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# Te Weu o te Kaitiaki (The roots of the guardian)

BEST Symposium, Wellington

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# A cross-cultural framework for environmental monitoring

## Frame 1

Space for the expression of a te ao Māori worldview representation

## Frame 2

Identify key community values and aspirations



*A lens for understanding and engaging the environment*

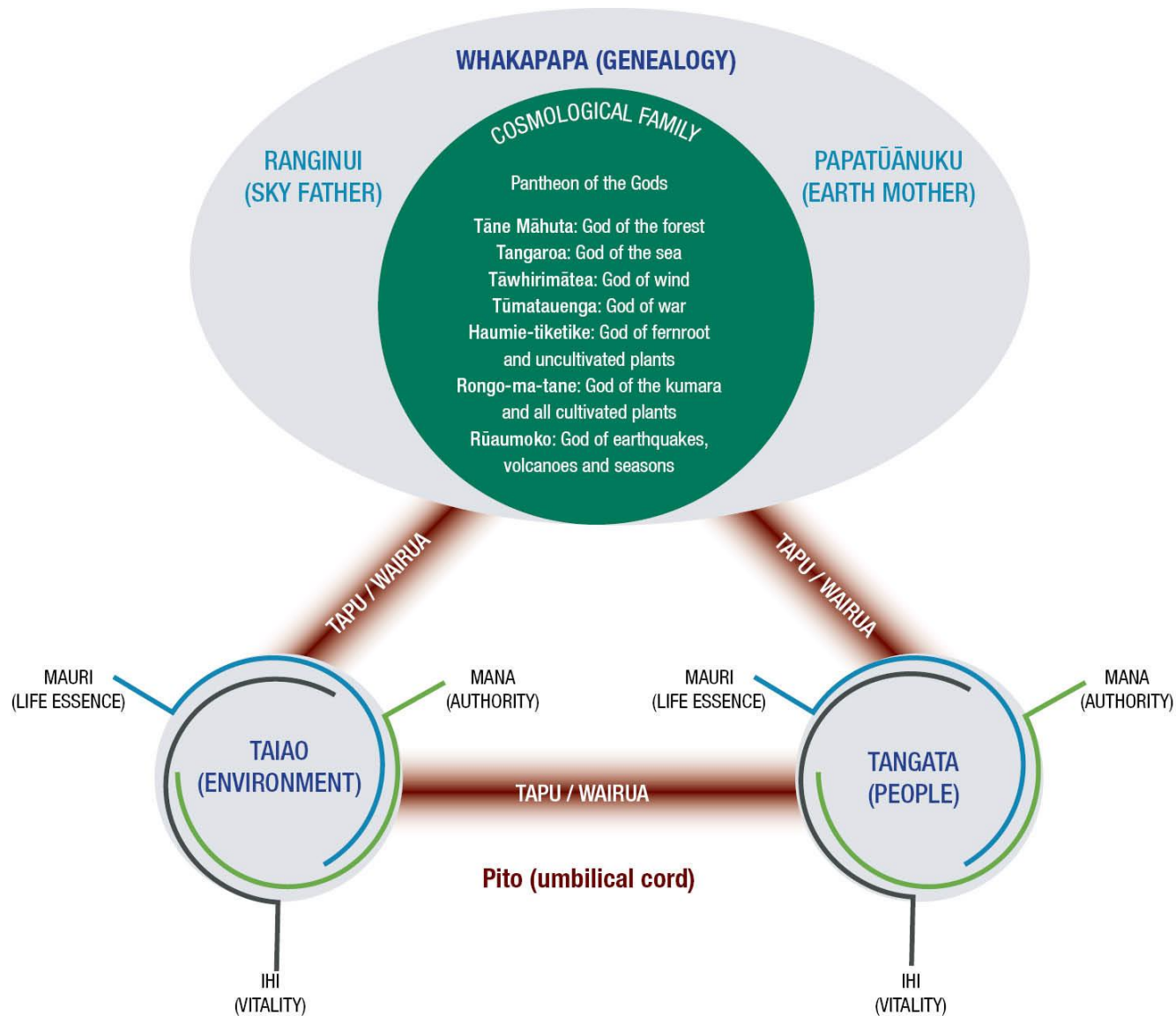
## Frame 3

Identify and understand cross-cultural indicators

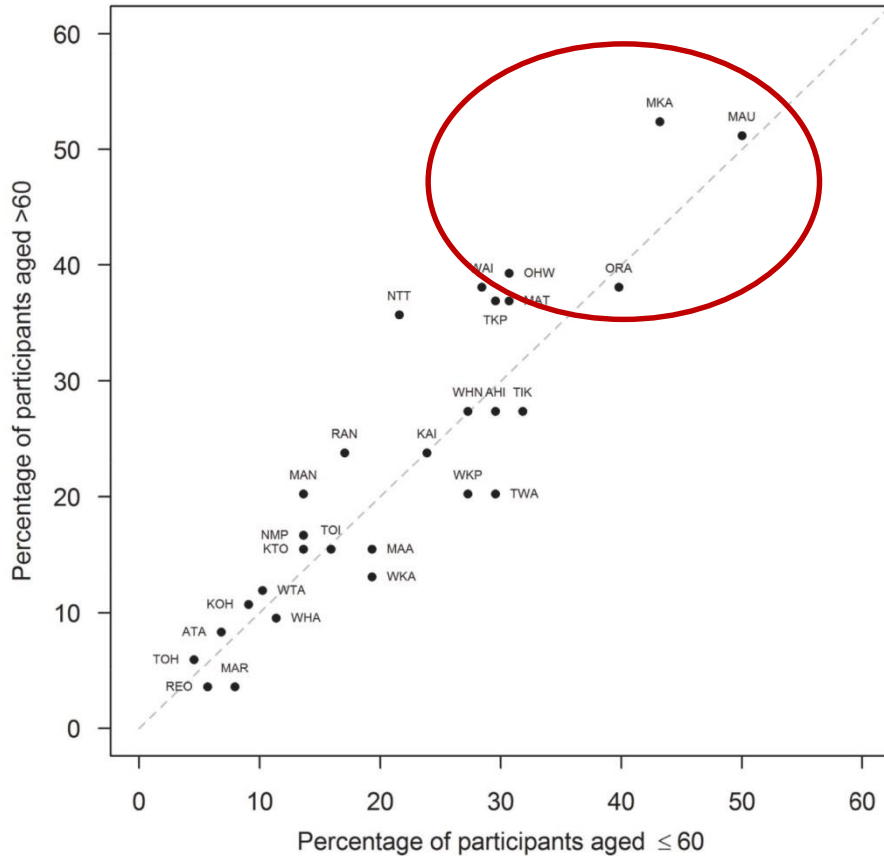
## Frame 4

Taking a cross-cultural monitoring approach

# Te ao Māori worldview representation



# Community-based values and aspirations need recognition early in the process



## Top four values

- Mauri (life force/life essence)
- Mahinga kai (food procurement)
- Oranga (well-being)
- Te ōhanga whai rawa (economic opportunity)

# Themes for categorising community-based indicators

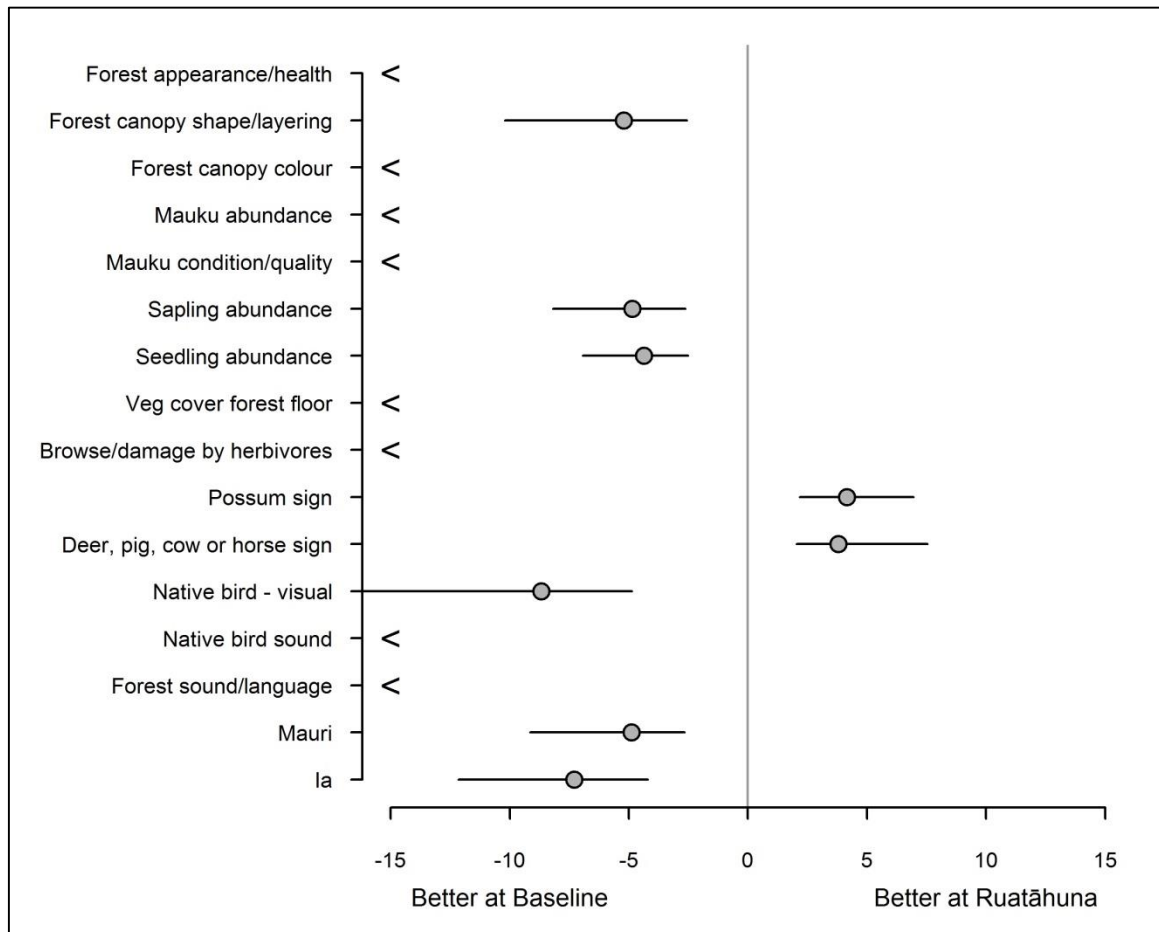
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- **Themes - Pae tukutuku**

- Procurement of food *Mahinga kai*
- Natural productivity *Hua o te whenua*
- Nature of water *Āhua o te wai*
- Nature of land *Āhua o te whenua*
- Nature of the forest *Āhua o te ngahere*
- Fires of occupation *Ahikāroa*
- Spiritual dimension *Taha wairua*
- Physical health *Taha kikokiko*
- Mental health *Taha hinengaro*

# Implementing community-based monitoring approach – Te Urewera

## Historic baseline vs. Contemporary state



# Possible plenary questions

- 1) How do your own organisations and authorities support and enable the relationship tangata whenua have with their environment?
- 2) What might be novel approaches and/or mechanisms that support this relationship?
- 3) What are the barriers or constraints to applying these approaches and mechanisms?