

# 1. KAPU TĪ 101 CUPPA TEAS AND CROSS-CULTURAL CONVERSATIONS

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(TE ATIHAUNUI A PAPĀRANGI, NGĀTI APA,  
NGĀTI RANGI)

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Want to learn more?

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## First introductions "kia ora, my name is...."

### Ko Ruapehu te Maunga

Ruapehu is the mountain

### Ko Aotea te Waka

Aotea is the canoe

### Ko Whanganui, Ko Whangaehu, Ko Mangawhero ngā Awa

Whanganui, Whangaehu and Mangawhero are the rivers

### Ko Te Atihaunui a Paparangi, Ngāti Apa, Ngāti Rangī ngā Iwi

Te Atihaunui a Paparangi, Ngāti Apa and Ngāti Rangī are the tribes

### Ko au, ko te awa; Ko te awa, ko au

I am the River and the River is me

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This is the whakapapa (geneology) of my mother – from her I embrace my Māori Heritage, and also that of my Scottish great-great-great-grandfather. He was a so-called 'naughty' Scotsman who was asked to leave his homeland by the authorities, and told to jump on the next available boat to the southern-most colonies.....to the delight I guess of my lucky great-great-great-nanny.

My father came from another part of Europe – the Netherlands; and more specifically, the southern region of Brabant. Apparently, this is the place of the 'happier of the Dutch folk' (although I think all Dutch people are actually quite jolly). His mother, my oma (grandmother), was descended from Norwegian, Dutch and French heritage; and my opa (grandfather), was born and bred a Dutchman. These European strands found their way to Aotearoa New Zealand and became a part of the rope that makes my Whanganui whānau (family) who they are; and specifically, who I am today.

And, why do I share this with you? What is it that compels someone like me to want to open up to complete strangers, particularly when it is not something that comes naturally to all people? Or, even more specifically, how do you cross an invisible barrier that can exist when different cultures – sometimes naive to, and perhaps mistrusting of each other – are required to co-exist in the same space?

For Māori, sharing who we are, and where we come from, is about finding a common ground when first meeting people. It's about latching onto a familiar something that will allow you to build the bridge you need in order to achieve that thing you are keen to explore, discuss, debate, and even possibly implement together (e.g. a kaupapa or take (topic)). And, right now, this is a cuppa tea between you (the reader) and me (the author) – and our shared desire to learn more about the similar spaces we traverse. In this case, it is about our repo (wetlands), and the many wonderful species (plants and animals) that reside within them and the ecosystems that sit beside them. Along with our human ancestors, our native biodiversity also influences the way we talk, sing, and communally interpret and see the world. Right at this very moment, our repo are also influencing the make up of (what will hopefully be) a good kapu tī (cuppa tea/cup of tea) and the resulting kōrero (conversation) between you and I. So, where do you come from?...

Previous page: Kapu tī explores shared history – Te Pūaha whānau with archaeologists at a redoubt near Whangamarino Wetland, Waikato. Photo: Cheri van Schravendijk-Goodman

Koro (Mount Ruapehu) as seen from Karioi Forest. Photo: Cheri van Schravendijk-Goodman



## PULL UP A CHAIR, HAVE A BISCUIT TWO BASIC PRINCIPLES FOR HAVING A GOOD KAPU TĪ

### 1. Initiate *kōrero* with *hau kainga/mana whenua* (indigenous people with primary rights and responsibilities over an area) for the right reasons:

Essentially, a good kapu tī comes down to the 'how' and 'why' an approach is made when reaching out to another person or group such as Māori. As the stories throughout this handbook highlight, Māori struggle to separate discussions of humans and their natural environment. Like my *pepeha* (ancestral connection) – *'I am the River, and the River is Me'* – so any discussions about the state and health and wellbeing of one, will most definitely include discussions about the state, and health and wellbeing of the other. It is therefore, a good idea to recognise up front that *whānau*, *hapū* (subtribes) and *iwi* (tribes) affiliated

with a local resource like a *repo*, *roto* (lake), or forest remnant are going to feel deeply upset if overlooked in any decision-making related to the wellbeing and management of that resource.

In other words, talk to Māori affiliated with a natural resource before a decision needs to be made (the 'how' to approach), and ensure that the approach is about building a relationship or partnership (the 'why' to approach). This is versus the past approaches of 'consultation' which generally focused on just getting Māori to 'tick the box' or sign-off on a preconceived idea. The key difference between the two is that a partnership implies something that takes time and is on-going (almost like a courtship leading to a long-term commitment); whereas 'consultation' felt more like being preached to, and then never seeing each other again (like a bad experience of 'speed dating').

*Ko au, ko te awa*

*Ko te awa, ko au*

Rangi Mahuta shares her memories growing up on the Waikato River with Taipu Paki.  
Photo: Cheri van Schravendijk-Goodman



A common worry about engaging with Māori	The 'reality' (according to my perception of the situation)
<ul style="list-style-type: none"> <li>"They'll make me go onto their marae and do a pōwhiri (traditional welcome), and they'll expect me to speak Māori!!!"</li> </ul>	<ul style="list-style-type: none"> <li>Short answer: Maybe, and in some circumstances, it is highly likely that some form of a traditional welcome will be the case as is tikanga (customary values and practices) for our people.</li> </ul> <p>However, you can get support to make the first approach (especially if it means a marae ((traditional gathering place) visit and pōwhiri) by either:</p> <ol style="list-style-type: none"> <li>Talking to your local Office of the Te Papa Atawhai (DOC) or Council and asking for their advice and support in talking to the local people;</li> <li>Or, making the first contact via letter, phone call or visit to the local offices of runanga (iwi authority), iwi or hapū; who can then put you onto the marae/hau kainga contacts.</li> </ol> <p>Ensure that you make it clear if you feel under confident about pōwhiri etc. However, as with any partnership, it will require you to make some effort to 'step into their shoes' as the relationship develops. So, even just learning your pepeha and a basic mihi (acknowledgement) in Te Reo Māori (Māori language) is a sign of your good intentions.</p>

Kapu ti on the road – DOC Waikato staff and Te Pūaha o Waikato whānau.  
Photo: Cheri van Schravendijk-Goodman



## PROCESS OF ENGAGEMENT WITH TANGATA WHENUA LEARNINGS AND MORE LEARNINGS

**Beverley Clarkson (Manaaki Whenua)**

### **My experiences of engagement with tangata whenua in the development of the 2010–2016 wetland programme bid**

The process of engaging with Waikato-Tainui (tribal people of the Waikato Region) and integrating Māori knowledge and values into the Ministry of Business, Innovation and Employment (MBIE) wetland research programme has been a huge learning curve for me. From a stumbling start, on my part, it has resulted in firm friendships, new projects, shared knowledge, multiple successes, and a joint mission to enhance wetland biodiversity and associated benefits.

Participants at a noho wānanga (weekend forum) for sharing wetland stories, knowledge, and aspirations: Maurea Marae. Photo: Chris Tanner

'Enjoy the relationship!  
It will be solid,  
supportive, enriching,  
and enduring.'

This process took many months of visiting and consulting with various marae (Māori social and cultural centre) groups, management committees, and iwi educational organisations to initiate the relationship, and then develop the partnership and processes for incorporating tangata whenua (indigenous people) aspirations according to local tikanga and priorities.

I found that having a 'mover and shaker' with knowledge across both Western science and mātauranga systems helped enormously in bridging the divide and distilling the research priorities and knowledge gaps.



Some of the lessons learnt and knowledge gained with engaging with tangata whenua are listed below. These are from a personal perspective but may help other non-Māori researchers and partners in their own processes of engagement:

- Start the engagement process early to integrate mātauranga Māori (Māori knowledge) into the project, not as an add-on at the end
- Visit tangata whenua and participate in hui and other activities at their marae (meeting house), and in their own institutions to understand their aspirations and vision. Identify mutual areas of interest with respect to issues and research needs
- Respect all points of view. This leads to greater listening and understanding. I have found some of the most powerful Māori influencers are humble and respectful, and yet reveal great knowledge and wisdom
- Develop relationships and make an effort to meet with individuals and kaumātua (elders) who lead and have influence over an identified, common area of research or project
- Be prepared to spend time on developing the relationship kanohi ki te kanohi (face to face). Once it is developed, interactions may often be shorter and by email/phone because the relationship and mutual respect have been established
- If acceptable, have a point-of-contact person for liaison with a wider whānau, marae, and hapū group
- Maintain the relationship by regular communication, updates, dialogue, and personal contact
- Attend hui, contribute to and celebrate successes both within the project and more widely, with the whānau, marae, and hapū tribal members. Taking an interest on a personal level and being willing to stay involved beyond the project will indicate your commitment to the partnership
- Enjoy the relationship! It will be solid, supportive, enriching, and enduring.



Maurea River Island restoration wānanga (training): rangatahi (youth) measuring vegetation plots for restoration baselines. Photo: Beverley Clarkson



Waikato-Tainui rangatahi at a whitebait habitat monitoring wānanga, Hopuhopu. Photo: Beverley Clarkson



Waikato-Tainui wetland scholarship recipients (left and far left) assist in monitoring Whangamarino Wetland. Photo: Corinne Watts

## 2. Good things take time; so be patient, and don't expect everyone to be in the same starting position:

No relationship (or any 'Rome' for that matter) was ever built in a day. For this reason, don't expect one kapu tī to be all you need (refer back to the earlier comment about bad speed dating – AKA 'consultation'). Take the time to drag your kapu tī process out for as long as it needs. Unfortunately, this is a much more difficult task than people might appreciate primarily because of the historical events that have shaped our country and the way we all have interacted with one another since the signing of Te Tiriti o Waitangi (Treaty of Waitangi) and European settlement.

Throughout this handbook, the start of the story is very familiar – the strong foundational relationships between tangata whenua and their whenua (lands), awa (rivers), coastlines and repo resources, but then loss either in the form of the land ownership and/or biodiversity decline; and impacts on culture, practices and community including the removal of decision-making from those traditional owners over their natural resources.

Such histories, have left a legacy of mistrust, and for some whānau, hapū and iwi, a degree of pessimism and despair. For others, it has made their resolve stronger, their arguments and protests are highly articulate and their wit is sharp. However, they may lack the infrastructure, capacity and resources to be able to reclaim their right to care for and protect their communities and resources (kaitiakitanga), without the help of others with greater capacity, and more targeted resourcing to better enable whānau, hapū and iwi in the environmental space they once.

Good partnerships therefore, are about recognising each others' strengths, limitations, developing shared goals and aspirations, and equally bringing something to the table. Good kapu tī processes are in turn, about identifying what needs to be brought in to enhance the partnership (tools, skills etc), and the timeframes required to do that, and most importantly, ensuring that there are **always** biscuits or cake at the kapu tī sessions!!!

Kapu tī to jointly develop a project – Waikato Regional Council, Waikato-Tainui and Te Pūaha whānau.  
Photo: Cheri van Schravendijk-Goodman



## SERIOUS KAPU TĪ CO-PLANNING: AN EXAMPLE OF GOOD PRACTICE FOR INCLUDING MĀORI IN DECISION-MAKING AT THE LOCAL GOVERNMENT LEVEL

**Shaun Awatere (Ngāti Porou), Garth Harmsworth (Te Arawa, Ngāti Tūwharetoa, Ngāti Raukawa), and Mahuru Robb (Ngāti Ranginui, Ngāti Awa)**

A key issue to address for natural resource management is the empowering of mana whenua (decision making authority) within groups tasked with delivering management outputs of a natural resource like a repo. A critical step for co-planning processes is to recognise that mana whenua are more than just stakeholders; they have valuable contributions to make within collaborative planning processes for natural resources. In Aotearoa local government (i.e. district, territorial or regional councils) recognise the delegated authority from the Crown to enact the principles of Te Tiriti o Waitangi (Treaty of Waitangi) including the principle of partnership – the duty to interact in good faith and in the nature of a partnership. A meaningful and successful partnership will ideally provide opportunities for mana whenua to participate effectively in co-planning processes, via empowered, well-resourced, and well-informed contributions at core co-planning processes, particularly at the committee stage where recommendations and deliverables are developed.

The inclusion of a kaupapa Māori (approach underpinned by Māori values) focused forum is one way of ensuring effective mana whenua contributions to co-planning processes. Such forums add value to the planning process by providing a space for mana whenua to discuss and debate potential policies and methods that are mātauranga Māori informed (based on Māori values, principles and knowledge) that can contribute to each of the co-planning processes for repo. At the same time, a potential kaupapa Māori focused forum would engage with experts and other policy officials (council and iwi/hapū) to help develop robust policies and methods.



Kapu tī gets tough – Ngā Matapōpore members discuss some intense environmental issues. Photo: Cheri van Schravendijk-Goodman



Kapu tī in the field – Cheri and Tūhoe kaumātua, Tahae Doherty. Photo: Cheri van Schravendijk-Goodman



Kapu tī at the floodgates near Waahi Pā. Photo: Cheri van Schravendijk-Goodman



## CONCLUDING THOUGHTS INTRODUCTION TO THE KAPU TĪ SECTION

A new and developing relationship between any human is special; and being the communal creatures that we are, there is a level of comfort and security that comes from strengthening connections between people, their whānau and wider social groups within our communities. This is part of our DNA, no matter what culture we come from.

The notion of kapu tī as expressed here is a metaphor to essentially slow down, sip quietly with your cuppa tea, and take the time to listen, reflect and get to really know each other. The incorporation of kai (food) as part of the relationship is deliberate as well. As part of our tikanga, it is important to partake in the sharing of kai and kōrero to solidify a relationship. There is a much deeper knowledge and value system related to this, but that is something that you will need to learn from your local tangata whenua partners yourself!

Within the kapu tī section of the handbook are two beautiful case studies that explored processes for establishing a relationship with the relevant whānau who then assisted in the collation of data and key information for the articles. However, the lesson from these stories is the way in which the whānau involved were able to craft the process of engagement to meet their needs alongside those of the kairangahau (researchers) – this is what could be deemed a successful co-development outcome of a project. As with the short narratives captured in this article, they are intended to provide a means by which kairangahau, environmental managers and decision makers can work towards building meaningful partnerships with whānau, hapū and iwi in a way that acknowledges and is respectful of their values.

*'Laugh, laugh, and laugh some more. No one likes a grumpy face.'*

## IN SUMMARY KEY CHARACTERISTICS OF A SUCCESSFUL KAPU TĪ:

- **Good things take time.** So, sit back, relax and enjoy the time spent. Also, don't expect an immediate answer to your questions; but rather, enjoy the verbal journey it takes to get the final result.
- **Laugh, laugh, and laugh some more.** No one likes a grumpy face.
- **Listen with an open mind...as well as your ears.** Although it is well known that humans talk more with our bodies than we do with our mouths (i.e. body language), some Māori also tend to listen with their bodies as well. I'll let you ponder over that one in your own time. Therefore, don't be offended if you notice kaumātua (elders) close their eyes and appear to drift off – they are probably just listening very deeply; or you're boring them and they fell asleep (hopefully it's the former!).
- **Be yourself.** No more, no less....and don't forget to tell them where you are from.

*'Be yourself. No more, no less.'*



Kapu tī on a boat – members of Ngā Matapōpore and indigenous guest, Dan Longboat, at Lake Waikaremoana. Photo: Cheri van Schravendijk-Goodman

## WANT TO LEARN MORE?

Note: If you are having problems with the hyperlinks below try copying and pasting the web address into your browser search bar.

### References

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Awatere S, Harmsworth GR, Robb M 2015. *Proposed Mana Whenua values, attributes and measures for Auckland Council's Wai Ora Wai Māori programme*. Hamilton: Manaaki Whenua – Landcare Research.

### Useful Website

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Collaborative approach:

[www.landcareresearch.co.nz/publications/newsletters/discovery/discovery-issue-42/wetlands-restoration](http://www.landcareresearch.co.nz/publications/newsletters/discovery/discovery-issue-42/wetlands-restoration)

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