



## ĀTIAWA KI WHAKARONGOTAI

Monday 28 August

Tēnā koutou e te Hearings Panel,

During the Ātiawa oral submission on the RPS Proposed Change 1 Hearing Stream 2, the Hearing Panel asked if there was any information from the Whaitua Kāpiti Committee that was available to be shared with the Hearing Panel.

Ātiawa respectfully provide the following expression of Te Mana o te Wai and its principles and Objectives 1 and 2 on behalf of the Whaitua Kāpiti Committee. This content has been unanimously adopted by the Committee. I note that the Committee is continuing to develop its recommendations and therefore additions or alterations may be made in the future.

Ngā mihi  
Claire Gibb

### **Expression of Te Mana o te Wai and its principles within the Whaitua Kāpiti**

#### **Te Mana o te Wai**

- The waterways in the Kāpiti Coast District are degraded. Many are now sick. TMotW must be restored

- Honouring tmotw involves transforming the legacy of seeing water as just an asset, back to seeing healthy water as fundamental to the existence of all living things
- There is a hierarchy of obligations in tmotw that prioritises;
  - first the health and wellbeing of water bodies and freshwater ecosystems
  - second the health needs of people (such as drinking water)
  - third, the ability of people and communities to provide for their social, economic, and cultural well-being, now and in the future
- Te Mana o te Wai has a whakapapa that connects the atua (natural processes) to the land and its people.
- To appropriately understand and implement Te Mana o te Wai, Te Kotahitanga o Ātiawa, Ngāti Raukawa, and Ngāti Toa Rangatira, in partnership with Greater Wellington Regional Council and Kāpiti Coast District Council on behalf of the wider community, have adopted the 'Tiriti House Model'.
- The 'Tiriti House Model', is a decision-making and implementation framework that gives effect to Te Tiriti o Waitangi and its articles. It is comprised of the MW and Kāwanatanga houses and a third Te Tiriti house where consensus decision making occurs.
- Both houses are required to have some level of understanding of the tikanga and mātauranga, systems of regulation and knowledge, of each others' houses.
- The Kāpiti Whaitua implementation programme will provide a road map for the whole community to give effect to tmotw.

## **Mana whakahaere**

- The authority and responsibility to make decisions on the care and use of water is an expression of rangatiratanga inherited through whakapapa.
- These rights and responsibilities are affirmed in Te Tiriti o Waitangi between rangatira and the British Crown. Māori have never ceded their rangatiratanga and rights to water. From a kāwanatanga perspective these rights have been identified as including rights akin to ownership, and authority to manage water.
- Different mana whakahaere groups have different roles and responsibilities, and bring different legitimate perspectives in the implementation of Te Mana o te Wai. These include ahi kā, whānau, hapū, marae, iwi and landowning and commercial trusts.
- Mana whakahaere is primarily expressed at the local level by ahi kā and hapū, and broader political structures such as iwi or other Confederations are utilised by Māori in particular contexts where they self-determine these to be appropriate and effective.

- In a catchment context, whakapapa and whanaungatanga requires mana whakahaere to consider the impacts of activities in one part of the catchment on another, including on other communities in different parts of the catchment.

## **Kaitiakitanga**

- From a Māori understanding of the taiao, certain creatures in natural systems play a role of protection. They protect people through their appearance; once observed, these kaitiaki instantiate certain dynamics in the taiao that people should take heed or caution of. They invite people to be conscious, reflective and act with care and integrity.
- This understanding informs the ethic of kaitiakitanga as it is performed by tangata whenua today. In a contemporary context, where the taiao is being impacted by people at an unprecedented scale and rate, tangata whenua care for the taiao in a way that reflects this consciousness and the need to pursue the right way of being in the world.
- Kaitiakitanga is therefore informed by tikanga and mātauranga tuku iho, customary law and knowledge handed down through generations. As is consistent with a mātauranga Māori understanding that the taiao comprises interdependent diverse values, kaitiakitanga is not particular to just biophysical aspects of the taiao, but to broader cultural, social and economic aspects.
- Mātauranga Māori is comfortable recognising the role of people in using resources provided by the taiao and atua. This is codified in our whakapapa to Tūmataunga and his actions in taking the children of the natural world and turning them into resources for his use.
- However, a key aspect of the practice of kaitiakitanga is the ability to understand our appropriate place in natural systems as people, to understand our limitations in what we can use or restore, and to understand the need to create space for atua and our tuākana / our senior siblings in the taiao to perform their natural and restorative roles.
- As something informed by tikanga Māori, kaitiakitanga is a responsibility practiced as a function of rangatiratanga, of those that hold ahi kā and mana whenua. Its practice involves decisions and actions that are legitimised through whakapapa connection to place.

## **Manaakitanga**

- Manaakitanga is the practice of reciprocally sharing resources in a manner that facilitates the enhancement of mana of all involved parties.
- Practicing manaakitanga requires that there is always enough resource to share and therefore upholding the ethic of reciprocity with the taiao itself; that is if we take from the environment we have to give back.
- The Māori concept of utu is closely connected to manaakitanga, in the understanding that reciprocal actions grow over time. When we take from the environment, we should always be trying to enhance rather than simply restore. This builds the wealth of our taiao, and the access of future generations to its abundance. Where there are not enough resources to share, this indicates that we have not upheld manaakitanga; we have taken too much, or not put enough back.

- Manaakitanga is evident in relationships across Māori society: prestige and integrity of people and communities is upheld through their ability to responsibly look after others. From a constitutional perspective, Māori have always shared space and resources, including water, with tangata Tiriti in Aotearoa.

## Governance

Governance: The responsibility of those with authority for making decisions about water to do so in a way that prioritises the health and well-being of water now and into the future. [NPS-FM 2020]

Good governance is transparent, accountable, and effective decision-making driven by active and effectively resourced collaboration between government, mana whenua/tangata whenua and communities to ensure an equitable and sustainable future for all.

It must include community participation, rule of law, and protection of human rights. Good governance is inclusive and provides a clear and usable programme which achieves the vision of the community.

Practicing good governance means that public officials must consistently uphold ethical standards, foster inclusive policies, and manage te taiao efficiently.

Outcomes are measurable and processes are transparent to ensure integrity. Successful governance is when the concept of good governance is entrenched into all planning processes and decisions are made in a Te Tiriti House model based on principles of accountability, fairness, transparency, equity, and consensus. This model facilitates good governance and trust; it is mutually mana-enhancing for both Whare.

Good governance builds trust between those in authority and the community; the community should be aware of and support the principles of the Te Tiriti House decision-making model.

## Stewardship

Stewardship: The obligations of all New Zealanders to manage water in a way that ensures it sustains present and future generations. [NPS-FM 2020]

Stewardship is the responsible and ethical management and protection of te taiao, and the community assets and infrastructure entrusted to an individual, community, or organisation.

All New Zealanders uphold recognition of and conscientious participation in the reciprocal and interdependent relationship between land use and the health of water. Local government officials set guidelines, strategy, rules, monitoring plans, and undertakes physical works in service of what is best for water according to the hierarchy of obligations in Te Mana o Te Wai.

Stewardship requires passing on intergenerational learning, knowledge, and mātauranga Māori to ensure the long-term sustainability and wellbeing of te taiao, while taking into account the values and interests of current stakeholders and communities alongside those of future generations.

Success in stewardship is all New Zealanders feeling a sense of ownership, reverence and pride in a healthy and improving catchment environment – “leaving it better than you found it”.

It is recognising stewardship work that has been done in the past while fostering a sense of hope for the future by encouraging, resourcing, and growing those efforts. The principles of effective stewardship should be entrenched into policy and planning related to water management.

## Care and Respect

Care and Respect: The responsibility of all New Zealanders to care for water in providing for the health of the nation. [NPS-FW]

Care and respect for water means honouring the mana and intrinsic value of individual waterbodies. It is behaving with kindness, empathy, and consideration, where our actions recognise, restore, enhance, and protect water and all life that relies on it.

Practicing care and respect fosters positive relationships between people and te Taiao, promotes inclusivity, and creates a harmonious social, cultural, and ecological environment where individuals and waterbodies are valued and supported to express their natural character and values - where the water has “space to breathe”.

Care and respect for water requires committing to sustainable resource use and making conscious choices to minimise negative impacts on the environment, live within our environmental means, and promote and enhance ecosystem health.

It is a change in consideration from water as a functional asset and resource to water as a living being, one in a reciprocal relationship with the health and wellbeing of human beings.

Communities are educated about their water, understanding their role in caring for and enhancing the health and wellbeing of their waterbodies. Care and respect for water means that communities are connected to their wai.

Success in care and respect for water means entrenching these principles into policy and planning and upholding collective responsibility in maintaining and improving the health of water.

## Objectives

### Objective 1:

Water management in te Whaitua o Kāpiti gives effect to Te Mana o te Wai by transforming the legacy of seeing water as just as an asset, through a paradigm shift back to seeing healthy water as fundamental to the existence of all living things by upholding:

- a. *Mana atua*: The whole system of divinely interconnected Atua (naturally occurring influences and processes) that comprise the holistic health of water systems, their manas and their mauri; and
- b. *Mana whenua*: The particular relationships between mana whenua, land and water; and
- c. *Mana tangata*: Our integrity as individuals and communities within Kāpiti in the way that we use water to support our social, economic and cultural well-being.

### Objective 2:

Te Mana o te Wai is implemented through a bicultural decision-making and implementation framework that provides for the recognition and application of both tikanga and mātauranga Māori and Western knowledge systems and regulation. Implementing Te Mana o te Wai requires the expression of its Principles by giving effect to:

- a. **Mana Whakahaere** by:
  - i. Recognising the rangatiranga of mana whakahaere to water; and
  - ii. Providing for mana whenua to collectively identify all relevant mana whakahaere, rights and interest holders, and their roles in relation to the care and use of water, through processes consistent with tikanga Māori; and
- b. **Governance** by:
  - i. Ensuring decisions are transparent, informed by the best available information, and accountable to communities; and
  - ii. Fostering active collaboration between government, mana whenua and communities to achieve equitable and sustainable outcomes; and
  - iii. Managing land and water in a way that involves, and achieves the vision of, the communities of te Whaitua o Kāpiti; and
- c. **Kaitiakitanga** by:
  - i. Limiting our use of water and impacts on water in a way that provides for ecosystem integrity; and
  - ii. Recognising the interdependence of ecological, cultural, social and economic well-being; and
  - iii. Recognising the importance of observing and monitoring water values to understand their state; and
- a. **Stewardship** by:

- i. Recognising that water is a living being; and
- ii. Recognising the interdependent relationship between land use and the health of water and well-being of people; and
- iii. Pursuing outcomes that improve the health and well-being of te Taiao for future generations; and

e. **Manaakitanga** by:

- i. Enhancing water values where we benefit from their use; and
- ii. Intervening promptly and effectively when water values are degraded below target attributes states; and
- iii. Sharing water equitably across communities; and
- iv. Enhancing communities access and connection with water; and

f. **Care and Respect** by:

- i. Promoting positive activities that protect, restore or enhance waterbodies and their ecosystems; and
- ii. Recognising the intrinsic values of waterbodies and supporting their natural character and values; and
- iii. Supporting positive relationships between people and water through education, improved access and connection with waterbodies.