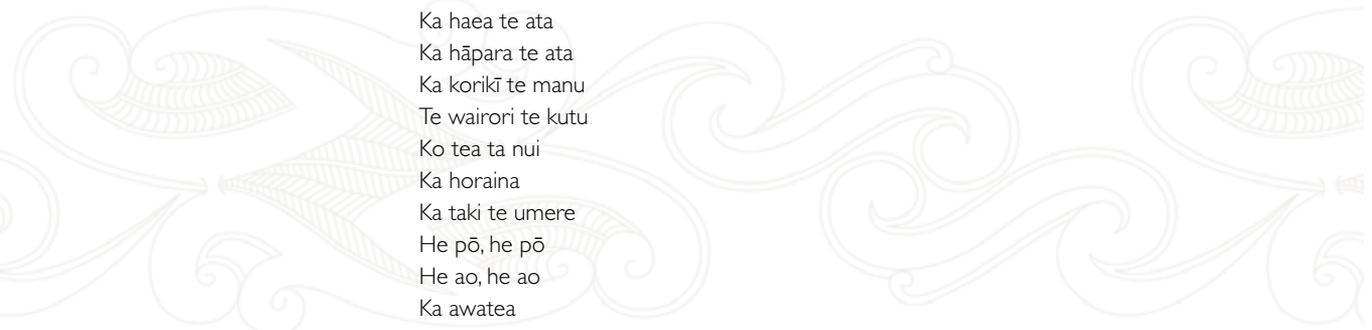


Scott Klenner



Ka haea te ata
 Ka hāpara te ata
 Ka korikī te manu
 Te wairori te kutu
 Ko tea ta nui
 Ka horaina
 Ka taki te umere
 He pō, he pō
 He ao, he ao
 Ka awatea

Our first acknowledgment is to the tūpuna who lit the fires that we work to keep alight. It is our tūpuna who travelled to the south, taking on the differences needed to adapt to and nurture the environment of Te Waipounamu.

Secondly, we acknowledge those who have preceded us in the development of *Scope: Kaupapa Kāi Tahu* as one way to keep the fires burning – Emeritus Professor Khyla Russell, Justine Camp, Janine Kapa, Ron Bull and Kelli Te Maihāroa.

We acknowledge the editorial board whose will and energy to support our kaupapa speaks to the manaaki of our colleagues and serves to strengthen our mahi in this space.

Finally, we acknowledge those who contributed to this journal, those who conducted and presented research that speaks to the different ways Māori academics engage with Māori communities and challenge colonisation to keep the fires burning for those that have yet to come.

'Mō tātou, ā, mō kā uri ā muri ake nei', 'For us and our children after us'

The above whakataukī guides Kāi Tahu in the mahi of embedding our values in how it operates in Te Waipounamu and Aotearoa. It speaks to the need of thinking beyond ourselves and beyond our present. This is pertinent as we think about kaitiakitaka in this the sixth *Scope: Kaupapa Kāi Tahu: Kaitiakitaka*. Kaitiakitaka cannot be captured by a single translated English word.¹ Often kaitiakitaka is translated as guardianship, and while technically correct it is not sufficient to capture the depth and complexity of the kupu. Kaitiakitaka operates across pragmatic, philosophical and spiritual thinking linked through whakapapa to atua, who provide the touchstone for acting sustainably in the present to respect the past and nurture the future. Through whakapapa kaitiakitaka is distinctly social, interwoven in relationships of mana, manaaki, and rangatiratata across the past, present and future.² Kaitiakitaka cannot be separated from important ideas of mauri, tapu, rāhui, and utu and can be thought of as an ethic of care.³ Managing resources successfully in line with a principle that reaches beyond the present is a source of mana and identity. Thus, kaitiakitaka is manifest in different ways, tied up in the identity of localised mana whenua and the different environments that are connected to different groups. In turn these groups have the responsibility to maintain, protect and balance human (mana tangata), spiritual (mana atua) and mana whenua authority.⁴

Kaitiakitaka is a political concept. The principal claimant in the Kāi Tahu treaty claim, Rakihiia Tau, noted principles of kaitiakitaka and rangatiratanga were related when discussing Te Tītī: "Our relationship, management and administration as Ngāi Tahu whānui of the Mutton Bird or Te Tītī islands is perhaps the nearest living example we have to the meaning of Rangatiratanga to our natural resources or mahinga kai".⁵ In the South, Kāi Tahu dynamically developed systems to manage resources appropriate to the environment and conditions we found ourselves in. This resulted in particular understandings of habitats, cycles and husbandry of the life that could be harvested for resources. Harvesting was systematic, seasonal and cyclic to maintain resources and surpluses for long periods, demonstrating how rangatiratanga was used with kaitiakitaka to act responsibly for the future.⁶ These practical considerations are embedded in the non-secular understanding that the entire ecosystem is related, through whakapapa. As such, kaitiakitaka is a care for social relations and cannot be limited to concern for bio-physical management.

Otago Polytechnic and the Office of the Kaitiaki Takekōwhiri are pleased to present *Scope: Kaupapa Kāi Tahu 6: Kaitiakitaka* which builds on the Otago Polytechnic's 2020 Māori Research Symposium. The contributions in this journal focus on various elements of kaitiakitaka. The authors examine distinctly Māori issues and consider distinctly Māori solutions. For the most part, they present rich examples of kaupapa Māori research, a methodology whose place in the academy was endorsed notably through the work of Linda Tuhiwai Smith and expanded by many other scholars of Māori indigeneity.⁷ The pieces forefront Māori voices from a number of hapū and iwi perspectives and in ways that flow across Māori experiences as we continue to navigate and appropriate the colonised space of the academy. The authors speak of various aspects of Te Ao Māori and the various forms of kaitiakitaka that have emerged to nurture taiao, papa kāika, te reo Māori, mātauraka Māori, and hauora Māori.

The first group of contributions speak to the sustainability of te taiao and of the whenua of the authors' respective places. Mere Kepa's two poems spring from the efforts of a local group to deal with pest control in Takahiwai. The first, THAT BLACK ... DOG KILLER!, talks of hunting feral pigs that blight the hillside environment. The second, PEST CONTROL, speaks to the division of labour in the group and the breadth of the task the group have taken on in finding ways to care for the whenua. Ariana Sutton's poem 'Tiwai' is a cry for action on the damage incurred on the place Tiwai, a point near Bluff, by Rio Tinto, the parent company of the New Zealand Aluminium Smelter. Mere Kepa et al.'s article examines the intersection of mātauraka Māori and Western science to find theory and practices to regenerate water and soil that has fallen victim to human activity. It discusses how mātauraka Māori and recollections of tikaka around cultivation at Waiotu and Takahiwai can contribute to better food cultivation that avoid the excesses of industrialised farming. Each of these contributions talk to kaitiakitaka in terms of environmental sustainability, speaking to nurturing instead of only taking from Papatūānuku.

The contributions then turn to themes of nurturing and sustaining papakāika. Cram et al.'s article 'Poipoia te kākano, kia puāwai: nurturing the seed of community-based Māori housing research' explores Kaupapa Māori sponsored research in Hawkes Bay communities who are constructing ground-up community research projects to address local communities' housing agendas. The research aims to employ mātauraka Māori to create genuine participatory research described by Cram et al. in their article as "by, with and for whānau, hapū, iwi and Māori communities". Similarly, McCallum-Haire, Te Nana and Gallagher present research that seeks solutions that are whānau, hapū and iwi driven emerging as a response to the excessive costs charged for electricity in Te Rohe Pōtae and the Western areas of Tūwharetoa, following the restructuring of the electricity sector in New Zealand. The research aims to explore sustainable options for electricity that support whānau and hapū needs in the area. Penetito, Lee-Morgan and Eruera's article 'Manaakitanga: A marae response to Covid-19' discusses what they describe as the "many faces" of manaakitanga through the efforts of three marae which are part of a wider research project examining community well-being (Marae Ora, kāinga Ora (MOKO)). The marae supported the needs of their South Auckland communities during the 2020 Covid-19 lockdowns. The authors highlight the pivotal role marae play in developing strategies with their communities. The authors conclude that marae responses demonstrate a flexible, fluid community resource that can serve as a model for collaborative and cohesive community hubs to build and strengthen community relationships around manaakitanga. These contributions speak to kaitiakitaka by including communities in finding ways for whānau, hapū and iwi to survive and flourish in papakāika spaces.

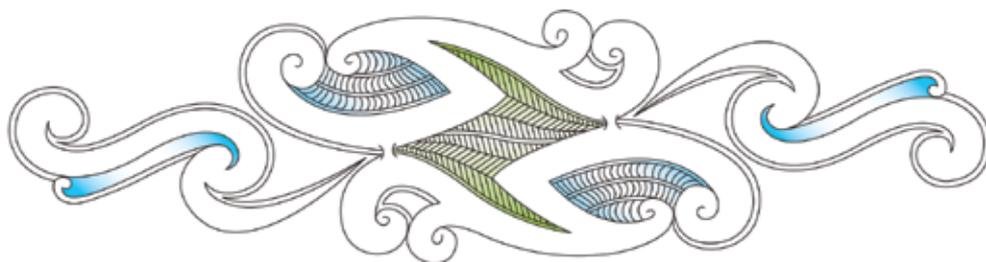
Two contributions explore themes of hauora Māori. Stacey Gullen-Reynold's article is an exploration of some of her own journeys through the New Zealand health system. The author connects some of her experiences to the challenges and inequities that are typical of Māori experiences within the New Zealand health system. These experiences include a recognition of decades of systematic colonisation and a continued dominance of Western viewpoints within the system that alienates Māori thinking around health and by consequence alienates many Māori patients. Gullen-Reynold's tempers this alienation in recognition of the manaakitaka, the high level of care and commitment individual health workers exhibited within an otherwise very Pākehā environment. Karole Hogarth and Lesley Brook's article examines the voices of Māori participants in rural nursing roles seeking to identify how Māori nurses' practices manifest differently, particularly around whanaukataka and whakapapa. They argue that whanaukataka presents as the central principle guiding Māori rural nurses' practices. These two contributions talk to the way the health system provides kaitiakitaka to people in its service – on the one hand through the individual effort of rural Māori nurses; on the other by exploring the author's journey and arguing how the health service is still left wanting in providing Māori ways of thinking and doing health care for Māori patients.

Several contributions considered kaitiakitaka through mātauraka Māori. Jenny Lee-Morgan et al.'s article looks at ways to nurture te reo Māori in everyday life. The article explores the role that events such as Puni Reo Poitarawhiti, a one-day Māori language netball tournament for all Auckland schools held in West Auckland can play. Supported by Te Puni Kōkiri, the event serves to nurture and normalise te reo Māori through everyday activities such as sporting events. Morgan et al. interviewed participants and concluded that the tournament provides a template for creating environments and events, beyond sports, that can normalise the use of te reo Māori. Matiu Payne's article explores frameworks of customary knowledge particular to the Horomaka hapū, in Banks Peninsula. Payne investigates a history of customary Māori learning in the area which he develops around the significant event of the death of two taniwha and the statement this makes to the hapū about the transmission of knowledge. Payne's article constructs a historical account for generations of the members of the hapū to reflect and build upon over time. Te Maihāroa et al.'s report presents research on work-based learning and the optimal conditions for success for tauira Māori in that space. The report privileges the voices of the interviewees to demonstrate the challenges and success of tauira Māori who entered into degree learning through Capable NZ. Their report concludes that relationships with facilitators who value Māori cultural identity provided successful conditions for support. The report ends with clear suggestions for changes in practices in the work-based learning space to further support tauira Māori. Tonga Karena's article 'Ko te mouri o te mahi te mouri o te ora' also explores the Capable NZ work-based learning model. In the article, Karena argues that this kind of work-based learning provides an opportunity for Māori learners to have success in postgraduate study, while sustaining their work and family commitments. Tukua and Hannan's article considers the responses of Te Puna Wānaka educators to the challenge of sustaining Māori focused tertiary education in the aftermath of the Christchurch earthquake. The authors conclude that kaupapa Māori education and Māori pedagogies are flexible and important teaching and learning practices to support the holistic needs of ākoko and kaiako. These contributions acknowledge the need to kaitiaki our tauira, finding ways to support educational endeavours that nurture cultural identity, in turn strengthening Māori communities.

The final contribution of the 2021 *Scope: Kaupapa Kāi Tahu* is Rachel Dibble's 'When the River Wakes', a spoken word performance, presented here as a poem, which explores identity as whānau members connect to their tūrangawaewae. Rachel's poem delves into her own and her cousin's shared journey of reconnecting to the Waingonoro river in Taranaki. Rachel tells of the hope of a personal awakening of her and her cousin's Māoritaka from what she calls the "encouraged unconsciousness" of colonisation whose hegemony has stolen the language and invalidated histories as myths. Rachel's poem serves to reclaim identity through reconnection to the nurturing guardianship, the kaitiakitaka, of the place of her tūpuna, and hence her place.

This edition of *Scope: Kaupapa Kāi Tahu*, while located in the Kāi Tahu rohe, draws upon a range of kaitiakitaka themed contributions from across the motu. The multiple whānau, hapū, iwi that are spread across these islands have their own tikaka, their own kawa, and their own problems and solutions to grapple with. Nonetheless, we, as Māori, can also draw on the strength and intellect of each other to further Māori aspirations and awahi each other to keep our own fires burning, and to stoke them to burn even brighter.

Mā te kotahitanga e whai kaha ai tātau: In unity we have strength.



- 1 Margaret Mutu and Peter Rikys, *Statutory Resource Management and Indigenous Property Rights. A Report Prepared for the Ministry for the Environment* (Auckland: Uniservices, 1993).
- 2 Ibid
- 3 Spiller Chellie, Ljiljana Erakovic, Manuka Henare, and Edwina Pio. "Relational well-being and wealth: Maori businesses and an ethic of care" *Journal of Business Ethics* 98:1 (2011) 153-169. <https://www.proquest.com/scholarly-journals/relational-well-being-wealth-maori-businesses/docview/816794202/se-2?accountid=14700> (accessed November 18, 2021).
- 4 Ibid
- 5 Ngai Tahu Document J10. *Evidence for Waitangi Tribunal, Wai 27* (1991), 25
- 6 Jim Williams, "Ngāi Tahu Kaitiakitanga," *Mai*, 1 (2012), 89-102.
- 7 See e.g. Leonie Pihama, Fiona Cram, and Sheila Walker: "Creating methodological space: A literature review of Kaupapa Maori research." *Canadian Journal of Native Education* 26, no. 1 (2002), 30-43.; Russell Bishop, "Kaupapa Maori Research: An indigenous approach to creating knowledge," in *Māori and psychology: Research and practice. Proceedings of a symposium sponsored by the Māori & Psychology Research Unit*, ed. N Robertson. (Hamilton, New Zealand: Māori and Psychology Research Unit, University of Waikato, 1999), 1-6; Tracy Haitana, Suzanne Pitama, Donna Cormack, Mauterangimarie Clarke, and Cameron Lacey, "The transformative potential of Kaupapa Māori research and Indigenous methodologies: Positioning Māori patient experiences of mental health services." in *International Journal of Qualitative Methods* 19 (2020); Rangimarie Mahuika, "Kaupapa Māori theory is critical and anti-colonial," *MAI review* 3, no. 4 (2008), 1-16.; Angus H. Macfarlane, Sonja Macfarlane and Toby Curtis. "Navigating Kaupapa Māori Fields of Knowledge." *Oxford Research Encyclopedia of Education* (2019): n. pag.