



# HUI PAPA POUNAMU 2023

ŌTAUTAHU

TE PAE CONVENTION CENTRE

19 APRIL



## KAIKŌRERO



Linda Falwasser

Linda Falwasser (Waikato-Tainui, Ngāti Awa) is the Chief Executive for Tāwhaki Joint Venture – a world-leading indigenous-led partnership in Waitaha – to promote aerospace and environmental initiatives that involve rangatahi and whānau from Te Taumutu and Wairewa Rūnanga.

Linda is an experienced director and senior executive, having worked for public and private sector, and Iwi organisations.



Paul Beverley

Paul Beverley is a Partner at Buddle Findlay, one of New Zealand's leading commercial and public law firms. Paul's specialty is Māori law, and advising on and designing novel co-governance and partnership frameworks with Māori, such as in the novel 'legal personality' Treaty settlement models adopted for Te Awa Tupua (Whanganui River), Te Urewera (Tūhoe) and currently for Mt Taranaki.



James Brown

James Brown (Ngaai Tai ki Tāmaki, Te Aitanga ā Mate, Ngāti Porou) is the former Chair of Ngāi Tai ki Tāmaki, whose rohe centres on Maraetai and Tīkapa Moana in Tāmaki Makaurau. James is a connector, innovator, entrepreneur, and has experience in iwi governance and leadership, project management, the construction industry, and guest lecturing.



David Garcia

David Garcia (@mapmaker) is a mapmaker from the Kapampangan (shore) and Tagalog (river) peoples of Luzon Island in the Philippines. They belong to the wider Austronesian cultures of the Pacific Ocean. David is finishing a PhD at the University of Canterbury, and previously worked for the United Nations. They are also doing fellowships on humanitarian geospatial work and crowdsourcing geographic information, and training to become a Wayfinder.



Ailsa Cain & Stevie-Rae Blair

Stevie-Rae Blair (Ngāi Tahu, Kāti Māmoe, Waitaha) is an Environmental Advisor at Te Ao Marama, the resource management agency for Ngāi Tahu ki Murihiku. She has strong interests mahinga kai and supporting whānau in the management of their taonga to continue their links to cultural practice.

Ailsa Cain (Waitaha, Ngāti Māmoe, Ngāi Tahu) is the Director of Kauati Ltd, a boutique policy and research consultancy that focuses on the interwoven relationships of nature and culture. She creates bespoke approaches to support parties/partners in environmental management, continuation of cultural heritage practices and connections to place, and policy development



## WĀTAKA

Time	Kaupapa	Kaikōrero
8:00am	NZPI Conference pōwhiri (Rehua Marae)	
10:00am	MC Welcome	Rā Dallas
10:15am	Papa Pounamu update	Chair of Papa Pounamu
10:45am	Project Tāwhaki: while we look to the sky, so must we keep our feet firmly in the whenua.	Linda Falwasser
11:45am	The Ngāi Tai Case – Clarifying the meaning of Section 4 within the Conservation Act	James Brown
12:30	Wā kai	
1:30pm	Āpiti Hono Tātai Hono – a comprehensive understanding of landscape	Ailsa Cain & Stevie-Rae Blair
2:15pm	Legal Personality and Te Taiao	Paul Beverley
3:00pm	Wā kai	
3:30pm	Aotearoa Pacific Planners Forum update	Chair of Aotearoa Pacific Planners Forum
3:45pm	Cartography is the Crisis – Being Critical of Contemporary Spatial Practices	David Garcia
4:30pm	Hui wrap-up	Rā Dallas and Chair of Papa Pounamu



## ABSTRACTS

### **Tāwhaki: while we look to the sky, so must we keep our feet firmly in the whenua.**

Linda Falwasser (Waikato-Tainui, Ngāti Awa)

Established in May 2021, Tāwhaki is a partnership between mana whenua for Kaitorete (Wairewa and Te Taumutu Rūnanga) and the Crown to create enduring opportunities and achieve positive outcomes for the whenua at Kaitorete, for whānau, hapū and the wider community.

Tāwhaki has a dual kaupapa to:

- Heal and rejuvenate the unique whenua at Kaitorete
- Advance Aotearoa's aerospace industry

During this kōrero, I'll share how the degradation of the whenua in recent years made it necessary to intervene with mana whenua at the forefront leading the development of enduring and sustainable opportunities for the future.

By bringing together mātauranga Māori and innovative technology, Tāwhaki will see Kaitorete healed, rejuvenated and once again able to provide for mana whenua as it did for generations.

### **The Ngāi Tai Case – Clarifying the meaning of Section 4 within the Conservation Act**

James Brown (Ngāi Tai ki Tāmaki, Te Aitanga ā Mate, Ngāti Porou)

In 2018 Ngāi Tai ki Tāmaki successfully took the Minister of Conservation to the Supreme Court to challenge the DOC's understanding of their responsibilities to their Treaty Partners.

Thirty-one years after the enactment of the Conservation Act 1987, the Supreme Court determined that DOC were not performing this critical function of 'give effect' as per the Act, and at best were simply 'having regard' for the principles; similar to Local Authority decision makers are directed to under the Resource Management Act 1991. This decision now applies to all DOC agents, officials and all Māori across the country, instigating a review of all Treaty-related matters within DOC.

In this presentation James will share the journey Ngāi Tai ki Tāmaki took to secure this decision from the Supreme Court, and his perspectives on what this landmark decision means for whānau, hapū, and iwi.

### **Āpiti Hono Tātai Hono – a comprehensive understanding of landscape**

Ailsa Cain (Waitaha, Ngāti Māmoe, Ngāi Tahu) & Stevie-Rae Blair (Ngāi Tahu, Kāti Māmoe, Waitaha)

This talk reflects on the trials, tribulations, and exhilarating moments of the Southland Cultural Landscape Study, 2021. The Study was led by Ngāi Tahu ki Murihiku with support from the four Southland local authorities.

The first stage of the Study provided a comprehensive understanding of the Southland landscape as it relates to Ngāi Tahu ki Murihiku. To do so comprehensively required appropriate tools and methodologies but none found were suitable. This resulted in the development of Āpiti Hono Tātai Hono, a cultural landscape assessment methodology based on Ira Atua Ira Tangata.

Ira Atua Ira Tangata is the continuum of time and whakapapa, and enables Ngāi Tahu ki Murihiku to acknowledge all the metaphysical and physical connections within their whenua. The methodology tackles data inequalities, vast landscapes, significance, ethnographic selection of Māori sites, and lines on maps.

Āpiti Hono Tātai Hono has borrowed from Te Ao Ngāi Tahu, landscape and heritage practices. Input and advice were sought across multiple disciplines including landscape, planning, whakapapa, theology, heritage, and policy.

### **Legal Personality and Te Taiao**

Paul Beverley

Treaty settlements have provided an opportunity for Te Ao Māori to be incorporated in legislation applying to Te Taiao. That has included the statutory recognition of a Māori worldview being central to legal and planning frameworks that apply to Te Taiao, and the recognition of mana of both Te Taiao itself and of the relationship between the iwi/hapū and Te Taiao.

That recognition has been reflected in different ways in the Treaty settlements. One mechanism that has been adopted is giving Te Taiao in a particular place 'legal personality'. The legal personality approach is reflected in the settlements relating to Te Awa Tupua (Whanganui River) and Te Urewera. This session will explore the origins of legal personality internationally, how it has been applied in Aotearoa, how it relates to other important elements of the settlements.

### **Cartography is the Crisis – Being Critical of Contemporary Spatial Practices**

David Garcia (Philippines: Kapampangan, Tagalog)

Colonial epistemologies remain in the practice of geospatial technologies. I will share parts of my work on an ethnography of Geographic Information Systems, which are social and technical assemblages. I will unpack how colonial practices pervade in the free and open mapping communities, especially in the practices of crisis mapping, disaster risk reduction, conflict resolution, and climate action.

From my point of view as an Austronesian, I will also outline opportunities for respecting Indigenous sovereignty in the production of geographical knowledge and issues of space, knowledge, and power. I will also highlight the limits of and confusions about decolonial work within the current spatial practices on mapping and planning, especially during the times when cartographers and planners skip land back altogether.

## THANKS TO OUR SPONSERS

