' in terms of goods, services, and labour, that could be called upon to be returned when needed. Secondly, the 'giving process' elevated the mana and mauri of the giver, and the receiver, through either a symbiotic or mutualistic exchange. Thirdly, the need to provide 'returns with interest' drove productivity, innovation, and growth. This third point is supported by strong evidence that during the European contact and early colonisation periods hapū went through a rapid process of capital accumulation, European technology adoption, and global market integration.

Wellbeing – bringing sacredness into the centre

Using the principle of whakapapa, the lines of discussion above can be brought together. It was outlined how all living things, and their progenitors, are a family. All descendants of this family have the same sacred origin, and therefore may be considered expressions of the sacred. This is encapsulated in the principle of tapu, which in part refers to an original essential sacredness of each individual family member. Actions that diminish the mana and mauri of human and non-human entities may often be considered to transgress their tapu, given that their sacred essence has not been respected, creating an imbalance that needs correcting. Conversely, actions that uphold tapu will also likely maintain or increase mana and mauri. Through this analysis we find that wellbeing emerges through relationships where tapu is respected, mauri is able to manifest itself and unfold, and mana is upheld. However, given that this is not always possible in the real world, where imbalances constantly emerge, actions are required to continually re-establish balance. In terms of applying these underpinning principles to the economic sphere, the practice of tauutuutu uses 'seesawing' mana and mauri enhancing obligations to establish social security, maintain whānau and hapū autonomy, form interdependence, uphold dignity, and drive productivity and innovation.

A Māori perspective on the Living Standards Framework⁴

Drawing on wellbeing approaches formed internationally the Treasury has developed the New Zealand Living Standards Framework (LSF). The 2018 LSF breaks the world into four baskets of capital stock: human capital; social capital; natural capital; and financial-physical capital. The basic logic behind the model is that flows produced by the capital stocks, in terms of goods and services, generate wellbeing. Maintaining wellbeing over time demands that the flows derived from capital stocks do not exceed the rate at which they are replenished, or substituted for, by human or natural processes. There are some distinct similarities between the LSF and the Māori approach to wellbeing. The first is that human and environmental systems have a stock, or quantity, of wellbeing supporting capacity. In the LSF Dashboard the total stock in a basket of capital is calculated using multiple measures. For example the quantity of social capital is an aggregate of discrimination, corruption, belonging, and trust measures. Although, the LSF does not currently employ a method for weighing, standardising, and aggregating measures to quantify a basket of capital, there is a basic assumption that there is a total stock. Māori similarly view human and non-human systems as having a total stock of life-supporting capacity, however unlike the LSF they possess a standardised 'measure' for ascertaining this stock – mauri. Secondly, both implicitly seek to ensure that flows derived from the stock do not exceed the rate at which the stocks in aggregate are replenished.

However, there are also some fundamental differences between the approaches. The first is that the LSF is a instrumentalist model. It converts all of society and the environment into capital stocks. Humans, their cultures, societies, and nature become resources valued in terms of their instrumentalist value in producing ongoing flows of goods and services. Wellbeing, from this perspective, is derived from consumption of resource flows. In addition it is an anthropocentric model. Although both humans and nature are understood as resource stock, it is only the wellbeing of human consumers that is focused on in the model. This is in contrast to the whakapapa centric position of Māori, in which the wellbeing of both human and non-human entities in terms of mana and mauri is considered. Furthermore, the Māori approach does not reduce human and non-human communities to their use value only. As outlined previously, Māori value maintaining the mauri of non-human entities, such as rivers, to ensure that it can provide resources in terms of food and clean water, however, there is a simultaneous concern with maintaining the mana of the entity and acknowledging its sacred origins. In this manner both the tangible utility and intangible properties of human and non-human entities is brought into focus.

⁴ Discussion in this section draws upon the following publications: Reid, J., & Rout, M. (2020) Developing Sustainability Indicators – the need for radical transparency. *Ecological Indicators*. <https://doi.org/10.1016/j.ecolind.2019.105941>; Rout, M., & Reid, J. (2020). Embracing indigenous metaphors: A new/old way of thinking about sustainability. *Sustainability Science*. <https://doi.org/10.1007/s11625-020-00783-0>; Reid, J., & Rout, M. (2018). Can sustainability auditing be indigenized? *Journal of the Agriculture, Food, and Human Values Society*, 35(2), 283-294; Reid, J., & Rout, M. (2016). Getting to know your food: the insights of indigenous thinking in food provenance. *Agriculture and Human Values*. <https://link.springer.com/article/10.1007/s10460-015-9617-8>; Reid, R., Rout, M., Whitehead, J., and Katene, T., (2021). The Tauutuutu White Paper. Lincoln: Our Land and Water Science Challenge. https://ourlandandwater.nz/wp-content/uploads/2021/08/Tauutuutu_WhitePaper_ExecutiveSummary.pdf.

The challenge of integrating models

Although the LSF and Māori approaches share similarities there are also distinct and fairly fundamental differences. Treasury has built the He Ara Waiora model in an attempt to bring a Māori approach to wellbeing. It places wairua, or spiritual essence in the centre, out of which spirals the environment followed by the human domain. Wellbeing emerges from the maintenance of mana, which is actioned through upholding core Māori values, including manaakitanga, whanaungatanga, kotahitanga, and tikanga. Furthermore, it highlights the importance of Māori values and approaches in managing these stocks. The He Ara Waiora model shares many of the same Māori principles outlined in this essay, including the placing of sacredness into the centre of human-environmental relations, a focus on mana, and shifting the lens from an anthropocentric position to a socioecological position.

However, the Māori approach and the LSF approach clashes on a fundamental level in terms of the metaphors that underpin each model. As outlined in this paper, Māori utilise a familial metaphor, whakapapa, to understand the world and the interactions between human and non-human communities. Conversely the LSF approach uses a master–servant metaphor.⁵ This is captured in the term ecosystem services, through which nature is interpreted as a servant providing flows of goods and services to maximise the wellbeing of individuals. Furthermore, it is a servant that is singularly valued for its utility. The use of this metaphor precludes a deeper understanding of non-humans as part of our family, with whom we share significant similarities and with whom we develop strong bonds, connections, and relationships. Many non-humans have consciousness and intentionality, and through their ecological communities shape the process of evolution (the unfolding of whakapapa) with humans. In contrast to the master–servant metaphor, the familial metaphor not only permits nature to be viewed from both a utilitarian view, but simultaneously a sacred view. Consequently, whakapapa provides a ‘higher order’ metaphor into which the LSF utilitarian approach could arguably be integrated. However, to fit with the whakapapa metaphor, rather than as a servant, nature would need to be recast as a family member providing for the human branch of the family, with the human part of the family providing for nature in return.

The LSF also runs into another problem – quantifying the services that nature provides. These services include for example the provision of clean water, healthy soils, stable climate, and clean air. In order to understand the level of these stocks, and to quantify the current and future flows of goods and services they can provide, sophisticated environmental modelling (e.g. hydrological, atmospheric, and biospheric) is needed at multiple scales (i.e. local, regional, national, and international). This is a significant scientific endeavour dealing with systems that are incredibly complicated, with emergent unpredictable properties and unknown functions that are characteristic of non-linear and stochastic systems.⁶ Current environmental modelling varies significantly in levels of confidence, and consequently there are significant uncertainties in the level of capital stocks, and quantities of current and future flows of goods and services. Such scientific models need development and integration into the LSF, alongside the Māori approach.

⁵ Peterson, K. (2012). Ecosystem Services, Nonhuman Agencies, and Diffuse Dependence. *Environmental Philosophy*, 9(2), 1–20. <http://www.jstor.org/stable/26169755>.

⁶ Reid, J., & Rout, M. Developing Sustainability Indicators – the need for radical transparency. *Ecological Indicators*. <https://doi.org/10.1016/j.ecolind.2019.105941>.

However, these science models are based on a different metaphor again from the LSF and Māori models. Science uses a machine metaphor, through which nature is viewed mechanistically – it appears as a system made-up of interacting discrete components, functions, and processes. Understanding how environmental systems work involves understanding mechanisms of nature and how all of the components interact. There is confluence between the master–servant metaphor in economics, and the machine metaphor in natural science, given that nature can be viewed as a machine, or factory, producing goods and services for human consumption. However, there is tension with the whakapapa metaphor used by Māori. The emphasis of natural science is on the material, discrete, and tangible components of environmental systems, which excludes the intangible dimensions that are additionally valued by Māori. In the environmental sphere many Māori are scientists, and use the scientific method to ascertain the tangible and measurable elements of environmental mauri. Much like taking the blood pressure of a human family member, scientific instruments and measures can be used to determine environmental health. Nonetheless, the intangible elements of mauri, mana, and sacredness cannot be captured this way. Given the whakapapa metaphor and core principles such as mauri are able to accommodate both the intangible dimensions and tangible scientific properties, it provides a higher order construct into which both the scientific models and LSF utilitarian approaches can be integrated.

However, facilitating integration between models requires transcultural and transdisciplinary processes. This involves making the metaphors that implicitly underpin the different scientific, economic, and cultural positions explicit, in a more expansive process than what has been undertaken above. They can then be discussed and ordered in relation to each other to establish an agreed collective position, however this does involve coming to agreement on some fundamental metaphysical positions. For example, how would mechanistic and master–servant positions, with their accompanying emphasis on materialism, individualism, and instrumentalism engage with a Māori whakapapa worldview that also recognises the sacred and views non-humans as relations? As outlined above, this may be possible through the adoption of higher order metaphors, such as whakapapa, that are able to accommodate other metaphors. Once a common metaphor is established then it becomes possible to arrive at an agreed set of valued functionings (as per Sen’s capability approach)⁷ and in turn a common position on wellbeing across models. Subsequently, indicators and metrics can be identified or developed, and modelling undertaken, that can support impact analysis of different policies and actions on wellbeing outcomes. Such an approach would not require a significant deconstruction of the current LSF, more of a rearrangement of current components to generate integration between cultural and disciplinary positions. Further, a broader integrated model, embracing greater diversity of perspective, is much more likely to capture complexity, determine risk (including tipping points), and offer improved accuracy when assessing the impacts of different actions and policy positions.

⁷ Amartya, S. (2000). *Development as freedom*. New York: Anchor Books.

Trade-off thinking and tauutuutu in budget processes

Governments must make difficult decisions regarding their expenditure. Since Budget 2019, the LSF has played a role interrogating expenditure. Each potential line of expenditure will have different impacts on capital stocks. For example, heavy government investment in roading infrastructure may create a significant investment flow into human and social capital through increasing employment, incomes, and urban infrastructure. However such investments may also come with a heavy carbon footprint, leading to a decrease in natural capital and future flows (borrowing from the future), unless another line of expenditure offers carbon offsetting. Many lines of expenditure will involve these types of trade-offs between capital stocks, both individually and in aggregate, which must be weighed to determine a net benefit.

The te ao Māori concepts of utu and tauutuutu can provide some insight into how this trade-off issue might be approached. As outlined above, for Māori wellbeing may be considered to emerge through either symbiotic, mutualistic, or at a minimum commensalistic long-term relationships between the human and non-human communities. The focus is on both current and future human and non-human communities 'giving' to each other based on the expectation that such sacrifices will be returned with the minimum of an equivalent gift, or with interest. This mode of thinking tends to occupy the minds of many leading iwi and Māori incorporations within New Zealand, that have multi-generational visions and are seeking to invest their capital into productive activities and technologies that support mana-enhancing relationships with their human and non-human relations.⁸ When translated into economic terms, this means making individual and aggregate expenditure decisions that support a flow of symbiotic 'gifting' from one capital stock category to others, without decrease when viewed from an intergenerational time horizon and a net position. The thinking is orientated not around trade-offs, or losses, but around near-term sacrifices leading to net, or aggregate, medium and long-term increases in flows across all capitals to support wellbeing. This indigenous worldview could be used to reorientate thinking, particular in policy development stages, into how future policy investments can lead to productive activities, and investment in technologies, that generate long-term symbiotic outcomes between human and non-human communities.

⁸ Reid, R., Rout, M., Whitehead, J., and Katene, T., (2021). The Tauutuutu White Paper. Lincoln: Our Land and Water Science Challenge. https://ourlandandwater.nz/wp-content/uploads/2021/08/Tauutuutu_WhitePaper_ExecutiveSummary.pdf.

Conclusions

From a Māori perspective wellbeing emerges from relationships between human individuals and groups, and between human and non-human family members, that maintain or enhance the mauri and mana of each other. Negative imbalances in these relationships can emerge that reduce wellbeing. The core Māori economic practice of tauutuutu encourages escalating mana and mauri reciprocal exchange to establish social security, maintain individual and group autonomy, form healthy interdependencies, drive productivity, and maintain human-environmental balance. There are similarities between the te ao Māori view of wellbeing and the LSF view. Both converge in their view that human and non-human systems have a total 'stock' of life-supporting capacity, which can be reduced or grown through human actions. From the LSF perspective this stock is referred to as capital, and from the te ao Māori perspective mauri. Secondly, both implicitly seek to ensure that what flows from the stock does not exceed the rate at which the stocks, in aggregate, are replenished. However, the te ao Māori view and the LSF approach diverge in terms of the underlying metaphors that underpin each model generating dissonance between them. It is concluded that a transdisciplinary and transcultural process is required to overcome this divergence to support the integration between Māori, economic, and scientific approaches. Such an integrated model is more likely to capture complexity and offer improved accuracy when assessing the impacts of different actions and policy positions in treasury budgeting processes. Finally, it is concluded that indigenous thinking offers a lens to think differently about trade-offs in budgeting processes. The Māori approach to wellbeing offers a holistic perspective that encourages budget expenditure decisions that generate increasing flows of symbiotic 'gifting' from one capital stock category to others based on an intergenerational time horizon. The te ao Māori view offers a unique opportunity for New Zealand to generate an integrated and holistic approach to expenditure decision-making founded on indigenous principles.

Ko te whiwhi ki ngā matatika oranga Māori ki te whakapai ake i ngā hātepe whakamahere pūtea a Te Tai Ōhanga

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Kupu whakataki

Ko te take tuatahi o tēnei tuhinga ko te mātai me te tūhura i ngā whakaaro me ngā huatau Māori e pā ana ki te oranga, ā, he pēhea te ōritetanga me te rerekētanga o ēnei whakaaro ki te Anga Paerewa Tauoranga (LSF) o te Te Tai Ōhanga. Ko te take tuatahi kia whakaatu he pēhea te whakamahi i te ahunga Māori ki te oranga kia whakapiki i te pai o ngā hātepe whakamahere pūtea. Ka tīmata tēnei tuhinga mā te tātari i ngā huatau Māori matua e rima e pā ana ki te ohaoha oranga. Ko ngā huatau nei, ko te mauri, te whakapapa, te utu, te tauutuutu, me te tapu. Kātahi ka whakahuatia he pēhea te whakamahi i ēnei ara whakaaro iwi taketake ki te karo i ngā rerekētanga onāiane i roto i te LSF ki te whakapiki i te pai o ngā hātepe whakamahere pūtea, otirā mā te pāhekoheko i ngā tirohanga nō te ao ohaoha, te ao pūtaiao, me te ao Māori, me te aro atu ki ngā take o ngā whakawhitihiti mā te arotahi rerekē.

Te Oranga ki tā te Māori titiro¹

Mauri

Tērā pea, ko te ahunga pai kia kōrerorero mō te oranga ki tā te Māori titiro, kia tīmata ki ētahi mātāpono kei te iho o te huatau me te wheako o te Māori i roto i te ao. Ko te mātāpono tuatahi ko te mauri. Kāore e taea te kupu mauri te tautahi, engari ka taea te whakamārama. Hei tauira, mēnā ka whai āhua te awa i roto i ngā hōpua tikitū, ā, ka rere atu me te tautoko i te huhua noa o te koiora, he kaha tōna mauri. Heoi anō, mēnā ka parakinohia taua awa e ngā tāhawātanga, ā, ka heke iho ōna koiora, he iti iho tōna mauri. Nā reira, ko te mauri te raukaha o tētahi mea ki te whakaputa me te tautoko i te koiora. Koinei te āhuatanga ōkiko o te mauri, he mea e taea ana te ine mā te kite, te kore kite rānei i te koiora, te āhua rānei o te koiora. Engari, kāore tēnei whakamāramatanga e tino hopu ai i te āhua o te mauri, nā te mea e kōrero ana hoki te mauri mō te whakatinanatanga o te mea, arā, ngā aurongo e puta mai ana ina rokohanga atu. Hei tauira, te oro o ngā manu e kai ana i roto i te awa, te whakahirahira ake rānei o te awa.

¹ Ka aro atu te kōrerorero i roto i tēnei wāhanga ki te huhua o ngā tānga tae atu ki: Reid, R., rātou ko Rout, M., ko Whitehead, J., ko Katene, T., (2021). The Tauutuutu White Paper. Lincoln: Our Land and Water Science Challenge. https://ourlandandwater.nz/wp-content/uploads/2021/08/Tauutuutu_WhitePaper_ExecutiveSummary.pdf. Ko Rout, M., rātou ko Awatere, S., ko Mika, J. P., ko Reid, J., ko Roskrige, M. (2021). A Māori Approach to Environmental Economics: Te ao tūroa, te ao hurihuri, te ao mārama—The Old World, a Changing World, a World of Light. I roto i te Oxford Research Encyclopedia of Environmental Science. Ko Rout, M., rātou ko Reid, J. mā. (2019). Māori Marine Economy: A review of literature concerning the historical and contemporary structure of the Māori marine economy. Te Whanganui-a-Tara: Sustainable Seas Science Challenge <https://sustainableseascchallenge.co.nz/sites/default/files/2018-12/MaoriMarineEconomyLitReviewFinal30October2018-web3.pdf>.

E hāngai ana te mauri ki ngā mea o te taiao pērā i ngā awa, ngā ngāherehere, ngā roto, me ngā moana, waihoki, ka hāngai hoki ki ngā mea katoa e noho ana i runga, i roto rānei, i aua mea. Hei tauira, kua mate te mauri o te ika māuiui. Waihoki, e hāngai ana te mauri ki ngā tāngata, hei tangata takitahi, hei whānau, hei hāpori, hei pāpori anō hoki. Ka mate ai te mauri o ngā tāngata, ā, ka māuiui, pērā anō ngā pāpori, ka kore pea e auaha i ngā āhuatanga kia taea ai e ōna mema te āta whakaatu i te oranga o te mauri. Ko te raukaha o te mea, te tangata, te mea ehara i te tangata rānei, ki te whakaatu i tōna oranga, whakatinanatanga hoki, ko te mauri ora.

Whakapapa

Ka ārahina mātou e tēnei kōrerorero ki te māramatanga o te oranga ki tā te Māori titiro – te whakaaturanga o te oranga me te whakatinanatanga. Heoi anō, me tūhura te mātāpono tuarua ina hanga ana i te tirohanga a te Māori ki te oranga – whakapapa. Ko te whakapapa te mātāpono matua a te Māori ki te whakahaere me te whakamārama i te ao. Mā te arotahi whakapapa, he whanaungatanga i waenganui i ngā mea katoa i roto i te ao hei whānau. He karangatanga tō te rākau i roto i te ngāherehere, tō te mokomoko i roto i te otaota rānei, ahakoa te tawhiti. E whakaatu ana ngā rangahau hou ki te mātāi huinga ira he tūturu tēnei, arā, ka heke mai ngā koiora katoa i tētahi tipuna kotahi, ā, nā reira, he whanaunga tūturu ngā koiora katoa.² Heoi anō, ka whakawhānui atu ngāi Māori i te kaupapa o te whānau ki ngā mea ōkiko, pērā i te whenua, ngā moana, te rā, te hau takiwā, i whakarewa ai, i tautoko ai hoki i tēnei koiora. Koinei ngā mātua o te koiora, ka tīmata i a Papatūānuku rāua ko Ranginui, me ā rāua tamariki. Mai i tēnei tirohanga, he whanaunga ngā mea katoa, ahakoa e ora ana, kāore i te ora rānei, e noho ana ki te hononga taineke tētahi ki tētahi. Ka whakarato te whakapapa i te anga hei whakaaro he pēhea te whanaungatanga i waenganui i ngā 'mema whānau' e waihanga ana i tēnei ao, mai i te tirohanga oranga.

Utu

Engari, ko te mātāpono tuatoru, te utu, e hiahiaitia ana kia mārama ki te āhua o ngā hononga i waenganui i ngā mema whānau e whakapiki ai, e whakaheke ai rānei i te whakatinanatanga me te whakaaturanga o te mauri. He nui ngā tautuhinga o te kupu utu, engari i roto i te horopaki o tēnei tuhinga, ko te tikanga o te utu ko te 'hangarite whanaungatanga.' Ina whakahāngaitia ki te mātāpono o te whakapapa ko tōna tikanga ko te hangarite whanaungatanga i waenganui i ngā mema whānau tangata, ehara i te tangata rānei. Ki te whakahua he pēhea te whakatinana i te utu, me hoki atu ki te tauira o te awa i whakahuatia i runga ake. Ki te parakino te hāpori i te awa, ā, ka whakaiti i tōna mauri, kua whakaritea kia kore e hangarite ana te whanaungatanga ki taua awa. Ko te tukunga iho o taua hangarite kore ka whakaheke te awa i te mauri o te hāpori ki ngā ara ōkiko, me ngā ara kore kitea ki te whakatū anō i te hangarite. E pā ana ki te ara ōkiko, ka kore pea te awa e whakarato ai ki te hāpori te wāhi hauora ki te kaukau, ki te kōhi kai, ki te tiki rānei i te wai māori hei inu rānei. E pā ana ki te ara tē kitea, ko te mahi whakakino i te awa he mahinga kūare, e whakahē ana i te mana o te hāpori, e whakaputa ana i te whakamā. Nā reira, mā te whakakino i te awa, e whakakino te hāpori, ā-tinana, ā-hinengaro anō hoki. Engari, ki te whakahoki te hāpori i te hauora, ka whakapiki rānei i te hauora, o te awa ka auaha i te kore hangarite pai ki te whanaungatanga ki te awa. Ka auaha anō te awa i te hangarite mā te whakapiki i te mana me te mauri o te hāpori ā-tinana, ā-hinengaro hoki. E hāngai ana hoki taua hātepe ki ngā whanaungatanga tangata-ki-te-tangata. Arā, mēnā ka whakaheke ngā mahi i te

² Tirohia te hinonga tree of life: https://evolution.berkeley.edu/evolibrary/news/160505_treeoflife.

mana me te mauri o te tangata takitahi, te rōpū rānei, e tētahi, ka hiahia kia whakahokia te hangarite, hei tauira mā te utu paremata me ngā hātepe whakamārire, i ētahi wā rānei ko te utu. Engari ko ngā mahi e whakapiki ana i te mana me te mauri o te tangata takitahi, te rōpū rānei, e tētahi atu, ka whakapiki i te mana me te mauri o ngā mea e rua.

Mā tēnei tūhuratanga e whakatata atu ana tātou ki te māramatanga o te ora ki tā te Māori titiro – ka puta mai te ora i ngā whanaungatanga i waenganui i ngā tāngata takitahi me ngā rōpū, ā, i waenganui i ngā mema whānau tāngata, ehara i te tāngata hoki, e whakapūmau ana, e whakapiki ana rānei i te mauri me te mana, o tēnā, o tēnā. Ka tautuhia ngā whanaungatanga i waenganui i ngā mema rerekē o te whānau whakapapa ki ngā ara rerekē e whā: "koiora taupuhipuhi (he whakarākei ngātahi i te mauri); whakakotahi (he whakapūmau ngātahi i te mauri); tē whakakino (kāore i te whakaaweawe i te mauri o tētahi atu); ā, he pirinoa (ka whakaiti tētahi mea i te mauri o tētahi atu)."³ E mārā ana ko te whāinga o ngā whanaungatanga koiora taupuhipuhi, whakakotahi, tē whakakino rānei kia hanga, kia whakapūmau rānei i te ora, engari ko te mutunga iho o ngā whanaungatanga pirinoa ko te whakaiti o te ora o tētahi mea kia whaihua tētahi atu. Ka auaha ngā whanaungatanga pirinoa i te hangarite kore e hiahia ana kia whakatikahia.

Tauutuutu, te ōhanga Māori o tua whakarere me te ora

Ka tautuhi te tauutuutu i te mātāpono ohaoha nō tua whakarere e whakamahia ana i mua i roto i te pāpori Māori i whakahau me tohatoha atu ngā hua o tētahi tangata takitahi, te mahi whakaputa rānei o tētahi rōpū, ki ngā tāngata takitahi, ngā whānau, me ngā hapū e whai hononga ana. Heoi anō, ehara tēnei tuari i te 'koha', engari, e hiahia ana kia whakahokia ngā rawa, ngā ratonga rānei ki tētahi mea ōrite te uara, engari he pai ake mēnā he nui ake te uara. Ka piki te mana o ngā tāngata takitahi me ngā rōpū i runga i tō rātou āheinga ki te whakarato me te whakaemitanga o ngā kawenga ā-whānau ki te whakahoki i te mea i whakaratoa me te tāpirihanga i runga. I mua, ka tautoko, ka noho hei tūāpapa hoki tēnei hātepe i te ora ohaoha. Tuatahi, ka whakaratohia te haumarū pāpori ā-rōpū, nā te mea he whānui te tuari o ngā rauemi, me te auaha i te whakaputunga o ngā 'huinga kawenga' e pā ana ki ngā rawa, ngā ratonga, me te mahi, ka taea te tono ina hiahia ana. Tuarua, ka whakarewa te 'hātepe tuku' i te mana me te mauri o te kaituku, me te kaiwhiwhi, mā te whakawhitinga koiora taupuhipuhi, whakakotahi rānei. Tuatoru, ka kōkiri te hiahia ki te whakarato i ngā 'whakahoki me te tāpirihanga' i te māpua, te auahatanga, me te whakatipuhanga. Ka tautokohia tēnei whakaaro e te taunakitanga kaha i te wā o te whakapānga mai o te Pākehā, me ngā wā tāmitanga i uru ngā hapū ki ngā hātepe tere o te whakaemitanga hapū rawa, te tango i te hangarau Pākehā, me te pāhekoheko ki te māketē ā-ao.

³ Whārangī 291, Reid, R., Rout, M., (2017). Can sustainability auditing be indigenized? <https://link.springer.com/content/pdf/10.1007/s10460-017-9821-9.pdf>.

Oranga – te whakanoho i te tapu ki te iho

Mā te whakamahi i te mātāpono o te whakapapa, ka taea te whakakotahi i ngā tūmomo kōrero i runga ake. Ka whakahuatia i runga ake he whānau ngā mea koirā katoa, me ō rātou tīpuna. He ōrite te orokohanga o ngā uri katoa o tēnei whānau, ā, nā reira, he whakaputanga o te tapu. Ka whakatinanahia tēnei i roto i te mātāpono o te tapu, ko tētahi tikanga ōna ko te tapu ake o ia mema takitahi o te whānau. Mēnā ka whakaiti ngā mahi i te mana me te mauri o ngā tangata me ngā mea ehara i te tangata he mea takahi i tō rātou ake tapu, nā te mea kāore i whakautea tō rātou iho tapu, e auaha ana i te kore hangarite me whakatika. Engari, ki te tautoko ngā mahi i te tapu, he nui ake te tūponotanga ka whakapūmau, ka whakapiki rānei i te mana me te mauri. Mā te tātaritanga nei e kite tātou ka puta mai te oranga i ngā whanaungatanga e whakautea ana te tapu, ka taea e te mauri te whakatinana i a ia anō me te whakawhānui, ā, ka tautokohia te mana. Heoi anō, nā te mea kāore e taea i te ao hurihuri nei, e puta mai ana ngā kore hangarite, ka hiahia tonutia ngā mahi ki te whakatū anō i te hangarite. E pā ana ki te whakahāngai i ēnei mātāpono taketake ki te ao ohaoha, ka whakamahi te tikanga tauutuutu i ngā kawenga whakapiki mana me te mauri 'whakamane' ki te whakatū i te haumarū pāpori, whakapūmau i te mana motuhake o te whānau me te hapū, whakaāhua i te taupuhipuhi, tautoko i te amaru, me te kōkiri i te māpua me te auahatanga.

He tirohanga Māori ki te Anga Paerewa Tauoranga⁴

Nā te tiro atu ki ngā ahunga oranga i auahatia ā-ao, i whakawhanake Te Tai Ōhanga i te Anga Paerewa Tauoranga (LSF). Ka whakawehe te LSF 2018 i te ao ki ngā kete e whā o te haupū rawa: haupū rawa tāngata; haupū rawa pāpori; haupū rawa taiao; ā, haupū rawa ahumoni-ōkiko. Ko te pūtake o te arorau i raro i te tauira mā ngā rerenga e whakaputaina ai e ngā taputapu haupū rawa, e whakaputa i te oranga. Ki te whakapūmau i te oranga mō te wā roa me kaua e nui ake ngā rerenga i puta mai i ngā taputapu haupū rawa i te pāpātanga o te whakahoutanga, te whakakapinga rānei, e ngā hātepe tangata, ā-taiao rānei. He tino ōritetanga i waenganui i te LSF me te ahunga Māori ki te oranga. Ko te tuatahi he taputapu, he nuinga rānei, tō ngā pūnaha taiao o te raukaha tautoko oranga. I roto i te papatohu LSF ka tātaihia te taputapu katoa i roto i te kete o te haupū rawa mā te whakamahi i ngā inenga huhua. Hei tauira ko te nuinga o te haupū rawa pāpori he whakaemitanga o ngā inenga whakaparahako, whakakino, whai wāhi, me te pono. Ahakoa kāore te LSF e whakamahi ana ināianei i te hātepe ki te ine-taumaha, whakarite aro whānui, me te whakaemi i ngā inenga ki te tataui i te kete haupū rawa, e whakapaetia ana he taputapu tapeke. He pērā anō tā te Māori titiro, he taputapu tapeke o te raukaha tautoko oranga tō ngā pūnaha tē tangata, engari, kāore e ōrite ana ki te LSF, he 'inenga' aro whānui ki te whakaatu i tēnei taputapu – mauri. Tuarua, ka āta rapu ngā mea e rua ki te whakatūturu kāore ngā rerenga e puta mai ana i te taputapu e nui ake ai i te pāpātanga, hui katoa, ka whakahoutia ngā taputapu.

⁴ Ka tiro atu ngā kōrerorero i roto i tēnei wāhanga ki ngā tānga e whai ake nei: Reid, J., & Rout, M. (2020) Developing Sustainability Indicators – the need for radical transparency. *Ecological Indicators*. <https://doi.org/10.1016/j.ecolind.2019.105941>; Rout, M., & Reid, J. (2020). Embracing indigenous metaphors: A new/old way of thinking about sustainability. *Sustainability Science*. <https://doi.org/10.1007/s11625-020-00783-0>; Reid, J., & Rout, M. (2018). Can sustainability auditing be indigenized? *Journal of the Agriculture, Food, and Human Values Society*, 35(2), 283-294; Reid, J., & Rout, M. (2016). Getting to know your food: the insights of indigenous thinking in food provenance. *Agriculture and Human Values*. <https://link.springer.com/article/10.1007/s10460-015-9617-8>; Reid, R., rātou ko Rout, M., ko Whitehead, J., ko Katene, T., (2021). The Tauutuutu White Paper. Lincoln: Our Land and Water Science Challenge. https://ourlandandwater.nz/wp-content/uploads/2021/08/Tauutuutu_WhitePaper_ExecutiveSummary.pdf.

Engari, he rerekētanga waiwai i waenganui i ngā ahunga. Ko te tuatahi, ko te LSF he tauira taputapu. Ka whakarerekē i te katoa o te pāpori me te taiao ki ngā taputapu haupū rawa. He rauemi ngā tāngata, ō rātou ahurea, pāpori, taiao hoki e uaratia ana e pā ana ki te uara taputapu ki te whakaputa i ngā rerenga haere tonu o ngā rawa me ngā ratonga. E ai ki tēnei tirohanga, ka puta mai te oranga i te whakapaunga o ngā rerenga rauemi. Tāpiri atu ki tēnei he tauira whakanui tāngata. Ahakoa e mōhiotia ana ko ngā tāngata me te taiao he taputapu rauemi, ko te arotahi anake o te tauira ko te oranga o ngā tāngata whakapau. He whakatairitenga tēnei ki te whakaaro whakanui whakapapa o te Māori, e whakaarohia ana te oranga o ngā tāngata me ngā mea ehara i te tāngata e pā ana ki te mana me te mauri. Waihoki, kāore te ahunga Māori e whakaiti ana i ngā hāpori tāngata, ehara i te tāngata hoki ki te uara whakamahi anake. Pērā i ngā kōrero i runga ake, ki tā te Māori he uara nō te whakapūmau i te mauri o ngā mea ehara i te tangata, pērā i ngā awa, ki te whakatūturu ka taea te whakarato rauemi kai, wai māori hoki, heoi anō, he aro nui hoki ki te whakapūmau i te mana o te mea me te tūtohu i ana orokohanga tapu. Nā reira, ka arotahitia te painga e kitea ana me ngā āhuatanga tē kitea o ngā tāngata me ngā mea ehara i te tangata.

Ko te wero ki te pāhekoheko i ngā tauira

Ahakoa he ōritetanga i waenganui i ngā ahunga LSF me tā te Māori, he rerekētanga mārama, waiwai hoki. Kua hanga Te Tai Ōhanga i te tauira He Ara Waiora kia whakauru i te ahunga Māori ki te oranga. Ka whakaritea te wairua ki te iho, ā, mai i konei ka makaurangi te taiao me te takiwā tangata e whai ana i muri. Ka puta mai te oranga i te whakapūmautanga o te mana, e whakahaeretia ana mā te tautoko i ngā uara Māori taketake, tae atu ki te manaakitanga, whanaungatanga, kotahitanga, me te tikanga. Waihoki, ka miramira i te hiranga o ngā uara Māori me ngā ahunga ki te whakahaere i ēnei taputapu. Ka tuari te tauira He Ara Waiora i ngā mātāpono Māori mahi kua whakahuatia i roto i tēnei tuhinga, tae atu ki te whakarite i te tapu ki te iho o ngā whanaungatanga tangata-taiao, he arotahi ki te mana, me te neke i te arotahi mai i te tūnga aro tangata ki te tūnga pāpori-taiao.

Heoi anō, ka taupatupatu te ahunga Māori me te ahunga LSF i runga i te taumata tūāpapa e pā ana ki ngā kupu whakarite i raro iho i ia tauira. Pērā i te whakahuatanga i roto i tēnei pepa, ka whakamahi ngāi Māori i te kupu whakarite whānau, whakapapa, kia mārama ki te ao me ngā pāhekohekotanga i waenganui i ngā hāpori tangata, ehara i te tangata hoki. Engari, ka whakamahi te ahunga LSF i te kupu whakarite rangatira-pononga.⁵ Ka hopukia tēnei i roto i te kupu ratonga pūnaha hauropi, e whakamāramahia ai te taiao hei pononga e whakarato ana i ngā rerenga o ngā rawa me ngā ratonga kia whakanui i te oranga o ngā tāngata takitahi. Waihoki, ko te pononga te mea e tino uaratia ana mō tana mahi. Ka aukati te whakamahi o tēnei kupu whakarite i te māramatanga hōhonutanga o te hunga ehara i te tangata hei wāhanga nō tō tātou whānau, he ōritetanga i waenganui, ā, he hononga kaha, he tūhononga, he whanaungatanga. He maha ngā mea ehara i te tangata e whai ana i te māramatanga me te āta mahi, ā, mā ō rātou hāpori hauropi e tārai i te hātepe o te kukuwhatanga (te whārikitanga o te whakapapa) ki ngā tāngata. Hei whakatairitenga ki te kupu whakarite rangatira-pononga, ka whakaaetia e te kupu whakarite whānau kia tirohia te taiao mai i te tirohanga whakamahi, engari, i te wā kotahi, he tirohanga tapu. Nā reira, e whakarato ana te whakapapa i te kupu whakarite 'taumata teitei' e taea ana te pāhekoheko o te mahi noa LSF. Heoi anō, kia tau ki te kupu whakarite whakapapa, kaua ko te pononga, me hanga kē te taiao hei whanaunga e whakarato ana i te peka tangata o te whānau, me te wāhanga tāngata o te whānau e whakarato ana mō te taiao.

⁵ Peterson, K. (2012). Ecosystem Services, Nonhuman Agencies, and Diffuse Dependence. *Environmental Philosophy*, 9(2), 1–20. <http://www.jstor.org/stable/26169755>.

Ka tūtuki hoki te LSF ki tētahi atu raruraru – te tatau i ngā ratonga e whakaratohia ana e te taiao. Kei roto i ēnei ratonga, hei tauira, te whakarato i te wai māori, ngā oneone hauora, te āhuarangi pūmau, me te hau takiwā mā. Ki te mārama ki te taumata o ēnei taputapu, me te tatau i ngā rerenga onāiane, ā muri ake hoki, o ngā rawa me ngā ratonga e taea ai te whakarato, e hiahia ana te whakatauiria taiao whiwhiwhi (arā nō te wai, nō te āhuarangi, nō te ao hoki) ki ngā rahi huhua (arā, ā-takiwā, ā-motu, ā-ao anō hoki). He mahi pūtaiao hira tēnei e aro ana ki ngā pūnaha whiwhiwhi, me ngā āhuatanga e puta mai ana kāore e taea te matapae, ā, he mahi kāore i te mōhiotia nō ngā pūnaha ehara i te rārangi, matapōkere hoki.⁶ He nui te rerekētanga o te whakatauiria taiao onāiane mō ngā taumata ngākau titikaha, nā reira he nui ngā mea kāore i te tino mōhiotia i roto i te taumata o ngā taputapu hauptū rawa, me te nui o ngā rerenga onāiane, ā muri ake hoki o ngā rawa me ngā ratonga. Me whakawhanake me te pāhekoheko i ngā tauira pūtaiao pērā ki te LSF, i te taha o te ahunga Māori.

Heoi anō, ko te tūāpapa o ēnei tauira pūtaiao he kupu whakarite rerekē i tā ngā tauira LSF me te Māori. Ka whakamahi te pūtaiao i te kupu whakarite pūrere, ka whakaarohia te taiao anō he pūrere – he pūnaha ka hangaia ki ngā waehanga, ngā āhuatanga, me ngā hātepe rerekē. Ki te mārama he pēhea te whakamahi o ngā pūnaha taiao, me mārama ki ngā pūrere o te taiao, ā, he pēhea te pāhekoheko o ngā waehanga. He pūtahitanga i waenganui i te kupu whakarite rangatira-pononga i roto i te ohaoha, me te kupu whakarite pūrere i roto i te pūtaiao taiao, nā te mea ka kitea te taiao hei pūrere, hei wheketere rānei, e whakaputa ana i ngā rawa me ngā ratonga kia pau i te tangata. Heoi anō, he renarena i roto i te kupu whakarite whakapapa e whakamahia ana e ngāi Māori. Ka whakanui te pūtaiao taiao i ngā waehanga rawa, motuhake, ōkiko o ngā pūnaha taiao, hāunga ngā ahu kiko kore e uaratia ana e ngāi Māori. I roto i te takiwā o te taiao he maha ngā kaupūtaiao Māori, ā, ka whakamahi rātou i te tikanga pūtaiao kia kite i ngā mea ōkiko me ngā mea e āhei ai te ine o te mauri taiao. He pērā i te whakaatu i te pēhanga toto o te mema whānau tāngata, ka taea te whakamahi i ngā taputapu me ngā inenga ki te whakatau i te hauora taiao. Heoi anō, kāore e taea te hopu ngā wāhanga kiko kore o te mauri, te mana me te tapu mā tēnei mahi. Nā te mea ka āhei te kupu whakarite whakapapa me ngā mātāpono matua pērā i te mauri te kapi i ngā ahu kiko kore me ngā āhuatanga pūtaiao ōkiko hoki, ka whakarato i te anga taumata teitei e taea ana te pāhekoheko i ngā tauira pūtaiao me ngā mahi LSF.

Heoi anō, me whai i ngā hātepe whakawhiti ahurea, whakawhiti akoranga hoki ki te whakangāwari i te pāhekoheko i waenganui i ngā tauira. Ka taea te kōrerorero me te whakaraupapa tētahi ki tētahi ki te whakatū i te whakaaro kotahi e whakaaetia ana, heoi anō, kei roto i tēnei te whakaae ki ētahi whakapae tūrehurehu tūāpapa. Hei tauira, me pēhea ngā whakapae pūrere me te rangatira-pononga, me tō rāua whakanui i te rawa, takitahi, me te taputapu e whakapāpā atu ki te tirohanga whakapapa ao Māori e mōhio ana hoki ki ngā mea tapu, ā, ka kitea ngā mea ehara i te tangata hei whanaunga? Pērā i te whakahuatanga i runga ake, ka taea pea mā te whakatakoto i ngā kupu whakarite hōhonu, pērā i te whakapapa, e taea ana te kapi i ētahi atu kupu whakarite. Ina whakatūria ana te kupu whakarite whānui, e āhei ana te tae atu ki te huinga mahinga uara e whakaaetia ana (pērā i te ahunga āheinga o Sen)⁷, me te aha, he whakapae kotahi mō te oranga puta noa i ngā tauira. I muri iho, ka taea te tautuhi, te whakawhanake rānei i ngā tūtohu me ngā inenga, me te whakamahi i te whakatauiria, e taea ana te tautoko i te tātaritanga pānga o ngā kaupapahere rerekē me ngā mahi ki ngā putanga oranga. Kāore te ahunga pērā e hiahia ana ki te

⁶ Reid, J., & Rout, M. Developing Sustainability Indicators – the need for radical transparency. Ecological Indicators. <https://doi.org/10.1016/j.ecolind.2019.105941>.

⁷ Amartya, S. (2000). Development as freedom. New York: Anchor Books.

whakakorenga nui o te LSF onāiane, engari he whakarārangi anō i ngā waehanga onāiane ki te whakaputa i te pāhekoheko i waenganui i ngā tūnga ahurea me te akoranga. Waihoki, he tauira pāhekoheko whānui, e awhi ana i te kanorau nui ake o te tirohanga, he nui ake te tūponotanga ki te hopu i te whiwhiwhi, te whakatau i te tūraru (tae atu ki ngā wā tāhoro), me te tāpae i te tika ina aromatawai ana i ngā pānga o ngā mahi rerekē me ngā tūnga kaupapahere.

Te whakaaro whakawhiti me te tauutuutu i roto i ngā hātepe pūtea

He whakataunga uaua mā ngā Kāwanatanga e pā ana ki ā rātou whakapau moni. Mai i te Pūtea 2019, he mahi tā te LSF ki te uiui i te whakapau moni. He rerekē ngā pānga o ia rārangi o te whakapau moni ki ngā taputapu haupū rawa. Hei tauira, ka auaha te whakangao nui a te kāwanatanga ki te hanganga rori i te rerenga whakangao nui ki te haupū rawa tangata me te pāpori mā te whakapiki i te mahi, ngā whiwhinga moni, me te hanganga tāone. Heoi anō, he nui rawa pea te tapuwae waro taumaha, me te whakaiti o te haupū rawa taiao me ngā rerenga ā muri ake (te noho nama ki anamata), ki te kore tētahi rārangi whakapau moni e tāpae ana i te whakakore waro. Kei roto i ngā rārangi whakapau moni ēnei tūmomo hokohoko i waenganui i ngā taputapu haupū rawa, ā-takitahi, ā-hiatonga hoki, me ine te taumaha kia whakatau i te painga toenga.

Ka taea ngā huatau nō te ao Māori o te utu me te tauutuutu te whakarato i te māramatanga ki te ahunga tika ki tēnei take whakawhiti. Pērā i ngā kōrero i runga ake, ki te Māori ka puta mai te oranga mā ngā whanaungatanga koiora taupuhipuhi, kotahi, i te itinga iho ko ngā whanaungatanga whai painga karioi a te haporī tangata i ngā haporī ehara i te tangata. Ko te arotahi ko te 'tuku' a ngā haporī tāngata, ehara i te tāngata rānei, onāiane, ā muri ake hoki, tētahi ki tētahi i runga i te kawatau ka whakahokia ngā whakahere me te koha ōrite i te itinga iho, me te tāpirihanga rānei. Kei roto tēnei tūmomo whakaaro i ngā mahara o ngā iwi me ngā kaporeihana Māori maha i roto i Aotearoa, me tā rātou tirohanga mō ngā whakatipuranga huhua, ā, e rapu ana ki te whakangao i tō rātou haupū rawa ki ngā mahi māpua me ngā hangarau e tautoko ana i ngā whanaungatanga tautoko mana ki ō rātou whanaunga tangata, ehara i te tangata hoki.⁸ Ina whakamāramatia ana ki ngā kupu ohaoha, ko te tikanga o tēnei te whakatau whakapau moni takitahi, hiatonga hoki e tautoko ana i te rerenga o te 'tuku' koiora taupuhipuhi mai i tētahi whakarōpūtanga taputapu haupū rawa ki ētahi atu, me te kore whakaheke ina tiro ana i te taepaepatanga wā mai i tētahi whakatipuranga ki tētahi me te tūnga hiatonga.⁹ Kāore e hāngai ana te whakaaro ki ngā hokohoko, ngā ngarohanga moni rānei, engari ngā whakahere wā-tata, wā-roa rānei, e tae atu ana ki ngā pikinga raumata, hiatonga rānei, o ngā rerenga puta noa i ngā haupū rawa katoa ki te tautoko i te oranga. Ka taea e tēnei tirohanga matawhānui ā-iwi taketake te whakarerekē i te whakaaro, otirā i roto i ngā wāhanga whakawhanake kaupapahere, he pēhea ngā whakangao kaupapahere anamata e tae atu ai ki ngā mahi māpua, me te whakangao ki ngā hangarau, e whakaputa ai i ngā putanga koiora taupuhipuhi wā-roa i waenganui i ngā haporī tangata, ehara i te tangata hoki.

⁸ Reid, R., rātou ko Rout, M., ko Whitehead, J., ko Katene, T., (2021). The Tauutuutu White Paper. Lincoln: Our Land and Water Science Challenge. https://ourlandandwater.nz/wp-content/uploads/2021/08/Tauutuutu_WhitePaper_ExecutiveSummary.pdf.

Ngā whakakapinga

Ki tā te Māori tirohanga oranga, ka puta mai te oranga i ngā whanaungatanga i waenganui i ngā tāngata takitahi me ngā rōpū, ā, i waenganui i ngā mema whānau tāngata, ehara i te tangata hoki, e whakapūmau ana, e whakapiki ana rānei i te mauri me te mana, o tēnā, o tēnā. Ka puta pea ngā hangarite kore i roto i ēnei whanaungatanga e whakaiti ana i te oranga. Ka whakatenatena te tikanga ohaoha matua a te Māori o te tauutuutu i te hokohoko tauutuutu hei whakapiki i te mana me te mauri ki te whakatū i te haumarū pāpori, whakapūmau i te rangatiratanga o te tangata me te rōpū, waihanga i ngā taupuhipuhi, kōkiri i te māpua, me te whakapūmau i te hangarite tangata-taiao. He ōritetanga i waenganui i te tirohanga ao Māori me te tirohanga LSF o te oranga. He ōrite te whakaaro o ngā mea e rua he 'taputapu' tapeke tō ngā pūnaha tangata, ehara i te tangata hoki, o te raukaha tautoko tauoranga, ka taea te whakaiti, te whakapiki rānei mā ngā mahi tāngata. Mai i te tirohanga LSF ka kīia tēnei taputapu he haupū rawa, ā, mai i te tirohanga nō te ao Māori, he mauri. Tuarua, ka āta rapu ngā mea e rua ki te whakatūturu kāore ngā mea e rere ana i te taputapu e nui ake ai i te pāpātanga, hui katoa, ka whakahoutia ngā taputapu. Heoi anō, he rerekē te tirohanga ao Māori me te ahunga LSF e pā ana ki ngā kupu whakarite tūāpapa o ia tauira e whakaputa ana i te taupatupatu i waenganui i a rāua. Ko te whakataunga e hiahia ana te hātepe e kapi ana i ngā akoranga me ngā ahurea ki te tūraki i tēnei wehenga ki te tautoko i te pāhekoheko i waenganui i ngā ahunga Māori, te ohaoha, me te pūtaiao. He nui ake te tūponotanga o te tauira pāhekoheko ki te hopu i te whīwhiwhi me te tāpae i te mea tika rawa ina aromatawai ana i ngā pānga o ngā mahi rerekē me ngā tūnga kaupapahere i roto i ngā hātepe whakamahere pūtea a te Tai Ōhanga. Ka mutu, koinei te whakatau, e tāpae ana te whakaaro iwi taketake i te arotahi ki te whakaaro rerekē mō ngā whakawhiti i roto i ngā hātepe whakamahere pūtea. Ka tāpae te ahunga Māori ki te oranga i te tirohanga matawhānui e whakatenatena ana i ngā whakataunga whakapau pūtea e whakaputa ana i ngā rerenga nui ake o te 'tuku' koiora taupuhipuhi mai i tētahi rōpū taputapu haupū rawa ki ētahi atu i runga i te tāepaepa wā mai i tētahi whakatipuranga ki tētahi whakatipuranga. Ka tāpae te tirohanga ao Māori i te kōwhiringa ahurei ki Aotearoa ki te whakaputa i te ahunga pāhekoheko me te whānui ki te whakataunga whakapau moni me ngā mātāpono iwi taketake hei tūāpapa.