riaa Responsible Investment Association Australasia

TAHITO

Te Wero o te Kōtuku

(The lightning strike of the Kōtuku)

Act with the speed and precision of the Kōtuku

Ngā Rauemi mō Te Ao Māori

Resources for Understanding the Māori World View

Prepared for the Responsible Investment Association Australasia (RIAA)

By Temuera Hall

Credit: Casey Horner (Unsplash)

Whakarāpopototanga
– Introduction

Tēnā koutou katoa,
Iho taketaketia tō kaupapa - Know what you're doing before you do anything

This collection of educational resources represents a comprehensive exploration of Te Ao Māori – the Māori world view - specifically developed to assist business, investment, and finance professionals in understanding and integrating Māori perspectives into their practice. These documents emerged from the recognition that as Aotearoa New Zealand continues to evolve as a nation, there is an urgent need for deeper cultural competency across all sectors, particularly within the investment and finance industries.

The Māori world view is fundamentally relational and interconnected, with its foundation captured in whakapapa (genealogy). At its core lies the principle that "everything is interrelated, nothing exists of itself" - what we term 'collective self-intelligence'. This perspective offers profound insights for sustainable and ethical business practices, challenging the individualistic frameworks that have traditionally dominated Western economic thinking.

Te tahuhu o ngā rauemi - The framework of resources

This series comprises five interconnected papers, each building upon the previous to create a comprehensive understanding.

Paper 1: Te Ao Māori - The Māori world view establishes the foundational differences between Māori and Western perspectives, highlighting how these contrasting world views shape everything from environmental relationships to approaches to time and progress.

Paper 2: What is a Māori community and how to connect provides practical guidance on understanding Māori social structures - from iwi and hapū to modern Māori authorities - and offers concrete steps for meaningful engagement.

Paper 3: He whakataki me te tirohanga taumata-tiketike - The why presents the compelling case for why businesses should integrate Treaty principles, drawing on both legal obligations and the substantial economic reality of Māori participation in New Zealand's economy.

Paper 4: Ngā mātāpono o Te Tiriti o Waitangi - The principles of The Treaty of Waitangi delivers actionable frameworks for embedding Treaty principles of partnership, protection, and participation into business operations and investment strategies.

Paper 5: Te whakakotahi i te tirohanga - Embedding Māori values and ethics in business and investing delves deep into core Māori concepts such as aroha, mana, mauri, and waiora, demonstrating how these values can transform business practices toward more sustainable and ethical outcomes.

Te taiao huringa - The changing landscape

These resources arrive at a pivotal moment. Stats NZ data shows Māori authorities generated over $4 billion in annual sales, while demographic projections indicate that by 2036, Māori, Pacific, and Asian peoples will comprise just over 50% of New Zealand's population[1]. Understanding and respecting Te Ao Māori is not just ethically imperative - it's essential for business success in Aotearoa's future.

The documents demonstrate how Māori ethics naturally align with emerging global trends toward environmental, social and governance (ESG) investing, circular economy principles, and stakeholder capitalism. The Māori principle of kaitiakitanga (guardianship) offers profound insights for environmental stewardship, while concepts like whanaungatanga (relationships) provide frameworks for building trust and long-term value creation.

Ngā ritenga me ngā whakamārama - Protocols and clarifications

These resources are presented as educational guidance rather than authoritative doctrine. They are designed to provide foundational understanding to assist in developing cultural competency and fostering meaningful relationships with Māori communities. Each document includes practical examples, frameworks, and tools that can be immediately applied in business contexts.

The materials acknowledge that Te Ao Māori is dynamic and continues to evolve, integrating traditional knowledge with contemporary experiences. They emphasise that meaningful engagement requires genuine commitment to partnership rather than tokenistic consultation.

Te tautoko - Support and acknowledgement

This work builds upon the profound indigenous knowledge systems that have guided Māori communities for centuries. It draws particularly from Te Ao Tahito narratives and traditional whakapapa, while also incorporating contemporary applications developed through initiatives like the TAHITO indigenous ethical investment framework.

The resources include extensive practical guidance, from understanding how to identify appropriate Māori authorities to work with, to implementing culturally responsive frameworks that honour Treaty principles while delivering business value.

Mōku - About the author

Temuera Hall brings over two decades of experience in applying indigenous Māori knowledge systems to contemporary business and investment practices. As a practitioner of traditional Māori knowledge and a business professional, Temuera bridges the gap between ancestral wisdom and modern financial frameworks.

His expertise spans the development of culturally responsive investment strategies, the integration of ESG principles with traditional Māori values, and the practical application of Treaty principles in business contexts. Temuera's work with TAHITO Limited has pioneered the world's first indigenous ethical investment fund, demonstrating how Māori world views can enhance both social impact and financial returns.

AI tautoko - AI assistance acknowledgement

Our AI trained TAHITO AI project has supported the production of these resources. Advanced AI technology has helped to ensure accuracy, consistency, and accessibility across all documents. This assistance has been particularly valuable in:

- **research integration:** Synthesising diverse sources of information while maintaining cultural authenticity and respect for traditional knowledge;
- **structural coherence:** Creating logical frameworks that connect traditional Māori concepts with contemporary business applications; and
- **quality assurance:** Maintaining consistency across the five-paper series while ensuring each document stands alone as a useful resource.

The AI assistance has functioned as a sophisticated research and writing tool, however, all cultural knowledge, traditional concepts, and strategic insights originate from traditional knowledge, lived experience and deep engagement with Māori communities and knowledge systems.

This collaboration between traditional wisdom and modern technology reflects the dynamic nature of Te Ao Māori itself - honouring ancestral knowledge while embracing tools that can help share this wisdom more effectively with broader audiences.

Te mutunga - Conclusion

These resources represent an invitation to journey toward deeper understanding and more meaningful relationships. They offer pathways for businesses and investors to contribute to a more just, sustainable, and prosperous future for all peoples of Aotearoa New Zealand.

As our tīpuna (ancestors) navigated vast oceans guided by stars and natural rhythms, so too can contemporary business navigate toward sustainability and social impact guided by the enduring principles of Te Ao Māori. The destination is not perfection, but progress; not extraction, but regeneration; not individualism, but collective flourishing.

Nāku noa, nā
Temuera Hall

TAHITO

About RIAA

The Responsible Investment Association Australasia (RIAA) champions responsible investing and a sustainable financial system in Australia and New Zealand. RIAA is dedicated to ensuring capital is aligned with achieving a healthy society, environment and economy.

With 500+ members representing A$76 trillion / NZ$83 trillion in assets under management, RIAA is the largest and most active network of people and organisations engaged in responsible, ethical and impact investing across Australia and New Zealand.

Our membership includes super funds, KiwiSaver providers, fund managers, banks, consultants, researchers, brokers, impact investors, property managers, trusts, foundations, faith-based groups, financial advisers and individuals.

RIAA hosts several member-only working groups as communities of practice for members to collaborate, share leading practice, and enhance the effectiveness of their work. One of the four working groups is the RIAA Aotearoa Collaborative Working Group (ACWG).

The ACWG provides a platform for Aotearoa New Zealand members of RIAA to actively participate and collaborate on critical responsible investment and sustainability issues.

Members of the ACWG are willing to contribute to evolving best practice in responsible investment, sharing knowledge and work to align these with New Zealand's responsible investment and policy priorities. Members commit to improving responsible investment outcomes within the group and influencing their own organisations and the wider investment community.

The ACWG has elected **Te Ao Māori considerations** as a wraparound of the 2024-2025 work plan, and focuses on this in three ways: te reo Māori (Māori language), tikanga Māori (protocols and customs) and Te Tiriti o Waitangi (the Treaty of Waitangi).

Incorporating Te Ao Māori as a fundamental principle throughout all ACWG workstreams recognises the comprehensive approach of this perspective. The ACWG is dedicated to adhering to its Terms of Reference by ensuring cultural safety for everyone involved, and by valuing Te Ao Māori alongside the principles of Te Tiriti o Waitangi: partnership, participation, and protection.

These educational resources are provided for RIAA and made available as a resource for the wider investment community.

> At RIAA, we are proud to support the development of these resources, which offer a powerful invitation to engage with Te Ao Māori as a guiding framework for responsible investment. We extend our sincere thanks to Temuera Hall for his leadership and deep expertise in shaping this work. His contribution offers a pathway toward more sustainable and inclusive investment approaches. This work also aligns strongly with the priorities of the Aotearoa Collaborative Working Group, which has committed to the integration of Te Ao Māori across our workstreams. As Aotearoa continues to evolve, so must our industry, embracing values such as kaitiakitanga, manaakitanga, and whanaungatanga. These principles are not only culturally significant, but essential for long-term resilience and equity.
>
> - Dean Hegarty, Co-CEO RIAA

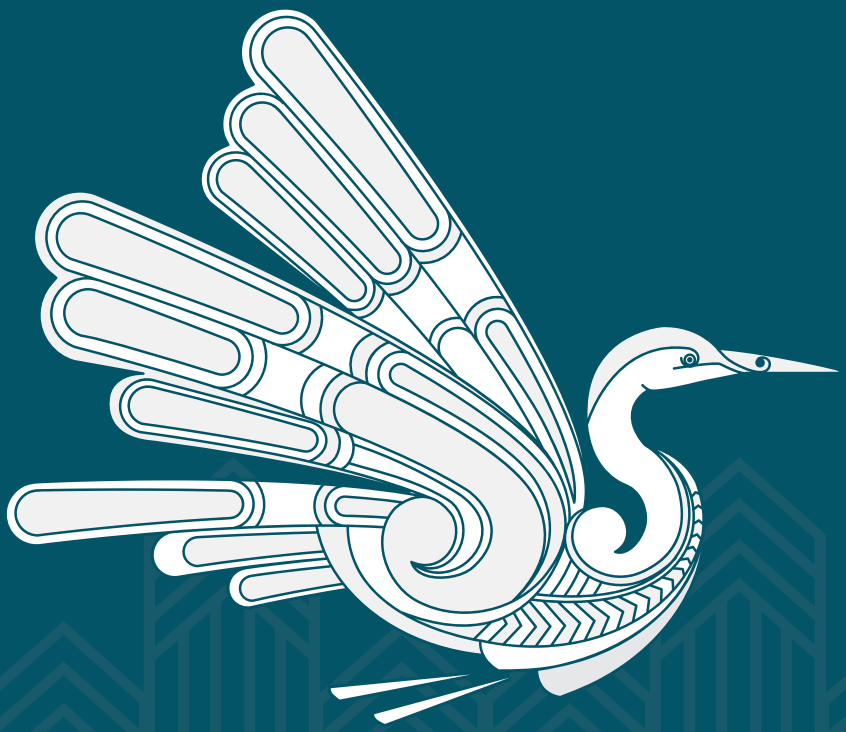
[i] Stats NZ, Māori, https://www.stats.govt.nz/topics/maori/.

Mā RIAA ēnei kōrero mātauranga. Nā Temuera Hall i whakaemi, i tuhi.

This educational information is provided for RIAA. Compiled and written by Temuera Hall.

Disclaimer notes:

1. https://teara.govt.nz/en/maori can be a reasonable and reliable source of historical information.
2. These guidelines are not to be regarded as an authoritative record, but more as basic preparatory information to assist in the development and understanding of Te Ao Māori.



Te Wero o te Kōtuku

Act with the speed and precision of the Kōtuku

The kōtuku (white heron) is a patient predator with a specialised technique for hunting its food. By patiently waiting and using their lightning-fast strike, kōtuku are effective hunters in their wetland and aquatic environments.

The kōtuku holds a special place in Māori culture, seen as a symbol of good fortune and purity. The kōtuku is a magnificent bird revered in Aotearoa for its beauty and rarity. It is considered rare in New Zealand, especially outside of breeding season. The kōtuku is depicted on the New Zealand two dollar coin. If you ever come across a kōtuku, it will likely be a solitary bird with an air of elegance.

PAPER 1 OF 5

Te Ao Māori
The Māori world view

Providing a deeper understanding of Māori culture and the Māori world view.

Credit: Toby Hall (Unsplash)

Whakarāpopototanga
– Introduction

This paper introduces Te Ao Māori – the Māori world view – offering foundational insights into the cultural values, history, and philosophical perspectives of Māori, the indigenous people of Aotearoa New Zealand.

To understand Te Ao Māori is to engage with a relational and holistic way of seeing the world, where identity is rooted in ancestry, land, and collective responsibility. This section explores the origins of the word "Māori," the deep history of Polynesian navigation and settlement, and the enduring significance of whakapapa (genealogy), mātauranga (knowledge), and kaitiakitanga (guardianship). By contrasting Māori and Western world views, particularly around nature, community, knowledge, and law, this paper aims to support a more informed, respectful, and culturally grounded understanding of how Māori ways of knowing continue to shape Aotearoa's identity today.

What is Māori or a Māori?

In the Māori language there are a number of meanings for the word Māori. The traditional use means 'normal, usual, ordinary or natural', which is applied when talking of birds, trees, or people. Originally, Māori tangata meant an ordinary person native to the place in which they were living.

The modern context for the word Māori is an indigenous person of Aotearoa – a new use of the word resulting from Pākehā (non-Māori or White New Zealanders) contact in order to distinguish between people of Māori descent and the colonisers or non-Māori.

Prior to colonisation and generalisation of iwi and hapū (tribes and sub-tribes) under the word Māori, the indigenous people referred to themselves by the iwi (tribe) and/or hapū (sub-tribe) they descend from. One could argue that these tribal identities were as distinct from each other as are the English, Scottish, Welsh and Irish. Contrary to some narratives, Pākehā is not a derogatory term.

A more informed understanding

The early Māori ancestors who first discovered Aotearoa were Polynesian navigators from East Polynesia.

The earliest discovery of Aotearoa is embedded in the Māui genealogy and traditional knowledge system. Māui is a prominent figure in Māori culture and in other Polynesian cultures. He is often depicted as a demigod and a trickster with incredible strength and wit. One knowledge set attributed to Māui is the 'fishing up of Aotearoa'. In the cultural narrative version, Māui fished up the North Island of Aotearoa (Te Ika-a-Māui) using a magical fishhook (Te Matau-a-Māui) made from his grandmother's jawbone. The South Island (Te Waipounamu) is said to be his canoe.

Te Matau-a-Māui, also known as the Hook of Māui, is the Māori name for the constellation Scorpius. This constellation holds significant cultural importance and was used for Māori navigation when sailing back and forth across the Pacific from Raiatea – Rarotonga and Aotearoa. (See Appendix I for more on Te Matau-a-Māui.)

The legendary navigator Kupe is often credited with the initial discovery of Aotearoa. Kupe is said to have used the stars and ocean currents to navigate across the Pacific Ocean, arriving around 925 CE.[i] Following the voyage of Kupe, other Polynesian explorers and settlers arrived in Aotearoa between 1250 and 1300 CE. These early settlers travelled in large double-hulled canoes known as 'waka hourua'. Some of the notable waka that brought these settlers include Tainui, Te Arawa, Mātaatua, Kurahaupō, Tokomaru, Aotea, and Tākitimu. (See Appendix II for more on traditional navigation.)

Toi-te-huatahi, also known as Toi, is a significant ancestor in Māori tradition. According to various traditions, Toi was either born in Hawaiki and migrated to Aotearoa by a waka hourua, or he was one of the first people born in Aotearoa. His descendants, known as Te Tini-o-Toi, are said to have inhabited the Bay of Plenty region before the arrival of other migratory waka like Arawa, Tainui, and Mātaatua.

Te Ao Māori – A Māori world view

Te mōhio whaiaro takitahi: te hononga o ngā mea katoa, kaore he mea i a ia ano
Collective self-intelligence: everything is interrelated, nothing exists of itself

Understanding Māori culture and values

Central to Māori culture are the concepts of:

- **Whakapapa** (genealogical connection): As part of this connection system, Māori personified everything tangible and intangible. At a basic level, whakapapa maps human descent and the connections to your extended family. At the higher level, Māori whakapapa connects to all the elements in nature and also transcends the physical:
  a) it is the creation narrative left by our ancestors;
  b) it maps our origins;
  c) it connects us to everything in the world we live in; and
  d) it is our indigenous blueprint.
- **Whanaungatanga** refers to the bonds of kinship and the importance of family and community connections. This collective approach extends to decision-making processes, where consensus and collective wellbeing are prioritised over individual preferences.

Māori also place a strong emphasis on **manaakitanga**, the practice of hospitality, kindness, and mutual respect, which reinforces social cohesion and community support.

Another key value lies in the relationship with the environment. Māori values are inherently connected to the land and nature, with a deep sense of guardianship or **kaitiakitanga**. This principle involves a responsibility to protect and sustain the environment for future generations, viewing humans as part of a larger ecological system.

Wairua (spirituality) also plays a significant role in Māori values, where the spiritual and material worlds are intertwined. Concepts such as wairua (spirit) and mauri (life force) are integral to understanding the world and one's place within it.

While derived from our traditional Māori knowledge, these values and ethics are essentially universally acknowledged in a free and fair economy.

From Te Ao Tahito Narrative: This is Te Ao Maori from a Maori perspective.

Māori ethics put people and the environment first because both are fundamental to living and thriving. This thinking comes from the ancestral Māori world view which centres on connection and the interdependence of all things. The Māori world view ultimately follows nature's models.

- Its ethics strive for balance and consensus.
- Its behaviour is complementary and co-operational.
- Its target is reciprocity and harmony.

Our whakapapa from Hawaiki (traditional knowledge system) has been bequeathed by our ancestors in three main forms:

1. Te Ōrokohanga–- the simple creation story or origins narrative explaining the context of this world and how it was created.
2. Te Wānanga–- the formal tohunga or expert teachings, also known as Te Whare Atua, that connects us to everything in the physical world and also describes emotional states.
3. Whare Tangata–- The female realm that connects us to our spiritual birthplace, the reconnection from the individual state to that of the collective.

The base Māori principle states that people, sky, land, ocean and all other aspects of the environment are one and that the physical, intellectual and spiritual worlds co-exist. Whakapapa enshrines this understanding. It brings all your connections to you as part of your family. It is from these genealogical lines and narrative that we identify our indigenous virtues, qualities and behaviours.

Along with the deep understanding of connection, it is the virtues, qualities and behaviours contained within the male and female whakapapa lineages that provide guidance to help us live meaningful and purposeful lives within this Te Ao Hurihuri (ever-changing world).

The ethics derived from Te Wānanga teachings are fairly common in Māori society and leadership frameworks today.

Aroha

One of the most influential Māori values is **aroha**: sympathy, charity, compassion, love, empathy. Māori generally believe that by increasing our natural human quality of aroha, we can re-build the connection between people and the environment.

Nā te Aroha ko te Mauri: Aroha is connection, mauri is life's essence. By increasing aroha we increase mauri.

Aroha is embedded in the ethics of:

- Kaitiakitanga (protect): Incorporate principles of guardianship and sustainability into investment decisions. This means prioritising long-term, intergenerational environmental stewardship and sustainable resource management.
- Manaakitanga (care): Ensure that relationships and investment practices are inclusive and supportive of Māori wellbeing.
- Whakakotahi: To unify, integrate, combine, unite, amalgamate, coalesce, consolidate.
- Māhaki: Humility, humbleness, modesty, unassuming nature.
- Whanaungatanga (connection): Foster strong relationships. This involves regular engagement and building trust over time.

The underlying values encapsulate the interrelated physical, intellectual and spiritual domains of existence.

Other core underlying values

Mana is a deeply significant value, in that it encompasses power, authority, and spiritual essence. It is an intrinsic force that can reside in people, objects, and the natural world. Mana is a dynamic and multifaceted concept that plays a crucial role in Māori society, influencing social structures, relationships, and interactions with the environment.

Note: Due to the Māori whakapapa (genealogical) connection and mapped descendancy from the fundamental origins of creation (creator / creators), often referred to as god or gods in other cultures, Māori often refer to these elements as ancestors.

Mana is believed to come from the atua (ancestors) and is highest among rangatira (chiefs), particularly ariki (first-born) and tohunga (experts).

1. Types of Mana:
    - Mana atua: Spiritual power derived from the ancestors.
    - Mana whenua: Authority over land and territory.
    - Mana tangata: Personal prestige and influence.
2. Mana and tapu: Mana is closely linked to the concept of tapu (sacredness). Tapu acts as a protective measure to preserve mana, and certain restrictions or disciplines (tapu) must be observed to maintain or enhance mana.
3. Expression of mana: Mana can be expressed through leadership, wisdom, bravery, and the ability to influence and inspire others. It is also reflected in the respect and recognition one receives from the community.
4. Mana in nature: Mana is not limited to humans; it is also present in the natural world. Mountains, rivers, and other natural features possess mana, and this is often acknowledged and respected in Māori traditions. Mana in nature follows natural lore, the fact that humans are dependent on nature.
5. Impact of mana: Mana can be both a source of strength and a cause of conflict. It is essential to handle mana with respect, as mishandling it can lead to shame and loss of prestige.

Mauri is a fundamental Māori principle and refers to the life force or vital essence present in all living things, as well as inanimate objects. In Te Ao Māori all elements of life are interconnected and interdependent. This fosters a deep respect for the environment and the relationships that sustain life.

1. Life force: Mauri is the spark of life that exists within all beings and objects. It is what gives vitality and uniqueness.
2. Connection to whakapapa: Mauri is closely linked to whakapapa. Mauri is passed down from ancestors and is an integral part of one's lineage.
3. Holistic wellbeing: Mauri is essential for holistic wellbeing. It encompasses not just physical health, but also emotional, spiritual, and environmental health. The state of mauri can be influenced by the surrounding environment and one's actions.
4. Interconnectedness: Mauri highlights the interconnectedness of all things. It emphasises the relationship between people, nature, and the cosmos. This interconnectedness means that the actions taken by individuals can enhance or diminish the mauri of themselves and others.

5. Restoration and protection: Protecting and restoring mauri is a key aspect of Māori environmental and social practices. Efforts to restore mauri often involve caring for the land, water, and community to ensure the vitality and balance of all elements.

6. Expression in rituals (kawa): Mauri is often acknowledged and respected in various Māori rituals and ceremonies. These practices help to maintain and enhance the mauri of individuals, communities, and the natural world.

Tapu signifies sacredness, restriction, and spiritual protection. Tapu shapes the way people interact with each other and the world around them. It underlines the importance of respect, protection, and spiritual awareness in all aspects of life.

1. Sacredness and restriction: Tapu can be understood as a state of being sacred or set apart. It involves spiritual restrictions and prohibitions that protect the sanctity of people, objects, and places.

2. Types of tapu: There are different types of tapu, including:

   - Personal tapu: Every individual has an inherent tapu, which is linked to your spiritual and physical wellbeing.
   - Situational tapu: Certain situations, such as birth, death, and significant rituals, are considered tapu and require tikanga / kawa (specific protocols) to be followed.

3. Tapu and noa: Tapu is often balanced by the concept of noa, which refers to a state of normalcy and freedom from restrictions. Rituals and practices, such as karakia (prayers) and the use of certain foods, can transition something from a state of tapu to noa.

4. Protection and respect: Tapu serves to protect individuals and communities by imposing rules that prevent harm and maintain spiritual balance. Disrespecting tapu can lead to negative consequences, both spiritually and socially.

5. Tapu in the environment: Natural features like mountains, rivers, and forests can also be tapu. These places are often protected and respected due to their spiritual significance and the presence of ancestral spirits.

6. Role in daily life: Tapu influences many aspects of daily life, including food preparation, social interactions, and the use of certain objects. Understanding and observing tapu is essential for maintaining harmony and respect within the community.

Wairua is best understood as the spirit or soul. While it is all pervasive, it is a vital aspect of one's existence, encompassing the spiritual dimension of life. Te Ao Māori places high importance on the spiritual domain and recognises the intangible connections between people, ancestors, and the natural world.

1. Essence of being: Wairua is the essence of a person's being. It is what connects individuals to their ancestors, the natural world, and the spiritual realm.

2. Life and death: Wairua exists before birth and continues after death. When a person dies, the wairua remains and rejoins 'te huinga wairua' as it travels to the afterlife, often referred to as Rarohenga (the underworld). 'Te Rerengā Wairua' is often referred as the journey of the wairua.

3. Interconnectedness: Wairua accentuates the interconnectedness of all things. It is not confined to humans but is also present in animals, plants, and the environment. This interconnectedness fosters a deep respect for nature and all living beings.

4. Health and wellbeing: Wairua is a crucial component of holistic health and wellbeing. The Māori health model, Te Whare Tapa Whā, includes taha wairua (spiritual wellbeing) as one of its four pillars, alongside taha tinana (physical wellbeing), taha hinengaro (mental and emotional wellbeing), and taha whānau (social wellbeing).

5. Spiritual practices: Practices such as karakia (prayers), waiata (songs), tikanga and kawa (rituals) are used to nurture and protect wairua. These practices help maintain spiritual balance and connection with the spiritual world.

6. Guidance and protection: Wairua provides guidance and protection. The wairua of ancestors can offer support and wisdom to the living, helping navigate challenges and make important decisions.

Waiora is deeply rooted in Māori culture and values. In Te Ao Māori, waiora (wellbeing) is seen as a collective and interconnected concept, where the health of individuals is closely tied to the health of their community and environment.

1. Health and wellbeing: Waiora refers to overall health and wellbeing, encompassing physical, mental, spiritual, and social dimensions.
2. Water as a source of life: The word combines “wai” (water) and “ora” (life), highlighting the importance of water as a fundamental source of life and wellbeing.
3. Holistic wellbeing: It represents a holistic approach to health, integrating the wellbeing of individuals, whānau (families), and hapū and iwi (communities).
4. Environmental connection: Waiora also emphasises the connection between human health and the environment, recognising that a healthy environment is essential for overall wellbeing.

Key philosophies essential to the understanding of Te Ao Māori

Note: this is not an exhaustive list

The philosophy of **kauae runga** and **kauae raro** is significant in Te Ao Māori knowledge system. It explains the holistic approach to knowledge, where both spiritual and practical wisdom are valued and interconnected. Te kauae runga also represents that which is constant and immutable like the rising and setting of the sun and the cycles of the moon and tides, while te kauae raro changes, adapts and augments.

1. **Kauae runga**
   - o Celestial knowledge: This term refers to the upper jawbone and symbolises knowledge of the heavens (atmosphere, stellar and celestial space, universe) and the spiritual realm.
   - o Higher learning: It encompasses the wisdom and teachings related to the cosmos, stars, and other celestial bodies.
2. **Kauae raro**
   - o Earthly knowledge: This term refers to the lower jawbone and represents knowledge of the earth and the physical world.
   - o Practical wisdom: It includes practical, everyday knowledge and skills related to living on the land, such as agriculture, navigation, and traditional crafts.

The simple message in this philosophy is that we need both jaws functioning to eat, survive and thrive. An extension to kauae runga – kauae raro, is the quality of nourishment you ingest has significant bearing on your physical, psychological and spiritual wellbeing. Nourishment through eyes, ears, mouth and contemplation.

The philosophy of **hani** and **puna** are significant in Māori cosmology and spirituality. They represent the balance and interplay of male and female energies in the Māori understanding of the world, its creation and spirituality.

1. **Hani:** Male essence (virility, potency): Hani represents the male essence within the spiritual realm, associated with creation and the male aspect of spiritual energy.
2. **Puna:** Female essence (peaceful, pure): Puna represents the female essence within the spiritual realm, linked to the nurturing and life-giving aspects of spiritual energy.

Hani and puna are often likened to Yin and Yang philosophy and the positive and negative electric fields surrounding the Earth.

He Poutama, a study paper by Te Aka Matua o te Ture - Law Commission is a great resource. The paper provides a framework for the interaction between tikanga Māori and common law and statute. Through the significance of the wharenui, He Poutama introduces core tikanga concepts, accentuating tikanga as a coherent and integrated system of norms, not a mere ‘grab bag’ of principles or values.

To have a deeper understanding of Te Ao Māori, it is helpful to contrast how it generally contrasts to Te Ao Pākehā (the Western world view).

Māori world view vs Western (English) world view

In simple terms, Māori think collectively: ‘we, us’ and the Western world thinks individually: ‘I, me’. The laws of the Western world are then based on the premise of individualism.

Key distinctions between the two views are outlined below. These distinctions are reflected, to varying degrees, in contemporary financial thinking and practice:

1. Relationship with nature	
Māori world view: Nature is seen as a living entity with which humans have a familiar relationship. The land (whenua), sea (moana), and all living things are interconnected and possess their own life force (mauri). Humans are considered guardians (kaitiaki) of the environment, responsible for its care and preservation for future generations.	**Western world view:** Nature is often viewed as a resource to be exploited for human benefit. This perspective tends to prioritise economic growth and technological advancement, sometimes at the expense of environmental sustainability.
2. Knowledge and learning	
Māori world view: Knowledge (mātauranga) is holistic, integrating spiritual, environmental, and social dimensions. It is passed down through generations via oral traditions, storytelling, and communal practices.	**Western world view:** Knowledge is compartmentalised and often empirical, focusing on scientific methods and evidence-based practices. Education is typically formalised and institutionalised.
3. Community and individualism	
Māori world view: The community (whānau, hapū, and iwi) is central. Individual identity is closely tied to the collective, and decisions are made with the wellbeing of the group in mind.	**Western world view:** There is a stronger emphasis on individualism and personal achievement. Success is often measured by individual accomplishments and material wealth.
4. Spirituality and religion	
Māori world view: Spirituality is deeply integrated into daily life. The spiritual world (Te Ao Wairua) and the physical world (Te Ao Mārama) are interconnected. Ancestral spirits (tīpuna) and deities (atua) play a significant role in guiding and protecting the people.	**Western world view:** Spirituality and religion are often approached through more structured or institutional frameworks. In many contexts, there is a clearer distinction between the spiritual and the secular, with spiritual practice more commonly reserved for designated times, places, or roles.
5. Time and progress	
Māori world view: Time is cyclical, with a strong emphasis on the past and the lessons of ancestors. Progress is seen as maintaining balance and harmony with the natural world.	**Western world view:** Time is linear, with a focus on future progress and innovation. There is a strong drive towards development and modernisation.
6. Collective vs. individualistic world views	
Māori world view: Māori culture emphasises collective wellbeing and community. The concepts of whānau (family), hapū (sub-tribe), and iwi (tribe) are central, and decisions are often made with the collective in mind[ii]. This collective approach is reflected in the communal ownership of land and resources, and the role of kaitiakitanga (guardianship) in preserving the environment for future generations.	**Western world view:** Western cultures tend to prioritise individual rights and personal achievement. This individualistic approach is evident in the legal and economic systems that emphasise private property, personal responsibility, and individual success.
7. Historical context of Te Tiriti o Waitangi	
Māori perspective: When Te Tiriti o Waitangi was signed in 1840, Māori chiefs (rangatira) understood it as a partnership agreement that would protect their authority (rangatiratanga) and ensure mutual benefit. The Māori version of the Treaty emphasised collective rights and responsibilities.	**Western perspective:** The English version of the Treaty, however, framed it as a cession of sovereignty to the British Crown, reflecting a more individualistic and hierarchical view of governance. This difference in interpretation has led to ongoing disputes and the need for a deeper understanding of both world views to address historical grievances.

These differences highlight the unique perspectives and values inherent in each world view, shaping how communities interact with their environment, each other, and the broader world.

Understanding cultural differences

The following analysis illustrates how individualism is a foundational principle in modern common law, shaping its development and application. This demonstrates that applying a limited ethnocentric view (evaluating other cultures according to preconceptions originating in the standards and customs of one's own culture) can create significant misunderstanding and division.

The differing world views of Māori and Western cultures, particularly in the context of Te Tiriti o Waitangi, are well-supported by historical and contemporary analyses. Here are some key points and sources that provide evidence for this perspective:

Collective vs. individualistic world views

Māori world view: Māori culture emphasises collective wellbeing and community. The concepts of whānau (family), hapū (sub-tribe), and iwi (tribe) are central, and decisions are often made with the collective in mind. This collective approach is reflected in the communal ownership of land and resources, and the role of kaitiakitanga (guardianship) in preserving the environment for future generations.

Western world view: Western cultures tend to prioritise individual rights and personal achievement. This individualistic approach is evident in the legal and economic systems that emphasise private property, personal responsibility, and individual success.

Historical context of Te Tiriti o Waitangi

Māori perspective: When Te Tiriti o Waitangi was signed in 1840, Māori rangatira (chiefs) understood it as a partnership agreement that would protect rangatiratanga (the Maori chiefs' authority) and ensure mutual benefit. The Māori version of the Treaty emphasised collective rights and responsibilities.

Western perspective: The English version of the Treaty framed it as a cession of sovereignty to the British Crown, reflecting an individualistic and hierarchical view of governance. This difference in interpretation has led to ongoing disputes and the need for a deeper understanding of both world views to address historical grievances.

Contemporary implications – Legal and social systems

Modern New Zealand law and policy continue to reflect these differing world views. Efforts to integrate Māori perspectives into governance, such as the recognition of Māori customary rights and the incorporation of Te Ao Māori principles into environmental management, highlight the ongoing relevance of these world views.

Modern common law is largely underpinned by individualism. This is evident in several key aspects:

1. Rights and responsibilities

- Individual rights: Common law systems, particularly those influenced by English and American legal traditions, emphasise the protection of individual rights. This includes property rights, contractual rights, and personal freedoms.
- Personal responsibility: The legal framework often holds individuals accountable for their actions, promoting personal responsibility and liability. This is seen in areas such as tort law, where individuals can be sued for damages caused by their negligence.

2. Legal precedents

- Case law: Common law relies heavily on judicial precedents, where past decisions by courts influence future rulings. This system supports the idea that individuals can seek redress and justice based on established legal principles.

3. Property and contract law

- Private property: The concept of private property is central to common law, reflecting an individualistic approach to ownership and economic activity.
- Contracts: Contract law in common law systems is based on the premise that individuals have the freedom to enter into agreements and are bound by the terms they negotiate.

4. Historical development

- Evolution of common law: Historically, common law developed in a context where individual rights and liberties were increasingly recognised and protected. This evolution was influenced by philosophical movements such as liberalism, which emphasised individual autonomy and freedom.

Appendix I: Te Matau-a-Māui

Key points about Te Matau-a-Māui:

1. **Appearance and timing:** The constellation Scorpius, which resembles a hook, is visible in the night sky from Aotearoa during the winter months, particularly from July to August. It appears to lift the land as the Earth rotates, symbolising Māui's legendary feat.
2. **Navigation:** For Māori navigators, Te Matau-a-Māui was an important celestial marker. The stars of this constellation were used to guide their voyages across the Pacific Ocean. The position of the constellation in the sky helped navigators determine their direction and location.

Te Matau-a-Māui is a beautiful example of how indigenous knowledge and mythology are intertwined with the natural world, providing both practical navigation tools and rich cultural stories.

Appendix II – Māori navigation[iii]

Māori ocean navigation methods were highly sophisticated and relied on a deep understanding of the natural environment. Here are some key aspects of their navigation techniques:

1. **Stars and celestial navigation:** Māori navigators used the stars to guide their way. They memorised the positions of stars and their movements across the sky. The rising and setting points of stars and planets served as signposts.
2. **Ocean swells and wave patterns:** Experienced navigators could read the ocean swells and wave patterns to determine direction. Swells created by consistent winds provided clues about the direction of travel.
3. **Birds and marine life:** The presence and behaviour of birds, especially seabirds, indicated proximity to land. Certain species of birds would fly out to sea in the morning and return to land in the evening, helping navigators locate islands.
4. **Cloud formations and colours:** Navigators observed cloud formations and colours, which could reflect the presence of land. For example, certain types of clouds form over islands and can be seen from a distance.
5. **Wind and weather patterns:** Understanding wind patterns and weather conditions was crucial. Navigators used the direction and strength of the wind to maintain their course.
6. **Bioluminescence and sea life:** Patterns of bioluminescence in the water and the behaviour of sea life also provided navigational clues. These natural indicators helped navigators stay on course even in challenging conditions.

These methods allowed Māori navigators to undertake long voyages across the Pacific Ocean, connecting various islands and establishing settlements in Aotearoa.

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[i] Ministry for Culture and Heritage, (n.d.), *First peoples in Māori tradition: Patupaiarehe, tūrehu and other inhabitants*, Te Ara – The Encyclopedia of New Zealand, <https://teara.govt.nz/en/first-peoples-in-maori-tradition/page-6>.

[ii] Hanna, D., & Armstrong, P., (n.d.), *Fostering community, embracing Te Tiriti o Waitangi*, Inspiring Communities, <https://inspiringcommunities.org.nz/ic_resource/fostering-community-embracing-te-tiriti-o-waitangi-2/>.

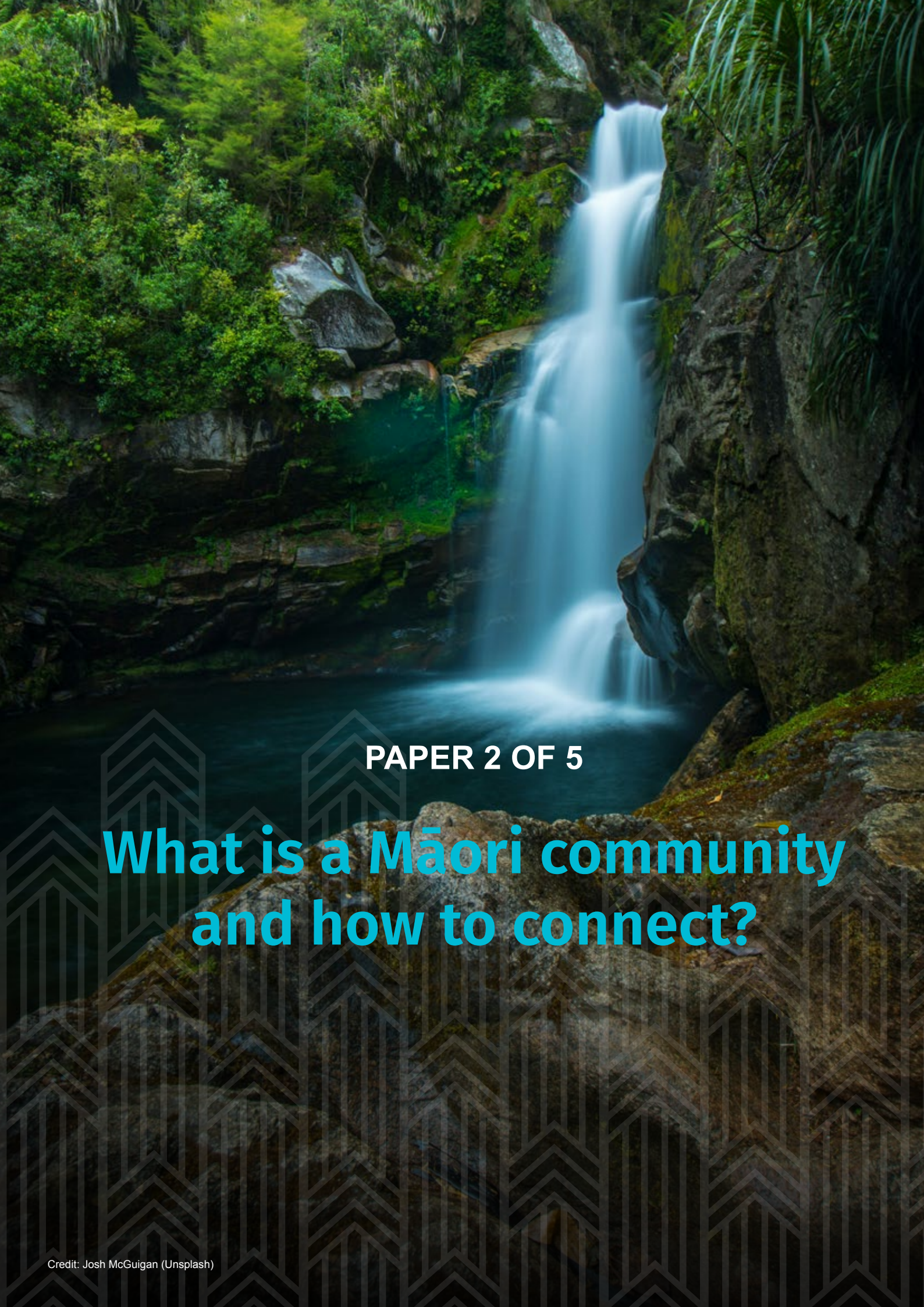
[iii] Taonui, R., 2012, *Canoe navigation*. Te Ara – The Encyclopedia of New Zealand, <https://teara.govt.nz/en/canoe-navigation>.

Mā RIAA ēnei kōrero mātauranga. Nā Temuera Hall i whakaemi, i tuhi.

This educational information is provided for RIAA. Compiled and written by Temuera Hall.

Disclaimer notes:

1. https://teara.govt.nz/en/maori can be a reasonable and reliable source of historical information.
2. These guidelines are not to be regarded as an authoritative record, but more as basic preparatory information to assist in the development and understanding of Te Ao Māori.



PAPER 2 OF 5

What is a Māori community and how to connect?

Credit: Josh McGuigan (Unsplash)

Whakarāpopototanga
– Introduction

For context regarding a 'Māori community' let's first look at the Māori population:

1 in 5 people in Aotearoa are of Māori descent.

In the 2023 Census, the Māori descent population count increased by 12.5% to 978,246, compared with 869,850 in the 2018 Census. People of Māori descent make up 19.6% of the total population, up from 18.5% in 2018.

While 1 in 5 New Zealanders are Māori – almost 1 in 3 younger New Zealanders (aged under 25 years) are Māori. Combined with people of Pacific Island and Asian descent, this is the future workforce, taxpayers, future business and community leaders, and signifies a shift in ways of living in Aotearoa from a Western culture towards an indigenous cultural way of collective living.[i]

For further perspective it is essential to understand the key principles that underpin the Māori world view as outlined in more detail in Paper 1: Te Ao Māori.

The Māori world view, known as **Te Ao Māori**, is holistic, relational and interconnected. Te Ao Māori essentially follows natural lore, emphasising the relationships between people, nature, and the spiritual world. Here are some key elements:

1. **Whakapapa (genealogy):** Whakapapa is the foundation of Māori identity, connecting individuals to their ancestors, the land, the cosmos and the creation narrative. It establishes a sense of belonging and responsibility to both past and future generations.
2. **Mana and tapu:** Mana refers to spiritual power and authority, while Tapu denotes sacredness and restrictions. These concepts govern social behaviour and relationships, ensuring balance and respect within the community.
3. **Mauri (life force):** Mauri is the life force present in all living things. It represents vitality and wellbeing, and maintaining mauri is essential for health and harmony.
4. **Kaitiakitanga (guardianship: kai = person, tiaki = to guard or care for):** This principle emphasises the role of humans to protect, nurture, guide or guard someone or something (tangible and intangible). Often referred to as guardians of the environment (kaitiaki taiao), it implies sustainable practices and the protection of natural resources for future generations.
5. **Rangatiratanga (leadership and self-determination):** Rangatiratanga reflects the right to self-governance and the ability to make decisions that affect one's community and resources. Rangatiratanga also represents chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership and leadership of a social group.
6. **Tikanga (customary practices):** In basic terms, Tikanga encompasses the customs, protocols, and practices that guide daily life and ensure social cohesion. It includes rituals, ceremonies, and traditional knowledge.
7. **Te Ao Mārama (the world of light):** This concept represents the transition from darkness (Te Pō) to light (Te Ao Mārama), symbolising enlightenment, knowledge, and the ongoing creation of the world.

The Māori world view is dynamic and continues to evolve, integrating traditional knowledge with contemporary experiences (further explained in Paper 5: Te whakakotahi i te tirohanga).

Whakapapa

Te Ao Māori is centred around whakapapa. Traditional knowledge is captured and passed down in what is called whakapapa (genealogy).

Whakapapa:

1. connects the extended families and sub-tribes.
2. shows internal tribal connections and how to connect with other tribes.
3. connects to the origins of life and to everything in the natural world.
4. connects to the emotional self and spiritual essence.
5. maps our creation narrative.

For ease of retention and general teachings, ancestors personify all aspects of nature. They are called ‘atua’. Atua literally means from beyond or preceding humans, now commonly called ancient ancestors or demi-gods. The more common atua include: Tane – forests, Tangaroa – oceans, Tawhirimatea – wind and atmosphere, Rongo marae roa – cultivated foods, Haumietiketike – uncultivated foods, Tumatauenga – war and humans, Whiro – tempest, and evil, Rūaumoko – earthquakes.

Te Aka Māori dictionary explanation of whakapapa

Genealogy, genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions. There are different terms for the types of whakapapa and the different ways of reciting them including:

- tāhū (recite a direct line of ancestry through only the senior line);
- whakamoe (recite a genealogy including males and their spouses);
- taotahi (recite genealogy in a single line of descent);
- hikohiko (recite genealogy in a selective way by not following a single line of descent);
- ure tārewa (male line of descent through the first-born male in each generation).

Traditional structures pre- and post-contact

A Māori community was traditionally either an iwi (tribe) a hapū (sub-tribe) or a whānau (family). Stats NZ identifies over 130 iwi. To connect to an iwi or hapū, you first need to know which iwi or hapū area you operate in or impact upon.

Credit: Alistair MacKenzie (Unsplash)

Rohe Iwi O Aotearoa - Map of Tribal Areas

The map on this page is sourced from Māori Pakeha[ii] and represents one interpretation of tribal areas. It may not reflect the views of the author or of RIAA, and should not be considered a definitive representation.

Regional Groupings

Iwi areas

Boundaries are from a variety of sources referred to in extract 1. 3. 2 of the Atlas of New Zealand Boundaries, date information , June 1988.

The boundaries are based on knowledge only - they have no official standing.

How to understand the types and levels of Māori communities

Iwi (Tribe): Iwi literally means 'bones'. 'Iwi taketake' translates to indigenous people.

- An iwi is generally an extended kinship group, a tribe, a nation, a people, a nationality, a race – iwi often refers to a large group of people descended from a revered common ancestor and associated with a distinct territory.
- Iwi names can also commemorate important historical events or migrations, ancestral canoe or geographical features of their territories and battles.

An iwi is a fundamental social and political unit in Māori society.

Structure and organisation

- **Composition:** An iwi organisation typically consists of representation from, responsibility to, and a database of, several related hapū (sub-tribes or clans), which are made up of whānau (extended families). Each hapū operates semi-independently but unites under the iwi for larger communal purposes.
- **Leadership:** Iwi are usually led by rangatira (chiefs) who are respected for their leadership, wisdom, and ability to maintain the wellbeing of the iwi and hapū. Leadership roles are often hereditary but can also be based on merit. Today's leadership is often elected by popular vote or recommended by their respective hapū.

Historical and cultural significance

- **Ancestry and whakapapa:** Iwi trace their ancestry back to a common ancestor, often a significant figure in Māori history. This genealogical connection is crucial for maintaining the identity and unity of the iwi.
- **Territory (rohe):** Each iwi has a defined territory or rohe, which includes land, waterways, and other resources. These territories are central to the iwi's identity and economic base.

Social and political roles

- **Defence and support:** Historically, iwi played a critical role in defending their territory and providing mutual support among members. This included cooperation in activities like fishing, building, and agriculture.
- **Modern influence:** Today, iwi continue to have significant influence in New Zealand's social, economic, and political spheres. They manage substantial assets, engage in Treaty settlements, and advocate for the rights and interests of their members.

Examples of prominent iwi

- **Ngāi Tahu:** One of the largest iwi in the South Island, known for its successful Treaty settlements and economic ventures.
- **Ngāti Whātua:** Based in the Auckland region, this iwi has been influential in urban development and cultural revitalisation efforts.
- **Waikato-Tainui:** Located in the Waikato region, this iwi has a strong presence in regional governance and economic development. Tainui is also the seat of the Kingitanga (Māori King movement), one of New Zealand's oldest surviving political institutions.

Cultural practices

- **Marae:** The marae (communal meeting ground) is a central place for iwi, hapu and whanau gatherings, ceremonies, and cultural activities. It serves as a hub for maintaining traditions and fostering community bonds.
- **Kaitiakitanga:** This principle of guardianship emphasises the iwi's role in protecting and managing its people and the sustainability of natural resources. It reflects a deep connection to the land, environment, general wellbeing and harmony.

By understanding and respecting the structure, history, and cultural significance of Māori traditional and contemporary organisations, individuals and non-Māori entities can better engage with Māori communities and honour the principles of Te Tiriti o Waitangi.

Note: Prior to being colonised, each iwi was quite distinct from each other, not too dissimilar to the French and the English. Like with warring factions in European history, inter-marriage and profound gifts were often a means to bring about peace.

Hapū (sub-tribe): Hapū also means to be pregnant.

- A hapū is a kinship group, clan, tribe, sub-tribe - section of a large kinship group and the primary political unit in traditional Māori society.
- A hapū consists of a number of whānau (families) sharing descent from a common iwi ancestor and are usually named after a prominent ancestor in the line of descent (whakapapa).
- Sometimes a hapū is named after an important event in the group's history.
- A number of related hapū usually shared adjacent territories forming a looser tribal federation or iwi.

Whānau (Māori family): Whānau literally means to be born or to give birth.

- An extended family or family group - the primary economic unit of traditional Māori society. A whānau generally includes multiple generations living together or in close proximity, all playing a crucial role in the upbringing of children and the care of elders.
- In the modern context, the term whānau is sometimes used to include friends who may not have any kinship ties to other members.
- A whānau will generally have a whakapapa (genealogical) connection to its hapū.
- A whānau strong in 'te reo me ona tikanga' will have one or more nominated who speaks for the whānau at hapu or iwi gatherings or gatherings of other Māori authorities.

Marae (meeting place)

- The correct meaning for marae is courtyard - the open area in front of the wharenui (meeting house), where formal greetings and discussions take place.
- In the modern context, 'marae' is used to describe the complex of buildings and community around the actual marae-ātea / courtyard where people gather for various occasions including tangihanga (funerals), meeting and celebrations.
- The main meeting house (wharenui) is often named after an ancestor that connects to an iwi, a hapū or a significant event. The whānau associated with that marae will descend from that ancestor.
- Most marae connect to a hapū and an iwi. The marae leaders are often the representatives and leaders for the associated hapū.
- Most marae are registered as Reserves under the Te Ture Whenua Māori Act 1993, i.e. they are legally recognised as special areas set aside for communal and cultural purposes.
- Each marae has a group of trustees and/or a marae committee who are responsible for its operations. They manage the marae on behalf of the beneficiaries, ensuring that it serves its intended purpose and is maintained properly.
- Many modern-day marae in cities, tertiary institutions, Crown entities and schools, follow the general principles and purpose of a marae but are often without the local iwi or hapū connection. Some iwi have 'taura here' (urban kinship connection) marae located in larger cities as a communal place for their tribal members that have migrated for work and other socio-economic drivers.

Māori Authorities

"Mana i te whenua, mana o te whenua"
Mana in the land, mana of the land

From a business, investment and finance outlook, a relationship will likely need to be with a Māori Authority. The *Tatauranga umanga Māori – Statistics on Māori businesses: 2023*,[iii] reports 1,338 Māori Authorities. Māori Authorities are businesses involved in the collective management of assets held by Māori. Māori Authorities consist mainly of (but are not limited to):

- Iwi / hapū Settlement Entities (PSGEs: Post Governance Settlement Entities – see Appendix I)
- Māori Trusts Boards, governed by The Māori Trust Boards Act 1955 (Legacy entities, generally devolved into the PSGE upon settlement)
- Māori Trusts and Incorporations (Governed under Te Ture Whenua Māori Act 1993 – See Appendix II)

Note: These entities will likely have a recognised mandate to represent their members and/or beneficial owners.

How to connect with a Māori Authority

For practical approaches to contacting Māori Authorities in Aotearoa, consider the following steps:

1. **Local iwi and hapū:**

   Engage directly with local iwi and hapū. Each region has its own iwi and hapū, which often have their own governance structures and contact points. You can find contact information on their websites or through local community centres.

2. **Māori Wardens:**

   Māori Wardens are community-based volunteers who work to support Māori communities. They can be a valuable resource for connecting with local Māori Authorities and understanding community needs. You can contact them through the New Zealand Māori Council or local branches.

3. **Whānau Ora providers:**

   Whānau Ora is a holistic approach to health and wellbeing, driven by Māori values. Whānau Ora providers operate in various regions and can offer support and connections to local Māori authorities. You can find a list of providers on the Whānau Ora Commissioning Agency's website.

4. **Te Puni Kōkiri regional offices:**

   Te Puni Kōkiri has regional offices across New Zealand that work directly with Māori communities. These offices can provide guidance and facilitate connections with local Māori authorities. You can find contact details for regional offices on the Te Puni Kōkiri website.

5. **Marae:**

   Marae are central to Māori communities and serve as hubs for cultural and social activities. Visiting a local marae and speaking with the marae committee can be an effective way to connect with local Māori Authorities and community leaders.
   See www.maorimaps.com.

6. **Local government Māori units:**

   Many local councils have dedicated Māori units or liaison officers who work to ensure Māori perspectives are included in local governance. Contacting these units can help you navigate local Māori networks and authorities.

7. **Internal staff:**

   Enquire among staff, both Māori and non-Māori, to find out who may already have connections and engagement with local Māori Authorities.

8. **Online search:**

   Web search engines, AI sites and apps are powerful information providers when prompted correctly. Try an online search.

9. **Old school doorknocking:**

   You may already know the office location of your local Māori Authority, or you have found it online. A walk in to say hello and leave your details is still an effective way to connect.

Some basic rules of engagement

Whakawhanaungatanga

Introduce yourself the person, not just the organisation you represent. Show your background, your upbringing and your family. Don't be afraid to provide your beliefs and principles.

Learn what you can about the iwi / hapū / authority. Their name, their history and their whakapapa (how they came into existence).

Manaaki

Manaaki means to take care of, give hospitality to, protect, look out for, show respect, generosity and care for others. In a basic application it means to provide your guests with a drink (tea, coffee) and may often include a kai (food) morning tea or lunch. You can expect this basic level of manaaki at a meeting.

Utu (Reciprocity)

An important concept concerned with the maintenance of balance and harmony in relationships between individuals and groups and order within Māori society, whether through gift exchange or as a result of hostilities between groups. It is closely linked to mana and in today's Māori society it means reciprocation of kind deeds.

Other kinds of Māori communities

Note: this is an indicative guide and should not be considered exhaustive

Kapa haka

A Māori kapa haka group is a collective that performs traditional Māori performing arts, combining song, dance, and chanting. The term "kapa haka" translates to "group" (kapa) and "dance" (haka). These performances are a powerful expression of Māori culture and heritage.

The 'kapa' can be iwi, hapū, whānua or marae affiliated. Some kapa haka (mostly urban based) are 'ngā hou e whā' i.e. open to all affiliations. Schools and universities also often have kapa haka. Many government departments and larger entities have developed their own kapa haka.

Kapa haka groups perform at various events, including cultural festivals, competitions like Te Matatini, and community gatherings. These performances are not only about entertainment but also about preserving and celebrating Māori identity and traditions.

Kura kaupapa
A kura kaupapa Māori is a state school where the teaching is conducted in te reo Māori (the Māori language) and is based on Māori cultural values and principles. These schools aim to revitalise Māori language, knowledge, and culture.

Key features:

- **Language immersion:** All subjects are taught in te reo Māori.
- **Cultural values:** The curriculum reflects Māori cultural values and practices.
- **Community involvement:** Strong emphasis on whānau (family) and community participation.
- **Te Aho Matua:** The guiding philosophy that outlines the principles and values of Kura Kaupapa Māori[iv].

The first Kura Kaupapa Māori, Te Kura Kaupapa Māori o Hoani Waititi, was established in 1985 in West Auckland. These schools were officially recognised under the Education Act in 1989.

Urban Māori Authority
An Urban Māori Authority is an organisation that supports Māori living in urban areas, focusing on their social, economic, and cultural development. These authorities provide a range of services, including education, health, housing, and employment support, tailored to the needs of urban Māori communities.

Key features:

- **Whānau Ora**: Holistic support services aimed at improving the wellbeing of Māori families.
- **Cultural programs:** Initiatives to strengthen Māori identity and cultural practices.
- **Advocacy:** Representing the interests of urban Māori in policy and decision-making processes.
- **Community services:** Providing essential services such as food banks, youth programs, and justice support.

Examples of Urban Māori Authorities include the **National Urban Māori Authority (NUMA)** and the **Manukau Urban Māori Authority (MUMA)**.

Have you interacted with any Urban Māori Authorities or participated in their programs?

Christian Māori sects of the: Anglican, Methodist, Catholic Churches

- **Anglican Church (Te Hāhi Mihinare)**: The first missionaries arrived in 1814, and the church has a significant Māori following. It has adapted to include Māori cultural practices and has Māori leadership within its structure.
- **Methodist Church:** Methodist missionaries arrived in 1822. The church has a history of Māori ministers and has worked towards biculturalism within its practices.
- **Catholic Church:** Catholic missionaries began their work in 1838. The church has established Māori Catholic communities and has embraced biculturalism, with Māori councils and leadership.

Māori – Christian blended denominations: Ringatū and Rātana

- **Ringatū and Rātana Churches:** These are uniquely Māori Christian denominations. The Ringatū Church was founded by Te Kooti in the 19th century, and the Rātana Church was founded by Tahupōtiki Wiremu Rātana in the early 20th century. Both incorporate Māori traditions and beliefs.

Hauora Māori (Health entities)
Various health initiatives and services aimed at improving the wellbeing of Māori whānau. These services focus on holistic health, incorporating physical, mental, spiritual, and family health. These entities are often aligned with an iwi authority.

Appendix I: Iwi Settlement Entities

Often referred to as Post-Settlement Governance Entities (PSGEs), these are established to manage the assets and responsibilities resulting from Treaty of Waitangi settlements.

Common legal structures for these entities

1. **Private trusts** - example: *Ngāi Tahu Charitable Trust*.
   - The most common form of PSGE. Governed by a trust deed, with trustees typically being members of the iwi.
   - **Purpose:** To hold and manage settlement assets on behalf of the iwi.
2. **Incorporated societies** - example: *Te Rūnanga o Ngāti Whātua*.
   - Legal entities that can enter into contracts, own property, and sue or be sued.
   - **Purpose:** Often used for managing social, cultural, and educational initiatives.
3. **Companies** - example: *Tainui Group Holdings*.
   - Limited liability companies can be established to manage commercial activities.
   - **Purpose:** To engage in business ventures and generate income for the iwi.
4. **Statutory entities** - example: *Te Ohu Kaimoana (Māori Fisheries Trust)*.
   - Entities established by specific legislation.
   - **Purpose:** To manage particular assets or responsibilities as defined by the statute.
5. **Charitable trusts** - example: *Waikato-Tainui College for Research and Development*.
   - Trusts established for charitable purposes, registered with the Charities Commission.
   - **Purpose:** To support social, cultural, and educational initiatives.

Key requirements for PSGEs

- **Representation:** Must represent the iwi or claimant group.
- **Transparency:** Decision-making and dispute resolution procedures must be transparent.
- **Accountability:** Must be accountable to the iwi or claimant group.
- **Benefit:** Must operate for the benefit of the iwi or claimant group members.
- **Ratification:** Must be ratified by the iwi or claimant group.

These structures ensure that the settlement assets are managed responsibly and for the benefit of the iwi members.

Enacting a settlement in government

In Aotearoa, Treaty of Waitangi settlements are enacted through a detailed process involving several key steps:

1. **Negotiation:** The Crown and the claimant group (iwi or hapū) negotiate the terms of the settlement. This includes discussions on historical grievances, cultural redress, and financial compensation.
2. **Agreement in Principle:** Once negotiations reach a preliminary agreement, an Agreement in Principle is signed. This document outlines the main components of the settlement.
3. **Deed of Settlement:** After further negotiations and consultations, a Deed of Settlement is drafted and signed. This legally binding document details the full and final settlement terms.
4. **Ratification:** The claimant group must ratify the Deed of Settlement. This typically involves a vote by the members of the iwi or hapū to ensure broad support for the settlement.
5. **Legislation:** The settlement is then enacted through legislation in Parliament. This step is crucial as it provides legal recognition and enforcement of the settlement terms.

What is a rūnanga?

Some iwi entities may also be referred to as a rūnanga. In tikanga Māori (Māori cultural practice), a **rūnanga** is a tribal council, assembly, or boardroom. The term can also be used to mean “to discuss in an assembly”.

Historical context: The rūnanga system was initially devised by Governor George Grey in the 1860s as an attempt to give Māori a form of local government comparable to the provinces. This system included paid resident magistrates and assessors (Māori magistrates) overseen by European commissioners. However, it was never fully implemented due to the renewal of conflict between the Crown and Māori.

Modern usage: Today, rūnanga are integral to Māori governance and decision-making processes. They serve as the governing bodies for iwi (tribes) and hapū (sub-tribes), facilitating discussions and decisions on matters affecting their communities. Examples include Te Rūnanga o Ngāi Tahu, which governs the Ngāi Tahu iwi.

Appendix II: Trusts and incorporations

The history of Māori Trusts and Incorporations is closely tied to various legislative acts, particularly the Māori Land Act (Te Ture Whenua Māori Act 1993). Here's a brief overview:

Early legislation

- Native Lands Act 1865: Established the Native Land Court (now Māori Land Court) to convert customary Māori land into titles that could be acquired by the Crown or settlers.
- Native Land Act 1909: Prevented the Crown from buying Māori land unless a meeting of all owners agreed.

Mid-20th century developments

- Māori Affairs Act 1953: Aimed to force unproductive Māori land into use and enabled the Māori Trustee to purchase uneconomic interests.
- Māori Reserved Land Act 1955: Set out how reserved land is administered and received Māori freehold land status.

Te Ture Whenua Māori Act 1993

- This act marked a significant shift in Māori land management. It aimed to promote the retention of Māori land in the hands of its owners, whānau, and hapū, and to facilitate the occupation, development, and use of Māori land.
- The act provided a legal framework for establishing trusts and incorporations to manage Māori land collectively, ensuring decisions about the land are fair and balanced.

Modern role

- The Māori Land Court continues to play a crucial role in managing Māori land, ensuring it remains in Māori ownership and is used productively.

These legislative changes have been instrumental in shaping the management and retention of Māori land, allowing for better administration and development through trusts and incorporations.

Source: https://www.xn--morilandcourt-wqb.govt.nz/en/who-we-are/our-history

Appendix III: Māori communities – the future

By 2036, Māori, Pacific Islanders, and Asians are expected to make up just over 50% of New Zealand's population.[v] This demographic shift will be reflected in the workforce given the younger age profiles and higher growth rates of these groups. This change is driven by higher birth rates and immigration, particularly among Pacific and Asian populations. As these groups continue to grow, they will play an increasingly significant role in New Zealand's labour market and economy.

As of 2023, Māori, Pacific Islands and Asians make up 53% of entrants into the labour market.[v]

Māori workforce

- **Growth and opportunities:** Māori are expected to play a crucial role in filling job gaps, particularly in industries like healthcare, construction, and education.
- **Employment trends:** Māori made up 11% of labour market exits but 25% of entrants, indicating a younger workforce entering the market.
- **Challenges:** Despite positive trends, Māori still face barriers such as lower educational outcomes and underrepresentation in high-skilled jobs.

Pacific Islanders workforce

- **Labour market dynamics:** Pacific Peoples made up 5% of labour market exits but 14% of entrants, showing a significant influx of younger workers.
- **Key sectors:** Pacific Islanders are increasingly contributing to sectors like healthcare, manufacturing, and community services.
- **Educational attainment:** Efforts are being made to improve educational outcomes for Pacific Islanders to enhance their employability and career progression.

Asian workforce

- **Demographic trends:** Asians made up 11% of labour market exits and 14% of entrants, reflecting a relatively stable workforce with an older age structure.
- **Industry presence:** Asians are well-represented in sectors such as technology, finance, and professional services.
- **Future prospects:** The Asian workforce is expected to continue growing, driven by immigration and higher educational attainment.

Overall workforce trends

- **Ageing population:** New Zealand's workforce is aging, which will create more opportunities for younger Māori, Pacific Islanders, and Asians to fill the gaps.
- **Skill shortages:** There is a need for skilled workers across various industries, and these groups are key to addressing these shortages.
- **Government initiatives:** Better policies and programs need to be implemented to support the education and employment of Māori, Pacific Islanders, and Asians to ensure they can contribute effectively to the workforce.

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[i] Te Kāhui Raraunga, (n.d.), *Te Kāhui Raraunga: Overview and purpose*, <https://www.kahuiraraunga.io/_files/ugd/b8e45c_5f201f8fcfbf4715890d6bc670c7471f.pdf>

[ii] Maori Pakeha, *Rohe Iwi O Aotearoa,* <https://maoripakeha.co.nz/wp-content/uploads/Rohe-Iwi.jpg>.

[iii] Stats NZ, 2024, Tatauranga umanga Māori – Statistics on Māori businesses: 2023 (English), <https://www.stats.govt.nz/information-releases/tatauranga-umanga-maori-statistics-on-maori-businesses-2023-english/>.

[iv] See https://en.wikipedia.org/wiki/Kura_kaupapa_M%C4%81ori#Te_Aho_Matua_%E2%80%93_governing_principles

[v] Stats NZ, Māori, <https://www.stats.govt.nz/>.

PAPER 3 OF 5

He whakataki me te tirohanga taumata-tiketike – The why

Credit: Katelyn G (Unsplash)

Whakarāpopototanga
– Introduction

Te Tiriti o Waitangi, signed in 1840, establishes the foundational partnership between Māori and the British Crown that continues to shape Aotearoa New Zealand's identity today. The three core principles derived from this Treaty—partnership, protection, and participation—transcend their historical origins to become essential frameworks for addressing contemporary challenges.

These principles embody the collective world view inherent in Te Ao Māori, where "everything is interrelated, nothing exists of itself" (te hononga o ngā mea katoa, kaore he mea i a ia ano), positioning them as vital tools for navigating modern socio-ecological and economic complexities.

From a socio-ecological perspective, the principle of **partnership** enables the convergence of mātauranga Māori with contemporary scientific approaches, creating innovative pathways for addressing climate change and biodiversity loss. This collaboration harnesses Māori concepts of kaitiakitanga (guardianship) and the understanding that humans are part of, not separate from, natural systems.

Protection ensures the safeguarding of Māori interests in their whenua (lands), ngahere (forests), and moana (seas), which simultaneously preserves Aotearoa's unique ecosystems and cultural heritage.

Meanwhile, **participation** in environmental governance creates more inclusive decision-making processes that foster collective ownership and responsibility, aligning with the Māori principle that individual wellbeing is inseparable from collective and environmental health.

Economically, these Treaty principles drive sustainable prosperity through partnership-based joint ventures that stimulate innovation while reducing wealth disparities. Protection of Māori assets and intellectual property creates new opportunities in tourism and creative industries, while ensuring sustainable management practices that benefit all citizens.

Economic inclusion through meaningful Māori participation addresses systemic inequalities and promotes the kind of balanced wealth distribution that reflects Māori values of reciprocity (utu) and collective wellbeing. This approach challenges the Western individualistic economic model, instead prioritising community prosperity and intergenerational sustainability.

The integration of Treaty principles into business and society represents more than legal compliance; it offers a pathway toward a regenerative economic model that prioritises collective wellbeing over individual profit maximisation. By embracing these principles, Aotearoa can pioneer a new approach to development that honours both Te Ao Māori and contemporary needs.

As the nation faces 21st-century challenges, the Treaty principles serve as both anchor and compass, ensuring that progress is measured not merely by economic growth but by the health of people, communities, and the environment – reflecting the fundamental Māori understanding that true prosperity can only be achieved when all elements of creation thrive together.

He aha ai Te Tiriti o Waitangi?

If you are still looking for a 'why' i.e. why incorporate the principles of Te Tiriti o Waitangi into your business, here's a few reasons to consider:

1. Aotearoa's socio-economic reality

Recognise that Māori are key actors in regional and national, social, environmental and economic development. Stats NZ[i] found that in the June 2025 quarter compared with the June 2024 quarter:[i]

- the total value of sales by Māori authorities was $1,069 million, up $8.2 million (0.8%)
- the total value of purchases by Māori authorities was $740 million, down $38 million (4.9%)
- the total number of filled jobs for Māori authorities was 11,850, down 320 jobs (2.6 percent)
- the total value of earnings by employees of Māori authorities was $225 million, up $4.1 million (1.9%)
- Māori authorities exported $219 million worth of goods, up $2.9 million (1.4%).

2. Legal and constitutional obligations

- **Founding document:** Te Tiriti o Waitangi is a foundational document of New Zealand, establishing the relationship between the Crown and Māori. Integrating its principles ensures compliance with legal obligations and respects the historical agreements made.[ii]
- **Regulatory requirements:** Various sectors, including health, education, and governance, have specific requirements to honour Te Tiriti principles. For example, the Waitangi Tribunal's Hauora Report emphasises the Crown's duty to actively protect Māori health and wellbeing.[iii]

3. Ethical and moral imperatives

- **Justice and equity:** Incorporating Te Tiriti principles addresses historical and ongoing injustices faced by Māori communities. It promotes equity and ensures that Māori rights and interests are protected and respected.
- **Cultural respect:** Recognising and valuing Māori culture and perspectives fosters a more inclusive and respectful society. This aligns with broader ethical commitments to diversity and inclusion.

4. Social and community benefits

- **Strengthening relationships:** Building genuine partnerships with Māori communities enhances social cohesion and mutual respect. It ensures that Māori voices are heard and considered in decision-making processes.
- **Community wellbeing:** Investments and policies that align with Te Tiriti principles can lead to improved outcomes for Māori communities, including better health, education, and economic opportunities.

5. Economic and business advantages

- **Sustainable practices:** Māori values such as kaitiakitanga (guardianship) promote sustainable and environmentally responsible practices. This can enhance the long-term viability and reputation of businesses.
- **Market opportunities:** Engaging with Māori businesses and communities can open up new markets and opportunities for collaboration. It can also enhance brand loyalty and consumer trust among Māori and non-Māori alike.

6. Enhanced governance and decision-making

- **Inclusive governance:** Incorporating Te Tiriti principles into governance structures ensures diverse perspectives are considered, leading to more robust and inclusive decision-making.
- **Cultural competency:** Training and education on Te Tiriti principles improve cultural competency within organisations, fostering a more inclusive and supportive work environment.

By integrating Te Tiriti o Waitangi principles, New Zealand entities can contribute to a more just, equitable, and sustainable society, while also enhancing their own operations and relationships.

The next paper in this series provides a guide to integrating the principles of Te Tiriti o Waitangi.

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[i] Stats NZ, 2024, *Tatauranga umanga Māori – Statistics on Māori Businesses: March 2024 quarter*, <(https://www.stats.govt.nz/information-releases/tatauranga-umanga-maori-statistics-on-maori-businesses-march-2024-quarter/>.

[ii] Ministry of Business, Innovation & Employment, (n.d.), *A Guide to Just Transitions: He Puka Arataki Whakawhitinga Tika*, <https://www.mbie.govt.nz/business-and-employment/economic-development/just-transition/just-transitions-guide/foundations/te-tiriti-o-waitangi>.

[iii] Waitangi Tribunal, 2023, *Hauora Report on stage one of the health services and outcomes kaupapa inquiry*, <https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_195476216/Hauora%202023%20W.pdf>.

PAPER 4 OF 5

Ngā mātāpono o Te Tiriti o Waitangi - The principles of the Treaty of Waitangi

Credit: Andy Bridge (Unsplash)

Ko te whakauru i ngā mātāpono o Te Tiriti o Waitangi ki roto i te toitūtanga haumi, ngā whāinga pānga, me ngā kamupene i Aotearoa, ka hiahiatia ana he huarahi maha. He tukanga e whakaute ana, e tautoko ana hoki i te hononga i waenganui i te Māori me te tauiwi.

Integrating the principles of Te Tiriti o Waitangi into investment sustainability, impact goals, and corporations in Aotearoa New Zealand requires a multifaceted approach. It must be a process that respects and upholds the partnership between Māori and non-Māori, while also adding value to existing investment processes.

The following is a guide for businesses and investment entities. It has been written for the perspective of a mainstream business with little to no internal knowledge and experience of Te Ao Māori and Māori structures.

1. Understanding and respecting Te Tiriti principles

- Partnership: Establish genuine partnerships with Māori communities and iwi (tribes). This involves co-designing investment and business strategies and ensuring Māori have a meaningful role in decision-making processes.
- Participation: Ensure Māori participation at all levels of investment and stewardship activities. This can be achieved by including Māori representatives on boards and committees.
- Protection: Protect Māori interests, including cultural heritage and natural resources. Investments could consider the environmental and social impacts on Māori communities.

When considering these basic principles from an applied perspective i.e. working with or for Māori, there are multiple levels depending on the type and purpose of your business:

1.1 Partnership: If you have physical operations within one or more iwi or hapū rohe (tribal area), then the expectation is that you develop a relationship with each of the respective iwi and / or hapū. This assumes you know which iwi / hapū rohe you are in and you can identify the iwi / hapū entity and / or marae. (see Paper 2: Māori communities)

1.2 Participation: The challenge is to avoid tokenism. One option is to have a Māori advisory committee consisting of internal and external representatives, that is well resourced and supported by the Board.

1.3 Protection: More often than not, sacred sites are kept secret. Building trust is essential as is respecting intellectual property rights and traditional knowledge.

2. Embedding Māori values and ethics in investment practices

Here are three basic ethics with broad explanations. (See Paper 5: Te whakakotahi i te tirohanga for a more comprehensive understanding)

- Whanaungatanga (relationships): Foster strong relationships with Māori stakeholders. This involves regular engagement and building trust over time.
- Kaitiakitanga (guardianship): Incorporate principles of guardianship and sustainability into investment decisions. This means prioritising long-term environmental stewardship and sustainable resource management.
- Manaakitanga (hospitality and care): Ensure that investment practices are inclusive and supportive of Māori wellbeing and prosperity.

3. Developing engagement and culturally responsive frameworks

Effective and genuine engagement supports relationships that are based on trust and confidence. Unlike the Government and their agencies that have legislative requirements to connect and engage with Māori, engagement by the business and investment sectors can look to build relationships and partnerships with Māori. This is a positive action to build sustainability and resilience for the betterment of Aotearoa.

- Te Pae Tawhiti framework: Utilise frameworks like Te Pae Tawhiti, which guide organisations in self-assessing their alignment with Te Tiriti principles and identifying areas for improvement. Te Pae Tawhiti can also be applied for Critical Tiriti Analysis (CTA): Apply CTA to evaluate policies and practices, ensuring they align with Te Tiriti principles and support Māori equity.[i]
- Te Puni Kōkiri engagement guidelines and framework are also useful resources toward building enduring trust relationships.[ii]

Other helpful resources from Te Pūkenga | New Zealand Institute of Skills and Technology are included in the appendices. See:

- Appendix I: An outline of an Engagement and Culturally Responsive Framework
- Appendix II: Key measurement and monitoring tools for a Culturally Responsive Engagement Framework
- Appendix III: Summary of the Pae Tawhiti 2020 to 2025 Working Draft Te Tiriti o Waitangi Excellence Framework.

4. Education and training

- Cultural competency: Provide training for staff and stakeholders on Te Tiriti o Waitangi, Māori culture, and values. This helps build understanding and respect within the organisation.
- Continuous learning: Encourage ongoing education and reflection on how to better integrate Te Tiriti principles into everyday practices.

5. Transparent reporting and accountability

- Regular reporting: Implement transparent reporting mechanisms to track progress on integrating Te Tiriti principles. This includes setting measurable goals and regularly reviewing outcomes.
- Accountability structures: Establish accountability structures to ensure commitments to Te Tiriti principles are upheld. This might involve independent audits or reviews by Māori experts.

6. Collaborative impact goals

- Shared goals: Develop impact goals that reflect both Māori and non-Māori aspirations. This ensures that investments contribute to the wellbeing of all communities.
- Community benefits: Focus on investments that deliver tangible benefits to Māori communities, such as job creation, education, and health improvements.

By embedding these principles and practices, organisations can ensure that their investment strategies and stewardship activities are not only sustainable and resilient but also equitable and respectful of Te Tiriti o Waitangi.

Examples:

Here are some examples of organisations successfully integrating Te Tiriti o Waitangi principles into their practices, particularly in investment sustainability, impact goals, stewardship, and the Aotearoa New Zealand Stewardship Code:

1. Te Herenga Waka—Victoria University of Wellington[iii]

Victoria University of Wellington has adopted a comprehensive Te Tiriti o Waitangi Statute, which reinforces their commitment to the Treaty principles. This statute guides the university in embedding Te Tiriti principles across governance, teaching, and community engagement. The university's approach includes:

- Governance: Ensuring Māori representation on the university council and key committees.
- Education: Incorporating Māori perspectives and knowledge into the curriculum.
- Community engagement: Building strong partnerships with local iwi and Māori organisations[iv].

2. One NZ

One NZ has implemented a policy titled "Honouring the principles of Te Tiriti o Waitangi," which aims to strengthen relationships with Māori both within the company and with Māori businesses they work with. Key initiatives include:

- Internal policies: Developing policies that reflect Te Tiriti principles, such as cultural competency training for staff.
- Partnerships: Collaborating with Māori businesses and communities to support their growth and development.
- Sustainability goals: Aligning their sustainability and impact goals with Māori values and priorities.

3. Aotearoa New Zealand Association of Social Workers (ANZASW)

ANZASW has developed a Treaty-based framework for social work education and practice. This framework includes:

- Decolonising practices: Encouraging educators to integrate decolonising practices and Māori cultural approaches (kaupapa Māori) into their teaching.
- Equity and inclusion: Ensuring that Māori perspectives are central to social work education and practice.
- Professional standards: Setting standards that require social workers to demonstrate their commitment to Te Tiriti principles in their professional conduct.

4. Professional organisations in health and other sectors

The authors' review of 22 professional organisations in New Zealand highlighted several features commonly used to support Māori aspirations and honour Te Tiriti o Waitangi. These features include:

- Governance structures: Including Māori representatives in governance roles.
- Operational practices: Implementing policies and practices that reflect Te Tiriti principles.
- Cultural competency: Providing training and resources to staff to enhance their understanding of Māori culture and Te Tiriti obligations.

Appendix I: Outline for a Culturally Responsive Engagement Framework[v]

Here is an outline, adapted by the author, for a Culturally Responsive Engagement Framework when working with Māori Authorities and communities. By following these principles and steps, businesses can create meaningful and effective partnerships with Māori communities, ensuring that their initiatives are culturally responsive and beneficial for all parties involved.

1. Principles of engagement

- Partnership: Act reasonably, honourably, and in good faith as Treaty partners.
- Participation: Encourage and facilitate active Māori participation.
- Protection: Ensure Māori interests are actively protected.
- Recognition of cultural values: Acknowledge and incorporate Māori perspectives and values.
- Mana enhancing processes: Prioritise early engagement and maintain ongoing relationships.

2. Steps for effective engagement

1. Engage early: Initiate contact at the earliest stages of planning to build trust and gather input.
2. Be inclusive: Ensure diverse Māori voices are heard, including iwi (tribes), hapū (sub-tribes), and whānau (families). Check to see who has a mandate.
3. Think broadly: Consider the cultural, environmental, social, and economic impacts of your initiatives.

3. Developing an engagement strategy

- Identify stakeholders: Determine who to engage with, including local iwi, hapū, and Māori organisations. (See Paper 2: Māori communities)
- Set clear objectives: Define what you aim to achieve through engagement.
- Choose appropriate methods: Use culturally appropriate methods such as hui (meetings), wānanga (workshops), and kanohi ki te kanohi (face-to-face) interactions.

4. Implementation and monitoring

- Co-design processes: Work collaboratively with Māori to design processes and systems.
- Establish shared projects: Develop joint initiatives that reflect mutual priorities and resources.
- Monitor and evaluate: Continuously assess the effectiveness of engagement efforts and make necessary adjustments.

5. Building long-term relationships

- Ongoing communication: Maintain regular, transparent communication with Māori communities.
- Capacity building: Support Māori capacity building to enhance their participation and leadership.
- Respect and reciprocity: Foster relationships based on mutual respect and reciprocal benefits.

6. Resources and support

- Training and development: Provide training for staff on Māori cultural competency and engagement practices.
- Guidelines and frameworks: Utilise existing guidelines and frameworks, such as Te Pae Tawhiti and those provided by Te Arawhiti.

Appendix II: Key measurement and monitoring tools for an Engagement and Culturally Responsive Framework

The following are some key measurement and monitoring tools adapted by the author, for an Engagement and Culturally Responsive Framework:

1. Culturally responsive assessment tools

- **Kaupapa Māori assessment:** This approach involves assessing engagement and outcomes based on Māori values and perspectives. It includes recognising the strengths, history, traditions, and whakapapa (genealogy) of Māori participants.

2. Engagement metrics

- **Participation rates:** Track the number and diversity of Māori participants in engagement activities.
- **Feedback and satisfaction surveys:** Collect feedback from Māori communities on the engagement process and outcomes.
- **Meeting attendance and contributions:** Monitor attendance and active contributions in hui (meetings) and wānanga (workshops).

3. Outcome-based metrics

- **Achievement of objectives:** Measure the extent to which engagement objectives and goals are met.
- **Impact assessments:** Evaluate the social, cultural, environmental, and economic impacts of initiatives on Māori communities.
- **Shared projects and initiatives:** Track the development and success of co-designed projects and programs.

4. Qualitative measures

- **Case studies and stories:** Document case studies and stories that highlight successful engagement and positive outcomes.
- **Interviews and focus groups:** Conduct interviews and focus groups with Māori stakeholders to gather in-depth insights and perspectives.

5. Continuous improvement tools

- **Regular reviews and audits:** Perform regular reviews and audits of engagement processes to identify areas for improvement.
- **Learning and development programs:** Implement training programs to enhance cultural competency and engagement skills among staff.

6. Technology and data tools

- **Engagement platforms:** Use digital platforms to facilitate and track engagement activities.
- **Data analytics:** Utilise data analytics to monitor trends, identify gaps, and measure the effectiveness of engagement efforts.

By using these tools, businesses can effectively measure and monitor their engagement with Māori communities, ensuring that their efforts are culturally responsive and lead to meaningful outcomes.

Appendix III: Summary of the Pae Tawhiti 2020 to 2025 - Working Draft - Te Tiriti o Waitangi Excellence Framework.[vi]

The framework represents a comprehensive effort to embed Te Tiriti o Waitangi principles into the fabric of Te Pūkenga's operations, ensuring that Māori learners and communities are at the heart of their educational mission. It is strategic application of Te Tiriti o Waitangi.

Key points

1. **Purpose and vision:** The framework aims to ensure that Te Pūkenga's services are responsive to the needs of Māori learners, their whānau, and the aspirations of iwi and Māori communities across Aotearoa. It emphasises the importance of Māori enjoying and achieving educational success as Māori.
2. **Guiding principles:** The framework is built on principles of partnership, protection, and participation, aligning with the core tenets of Te Tiriti o Waitangi. It seeks to influence planning, actions, and reporting within Te Pūkenga, ensuring these processes are collaborative and meaningful for Māori communities.
3. **Self-reflective practice:** A significant aspect of the framework is its focus on self-reflection and continuous improvement. It includes self-assessment standards and evidential indicators to help Te Pūkenga evaluate their progress and effectiveness in upholding Te Tiriti o Waitangi.
4. **Collaborative approach:** The framework was developed with input from senior Māori executive staff, Council members, and external advisors. It emphasises the importance of working in partnership with Māori communities to ensure the framework is applied in ways that are appropriate and beneficial.
5. **Continuous improvement:** The framework is seen as a living document, intended to evolve through ongoing partnership and co-design with iwi and Māori partners. This approach aims to strengthen Te Pūkenga's commitment to Te Tiriti o Waitangi over time.

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[i] Te Pūkenga, (n.d.), *Te Pae Tawhiti: Work-Based Learning*, <https://www.xn--tepkenga-szb.ac.nz/assets/Publications/Te-Pae-Tawhiti_WBL.pdf>.

[ii] Te Arawhiti, *Crown engagement with Māori framework*, <https://www.tpk.govt.nz/pages/download/pages-3011-A/Crown-engagement-with-Maori-Framework.pdf>.

[iii] Victoria University of Wellington, (n.d.), *Te Tiriti o Waitangi – Principles and resources*, <https://www.wgtn.ac.nz/maori-at-victoria/rauemi/te-tiriti-o-waitangi>.

[iv] Victoria University of Wellington, (n.d.), *Te Tiriti o Waitangi – Māori Hub resources* <https://www.wgtn.ac.nz/maori-hub/rauemi/te-tiriti-o-waitangi>.

[v] Te Arawhiti, (n.d.), *Engagement guidelines – Māori Crown Relations*, <https://www.tearawhiti.govt.nz/te-kahui-hikina-maori-crown-relations/engagement/>.

[vi] Toitū te Waiora, 2023, *Te Pae Tawhiti: Te Tiriti o Waitangi Excellence Framework (v2.0)*, <https://toitutewaiora.nz/wp-content/uploads/2023/07/15-v2.0-Te-Pae-Tawhiti-1.pdf>.

PAPER 5 OF 5

Te whakakotahi i te tirohanga - Embedding Māori values and ethics in business and investing

Credit: Toby Hall (Unsplash)

Whakarāpopototanga
– Introduction

The Māori world view is relational and interconnected.
Its foundation is captured in Whakapapa or genealogy.
Whakapapa maps connection, it is the intrinsic understanding of connection.

Everything is interrelated, nothing exists of itself, we call this 'collective self-intelligence'.
When you look through this lens, you will understand the Māori world view.

The values and principles of Māori culture reflect an indigenous approach to life. Māori values emphasise relationships, interconnectedness, collectivism, community, and a deep connection to the environment and spirituality. Understanding the differences compared to Western culture is crucial for fostering mutual respect and effective collaboration between cultures (See Paper 1: Te Ao Māori).

Embedding / applying Māori values and ethics implies:

- Intergenerational planning with long-term sustainable growth potential
- A culture of connectivity and strong relationships
- An organisational culture serious about their ethics
- Principles and policies that hold people and environment in high priority
- A behaviour of openness, transparency and honesty
- Strong principles on equity and equality
- Genuine and measurable outcomes of care that give back to local communities
- Strong competent governors with high levels of awareness
- A willingness to change, adapt and engage new systems, thinking and technologies

The Māori world view is relational and holistic, therefore you cannot adopt select parts of the above, you must adopt all.

The Māori philosophy is built upon an indigenous Māori world view. This world view follows nature's lore, that human wellbeing requires a healthy and thriving environment. Finance and economics are human constructs and a 'means to an end', not an end in themselves. Hence Māori ethics put people and the environment first because both are fundamental to living and thriving. This thinking is implicit in the ancestral Māori world view which centres on connection and the interdependence of all things. This is the foundation principle.

How Māori values can be applied in investing

As indicated above, Māori philosophy leads to providing high quality ethical investment decision-making and investment. Investing in line with Māori values is essentially based on the following principles:

- Ethical investing – applying a Māori ethical screening test.
- Values-based investing – high quality investments that display connectivity and relational behaviours and qualities committed to, a low environmental impact and have a high level of social and corporate responsibility.
- Integrate environmental social and governance (ESG) research on a values basis. Identify and support the relevant UN Sustainable Development Goals.
- Take a long-term intergenerational view.
- Fundamental valuation and financial quality analysis are aligned to long-term investing.
- Active investing based on strongly-held convictions.
- Exclusions aligned to social and environmental values.
- High focus on wider stakeholder and community impact and non-financial benefits.

Following nature's lore: putting the environment before people and people before profit.

By following a values-led holistic investment philosophy, we are simply following nature's lore. That involves investing in businesses, financial instruments or securities that:

- set clear and achievable sustainability and regenerative targets;
- understand and measure their 'externalities';
- adopt credible sustainability reporting systems;
- are transparent with and accountable to their non-financial measures;
- demonstrate how they intend to reduce or better these measures;
- ideally they have incorporated or are moving toward circular economy-type principles; and
- have effective equity, diversity and community support policies and practices.

Arguably it is the loss of connection that underpins the major issues we face across the world, from climate change to loneliness. A Māori indigenous world view believes that by re-connecting you can drive positive change in socio-economics, finance and all societal behaviours.

Leadership

The application of Māori values depends on leadership with high levels of compassion and selflessness.

Applying Māori values in New Zealand business and investing practices can be seen as contributing toward a new global story of equity, sustainability and diversity. In order to achieve impactful social and economic purpose you first need leadership with the right belief, compassion and behaviours. Leaders who:

- believe that to create equity, environmental sustainability and regeneration, we need to avoid further concentration of wealth and wealth polarisation;
- strive for a quantum shift in economics – prioritising community and environmental wellbeing over profit; and
- are committed to 'a new story' of how we want the world to be.

The ideal is aspirational: we can only start a journey toward that destination, as did our tīpuna when navigating by the stars across the vast Pacific Ocean.

Credit: Any Bridge (Unsplash)

Examples of companies with strong alignment to Māori values and the principles of Te Tiriti

Spark New Zealand

Spark New Zealand demonstrates meaningful alignment with the principles of Te Tiriti o Waitangi through strategic initiatives that recognise the interconnected nature of technology, community, and cultural values within Te Ao Māori.

The company's approach reflects an understanding that telecommunications infrastructure is not merely about connectivity but about enabling whanaungatanga (relationships) and strengthening the bonds that unite communities across Aotearoa.

Alignment with Te Tiriti o Waitangi principles

Spark actively engages with iwi and hapū to ensure their digital infrastructure projects respect and incorporate Māori perspectives, particularly recognising that telecommunications can either bridge or widen the digital divide affecting Māori communities. Their commitment to digital equity initiatives demonstrates partnership, where technology deployment is co-designed to enhance community capability and cultural expression rather than simply expanding network coverage.

The company's strategic focus on digital inclusion and te reo Māori preservation illustrates a sophisticated understanding of the protection principle within Te Tiriti. Spark recognises that digital platforms can serve as powerful tools for cultural revitalisation, supporting the transmission of mātauranga Māori and enabling new generations to connect with their heritage through modern channels.

By incorporating cultural considerations into their technology solutions and supporting initiatives that strengthen Māori language and culture online, Spark demonstrates that telecommunications infrastructure can actively contribute to cultural preservation. This approach aligns with the Māori world view that technology, like all tools, must serve to strengthen rather than diminish the mauri (life force) of communities and their cultural practices.

Te Ao Māori values integration

Te Taiao (Environment): Spark New Zealand's commitment to environmental sustainability through carbon neutrality goals and circular economy initiatives demonstrates alignment with the principle of kaitiakitanga. The company's focus on reducing electronic waste and extending the lifecycle of telecommunications equipment reflects the Māori understanding that resources must be managed with future generations in mind.

Their network modernisation programmes prioritise energy efficiency and reduced environmental impact, recognising that digital infrastructure must operate within planetary boundaries. However, the telecommunications sector's inherent resource intensity presents ongoing challenges in fully aligning with Te Taiao values, requiring continued innovation in sustainable technology deployment and responsible resource management.

Hapori (Community): Spark's digital inclusion initiatives and rural connectivity programmes demonstrate strong commitment to collective wellbeing and reducing digital inequities that disproportionately affect Māori communities. Their focus on improving connectivity in rural and remote areas where many Māori live reflects an understanding of the importance of ensuring all communities can participate in the digital economy.

The company's support for digital literacy programmes and partnerships with community organisations embodies the principle of manaakitanga (care and hospitality), ensuring that technology serves to strengthen rather than fragment community bonds. Their initiatives to preserve and promote te reo Māori through digital platforms demonstrate genuine commitment to cultural empowerment and community development.

Mana whakahaere (Governance): Spark's governance framework incorporates stakeholder engagement and community consultation processes that reflect Māori decision-making principles. The company's commitment to transparency in their operations and community impact reporting demonstrates accountability to the communities they serve.

Their board composition and leadership development programmes show awareness of the need for diverse perspectives in governance, though there remain opportunities to strengthen Māori representation in senior leadership roles. The company's ethical approach to data management and privacy protection aligns with Māori concepts of collective responsibility and protection of community interests.

Meridian Energy

Meridian Energy Ltd aligns with Māori values and principles through several key initiatives and commitments.

Alignment with Te Tiriti o Waitangi principles

The company acknowledges the importance of Te Tiriti o Waitangi and integrates this into their Code of Conduct, emphasising the protection of Māori rights and interests. They have developed a Te Ao Māori strategy to enhance cultural capability within the organisation, which includes training programs and initiatives to promote the use of te reo Māori and tikanga Māori.

Meridian actively seeks to build trusted and mutually beneficial relationships with iwi and hapū, particularly in the communities where they operate. This includes supporting local projects through their community fund, “Power Up,” which benefits areas near their generation assets. Their efforts to foster increased Māori representation and participation across the organisation, whether as employees, contractors, business partners, or customers, further demonstrate their commitment to Māori values.

Te Ao Māori values integration

Meridian’s sustainability initiatives align with the Māori principle of kaitiakitanga (guardianship), as they focus on renewable energy generation and environmental stewardship. By prioritising renewable sources and aiming for carbon neutrality, Meridian supports the collective wellbeing and sustainability of the environment, which is a core aspect of Māori values.

1. Te Taiao (Environment): Meridian Energy scores highly in environmental sustainability, with a focus on generating 100% renewable energy from wind, hydro, and solar sources. Their “Forever Forests” initiative aims to plant over 1.5 million seedlings in the next five years, creating permanent carbon sinks.
2. Hapori (Community): Meridian’s “Power Up” community fund supports local areas near their generation assets, demonstrating a commitment to community wellbeing. This aligns with Māori value of collective success and reciprocity.
3. Mana whakahaere (Governance): Meridian’s governance practices emphasise fairness, inclusivity, and ethical behaviour. Their values - “Be a good human,” “Be gutsy,” and “Be in the waka”—reflect a commitment to integrity, courage, and teamwork. This is in line with Māori emphasis on ethical governance and collective wellbeing.

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