

3

Manawhenua Issues



3.1 Introduction

HE WHAKATAUKI

E hara i te mea
No inaianei te aroha
Na nga tupuna
I tuku iho, i tuku iho

*There is no greater thing
than that which is
handed down with love
from the ancestors.*

MIHI

Tenei mihi tuatahi ki te Atua te timatanga me te mutunga na nga mea katoa kei runga te whenua me te rangi.

Tenei mihi tuarua ki a tatou tupuna a mua a ra no ratou i tukua mai etahi taoka, tikanga ranei, mo te hanga a te Ao, me te putanga mai a nga punawai tena koutou tena koutou.

Ka mihi hoki ki a koutou ma nga kanohi ora e nga iwi o nga hau e wha, tenei whakaaro pai me aroha ki a koutou katoa.

Firstly, greetings to the creator, the beginning of all things in heaven and on earth.

Secondly, greetings to our ancestors who have gone before, by whom have been conveyed treasured values and ideas that have sustained the generations, and provided guidance in the creation of the world and its resources.

Thirdly, greetings to all people, you who are the living evidence of your ancestors, greetings.

The Manawhenua of Otago are the Kai Tahu. Traditional Kai Tahu resource management practices embody principles that are central to sound waste management and sound use of natural and physical resources.

To the Kai Tahu the environment is the sum of many parts, and each part must be protected from adverse effects of waste treatment and disposal.

As a result of this, Kai Tahu principles in relation to waste management are that:

- (a) Recognition be given to the spiritual and customary importance of waahi tapu, (sacred sites) waahi taoka (treasured resources) mahika kai (places where food is produced), wairua (life principle) and mauri (life force) of Kai Tahu.
- (b) Essential elements of kaitiakitanga (that provides the basis for the Kai Tahu view on waste management) should be embodied in the present day management of Otago's waste stream.

3.1.1 Mauri

Kai Tahu maintain that all elements of the environment possess a mauri or "life force", be they mountain, flora, or fauna, their quality and sanctity is to be carefully protected from degradation. The mauri is an extinguishable value, the loss of which is recognised by its degraded state, the loss of life supporting values, and at worst, irreversible breakdown.

Mauri binds the spiritual and physical elements of resources together, enabling their existence within the bounds of their own creation. When something dies, the mauri is no longer able to bind the physical and spiritual elements together and thereby give life.

Without mauri, nothing can survive. To Kai Tahu it is essential therefore that the mauri not be lost and not be degraded.

3.1.2 Treaty of Waitangi

The Kai Tahu claim to the Waitangi Tribunal makes specific reference to the loss and alienation of the Iwi from many of their traditional taoka, through pollution and inappropriate management of the natural and physical resources. Manawhenua claim that customary rights and responsibilities over their taoka have never been extinguished.

It is important that decisions made under the Resource Management Act be made with an awareness of these issues where they exist, and, as far as possible, care should be taken not to prejudice the relationship of Manawhenua with ancestral taoka, nor further exacerbate matters which are the subject of Treaty of Waitangi claims.

3.1.3 Environment

All elements of the environment possess their own mana (importance) independent of human influence. To Kai Tahu, the mana of a resource is regarded in the same way as the mana of an important person, and treated with equal respect.

Whakapapa is imbued with powerful values that bind the people to the natural and physical resources. In tradition the very source of whakapapa took its beginnings from water, hence the spiritual importance of water to the culture of Kai Tahu; from water came life.

Kai Tahu consider that their beginnings from the earliest times are intertwined with the origins of all natural resources, a spiritual realm. All resources are regarded as taoka, for which each generation is custodian for the generations to come.

Some aspects and features of the environment are endowed with tapu, such places provide cultural and tribal markers which, together with whakapapa, mesh the people with the traditional landscape, providing both physical, historic, spiritual and emotional links.

Kai Tahu consider that past waste management practices have failed to acknowledge or take into account Maori values, and consequently Kai Tahu have been separated from taoka through waste practices.

3.1.4 Kaitiakitanga

To Iwi, the importance of *maintaining equilibrium* of the environment is central to the role of kaitiakitanga. Each generation has an obligation to exercise guardianship. Kaitiakitanga need not be in conflict with development but, in essence, seeks to protect and preserve the special characteristics of the various elements of the environment, to recognise the holistic nature of the natural world of which people are but one part, and to protect the spiritual and physical wellbeing of one's own.

The exercise of kaitiakitanga recognises the following broad principles of tikanga (lore):

- ***Taha wairua:*** The spiritual dimension that binds the people to the taoka through tradition and history;

- ***Taha Hinengaro:*** Significance to the mental wellbeing of the Iwi through the ability to exercise cultural customs, traditional knowledge and practice custodial care of the taoka; and
- ***Taha Tinana:*** The practical nourishment of the physical and economic needs of communities from the natural resources.

3.1.5 Management

Maintaining the balance between the main elements of kaitiakitanga is central to the objectives of Maori environmental management systems. This is governed by the use of the concepts of:

- ***Kawa:*** protocol and customs, learnt from childhood;
- ***Tapu:*** spiritual protection;
- ***Noa:*** unrestricted; and
- ***Rahu:*** restrictions for a limited or indefinite period.

These concepts are an essential component of Te Ao Maori (the Maori world) and the belief system of Kai Tahu. Every member of the community understood and shared the responsibility of living by these customs to avoid adverse effects on the environment.

3.2 Manawhenua issues

The Manawhenua consider that the following resource management issues should be dealt with in this Plan:

3.2.1 Kai Tahu values have not always been recognised and considered when deciding on options for waste management.

Explanation

Areas of significance to Kai Tahu such as waahi tapu, taoka and mahika kai must be protected from the adverse effects of waste discharges in order to maintain the cultural and spiritual integrity of these places. The Treaty of Waitangi establishes a partnership in the management of Otago's resources which needs to be recognised in the management of wastes.

Objectives 3.3.3, 6.3.2

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.2.2 There is a continuing depletion and contamination of areas of traditional mahika kai resources.

Explanation

The continued degradation of mahika kai resources through inappropriate waste management indicates a lack of implementation and monitoring of performance standards designed to ensure that the quality of discharges remains within levels acceptable to mahika kai values.

Objectives 3.3.1, 3.3.2

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.2.3 Decisions on waste management are made in isolation, without regard to a holistic approach and reference to Manawhenua values.

Explanation

Decisions on the management of Otago's wastes that are made in isolation from information relevant to Iwi values fail to provide a comprehensive framework for ensuring that access to resources, such as water, for traditional uses is maintained or enhanced.

Objective 3.3.4

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.2.4 The loss or degradation of mauri from many of Otago's natural and physical resources is occurring as a result of inappropriate waste disposal or containment.

Explanation

The loss of the mauri from natural and physical resources represents both spiritual and physical loss to Kai Tahu, leading to alienation from specific resources, for example, being unable to take food for human consumption, or to be confident that the food chain is not contaminated. The loss of mauri constitutes a loss to present and future generations.

The loss of living taoka (resources) or tapu, (treasures) constitutes a direct loss to the Manawhenua and indirectly, the wider community. Restoration of the mauri (life force) may be achieved provided the causes of degradation are removed or avoided.

Objective 3.3.2

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.2.5 There is an apparent lack of respect for Takaroa (guardian of the waterways).

Explanation

Cultural concepts have been absent from waste management practices in the past. Waterways can be likened to blood vessels in the human body. The consequences of injecting harmful substances are no different for either.

Objective 3.3.1

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.2.6 There is an apparent lack of respect for Papatuanuku (Mother Earth).

Explanation

General attitudes to the land resource indicates a lack of understanding of the values that Kai Tahu have for the land. Land is likened to the life-giving body of the woman Papatuanuku. It is therefore culturally insensitive to dispose of waste inconsiderately about the land.

Objective 3.3.1

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.2.7 Natural and physical resources are being contaminated by the discharge of pollutants from and associated with wastes.

Explanation

The long term build-up of contaminants in and on some land and water sites is of concern to Kai Tahu and counter to the cultural concepts of sustainable resource management. Kai Tahu consider that the community has been slow to grapple with waste issues, preferring to adopt an “out of sight, out of mind” attitude.

Objective 3.3.1

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.2.8 Kai Tahu have been separated from their taoka (resources) by waste management practices that are unsympathetic to cultural concepts or the wishes of the Manawhenua .

Explanation

Kai Tahu have witnessed the gradual degradation and loss of resources important to them, especially mahika kai and places of historic and spiritual significance through inappropriate waste management.

Objective 3.3.3

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.2.9 There is an apparent lack of concern for the environment and heritage of future generations in current approaches towards waste management.

Explanation

Manawhenua are long term residents, having endured over 1,000 years. As a result, visions are framed in general terms of welfare and heritage. Many methods of waste disposal have compounding and increasing adverse effects on the environment. To Kai Tahu, today's waste management practices appear to incorporate only short term goals and fail to embrace long term strategies protecting waahi tapu, waahi taoka and the environment for future generations.

Objective 3.3.3

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.2.10 Mana tikanga (long living custom and values) has suffered, through unfamiliarity or ignorance, from inappropriate waste management practices.

Explanation

Kai Tahu mana (authority or influence) has suffered due to indifference and lack of recognition given to the cultural values of the indigenous culture of the region. Mana is intrinsically linked with upholding customs and exercising kaitiakitanga (guardianship) of a kind which is beneficial to people and their host environment.

Objective 3.3.1

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.2.11 Kai Tahu have been isolated from decisions on waste management.

Explanation

Kai Tahu consider that contrary to the provisions of the Treaty of Waitangi, they have been excluded from the process of decision-making in Otago and have been forced to endure the lowering of their mana through being unable to exercise kaitiakitanga and related responsibilities.

Objective 3.3.4

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.2.12 Information on sites used for treatment and disposal of wastes is inadequately coordinated and not available to the public.

Explanation

A lack of information, for example, whether areas of mahika kai are degraded through waste disposal practices, compromises Iwi access to resources for traditional purposes.

Objective 3.3.2

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.3 Manawhenua waste objectives

3.3.1 To ensure that the quality of Otago's natural and physical resources is not degraded by wastes.

Explanation

The Otago Regional Council recognises and accepts that not only can waste degrade the environment, but where degradation occurs it is contrary to the values of Kai Tahu and has impacts on their traditions. It is desirable therefore that appropriate waste strategies are adopted to minimise the need to dispose of waste, and to prevent the contamination of natural and physical resources.

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.3.2 To protect the mauri of Otago's natural and physical resources and restore the mauri of waste-affected resources.

Explanation

Mauri is an indicator of environmental health, and it is appropriate to incorporate this concept into this Plan, and to have regard to it in considering proposals for the managing of waste. Where the mauri of resources has been adversely effected, consideration is required of the means that may be available to restore that mauri.

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.3.3 To ensure waste management practices are compatible with Kai Tahu values.

Explanation

The practices of Kai Tahu, based on traditional values, avoid contaminating food producing resources, sacred and important places and water. Implementing these values will result in the sustainable management of natural and physical resources, while

meeting the statutory requirements of the Resource Management Act.

Objective 6.3.2

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

3.3.4 To adopt a holistic approach to waste management which integrates Kai Tahu cultural concepts.

Explanation

The Resource Management Act requires the adoption of a holistic approach to the managing of waste. Within that framework it is appropriate and necessary to consider values important to Kai Tahu, for example, by avoiding archaeological sites, mahika kai, urupa and spiritually significant places when siting waste disposal sites, as well as protecting the integrity of the receiving environment. Positive involvement of Kai Tahu at an early stage in any planning and decision making affecting resources will substantially reduce the risk of offending cultural values.

Policies 4.4.1, 5.4.1, 6.4.12, 7.4.1

Principal reasons for adopting Manawhenua waste objectives

Manawhenua concerns with waste management develop from cultural values bestowed on natural and physical resources by the Tangata Whenua, through traditional practices of settlement, food gathering and lore. The indigenous cultural ties associated with natural and physical resources rely on waste management practices that do not degrade the environment.

Inappropriate waste management can lower the quality of enjoyment of resources and restrict access to traditional uses of the resources by Otago's indigenous people. The Manawhenua objectives adopted in this Plan reflect and acknowledge the close ties Kai Tahu have with Otago's natural and physical resources. By adopting these objectives the entire Otago region will benefit, not just Kai Tahu. There will be increased access to resources that are not compromised by contamination or degradation through inappropriate waste management.

The policies and methods to give effect to these objectives are contained in Chapters 4 - 8 of this Plan.