

# ME TŪ Ā-URU

## Together for a flourishing Aotearoa

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### Abstract

This article presents Me Tū ā-Uru, an action plan developed under the New Zealand Biological Heritage National Science Challenge, with a focus on reshaping our relationships, governance and policy to best care for our environment in Aotearoa New Zealand. Inspired by existing action plans and reports, the authors formed a working group comprising Māori researchers and environmental practitioners. The authors discuss the rationale behind creating an action plan to address the multifaceted crises facing Aotearoa, including climate change and biodiversity decline. In this article we argue the importance of co-creating our research through wānanga and then communicating this research in inspiring and action-oriented ways. This article provides the context, background and methods used for the creation of our plan and relational framework, as well as some practical examples of it in action.

### Keywords

co-governance, environment, mātauranga, relational governance, Te Tiriti o Waitangi, tikanga

### Introduction

Many people living in Aotearoa New Zealand, of all backgrounds and cultures, feel a close connection and affinity to the environment. Yet our environmental governance and policy is failing to address the decline in the health of our environment and instead often actively contributes to it

(M. A. Brown et al., 2015; Resource Management Review Panel, 2020). Māori communities have often been locked out of decision-making, and this has seen joint harm to the health of their communities and biodiversity (Parsons et al., 2021). As researchers under the BioHeritage National Science Challenge, we have spent the past five

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years exploring how we can change our governance arrangements and policy to better protect our biological heritage. In April 2023, consolidating this research, our working group launched *Me Tū ā-Uru—An Action Plan for a Flourishing and Abundant Environment* (Bargh et al., 2023). Me Tū ā-Uru proposes an approach to environmental governance that prioritises balanced relationships between peoples, and between people and the environment. One of the key findings from our earlier research is that equitable and caring relationships between te Tiriti o Waitangi partners is essential for effective governance of the environment (Bargh & Tapsell, 2021; Tapsell, 2022). Furthermore, when we work together and share our distinctive knowledge and experiences, we have more solutions and opportunities. Another key finding is that communicating research and evidence in a way that connects communities through shared values and provides actionable solutions is an important aspect of effectively translating research to encourage policy changes and social action (Berentson-Shaw, 2018; Dietz, 2013; Holmes et al., 2012). Environmental crises such as climate change and biodiversity loss are causing high levels of distress and overload in communities (Cunsolo et al., 2020; Usher et al., 2019). We wanted to create a document that communicates our evidence and encourages positive and actionable steps for government departments, decision-makers and all communities living in Aotearoa.

We were inspired by other action plans and reports released in Aotearoa, such as Matike Mai (Matike Mai Aotearoa, 2016), He Puapua (Charters et al., 2019) and Te Pūtahitanga (Kukutai et al., 2021), that envision fairer and more equitable ways to govern, embracing te Tiriti o Waitangi. Te Tiriti o Waitangi is one of the founding constitutional documents of Aotearoa, establishing the relationship between the Kāwanatanga and hapū Māori. Me Tū ā-Uru (Bargh et al., 2023) explores the unique opportunities that arise when we honour te Tiriti o Waitangi, as a blueprint for how Māori and non-Māori can share decision-making in order to take best care of each other and the environment.

In this article we outline the background context, methods and framework that ground Me Tū ā-Uru and argue that this form of communicating and co-creating research is significant because it encourages and enhances relationship building and connection, thereby aligning our methods to the findings and evidence that can support a flourishing Aotearoa.

## BioHeritage National Science Challenge

Me Tū ā Uru (Bargh et al., 2023) emerged from the broader context of the New Zealand Biological Heritage National Science Challenge (BioHeritage Challenge). In 2014, 11 National Science Challenges were created to answer some of Aotearoa's biggest science questions. The BioHeritage Challenge aimed to facilitate research and impact in the areas of biosecurity and native biodiversity (New Zealand's Biological Heritage, 2024a). Four overarching research pillars guide the BioHeritage Challenge, including Whakahou—Restore (New Zealand's Biological Heritage, 2024c). Whakahou aims to create a resilient, thriving environment for Aotearoa, and within this research pillar sits the research programme Adaptive Governance and Policy, sometimes referred to as Strategic Outcome 7 (SO7). SO7 is focused on the ways governance arrangements and policy models can be changed to better protect our environment. It is co-led by Professor of Politics and Māori Studies Maria Bargh and Kaihautū—Te Whare Whakatupu Mātauranga Carwyn Jones, and seeks to create innovative frameworks, policies and capacities to enhance environmental governance (New Zealand's Biological Heritage, 2024b).

## Narratives for change

Over the course of our research on environmental governance, we found a significant level of evidence supporting te Tiriti o Waitangi-based governance of the environment. Tiriti-based environmental governance can be defined as forms that include both Māori and the government (the Crown's representative in present-day Aotearoa) at either local or national levels in decision-making, sharing authority over natural resources (Webster & Cheyne, 2017). A study of 18 Waitangi Tribunal reports from 1992 to 2019 revealed that 78% recommended co-governance or co-management arrangements to correct breaches of te Tiriti o Waitangi and ensure that in these different cases mana whenua were able to uphold their kaitiaki obligations and rights over their precious places and species (SO7/Adaptive Governance and Policy Group, 2020). Similarly, research exploring examples of co-governance or co-management between mana whenua and local governments has highlighted the environmental and social benefits of these arrangements (Dodson, 2014; Jones, 2023; Office of the Auditor-General, 2016; Parsons et al., 2021; Webster & Cheyne, 2017). Despite the research, Māori still face considerable barriers to having co-governance implemented and te Tiriti o Waitangi effectively honoured (Margaret, 2016).

International and local messaging research on communicating research and evidence on topics such as climate justice, poverty, racism and Indigenous rights advocate for using values and narratives that are collectively focused and connect us to each other because these are most effective (Crompton, 2011; Elliot & Berentson-Shaw, 2019). We wanted to know whether similar approaches would work in the context of shared-authority and te Tiriti-based environmental governance and lead to increased understanding and awareness of the benefits for Aotearoa. This led our research group to undertake a series of training sessions and commission research with The Workshop during 2020–2021 to explore how to communicate our evidence more effectively.

The Workshop is a research organisation in Aotearoa that focuses on public narratives; they work with clients to develop storytelling tools for effective communications on complex issues (The Workshop, 2025). The Workshop has published numerous guides that aim to communicate evidence and research in ways that build public understandings (The Workshop, 2021, 2023).

### **Covid-19 and political movements at the time**

The impact of Covid-19 during the creation of our action plan was profound, not only in respect to the immediate health impacts of the pandemic, but also in highlighting the importance of our interdependence with each other as we responded collectively to the pandemic. The response to the first wave of the pandemic in Aotearoa has been described by some health experts as successful with relatively low levels of disease, effective communication and buy-in by the public of Covid-19 mandates (Baker & Wilson, 2022; Jefferies et al., 2020). During the pandemic, the government was speaking to the opportunity of putting the well-being of people and environments at the heart of Aotearoa's long-term recovery (Cook et al., 2020; Office of the Minister for Economic Development, 2019). Budget 2020 set out some ambitious environmental programmes, which involved co-design and delivery by Māori, regional councils and local communities (Government of New Zealand, 2020). However, it is significant that in the following waves of the pandemic, we saw a breakdown of this trust and divisive narratives arise around vaccination and Covid-19 mandates, resulting in the 2022 protest outside parliament (Hunt, 2023).

### **Creating our action plan**

In 2021 we formed a working group consisting of Maria Bargh, Carwyn Jones, Erin Matariki Carr, Carly O'Connor, Oliver McMillian, Tasman Gillies and Ellen Tapsell, with a support team of Bernard Steeds, Tessa Thomson and Jordan Green. The method for writing and creating our action plan was to hold a series of wānanga with our working group. The term wānanga is associated with whare wānanga and Māori tertiary institutions (Mead, 2016, p. 59). However, it explains much broader ideas and practice (Mahuika & Mahuika, 2020). Smith et al. (2019) explain that wānanga is both a noun and a verb, and as a verb it involves engaging "in active and collective thinking and problem solving; not just 'talk'" (p. 5). Smith et al. (2019) describe their use of "thought space wānanga" as a method to share knowledge and translate it into practical outcomes (p. 6). The authors outline this process as being part of Kaupapa Māori and Indigenous research agendas and mythologies as well as co-design or co-creation research processes (Smith et al., 2019).

In *Decolonizing Methodologies*, Linda Tuhiwai Smith (2021) argues that the Indigenous research agenda is based on the core aspects, including self-determination, healing, decolonisation, mobilisation and development (p. 133). Co-designed research is grounded in the idea that those who are end users or relevant stakeholders form a partnership with researchers and work together on all aspects of research and development (Duncan, 2020; Mark & Hagen, 2020). The larger BioHeritage Challenge has worked with a co-designed approach across its research programmes (Duncan, 2020). In this context, te Tiriti o Waitangi was significant, and co-design specifically recognised the need for research to work with Māori communities and Māori knowledge alongside Western knowledge frameworks (Duncan, 2020). Smith et al. (2019) acknowledge that in most cases when Indigenous communities are engaged in co-design approaches, the aim is "to facilitate opportunities for Indigenous knowledge to inform production" but that Kaupapa Māori approaches to co-design assumes that te ao Māori is the norm (p. 4).

Our research methods exercised wānanga as a mode of collective thinking and problem solving, and as a group, we all co-created and co-designed the action plan. The wānanga and co-creation process was important for bringing together a range of relationships and diversity of thought. Each of our working group members brought with them different experiences, perspectives, relationships

and expertise that influenced our thinking and outcomes. This included those working in or having expertise in environmental engineering, management, law, politics, academia, policy, iwi governance, and media and communications. Outside of these roles, however, the members of the working group were also all members of their own hapū, whānau and communities. Our working group of researchers and practitioners all have whakapapa Māori, and the use of tikanga Māori, te reo Māori and mātauranga Māori in our wānanga was normal. The research process grew our relationships and connections with each other because we worked collectively. Consequently, our methods and methodologies on a smaller scale are reflective of co-design research theories and Kaupapa Māori and Indigenous research theories. The methods and methodologies grounding our research process required us to put relationships and working together at the centre of what we were doing and creating. In the next section, we briefly explore parts of the discussions we had in our wānanga.

### The Wānanga

In our first wānanga, we discussed our vision for environmental governance and explored what resources and support would be most beneficial for each of our communities engaged in this work. Te Tiriti o Waitangi was central to this discussion as a key aspect of land and environmental governance in Aotearoa. If this foundational constitutional agreement is not honoured, the environment will continue to suffer (Options Development Group, 2022; Parliamentary Commissioner for the Environment, 1988). Te Tiriti o Waitangi affirmed tino rangatiratanga, meaning Māori would have continued care and self-determination over their lands, homes, waters and ways of life (Mutu, 2019). Since the signing of te Tiriti, successive colonial governments have failed to adhere to this contract by marginalising Māori communities and compromising their relationships to their own lands, environments, knowledge and rights asserted under te Tiriti o Waitangi (Mutu, 2022; Ross, 2020). The breaches of te Tiriti o Waitangi simultaneously resulted in environmental degradation, usually due to agricultural development by settlers, incentivised through Crown policies (Hayward, 2022; Parliamentary Commissioner for the Environment, 1988). We discussed at length the joint harm done to both Māori communities and the environment in our ongoing wānanga. While there have been positive steps towards better te Tiriti o Waitangi relations, it is important to

reflect the repetitive cycles of harmful behaviour towards Māori and the environment that our communities observe and are impacted by over the long term (Tapsell, 2022). In contrast, Māori communities have by and large acted in good faith towards the government and aimed to honour te Tiriti relationships by gifting lands or resources for reserves, hospitals, schools and use rights for the benefit of all in the community (Durie et al., 1991; Tapsell, 2022). We realised the need to share the stories of these ongoing harms as well as the hope for a future free of them. This led to our vision:

A flourishing and abundant taiao that sustains and nurtures all people of Aotearoa. Tangata whenua and tangata Tiriti valuing, being informed by, and in good relationships with Papatūānuku, and each other.

During our second wānanga, we reflected further on the barriers to and opportunities for realising our vision. Many of the barriers we discussed related to the ideologies and practices of current and past governance systems in Aotearoa—specifically, Aotearoa’s settler colonial-influenced governance systems that are underpinned by a legacy of values such as private property ownership, domination and control (Jackson, 2018, p. 96). Settler colonial traditions and British common law established a hierarchical relationship between humans and nature in Aotearoa (Forster, 2019). This framework privileged white men as powerful actors in control of nature, and devalued the environment and its labour, such as soil cleansing pollutants, trees producing clean air and water providing essential life, in comparison with human labour (Forster, 2019). This devaluation extended to Māori communities, their work and their knowledge, reflecting ethnocentric and phallocentric viewpoints embedded in British common law (Mikaere, 2017; Johnston & Pihama, 1994).

The environmental policies and legislation implemented over many decades in Aotearoa have often reflected this colonial framework in which legislation and policy aim to control, preserve and safeguard resources without Māori participation (Ngata, 2022; Tapsell, 2022). For instance, the Wildlife Act 1953 assumed Crown ownership and control of all wildlife deemed valuable for protection and has blocked Māori communities’ processes for caring for their taonga species (Waitangi Tribunal, 2011). Despite the enactment of the Wildlife Act in 1953, a grim reality persists: nearly 4,000 native species in Aotearoa are currently either threatened or at risk



of extinction under the government's governance models (Ministry for the Environment & Stats NZ, 2019). Therefore, these ideologies prove unhelpful in caring for our environment and also contradict Māori practices and ways of knowing, grounded in reciprocal and holistic practices and reaffirmed by te Tiriti o Waitangi (Hayward, 2022; Roberts et al., 1995).

The solutions and opportunities we found in our research and wānanga were notably connected to honouring te Tiriti o Waitangi, tikanga Māori and mātauranga Māori. The evidence suggests that by working together to value and embrace Māori knowledge and leadership, there will be more solutions and opportunities to benefit all of us and the environment (Bargh, 2019; Bargh & Tapsell, 2021; Jones, 2023). Tikanga Māori and mātauranga Māori are based on nurturing relationships rather than ownership or dominance over each other or the environment (Mutu, 2022; Ngata, 2022). For example, in a Māori worldview land was not something owned by one person, but something that a community belonged to and had rights and responsibilities to care for, protect and use. Concepts such as whakapapa, mana, mauri, rāhui, utu and whanaungatanga all contribute to the Māori scientific and legal systems that aim to nurture relationships and balance the impact and outcomes, for each other and the earth (Jones, 2010; Mead, 2016; Tapsell, 2022). Decision-making and knowledge creation considered through a te ao Māori lens is therefore less likely to function in the same way as colonial or British common law, and instead, steer us towards a more sustainable and equitable future (Bargh, 2019; Jones, 2010). Increasingly, the use of tikanga, mātauranga and global Indigenous knowledges and management practices, are being recognised as critical to successful efforts to mitigate climate change and biodiversity loss (IPBES, 2019; Wehi et al., 2019).

For the solutions to be successful, however, we must remember and reconcile the past harms and the constraints put on Māori communities, including their knowledge and ways of being—so this knowledge is not appropriated or co-opted in harmful ways going forward (Tapsell, 2022). Aotearoa's colonial past is often romanticised, misremembered or completely hidden from view by government and the majority (Elkington et al., 2020; Kidman et al., 2022). This leads to confusion and misunderstandings about why honouring te Tiriti relationships is so important today. Acknowledging and responding to the inequities and systematic constraints by partnering with

and adequately resourcing Māori communities to undertake environmental management is critical. It is pivotal for the well-being of both humanity and the planet for our governance systems to enhance the care and support for all marginalised communities and their historical contexts (Elkington et al., 2020; Koroi, 2021; Tapsell, 2022). Our social connections and relationships must be nurtured so that we can care for each other and our environment—this is an intertwined opportunity.

In the third wānanga, we shared the values and actions we each thought were pivotal for embracing the solutions and overcoming barriers. We then discussed at length what—out of all the things we had shared—would be the four key themes used in our framework. Throughout our discussions, we consistently circled back to several key areas, which formed our relational framework:

- **Whanaungatanga—relationships:** the importance of cultivating right relationships, placing interdependence at the core of decision-making and emphasising long-term relationships over short-term transactions.
- **Utu—balance and reciprocity:** upholding the mana of oceans, rivers, lands and species. Recognising past imbalances, including allocating time and resources for restoration and healing among human and non-human communities.
- **Mātauranga—knowledge and ways of seeing:** recognising the significance of mātauranga Māori as an Indigenous way of knowing and seeing the world, which is unique and specific to the environments in Aotearoa.
- **Mana and rangatiratanga—authority with care:** Māori leadership and self-determination is already providing solutions, but it requires more support and resourcing.

In the fourth and final wānanga, we reviewed all the content together, asking: (a) Where is there overlap? (b) Who are we talking to? (c) What are we missing? (d) Which references are important? (e) What other case studies do we need? (f) How do we want people to feel reading this? (g) What are the practical actions needed from different groups?

We formulated our structure, key arguments and recommendations, and identified supporting references and resources. As a group, we were clear that we needed to be truthful about the harmful

histories and barriers to a healthy environment and te Tiriti o Waitangi relationships but also share values, positive stories and narratives that inspire and build connections among readers. We decided that each theme section would have a range of case studies and practical actions for four distinct groups participating in the environmental and social relationships in Aotearoa: (a) whole of government, (b) local government and government departments, (c) tangata whenua and (d) tangata Tiriti.

Providing actionable steps was a response to the numerous requests we each received over the time of our wānanga from external parties asking what they should do. We began to see an encouraging number of people and groups keen to support te Tiriti and better environmental outcomes, but unsure what collective steps (legislative, governance, policy) or individual steps they should take.

See the full report for all of the actionable steps, available online ([www.metuauru.co.nz](http://www.metuauru.co.nz)). The next section shares several case studies and examples of positive actions that align with Me Tū ā-Uru's relational framework and action plan.

## Case studies

### *Working with Mātauranga Māori and local nature-based solutions*

Since 2021, Te Arawa Lakes Trust, alongside hapū and iwi, have been trialling the use of uwahi mats—hand-woven harakeke mats—as an alternative to imported hessian mats to suppress weed growth in lakes and waterways (Partsch, 2023). The trust has uwahi trial sites in Lakes Tarawera, Rotomā, Rotoiti and Tikitapu, and Kaikaitāhuna Stream (Te Arawa Lakes Trust, 2022). The sites are monitored regularly, and it has been incredibly effective due to the uwahi lasting longer and having a more sustained effect on killing and suppressing weed growth than hessian mats (Bathgate, 2022). This innovative project is leading to an increase in native species present in the lakes and waterways (H. Brown, 2022). The uwahi project has also provided social and cultural benefits to the communities involved. The project provided jobs for local weavers during the Covid-19 pandemic and has cultivated community engagement by bringing together local hapū and marae to participate and share in protection of their waterways (Bathgate, 2022). This case study is a clear example of the benefits of working with mātauranga Māori and nature to find solutions to big environmental issues.

### *Supporting marae as places of refuge in emergencies*

As environmental emergencies and natural disasters become more common, marae are often becoming the centre of crisis support and places of refuge for those who are displaced (Wara, 2023). This was particularly evident following the arrival of Cyclone Gabrielle in Aotearoa. Marae fed, sheltered and supported thousands of local people, and this was organised and run mostly by volunteers and those who had whakapapa connections to the marae (Wara, 2023; Yates, 2023). Māori communities' care work, or mahi aroha, regularly goes unnoticed and unsupported in Aotearoa, although it contributes greatly to the well-being of all of us—as expressed by marae during Cyclone Gabrielle (Cram, 2021; Tapsell, 2022).

In a positive step to support marae and enhance readiness for future natural disasters, emergency pods are to be established at 24 marae across the South Island ("New Emergency Pods", 2023). The pods are a joint effort between Te Rūnanga o Ngāi Tahu and Te Puni Kōkiri, and each will be adapted to local needs. This collaboration represents the government, iwi and local community working together for the betterment of all. In addition, it acknowledges the solutions and skills Māori communities bring.

### *Resourcing iwi to participate in decision-making at local government level*

In 2022, two full-time environmental positions were established in collaboration with Taranaki Regional Council and eight iwi in Taranaki (Ashworth, 2022). The roles form part of an independent iwi environmental unit or Pou Taiao to provide support for iwi to be involved in and respond to resource management planning and policy. The Pou Taiao roles are funded by the Taranaki Regional Council until the end of 2024, staff are chosen by the eight iwi of Taranaki and administered through iwi entity Te Kotahitanga o Te Atiawa (2023). The roles include bringing mātauranga into plans, recognising iwi cultural and intellectual property rights, and identifying taonga species and cultural and historic sites (Te Kotahitanga o Te Atiawa Taranaki, 2023).

This case study provides an example of the ways that local governments can take practical steps to uphold their obligations and responsibilities under te Tiriti o Waitangi and ensure that iwi have increased participation and authority in decision-making around freshwater and other environmental issues (Lucas et al., 2023).

### ***Do not shy away from wrongs of the past***

In 1838, land in Te Papa Peninsula, Tauranga, was gifted to the Church Missionary Society by mana whenua (Tauranga City Council, 2022). This gift came with the condition that the land be held in trust for the benefit of Māori (Tauranga City Council, 2022). Subsequently, due to a series of land confiscations, much of this land was taken and the original agreement for the gift was broken. A portion of this confiscated land was transferred to Tauranga City Council (2022). To address this historical injustice, an agreement was made to return a parcel of land in the city centre to mana whenua in 2022. The land will be co-owned by Otamataha Trust, representing mana whenua Ngāi Tamarawaho, Ngāti Tapu, alongside Tauranga City Council in the form of the charitable trust Te Manawataki o Te Papa (Evans, 2022).

The plans for the returned land include the establishment of a new library, museum, civic whare, venue for council and community meetings, and exhibition space that will benefit the entire community by celebrating the culture and history of the area (Evans, 2022; Otamataha Trust, 2022). This act of returning land and creating joint ownership represents a step towards reconciling a past injustice and restoring the mana of both the land and hapū. It signals a commitment to healing relationships between te Tiriti partners and honouring the past with the hope of building a better future.

### **Future of Me Tū ā-Uru and conclusions**

In conclusion, there is an urgent need for transformative environmental governance in Aotearoa; this includes the way Māori and non-Māori relate to each other and share knowledge and ideas. The Me Tū ā-Uru (Bargh et al., 2023) action plan was created through co-design and Kaupapa Māori-informed methods and methodology. The action plan presents a novel approach to prioritising balanced relationships between people and the environment both in the way it was created and with regard to the purpose of the plan. Recognising the historical social harms and structural barriers that have impacted communities, the plan seeks to encourage positive and actionable steps for government departments, decision-makers and communities to strengthen their connections and relationships. Me Tū ā-Uru stands for a flourishing Aotearoa, aligning with other visionary plans such as those of Matike Mai, He Puapua and Te Pūtahitanga, which envision just and more equitable governance rooted in te Tiriti o Waitangi.

In sharing our research methods and process,

we aim not only to inform but also to inspire positive action. We acknowledge the distress caused by environmental crises and strive to provide a hopeful and truthful narrative, drawing on successful examples. Moving forward, our goal is to continue sharing hopeful visioning and practical steps through various platforms, fostering a collective commitment to a flourishing and abundant Aotearoa.

### **Acknowledgments**

This research was funded by New Zealand's Biological Heritage National Science Challenge. The authors would like to acknowledge and thank Vincent Olsen-Reeder for gifting us the name Me Tū ā-Uru. We also acknowledge the Me Tū ā-Uru working group and support team, Erin Matariki Carr, Carly O'Connor, Oliver McMillian, Tasman Gillies, Bernard Steeds and Tessa Thomson.

### **Glossary**

Aotearoa	te reo Māori name for New Zealand
hapū	subtribe
harakeke	flax
iwi	tribe
kaitiaki	guardian, minder; custodian over natural resources
Kaupapa Māori	research methodology
Kāwanatanga	British Crown/government
mahi aroha	volunteer work, care work
Māori	Indigenous peoples of Aotearoa New Zealand
mana	authority and power
mana whenua	Māori tribes and subtribes from a specific geographical area
marae	meeting house
mauri	life principle/force
mātauranga	knowledge/wisdom
Otamataha Trust	administers property in Tauranga on behalf of Ngāti Tapu and Ngāi Tamarawaho
Papatūānuku	earth mother
Pou Taiao	environmental iwi uni in Taranaki
rangatiratanga	self-determination
rāhui	temporary closure or prohibition placed on an area
taiao	environment
tangata Tiriti	those who live in Aotearoa New Zealand and are not tangata whenua

tangata whenua	Māori communities
taonga	precious; protected natural resource
te ao Māori	Māori worldview
Te Arawa Lakes Trust	board responsible for the oversight and management of Te Arawa's 14 lakes
Te Kotahitanga o Te Atiawa	post-settlement governance entity for Te Atiawa
Te Manawataki o Te Papa	trust co-governed by Otamaha Trust and Tauranga City Council to manage land in the civic precinct
te reo Māori	the Māori language
Te Puni Kōkiri	the Ministry of Māori Development
Te Rūnanga o Ngāi Tahu	post-settlement governance entity for Ngāi Tahu
te Tiriti o Waitangi	the Treaty of Waitangi, founding document first signed in 1840 by Māori and the Crown
tikanga	custom/law/correct practice
tino rangatiratanga	self-governing; having absolute independence and autonomy
utu	balance/reciprocity
uwhi	mat made from flax
wānanga	meeting/discussion
whakahou	restore
whakapapa	Māori lineage
whānau	family; nuclear/extended family
whanaungatanga	relationships
whare	house
whare wānanga	traditional houses of learning

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