



*Te Heke Ngahuru
ki te Awa Tupua*

... Our Whanganuitanga is the ultimate in things that are Maori. The things that have been left behind from our old people to us, and only to us as caretakers. Not to us as owners. To us as caretakers for the future. Rangatiratanga means to me that nothing shall come between what is right for me, Whanganui, and what has been left behind from our ancestors.

That Rangatiratanga, my Whanganuitanga, is something to be always treasured, and we have always been brought up to believe that we need that. That's why our people have left behind what they've left behind for us. And now we find that we have to go and see other people to get permission to go places that are special for us. ... It's important that we have the right to do what we have to do, because culturally we will suffer for it otherwise.

And so we go back to the river, and the river is the beginning, the beginning for our people from the mountain to the sea. It ties us together like the umbilical cord of the unborn child. Without that, it dies. Without that strand of life it has no meaning. The river is ultimately our mana. Our tapu, our ihi, our wehi, all these things make up what the river means to us. It is our life cord, not just because it's water - but because it's sacred water to us. Our people go to the river to cleanse themselves, they go to the river to pray, and they go to the river to wash. They go to the river for everything leads back to the river. And the river, in return, suffices all our needs. Without the river we really would be nothing because of all the resources that it gives back to us, the history that has gone on in the past with our people who have lived on the banks and used it as a motorway, used it as the only thoroughfare. We have been taught to treasure the river for what it is, and what it has been given to us for. For we are its caretakers, we have been given the job of taking care of the river.

Submission of the late Matiu Mareikura; Whanganui River Report, 1999, p57

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Kupu Whakātāki **PREAMBLE**

DRAFT DISCUSSION DOCUMENT: TE HEKE NGAHURU KI TE AWA TUPUA

This discussion document is guided by the pao of Te Rangimotuhia Kātene, one of the last tohunga of Upokotauaki Te Ati Hau Nui o Paparangi whare wānanga (house of esoteric learning);

*I te timatanga ko te hiahia,
mai i te hiahia ko te mahara
Mai i te mahara ko te whakaaro,
ka puta ko te kupu e!
In the beginning was the desire,
from the desire came the awareness
From awareness came conscious thought,
from the conscious thought came the word¹*

Te Awa Tupua is about relationships.

The central character in all our relationships is the Whanganui River, Te Awa Tupua.

“For nearly a millennium, the Atihaunui hapu have held the Whanganui River. They were known as the river people, for uniquely amongst the rivers of New Zealand, the Whanganui River winds through a precipitous terrain that confined most of the large Atihaunui population to a narrow margin along its banks. There were, last century, some 140 river pa and many large, carved houses that tell of substantial and permanent settlements.

The river was central to Atihaunui lives, their source of food, their single highway, their spiritual mentor. It was the aortic artery of the Atihaunui heart. Shrouded in history and tradition, the river remains symbolic of Atihaunui identity. It is the focal point for the Atihaunui people, whether living there or away².

We recognise that whānau, hapū and iwi of the river system hold an inalienable connection to Te Awa Tupua.

We acknowledge the important stories we all hold as communities of Te Awa Tupua, these are historical and contemporary stories that lead us to a better understanding of our place to care for the awa.

And we are excited by the opportunity and potential of Te Heke Ngahuru ki Te Awa Tupua to empower a community led approach focused explicitly in the Whanganui Catchment to provide for the health and well being of Te Awa Tupua.

¹ This Pao was drawn on by Turama Hawira to open He Waka Pakoko, Pathway to 2040; 14-15 March 2020 at Putiki Marae

² Executive Summary; Whanganui River Report, 1999, p xiii

FOREWORD – GERRARD ALBERT, CHAIR AND HERA SMITH, DEPUTY CHAIR, TE KŌPUKA NĀ TE AWA TUPUA

“Kaua e kōrero mo te Awa, me kōrero ki te Awa”

“Do not merely speak of the River, speak instead to the River.”

The River is calling.

Listen to the River. What is it telling us?

Talk to the River. Tell it how you value it?

Cherish the River as a giver of life and think how you can play a role for it and future generations who live by it

The Whanganui River is central to the existence of Te Ati Hau Nui a Paparangi, Whanganui Iwi and their health and wellbeing. But what Te Awa Tupua also does is to invite the wider community to also take up the opportunity to shift from speaking about the River to actively speaking to the River. This is an inclusive proposition; that is that all of us can relate to the River and seek its guidance in all things. The voice of the Awa is central to this shift.

Previous statutes reflected the Westminster approach to the natural world, one of segmentation, division, partition. Debate around ownership was used to divide and rule; to separate and exclude. Te Awa Tupua turns this thinking around, extending the invitation for accountability and responsibility to all. When in 1999 the Waitangi Tribunal declared the river to be ‘central to the lives and identity of the river people,’ it was seen as a landmark ruling; forcing a shift in how New Zealanders, as a society, think about the natural world.

In this document we describe it as a paradigm shift.

We could not continue doing what we have done for the past one hundred and fifty years or more.

The River was sick. Accumulated distress from multiple interventions had made the river lower, slower, warmer – significantly changing the usual habitat of the eels and a multitude of other fish species and affecting the quality of our natural environment. Decades of farm runoff, gravel extraction, sewage discharge, headwater diversion, commercial fishing operation, landfills had polluted the river.

There’s been a deterioration in the river. It’s spirit is dying. It looks dead. Don’t just look on top, you need to look underneath, and at all that makes up the river. There is less bird life, particularly less shags. Dardanella Metekingi, Whanganui River Report, 1999, p85

Action was needed, now. It needed to be our solutions to address our crisis.

This discussion document describes the paradigm shift toward a common value set, based on an indigenous innate value set recognised at law. The set of values embraces all of the river’s communities – we are all a part of the vision, proposals and opportunities Te Heke Ngahuru presents.

The iwi has offered the Te Awa Tupua framework to achieve the situation anticipated at 1840, that iwi and hapu would sit alongside as part of our community with our world view valued as a framework for all. Whānau, hapū and iwi are now there at all turns working with the rest of our community to address a living and indivisible resource. Not consulted as an after-thought, side-lined, forgotten or ignored; but sitting alongside all decision-making. Te Awa Tupua is a reorientation; it rectifies the imbalance.

We want to also ensure that all communities, all interest groups, all organisations and families along the Whanganui River are able to maintain their special connection to the awa in ways that prioritise the mana, the health and wellbeing of the river and its people. This is what makes this moment in time so special, that together, we are reimagining and reinvigorating the capacity for the Awa to lead us for the benefit of all our peoples, and particularly to invest in a future our grandchildren will inherit.

Tupua Te Kawa is central to expressing the vision and purpose of a community led by a common value set, and in so doing to improve the focus, connectivity, certainty and continuity of decision making for the health of the awa and its people. This transcends local and national election cycles; current policy and political debates. Te Pā Auroa na Te Awa Tupua provides a new legal framework for the Whanganui River as a whole which places the river at the centre. It is both nationally and internationally significant.

In essence, that is what this document describes – the health of the awa comes first – and we all have a unique role, opportunity and responsibility to see that. If we can align ourselves as a community with our river then we can begin to make the necessary changes based on the certainty and consistency that a community led model provides.

Kaua e kōrero mo te Awa, me kōrero ki te Awa

EXECUTIVE SUMMARY

In March 2017, the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 (‘Te Awa Tupua Act’) became the first piece of legislation in the world to provide for the status of a river as a living and invisible whole incorporating all its physical and metaphysical elements. The river is then accorded legal person status to uphold a common value set, Tupua Te kawa, at law. In doing so, Te Awa Tupua, became the first river in the world, to be legally recognised with the same rights and responsibilities as a legal person.

This remarkable innovation to confer a legal personality on the Whanganui River is an epiphany – a breakthrough moment. It expresses the indisputable fact that whānau, hapū and iwi of Whanganui have a unique ancestral relationship with the river. Such a moment will lead the community at large to a greater understanding of collective responsibility to care for the River.

“There is nowhere in the world that I can feel more at peace than bathing in the still tranquillity of te awa tupua. It is our lifeblood, a faithful friend, our mother, our father. We go there to fish, to play, to wash, to pray. We sprinkle ourselves with water to cleanse and to heal. We feel purified, sustained, revived. When we have a problem we go to the water to talk. When we are sick the river renews our strength, giving us the power to continue on³”

Hon Dame Tariana Turia, Inaugural Pou Tupua, 4 September 2017 - 27 October 2021

Te Heke Ngahuru ki Te Awa Tupua (Te Heke Ngahuru) will provide a blueprint for innovation and opportunity. Te Kōpuka is the strategy group for Te Awa Tupua. Te Kōpuka comprises representatives of persons and organisations with interests in the Whanganui River, including iwi, relevant local authorities, departments of State, commercial and recreational users, and environmental groups. The primary function of Te Kōpuka is to develop and approve Te Heke Ngahuru. Te Heke Ngahuru must—

- (a) identify the issues relevant to the health and well-being of Te Awa Tupua; and
- (b) provide a strategy to deal with those issues; and
- (c) recommend actions to deal with those issues.

Te Heke Ngahuru responds to our reality that environmental pollution and pollutants caused by human activity had degraded the state of the river. It poses the solution in local responses – that our communities must be empowered to take action. Four values, called Tupua Te Kawa, now guide all actions and decision making to provide for the health and well-being of both the river and its peoples. Tupua Te Kawa encourages us to radically re-evaluate our relationship with nature, to see the River as indivisible – a living whole – intrinsic to the landscapes and the lives of the people that surround it.

³ ‘The River is calling ...but are we ready to answer’, 25 September 2012. New Zealand Herald

The overarching objective for Te Heke Ngahuru is to take onboard that a planning and decision-making paradigm shift needs to occur for the Whanganui catchment. There are three particular features to this paradigm shift:

- Communities of Te Awa Tupua take ownership of Te Awa Tupua
- Priority issues in Te Awa Tupua are addressed through community led solutions
- Transition for the Crown and local government to a Te Awa Tupua way of working

These goals inspire a series of strategic action areas and recommended actions. We invite you to read, to reflect and to respond. This is our chance to get it right.

HE AHA TE KIKO O NGĀ KUPU? | WHAT'S IN A NAME?

Te Heke Ngahuru ki te Awa Tupua symbolises the potential of Te Awa Tupua to provide for all; if cared for and protected as a living, spiritual and physical resource.

Te Heke Ngahuru refers to the first autumn migration of tuna; the preparation for a well-stocked storehouse for the winter.

Te Awa Tupua (Whanganui River Settlement) Act, 2017] established Te Pā Auroa : a legal framework that recognises the Whanganui River and its catchment as a legal entity (Te Awa Tupua).

Conceptually, Te Pā Auroa is a broad eel weir built to withstand the autumn, winter and spring floods. Te Heke Ngahuru must create an extensive, well-constructed framework for Te Awa Tupua that is fit for purpose, enduring and the responsibility of all communities to maintain.

MATAPOPORE | VISION

“He wai toiora, te matapuna o te ora”

“A river of sustenance and well-being in perpetuity”

Te Heke Ngahuru is a strategy which will be influential in decision-making and policy.

All decision-makers will be required to have particular regard to Te Heke Ngahuru in performing any functions and duties in relation to the Whanganui River.

It is the responsibility of all to maintain. The intention is to give full expression to Te Awa Tupua and Tupua te Kawa through Te Heke Ngahuru.

HE AHA TE KORONGA O TE HEKE NGAHURU? WHAT IS ITS PURPOSE?

“He awa, he tupua, he tangata”

“A prosperous community of focus on upholding Tupua Te Kawa as the common value set toward the health and wellbeing of Te Awa Tupua”

Te Heke Ngahuru is a whole of river strategy document, which will bring together people with interests in the Whanganui River to address and advance the environmental, social, cultural and economic health and wellbeing of Te Awa Tupua.

Te Heke Ngahuru must be collaboratively developed by Te Kōpuka to:

- Identify the issues relevant to the health and wellbeing of Te Awa Tupua
- Provide a strategy to deal with those issues and
- Recommend actions to deal with those issues

Te Heke Ngahuru has a particular legal weighting. Councils:

- **Must** *'have particular regard to'* Te Heke Ngahuru when carrying out functions that relate to the Whanganui River under legislation (including the Resource Management Act and the Local Government Act) .
- **may**, in their discretion, adopt or implement Te Heke Ngahuru, wholly or in part, including as part of an RMA planning document.

I AHU MAI A TE KŌPUKA KI WHEA? WHERE DID TE KŌPUKA DERIVE FROM?

Te Kōpuka nā Te Awa Tupua is a seventeen member strategy group charged with creating a whole of river strategy⁴.

The name, Te Kōpuka, comes from the white manuka, the strong, pliable material used to build traditional eel weirs. The name, Te Kōpuka, represents connection, co-operation and strength.

Te Kōpuka provides a forum to discuss issues related to the health and wellbeing of Te Awa Tupua. Te Kōpuka can perform any functions that may be delegated to it by a local authority.

The purpose of Te Kōpuka nā Te Awa Tupua is to act collaboratively to advance the environmental, social, cultural and economic health and wellbeing of Te Awa Tupua under its new legal status.

The key function of Te Kōpuka is to develop, approve, monitor and review the strategy, Te Heke Ngahuru.

TE KŌPUKA NĀ TE AWA TUPUA

Te Kōpuka is comprised of representatives of persons and organisations with interests in the Whanganui River, including local and central government leaders, environmental advocates, primary industry and tourism representatives, recreational users and iwi from across the Whanganui River catchment. They are rich and diverse in lived experience, technical knowledge and all uphold a passionate commitment to Te Awa Tupua.

Iwi with interests in Te Awa Tupua worked in a collaborative effort called Te Ripo. Te Ripo facilitates iwi presence required for six of the memberships on Te Kōpuka.

⁴ Section 32 (1) of Te Awa Tupua (Whanganui River Settlement) Act, 2017.

The inaugural meeting of Te Kōpuka was held on 30 May 2019 at Ihingarangi Marae, Waimiha. There was unanimous agreement that the group should be led by iwi members of Te Kōpuka; namely Gerrard Albert of Nga Paerangi (Chair) and Hera Smith of Te Ati Haunui a Paparangi and Ngati Maniapoto (deputy chair).

The challenge for this time requires the collective leadership of Te Kōpuka to take up a call for action.

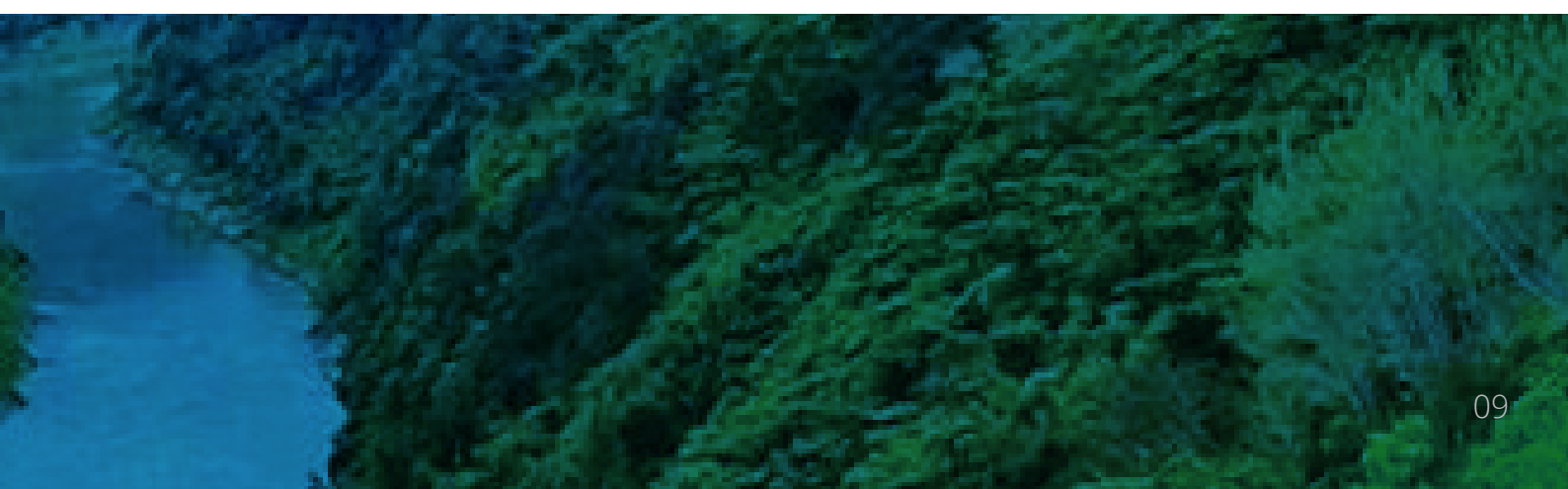
This is a call for action at every level and every sphere of influence in the organisations, groups and communities that Te Kōpuka members represent. That call for action is to give expression to a new way of thinking and working; Tupua Te Kawa.

TE KŌPUKA MEMBERSHIP

- Whanganui iwi: Gerrard Albert [Chair of Te Kōpuka]
- Ngāti Maniapoto: Hera Smith [Deputy Chair of Te Kōpuka]
- Four further appointments from Te Ripo
- Mayor of Whanganui District: Hamish McDouall
- Mayor of Ruapehu District: Don Cameron
- Mayor of Stratford District: Neil Volzke
- Horizons Regional Councillor: Nicola Patrick
- Fish and Game New Zealand: Glenn Maclean
- Director-General of Conservation: Lou Sanson
- Genesis Energy Ltd: Nigel Clark
- Tourism interests: Rory Smith
- Environmental interests: Keith Beautrais
- Recreation interests: Nicole Dryden
- Primary Industry interests: Colleen Sheldon

IWI AND HAPŪ REPRESENTATION ON TE KŌPUKA

- Te Ihingarangi: Hone Turu
- Ngāti Maniapoto: Hera Smith
- Ngāti Maru: Anaru Marshall
- Nga Rauru Kiihahi: Des Canterbury
- Ngāti Rereahu: Gabriel Moana and Eric Crown
- Ngāti Ruanui:
- Ngāti Tuwharetoa: Wiari Rauhina and Tyrone (Bubs) Smith :
- Tamahaki: Pāora Haitana
- Ngāti Uenuku: Moana Ellis
- Ngāti Apa:
- Whanganui iwi: Gerrard Albert



Part One: CONTEXT

THE WEIGHT OF HISTORY

E rere kau mai i te Awa nui mai i te Kahui Maunga ki Tangaroa

Ko au te awa, ko te Awa ko au

The great river flows from the mountains to the sea,

I am the river and the river is me

In the opening to the inquiry at Putiki-Wharanui Marae in Whanganui on 14 March 1994, claimant counsel reflected on the extraordinary history of over a century of river claims and judicial proceedings stretching back to the first petition of Te Keepa Rangihwinui on the Timber Floating Bill of 1873:

“In this claim it is impossible to escape the weight of history and the presence of those who refused to give up the struggle: Hikaia Amohia, who brought this claim; Titi Tihu, who was petitioner in 1927 and plaintiff in the great litigation which went twice to the Court of Appeal; Hekenui Whakarake, who gave the evidence of loss to the Native Land Court and the Royal Commission”.

The first named claimant, Hikaia Amohia, referred to the eternal knowledge possessed by the iwi of the Whanganui River of the awa as their tupuna. He said:

“The Whanganui River retains and maintains the spiritual elements and tribal cultural bondage of our Māori people together, than can be described within the terms and practical observances of ihi, tapu and mana. For our people, ihi, tapu and mana go together. Each one is dependant upon the others. An interference or breach of one affects the rest. Any interference with nature, including the river, breaks the law of tapu, breaks the ihi or sacred affinity of our Māori people with the river and reduces the mana and soul of the Whanganui river to what it is becoming regarded of today, to being nothing more than a product for commercialisation or a product for purely aesthetic appreciation.

The Whanganui River is far more than that. Physical pollution of the Whanganui River affects its soul, its wairua, its mana and through the sacred affinity of this sacred place to our people affects us mentally, physically and spiritually. When you interfere with the flow of the river you are interfering with nature.

When Te Awa Tupua (Whanganui Rivers Claims Settlement) Act 2017 was passed into New Zealand law on 20 March 2017, it therefore settled between the Crown and Whanganui iwi a claim that had taken close to 149 years to reach a conclusion.

FOR OUR FUTURE GENERATIONS

In evidence given to the Waitangi Tribunal in six volumes of supporting documents and multiple submissions, the chairman of the Whanganui River Māori Trust Board, the late Sir Te Atawhai (Archie) Taiaroa (Ngāti Hauā, Ngāti Tu), referred to a particular regional plan for the beds of lakes and rivers:

“Again, this document deals with the Whanganui iwi tupuna taonga, the Whanganui River, in critical ways.

It deals with matters relating to gravel extraction, river control schemes, boundaries, the regional plan, recognition and protection of areas of national importance, sedimentation, river bed degradation, recreational uses and works in the river to protect against erosion and the like. All matters intimately associated with the river and with the people of the river.

The document sets a framework for future decision-making about the river. Yet at the same time Whanganui iwi along with all other people are being asked to ‘submit’ their views on this. Nowhere in the initial discussion document is there a place for the Whanganui iwi to be involved in that process except as submitters”

It is a history of being left out of decisions; disregarded and ignored; a chronology of legislation by omission; laws and regulations which created a culture of neglect in so far as the whānau, hapū and iwi connected to Te Awa Tupua were concerned.

It was this history that Sir Archie referred to when he opened the people’s submissions at Putiki-Wharanui Marae in Whanganui on 18 April 1994. He referred to the longstanding nature of the claim and stated that after 118 years of making applications to different forums, to different levels of government:

“our people are tired, they’re fed up, they feel embarrassed to come along continually and to say who they are, what is theirs. And you would have seen [on the site visit] some . . . [of] our people living along the river . . . getting their spiritual, their physical and their material sustenance from the river. And you see where they’re located and then having come and spend over a hundred years trying to say ‘This is us, this is what we’re trying to hold onto, this is what we have for our future generations’”.

The over-riding aim of Te Heke Ngahuru is fuelled by this history; inspired by the valiant leaders before us who fought for our future generations to live by the ideals set out in Tupua Te Kawa. It is our hope that through this strategy, their efforts will be honoured.

KO TE TŪĀHUA NEI O TE AWA TUPUA KI WHANGANUI THE CURRENT STATE OF THE WHANGANUI RIVER

The Awa and whenua are interconnected and the health of the Awa cannot be achieved without addressing the health of the whenua.

In focus group discussions a multitude of environmental challenges were raised within the context of ‘anthropogenic pressures’. Anthropogenic issues are primarily to do with environmental pollution and pollutants caused by human activity. As an example, participants talked about Te Horangapai as a ‘time-bomb’, concerned at the adverse impact if waste from the refuse dump leaks into the tributaries. They spoke about the importance of focusing on soil quality, recognising that if cropping continuously the soil doesn’t get a chance to rest and recover. Other issues raised include:

- low water levels causing stress on the system of Te Awa Tupua
- water quality
- accumulation of algae bloom in the river
- death of tuna
- water flows / water allocation

- discharges into Te Awa Tupua including from primary and forestry industries
- erosion and sediment control from works adjacent to Te Awa Tupua
- climate change
- structures – authorised or unauthorised within Te Awa Tupua

The degradation of the Awa has developed over years of abuse and, as such, its restoration will be a longterm focus. An understanding of the taiao, including the Awa and surrounding whenua, will be crucial.

The Tuna Conference (2017) revealed local whānau to be making the most significant difference nationally in tuna restoration, through consistent and long-term monitoring of stocks, ensuring tuna can navigate past dams, growing elver, and restocking streams. Whānau actively inhabiting the Awa will be significant contributors to this workstream, and as an example, building the capacity of these whānau will be critical.

Much of the degradation of the Awa has come from unsustainable land practices and introduced flora or fauna. Expertise in these influences and knowledge in the taiao will be required. Growing this expertise will need to be supported.

Te Kopuka and the community of Te Awa Tupua as a whole must develop strategies to address:

- habitat restoration, including restoring water-levels, restoring upstream wetlands, restoring plantlife and riparian planting, and removing obstructions for migratory fish;
- the repopulation of fauna and depopulation of exotic fauna;
- management of the presence of toxic chemicals and pollutants;
- management of pests and introduced species; and,
- preventing unsustainable use of the Awa and its natural resources.

MĀ NGĀ HAPORI E WHAKAHAERE E WHAKAMANAHIA COMMUNITIES MUST BE EMPOWERED TO TAKE ACTION

For Dardanella Metekingi at Putiki, the river was her and her friends' 'main playground'. She recounted such games as crab races, making mud cakes, catching flounder, jumping from one floating log to the next, piggy-back fights in the water, and swimming races: 'We used to virtually live down there,' she added.

Swimming was paramount. Arthur Anderson claimed that 'the same time that I walked, I swam as well because I lived in the river'.

Julie Ranginui remembered being 'thrown in the river to learn how to swim, and I can remember coming up from under the water and seeing all my kuia and my dad standing there waiting to see whether I was going to come out of the water or not'.

The Whanganui River Report, 1999, p58

The art of story-telling is paramount in the change process. There will be some who will never engage; there are others who would be interested but just don't know it yet. The key to change is understanding impact. What does it mean to say, 'I am the river and the river is me'?

In Te Heke Ngahuru ki te Awa Tupua, we need to make the information available and create the opportunity to learn; recognising that personal involvement will determine the level of interest. The goal is that all

our communities are informed and understand Tupua te Kawa. In order to achieve this, we must ensure that communities are connected, that we have conversations about the goals and objectives to prevent anyone feeling threatened by change being imposed on them. We want to hear the voices from the community; to provide a platform for all people to contribute. Communications must, therefore, be fit for purpose, enticing, targeted and provide clear information about the opportunities inherent within Te Awa Tupua.

In considering engagement we need to be proactive to manage the risk that inflammatory comments could harm the process. In being solution-focused, we need to engage with and understand the diverse communities of Te Awa Tupua span different levels of the spectrum of understanding.

“For nearly a millennium, the Atihaunui hapu have held the Whanganui River. They were known as the river people, for uniquely amongst the rivers of New Zealand, the Whanganui River winds through a precipitous terrain that confined most of the large Atihaunui population to a narrow margin along its banks. There were, last century, some 140 river pa and many large, carved houses that tell of substantial and permanent settlements.

The river was central to Atihaunui lives, their source of food, their single highway, their spiritual mentor. It was the aortic artery of the Atihaunui heart. Shrouded in history and tradition, the river remains symbolic



Part Two:

KEY ELEMENTS OF TE AWA TUPUA LEGISLATION

In March 2017 legislation was passed in Parliament establishing a unique legal status for the Whanganui River, that of Te Awa Tupua. Spanning 290 km, Te Awa Tupua is the third longest river (longest navigable river) in Aotearoa.

Te Awa Tupua is recognised at law as an indivisible and living whole, comprising the Whanganui River from the mountains to the sea, incorporating all its physical and metaphysical elements. To provide for the legal status, Te Awa Tupua is a legal person with corresponding rights, powers, duties and liabilities. Those rights, enhance the relationship of all hapū and iwi of the Whanganui River catchment and guarantee the mana of each hapū and iwi to continue to speak equitably for their interests.

Te Awa Tupua Act imposes legal obligations on a range of statutory decision makers, including local government, on matters relating to the Whanganui River or activities within the catchment that affect the Whanganui River. These include:

- Te Pā Auroa being a relevant consideration in the exercise of all statutory functions, powers, and duties (under all statutes) in relation to the Whanganui River or to activities in its catchment that affect the Whanganui River; and
- a legal obligation on councils to ‘recognise and provide for’ or ‘have particular regard to’ the Te Awa Tupua status (including the statutory recognition of the river as Te Awa Tupua and the legal personality) and Tupua te Kawa (river values) when carrying out functions such as under the Resource Management Act that are relevant to Te Awa Tupua.

The Te Awa Tupua Act requires the preparation of Te Heke Ngahuru by Te Kōpuka.

There is also a specific legal obligation on councils in relation to Te Heke Ngahuru (see p7).

Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 provides for the legal recognition of Te Awa Tupua as: “a living and indivisible whole comprising the Whanganui River from the mountains to the sea, incorporating its tributaries and all its physical and metaphysical elements.”

Te Awa Tupua is considered an ancestor, a tupuna, of the Whanganui iwi. The relationship to ancestors suggests reciprocal obligations; it needs to be maintained by the mutual act of giving and receiving.

TE POU TUPUA

Te Pou Tupua is the human face of Te Awa Tupua and consists of two representatives jointly appointed by iwi with interests in the River and the Crown. Te Pou Tupua’s functions include promoting the health and wellbeing of Te Awa Tupua by acting and speaking on behalf of the legal status. The role is:

- to uphold the Te Awa Tupua status and Tupua te Kawa;
- to act and speak for Te Awa Tupua;
- to promote and protect the health and wellbeing of Te Awa Tupua;
- to exercise landowner functions in respect of those parts of the riverbed vested in Te Awa Tupua.

TUPUA TE KAWA

Nō te kawa ora a 'Tupua te Kawa' hei taura here nā te Te Awa Tupua me ōna tāngata ki te kawa nō tawhito rangi

Four values, called Tupua Te Kawa, now guide all actions and decision making to provide for the health and well-being of both the river and its peoples. Tupua te Kawa comprises the intrinsic values that represent the essence of Te Awa Tupua. Tupua Te Kawa is the natural law and value system of Te Awa Tupua which binds the people to the river and the river to the people. The innate values of Te Awa Tupua are shared with all communities of the river to guide actions and decision-making.

Ko te Awa te mātāpuna o te ora:

The River is the source of spiritual and physical sustenance:

Te Awa Tupua is a spiritual and physical entity that supports and sustains both the life and natural resources within the Whanganui River and the health and well-being of the iwi, hapū, and other communities of the River.

All communities of the river share an emotional attachment with the river as much as a physical one. This connection drives our duty of care toward the river. The law now upholds that this spiritual and emotional relationship is as central to decision-making over the river as any physical consideration.

E rere kau mai i te Awa nui mai i te Kahui Maunga ki Tangaroa: the great River flows from the mountains to the sea:

Te Awa Tupua is an indivisible and living whole from the mountains to the sea, incorporating the Whanganui River and all of its physical and metaphysical elements.

We must address the needs of the river by addressing the river as a whole. No longer can the river be addressed through the governance and management compartments created by statute previously. It must be viewed as an integrated metaphysical and physical whole.

Ko au te Awa, ko te Awa ko au: I am the River and the River is me:

The iwi and hapū of the Whanganui River have an inalienable connection with, and responsibility to, Te Awa Tupua and its health and well-being.

This speaks of a responsibility to care for the river out of whakapapa (kinship) with the river itself; a responsibility that can neither be conferred on hapū and iwi, nor removed.

Ngā manga iti, ngā manga nui e honohono kau ana, ka tupu hei Awa Tupua: the small and large streams that flow into one another form one river:

Te Awa Tupua is a singular entity comprised of many elements and communities, working for the common purpose of the health and well-being of Te Awa Tupua.

All communities (streams) have an interest in ensuring the health and wellbeing of the River alongside hapū and iwi

KIA WHITU NGĀ PŪNAHA TĪKANGA HEI TAUTOKO I ĒNEI KAUPAPA SEVEN ELEMENTS TO SUPPORT CHANGE

The Whanganui River was granted the legal rights of personhood in 2017. The Te Awa Tupua (Whanganui River Claims Settlement) Act gives effect to the Whanganui River Deed of Settlement Ruruku Whakatupua, signed 5 August 2014, that settles the historical claims of Whanganui Iwi as they relate to the Whanganui River.

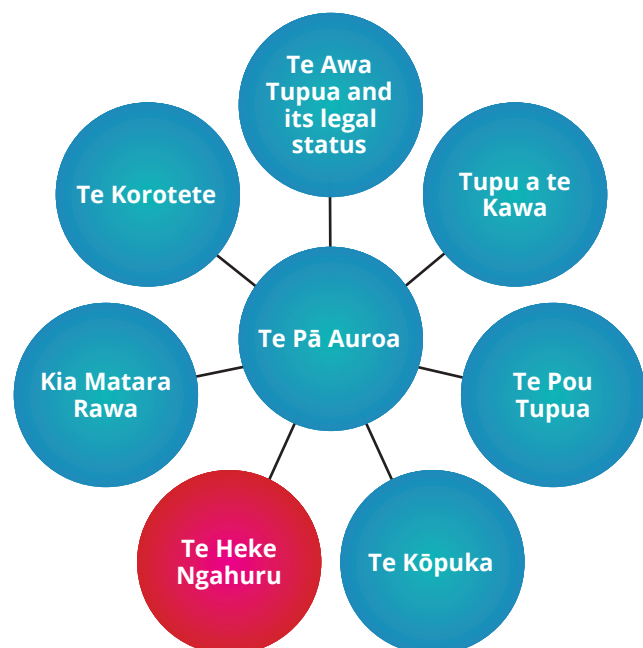
The purpose of this Act is to record the acknowledgements and apology given by the Crown to Whanganui Iwi in Ruruku Whakatupua—Te Mana o Te Iwi o Whanganui.

The Act also gives effect to the provisions of the deed of settlement that establish Te Pā Auroa nā Te Awa Tupua. This represents a bold and innovative approach to both the status of the river and its governance and management.

The framework provides for the following elements:

1. **Te Awa Tupua** – the legal recognition of the Whanganui River and its catchment as Te Awa Tupua with all the rights and obligations of a legal persons
2. **Tupua Te Kawa** – the innate values representing the essence of Te Awa Tupua
3. **Te Pou Tupua** – two nominated representatives to act as the human face of Te Awa Tupua – the human voice of the river
4. **Te Heke Ngahuru ki te Awa Tupua** – a strategy document identifying issues relating to the environmental, social, cultural and economic health and wellbeing of Te Awa Tupua and strategies to address these issues
5. **Te Kōpuka nā Te Awa Tupua** – a strategy group tasked with developing and monitoring the implementation of Te Heke Ngahuru ki te Awa Tupua and providing a forum for discussion of issues relating to Te Awa Tupua
6. **Kia Matara Rawa** – the vesting of Crown-owned parts of the river bed in Te Awa Tupua; and
7. **Te Korotete o Te Awa Tupua** – a contestable fund to support the health and wellbeing of Te Awa Tupua.

The focus of this paper is element 4: Te Heke Ngahuru ki te Awa Tupua.





Part Three:

SOURCE DOCUMENTS

GETTING THE FOUNDATIONS RIGHT

For the first time, through Te Pā Auroa, the law is derived from a frame of reference drawn from the intrinsic tikanga and values of an indigenous belief system centred on Te Awa Tupua and Tupua Te Kawa. Implementing such an approach to the integrated management of the river system will require a **paradigm shift**.

Te Heke Ngahuru is more than a plan; it advocates for a change process. It is an influential local response to the global needs of humanity for a new relationship with nature.

The Te Awa Tupua legislation provides us with many opportunities based on key characteristics of the transformation process. It applies to the catchment as a whole, signalling the need to be both inclusive and cooperative. It represents that local solutions for local issues can achieve national targets. The framework is enduring; preventing the need for ad-hoc or unanticipated reactions to government policy. It also has the flexibility to interact with other frameworks. Te Awa Tupua is the constant.

RELATIONAL RATHER THAN TRANSACTIONAL

Te Awa Tupua serves as a powerful lever to redress the inequitable position hapū and iwi are in. In its establishment the legislation values relationships with hapū and iwi. It acts to prioritise collaboration between hapū/iwi, Regional Councils and Territorial Authorities.

Too often, the processes followed by organisations treat 'clients' or 'stakeholders' transactionally, like cogs in a machine, or outputs for Key Performance Indicators (KPI). This is a huge waste. When business relationships have no intimacy, we lose opportunities to work together to make something better. Transforming to an agile mindset is not about making it compulsory to think a certain way; to fall into line. It is instead about encouraging the change through the quality of the relationships we build between us. That is what we mean by relational, not transactional.

We want to create such a relationship that the outcomes we achieve will be greater than just undertaking an activity. This is about building trust and respect; developing ways in which we can communicate authentically with each other. This may mean we need to learn, and relearn ways of connecting; not just what we have always done.

Effective relationships may be seen in co-designed solutions between marae, hapū and iwi and Council.

Innovating for the future requires genuine engagement with hapū and iwi in the leadership of Te Awa Tupua. Whānau, hapū and iwi should be telling their stories, finding ways to connect across the cultural divide, ensuring their skills, knowledge and expertise are understood and valued. Meaningful relationships are created with hapū and iwi where the relationship is the priority rather than the transaction.

NATIONAL DIRECTION UNDER THE RESOURCE MANAGEMENT ACT

National direction supports local decision-making under the Resource Management Act 1991. It is provided using national policy statements, national environmental standards, national planning standards and section 360 regulations.

There are three areas of national policy development that are of particular relevance to Te Heke Ngahuru ki te Awa Tupua (See Appendix)

- National Policy Statement for Freshwater Management 2020
- Evolution of the Resource Management Act
- He Kura Koiora i hokia: Proposed National Policy Statement for indigenous Biodiversity
- Other relevant policy developments include the local government reforms and the Three Waters reforms.

TE HAERENGA MAI RĀNO I TE TAU RUA MANO | THE JOURNEY SINCE 2019

In December 2020 Te Kōpuka commissioned a report, *Te Ara ki Te Heke Ngahuru*, which identified key considerations in preparing to draft Te Heke Ngahuru. These key considerations included:

- Addressing equity and the disenfranchisement of hapū and iwi;
- Embracing mātauranga and experiences;
- Promoting inclusivity;
- Leading with a strong communications approach; and
- Recognising competing activity amongst the communities of Te Awa Tupua

In August 2021, Te Kōpuka drafted an action plan on how to support and address the key considerations in real time as we take communities on this journey.

Participants in the focus group discussions told us that we will know we have achieved success when a plan is in place to measure outcomes and clearly articulate the expectations of Te Awa Tupua. The action plan includes pilot projects to encourage and support Te Kōpuka members over time to show commitment to Te Awa Tupua. Each of these key considerations are now explored in greater detail.

Addressing equity and the disenfranchisement of hapū and iwi

Te Heke Ngahuru represents a new and improved direction, bringing with it the ability to rebalance how decisions are made. For too long, whānau, hapū and iwi of Te Awa Tupua have felt disenfranchised from legislative, policy and planning frameworks which exclude them⁵. It is time for the voices and aspirations of whānau, hapū and iwi to be provided for. Change is required to support healthy and inclusive communities.

Embracing mātauranga, knowledge and experience

There is a wealth of information and experience to draw on. It might be a wānanga on the revitalisation of te reo; hui to improve the health of the taiao for rongoa; restoring the mobility of tuna, intergenerational transmission of knowledge related to freshwater kōura, or discussions about erosion and sediment from the Sustainable Land Management Group. Unfortunately not everyone has gained access to the resources, recognises or has the respect for the mātauranga, knowledge and experience. Solutions will lie in the mobilisation of the best available knowledge; in co-produced strategies and in building dialogue.

⁵ To be disenfranchised, is to be deprived of the rights and privileges of any citizen

Inclusiveness

The process for developing Te Heke Ngahuru must recognise the diversity of interests not just across the catchment area but also the diversity of age. Current data reflects a relatively younger Māori population (see table) which will inevitably require a different approach to meet their needs and aspirations compared to a non-Māori group.

TABLE 1: REPRESENTING MEDIAN AGES FOR THE TERRITORIAL AUTHORITIES OF THE REGION

TERRITORIAL AUTHORITY	MĀORI	NON-MĀORI
Ruapehu	27	39
South Taranaki	25.6	38.5
Stratford	21.9	39.6
Whanganui	26	43

Diversity can be seen through the inclusion of hapū, marae and whānau, or enabling practitioners in rongoa or mahinga kai to be included. In the recreation sector, we might see perspectives from those participating in sport, fishing, running, walking, swimming or paddling a kayak. In the environmental sector, there are many groups such as the Botanical Group, or Forest and Bird.

Strong communications approach

Institutional racism in both territorial and central government practices has excluded whānau, hapū and iwi from decision-making. A communications approach must include all the different audiences : young and old, Māori and non-Māori, rural/urban, and so on. A range of communication tools and technologies must be drawn on to be meaningful and relevant for multiple groups. Clear communication is important – to demystify any misconceptions individuals may have and to allay any concerns.

In the focus group discussions it was obvious that trust, understanding and confidence in the Te Awa Tupua framework will emerge when the greater community ascribes value to this – and understand the paradigm shift is necessary in light of historic and current barriers. The community focus groups believe that change will occur when sector leaders or representatives lead the way by communicating the opportunities in Te Awa Tupua to their sectors. They believe too, that communication must focus on the upcoming generations and take hold of the opportunity available through the school curriculum.

Competing activity amongst the communities of Te Awa Tupua, in particular, hapū and iwi

Processes must be adaptable and flexible to recognise the fact that people across Te Awa Tupua are engaged in a myriad of activity which may influence or impact on some of the participants in the process. For many iwi within Awa Tupua, the Treaty of Waitangi settlement process continues. As a case in point, Te Korowai o Wainuiarua signed an Agreement in Principle on 23 Nov 2018 and the Whanganui Land Settlement Trust signed an Agreement in Principle with the Crown on 30 August 2019. The Crown and Ngāti Maniapoto signed a Deed of Settlement on 11 November 2021. The Ngati Haua Claims Settlement Act was signed in 2014. The Ngati Maru (Taranaki) Claims settlement bill gained Royal Assent on 30 March 2022.

Part Four:

MAROHI RAUTAKI: PROPOSALS FOR A STRATEGY

OVERARCHING OBJECTIVE FOR TE HEKE NGAHURU: A PLANNING AND DECISION-MAKING PARADIGM SHIFT OCCURS FOR THE WHANGANUI CATCHMENT.

Te Awa Tupua must be considered as a circuit-breaker⁶ to the traditional way in which river catchment planning is formulated, issues are addressed and decisions made.

The intention behind Te Awa Tupua is that the innate values of Tupua Te Kawa guide all decisions over the use, care and protection of the river catchment, rather than the traditional value sets currently applied. In order to do this, Te Heke Ngahuru has to be significantly different than other national natural resource frameworks. These outcomes can still be met but through the lens of Tupua Te Kawa.

A paradigm shift will have occurred when we all accept the responsibility and obligation to maintain the wellbeing of Te Awa Tupua for our current and future generations according to Tupua Te Kawa. We will know change is occurring when Tupua te Kawa and Te Awa Tupua comprise the dominant planning and community goal setting within the Whanganui catchment. To do this, all of our different communities need to understand their role in the care of Te Awa Tupua; to see themselves in the big picture; to be responsive; to understand that Te Awa Tupua is central to everything we do.

Paradigm shifts turn people's worldviews upside down. The notion of a paradigm shift first originated in the philosophy of science. Since then, this phrase—meaning a revolutionary and dramatic change in assumptions—has been used more widely.

An example of a paradigm shift is to do with the discovery of germs. In early days, scientists believed that pandemics, epidemics and even common ailments came from miasma – a bad air or mist (“night air”). Miasma were poisonous odours from putrified carcasses, rotting vegetation or molds. It was believed that miasma entered the body and caused disease.

Following observations from microbiology, the germ theory of disease was developed, creating a paradigm shift. The miasma theory was eventually abandoned by scientists and physicians after 1880, replaced by the knowledge that specific germs, not miasma, caused specific diseases. Once adopted, it led to much more effective treatments and containment of disease.

When we talk about paradigm shifts, we are asking our communities to go against their own embedded ways of thinking and seeing the world. This is much more than a mere adjustment to current frameworks. To bring everyone on board, we need to provide a clear picture, a pathway to the vision that we are all responsible for realising.

This requires collective action; relationships to be consolidated; improved capability at governance level. And importantly, Te Awa Tupua must be seen as the guiding light.

“The communities of Te Awa Tupua are united, understand and accept their role and responsibilities, and see value in their contribution to the health and wellbeing of Te Awa Tupua” [focus group discussions]

⁶ A circuit breaker interrupts the flow; enabling a chance to reset.

When the community was asked, through focus group discussions, what a paradigm shift might look like for Te Awa Tupua, the responses were illuminating. Participants talked about the communities of Te Awa Tupua acting as one for the health and wellbeing of Te Awa Tupua. Those that impact the Awa must understand their role:

“There is only one river and there should only be one waka rowing in unison”

“Health and wellbeing is a continuous journey”

From this point, the focus group contributions become selective to the equity for hapu and iwi lens. However I think the overarching objective of a paradigm shift should use examples of where hapu and iwi are leading, Te Puwaha for example. The contributions referenced here are what hapu want in discrete areas yet the paradigm shift is about being ok with hapu and iwi leading through expression of Tupua Te Kawa so that all can benefit from a less adversarial environment and exist in one of self responsibility

They talked about operators involving, and resourcing, hapū and iwi into the tourism business to provide a genuine and unique experience. Members of whānau, hapū and iwi could be the guides, the operators and the advisors including Te Awa Tupua induction and cultural safety on all tours.

“Iwi/hapū are telling our stories on the awa tour adventures”

There was discussion about the need for forestry practices to be significantly upgraded in all phases of forestry felling. Participants wanted to see that hapū and iwi were able to build relationships with industry and support forestry workers in their work that they do. They believed that hapū and iwi should be engaged as cultural monitors on forestry sites for Te Awa Tupua. The focus group told us that as part of the young pines replanting programme for the site, it would be constructive to also undertake riparian planting on 20m awa margin to reduce sediment impacts on future logging

“Native riparian planting could incorporate iwi/hapū nurseries to ensure eco-sourcing”

“Erosion and sediment control practises avoid sediment into Te Awa Tupua, especially for trucks with dust management (prevalent in summer).”

The prevailing message was the desire for the skills, knowledge and expertise of Te Awa Tupua whānau, hapū and iwi to be understood, valued and utilised.

NGĀ WHAINGA | KEY OBJECTIVES PROPOSED FOR TE HEKE NGAHURU

The potential of Te Heke Ngahuru to create a transformed planning and decision-making framework that will better serve the Whanganui catchment is significant. The objectives are the result of three years of discussion about how to best provide for the implementation of Te Awa Tupua. Te Heke Ngahuru is essential in order to provide guidance about implementation. A key thread in the objectives is the importance of listening to the voice of the communities, in order to ensure change is managed through community led solutions.

The following objectives support Te Kōpuka to achieve the transformation required. The communities of Te Awa Tupua will need to be supported to transition to a Te Awa Tupua way of working. This will require community ownership of Te Pā Auroa nā Te Awa Tupua. Te Heke Ngahuru can provide guidance and direction to the Crown and local government regarding their obligations to Te Awa Tupua; it can also create a road map to achieve current and future national policies and standards.

1. Ko te whaingā tuatahi: Communities of Te Awa Tupua take ownership of Te Awa Tupua

The status of Te Awa Tupua and Te Pā Auroa provide a platform for the catchment community to work toward agreed local targets and in so doing, achieve national targets. By means of that platform, the farming, conservation/environmental recreation and tourism sectors will be able to participate directly, along with hapū and iwi, in a planning framework that is locally led, provides greater clarity and certainty and recognises current efforts toward better environmental management. Importantly, it does not need to react or change direction to align with national policy shifts. Each of the communities of the river remain steadfast in their commitment to one another and to the river.

2. Ko te whaingā tuarua: Communities of Te Awa Tupua take ownership of Te Awa Tupua

Te Heke Ngahuru will provide an opportunity for the community to identify immediate as well as long term priorities and opportunities that empower and enable community solutions to take place. Immediate priorities identified should be addressed within three years, while longer term priorities will be built upon the foundation of the first iteration of Te Heke Ngahuru.

3. Ko te whāinga tuatoru: Transition for the Crown and Local Government to a Te Awa Tupua way of working

The Crown and local government have specific responsibilities to Te Awa Tupua.

These obligations must now be discharged within the Whanganui River catchment via a Tupua te Kawa lens. An immediate shift is required by the Crown and local government at both political and operational delivery levels to be compliant with Te Awa Tupua.



Part Five:

STRATEGIC ACTION AREAS

For Te Kuia Peeti, while growing up, the river was 'the life-blood of my life'. She and her family looked upon it as 'part of the whānau, a faithful friend who was always there'. It had a wairua, she contended, a spirit that had meant more to her than the imported religions of England and Rome. It healed, purified, and sustained. The first baptism of the river children, she stressed, was in this 'sacred taonga'.

Whanganui River Report, 1999, p 70

CULTURAL AND HISTORIC MAPPING – JAKE ROBINSON

This project brought together existing data. 100+ datasets were collated on many aspects of Te Awa Tupua such as environmental, land ownership, social etc. The project includes collection and geo-referencing to build an archive of historic maps encompassing over 500 maps.

Mapping is now possible of more than 3,000 placenames, waahi tapū, and other sites of significance to the people of Te Awa Tupua. The mapping tool can now be used to;

Opportunities and Pathways arising from Focus Group Discussions

- Inspire the communities by providing insights into many aspects of Te Awa Tupua in a visual way ;
- Contribute to the successful planning and achievement of a wide variety of environmental projects and initiatives that aim to enhance the health and wellbeing of Te Awa Tupua;
- Contribute to preserving and protecting sites, places and spaces of significance to our communities, using the GIS system as a tool to capture and record historical and cultural information;
- Act as a tool to empower our communities to contribute to environmental monitoring within Te Awa Tupua by using 'citizen science' ideas and values.

ECONOMIC HEALTH AND WELLBEING OF TE AWA TUPUA

"Contact with the awa lessened as these families struggled to survive. They lost the ability to utilise what little land they had in their backyard to grow kai. From self sufficient people of the awa we became dependant on the system to provide for us".

Hon Dame Tariana Turia, Whanganui River Report, 1999, p 84

In the focus group discussions there was a stated concern about the lack of meaningful change at a central government and ministerial level. Participants talked about there being resistance from traditional regimes to share power that does not enhance an economic agenda. As a case in point, it was felt that for farmers, they make decisions based on a predominantly economic interest. There needs to be permission to act in a different way; to consider broader arrangements than those produced through the impacts of a colonial frame or a capitalist system.

There are many bodies with vested land interests; farmers and other land-based workers; corporations, including Genesis and New Zealand Fish and Game; environmental groups; tourist groups; those seeking knowledge on the settlement; local authorities; and, government agencies, including Department of Conservation, and the Department of Internal Affairs; Land Information New Zealand, Ministry for the Environment, Te Puni Kōkiri, Ministry of Primary Industries, Ministry of Business Innovation and Enterprise, Treasury, Crown Law, and Office of Treaty Settlements.

Tourism was also mentioned. Regenerating tourism, managing tourism numbers, destination management, educating those operating on the Awa were deemed important, and there was a suggestion that our Iwi be the only operators on the Awa.

Despite a decline in whānau and hapū inhabiting the Awa, the network of stakeholders, that impact and are impacted upon the health of the Awa, continues to grow. These stakeholders include resident and non-residing uri, and a multitude of non-iwi entities.

Opportunities and Pathways arising from Focus Group Discussions

- In recognising the contributions of many of these entities in the degradation of the Awa, a significant area of focus for Te Kopuka will be working within this network to support the stakeholders to realign the objectives and actions of each to Tupua Te Kawa and Te Awa Tupua Act, and ensure the health of the Awa is not compromised moving forward. Te Kopuka must effectively manage the relationships with each stakeholder and maintain accurate and visible records of these relationships to ensure long-term organisational memory and communication with the iwi.
- A commitment must be made by partner organisations to build understanding on how to apply Te Awa Tupua in everyday business. As an example every document produced by Council, Marketing, Tourism strategy must communicate that we are part of Te Awa Tupua community and what that means in the context of this document.

MAI I NGĀ TIHI O NGĀ KĀHUI MAUNGA TIKETIKE TAE ATU KI TE AWA TUPUA CONNECTING COMMUNITIES FROM THE MOUNTAINS TO THE RIVER

There is a view that those that need to shift the most, need support to understand the impacts of their actions. In the focus group hui one issue that emerged was the need for some organisations to recognise that their understanding of Te Awa Tupua was limited. Collaboration with territorial authorities and local government is required to increase their understanding of the historical context, and to appreciate the challenges that will come with truly seeing the potential of Te Awa Tupua.

It is also important to think about the community members for whom interest in Te Awa Tupua is not altogether evident, such as members of the Cosmopolitan Club or Rotary. How do we involve the greater community in conversation; to show rather than tell?

There are tangible and measurable outcomes that actively address the historical events that have negatively impacted the awa. The leadership of partner organisations is fundamental to achieving these. There has never been a more critical time for decision-makers to be better informed, to champion leadership.

Creating, Maintaining and Fostering Connections

Te Heke Ngahuru ki te Awa Tupua is one means of forging and strengthening relationships and networks to keep in alignment with local and central Government, the agricultural sector, forestry sector and the tourism sector. Good communication connects all the parties and creates awareness.

Initiating the Call to Action

One of the resounding themes in focus group consultation was how to encourage the community to become environmental watchdogs. It was agreed that the impacts of climate change are making the environmental conditions of the river and its tributaries worse, not better. Some believe that land use changes are taking too long to implement. Conversely, others believe that the possibility of change should be considered rather than imposed or enforced. There is a lack of enforcement for compliance in land use policies. There is concern about the loss of pastoral land to hard surfaces, creating greater flood peak and sedimentary flow. The driver of change will not be in Council regulations on their own; we all have the power to understand, embrace, commit to and implement different arrangements.

The question should be how to encourage farmers to become better land owners, to run a viable business and achieve social outcomes through that. Farming might look different to what they are currently doing.

We need to think creatively about encouraging the possibility of change, rather than imposed or enforced actions.

Focus group participants spoke of the importance of demonstrating, in practice, what change looks like.

Exemplars are sought to remove fear and create trust in the notion of power sharing. It would be helpful to utilise strong case-studies of change in progress such as the experience with Te Pūwaha /Whanganui Port.

Te Pūwaha has made a commitment to ensure that the project is inclusive, and that the wider community is involved in the plans for the port, in line with the legal status of the Whanganui River as Te Awa Tupua. Significant effort has gone into ensuring the project is set up in a way that supports community participation and leadership. This is an improvement on past ways of working, where community engagement would traditionally come late in the project.

This is an excellent exemplar of transformation and what it looks like. Te Pūwaha is a collaborative effort involving community, hapū, Whanganui District Council, Horizons Regional Council, central Government, Q-West Boat Builders, and the Whanganui District Employment Training Trust. Te Mata Pūau has been the leading light for the whole community. Te Mata Pūau is the face of local hapū, leading community engagement alongside Te Pūwaha. Ngā Tāngata Tiaki and the Whanganui Land Settlement Trust are leading the project partners to a greater understanding of their obligations to Te Awa Tupua. The Te Pūwaha Governance Group is committed to ensuring this project is inclusive to create an accessible recreational asset for our community.

www.whanganui.govt.nz/port.

Opportunities and Pathways arising from Focus Group Discussions

- One approach could be for organisations to explore community liaison officers and resourced hapū/iwi representatives to ensure clear communication flows regarding work programmes, and initiatives that relate to Te Awa Tupua.
- Existing networks are also key in using shared forums to inform all communities through a good communications avenue. There must be an emphasis on sharing positive outcomes.
- To support a shift from traditional farming techniques it may be useful to have incentives in place, such as funding for fencing.
- Funding for fencing available under SLUI programme, unless mandated in legislation or regulation.
- Another strategy could be to set up sub-catchment care networks, to ensure there is wraparound support to enact new ways.

HE NUI NGĀ WERO ME NGĀ WHAINGA KEI MUA I A TATOU THE FUTURE WILL BRING MANY CHALLENGES AND OPPORTUNITIES - RESEARCH

In Ruruku Whakatupua – Te Mana o te Awa – a commitment was made to undertake a scoping study that would help to identify the current state of the health and wellbeing of Te Awa Tupua, the nature and extent of current interests in and uses of Te Awa Tupua and any issues affecting the health and wellbeing of Te Awa Tupua.

The technical advisory group then commissioned four separate reports to understand the impact on the health and wellbeing of Te Awa Tupua. The reflections from the scoping study and the themes from focus group discussions, have been integral in the drafting of Te Heke Ngahuru ki te Awa Tupua.

The challenge for Te Kōpuka is that in having identified priority catchment issues and actions, it is important to consider potential research partnerships and additional sources of funding. Research is required in areas of sediment and erosion management, biodiversity and monitoring and integrated catchment management.

Te Heke Ngahuru ki Te Awa Tupua builds on phase one of the scoping study and provides an enduring reference point for future workstreams connected with Te Awa Tupua and Te Kōpuka nā Te Awa Tupua. Further reports will include:

- **A review of relevant literature** regarding natural resource statutes and policies that have affected the management of the Whanganui River catchment; as well as “values” in natural resource management (local and generic)
- **Legal Research** (historical and contemporary) to identify the relevant natural resource statutes, plans and policies for archival research. This may include evidence from Whanganui iwi to various courts, tribunals, and other fora. It will also include material that contributes to identifying the ‘values’ driving the introduction of the relevant natural resources statutes, plans and policies Interviews. Input into subject selection and scope would be sought from the Trust and other relevant stakeholder representative

Opportunities and Pathways arising from Focus Group Discussions

- Review what information already exists on activities impacting Te Awa Tupua, and from that identify any gaps for further research.
- Develop a Research Agenda to identify and prioritise all activities impacting on Te Awa Tupua flow and condition.
- develop an action plan to contribute to the three year immediate actions for Te Heke Ngahuru. This can focus the mahi to implement and be measured in the three year goal.

NGĀ WHAINGA AKO / HOW WILL WE KNOW WHEN WE’VE GOT THERE?

The peoples of Te Awa Tupua who took part in the focus groups consultation were clear about what indicators would tell them they have been successful:

- “community buy-in who understand the limitations and their responsibilities”
- “communities that can see themselves in Te Awa Tupua at a local context”;

- “an understanding that this model is going to be better than the current one”
- communities who can see the long term vision for Te Awa Tupua”
- “A community that leads local solutions for local issues”.
- “A community that understands their vital place within the framework”.
- “A community that leads by example and promotes better practices”.
- “A community that contributes, feel valued, recognised and celebrated”.
- “A community that sees the enduring opportunities of Te Awa Tupua”

RAUPAPA RAUTAKI WHAKARITE : NEXT STEPS

Community Engagement Plan as the next step

A community engagement strategy will be established, based on this discussion document. Once feedback from the engagement process has been received, the draft strategy document will be reviewed and refreshed in line with feedback.

TĀPIRITANGA | APPENDIX

The appendix provides a scan of current activity, Government Policy and extant strategies and planning of relevance to the Whanganui catchment.

TE RAUTAKI 2020-2040 (2022)

***Whawhakia nga hua hei kai ma te iwi* Trust development**

- Funds managed by the trust reach the people
- Whanganui iwi data tool is developed and utilised for monitoring progress
- Collaborations assist in achieving outcomes
- a data repository records data gathered by whānau and hapū monitoring of Te Awa Tupua restoration initiatives
- assets and finance of the Trust are managed responsibly

***E tupu i tou whakatupuranga* Health and wellbeing across generations**

- Whānau experience greater life outcomes
- Whānau understand their connection to Te Awa Tupua
- Improved living and wellbeing
- Healthy and loving relationships with each other

***Kia maraetia* Live the marae**

- Marae are regularly supported and maintained by their descendants
- Whānau and hapū capably carry the kawa, tikanga and narratives of their marae
- Whānau understand their whakapapa connections and responsibilities
- Maerae infrastructure can support whānau, hapū, iwi activities and events

***Ko au te Awa, Ko te Awa ko au* Intergenerational transmission of Whanganuitanga**

- Whanganui language transmission sustains Whanganui Reo as a living language
- Our improved cultural wellbeing correlates with enhanced socio-economic wellbeing
- Whanganui iwi arts and heritage are visible across our tribal landscape
- Wānanga related to aspects of Whanganuitanga are regular events on the iwi calendar
- Iwi events are regularly held to promote connection to each other and Whanganuitanga

***Ko te Awa te tuatahi, Ko te Awa te tuarua* Restoring the wellbeing of Te Awa Tupua**

- Cultural and spiritual practices on the river are undertaken regularly according to Whanganui maramataka
- Whanganui customary methods for food gathering and food production are practised
- Hapū and whānau research, record and store their knowledge for future generations
- Regular community events are held with a focus on enhancing the wellbeing of the river

ACCELERATE 25 AND TE PAE TAWHITI

Accelerate 25 facilitates initiatives, encourages thought leadership, enables investment and drives growth off central government funding programmes and strategies to establish the Central North Island as a growth centre for the economy. Accelerate 25 is backed by: Horizons Regional Council; Horowhenua District Council; Manawatu District Council; Rangitikei District Council; Ruapehu District Council; Tararua District Council and Whanganui District Council. With five years to achieve the goal of achieving a prosperous Manawatū-Whanganui Region by 2025, Accelerate25 commenced a review to set a refreshed Action Plan for the regional economy. The review concluded that the Lead Team for the next five years should be operating as a super-enabler to the delivery agencies in Manawatū-Whanganui.

The key components of that enabling role are:

- **Resourcing major projects** – engaging at the highest levels of Government and the private sector to source capital and operational resources to mount projects
- **Government connection** – engaging with Government at the highest policy levels and maintaining a constant presence of the requirements noting the context of the four well-beings (Environmental, Social, Cultural and Economic)
- **Māori/iwi leadership connection** – working with Māori to support leadership around vital projects in the Te Pae Tawhiti suite of projects
- **Supporting local leaders** – giving high level support to Mayors, CEOs, regional leaders for city and district-level projects that have a regional impact.

Amongst the review recommendations it was noted the need to build key points of engagement for Māori – build Māori leadership from within Māori, iwi and entities.

Te Pae Tawhiti sets out an inter-generational strategy for Māori economic development in Manawatū-Whanganui over the next twenty four years (2016-2040). *Te Pae Tawhiti* is premised upon the notion that collaboration through alliances among Māori across Manawatū-Whanganui could accelerate growth for the benefit of Māori and non-Māori in this region. *Te Pae Tawhiti* comprises five overarching goals, 10 priorities, and 10 pathways, all of which are underpinned by six values.

NATIONAL POLICY STATEMENT FOR FRESHWATER MANAGEMENT 2020

The Essential Freshwater policies and regulations came into force on 3 September 2020 . The National Objectives Framework in the National Policy Statement for Freshwater Management 2020 sets out the process for regional councils, with communities and tangata whenua, to manage freshwater in their regions. Part of the National Objectives Framework process requires regional councils, in consultation with communities and tangata whenua, to identify freshwater values and attributes.

Te Mana o te Wai is fundamental to all freshwater management. It expresses the special connection that New Zealanders have with freshwater. By protecting the health of freshwater we protect the health and wellbeing of people and our ecosystems. When managing freshwater, Te Mana o te Wai ensures the health and well-being of the water is protected before providing for human needs, or enabling other uses of water. Through discussions with regional councils, tangata whenua and communities will have a say on how Te Mana o te Wai is applied in freshwater management locally.

There are a number of compulsory values and attributes (measures of the state of a river or lake) that must be met, and communities can identify other relevant values and attributes (or alternate criteria). This is especially relevant for mahinga kai and threatened species which don't have compulsory attributes. Communities can also choose to go above and beyond the bottom lines.

There are four compulsory values in the national policy statement for freshwater management; ecosystem health; human contact; threatened species and mahinga kai.

The national policy statement for freshwater management requires regional councils to identify the values that are associated with the water bodies in their regions. For most values, regional councils will need to establish one or more attributes, and decide long-term goals (called target attribute states).

An attribute is something we can measure and monitor that tells us about the state of a river or lake. There are 22 compulsory attributes in the national policy statement for freshwater management, many of which have a minimum standard, or national bottom line – these contribute to understanding how freshwater provides for ecosystem health and human contact. The council and community must set target attribute states at or above the bottom line and plan what actions they will take to meet these targets. Regions can choose to add additional attributes, or higher targets. The regional council must then work out what needs to be managed to achieve the target attribute states (for example, contaminants, habitat or land use).

Councils need to follow these processes and notify plans that give effect to these provisions by 31 December 2024, with final decisions made and plan operational no more than two years after notification.

RESOURCE MANAGEMENT ACT (1991)

The Resource Management Act 1991 (RMA) will be repealed and replaced with new laws this parliamentary term. The reform follows the review of New Zealand's resource management system led by former Appeal Court Judge Tony Randerson and published in July 2020.

The three new Acts will be the:

- **Natural and Built Environments Act (NBA)** to provide for land use and environmental regulation (this would be the primary replacement for the RMA). Under the NBA there will be a mandatory set of national policies and standards to support the natural environmental limits, outcomes and targets specified in the new law. These will be incorporated into combined regional plans prepared by local and central government and mana whenua. The NBA will also improve recognition of te ao Māori and Te Tiriti o Waitangi. This includes reference to Te Oranga o te Taiao in the Act's purpose. This concept is intended to encapsulate the intergenerational importance of the health and well-being of the natural environment. Decision-makers would be required 'to give effect to' the principles of Te Tiriti, replacing the current RMA requirement to 'take into account' those principles. There will be consideration of stormwater neutrality as infrastructure in built environments to relieve pressure and reduce contaminants flowing from built (hard) surfaces to streams and rivers.
- **Strategic Planning Act (SPA)** to integrate with other legislation relevant to development, and require long-term regional spatial strategies. New spatial strategies will enable regions to plan for the wellbeing of future generations, ensuring development and infrastructure occurs in the right places at the right times. The Government has established a new interdepartmental executive board, the Strategic Planning Reform Board, to oversee the development of the Act. This is as part of the wider resource management reforms.
- **Climate Change Adaptation Act (CAA)** to address complex issues associated with managed retreat and funding and financing adaptation.

A standard legislative and select committee process will follow with the aim of the NBA being passed into law in this parliamentary term. On 11 May 2022 a report of the Environment Committee on the Inquiry into the Natural and Built Environments Bill was debated in Parliament. During the debate it was noted that the Natural and Built Environments Bill and the Strategic Planning Act will be introduced in late 2022.

HE KURA KOIORA I HOKIA: A PROPOSED NATIONAL POLICY STATEMENT FOR INDIGENOUS BIODIVERSITY

Between 26 November 2019 and 14 March 2020 the Government consulted on a proposed National Policy Statement for Indigenous Biodiversity to help reverse the decline in indigenous biodiversity in New Zealand. This builds on a draft created by the Biodiversity Collaborative Group. It has been developed by the Ministry for the Environment and the Department of Conservation. The intention is that this proposed National Policy Statement is implemented regardless of the possible changes to the RMA.

Indigenous biodiversity is the variety of native plants and animals and the habitats they live in which are found nowhere else in the world. In Aotearoa this includes forests, regenerating bush, native scrub and grasslands, streams and rivers, and native insects and animals. Managing significant natural areas and other provisions will ensure biodiversity is maintained overall, including no reductions in the following:

- the size of populations of indigenous species
- indigenous species occupancy across their natural range
- the function of ecosystems and habitats
- the full range and extent of ecosystems and habitats
- connectivity between, and buffering around, ecosystems
- the resilience and adaptability of ecosystems

The proposed NPSIB strengthens and clarifies the requirements under the RMA for local authorities to manage New Zealand's indigenous biodiversity. This is another critical policy process that intersects with the work of Te Kōpuka and members may be engaged in this process as the national policy statement is finalised.

The proposed policy has Hutia te Rito as a fundamental concept to achieve an integrated and holistic approach to maintaining indigenous biodiversity. The concept of Hutia te Rito recognises that the health and wellbeing of our environment – its ecosystems and unique indigenous plants and animals – have intrinsic value. Our dependence on the environment comes with a responsibility to look after it. This concept filters through all parts of the proposed policy and how it would be led and implemented by councils with guidance from hapū, iwi and communities. Within this, consideration of indigenous aquatic biodiversity to complement indigenous terrestrial biodiversity will give some opportunity for growth of eel and kokopu populations, etc.

Having Hutia te Rito at the heart of the proposed NPS recognises the importance of te ao Māori in the environmental management system of Aotearoa. The proposed NPS takes into account the Treaty of Waitangi and its principles by providing for greater involvement for iwi/Māori as kaitiaki in council activities that plan for, protect and manage indigenous biodiversity processes.

Decisions on the release of an exposure draft of the NPSIB will now be made in the first half of 2022. The exposure draft responds to feedback from submissions and hui and will help test the workability of updated proposals.

This timing will enable further work on support measures to sit alongside the national direction to ensure that iwi/Māori, landowners, councils and other stakeholders are assisted to protect our indigenous biodiversity.

SCHEDULE 4; PART 2 TE HEKE NGAHURU

Development and approval of Te Heke Ngahuru

12 Preparation and notification of draft Te Heke Ngahuru

- (1) Not later than 6 months after the settlement date, Te Kōpuka must begin to prepare a draft of Te Heke Ngahuru.
- (2) As soon as the draft of Te Heke Ngahuru is prepared, but not later than 18 months after the settlement date, Te Kōpuka must—
 - (a) give public notice of the draft of Te Heke Ngahuru; and
 - (b) ensure that the draft of Te Heke Ngahuru and other documents that Te Kōpuka considers relevant are available for public inspection.
- (3) Te Kōpuka may do anything else it considers appropriate to promote awareness of the draft Te Heke Ngahuru to interested persons and obtain their views on it.
- (4) The public notice must—
 - (a) identify where the draft of Te Heke Ngahuru may be obtained or inspected; and
 - (b) state that persons or organisations may make a submission or give their views on the draft of Te Heke Ngahuru in the manner specified in the notice; and
 - (c) state the date by which the submissions or views on the draft of Te Heke Ngahuru must be provided to Te Kōpuka, which must not be earlier than 20 working days after the date on which the notice is published.

13 Submissions and views on Te Heke Ngahuru

- (1) and —
 - (a) must consider all relevant submissions or views that it receives on the draft of Te Heke Ngahuru; and
 - (b) may, in its discretion, meet with or hear submissions from, or hear the views of,—
 - (i) any person or organisation that provides a submission or views on the draft of Te Heke Ngahuru; or
 - (ii) any other person or organisation that Te Kōpuka considers appropriate.
- (2) Te Kōpuka must—
 - (a) keep a record of all submissions and views received, and of all meetings or discussions, on the draft of Te Heke Ngahuru; and
 - (b) make the record available to any person on request.

14 Amendment and approval of Te Heke Ngahuru

- (1) Te Kōpuka may amend the draft of Te Heke Ngahuru to reflect—
 - (a) any matters raised in the submissions or views it receives; and
 - (b) any other matters that arise after public notice of the draft of Te Heke Ngahuru is given under [clause 12](#).
- (2) Te Kōpuka must then approve Te Heke Ngahuru.

15 Notification of approved Te Heke Ngahuru

- (1) Te Kōpuka must give public notice of the approved Te Heke Ngahuru, with details of where Te Heke Ngahuru may be obtained or inspected.
- (2) Te Kōpuka may notify the approved Te Heke Ngahuru by any other means it considers appropriate.

16 Review and amendment of Te Heke Ngahuru

- (1) Te Kōpuka must begin to review Te Heke Ngahuru—
 - (a) not later than 10 years after its notification under [clause 15](#); and
 - (b) not later than 10 years after the completion of any previous review.
- (2) If Te Kōpuka considers, as a result of a review, that Te Heke Ngahuru should be amended—
 - (a) in a material way, it must prepare, approve, and notify an amendment in accordance with [clauses 12 to 15](#); or
 - (b) in a way that is of minor effect, it may approve the amendment under [clause 14](#) but must give public notice in accordance with [clause 15](#).
- (3) In applying [clauses 12 to 15](#) to a review under this clause, all references in those sections to a draft of Te Heke Ngahuru are to be read as references to an amendment to Te Heke Ngahuru.

ENVIRONMENTAL HEALTH AND WELLBEING OF TE AWA TUPUA TE AWA TUPUA SCOPING STUDY BY MANAAKI WHENUA (LANDCARE RESEARCH)

Te Oranga o Te Wai was created from a hui focused on setting priorities for actions to restore the health of Te Awa Tupua. The report focuses on the bio-physical dimension of Te Awa Tupua including landforms and geology, climate, soils, land cover, land use and erosion. The report also refers to terrestrial ecosystems, biodiversity and taonga species - river and groundwater hydrology. It concludes with a discussion of the human and built environment.

SUPPORT FOR LOCAL AND NATIONAL POLICY INITIATIVES

Te Oranga o Te Wai supported the activities of the Sustainable Land Use Initiative (SLUI) initiated by Horizons Regional Council and The One Plan⁷ to shut down sediment generation from agricultural land at source. Proposed measures to do this include retirement, afforestation, and soil conservation planting and management.

There should be investment in *Landcare Research's* 'S-Map' programme to extend regional coverage. This should rectify the shortfall in detailed soils data.

There was support for continued investment in the Tier One monitoring programme on public conservation land managed by the *Department of Conservation*.

Te Oranga o Te Wai encourages regional councils (principally Horizons Regional Council) to extend the same grid-based sampling to all other land. The goal is to develop a catchment-wide process to assess state and trend in terrestrial ecosystems.

Te Oranga o Te Wai encouraged Te Kōpuka to engage to 'the fullest extent possible' with initiatives under Accelerate 25 and Te Pae Tawhiti. Engagement in these initiatives should facilitate inclusion of iwi/hapū of Te Awa Tupua in opportunities presented by these (and other) regional development plans. (See Appendix)

NGĀ WHAINGA AKO – HAURAPA TŌ TĀTOU HAERE / GOALS – TRACKING OUR PROGRESS

Te Oranga o Te Wai seeks to influence landowners to always manage land with the health of the river in mind.

Monitoring will be a tool by which to assess how far we have made progress in ensuring excellent water quality from the kāhui maunga ki Tangaroa. Established protocols exist for monitoring some species of concern (e.g. kiwi, pekapeka) and these could be adopted in the catchment. As part of the monitoring process, there needs to be planning for scientifically proven data that highlights both measurable outcomes in the clarity and health of native species and in the vitality and resilience of the ecosystem. An aspirational goal of zero off-site impact should be considered rather than simple compliance with rules.

A key cultural indicator of the health of our waterways will be when we can see that taonga species are valued; and that *tohu oranga* for the Awa according to hapū and iwi at place are valued and recognised.

⁷ The One Plan is the "one stop shop" resource management planning document for the Horizons Region. It combines the Regional Policy Statement, Regional Plan and Coastal Plan. The One Plan defines how the natural and physical resources of the Region, including fresh water, air, productive land and natural ecosystems, will be cared for and managed by the Regional Council in partnership with Territorial Authorities and the community. <https://smap.landcareresearch.co.nz/>

Opportunities and Pathways arising from Focus Group Discussions

1. For those ecosystems selected as priority areas for management, Te Kōpuka could commission a survey to establish a contemporary baseline against which future trends can be measured. As many attributes as necessary can be included but typically the surveys include vegetation and bird communities. The baseline can be used to assess the effectiveness of any management or restoration activities.
2. With mana whenua, Te Kōpuka could develop specific methods (combining standard scientific methods with mātauranga-based assessments) to measure and monitor the state and trend of taonga species, ecosystems, and geographic areas of importance. If these methods can be integrated with those in use by the Department of Conservation, then comparisons can be made.
3. Invest in specific programmes to measure and monitor state and trends in rare ecosystems (wetlands, dunes) throughout the catchment.
4. A holistic catchment-wide process should be established, building on current hydrology and water quality monitoring programmes run by Horizons Regional Council. The process must incorporate mātauranga-based assessments and monitoring of taonga species (such as tuna and piharau) through time and down river between sites.
5. A regular and consistent aquatic monitoring programme should commence for the entire Whanganui river catchment to provide information for the long term health of river system.
6. A dedicated study should be initiated on the historical suspended sediment regimes of the Whanganui catchment to improve understanding of the natural sediment conditions in the catchment and long-term trends.

All of these initiatives will help to foster whole catchment understanding that links biophysical and social factors to enable holistic management that truly reflects Tupua Te Kawa. As with all the Opportunities and Pathways arising from Focus Group Discussions this list is a starting point designed to stimulate thinking; it is not an exclusive list.

SOCIAL HEALTH AND WELLBEING OF TE AWA TUPUA TE ATAWHAI O TE AO – TE AWA TUPUA SCOPING STUDY

Te Oranga o Te Awa Tupua draws on the voices of Te Awa Tupua to:

- identify available information on Te Awa Tupua, and any potential gaps;
- describe the current state of health and well-being of Te Awa Tupua;
- provide an overview of the key influencers in the health and well-being of Te Awa Tupua; and,
- identify areas of focus for future workstreams to improve the health and wellbeing of the Awa.

The report was written for Ngā Tāngata Tiaki to implement the recommendations. However, the recommendations provide rich guidance for Te Kōpuka. The research findings will inform the development, management, and execution of the work of Te Kōpuka and Te Heke Ngahuru ki Te Awa Tupua.

When considering this report, it is important the reader, and any work this report informs, recognise the limitations of the research. These limitations are:

- The research was unable to include the rich data from the Waitangi Tribunal hearings and, thus, was limited to condensed reporting.

- Statistical data is reliant on the 2013 Census due to the poor response rate and, therefore, reliability of the 2018 Census. As a result, the statistical data is likely to be out-of-date, but still provides some baseline in data.
- Many other sources could have also been contemplated, including: Ngā Tāonga Sound and Vision, and other archival repositories; overseas repositories including museums, archives, and libraries; the Sisters of Compassion, Society of Mary, and other religious orders; and, the Māori Land Court.
- Feedback to the first report draft was delayed by two years, resulting in more data becoming available but not captured. Due to this delay, the report needs to be read in conjunction with the preliminary and final reports prepared for He Waka Pakoko.

Educating uri and stakeholders of the Awa

Across all four kawa within Tupua Te Kawa, there is an opportunity to consider kaupapa that will enhance the knowledge of uri and stakeholders of Te Awa Tupua. Te Awa Tupua, as legislation, requires the values, Tupua Te Kawa, to be upheld by all who interact with the Awa.

We recognise that iwi and hapū histories were not reflected in earlier literature, and there is a need to strengthen Awa histories. There is also a need to educate those who are seeking a relationship with their Awa on how to engage with their tūpuna such as waka ama, karakia, and how to read the Awa.

Te Awa Tupua Act 2017 not only acknowledges the nature of the Awa in a western construct, but also reasserts the intrinsic values as expressed in Tupua Te Kawa. The settlement completed one chapter in the journey to restoring the Awa to its natural and harmonious state. To continue this path of restoration requires an understanding amongst emerging generations of the colonial history of the Awa, hapū and iwi histories of the Awa, and content of Ruruku Whakatupua and the Act. For uri and others, there will be an ongoing need to socialise and educate all in Tupua Te Kawa, and the various components of Ruruku Whakatupua and Te Awa Tupua Act 2017.

Supporting uri and stakeholders of the Awa

The health of the Awa requires an understanding amongst uri of Whanganui kawa, tikanga, reo, and whakapapa, and inhabiting the Awa while exercising these knowledges. We need to develop strategies to revitalise and instil these kōrero in uri, while supporting uri to return home to the Awa and live out these knowledges.

Interview responses showed a sense of nostalgia amongst Whanganui kuia and koroheke when reflecting on the active networks of whānau that existed along the Awa. Despite emerging generations not having experienced such strong networks, a yearning for this was nevertheless demonstrated throughout survey responses.

Te Kopuka can encourage the revival of uri living out their Whanganuitanga by supporting uri to return home to the Awa and intra-whānau, hapū, and marae activities that foster whanaungatanga.

Protecting the Awa and uri

To ensure that Awa and iwi health and well-being is not compromised any further, there is a need to protect and enact cultural, social, and environmental responsibilities across all activities underpinned by Tupua Te Kawa. Where there is a need to protect the sanctity of traditional knowledge systems, **Whanganui kaiponu**

is an iwi and Awa construct that provides for this. Practising karakia and ruruku provide uri with spiritual confidence to engage with the Awa and others in a safe and respectful manner.

Opportunities and Pathways arising from Focus Group Discussions

- consideration of kaitiaki and how tangata tiaki from within hapū can be supported to monitor kaitiaki and Awa health in their respective rohe;
- gathering iwi, hapū, and Awa kōrero and taonga from repositories and repatriating them home;
- enhancing customary knowledge on fishing and kai; and
- providing support to Te Pou Tupua in their role as the voice of Te Awa Tupua.
- For uri, the opportunities include wānanga on kawa, tikanga and te reo o Whanganui, which can be through existing initiatives, such as the Tira Hoe Waka or hapū and marae wānanga.
- Educating non-uri stakeholders in the values and their own obligations to uphold them.

