

Te Puāwaitanga o te Harakeke | Blossoming Māori Engagement with Public Conservation Land and Waters

Encouraging Māori engagement with
recreation and heritage activities on Public
Conservation Land and Waters (PCLW)

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Executive summary.

1

CONTEXT

The research challenge was to identify the barriers and facilitators of Māori engagement with Public Conservation Land and Waters (PCLW) in Aotearoa, with the aim of enhancing the Department of Conservation's (DOC) understanding and support of these experiences.

Māori engagement with PCLW is framed by broader contextual factors, including:

- *Māori view PCLW as an integral part of a broader ecosystem, making it unnatural to separate or dissect te taiao.*
- *Pre-existing tensions with Government Agencies are crucial considerations for Māori when engaging with PCLW.*
- *Māori are deeply connected to te taiao, which is underpinned by whakapapa and wairua.*

2

TE PUĀWAITANGA O TE HARAKEKE

Māori connection with te taiao is deeply intergenerational, interconnected, and requires diverse investment to thrive, much like a harakeke plant. Drawing on the pā harakeke philosophy, Te Puāwaitanga o te Harakeke illustrates how Māori connection to te taiao begins with whakapapa, stems out to the plant's inner leaves representing core Māori expressions of PCLW engagement, extends to the outer leaves representing actionable steps to maintain the harakeke's health and wellbeing, and ultimately allows aspirational outcomes to bloom (Ngā Puāwai). The page over leaf shows the harakeke framework.

1. **Foundational whakapapa** - Engagement with PCLW is rooted in whakapapa and wairua.
2. **Ngā whā Pēpi** (Inner leaves) - Core expressions of Māori connection to PCLW.
3. **Ngā whā Pakeke** (Outer leaves) - Tangible opportunities to enhance engagement.
4. **Ngā Puāwai** (Flowers) - Aspirational outcomes.

3

CORE EXPRESSION OF MĀORI ENGAGEMENT WITH PCLW (NGĀ WHA PĒPI)

Māori identify six primary ways that facilitate and hinder their interactions with PCLW, each grounded in the principle of whakapapa. These include:

1. **Cultural activities** – The expression and practice of cultural traditions.
2. **Hauora** – Engaging in health and wellbeing practices, and mātauranga.
3. **Whenua** – Sustaining connections to whenua across generations.
4. **te ao Māori** – Connection and understanding of the Māori world view.
5. **Identity** – Exploration and expression of personal and collective identity.
6. **Relationships** – Building and nurturing relationships.

Although each whā has unique characteristics, they build momentum from one another and thrive best when addressed as a collective whole.

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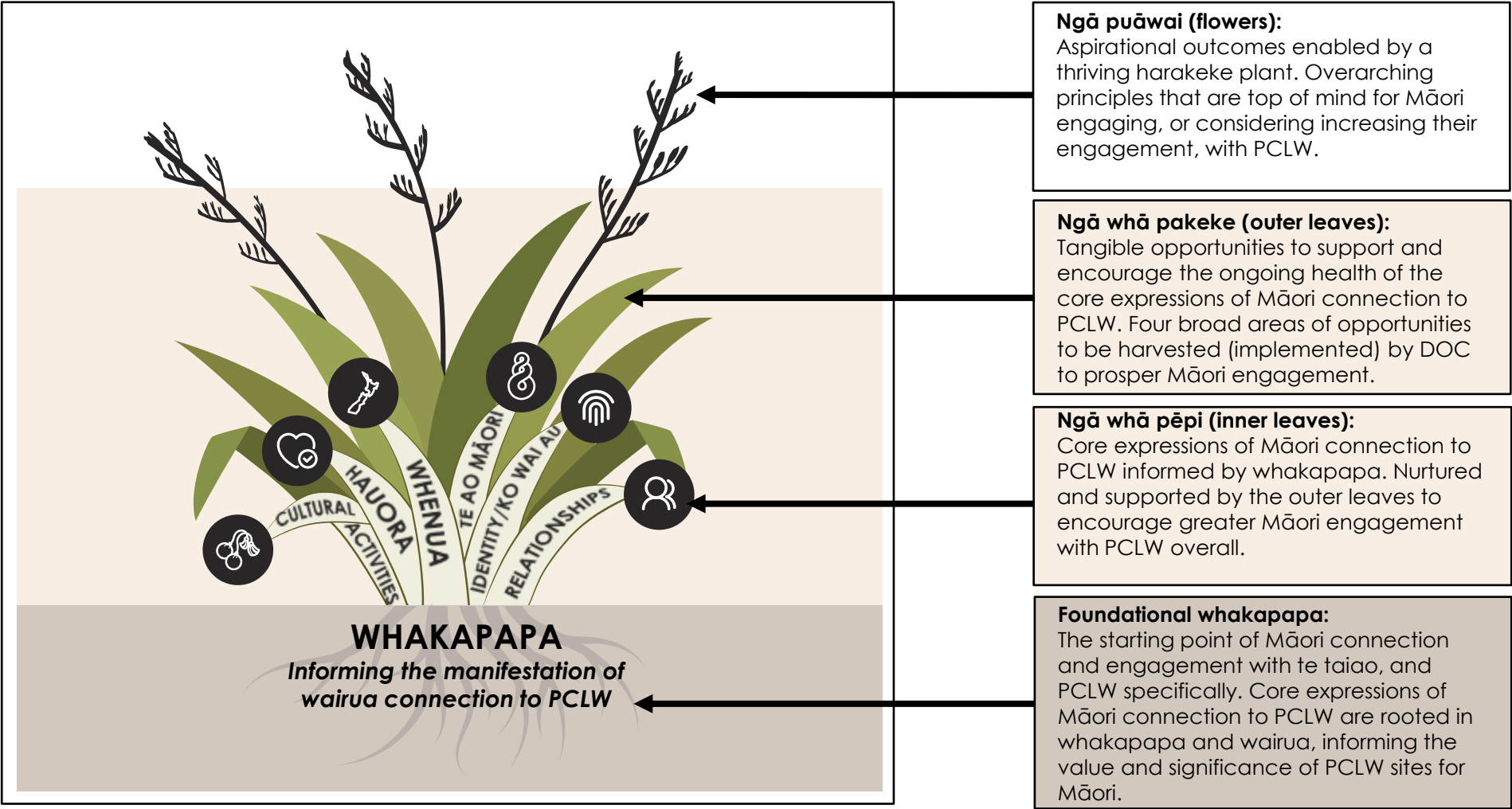
PARTICIPANT LED OPPORTUNITY AREAS

Ngā whā pakeke (outer leaves) show key opportunity areas to support and enhance the whā pēpi (inner leaves) of Māori connection to PCLW. Informed by participant suggestions, DOC can consider the following four areas as opportunities to increase Māori engagement with PCLW:

1. **Mana whenua involvement** – Ensuring a consistent mana whenua presence in PCLW management and usage.
2. **Educational opportunities** – Increasing knowledge of te taiao, culture and identity to boost PCLW engagement.
3. **Communication strategies** – Strengthening DOC communication strategies to better align with Māori needs.
4. **Physical restructuring** - Adapting PCLW sites to better cater to Māori needs.

Executive summary, continued.

Te Puāwaitanga o te Harakeke | Blossoming Māori engagement with Public Conservation Land and Waters



2. The task at hand



Strategic context.

The Department of Conservation (DOC)'s Heritage and Visitor Strategy



DOC's Heritage and Visitor Strategy (Strategy) recognises the importance of Treaty Partners and providing opportunities for Māori to lift their economic, social, and cultural wellbeing through sustainable visitor experiences and activities.



Through the size and scale of its experiences and activities, the Strategy points out that DOC can play a more active role in ensuring tangata whenua benefit from both the protection of Public Conservation Land and Waters (PCLW) and in connecting visitors with New Zealand's natural and cultural heritage.



DOC does not currently have sufficient insight into how Māori experience PCLW to ensure the recreation and heritage opportunities provided are meeting the needs and wants of Māori.



An outcome of undertaking this research to gather knowledge and insight into how Māori participation in, and experience with, recreation and heritage activities on PCLW can be increased.

The need for this research.

This work will provide DOC with deeper insight to support its development of recreation and heritage experiences that better meet Māori needs and wants. The research task is:



To explore what barriers and facilitators exist for Māori to engage with recreation and heritage activities on Public Conservation Land and Waters...

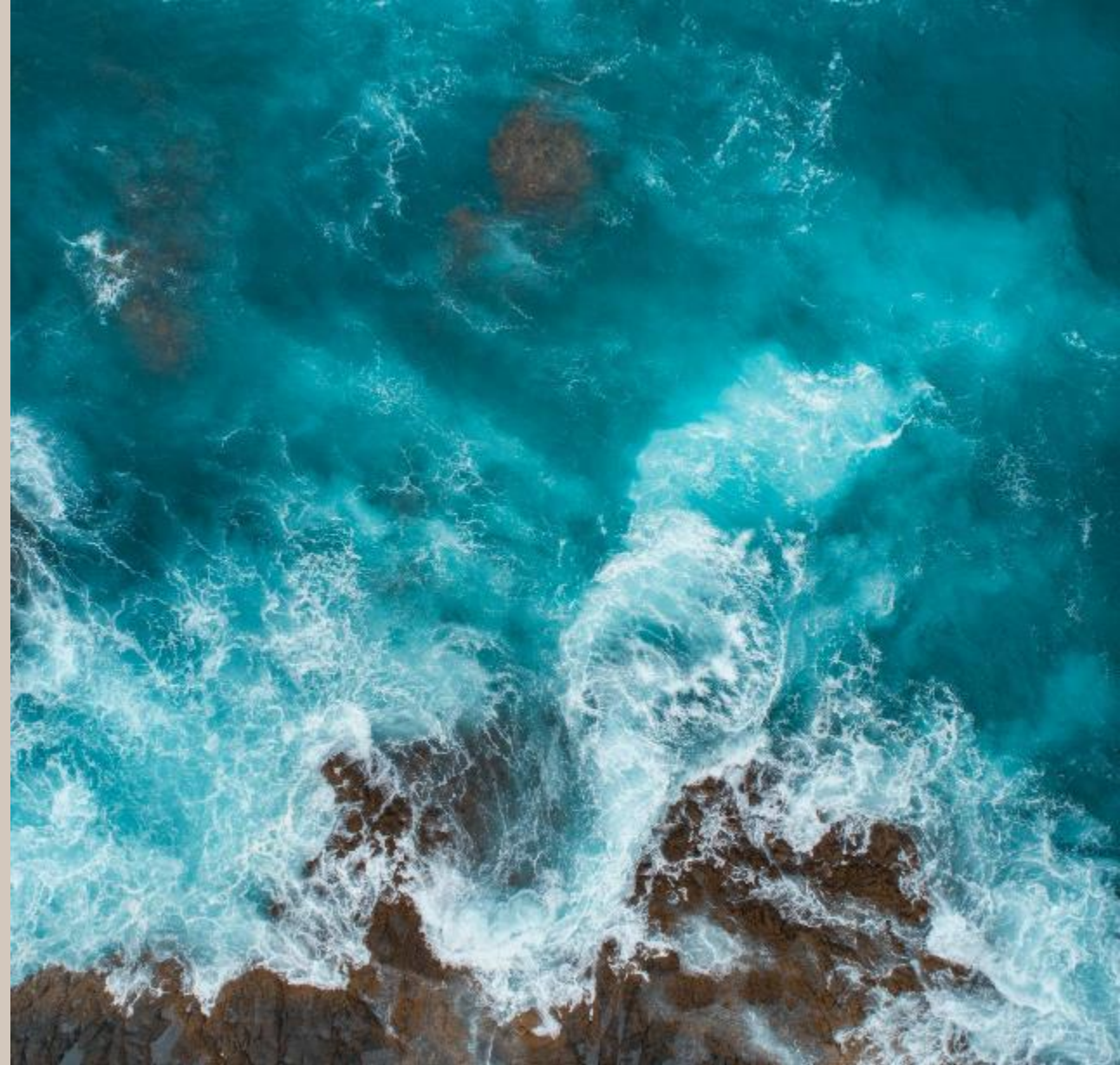


...**in order to** understand how DOC can provide better recreation and heritage experiences for Māori users ...



...**so that** we gather knowledge and insight into how Māori users' participation in, and experience with, recreation and heritage activities on PCLW can be increased.

3. The research approach



Research methodology.

Qualitative fieldwork took place between May and June 2024 and consisted of seven wānanga with a diverse group of Māori.

To ensure a diverse range of Māori participants, we used several recruitment sources.

- Prime Research's independent panel
- Community networks
- TupuToa Insights Scouts: A grassroots approach to access Māori who may not engage with traditional recruitment methods.

Throughout this report we refer to Māori as either 'mana whenua' or 'mataawaka.'*

- This terminology reflects if Māori reside in a region they have whakapapa connections to or reside outside their tribal region.

We completed seven wānanga with Māori across the motu:

	Location	Age Range	Mana Whenua / Mataawaka*
1	Tāmaki Makaurau / Auckland	Taipakeke; 25-30 years old	Mataawaka
2	Tāmaki Makaurau / Auckland	Taipakeke; 25-30 years old	Mana whenua
3	Whangārei	kaumātua/Kuia; 50+ years old	Mana whenua
4	Ōtautahi / Christchurch	Taipakeke; 31-50 years old	Mataawaka
5	Whakatū / Nelson	Taipakeke; 31-50 years old	Mataawaka
6	Rotorua	Taipakeke; 25-30 years old	Mana whenua
7	2x online groups	Rangatahi ; 18-24 years old	A mix of both

Across all groups:

1

Spread of cultural connection

We included Māori with various levels of connection to their māoritanga, including differing levels of te reo and cultural fluency.

2

Spread of interest in recreational and heritage activities

We included a range of Māori with differing levels of interest in engaging with PCLW in various ways.

3

Spread of experience in engaging with PCLW

We included a range of Māori engaging in diverse experiences on PCLW.

4

Spread of gender

We ensured an approximate even split of gender across the sample.

4. Setting the scene



Māori live in diverse cultural worlds.

Although we engaged with a range of participants across the motu, we want to acknowledge that Māori realities are diverse and nuanced, and vary across whānau, hapū and iwi.

This report includes and represents the whakaaro, thoughts, and experiences of a number of Māori participants who took part in this research. While we refer to 'Māori' throughout, we recognise this only represents a small intersection of Māori experiences, and in no way aims to homogenise or represent 'one' Māori perspective.

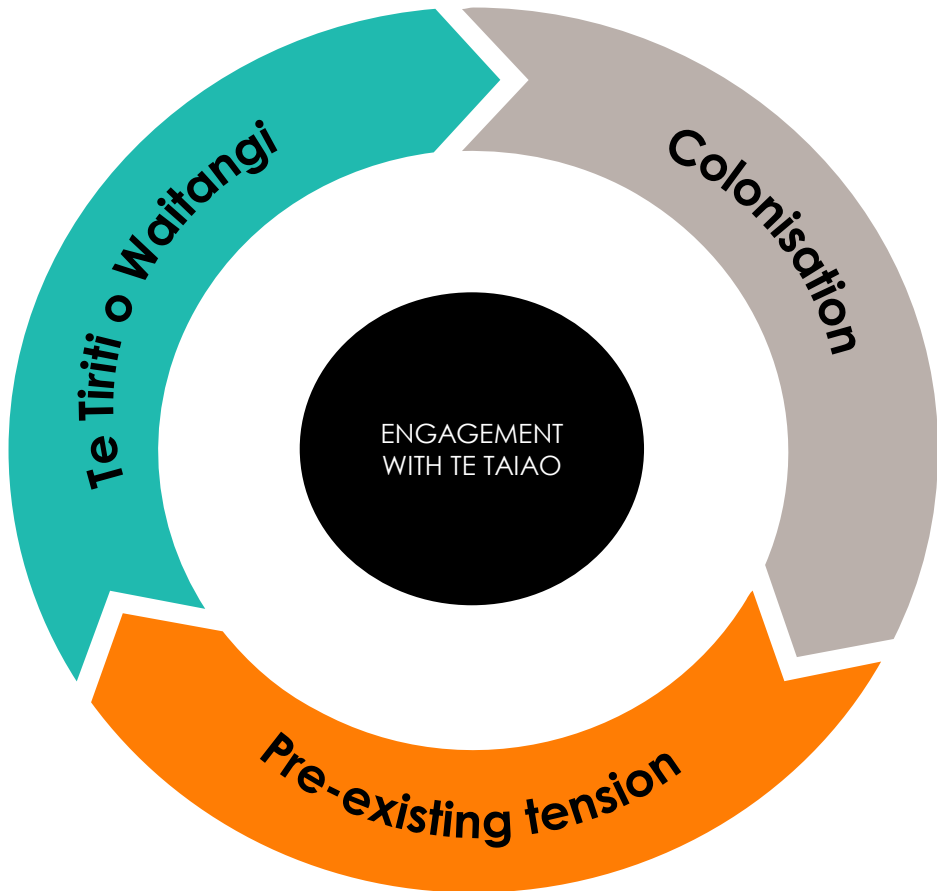


“Māori live in diverse cultural worlds. There is no one reality nor is there any longer or single definition which will encompass the range of Māori lifestyles.”

[Tā Mason Durie]

**Ngā Matatini Māori Diverse Realities Report 1995*

Māori engagement with te taiao is broadly influenced by Te Tiriti o Waitangi, the impacts of colonisation, and pre-existing tensions with local and central government.



Te Tiriti o Waitangi: Government rights and responsibilities to Māori, and the current political climate are critical considerations when discussing PCLW and te taiao generally.

- The impacts of colonisation:** Intergenerational land loss and contemporary land disputes stemming from historical grievances.
- Māori see themselves as the original kaitiaki (caretakers) of the environment – a responsibility handed down from their tūpuna (ancestors). The erosion of this role over time has resulted in significant tension with Government and Crown Agencies, including DOC.
 - Māori often feel that their experiences (and that of their tūpuna) are not adequately acknowledged, leading to disengagement from potential partnerships until proper recognition is given.

Pre-existing tension: The impacts of colonisation, coupled with ongoing land disputes, have fostered existing tensions with environmental authorities. The historical context has led to a reluctance among Māori to engage in areas where conflicts over land guardianship persist.

Previous research emphasises the importance of acknowledging holistic Māori connection to te taiao.

Connection to te taiao instils a profound sense of security, vitality, and belonging for Māori



Māori connection to te taiao is deeply rooted in spiritual, cultural, and ancestral perspectives.

- It encompasses a holistic understanding where the whenua, awa, maunga, and moana are all regarded as living entities, with whom there is a reciprocal relationship.
- Te taiao oranga (the health of the natural environment) is directly linked to the oranga of Māori, mutually informing and influencing each other.
- The deep significance of te taiao to Māori is woven throughout expressions of mātauranga māori, such as kōrero tuku iho, pūrākau, pepeha, waiata, haka, etc.

"Māori beliefs, values, and practices are intimately connected to te taiao – the natural environment – and are grounded in an inherent understanding of the inter-relativity between humans, the wider ecosystem, the celestial spheres, and the entire universe."

[Tā Mason Durie]

[Centre for Indigenous Psychologies, Massey University, 2021].

Reference(s) Pomare, P., Tassell-Matamua, N., Lindsay, N., Masters-Awatere, B., Dell, K., Eruei, B., & Te Rangi, M. (2023). Te Mauri o te Kauri me te Ngahere: Indigenous Knowledge, te Taiao (the Environment) and Wellbeing. Knowledge Cultures, 11(1), 55–83. <https://doi.org/10.22381/kc1112023>

Māori we spoke to echo this sentiment and feel the PCLW label is unnatural.

PCLW boundaries are illogical from a te ao Māori perspective as they exist within the broader context of te taiao (the natural environment).

Māori do not adhere to western / Pākehā land ownership ideologies.

- Understanding of kaitiakitanga and mana over whenua apply equally to PCLW sites as well as designated Māori land, with both falling under the umbrella of te taiao.

Māori cultural values and tikanga govern interactions with te taiao, and are carried by Māori wherever they go.

- The expression of these values may change based on occasion and location, and in line with varied tikanga accross the motu.
- Both recreational and cultural activities which occur within te taiao are underpinned by Māori conservation values such as kaitiakitanga and manaakitanga.

The state of PCLW can concern Māori due to their place within te taiao.

- There's a strong sense of disappointment when visitors to PCLW sites leave rubbish behind or do not respect the wellbeing of the site.
- Māori see PCLW wellbeing as linked to that of te taiao more broadly.
- Feelings of responsibility to look after PCLW are strong, regardless of whakapapa links to specific sites.

"I think for me personally, even though it's got that title to it, I would still treat it the same as any other [whenua]. Like today, going on the hikoi, I don't know if anyone else noticed there was rubbish on the ground, I pick it up even though this is not my whenua. I would still protect and look after it because Aotearoa still houses all of us."

[Wahine, 25-30 years, mataawaka, Tāmaki Makaurau]

"Whether [or not] it's under our whenua that we still own, our intrinsic traditional beliefs stay in place... instilled in us is still the wisdom of our tūpuna and our atua. The need to take care when you travel on whenua with which we don't particularly whakapapa to exposes our wairua. It doesn't matter whether it sits under that, or it sits under or own kaitiakitanga, we can still maintain our own traditional structures and tautoko standard practices."

[Wahine, 50+ years, mana whenua, Whangārei]

Initially, Māori are unfamiliar with the term PCLW: On further consideration, these are some top-of-mind associations regarding PCLW.



To ensure a common understanding of PCLW, we shared with participants a description to frame our kōrero.

Public Conservation Land and Water:

New Zealand's Public Conservation Land and Water are places where natural or cultural resources and biodiversity are protected, maintained, and managed, usually by law.

These areas of land, sea, rivers, or lakes are protected, so their special plants, species (including birds, insects, animals and wildlife), ecosystems, habitats, significant sites, landforms and other features are safe from harm.

People can visit most of these areas. Our best-known protected areas are our 13 national parks (e.g. Tongariro National Park) and a large number of reserves including scenic, marine, nature, scientific, and historic reserves.

Māori lack initial awareness and understanding of what Public Conservation Land and Waters are, but they understand the concept, once it is explained.

Once prompted with this description and a list of examples of PCLW sites, they can clearly identify personal experiences interacting with, engaging with, and visiting various PCLW sites across the motu.

5. Understanding how Māori engage with Public Conservation Land and Waters



Māori highly value engaging with te taiao.

In their words...

“

“It's just nice to be out there in te taiao, enjoying it, enjoying the beauty. I think it's God's gift really, we're pretty lucky to have it right in our back yard.”

[Tāne, 40-49 years, mataawaka, Whakatū]

“

“I really value being able to access those PCLW areas and the protection they provide for some of those places is really good. It ensures that it's all still there for our moko and their moko.”

[Wahine, 18-24 years, mataawaka, Tāmaki Makaurau]

“

“I just love being able to connect to the land, to the people you're with while you're at those places.”

[Tāne, 18-24 years, mana whenua, Tāmaki Makaurau]

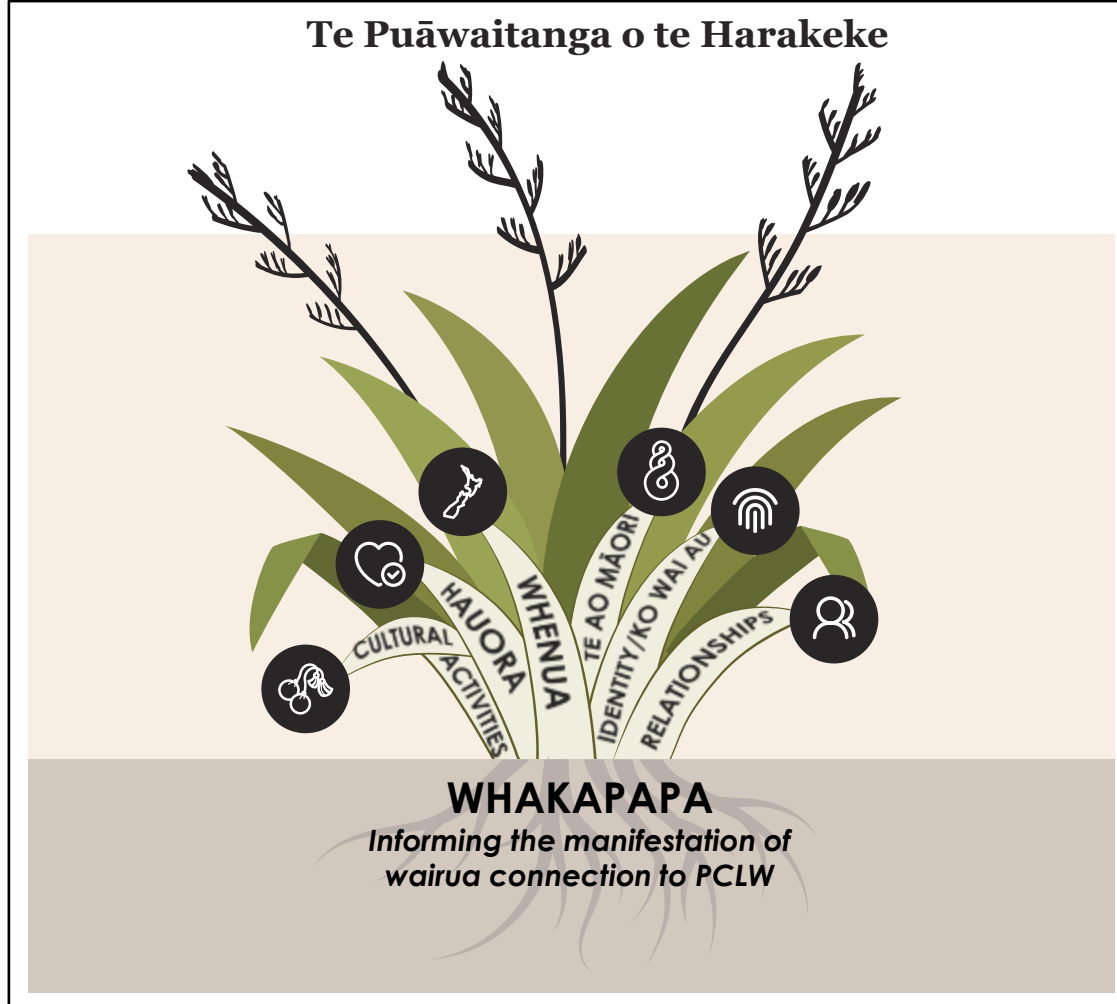
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“When I've been at the summit [of mountain] and I'm just overlooking everything and just appreciating what we have and the love I have for the land, I'm very grateful and appreciative.”

[Wahine, 31-50 years, mataawaka, Whakatū]

Understanding how Māori engage with PCLW and how we can enhance future connection.

Blossoming Māori engagement with Public Conservation Land and Waters (PCLW).



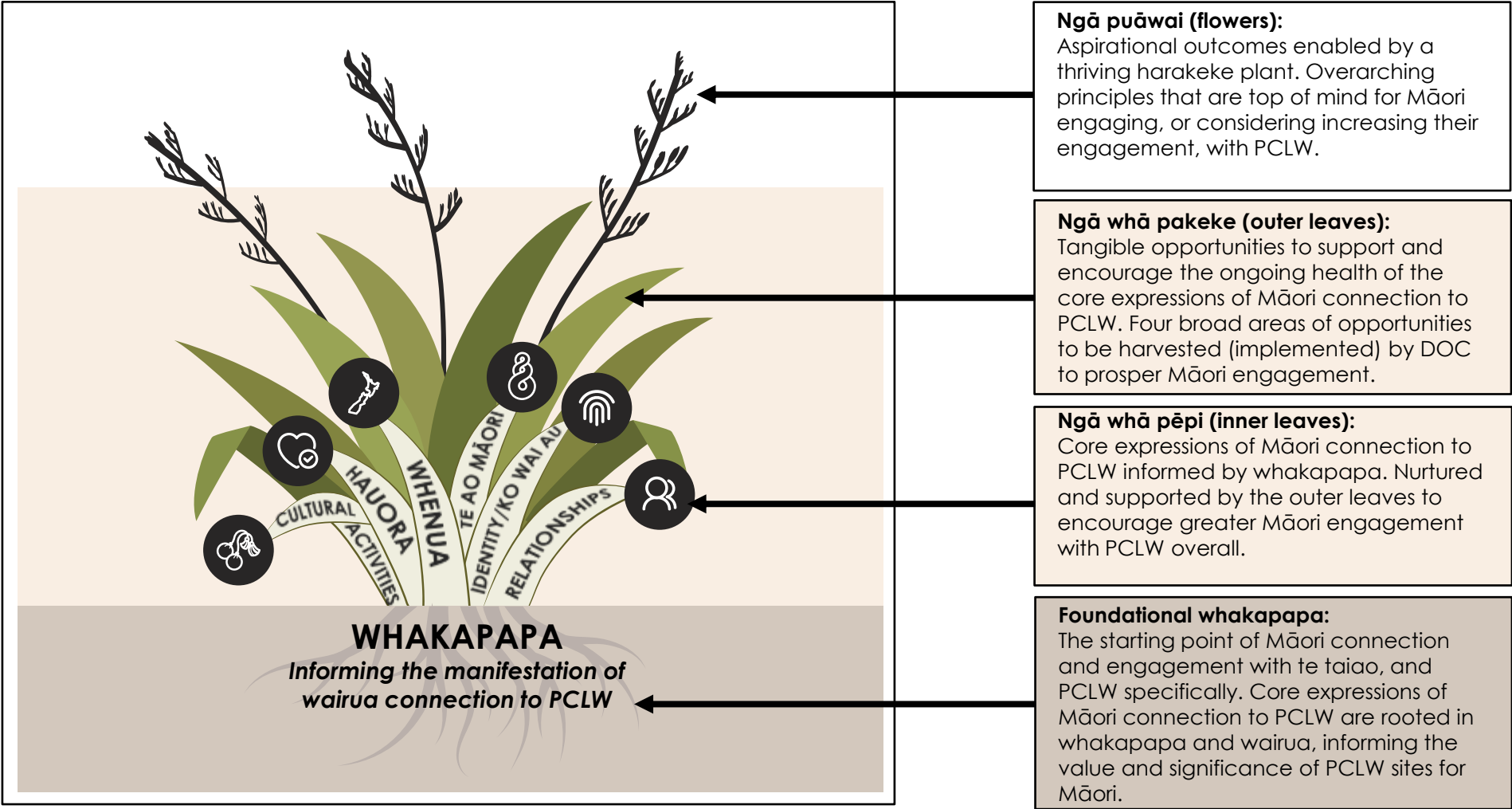
This harakeke framework is:

- **Directly inspired** by the insights shared by Māori we engaged with.
- **Authentically reflects** the experiences and sentiments that Māori hold towards te taiao, including PCLW.
- **Aims to be** relevant to both te ao Māori and cultural heritage experiences on PCLW.

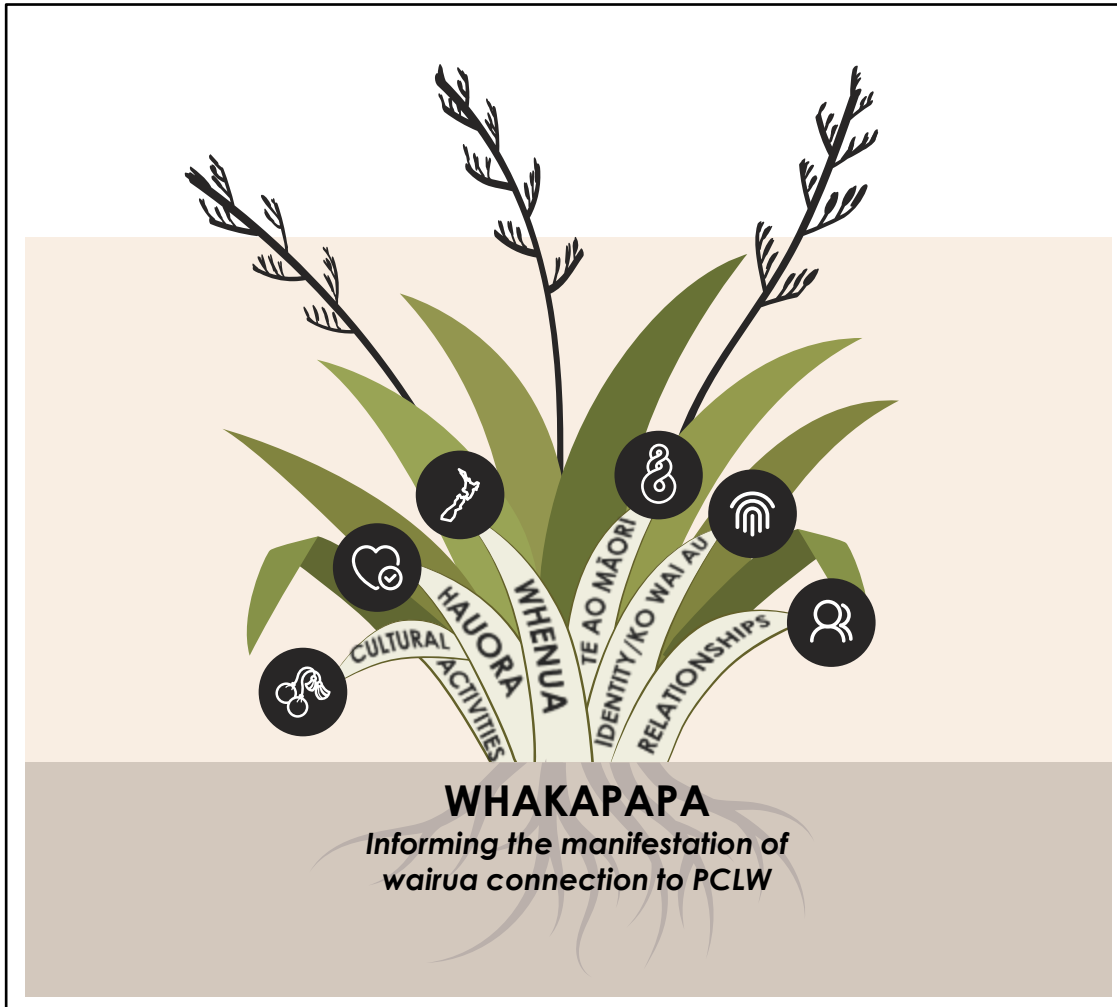
See Section 6 for the full framework.

As with the harakeke plant, Māori connection with PCLW is intergenerational, interconnected, and requires diversified investment to thrive.

Its roots start in whakapapa, which takes expression through the inner leaves. Outer leaves provide harvestable actions to nurture the plant's overall health and wellbeing, and allow aspirational outcomes to flower.



The philosophy of pā harakeke is woven into this engagement framework's ideology.



Each whā possesses its own mana (authority) and distinctive attributes, but its influence is amplified when it interacts with other whā, operating in a continuous and holistic manner.

The principles drawn from the pā harakeke ideology that are relevant to this framework include:

- **Intergenerational protection and prosperity** - Māori engagement with te taiao spans across generations, where the health and prosperity of te taiao directly impacts the wellbeing of Māori, particularly future generations.
- **Protection of whakapapa** - Safeguarding whakapapa is central to Māori engagement with PCLW.
- **Collective strength and Interconnectedness** - Each whā is strengthened by one another, operating collectively for the betterment of the entire ecosystem (harakeke).

*See appendix for pā harakeke philosophy

Māori engagement with PCLW is rooted in a strong whakapapa foundation.

The catalyst of Māori connection to te taiao generally, and PCLW specifically.

- Core expressions of connection for Māori to PCLW are underpinned by whakapapa and wairua, informing the value and significance Māori feel towards PCLW sites and te taiao in general.

Whakapapa is central to Māori identity.

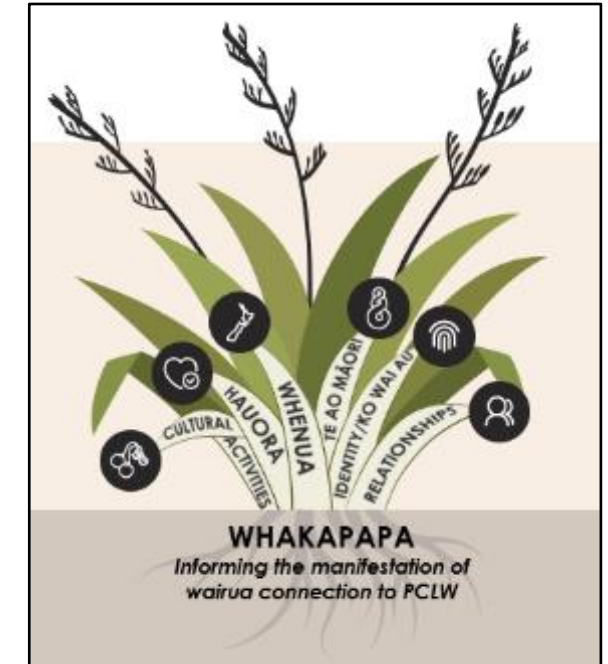
- Despite Māori realities and experiences differing from person-to-person, whakapapa links all Māori and provides their connection to te taiao within Aotearoa.

Intergenerational realities.

- The harakeke model utilises whakapapa and wairua connection to highlight the intergenerational significance of PCLW sites to Māori. While core expressions of connection to PCLW sites, informed by whakapapa, may differ according to individual occasions and motivations, engagement occurs in an intergenerational manner.

Whakapapa solidifies ngā ūara Māori (Māori values).

- Fundamental cultural values are encapsulated in the harakeke model, wherein whakapapa encompasses the preservation of essential ūara (values), underpinning engagement with PCLW.
- These values, *kaitiakitanga*, *manaakitanga* and, *wānanga*, are integral to how Māori connect with their whakapapa, land, and cultural heritage.

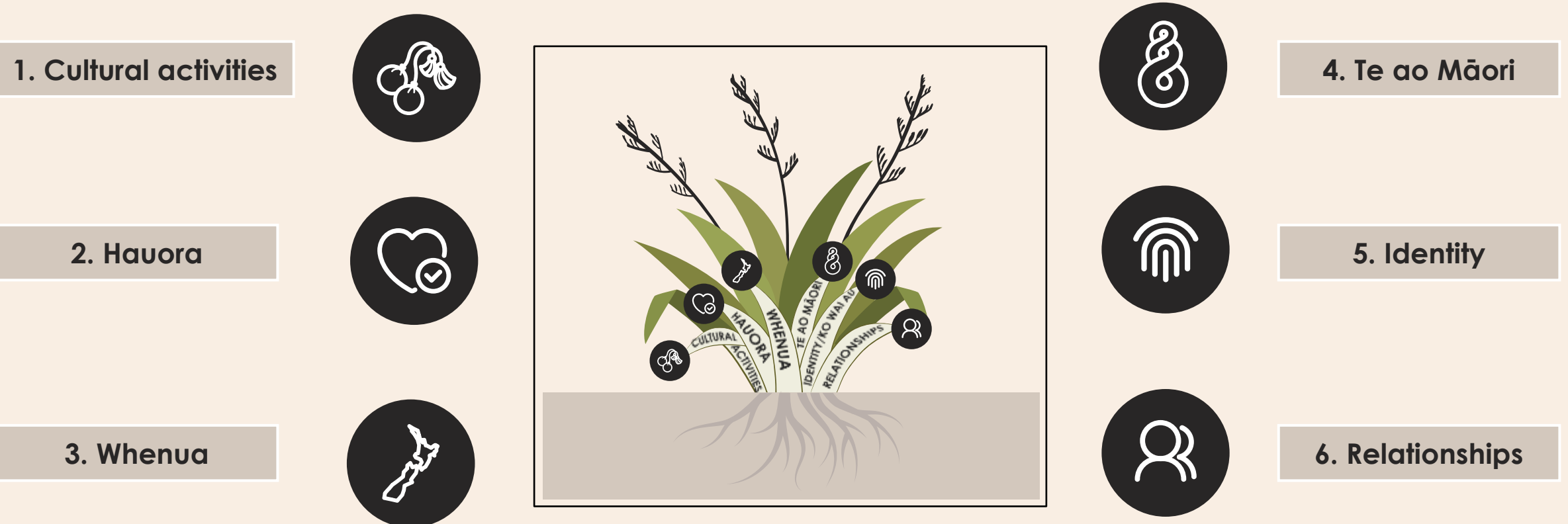


“He āpiti hono, he tātai hono | That which is joined remains an unbroken line.”

[Whakataukī Māori]

When engaging with PCLW, Māori describe six primary ways that facilitate interaction with PCLW, each grounded in the principle of whakapapa.

Ngā whā Pēpi (the inner leaves): Core expressions of Māori connection to PCLW



Māori engagement with PCLW is facilitated by continued practice and expression of key cultural activities.



Ngā whā pēpi: 1. Cultural activities

Access to te taiao is crucial to the practice of several key cultural activities. Engagement is seen as the means to support cultural expression through the continuation of cultural practices relying on te taiao.

- Māori we spoke to provided examples, including kai gathering for marae events, collection of natural resources for raranga (weaving) and rongoā Māori, as well as gathering dead native birds for cultural purposes.
- These activities are tied to PCLW in a tangible manner and require consistent access to ensure their continuation and protection.

In many cases, the physical expression of cultural activities occurs both within or adjacent to PCLW – although there is a strong sense that PCLW boundaries placed across te taiao are illogical from a te ao Māori perspective.

“Sometimes you will take the flax and it’s knowing what pieces of the flax to take and which ones we should take and where to cut it, because there’s certain practices when you’re going to take something... you do a karakia and ensuring that you actually know what you’re doing.”

[Wahine, 25-30 years, mataawaka, Tāmaki Makaurau]

“For us as Māori, kai plays a really important role in tangihanga for instance, so being able to go out into te taiao and gather kai for our marae to feed the whānau, the koroua and kuia, it’s a really important job and role that we have.”

[Tāne, 18-24 years, mana whenua, Whangārei].

However, a lack of consistent access and opportunities to practice cultural activities is a barrier for Māori engaging with PCLW.



Ngā whā pēpi: 1. Cultural activities

Despite the significance of cultural practices linked to PCLW sites, access and opportunities to maintain these cultural activities are not always consistent or equitably shared among Māori.

- Access to PCLW is essential for the expression and practice of cultural activities. Restricting access to PCLW directly impacts the ability for Māori to engage and maintain cultural activities. The connection between access and cultural activities is deeply interwoven.
- There is a strong sense that Māori living within their ancestral rohe have stronger levels of connection to cultural practices within PCLW. Mana whenua proximity to their whenua and PCLW sites of significance within their rohe is a key driver for engagement.
- Māori with weaker cultural connection may not have opportunities to participate in cultural activities for various reasons, despite expressing a desire to learn more as a means to facilitate connection to their identity.
- Mataawaka have limited opportunities to engage in cultural activities on PCLW within their own rohe, with the cost of travel as a key barrier. Many may feel uncomfortable engaging in cultural activities at PCLW close to their residence due to a desire to not dishonour local mana whenua. In this sense, the role of mana whenua is fundamental to enabling increased mataawaka engagement with PCLW.

"In our marae it's common practice to go and hunt wild pigs for a tangi. If there was a tangi, you would go out hunt a wild pig and then take it back. They'd cook it for everyone at the marae. I imagine it would feel really shitty if that was your culture and you wouldn't be able to do it... the same thing with fishing. It's very common in Māori culture to go diving and fishing for the marae or for your family and those kinds of things. I would feel really bad if that was your land and you couldn't do those things."

[Tane, 25-30 years, mataawaka, Tāmaki Makaurau]

Practicing rongoā Māori is top of mind for many mataawaka who feel uncomfortable engaging in other cultural activities away from their rohe without expressed permission from mana whenua. Rongoā gathering, a practice strongly tied to hauora, is a key enabler for mataawaka expression of identity and connection to te taiao away from their tūrangawaewae.

There is a general consensus that engaging in cultural activities at PCLW facilitates the protection of intergenerational connection to whenua, identity, and te ao Māori.



Ngā whā pēpi: 1. Cultural activities

DOC and PCLW are central to this:

- Participation in cultural activities on PCLW allows the passing down of mātauranga associated with the specific site, te taiao generally, and pūrākau.
- It facilitates continued use and engagement with whenua, allowing mana whenua to express mana motuhake and tino rangatiratanga.
- This necessitates direct relationships between mana whenua and DOC to enable the continuation of various cultural activities.
- On-site signage presents opportunities for DOC to clearly articulate appropriate activities, tikanga, and kawa on a site-by-site basis, in line with mana whenua guidance.

"It's important for us to be able to exercise our tino rangatiratanga, and know we have mana over this whenua that's tied to our tūpuna and their tūpuna, it's ingrained in our toto."

[Wahine, 18-24 years, mataawaka, Tāmaki Makaurau]

"I feel it's very spiritual and sacred almost like tapu, when I think of it. There are certain things you wouldn't do when you're on that land and its whenua... you wouldn't go hunting there. You wouldn't do the things that you would do at a place that's not protected."

[Wahine, 25-30 years, mataawaka, Tāmaki Makaurau]

In their own words...



“

“From a te ao Māori perspective, I think that places that are protected are still being used in our traditional ways, e.g. I went to [place name] in summer and went to this watering hole, like a pond. It was very beautiful and then this family came, and they did a karakia because they were doing an unveiling. I was just talking to one of the ladies and she was like ‘Oh these are my family’s birthing waters and my son was born in these waters’, and that is so cool that we can still have something... it was like crystal clear. I was like ‘Wow that is so beautiful’. I felt so proud to be Māori in that moment. I would’ve loved to have been born in this pond!”

[Wahine, 25-30 years, mataawaka, Tāmaki Makaurau]

“

"Toroa for us is one of our customary kai, and so we have to cull those. They're protected, and we know that DOC have different rules, but we still have to practice our tikanga, so they make us do things that are illegal."

[Wahine, 31-50 years, mataawaka, Whakatū]

PCLW engagement plays a crucial role in facilitating Māori wellbeing (Hauora).



Ngā whā pēpi: 2. Hauora

Māori experience a strong interconnected relationship between their hauora and te taiao. As a result, Māori see significant value in interacting and engaging with PCLW as a means to invest in their own hauora. There is a strong sense that Māori perceive their own wellbeing as sitting within the wider ecosystem that they are part of and engage with.

Although hauora experiences in relation to PCLW are varied across Māori, these tend to be expressed in the following practices:

- Investing in te taha hinengaro (mental health) through enjoying being away from the hustle and bustle of daily life, breathing in the fresh air, and appreciating the beauty of nature. This also incorporates the idea of whakawātea – taking the time to clear one's head and cleanse from the worries of daily life.
- Investing in te taha wairua (spiritual health) through being spiritually present within PCLW spaces, engaging in meditation, and being conscious of the mauri of the natural environment.
- Investing in te taha tinana (physical health) via activities for physical fitness and agility, these include tākaro (sports), mau rākau, and raranga (weaving).
- Harvesting of raw material for rongoā (traditional medicine) purposes. There is a strong sense that utilising mātauranga (knowledge) associated with te taiao for traditional healing practices is strongly supported by access to the ngahere (forests) on PCLW sites.
- Creative self-expression within and inspired by PCLW (and te taiao more broadly). This tends to positively impact various components of wellbeing.

"There's so many ways to strengthen oranga, it's all those hauora aspects. We belong to the land and connecting with that, and then just feeling at peace with that, it makes you appreciate what you have, especially if you're out in the bush."

[Wahine, 31-50 years, mataawaka, Whakatū]

"If the whenua isn't well, then neither are we. We rely on te taiao for so many things, not just kai and harakeke. It's our wairua, our connection to our ancestors, our ability to make memories and teach our kids. It all has an impact on our health I think. We're all connected to the land."

[Wahine, 31-50 years, mataawaka, Ōtautahi]

However, PCLW access issues constitute a key barrier of Māori engagement with PCLW for hauora purposes.



Ngā whā pēpi: 2. Hauora

Hauora practices are intrinsically linked to te taiao, facilitating a strong relationship between wellbeing and PCLW that actively encourages continued Māori engagement with PCLW.

Harvesting raw materials for the purpose of rongoā allows for the preservation of mātauranga associated with specific locations and plant life, as well as having tangible health benefits for whānau, hapū, and iwi.

- Access to PCLW for this purpose is a key enabler of Māori interaction and is top of mind for both mana whenua and mataawaka. While Māori with stronger connections to their māoritanga demonstrate engagement with rongoā practices, Māori who are earlier on their journey of connection express significant interest in learning more about hauora practices tied to whenua.

However, issues around access to PCLW locations is top of mind for Māori looking to invest in their hauora.

- While there is gratitude that many locations are accessible and allow Māori to invest in their taha tinana through recreational activities, there is an assumption many sites are regulated and restricted, thus preventing the full expression of hauora practices. Where right of access is disputed, Māori with mana over the specific whenua tend to still access PCLW sites for rongoā purposes regardless of restrictions.
- Access to essential hauora and rongoā resources are directly impacted by declining biodiversity. A perception of increasingly limited access to resources in decline causes concern for the ongoing upholding of traditional Māori hauora practices.

"I take my tamariki out with me whenever we go harvest some harakeke or kawakawa, or even when we see watercress or puha on the side of the road we'll jump out all together and huddle round and make sure we teach our kids the ways we were taught, to always pick from the outside, say your karakia and always acknowledge what Papa gives us."

[Wahine, 25-30 years, mana whenua, Rotorua]

Rangatahi Māori and younger pakeke tend to engage in more physical activities to support their taha tinana.

Older pakeke tend to be more attuned to their taha hinengaro and the need to disconnect from technology at PCLW in order to recharge their battery.

In their own words...



“

“Having access to [PCLW] and wide-open spaces is quite mean. It's bringing out quite a bit of knowledge for me and my whānau in terms of our wairua and our mental health, so when we come back into the city, we're refreshed.”

[Tāne, 31-50 years, mataawaka, Whakatū]

“

“The health of the wāhi, before money, before people's interest, as long as the space [of PCLW sites] is as healthy as it physically can be, that's the most important to me.”

[Tāne, 18-24 years, mana whenua, Whangārei]

“

“Some places around here, like the hot springs, are where our tūpuna used to bathe and wash, but now it's just overcrowded with tourists and the wairua isn't the same anymore. We used to go there to cleanse, now a lot of them are just paru.”

[Tāne, 25-30 years, mana whenua, Rotorua]

Strong physical connections to whenua ensure Māori engage with PCLW across generations.

Ngā whā pēpi: 3. Whenua

Whakapapa links to whenua act as key enablers to ensure continued interaction between Māori and PCLW. Heavily tied to Māori expressions of te ao Māori, identity, and cultural activities, connection to whenua speaks to broader understandings of whenua as an intrinsic aspect of whakapapa and wairua connection.

- The hauora of whenua is deeply intertwined with the hauora of Māori due to understandings of whenua as vibrant and interconnected with te ao Māori more broadly. This intrinsic bond is foundational for kaitiakitanga expression in Māori-led conservation practices to protect native flora and fauna.
- Whakapapa provides wairua (spiritual) connections to whenua, and consequently to many PCLW sites. This intangible connection to PCLW is passed through generations and is especially important to those with strong cultural connection.
- For those with strong cultural connection, interaction with PCLW is framed with an understanding of the whenua as a *tuakana* (older sibling). In this context, Māori strengthen their physical and spiritual connection to the whenua, recognising its ancestral significance and fostering a profound sense of respect and gratitude.
- Māori with weaker cultural connection still recognise the significance of PCLW whenua to their whakapapa and see these as physical markers of their identity that can be explored and experienced to better understand themselves.
- Mana whenua connection to whenua differs significantly to mataawaka experiences due to issues of proximity and access. When interacting with PCLW whenua outside of their rohe, mataawaka acknowledge its mauri despite direct whakapapa links.
- Urupā and other wāhi tapu locations within PCLW boundaries necessitate ongoing access to PCLW whenua.



"You know how when you hold your phone, you know it's not going to fall between your hands because things are organised in a certain way so that it stays in place. It's the same for us and te taiao - you know if you share the same whakapapa you're going to be on the same buzz, if that makes sense. It's like the mauri, you share the same mauri, whereas you wouldn't in places you don't whakapapa to."

[Wahine, 18-24 years, mataawaka, Tāmaki Mākaurau]

"I share the same mauri as my awa, whereas if I'm visiting an awa that I don't whakapapa to, our mauri still interacts with each other, we just don't share the same mauri."

[Wahine, 18-24 years, mataawaka, Tāmaki Mākaurau]

However, lack of knowledge about whenua is a key barrier to engagement with PCLW for Māori across the motu.



Ngā whā pēpi: 3. Whenua

Lack of knowledge about specific whenua can create barriers to engagement for Māori. Ranging from knowledge of tikanga and kawa of the region that may dictate interaction with the whenua, to knowledge of the extent of mana whenua voice in whenua management, all influence the choice Māori make about visiting PCLW or not.

- A degree of concern exists around understanding which whenua is Māori land vs PCLW when ownership has changed over the years. For some, fear of being fined by DOC for accessing or utilising former Māori land acts as a barrier.
- There is a strong sense whenua has its own whakapapa, which is useful to understand prior to visiting. Lack of knowledge of the unique tikanga associated with each PCLW site dictates the experience and activities undertaken, the tikanga of engagement overall, and the level of respect given to te taiao.
- Lack of knowledge about management arrangements of PCLW whenua acts as a barrier of engagement for many. There is a desire to interact with whenua that has clear mana whenua representation.

"As ngā kauwaka, if we don't know the kawa and tikanga of some places, we just won't go there."

[Wahine, 31-50 years, mataawaka, Whakatū]

"I question the upper management [and if they] understand their tiriti responsibilities to tangata whenua, to mana whenua. That's one of the key things. Just a reflection around what's happening politically I don't think that they are, so it would be one of the key areas that I think should be addressed. What strategies have they put in place to ensure that the kōrero with the kaitiaki of the whenua has a real te tiriti voice, because you can often write it in but if it's not practiced or not incorporated or embedded in their policies, then we miss out at the table."

[Wahine, 50+ years, mana whenua, Whangārei]

In their own words...



“

"If the kōrero was given by mana whenua, then I would always reference back to them and give the kōrero back to mana whenua. In Rome you do as the romans, and you just respect their ways."

[Tāne, 31-50 years, mataawaka, Whakatū]

“

"It would be nice if we were able to get some of the mana whenua, the kaumātua, to give tours of those areas because that would probably bring people in because you get the real McCoy of it."

[Tāne, 25-30 years, mataawaka, Tāmaki Makaurau]

“

"If you happen to be on my whenua and have some pātai about how you should be engaging with te taiao, I'd be happy to answer those, but I'm also mindful that there's no right or wrong answer. I wholeheartedly believe in iwitanga or hapūtanga, it's not a one size fits all for us Māori."

[Wahine, 18-25 years, mana whenua, Tāmaki Makaurau]

Understanding of and connection to te ao Māori, influences and facilitates engagement with PCLW.



Ngā whā pēpi: 4. Te ao Māori

Māori express and understand te ao Māori through continued engagement and interaction with PCLW sites (and te taiao more broadly). Engagement with PCLW is strongly influenced by knowledge of fundamental te ao Māori concepts, including mātauranga Māori, tikanga, and kawa.

Understanding of a te ao Māori worldview facilitate how engagement occurs within te taiao. For Māori strongly connected to their māoritanga, this is top of mind compared to Māori with less connection or less exposure to te ao Māori.

- **Knowledge of the unique tikanga and mātauranga associated with each PCLW site** dictates the experience and activities undertaken, and the tikanga of engagement overall.
- **Knowledge of tapu and noa (restricted and unrestricted).** Influences what sites should or should not be accessed regardless of regulations established by DOC. Wāhi tapu within PCLW sites have unique local tikanga of engagement, the knowledge of which is held by those with mana over that PCLW site.
- **Knowledge of pūrākau / whakapapa / hītori associated with sites.** Influences levels of tapu, and the consequent tikanga when interacting with a site.
- **Knowledge of kaitiaki obligations.** Imparts intergenerational obligations on tangata whenua to protect and preserve te taiao.

"We have a responsibility handed down from our atua Māori to be kaitiaki to this whenua, and so we have to maintain our kawa and tikanga and respect what's tapu and try to return some places back to a state of noa because they should be, it's all of that stuff, like a lot of people don't understand the responsibility we have as Māori."

[Wahine, 25-30 years, mana whenua, Rotorua].

Mātauranga around how engagement with sites should occur is held by local mana whenua. In addition, Māori speak of utilising the māramataka to determine interactions with te taiao, and being sensitive to physical signs that suggest an area may be tapu (restricted), such as feeling the hair on the back of their necks stand on end.

Tikanga Māori frames Māori engagement with PCLW sites.

Ngā whā pēpi: 4. Te ao Māori



Tikanga strongly influences the expression of Māori connection to PCLW. This is expressed in various key behaviours while interacting with PCLW sites:

- Maintaining and protecting cultural practices, even if at odds with DOC.
- Utilising the māramataka to determine when to engage in various cultural activities, such as rongoā gathering, kai gathering, and kaitiaki obligations.
- Utilising karakia when visiting PCLW to acknowledge ngā atua Māori and te taiao.
- Utilising and respecting rāhui, as well as permanent wāhi tapu.

Wāhi tapu and the use of rāhui over PCLW sites are tikanga-aligned methods that regulate interaction with PCLW.

- Mana whenua are central to sharing this knowledge to ensure the hauora of the whenua. While they may be perceived as preventing engagement with PCLW, use and respect for these practices supports ongoing connection to PCLW sites through respecting local mātauranga, tikanga, and kawa.

"I didn't grow up being fully immersed on my Māori side, but my parents did drill it into me to always acknowledge when you take something, so for me it's as simple as saying thank you out loud when I take a shell from the beach."

[Tāne, 31-50 years, mataawaka, Ōtautahi]

"I think going to different places you end up humbling yourself, only because you don't know the tikanga of that area. I always try and find out as much as I can before I go into an area. Just to make sure tikanga is adhered to and you don't want to step on anyone's toes by taking your own tikanga and trying to put it on them... just more respect for that area, for the people."

[Tāne, 50+, mana whenua, Whangārei]

However, there is a strong assumption DOC does not always adequately support and acknowledge tikanga Māori associated with engaging with PCLW sites.



Ngā whā pēpi: 4. te ao Māori

Māori hold this assumption based on the following:

- Local histories from mana whenua are not always accessible before visiting a PCLW site, or present onsite. For many, this is a key barrier as visitors are not equipped with knowledge around tikanga of engagement with the site.
- Wāhi tapu are not always protected or understood by visitors. This puts both the site and visitors at risk if the site has a high level of tapu.
- Māori are likely to act 'illegally' to practice kaitiakitanga without DOC involvement as the means to demonstrate tino rangatiratanga and mana motuhake.
- Lack of strong mana whenua visibility onsite is perceived as a breach of tikanga. This speaks to broader concerns around PCLW management as a key barrier to engagement.
- Māori maintain and protect cultural practices, even if at odds with DOC.

"You have to be strong, especially if you are from the Chathams. The Crown is quite insidious, we have fossilised shark's teeth in our lagoon and DOC put up a sign saying this way for fossilised shark's teeth. That's our taonga, three times the sign got burnt down and they kept rebuilding it, so they burnt down the hut next to it by just trying to protect our taonga. We know that DOC have different rules, but we still have to practice our tikanga, so they make us do things that are illegal."

[Wahine, 31-50 years, mataawaka, Whakatū]

In their own words...



“

“I remember sitting down with my nannies and listening to the tikanga of weaving and just being around them and sharing the same space together. It's harder these days, but I try and practice that with my own kids.”

[Wahine, 31-50 years, mataawaka, Ōtautahi]

“

“I grew up with my pāpā telling me to stay away from certain areas to respect the patupaiarehe or else they'll come and take you away, and so I've carried that into my adult life, and I still listen to my pāpā.”

[Wahine, 31-50 years, mataawaka, Whakatū]

“

“I think doing karakia and saying thank you when you take something [expresses cultural values]. One time I just took a little leaf. It had little holes in it, and I'd never seen that before, so I took one of them as a memento. I just said thanks to the Tāne Mahuta for my leaf. I feel like being present, being connected, giving thanks, feeling the gravity of what you're seeing, how long it's been here, how like in pepeha these things [i.e. maunga, awa] are all bigger than you are in that moment – that's why they come first in your pepeha – you come last because you're little and those things are your ancestors. I think it's just having that acknowledgement when you go to these places. I feel like I always do that. I'm like 'Oh thank you tree. Thank you, sky. Thank you, mountain, you guys are so good to me'.”

[Wahine, 25-30 years, mataawaka, Tāmaki Makaurau]

Engagement with PCLW facilitates stronger connections to individual identity, creating significant value for Māori.



Ngā whā pēpi: 5. Identity | Ko wai au

Visiting and interacting with PCLW are often the means to learn about and express Māori identity broadly, as well as specific hapū and iwi identity.

- There's a strong sense that significant natural and historical sites protected on PCLW enable the physical experience of identity and exposure to whakapapa.
- Regardless of an individual's level of connection to their māoritanga, the physical histories that PCLW tell are an ever-present opportunity to immerse oneself in whakapapa – consequently learning about one's individual identity within the collective. Existing information signs at PCLW or online histories are key enablers for this, although there is a strong sense that these need further development to assist Māori.
- Identify expression can look like visiting tūpuna maunga / awa with whānau, engaging in hikoi to understand histories attached to specific locations, and driving from site to site to piece together a sense of tribal histories individually or as a whānau.

Māori experience this core expression of engagement with PCLW in various ways, highlighting the diverse realities Māori face across the motu.

- Varied levels of cultural connection strongly influence the extent of engagement to strengthen identity, although for many engagement with PCLW is an accessible way to begin learning more about whakapapa.
- Many intentionally expose tamariki and mokopuna to PCLW sites of significance to their whakapapa – highlighting a strong intergenerational relationship between PCLW and identity. PCLW provide opportunities to teach lessons about cultural beliefs and practices, as well as show younger generations what life may have been like for their tūpuna (ancestors).
- For Māori with stronger levels of cultural connection, spending time at PCLW within their rohe provides opportunities to ground themselves and connect to their tūpuna. Many describe these experiences as emotive and spiritual – highlighting the intangible sense of connection Māori may experience merely by being physically present at PCLW.

“As a whānau, we went and hikoi'd up to our maunga. And being on the top there, sharing those moments with your whānau whanui, but also the wairua you're feeling because of the significance of that particular maunga. So that was very powerful to have an opportunity to do that. I'm hoping I'm able to take my mokos back and kōrero to them and share a few things with them, because as we know, as Māori it's important for us to share that, aye. Share it with our mokos and pass it on. I am really pleased that finally it has been blocked off for tourists not to access it.”

[Wahine, 50+ years, mana whenua, Whangārei]

"Learning about what happened [at Ruapekapeka Pā] was freaky for some of the Pākehā, but because my tūpuna fought and lived there, I didn't feel out of place or uncomfortable, I just felt my tūpuna."

[Tāne, 18-24yrs, mana whenua, Whangārei]

However, DOC's lack of understanding about the significance of PCLW for Māori identity creates a barrier to engagement.



Ngā whā pēpi: 5. Identity | Ko wai au

There is an assumption that DOC lacks comprehensive understanding of the significance of PCLW for Māori identity. This causes a barrier to engagement, as the cultural and spiritual significance associated with these sites do not seem adequately recognised or integrated into DOC's PCLW management practices.

Māori outline the following barriers:

- Māori risk conflict with DOC's established norms and regulations as they strive to maintain and uphold their cultural responsibilities and practices. This tension arises as Māori customary practices and DOC operational guidelines and policies are not aligned.
- Local histories from Māori communities may be inadequately represented at PCLW sites, such as Pā sites. This lack of representation diminishes the visibility and significance of Māori history and heritage at these sites of significance.
- Concerns over potential misuse or misinterpretation of information cause whānau / hapū / iwi to withhold sacred knowledge from public agencies like DOC. This includes pūrākau and other important historical information, which are not shared out of fear that they will not be respected or appropriately handled by non-Māori entities.

"I visited Tāne [Mahuta] a few years back and there was this kaumātua who took us on a tour, and he was a local tohunga, so he knew all about the whakapapa of that ngāhere, and it was way better than having a Pākehā who pronounces all the names incorrectly. It would be cool to see our rangatahi out there repping te ao Māori too."

[Tāne, 18-24 years, mana whenua, Whangārei].

In their own words...



“

“Coming from a te ao Māori perspective, we lose more and more of our identity and our practices when our land gets built on, or there’s a lot of housing and things like that. It’s still nice knowing that we have that whenua to go back to and be able to reset and ground ourselves.”

[Wahine, 25-30 years, mataawaka Tāmaki Makaurau]

“

“I swim every day in the moana or awa and acknowledge each one with a karakia. It helps me to heal with the passing of my mum, and helps me feel my identity and know who I am.”

[Wahine, 31-50 years, mataawaka, Whakatū].

“

“Because of our ancestral links to Cape Reinga, we took our grandchildren there to explain our whakapapa as to going onto Hawaiki and where our spirits go.”

[Wahine, 50+ years, mana whenua, Whangārei]

Recreational activities at PCLW sites foster relationship-building both between individuals and within the community more broadly.



Ngā whā pēpi: 6. Relationships

Māori are grateful for being able to access many PCLW sites of significant natural beauty, recognising the many opportunities for recreational pursuits with friends and whānau.

- Māori spoke of enjoying bush walks, picnics, swimming, and camping as the means to connect with whānau and better understand their place in the collective.
- For many, investing in whānau relationships can be seen as whakapapa in action – with access to PCLW playing a central role.
- Acting purely as a 'tourist' with friends and whānau creates positive memories, and allows Aotearoa's natural beauty to be shared and experienced by a broad range of people.

Māori see significant overlap between cultural and recreational activities on PCLW sites. Māori engage in both while continuing to express and uphold key cultural values for engaging with te taiao. However, the intentionality behind recreational activities prioritises whakawhanaungatanga with loved ones. Recreational activities such as hikoi and swimming are influenced by a desire to respect and protect te taiao, while cultural activities require more specific tikanga.

- Clear DOC encouragement to respect te taiao at PCLW sites and considerate tourist behaviour allow Māori to focus energy on investing in whakawhanaungatanga with loved ones while engaging in recreational activities. An example of this is DOC's messaging and procedures for visitors to slow the spread of kauri dieback.

"If I'm going for a bush walk, I'm not the first Māori to go for a bush walk. If I'm going fishing... I guess in terms of our cultural values, it's being connected to the land and just being appreciative of it."

[Tāne, 25-30 years, mataawaka, Tāmaki Makaurau]

"They are very important, like the recreational side, the natural environment... especially for kids to learn. They're in front of devices even more so now than ever, they need to get back into this kind of stuff. Every weekend family should be going away to a different natural spot, whether you're going swimming, whether you're jumping in the river, whether you're going and looking at all the kauri trees. Just learning and intaking, instead of sitting in front of a screen. It's just become even more important I feel nowadays."

[Wahine, 50+ years, mana whenua, Whangārei]

Practical barriers to participating in recreational activities revolve around availability of information, on-site facilities, and accessibility issues.



Ngā whā pēpi: 6. Relationships

Although Māori speak positively about PCLW facilities and track accessibility, many recognise that not all members of the community can easily access the sites.

- Particular concern is voiced for kaumātua and kuia, with appreciation for sites with flat tracks and boardwalks. Opportunities to share PCLW via audiovisual channels could help mitigate these accessibility barriers.
- For many, a visit with whānau to PCLW is preconditioned on access to family friendly facilities, such as toilet facilities, carparking, and picnic areas. However, there is a strong sense that clear and consistent information about PCLW sites are not always available and may differ across DOC, council, and hapū / iwi touchpoints.
- Knowledge of locations to visit is highly varied, with Māori tending to stick to PCLW they already know and enjoy. There is a sense that DOC channels have opportunities to better promote lesser known PCLW sites to the broader community.

"I'm a part of the iwi Facebook group page and I always keep an eye out for messages about the local areas, to make sure there are no rāhui before going out on the moana. You couldn't find that sort of stuff on any mainstream pages like DOC, so I always just go straight to the iwi pages because they're probably going to have information that's more relevant to me."

[Wahine, 31-50 years, mataawaka, Whakatū]

"My daughter and I have been googling places to go hiking and where we can take our dogs and stuff like that. And we've noticed that on different websites it will give you different information about the same space. We got so confused over three different websites, so we didn't go. Because some were saying you had to pay to get in, some were saying you don't, its free entry, and some were saying gold coin. Some said you could take your dog, and two of the other websites said you can't... If we get there and then they go 'you can't take the dogs', we have to turn around. If we don't take the dogs, we get there and you can take dogs, we're going to be spewing."

[Wahine, 50+ years, mana whenua, Whangārei]

In their own words...



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“The common things I hear about people going to places are really practical things like if there’s shade, if there’s food nearby, if there’s water, if the walk is easy. So many times I’ve heard people go on these walks, but you look at a review for a walk online and it’s like ‘the walk was too difficult for my 13 year old child. I wouldn’t recommend for kids’.” Or ‘this place had no shade, there were no trees, we were really hot’... Those are some real easy ones that can be really off putting to people. Finding parking as well. So many times I’ve gone to places where they give you a weird looking map and it doesn’t look the same on google maps. I think there’s real practical things that make it difficult for people to go, like the roads getting there. Most stuff that prevent people from going different places are just the practical things.”

[Wahine, 25-30 years, mataawaka, Tāmaki Makaurau]

“

"[PCLW] are good for taking your kids, your moko, because you interact. There's no devices, so you interact, you have fun, you laugh, you build memories. It's all about memory building."

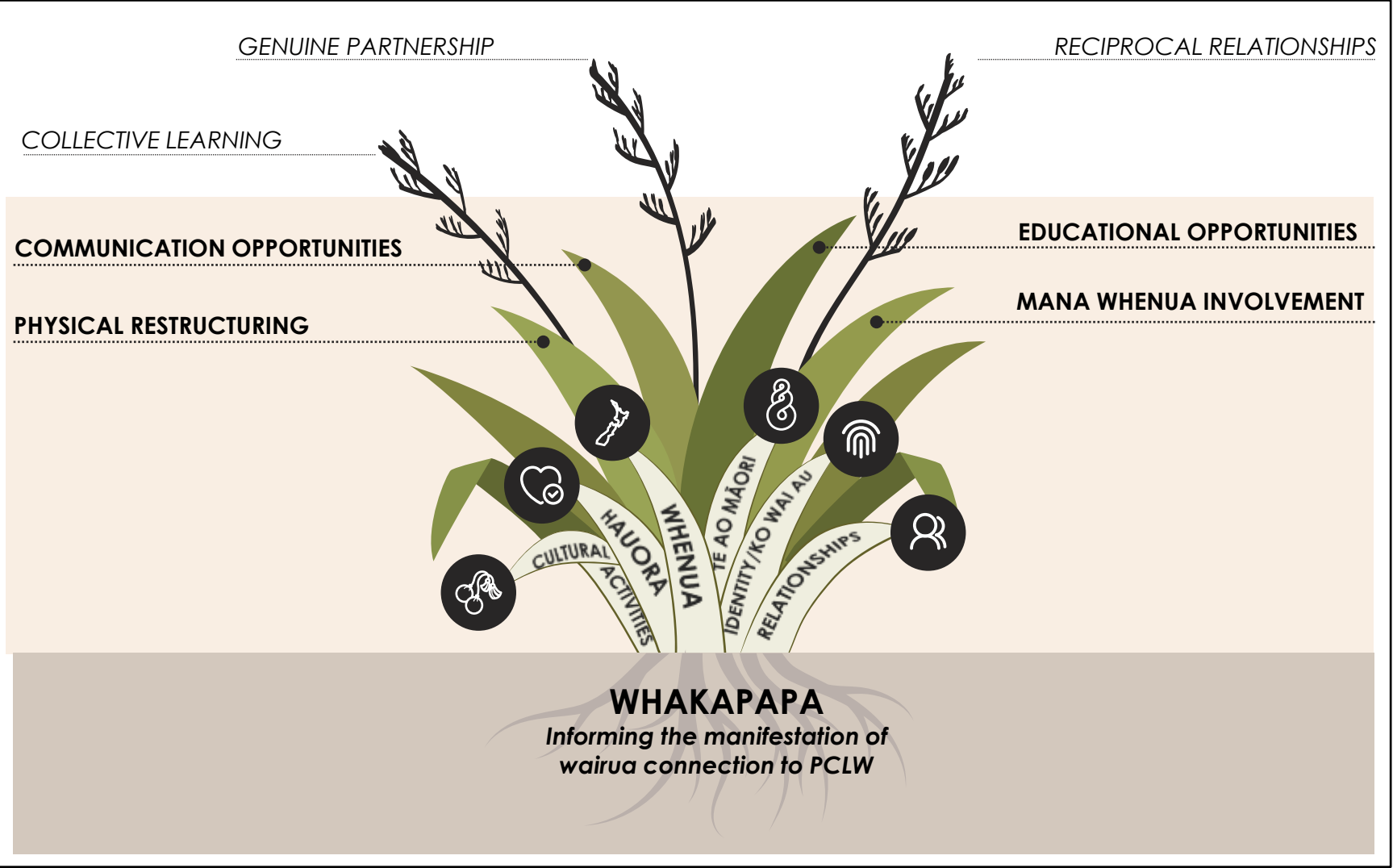
[Wahine, 31-50 years, mataawaka, Whakatū]

6. Enhancing engagement with Māori and Public Conservation Land and Waters

Ngā whā pakeke me ngā puāwai



Ngā whā pakeke | Harvestable actions to invest in a blossoming Māori engagement with PCLW.



Ngā whā pakeke (outer leaves):
Tangible opportunities to support and encourage the ongoing health of the core expressions of Māori connection to PCLW. Four broad areas of opportunities to be harvested (implemented) by DOC to prosper Māori engagement.

*See Section 6 for harvestable actions per inner leaf
**See appendix for the full framework

Māori identified four broad areas of harvestable actions they want DOC to invest in to achieve blossoming Māori engagement with PCLW, now and into the future.

Across each opportunity area (ngā whā pakeke), the core expressions of Māori connection to PCLW (ngā whā pēpi) provide tangible opportunities for DOC. While some opportunities may already be in action in specific rohe, Māori desire greater consistency across Aotearoa.



Mana whenua involvement: Ensuring a consistent mana whenua presence in PCLW management and usage.

Educational opportunities: Increasing knowledge associated with te taiao, culture, and identity for increased PCLW engagement.

Physical restructuring: Physically shaping PCLW sites to better cater to Māori needs.

Communication opportunities: Strengthening DOC communication strategies for Māori.

Mana whenua involvement.

Opportunities identified by Māori to ensure a consistent mana whenua presence in PCLW management and usage.



Continued investment in relationships:

- Continue to investment in strong relationships with mana whenua, with greater consistency across Aotearoa.
- Continue to facilitate kanohi ki te kanohi kōrero (face to face discussions) to understand specific access needs for cultural and hauora purposes.
- Facilitate kanohi ki te kanohi kōrero (face to face discussions) to understand how mana whenua collectively want their histories presented at PCLW sites, and what mātauranga should not be shared with visitors.
- Support and uplift mana whenua to educate visitors about cultural practices directly tied to PCLW sites.
- Partner with mana whenua as kaitiaki.

Recruitment through Māori agencies:

- Encourage networks with Māori employment agencies and rūnanga to recruit local Māori to DOC positions.
- Promote a 'by mana whenua, for mana whenua' approach with greater consistency across Aotearoa.

Collaboration with local Māori communities:

- Encourage relationships with local Māori communities to provide opportunities for rangatahi (youth) to work on PCLW sites.
- Support and uplift existing programmes that promote local rangatahi involvement in kaitiaki programmes, and encourage these to occur at PCLW sites.

Communication opportunities.

Opportunities identified by Māori to strengthen the usefulness of DOC communications.



Signage highlighting appropriate activities:

- Engage with mana whenua to provide onsite signage that clearly articulates appropriate activities in line with mana whenua guidance.
- Health and safety policies and processes reflect tikanga and kawa.

DOC regulations for access to PCLW:

Develop communication strategies to enhance understanding of DOC access regulations and restrictions among Māori.

- Explain the rationale for restrictions and the involvement of mana whenua in those.

Integration of mātauranga Māori into PCLW signage:

- Incorporate mātauranga Māori into PCLW signage and, informational material, where and, when tika (to be correct), and in line with mana whenua guidance.
- Provide visitors with guidance on local tikanga and clearly communicate the rationale behind restrictions.

Educational resources to build awareness of PCLW sites:

- Raise awareness of DOC resources across touchpoints that detail facilities, track difficulty, and where PCLW sites are located.
- Collaborate with hapū / iwi and council to ensure consistent messaging and information about PCLW sites.
- Central repository of PCLW sites across Aotearoa New Zealand accessible via an interactive online map.

Consider incentives for visiting PCLW sites:

- Provide an incentive to encourage visitors to go further afield and find PCLW they haven't been to before.
- Create a 'PCLW Passport' to stamp as PCLW sites are visited.

Educational opportunities.

Opportunities identified by Māori to increase knowledge associated with te taiao, culture, and identity for greater PCLW engagement.



Facilitate or provide opportunities for community educational wānanga:

- Support and uplift mana whenua to facilitate wānanga that share knowledge of traditional practices, while respecting the rangatiratanga of mana whenua over their intellectual property.
- Opportunities to involve mataawaka as participants, or the broader community as desired by mana whenua.
- These opportunities could include kai gathering, raranga (weaving), rongoā gathering / use.

Facilitate opportunities for educational whakapapa hikoi on PCLW sites:

- Support and uplift hikoi / walking tours facilitated by mana whenua to teach whakapapa of hapū, iwi, and te taiao more broadly, while respecting mana whenua rangatiratanga over their intellectual property.

Collaboration with Manatū Hauora and rongoā practitioners:

- Produce educational resources for rongoā gathering specific to PCLW sites in partnership with mana whenua.

Māramataka-aligned events:

- In partnership with mana whenua, facilitate or provide opportunities for events aligned with māramataka (the Māori lunar calendar) to share traditional practices, partnered with mana whenua.

Establish relationships with local Māori communities to provide opportunities for rangatahi to work on PCLW sites:

- Uplift and support existing mana whenua / hapū / iwi / Māori-led rangatahi conservation initiatives.

Physical restructuring.

Opportunities identified by Māori to physically shape PCLW sites to better cater to Māori needs.



Greater mana whenua visibility:

- Continued investment in PCLW signage that details mana whenua histories and tikanga, while respecting the rangatiratanga of mana whenua over their intellectual property.
- Mana whenua branding alongside DOC branding across touchpoints.
- Oral histories accessible at audio stations onsite (such as QR code usage).
- Cohesive signage to allow tribal histories to be pieced together across PCLW sites.

Accessibility improvements:

- More flat tracks and boardwalks for less able visitors.

Signage:

Collaborate with hapū / iwi and council to provide consistent messaging and information about PCLW sites, on signage across the rohe – especially in relation to facilities, track difficulty, and where other PCLW sites are.

Planting and harvesting on PCLW:

- DOC has an opportunity to invest in planting harakeke and other native plants that are significant for Māori cultural expression and participation. These plants also play a crucial role in addressing Aotearoa's biodiversity crisis.

Long term puāwaitanga | What to look forward to.

Ngā puāwai flowing from core expressions of Māori connection to PCLW (ngā whā pēpi) and the utilisation of key harvestable actions (ngā whā pakeke) for a thriving harakeke plant.





Genuine partnership

Cultivate a long-term genuine partnership with mana whenua and solidify positive engagement with PCLW and DOC.

Continue to maintain and **uphold the principles of Te Tiriti o Waitangi**.

Acknowledge whakapapa – this involves creating safe spaces and time for Māori to engage and collectively share experiences to build relationships.



Reciprocal relationships

Ensure shared goals align with mana whenua aspirations.

Invest in shared decision-making power between DOC and mana whenua in regard to the welfare of PCLW across Aotearoa.

Continue to recognise and support Māori as traditional kaitiaki over Aotearoa, and work collaboratively with PCLW custodians to achieve common goals.



Collective learning

Support the **safeguarding of mātauranga Māori** by actively engaging with and learning from Māori communities.

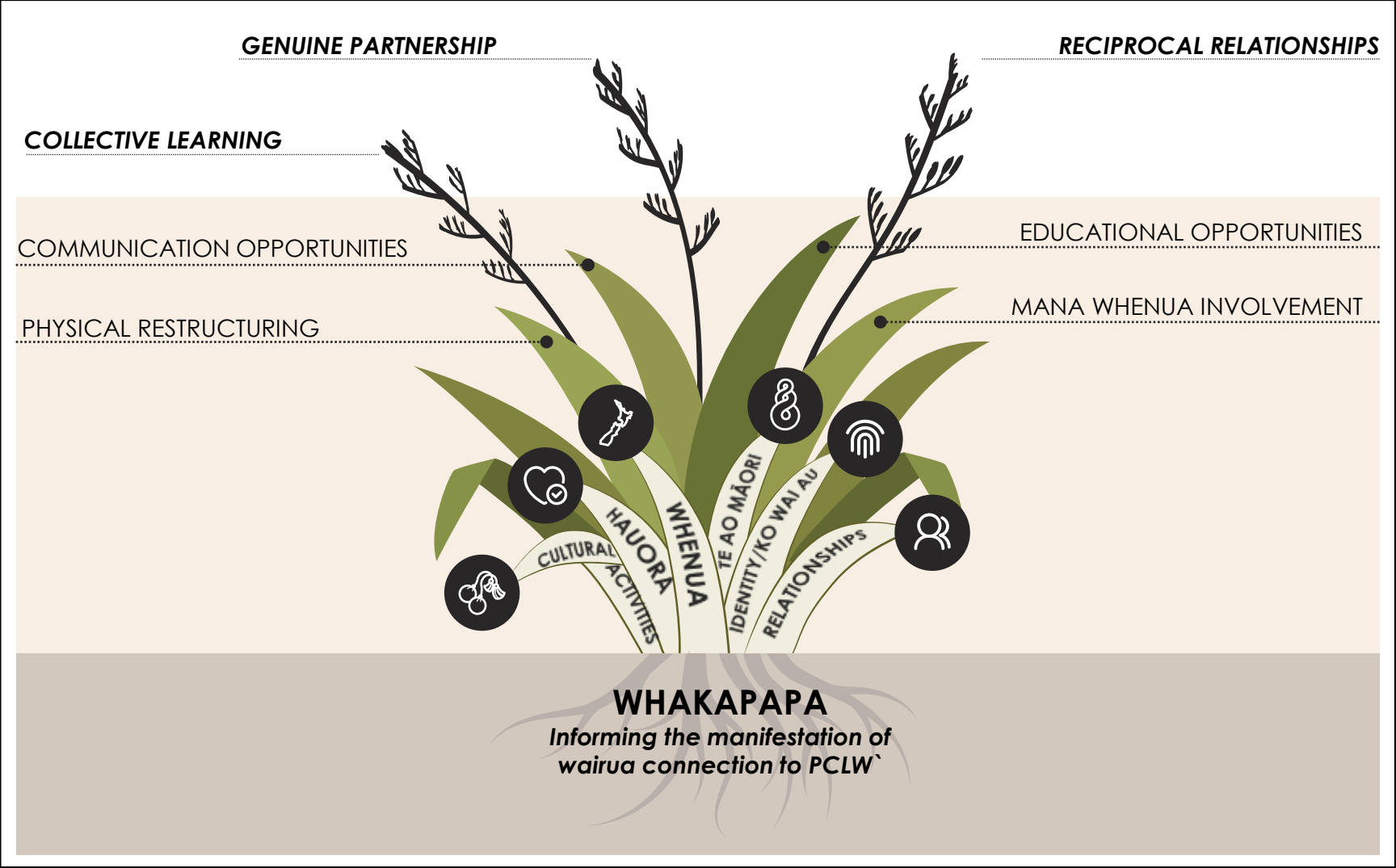
Encourage the exploration and incorporation of mātauranga and tikanga (ways of which have sustained Māori for generations) into DOC's conservation plans.

Explore knowledge that Māori share, to deepen DOC's understanding of the environment from a te ao Māori perspective and strengthen ways **DOC can reciprocate and acknowledge the mutual exchange of knowledge**.

7. In summary



Te Puāwaitanga o te Harakeke | Blossoming Māori engagement with Public Conservation Land and Waters (PCLW)



Ngā puāwai (flowers):
Aspirational outcomes enabled by a thriving harakeke plant. Overarching principles that are top of mind for Māori engaging, or considering increasing their engagement, with PCLW.

Ngā whā pakeke (outer leaves):
Tangible opportunities to support and encourage the ongoing health of the core expressions of Māori connection to PCLW. Four broad areas of opportunities to be harvested (implemented) by DOC to prosper Māori engagement.

Ngā whā pēpi (inner leaves):
Core expressions of Māori connection to PCLW informed by whakapapa. Nurtured and supported by the outer leaves to encourage greater Māori engagement with PCLW overall.

Foundational whakapapa:
The starting point of Māori connection and engagement with te taiao, and PCLW specifically. Core expressions of Māori connection to PCLW are rooted in whakapapa, informing the value and significance of PCLW sites for Māori.



NGĀ WHĀ PĒPI Cultural activities

What supports Māori to engage with PCLW?

Opportunities that support the continuation of key cultural practices.

These include:

- Kai gathering
- Harvesting natural resources
- Kapa Haka
- Waka ama, tākaro (sport)
- Raranga (weaving)
- Rongoā gathering / use

What gets in the way of Māori engaging with PCLW?

Access:

- Knowing which PCLW sites to go to.
- Physical boundaries of PCLW sites and how they relate to Māori land.
- Distance from own rohe.

Knowledge:

- Understanding what to harvest; how to interact and engage with PCLW in line with local tikanga.

Role of mana whenua:

- Desire to not takahi (dishonour) mana whenua by engaging in cultural activities inappropriate for the specific PCLW site.

NGĀ WHĀ PAKEKE Harvestable actions

How do Māori feel DOC could better support them to engage with PCLW even more?

Facilitate or provide opportunities for community educational wānanga:

- Support and uplift mana whenua to facilitate wānanga that share knowledge of traditional practices, while respecting the rangatiratanga of mana whenua over their intellectual property.
- Opportunities to involve mataawaka as participants, or the broader community as desired by mana whenua.
- These could include kai gathering, raranga (weaving), rongoā gathering / use.

Signage highlighting appropriate activities for the site (communication opportunity):

- Engage with mana whenua to provide onsite signage that clearly articulates appropriate activities in line with mana whenua guidance.
- Health and safety policies and processes reflect tikanga and kawa.

Continue to invest in strong relationships with mana whenua:

- Facilitate kanohi ki te kanohi kōrero with mana whenua to understand specific access needs for cultural activities.



“Just for encouraging Māori to use or interact with PCLW even more than they do now, obviously by Māori for Māori. Educate our people. Hapū consultation, whānau involvement, iwi invitation. Advertisement and social media advertising, involve schools.”

[Tāne, 50+ years, mana whenua, Whangārei]



NGĀ WHĀ PĒPI Hauora

What supports Māori to engage with PCLW?

Opportunities that support the flourishing of wellbeing and allow hauora practices to be exercised.

These include:

- Traditional healing / medicine.
- Self-expression inspired by nature.
- Harvesting rongoā.
- Appreciating the beauty of nature.
- Connecting with the mauri of te taiao.
- Investing in hauora wairua.

What gets in the way of Māori engaging with PCLW?

Access / legitimacy:

- Māori make assumption about DOC imposed restrictions and regulations surrounding PCLW.
- Willingness to overlook imposed restrictions to engage in hauora practices.

Lack of knowledge:

- Understanding what to harvest; how to interact and engage with PCLW in line with local tikanga.

NGĀ WHĀ PAKEKE Harvestable actions

How do Māori feel DOC could better support them to engage with PCLW even more?

Facilitate or provide opportunities for educational rongoā wānanga:

- Support and uplift mana whenua to facilitate rongoā wānanga that share knowledge of traditional practices, while respecting the rangatiratanga of mana whenua over their intellectual property.
- Opportunities to involve mataawaka as participants, or the broader community as desired by mana whenua.

Collaboration with Manatū Hauora and rongoā practitioners:

- To produce educational resources for rongoā gathering specific to PCLW sites.
- In partnership with mana whenua to respect the rangatiratanga of mana whenua over their intellectual property.

Continue to invest in strong relationships with mana whenua:

- Facilitate kanohi ki te kanohi kōrero with mana whenua to understand specific access needs for hauora practices.

Communication strategies to enhance understanding of DOC access regulations / restrictions among Māori:

- Explain rationale for restrictions across various touchpoints.
- Explain mana whenua involvement.



“The land cares for us, we care for it. I think that goes back to mental health and hinengaro and walking that path. Knowing that every day is a gift and that this land that we’re speaking on is very much alive.”

[Wahine, 25-30 years, mataawaka, Tāmaki Makaurau]



NGĀ WHĀ PĒPI Whenua

What supports Māori to engage with PCLW?

Opportunities that support the continuation of connection to whenua.

Connection to whenua manifests in various ways:

- Physically
- Emotionally
- Spiritually
- Intergenerationally

What gets in the way of Māori engaging with PCLW?

Access:

- Not knowing appropriate protocols and their origin for specific PCLW sites.
- Physical boundaries.
- Spiritual boundaries e.g rāhui.

Cultural obligations:

- Unauthorised access to PCLW to support the preservation and continuation of mātauranga and tikanga Māori.
- Desire to not takahi (dishonour) mana whenua by engaging in cultural activities inappropriate for the specific PCLW site.
- Safety of those interacting with PCLW sites when tikanga is not known.



"What DOC needs to do is come to our table, show face to our people. Kanohi ki te kanohi has its intention and that is to show you're committed but also it gives them the opportunity to feel what we feel, experience the wairua of our maunga. That's what they should do, nau mai ki taku ao".

[Wahine, 25-30 years, mana whenua, Rotorua]

NGĀ WHĀ PAKEKE Harvestable actions

How do Māori feel DOC could better support them to engage with PCLW even more?

Integrate mātauranga Māori into PCLW signage and informational material:

- Incorporate mātauranga Māori into PCLW signage and informational material where and when tika, and in line with mana whenua guidance.
- Clearly communicate the rationale behind restrictions to both mana whenua and visitors.

Uplift and support educational initiatives in partnership with local Māori communities:

- To enhance comprehension of cultural responsibilities and their importance to both wellbeing and environmental conservation.

Support the legitimacy of Māori customary practices by recognising their inherent cultural value:

- Incorporate customary practices into organisational policies and practices.
- Integrate tikanga into health and safety policies and practices for specific PCLW sites.

NGĀ WHĀ PĒPI Te ao Māori

NGĀ WHĀ PAKEKE Harvestable actions

What supports Māori to engage with PCLW?

Experiences and activities undertaken at various sites are done in an appropriate and personalised way.

- Relative to māoritanga
- Acknowledging specific tikanga

What gets in the way of Māori engaging with PCLW?

Legitimacy / normative behaviour:

- Maintaining and protecting cultural practices – even if at odds with DOC.

Perception DOC does not adequately acknowledge or support tikanga:

- Local histories from mana whenua are not always clear, accessible, or visible.
- Wāhi tapu are not always protected or understood by visitors.
- Wāhi tapu are not always understood by DOC.

How do Māori feel DOC could better support them to engage with PCLW even more?

Integrate mātauranga Māori into PCLW signage and informational material to:

- Incorporate mātauranga Māori into PCLW signage and informational material where and when tika, and in line with mana whenua guidance.

- Clearly communicate the rationale behind restrictions to both mana whenua and visitors.

Facilitate or provide opportunities for community educational wānanga:

- Support and uplift mana whenua to facilitate wānanga that share knowledge of traditional practices, while respecting the rangatiratanga of mana whenua over their intellectual property.
- Opportunities to involve mataawaka as participants, or the broader community as desired by mana whenua.
- Aligned with the māramataka.

Physical restructuring of sites for greater mana whenua visibility:

- Continued investment in PCLW signage that details mana whenua histories and tikanga, while respecting the rangatiratanga of mana whenua over their intellectual property.
- Mana whenua branding alongside DOC branding across touchpoints.
- Oral histories accessible at audio stations onsite (e.g. QR codes).
- Cohesive signage to allow tribal histories to be pieced together across PCLW sites.



“[We need to educate] people that don’t have that connection to the land as part of the ethos of their culture, because I feel like if you’re Māori you know that it’s a living thing, but all people don’t see it that way. I feel like it’s definitely good to have that type of education about [how] this is a give/take relationship between the whenua.”
[Wahine, 25-30 years, mataawaka, Tāmaki Makaurau]



NGĀ WHĀ PĒPI

Identity | Ko wai au

What supports Māori to engage with PCLW?

Facilitating avenues to explore and affirm Māori identity, encompassing hapū and iwi affiliations.

Engaging in identity exploration which can be facilitated through:

- Intergenerational relationships.
- Whakawhanaungatanga.
- Engaging in physical histories that PCLW tell, are an ever-present opportunity to immerse oneself in whakapapa.

What gets in the way of Māori engaging with PCLW?

Legitimacy / Norms

- Māori 'norms' conflicting with DOC 'norms'.
- Cultural responsibility to uphold certain practices.

Lack of acknowledgement:

- Local historical narratives from Māori communities are not always represented well at PCLW such as Pā sites.
- Sacred knowledge is deliberately withheld due to concerns over potential misuse of information and pūrākau.



“They, [DOC] should be pumping out working bees, putting flyers in mailboxes, saying hey, if you’re tangata whenua come mahitahi with us, bring your whānau, bring the tamariki, and make it like a big whānau day where Māori can come together and share space, kai, stories, you know all that good stuff, and have DOC come and take part or at least support us in making it happen.”

[Tāne, 25-30 years, mana whenua, Rotorua].

NGĀ WHĀ PAKEKE

Harvestable actions

How do Māori feel DOC could better support them to engage with PCLW even more?

Collaboration with local iwi agencies to explore employment opportunities for Māori on PCLW:

- Develop networks with Māori agencies (rūnanga) to recruit local Māori, ensuring the authenticity of pūrākau and promoting a 'by Māori for Māori' approach.

Establish relationships with local Māori communities to provide opportunities for rangatahi to work on PCLW sites.

Physical restructuring of sites for greater mana whenua visibility:

- Continued investment in PCLW signage that details mana whenua histories and tikanga, while respecting the rangatiratanga of mana whenua over their intellectual property.
- Mana whenua branding alongside DOC branding across touchpoints
- Oral histories accessible at audio stations onsite.
- Cohesive signage to allow tribal histories to be pieced together across PCLW sites

Facilitate opportunities for educational whakapapa hikoi on PCLW sites:

- Support and uplift hikoi / walking tours facilitated by mana whenua to teach whakapapa of hapū, iwi, and te taiao more broadly, while respecting mana whenua rangatiratanga over their intellectual property.



NGĀ WHĀ PĒPI Relationships

What supports Māori to engage with PCLW?

Opportunities for Māori to connect with friends and whānau, as well as better understand their place in the collective.

Facilitated through:

- Engaging in recreational activities with whānau / friends (such as picnics, swimming, hiking, road trips, etc.)
- Intentional investment in whakawhanaungatanga via recreational activities at PCLW sites, while underpinned by values / tikanga that govern engagement with te taiao.

What gets in the way of Māori engaging with PCLW?

Accessibility:

- Particularly for kaumātua and kuia, as well as those with young tamariki.
- Facilities and track accessibility.

Lack of knowledge:

- Lack of awareness of PCLW options for specific accessibility needs.
- Lack of awareness of specific facilities available at each PCLW site prior to arrival.

Facilities:

- Toilets, carparking, picnic areas are key considerations before visiting.

NGĀ WHĀ PAKEKE Harvestable actions

How do Māori feel DOC could better support them to engage with PCLW even more?

Physical restructuring:

- More flat tracks and boardwalks for less able visitors.
- Signage that encourages all visitors to respect and protect te taiao.
- Rubbish disposal facilities.

Educational resources to build awareness:

- Raise awareness of DOC resources across touchpoints that detail facilities, track difficulty, and where PCLW sites are located.
- Collaboration across hapū / iwi and council to ensure consistent messaging and information about PCLW sites.
- Central repository of PCLW sites across Aotearoa New Zealand, accessible via an interactive online map.

Encourage visiting of other PCLW sites and build awareness:

- Provide an incentive to encourage visitors to go further afield and find PCLW they haven't been to before.
- Create a 'PCLW Passport' to stamp as PCLW sites are visited.



“Council messaging and whānau, hapū iwi messaging are different, so it is that so we would normally go straight to our hapū page or our whānau page, you know on the website and then you go into council and they're two different things, then you got to DOC, DOC says something else.”

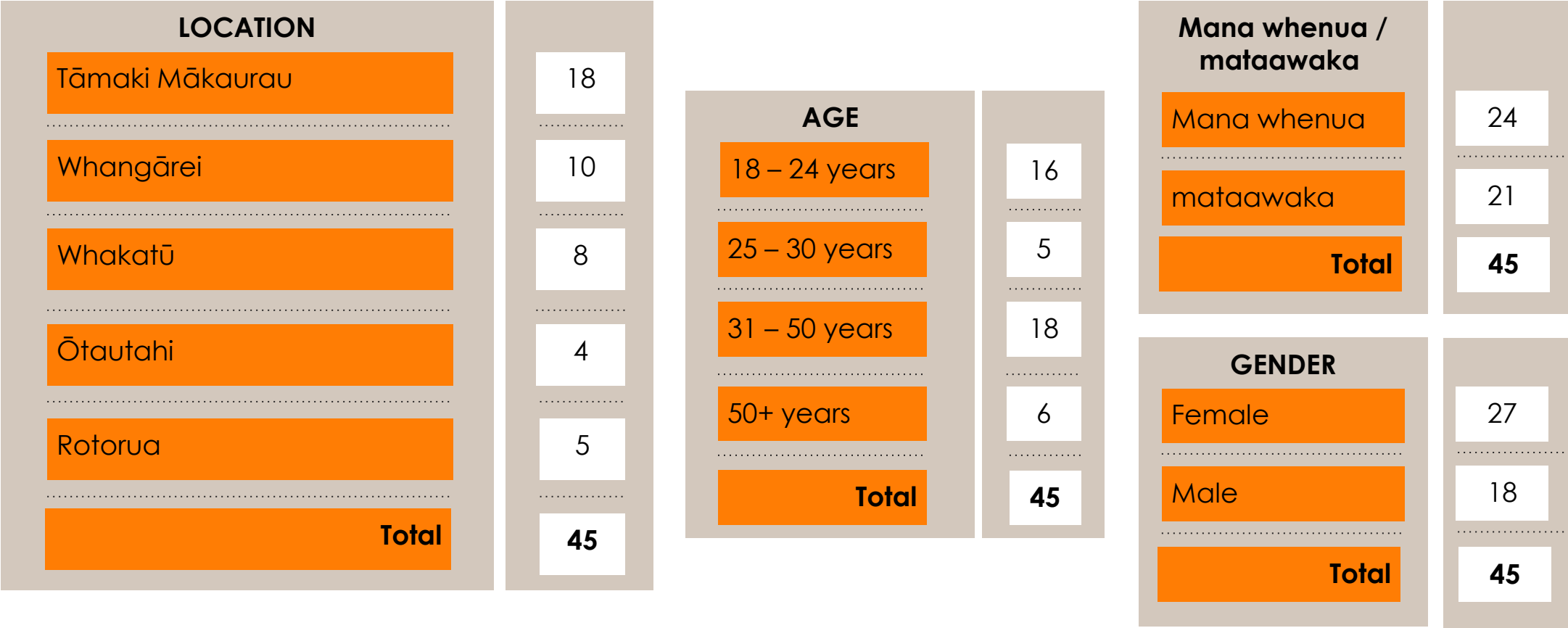
[Wahine, 50+ years, mana whenua, Whangārei]

8. Appendix



Sample demographics.

We spoke to a range of Māori from across the motu with varied age and gender, as well as a mix of mana whenua and mataaawaka.



Segmentation.

As part of prior research, DOC identified the following segments related to cultural and heritage activity on PCLW. Our participants fell under the following:

Statement	Segment	Total
I like doing lots of new and different things in the outdoors with friends and family/whānau.	Likely Enthusiastic Active	20
I like doing outdoor activities that are physically challenging and in more remote places.	Likely Stimulation Active	4
I like going to outdoor places where I can experience peace, quiet and tranquillity.	Likely Mindful Active	6
I prefer to do fun activities in the outdoors with family/whānau or friends.	Likely Social Active	13
I prefer my outdoor activities to be close to home and at local places.	Likely Home-Close Active	2
I prefer to do other things with my time, rather than spending it outdoors.	Likely Other Things Active	0
	Total	45

Glossary.

- **Visitor** as people who ‘use’ or ‘go to’ PCLW.
- **Mana whenua** as the traditional territorial authority and kaitiaki of the land, sea and water in a specified rohe (area).
- **mataawaka** as tāngata whenua who are living within the rohe (area) of other iwi that they do not whakapapa too.
- **Younger taipakeke** aged 25 to 30 years old.
- **Older taipakeke** aged 31 and 50 years old.
- **kaumātua/Kuia** as the older generation aged more than 50 years old.
- **Pā harakeke:** A philosophy that emphasises strengthening the whānau, with the baby (rito) and parents (awhi rito) at the centre, protected by the outer leaves (tūpuna). Pā harakeke focuses on safeguarding the vulnerable, fostering whānau and collective strength, and maintaining connections to the land (whenua), ancestors (tūpuna) and the broader community (whānau, hapū, iwi). It highlights intergenerational roles and support, acknowledging the responsibilities of grandparents (tūpuna) in nurturing the whānau and preserving whakapapa.

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