



Te Ao Māori Evaluation

Jobs for Nature

11 November 2024



He mihi

Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Kia mākinakina ki uta
Kia mātaratara ki tai
E hī ake ana te atakura
He tio, he huka, he hau hū
Tīhei mauri ora!

Ka tuku taku mihi ngā kupu whakamihi ki te Atua, nānā nei ngā mea katoa. He honore, he kōroria, he maungarongo ki te whenua, he whakaaro pai ki ngā tangata katoa.

Ko te tai whakarunga Ko te tai whakararo Ko te Tai Tokerau Ko te Tai Hauāuru Ko te Tai Tonga Ko te Tai Rāwhiti Ko te Tai Ōhanga e mihi nei, tēnā koutou.

Tēnā koutou i ngā mate tuatini o te wā, ngā kura tongarewa, ngā taonga matapopore kua whakangaro atu rā. Kua mihia, kua tangihia rātou e tātou, ko tā tātou inaiānei he tuku i a rātou kia moe, kia okioki mai rā i Hawaiki-nui, i Hawaiki-roa, i Hawaiki-pāmamao. Ko te akaaka o ngā rangi tūhāhā ki a rātou ko te akaaka o te whenua ki a tātou, tēnā koutou, tēnā tātou.

Ka rere te au mihi ki ngā ringa tōhau nui, ngā ringa maimoa o te kaupapa, e hāpai ake i ngā whakaaro me ngā mahi a ngā tūpuna e pā ana ki te taiao, ō koutou huatau e kitea ana i tēnei pūrongo, tēnā rā koutou.

Hei tā te kōrero o ngā tūpuna “Mā te rongo, ka mōhio. Mā te mōhio, ka marama. Mā te marama, kā mātau. Mā te mātau, ka ora.”

“From listening comes knowledge. From knowledge come understanding. From understanding comes wisdom. From wisdom comes wellbeing.”

Māori communities, Māori land trusts, hapū and Iwi across Aotearoa have shared with us their journey with Jobs for Nature initiatives. We would like to thank everyone for their time sharing with us their insights, their aspirations and hard work to make this place a better world for the future.

We are also grateful for the support of the Jobs for Nature agencies and Secretariat who helped connect us to those communities they had invested in.

This Te Ao Māori report is a holistic narrative and needs to be read all the way through to understand; it cannot be reduced or summarised.

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Main messages

This report presents an evaluative assessment the design, delivery and outcomes of the Jobs for Nature (J4N) programme through a Te Ao Māori lens. Main messages include:

- J4N improved Māori community wellbeing across Te Whare Tapa Whā, enhancing spiritual, physical, family, and mental health through environmental restoration, steady income, and education.
- J4N projects supported opportunities for employment and mātauranga Māori, tikanga Māori, and te reo Māori.
- Iwi and Māori organisations enjoyed the opportunity to build employment capacity and capability in their communities through creating environmental units.
- Nationally, a Māori taiao expert served in an advisory role for the programme implementation, providing valued guidance as part of the Reference Group. However, the Reference Group was not a decision making body.
- Iwi and Māori organisations had limited involvement in J4N programme design, planning, and funding allocation due to the speed of responding to COVID 19-influenced employment forecasts.
- The lack of Māori involvement in J4N's design led to contractual and reporting requirements that did not reflect Māori values or capture important outcomes, nor was ethnicity or Iwi data collected consistently.
- When Māori had leadership roles in decision-making, such as in Te Tau Ihu and Te Tai Tokerau, they could take a holistic approach to J4N projects, minimizing duplication and targeting funding effectively based on cultural and environmental knowledge.
- Government departments who had dedicated staff to build partnerships between Crown agencies, Māori organisations, and hapū and Iwi were better placed to operationalise funding,
- At a local level, Iwi, hapū and Māori communities, led their own projects with J4N funding, supporting in caring for natural resources.
- Directly funding hapū and Iwi Treaty settlements enabled progress on restoring environmental estates that are important to both Iwi and DOC.
- Directly funding Iwi to distribute funding to their own hapū enabled equity across hapū and contributed to filling gaps in knowledge at both a regional and local level about key wetlands, lakes and waterways.
- Supporting Iwi who were yet to complete Treaty settlement processes was very successful in building knowledge, capability, capacity and relationships between national, regional and local government.
- J4N highlighted the strength of partnerships between the Crown and Iwi where the projects were able to stand up at pace.

Executive summary

The Māori-centred evaluation of Jobs for Nature (J4N) was conducted in parallel to the broader evaluation, and focused on assessing the design, delivery and outcomes of the J4N programme through a Te Ao Māori lens.

The purpose of the Te Ao Māori evaluation is to understand how effectively the programme has been implemented, and the extent to which it is on track to deliver its intended outcomes for Māori.

Methodology

The Te Ao Māori evaluation findings are based on data collected during years one and two of the J4N evaluation. This included:

- 14 key informant interviews with representatives of government agencies involved in the J4N programme
- site visit to eight Māori and Iwi-led J4N projects during the place-based case studies undertaken during year one of the evaluation
- site visits to 20 Māori J4N projects during the year two thematic case studies.
- a follow up hui with key Māori leaders within DOC (Ngā Whenua Rāhui/Treaty Settlements) and MfE (Investment).

We also undertook a review of documents and literature, including Treaty settlement documentation, J4N project materials, literature related to mātauranga Māori and the taiao, and media articles related to J4N projects. The analysis included assessment of J4N administrative data from 294 Māori or Iwi projects. These data were analysed to identify Māori J4N project outputs and outcomes.

The data has been analysed to document the contribution of Māori and Iwi J4N projects to the conservation system in Aotearoa. We identified a set of common terms that Māori used to describe their experiences and perceptions regarding the J4N programme and discussed the contributions that Māori values made to J4N.

In addition, the evaluation findings have been analysed and reported through two Māori-centred evaluation approaches. Critical Tiriti Analysis (CTA) was used to frame a retrospective, mana enhancing review of the emerging findings through a close reading of the findings against the five elements of the Treaty of Waitangi (Preamble, Kāwantanga, Rangatiratanga, Ōritetanga, Wairuatanga). We made a determination against those elements and the experiences of Māori J4N funding recipients, project personnel and kaimahi. We also analysed the findings through Te Whare Tapa Whā, a holistic model of wellbeing that draws on the structure of a whareniui, acknowledging the equal importance of hinengaro (mental), tinana (physical), wairua (spiritual) and whānau wellbeing, with whenua (connection to the land) at the foundation.

Key findings

Māori and Iwi contribution to the conservation system through J4N

There is evidence that Jobs for Nature is achieving positive outcomes for its investment in Iwi, hapū and Māori organisations.

The report starts with a brief discussion about what Māori and Iwi delivered through J4N, framed under the Treasury Living Standards Framework. This shows that Māori delivered substantial contributions to the Natural Environment (through planting, freshwater restoration and pest control), Human Capability (through supporting kaimahi to undertake formal training and gain NZQA credits), Social Cohesion (through reconnecting people to the taiao, lands and waterways, and building capacity and capability to help with civil defence emergencies), and Financial and Physical Capital (through providing employment opportunities, supporting local economies and businesses, and contributing to restoration of historical and cultural assets).

The data shows that Māori organisations are outperforming their Tangata Tiriti counterparts against the metrics of employment, plantings and fencing.

Te Ao Māori values and J4N

Iwi and Māori organisations are making contributions to mātauranga Māori, kaupapa Māori, and Māori values as a result of nature-based initiatives delivered through J4N. The report provides definitions from Māori about terms commonly used across the Te Ao Māori environmental sector and in Iwi and Māori-led J4N projects.

The findings show that J4N contributed significantly to the knowledge recovery of mātauranga Māori.

Critical Tiriti Analysis findings


The CTA provides a clear and adaptable tool to measure the strength of Te Tiriti o Waitangi compliance in J4N policy, strategy and implementation.

Preamble: This considered whether Māori had a say in J4N policy development, funding decisions, and J4N implementation model. We found that Māori and Iwi organisations were neither equal nor lead partners in J4N planning or funding allocation decision making. However, there was a notable exception in the work done in Te Tau Ihu under the Kotahitanga mō te Taiao Alliance, a pre-existing entity that was called upon to oversee J4N planning in the region. This group demonstrated excellence in terms of having Māori who were experienced at Treaty negotiations leading the DOC partnership side and ensuring all Iwi were at the table. These qualities meant the group had a high level of cultural literacy, and the correct tikanga to ensure everyone's mana was intact. This enabled a cohesive approach to J4N in the region; the two Iwi projects the team visited had chosen kaupapa that complemented each other but did not overlap. The language used was mana enhancing between Iwi, and all Iwi were involved.

Iwi, hapū, Māori NGO and Māori Trustees of land blocks in J4N projects, did not identify that they were involved in the planning, allocation or distribution of funds for J4N. The exception to

this was for the MfE Te Mana o te Wai capacity and capability building fund, for which Iwi were involved in the funding distribution in Te Tai Tokerau, determining how their Te Mana o te Wai grant could best be distributed amongst their own hapū.

Table 1. Preamble

Overall J4N programme CTA Indicators	Silent	Poor	Fair	Good	Excellent
Preamble – Elements are showing that Māori are equal or lead partners in J4N regional funding decision making.					
MFE Te Mana o te Wai CTA Indicators 2023	Silent	Poor	Fair	Good	Excellent
Preamble – Elements are showing that Māori are equal or lead partners in J4N regional funding decision making					
DOC and Iwi led – Kotahitanga mō te Taiao Capability and capacity CTA Indicators 2023	Silent	Poor	Fair	Good	Excellent
Preamble – Elements are showing that Māori are equal or lead partners in J4N regional funding decision making					

Kawanatanga: An assessment of the extent to which the J4N agencies have policy documentation that supports Māori and Iwi found that DOC has empowering policies that resonated with Māori communities, and instructive, empowering legislation. In particular, Te Mana o te Taiao – Aotearoa New Zealand Biodiversity Strategy 2020 recognises the Crown’s legislative responsibility to actively engage with Iwi, hapū and whānau to acknowledge Te Tiriti.


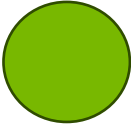

The CTA also assessed the extent to which J4N delivered on Kawanatanga obligations by focusing on Māori as Treaty partners and found that Cabinet policy documents state that J4N is not population specific. Māori were included alongside other sector groups in the Reference Group, which had an advisory role, but members did not hold decision making powers.

The bulk of the J4N funding for Māori was provided by DOC, Kānoa and MPI. The funding was appreciated, but there was limited ability to innovate and be flexible around contracting

that met Māori community needs. The funding was very prescribed and did not always allow for Iwi to deliver on their aspirations outlined in the applications.

The CTA also found that ways to measure and monitor Jobs for Nature were driven by the Crown. The contracting and reporting side of J4N was challenging for many Māori organisations because the reporting measures for work to restore environment systems did not always make sense, and the reporting mechanisms had no room for measuring Māori experiences on the projects, such as reconnection, rediscovery of history or mātauranga Māori or even to collect ethnicity data.

Table 2. Kawanatanga

CTA Indicators for Policy	Silent	Poor	Fair	Good	Excellent
Good looks like the government agencies fulfilling their legislative obligations, for example the Resource Management Act (RMA) sections 6-7 and 8, supporting Māori to be active kaitiaki of their whenua. This also extends to the fulfilment of statutory settlement, resourcing, and co-management agreements.					
KĀWANATANGA – Mechanisms in place to support Māori leadership in policy setting and decision making, resourcing, implementation.					
Overall Funding performance CTA Indicators	Silent	Poor	Fair	Good	Excellent
KĀWANATANGA – Mechanisms in place to support resourcing Māori leadership and decision making, implementation of J4N and distribution of funding.					
Kotahitanga mō te Taiao CTA Indicators	Silent	Poor	Fair	Good	Excellent
KĀWANATANGA – Mechanisms in place to support Māori leadership in policy setting and decision making, resourcing, implementation and distribution of funding.					

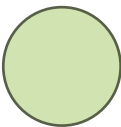

Rangatiratanga: The CTA found that Māori were not partners or leaders in the design, planning, and evaluation of Jobs for Nature. Māori remained in a consultation or advisory role.

While having limited consultation leadership in the J4N design and planning at the national level, Māori were leaders in the implementation of their own projects. However, the delivery of J4N projects was hampered by rigid contracting and inflexible government driven targets.

Iwi and Māori organisations identified that J4N projects provided for taonga tuku iho – such as forests and fisheries, whenua and waterways – to be actively looked after and cared for as specified under Article 2 of Te Tiriti. Iwi identified the benefits of J4N contributing to building the leaders of the next generation.

At a project level, J4N upheld Māori self-determination and the advancement of Māori people, as Māori, and the protection of the environment for future generations. In addition, the programme supported Māori development, cultural affirmation, and a greater measure of Māori autonomy in delivery of environmental outcomes.




Table 3. Rangatiratanga

Programme Policy CTA Indicators	Silent	Poor	Fair	Good	Excellent
Good looks like Māori being involved as partners and leaders at all stages of the initiative, including design, planning, implementation, and evaluation.					
RANGATIRATANGA Māori values having influence or holding authority on the process.					
Project Level Performance CTA Indicators	Silent	Poor	Fair	Good	Excellent
RANGATIRATANGA Māori values having influence or holding authority on the process at a project level.					

Ōritetanga: The CTA found that J4N provided substantial investment into Māori and Iwi organisations. However, Māori were not at the table for decision making, and some Iwi identified that they would likely continue to experience inequities in the way funds were distributed between Iwi and other environmentally focused organisations. The basis for funding decisions was opaque and there is evidence that inequities remain between Iwi and hapū, some of whom received funding while others did not. Where Iwi and Māori projects received funding, they reported gains through working in the taiao space, which contributed to Ōritetanga by supporting Iwi to restore their whenua.


Table 4. Ōritetanga

CTA Indicators	Silent	Poor	Fair	Good	Excellent
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Good looks like equity of access to resources, and transparency about how decisions are made related to funding.					
ÖRITETANGA – Evidence of Māori equity, exercising citizenship through policy.					
Overall Funding Performance CTA Indicators	Silent	Poor	Fair	Good	Excellent
ÖRITETANGA – Evidence of Māori equity, exercising citizenship through the funding decision making process.					
Project Performance CTA Indicators	Silent	Poor	Fair	Good	Excellent
ÖRITETANGA – Evidence of Māori equity, exercising citizenship through the projects.					

Wairuatanga: We asked people about how they experienced the opportunities provided by the J4N programme, which were explored through Mason Durie's Whare Tapa Whā model. On the whole Māori loved the experience of J4N, and there were gains in wellbeing reported across te taha tinana, te taha hinengaro, te taha whānau and te taha wairua, as discussed below.

Table 5. Wairuatanga

Performance CTA Indicators	Silent	Poor	Fair	Good	Excellent
Wairuatanga – Acknowledgement of the importance of Rongoā, wairua and wellness.					

Te Whare Tapa Whā

J4N contributed to **Te Taha Wairua**, which was nourished through restoring the mauri of waterways, wetlands and forests. Iwi spoke about how the nature-based work through J4N provided connections that lift the wairua and reconnect them back to their whenua. J4N work also provided a mechanism to protect and restore wāhi tapu.

J4N contributed to **Te Taha Tinana** by enabling Māori to work on the restoration of the waterways and whenua that fed them and supported their physical health. J4N provided a way

to improve the health of rivers and landscapes, enabling Iwi to once again gather kai to nourish the tinana. J4N also offered physical health benefits to kaimahi and volunteers through nature based work that built physical fitness.

The evaluation found that J4N supported **Te Taha Whānau** by supporting Iwi to retain the next generation of leaders by providing meaningful employment. Having a steady income helped whānau to increase living standards and provided a sense of security. There is also evidence of intergenerational transmission of taiao knowledge, as children within Iwi became involved in nature when their whānau were employed by J4N projects. In addition, Jobs for Nature had an intergenerational influence in terms of reconnecting whānau to their whakapapa and ancestral lands.

J4N has supported **Te Taha Hinengaro** by enabling educational opportunities such as scholarships and the development of kaimahi capacity and capability. Through J4N people attained recognised qualifications so they are well placed to secure ongoing employment. Māori also discussed feeling healed through being in the environment.

Connection to **Papatūānuku** was enhanced through kaitiakitanga; the value in care and connection to the whenua. Iwi and Māori spoke about a reconnection of people back to land and water and saw J4N as a step towards healing and reconnecting to their whakapapa. J4N projects provided a way for people to learn about the places they lived in and the history of their hapū and Iwi. J4N also supported Māori to reunite with environments from which their connection had been disrupted through land alienation. Māori spoke about the changes they had observed in the whenua and signs that the land was being healed.

Kua hua te marama - Something has completed a full cycle

In summary, Iwi and Māori J4N projects achieved strong employment and conservation outcomes, in many cases exceeding targets. The J4N investment as a response to COVID-19 has been a “gamechanger” for Māori communities who received funding. Those that received funding described a deep love and regard for the J4N initiative, and a sense of social justice in restoring areas that had been taken, degraded, or mahinga kai that had been depleted.

1 Introduction

This report presents the findings from the Te Ao Māori workstream of an independent evaluation of the Jobs for Nature programme.

1.1 The Jobs for Nature programme

Jobs for Nature is a \$1.2 billion programme that manages funding across multiple government agencies to benefit the environment, people, and the regions. It is part of the COVID-19 recovery package. The objectives of the J4N programme are to:

- create nature-related employment opportunities for people, at pace, in regions that need work the most
- realise enduring benefits for freshwater ecosystems and water quality, biodiversity, climate change and cultural values
- support sustainable land use and the implementation of new regulatory requirements, including for freshwater, biodiversity and climate change.

The initial focus of the programme was on job creation, in line with Treasury's April 2020 forecasts that unemployment would peak between 13% and 26%. After an initial increase, the national unemployment rate peaked at 5.3% in the September 2020 quarter. In response to lower than anticipated unemployment, in May 2021, the Sustainable Land Use (SLU) Ministers overseeing the programme agreed that agencies should place greater weight on environmental outcomes relative to employment outcomes.

The programme is delivered through 25 separate funds across the Department of Conservation (DOC), Ministry for the Environment (MfE), Ministry for Primary Industries (MPI), Kānoa Regional Economic Development and Investment Unit (Kānoa), and Land Information New Zealand (LINZ). Each agency has control over its area of the programme, with implementation design and decisions made within individual departments and ministries. A Secretariat has a coordinating function across the programme, supporting Ministers, providing consolidated reporting and programme-level insights, and acting as a conduit between the delivery agencies.

From a Te Ao Māori perspective, the J4N programme exemplifies the intrinsic connection Māori have with the whenua and the way in which, if cared for correctly, it sustains us.

1.2 The Te Ao Māori evaluation

This Te Ao Māori evaluation has been conducted as part of the broader J4N programme evaluation. It focuses on assessing the design, delivery and outcomes of the J4N programme through a Te Ao Māori lens.

1.2.1 Purpose

The purpose of the Te Ao Māori evaluation is to understand how effectively the programme has been implemented, and the extent to which it is on track to deliver its intended outcomes for Māori.

1.2.2 Te Ao Māori evaluation design

The Te Ao Māori evaluation design is grounded in mātauranga Māori. The rationale for mātauranga revitalisation arises from tino rangatiratanga and the need for mātauranga to flourish if Māori are to survive as Māori.

Wellbeing frameworks and datasets often fail to capture the strengths of Māori progress, interests and values in a way that is determined by Māori themselves.¹

Indigenous knowledge systems should not be treated as supplementary to real knowledge ‘relevant only to the extent that they have something to offer existing theories and discourses’.² Mātauranga must not be dependent on its value to Western academics, but rather on its value to Māori.³

Ahakoā he iti – Although small it is precious

We held a small wānanga to design the evaluation and committed to iteratively build upon what good looks like when interviewing Māori J4N projects and communities, so that their uniqueness is reflected in the evaluation.

The wānanga created shared spaces to design te ao Māori evaluation, and to allow opportunity for stakeholders to share ideas and have open discussions about the kaupapa. The wānanga was guided by tikanga Māori, including karakia, whakatau and mihi. The evaluation team then facilitated a collaborative discussion to design the kaupapa.

A key aim of the wānanga was to understand what good ‘looks like’ for the J4N programme from a te ao Māori perspective, and how this can be assessed. A summary of what good ‘looks like’ is provided in Appendix A.

¹ <https://www.treasury.govt.nz/publications/ap/ap-22-02>. AP 22/02 | Background Paper to Te Tai Waiora: Wellbeing in Aotearoa New Zealand 2022 Trends in Māori Wellbeing

² Broughton, D., (Te Aitanga-a-Hauiti, Taranaki, Ngāti Porou, Ngāpuhi), McGreen, K., & (Waitaha, Kāti Māmoe, Ngāi Tahu). (2015). Mātauranga Māori, tino rangatiratanga and the future of New Zealand science. *Journal of the Royal Society of New Zealand*, 45(2), 83–88.

<https://doi.org/10.1080/03036758.2015.1011171>

³ Ibid

The output from the wānanga was an evaluation framework documenting the methodology and workplan for the Te Ao Māori evaluation. This described the aims of the Te Ao Māori evaluation workstream, its alignment with Te Tiriti, data collection methods, analysis framework, and risks and mitigation strategies.

1.2.3 Te Ao Māori evaluation focus

The outcomes of the Te Ao Māori wānanga, as well as ongoing discussion with Iwi, hapū and Māori organisations delivering J4N projects, identified the following focus areas for the Te Ao Māori evaluation, which are addressed in this report:

1. Analysis of Māori contribution to the conservation system through J4N
2. Analysis of how J4N has interacted with, drawn on, and supported Te Ao Māori values
3. A Critical Tiriti Analysis of data from the place-based and thematic case studies
4. Analysis of Māori/Iwi/hapū/hapori perspectives of J4N, framed through Te Whare Tapa Whā – what does J4N feel like, taste like, look like? How do people experience it?

1.2.4 Data collection methods

Key informant interviews

During year one of the evaluation, we held 10 individual and small group interviews with representatives from a range of organisations involved in the design, implementation and/or governance of the J4N programme. We ensured that half of the 10 interviewees were Māori stakeholders who could speak to the experience and impact of the programme for Māori.

The questionnaire schedule included a focus on understanding how Māori, hapū and Iwi were involved in the design, planning and implementation of the J4N programme. We included questions relating to **rangatiratanga** and **kaitiakitanga** in our interview guide, exploring how Iwi/hapū and Māori entities were engaged in the J4N programme, how the programme aligns with government Treaty obligations, and how J4N aligns with legislation that enables tangata whenua decision making and involvement in kaitiakitanga.

Case studies

Case study research was undertaken because it enables in-depth insights into how Māori experienced the J4N initiative, allowing us to understand complex situations such as the impact of whether Iwi have a statutory Treaty settlement, and what partnership arrangements were in place.

The evaluation team interviewed eight Māori J4N projects during the place-based case studies undertaken during year one of the evaluation and 20 Māori J4N projects during the year two thematic case studies. The sample of projects not only included Māori organisations or projects related to Māori land, but projects that were expected to benefit Māori (for example, by providing work and/or training opportunities to hapori Māori). The sample of projects is included in Appendix B.

It was our aspiration to work with stakeholders within the case study sites, seeking their help to identify kaitiaki to support, guide, and advise the evaluation team as we worked with their community/sector. The specific role of kaitiaki was to be negotiated with them. However, this was not possible as J4N projects were very busy delivering contractual outputs during the field work periods.

We were guided by local tikanga during the data collection process. The data collection and discussion with participants took for granted Māori perspectives, in appreciation of the diverse realities in which Māori exist.

Review of documents and literature

We undertook a review of documents and literature. These included materials related to Treaty settlements, documentation provided by the J4N projects, literature related to mātauranga Māori and the taiao, and media articles related to J4N projects. The documents and literature provided information that have helped to contextualise the findings from the primary data collection with Māori J4N projects.

Analysis of J4N administrative data

The Te Ao Māori evaluation also included analysis of administrative data that pertains to Māori organisations that were funded through the J4N programme.

An administrative dataset combining the project reporting data from all five participating agencies as at 31 March 2024 was supplied to *Allen + Clarke*. The dataset described 294 projects that were identified as Māori or Iwi projects. These data were analysed to identify Māori J4N project outputs and outcomes. The metrics included employment statistics (including employment starts, hours worked, people currently employed) and environmental outputs related to biodiversity, freshwater and pest control.

1.2.5 Data analysis

The evaluation employed a grounded theory approach to understand how Māori experienced Jobs for Nature. This enabled Māori experience and opinions regarding J4N to be understood, and themes emerged out of the analysis process.

Thematic analysis was used to analyse qualitative data. Notes and recordings from interviews were transcribed. We then coded the data, identifying themes that are relevant to the Te Ao Māori themes that emerged from the co-design wānanga and the Te Ao Māori evaluation plan.

The analysis drew on findings from the document review to contextualise the information and contribute to understanding the Te Ao Māori experience of J4N.

Quantitative monitoring data was verified and cleaned, ensuring that data was coded accurately and consistently. The data was analysed using Excel.

To assist with the interpretation of the data and developing our evaluation findings, we used two Māori-centred analysis approaches:

- **Critical Tiriti Analysis⁴** (CTA) was introduced by the evaluators and identified as a useful tool. We conducted a retrospective, mana enhancing review of the emerging findings through a close reading of the findings against the five elements of the Treaty of Waitangi (Preamble, Kāwantanga, Rangatiratanga, Ōritetanga, Wairuatanga). We then made a determination against those elements and the experiences of Māori J4N funding recipients, project personnel and kaimahi.
- **Te Whare Tapa Whā** is a holistic model of wellbeing that was developed by Tā Mason Durie in 1984. The model visualises aspects of wellbeing as the structure of a wharenui, acknowledging the equal importance of different dimensions of wellbeing and their contribution to the whole. Hinengaro (mental), tinana (physical), wairua (spiritual) and whānau wellbeing are symbolised by the four walls of the whare, with whenua (connection to the land) at the foundation. We undertook an analysis that framed the J4N qualitative data gathered through the case studies under the Whare Tapa Whā dimensions of wellbeing. This helps us frame the findings for the CTA “Wairuatanga”.

1.2.6 Methodological strengths and limitations

The Te Ao Māori evaluation of the Jobs for Nature programme has several strengths.

Te Tiriti o Waitangi matters to Māori who participated in the J4N programme. A Critical Tiriti Analysis provides a ‘no nonsense’ focus on Te Tiriti o Waitangi and Crown relationships. The strength of this framework is its clarity, which centres one of the most important documents in the formation and foundation of Aotearoa at the heart of the evaluation. It also enables an analysis of power dynamics.

Te Whare Tapa Whā gives us a framework to acknowledge the holistic wellbeing aspects of the J4N programme.

The limitations are that case studies are particular to a small selection of the Māori, hapū, Iwi and Māori land trusts that participated in the programme out of 294 possible selections. There is limited ability to generalise the findings to other settings.

We may have selected cases that are the exception rather than the rule. However, we have spread the selection over a wide region of Te Tai Tokerau, Waikato, Tamaki Makaurau, Te Moana-a-Toi, Te Matau-a-Māui, Manawatū Whanganui, Te Upoko o te Ika and Te Tau Ihu.

We have tried to select projects that were funded by a range of J4N agencies. However, most of the projects in the sample were funded by DOC and MfE which may introduce bias to the findings. Kānoa and MPI projects were early to start and first to finish, and therefore many of these were completed by the time we undertook our fieldwork. LINZ projects were only 3% of

⁴ Came, Heather & O'Sullivan, Dominic & McCreanor, Tim. (2020). Introducing Critical Tiriti Policy Analysis: A new tool for anti-racism from Aotearoa New Zealand. *European Journal of Public Health*. 30. 10.1093/eurpub/ckaa165.674.

the budget allocation to Māori, and therefore there were few examples that we could include within the data collection.

Findings



2 Māori contribution to conservation through J4N

This section explores what Māori and Iwi, through the J4N funding, have contributed to the conservation system.

The J4N programme provided the Crown with mechanisms to work with Māori, hapū and Iwi to reconnect people back to nature and to improve the wellbeing of the conservation estate. To understand the extent to which this has occurred, administrative data from J4N, as pertaining to Māori projects, was organised under the domains of the Treasury Living Standards Framework.

It should be noted that, due to issues with the quality, consistency and completeness of J4N reporting, the data presented below likely underestimates the outputs delivered by Māori and Iwi organisations through the J4N programme. The analysis, therefore, represents a conservative estimate of the Māori and Iwi contributions to the conservation system through J4N.

Natural Environment

The Treasury Living Standards Framework defines Natural Environment as “the elements of nature that produce value to people, such as the stock of forests, water, land, minerals and oceans...providing food, clean air, wildlife, energy, wood, recreation and protection from hazards”. Similarly, the Global Nature Fund (2012) defines natural capital from conventional capital definitions as “the inventory of natural resources that can be used for production of goods and services”.^{5,6}

The Wealth Accounting and Valuing Ecosystems Services partnership (WAVES n.d.) defines natural capital to include “the resources that we easily recognize and measure such as minerals and energy, forest timber, agricultural land, fisheries and water. It also includes ecosystems producing services that are often ‘invisible’ to most people such as air and water filtration, flood protection, carbon storage, pollination for crops, and habitat for fisheries and wildlife. These values are not readily captured in markets, so we don’t really know how much they contribute to the economy or what it would cost if we lose them.”

Māori organisations articulated goals of contributing to the restoration of the environment. The J4N administration data shows that Māori organisations contributed substantially towards environmental restoration, with 3.4 million plants in the ground and 2,300 hectares of freshwater restoration. A large amount of pest control work has been undertaken, with 26,000 hectares of land under plant pest control, 12,000 hectares of wilding conifers controlled, and

⁵ <https://www.treasury.govt.nz/sites/default/files/2018-08/LSF-capturing-natural-capital-in-decision-making.pdf>

⁶ <https://www.treasury.govt.nz/sites/default/files/2018-08/LSF-capturing-natural-capital-in-decision-making.pdf>

893,000 hectares of land under animal pest control. In total, Māori J4N projects have 4,200 hectares of lands under restoration and 1,800 kilometres of fencing constructed.

Human Capability

In the Treasury Living Standards Framework, Human Capability is defined as people's knowledge, physical and mental health, including cultural capability.⁷

Māori organisations reported 360 instances of formal training completed outside of their organisation and that 277 NZQA credits were gained. However, both figures are likely to be large underestimates. J4N projects indicated that reporting was not sorted out until half-way through their projects, and this is reflected in the administrative data. Nevertheless, the new conservation workforce created by Māori J4N projects bodes well for the future and aligns to long term climate resilience and biodiversity strategies.

Social Cohesion

Social Cohesion in the Treasury Living Standards Framework, refers to the willingness of diverse individuals and groups to trust and cooperate with each other in the interests of all, supported by shared intercultural norms and values.⁸

Analysis of J4N administrative data shows that there are 4,300 people in Māori organisations who were provided an opportunity to learn about nature. Iwi, hapū and whānau were supported to reconnect to the taiao, lands and waterways through nature-based projects. The J4N programme also supported Iwi Treaty settlements to be honoured on conservation lands.

In addition, Social Cohesion that was built through the programme enabled Iwi, hapū and Māori organisations to support the civil defence response during extreme weather events such as Cyclone Gabrielle. Māori organisations and communities now have people who have capacity and capability to assist with civil defence emergencies.

Financial and Physical Capital

The Treasury Living Standards Framework Financial and Physical gains are defined as follows:

- Tangible, human-made assets, such as buildings, machinery and infrastructure, including physical taonga, such as marae.
- Intangible, knowledge-based assets, such as research and development, software and databases, and arts and literature.

⁷ <https://www.treasury.govt.nz/publications/tp/living-standards-framework-2021#how-does-the-new-lsf-reflect-the-development-areas>

⁸ Ibid

- Financial assets minus liabilities, including currency, bank deposits, loans and equity.⁹

Māori J4N projects enhanced financial capital by providing 4,318 employment opportunities reporting 4,137,504 hours worked. Projects have supported local economies and businesses to recover from COVID-19.

These projects have also contributed to restoration of historical and cultural assets, including maintaining 19 huts, maintaining 1,503 kms of tracks and creating 523 kms of tracks. In addition, Māori J4N projects maintained or constructed 1,754 kms of fencing.

⁹ <https://www.treasury.govt.nz/publications/tp/living-standards-framework-2021#how-does-the-new-lsf-reflect-the-development-areas>

3 J4N and Te Ao Māori values

This section addresses the extent to which J4N contributed to and supported Te Ao Māori values as defined by participants.

We identified a set of common terms that Māori used to describe their experiences and perceptions regarding the J4N programme and discussed the contributions that Māori values made to J4N.

Māori within J4N projects shared values that align with Treasury's Te Ara Waiora framework¹⁰ that Te Taiao is paramount and inextricably linked with wellbeing. J4N projects also aligned strongly with the human domain concepts such as Mana Tuku Iho or having a strong sense of identity and belonging.

Mana Tauutuutu (reciprocal rights and responsibilities between people and community), Mana Whanake (sustainable intergenerational wealth), and Mana Āheinga (the importance of having hope and aspirations and the capabilities to fulfil them) also had resonance with Māori communities implementing the J4N initiatives. However, Iwi, hapū and Māori in J4N projects did not tend to use those concepts in everyday language or in settlements.

The following findings were derived from the co-design wānanga and interviews with Māori J4N project personnel and communities across Aotearoa. The discussion of Māori terms and concepts is alphabetically ordered.

Hapū

Hapū is defined as a kinship group, clan, tribe, subtribe – a section of a large kinship group and the primary political unit in traditional Māori society. Hapū consists of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the group's history. Related hapū usually shared adjacent territories, forming a looser tribal federation (Iwi).

In the co-design wānanga, the sovereignty of hapū in planning, leading and delivering J4N projects was identified as important. Māori told us that good looks like upholding rangatiratanga.

J4N project personnel from Iwi and Māori entities considered that J4N had been effective as it had been designed in a way that aligned with the aspirations of hapū and Iwi.

¹⁰ <https://www.treasury.govt.nz/information-and-services/nz-economy/higher-living-standards/he-ara-waiora>

“Jobs for Nature is one of the best projects that DOC has funded in its entire existence, because what it’s done is specifically been designed to work with Iwi and with hapū in a way that they have control over the destiny. We have control of what the project was developed to be like, how its implemented, and how it’s going to add value to us as a tribe.” – Project Manager, Manawatū Whanganui

Iwi at the J4N co-design wānanga identified the importance of funding hapū and their kaitiaki. Inter-hapū relationships need to be considered in funding allocation.

“We have 23 marae, by putting representative kaitiaki on their lands, that’s the bond that we want to form these relationships so that they form the reference group in 20 years. Returning to the kaitiaki approach as a fundamental approach.” - J4N co-design wānanga participant

If only one set of hapū are resourced this creates an inequality, which was identified as problematic. Good looks like funding interconnected hapū projects. However, there is evidence that hapū connections were not always considered in J4N funding decisions. This caused tension in situations where hapū aspirations were only partially funded, resulting in perceived inequalities.

“[J4N funded project] is one block of native forest, and we have many. There’s a similar ecology down the West Coast, and because of this (J4N) we were able to support the aspirations of half of our hapū but not the other half, so that means they accuse us of favouritism.” - J4N co-design wānanga participant

A J4N project in Te Tai Tokerau emphasised the importance of hapū seeing themselves in the work to ensure their voices are heard, and the investment and job opportunities are spread throughout the Iwi.

He Whakaputanga o te Rangatiratanga o Nu Tirene, Te Tiriti o Waitangi and the Treaty of Waitangi

Jobs for Nature participants from Te Rarawa Iwi in Te Tai Tokerau discussed how J4N interacts with He Whakaputanga me te Tiriti and Te Tiriti o Waitangi. In 1835, Te Rarawa Rangatira signed He Whakaputanga o te Rangatiratanga o Nū Tīreni (the Declaration of Independence of the United Tribes of New Zealand); this was followed by the signing of Te Tiriti o Waitangi in 1840.¹¹

Through a Te Ao Māori lens, He Whakaputanga o te Rangatiratanga o Nu Tirene was an unambiguous declaration of Māori sovereignty and independence. Rangatira who signed te

¹¹ https://tearawhiti.govt.nz/te-kahui-whakatau-treaty-settlements/find-a-treaty-settlement/te-rarawa/#TeRarawa_DOS_Summ

Tiriti o Waitangi did not cede sovereignty to the British Crown. This view was supported in a recent conclusion by the Waitangi Tribunal on stage 1 of the inquiry into Te Paparahi o Raki (the great land of the north) Treaty claims.¹² In line with this, Māori participants in the J4N evaluation wānanga, hui, and interviews referred to Te Tiriti o Waitangi as opposed to the Treaty of Waitangi.¹³

When referring to kawanatanga, Māori in the co-design wānanga were referring to ‘te Kawanatanga’ – the governance or government, which included mechanisms for J4N funding distribution or decision-making processes, as well as J4N agencies’ contracting and reporting processes. An example of this is the approach taken to environmental restoration in Waikanae, as discussed below.

When referring to rangatiratanga, Māori in the wānanga were referring to confirmed and guaranteed rangatiratanga, or ‘te tino rangatiratanga’ – the exercise of chieftainship – over their lands, villages and ‘taonga katoa’ (all treasured things). This is a reference to Article 2 of Te Tiriti o Waitangi.

This was also referenced as ‘exclusive and undisturbed possession of their lands and estates, forests, fisheries, and other properties’.

Equity or equitable resource distribution discussions in the wānanga was mapped onto to Ōritetanga by the facilitators, and it was agreed that it aligned with Article 3 of Te Tiriti o Waitangi.

Te Tiriti o Waitangi was seen to apply to all Iwi and hapū, regardless of whether they had completed the Crown process of Te Tiriti settlements. J4N supports the Crown to deliver on commitments to Iwi who have a Treaty Settlement. An example of this is the J4N project for Te Warawara, which enables DOC to support the kaitiakitanga and rangatiratanga outlined in the Te Rarawa Treaty settlement.

*An agreement between Te Rarawa and the Department of Conservation that provides for joint roles in relation to the governance and management of the Warawara Forest Park public conservation lands.*¹⁴

¹² He Whakaputanga o te Rangatiratanga o Nu Tirene: the Declaration of Independence of the United Tribes of New Zealand

¹³ There are important differences between the texts of te Tiriti o Waitangi and the Treaty of Waitangi, which have been canvassed widely elsewhere (Mikaere, 2011; Orange, 2015.). The meaning of te tiriti (the treaty) in Māori differed from the meaning of the treaty in English. Most Māori signed the document written in te reo Māori (500) and 39 signed the English version.

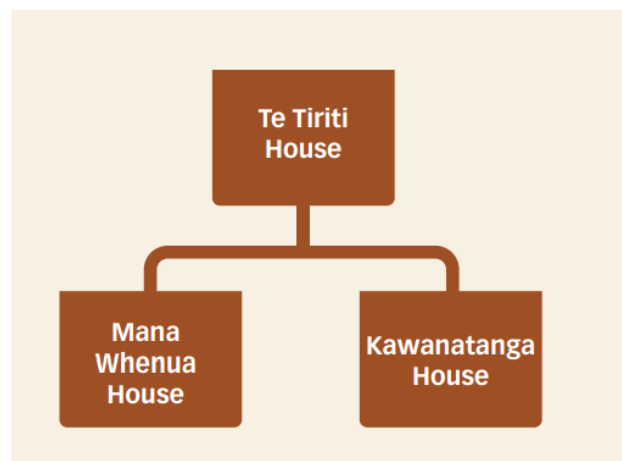
<https://www.waitangitribunal.govt.nz/treaty-of-waitangi/signing-of-the-treaty/#:~:text=Copies%20were%20also%20sent%20around,at%20Manukau%20by%2039%20rangatira>.

¹⁴ https://tearawhiti.govt.nz/te-kahui-whakatau-treaty-settlements/find-a-treaty-settlement/te-rarawa/#TeRarawa_DOS_Summ

An example of how a Tiriti-based model worked well within a J4N project was demonstrated by a project in Waikanae that restored one of the rivers of significance under the Ngā Awa strategy. The Iwi was still going through the Crown process of Treaty settlements and wanted to build their taiao capacity. Their Iwi management plan was used to guide the J4N project delivery in partnership with an environmental NGO and Crown agencies. The J4N project was delivered based on their understanding of Te Tiriti, through a Te Tiriti House model which guided how the project would work.

Planning documentation related to the Waikanae J4N project highlights that Te Tiriti guarantees the tino rangatiratanga of Te Ātiawa ki Whakarongotai over the land, waterways and all other taonga in the Iwi rohe. It also notes that this type of authority differs from the kāwanatanga or the governance of local or central government. The Tiriti House Model that the project implemented recognises these two types of authorities functioning together, and shows that a Tiriti approach to decision-making that ensures equal recognition of, protection of and input from each house.¹⁵

Figure 1. Te Tiriti House Model



The Tiriti House Model guided the delivery of the J4N project within the context of partnership between Iwi, an NGO and Crown agencies. Project personnel discussed how this ensured that Iwi values were central to the project.

“The Iwi values are holistic and completely guide the project from intake through to services delivered.” – Project Manager, Te Upoko o te Ika

¹⁵ <https://teatiawakikapiti.co.nz/wp-content/uploads/2019/07/TAKW-Kaitiakitanga-Plan-V6-online-2.pdf>

Kaitiaki

Project managers and kaimahi in many of the J4N projects included in the evaluation referred to caring for a place such as lakes, rivers, maunga or forests. The kaitiaki work conserves the natural heritage of that place, addresses environmental problems and reclaims traditional knowledge. One of the J4N kaimahi spoke about how he felt about kaitiakitanga.

“The mana of the taiao...it’s about active kaitiakitanga, and the cultural monitoring work undertaken in J4N creates connection back to whenua, employment and training, learning, and having our own conservation workforce. We would like to be doing more nature-based contracts and monitoring, and we would like conservation outcomes for our whānau. J4N makes sense of our Iwi values, and helps us to return home, to our whenua.” – Kaimahi, Manawatū Whanganui

Te Ahukaramu Royal (2007) refers to the origins and history of the word kaitiaki. He starts with the word tiaki, as it is the basis of the longer word kaitiakitanga.

Tiaki means to guard. It also means to preserve, foster, protect and shelter. So, notions of care and protection are at the heart of kaitiakitanga and give it its conservation ethic. The prefix refers to a person who carries out an action. A kaitiaki, therefore, is a person, group or being that acts as a carer, guardian, protector and conserver.¹⁶

An Iwi talked about the difference between them and other contractors doing the work in their rohe; the ethic of kaitiakitanga and the notion of caring and protection becomes apparent in the care they exercise.

“Kaitiakitanga, we go above and beyond within our own respective rohe with extra care for each plant. We also go back to check on those plants to make sure they are thriving. It is a source of pride and care. Kaitiakitanga, that is a different level of service compared to some of the other contractors in our rohe.” – Project Manager, Manawatū Whanganui

Kaitiaki also refers to the realms of the gods of the natural world. All other kaitiaki emulate those original ones. A J4N project restoring the waterways of Waikanae is completely based on the Iwi Management Plan, the following definitions of kaitiakitanga inform the work.

¹⁶ Te Ahukaramū Charles Royal, 'Kaitiakitanga – guardianship and conservation', Te Ara - the Encyclopaedia of New Zealand, 24 September 2007, <http://www.TeAra.govt.nz/en/kaitiakitanga-guardianship-and-conservation/print> (accessed 17 July 2024)

It is through this whakapapa to Te Ātiawa ki Whakarongotai that we inherit our birthright and responsibility as kaitiaki of all that is living and existing within our rohe. Through our whakapapa to land and water, we are also connected to the atua, or the divine processes that are physically manifest in the natural world.

This intimacy of our relationships to the natural world means that we have inherited a cultural memory of how natural features like waterways should look, taste, smell, sound, feel and behave. Our whakapapa to the natural world also tells us about our close kinship to other living beings that we share the world with. - Te Āti Awa Iwi Management Plan

As the J4N evaluation team travelled to meet people, the concept of kaitiaki deepened to include a distinction between the realms of atua¹⁷, tupua / tipua¹⁸, animal and human domains. The Te Āti Awa J4N project is informed by the Iwi Management Plan and identifies the role of tipua and taniwha as part of kaitiakitanga.

Some are of particular significance to us; Te Ātiawa have always had a special connection to ngārara, the taxonomic group that includes taniwha, lizards and insects. The taniwha Mukukai is an important kaitiaki of the whole of Te Upoko o te Ika, who appears at times of abundance. Tuatara are recognised as our tuakana and spiritual protectors; they are respected for their third eye, denoting wisdom and the ability to see the unseen. The tuatara Kopaeara is the guardian of knowledge from higher realms and is depicted on the pou Te Puna o te Aroha, which stands on Whakarongotai Marae.– Te Āti Awa Iwi Management Plan¹⁹

J4N managers and kaimahi in the Te Hoiere project delivered by Ngāti Kuia spoke about kaitiaki as dolphin, whales and bird guardians. In the waterways the kaitiaki they identify are Kaikaiāwaro and Ruamano in the form of aihe; male and female dolphins. They spoke about traditions surrounding the creation of Te Hoiere and the history of tangata whenua. This mātauranga is shared between the J4N projects across Te Hoiere. Jobs for Nature has

¹⁷ An ancestor with continuing influence, god, demon, supernatural being, deity, ghost, object of superstitious regard, strange being - although often translated as 'god' and now also used for the Christian God, this is a misconception of the real meaning.

<https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&key words=atua>

¹⁸ A goblin, foreigner, demon, object of fear, strange being, superhero.

<https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&key words=tipua>

¹⁹ <https://teatiawakikapiti.co.nz/wp-content/uploads/2019/07/TAKW-Kaitiakitanga-Plan-V6-online-2.pdf> p16

enabled the investment in Te Tiriti settlements for Te Hoiere, which refers specifically to kaitiaki who are tipua and taniwha across the Te Hoiere waterways.

*Kaikaiāwaro the female element, Ruamano the balancing male element. Ruamano eventually returned but Kaikaiāwaro stayed to protect and guide Ngāti Kuia even today. When Ngāti Kuia fish down the Sounds they offer some back to thank Kaikaiāwaro for protecting them.*²⁰

Examples of birds as kaitiaki that relate to waterways that J4N projects navigate is a pet shag of Kupe.

“Kupe is said to have had a pet shag - Te Kawau a Toru - whose responsibility it was to test ocean currents. Te Kawau, while appraising the waters of French Pass, broke its wing and was drowned, becoming a reef. Te Aumiti a Te Kawau a Toru - the swallowing current of Te Kawau a Toru - is the name that recalls the event.

*King Shags that inhabit certain areas of the Marlborough Sounds are said to be Te Kawau’s descendants. This taonga species is of particular importance to Ngāti Kuia and Ngāti Koata.*²¹

Ngāti Kuia refer to the people working on their J4N projects as ‘ngā toki kaiahuone’, rather than kaitiaki. The Pou Taiao identified that the project enabled whānau to enact responsibility to whenua as part of their whakapapa. He discussed how ngā toki kaiahuone had studied horticulture and had moved on into planting. The J4N project provided mahi for whānau, which brought them back to their tūrangawaewae and connected people back to their whenua.

“For us, the benefits were enabling whānau to enact their responsibilities to the whenua as part of the whakapapa.” – Pou Taiao, Te Tau Ihu

Kaitiaki also encompasses the notion of tūrangawaewae. Interviews with project personnel on a J4N project in the ngahere of Warawara highlighted the hyper-local nature of whakapapa to the whenua, which was seen as a prerequisite to work in that ngahere as a kaitiaki.

“You have to know the area and be from the area to be a kaitiaki.” – Supervisor, Te Tai Tokerau.

Te Rarawa J4N DOC project enabled the guarding of the mauri of the Watawata ngahere and provided an opportunity to continue caring for taonga tuku iho identified in the deed of settlement between the crown and Iwi.

²⁰<https://www.learnz.org.nz/rivers211/discover/te-hoiere-pelorus-catchment#:~:text=Matua%20Hautere%20and%20Kaikai%C4%81waro&text=Matua%20Hautere%20travelled%20on%20his,Ruamano%20the%20balancing%20male%20element.>

²¹ Ibid

Te Rarawa identified the very practical realities that the application of the kaitiaki role is a process that is locally defined and owned, and this occurs at a whānau landowner level. There are ahi kaa relationships that have to be nurtured and taken care of when working in the locations, and this relationship management is often not understood as an essential part of environmental management in this locality.

The kaitiaki is acknowledged as safeguarding nga taonga tuku iho (those treasures that have been passed down) for the present and future generations, and the J4N project delivered an opportunity to make a significant difference to the pest management of the ngahere. Kereru are now being sighted, as opposed to possums hanging from the trees.

Kōrero Tuku Iho

Kōrero tuku iho is defined as history, stories of the past, traditions, and oral tradition.²²

In Jobs for Nature, Māori spoke about kōrero tuku iho and its synonym “mana o ngā kōrero neherā.” For example, the work of Ngāti Kuia in the Te Hoiere J4N project is guided by Ngāti Kuia korero tuku iho (tradition).

“Te Hoiere symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Te Hoiere incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.”²³

Kōrero tuku iho also refers to how things might have been in the waterways within living memory. Discussion with J4N project personnel in an Iwi-led project in Manawatū talked of how Māori had previously undertaken kai gathering on the Mangaone stream and compared this to its current state.

“We set a hinaki way up the river at Apiti. When I was a kid we use to eat from there. There were freshwater mussels [kakahi]. We hear the stories from whanau. They remember the mussels. Our whānau are beginning to recall things. Like what we used to catch there, and what the mud was used for, and the trees.” – Kaimahi, Manawatū Whanganui

²²<https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=korero+tuku+iho>

²³ Also referred to by the Chair of Ngāti Kuia. https://www.tearawhiti.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati_Kuia/DOS_documents/Ngati-Kuia-Deed-of-Settlement-Schedule-Documents-23-Oct-2010.pdf pg 19

Kupu Whakarite

When used as a noun, kupu whakarite is a metaphor, simile, figurative language, figure of speech, or cryptic saying. One J4N project likens their team to birds flying in formation over the waka of their Iwi.

“Me He Wai is the name of our waka, and the name of our team is the imagery of birds flying in formation over the waka of Te Rarawa. Our Manu Aute stand and look over the land and water, they fly overhead, and collect data and puts it into ARC GIS, and this develops the stories alongside the Manu Taiko who collect the data. Manu Tukutuku weaves birds together and deliver education. The Manu Tūtei look after the marae relationships; they are the lookout or seers. Manu Kōrihi is the team lead to support engagement and education. The Manu Taki looks after the Manu Taiko water team. We have Manu Taiko who monitor water; Manu Taiko observe over the lands. The Manu Taki is a lead bird that guides the flock in a triangle formation during migration, the Manu Taki is supported and protected by rest of the flock. She also works with farmers. This represents working together in unison for a common purpose.” - Manu Kura, Te Tai Tokerau

The evaluators asked others in this project about the role of the Manu Kura, which was identified as a leadership role.

“The term Manu Kura refers to the birds that are most treasured and sacred amongst their flocks, so in this way it refers to a person held in high esteem and a leader amongst their people.” – Iwi member, Te Tai Tokerau

Mahinga Kai

Mahinga Kai translates to garden, cultivation, or food-gathering place. Synonyms include māra kai – garden and cultivation and pataka kai – pantry, food and storage.

“That stream was our pataka kai and our water supply” – Kaitiaki, Te Matau-a-Māui

“We found old māra kai sites where papakainga had been.” – Project Manager, Te Moana-a-Toi

“Whakapapa is also felt through our connection to certain mahinga kai species, sites and customary practices. Certain kai such as a piharau have long been associated with people from Taranaki and evoke our connections there.” Te Ati Awa ki Whakarongotai, Iwi Management Plan²⁴

Mana

Mana²⁵ has been defined as the prestige, authority, control, power, influence, status, spiritual power, charisma – mana is a supernatural force in a person, place or object. Mana goes hand in hand with tapu, one affecting the other. In relation to the J4N programme, mana refers to the authority, power and influence Iwi values have in delivering nature-based work.

“Mana underlies the programme – wairua creates a safe space – te ao tūroa – what we are doing every day.” – Project Manager, Te Upoko o te Ika

J4N invested in a project to restore Lake Wairarapa Moana Wetlands, the mana of the lake is connected to the process of gifting the lake by Māori to the Crown.

In 1896, after Te Maari-o-te-Rangi's death, Hāmuera Tamahau Mahupuku gifted the lakes to the Crown. This ensured the mana of the lakes remained with Wairarapa Māori. In exchange, the Crown paid £2000 and promised to set aside land for Māori. However, only one reserve was set aside. This was part of the Pouakani Block in faraway southern Waikato, comprising swamp and bush-covered hills, with infertile pumice soils.

The government allowed areas of the lake edge to be drained and converted to pasture. After a severe flood in 1947 the lower Ruamāhanga River was diverted to flow directly into Lake Ōnoke. A 1980s plan to reclaim more of the lakebed for farming was stopped because of environmental concerns, and in 1989 a conservation order was placed over the lake to protect its wildlife.²⁶

The J4N project focused on enhancing the native ecology around Wairarapa Moana through more than 60 ha of native planting, wetland restoration, pest, plant and animal control, and development of visitor facilities. This was described as one of the few projects where Iwi capacity has not been developed through J4N. This may be because the mana or authority for making decisions about the funding resided with the regional council (as the entity that was funded through J4N). In addition, the project's focus was on undertaking conservation

²⁴ <https://teatiawakikipiti.co.nz/wp-content/uploads/2019/07/TAKW-Kaitiakitanga-Plan-V6-online-2.pdf> p 17

²⁵ <https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=mana>

²⁶ <https://teara.govt.nz/en/wairarapa-places/page-11>

activities with landowners and farmers around the lake and community, and the J4N project kaimahi were employed by the regional council, with little Iwi involvement.

Mana o ngā kōrero neherā

In the co-design wānanga, it was identified that ancient accounts which inform the elders' history held authority, influence and power and were important to Iwi.

“Mana looks like ancient kōrero. Mana – ngā korero o neherā – that’s what’s important and it’s what informs the old people’s kōrero and histories and is part of their identities.” – CEO, Te Tai Tokerau

A definition of ‘mana’ is provided above. Kōrero as a noun refers to a record or document, account, story, information. Neherā refers to ancient times.

Examples of the mana of kōrero neherā in J4N projects is illustrated in the name of an Iwi Kaitiakitanga Plan, which is based on a pepeha taken from the speech of Wi Kākākura Parata, who was born in the 1830s on Kāpiti Island.²⁷ *‘Whakarongotai o te moana, Whakarongotai o te wā’ ‘As you listen to the tides of the ocean, so must you listen to the tides of the time.’*²⁸

J4N projects enable knowledge to be shared by elders of those ancient places. Kaumātua knowledge and shared stories were deeply appreciated by J4N kaimahi and seen as an important part of understanding the natural world as it once was.

“Kaumātua tell us about how the ngahere used to be, about kukupa and kiwi.” – Kaimahi, Te Tai Tokerau

“There were some amazing pūrākau [storytelling] from these marae wānanga...the naming of places, ancient battles, the meanings of the names of places.” – Kaimahi, Te Tai Tokerau

Jobs for Nature provided an opportunity for elders and young people to bond over the work they were doing together in J4N projects.

“Benefits have included strengthening the connection of rangatahi and pakeke with their whakapapa and Iwi, learning about their history including sites of significance, reconnecting with old practices such as hunting and fishing, and developing an ability to combine mātauranga Māori with Western ecological science practices.” – CEO, Manawatū Whanganui

“Our kaumātua used to live on the island and could share stories with our rangatahi reconnecting them to this place.” – Pou Tauawhi, Te Tau Ihu

²⁷ <https://teara.govt.nz/en/biographies/2p5/parata-wiremu-te-kakakura>

²⁸ [TAKW-Kaitiakitanga-Plan-V6-online.pdf \(teatiawakikipiti.co.nz\)](#)

Mana Whenua

Mana whenua refers to those who have territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory – power associated with possession and occupation of tribal land. The tribe's history and legends are based in the lands they have occupied over generations and the land provides the sustenance for the people and hospitality for guests.²⁹

J4N has contributed to Iwi being able to reaffirm their mana whenua status.

“It’s assisted us to reconfirm our mana whenua status ... and has helped with our goals around revitalisation and reconnection, and our taiao aspirations of removing these nasty weeds from the motu.” – Project Manager, Tamaki Makaurau

J4N reunited mana whenua with their lands that used to provide sustenance for their people. As they worked on their lands and waterways, whānau began to remember the kai that used to be gathered.

As we worked with land by the river, my whānau started telling me stories. They started to remember what was in the river, the kai we used to eat, like kākahi.” – CEO, Manawatū Whanganui

“He kōrero whenua, he kōrero tangata. The whenua, the waterways and what they find, interacts with what they know, and mātauranga becomes restored.” – CEO, Manawatū Whanganui

Iwi carrying out J4N projects in Te Tau Ihu stated they were very careful to ensure that their larger projects were on lands that did not have overlapping mana whenua claims.

“The project at Titiraukawa is in the heartland of Ngāti Kuia landscape, with our Maungatapu above, and the awa of Te Hoiere below.” - CEO, Te Tau Ihu

“Ngāti Koata strategic intent is to maintain, strengthen and develop kaitiakitanga and the relationship to the taiao. Project Mahitahi enabled us to acknowledge my grandfather who was denied access to harvesting tuna back in the 1950s. The project is named Peneamine after him.” – Iwi Member, Te Tau Ihu

²⁹ <https://maoridictionary.co.nz/word/3452>

Mātauranga Māori

Mātauranga Māori is linked to Māori identity and forms part of the unique features which make up that identity. Mātauranga Māori is an embracing and inclusive term. Mātauranga Māori, as discussed with Iwi and Māori involved in J4N, has a past, a present and a future.

This example comes from Ngāti Kuia, who are delivering the Te Hoiere project at Ruapaka. The Pou Taiao identified this project highlighted the connection between wāhi tapu, waiata, karakia, mātauranga Māori, freshwater restoration and tūrangawaewae.

“For us the benefits were enabling whānau to enact their responsibilities to the whenua as part of the whakapapa. It also provided work for whānau. Bringing whānau to their turangawaewae to reconnect to whenua, and mātauranga Māori around conservation” – Pou Taiao, Te Tau Ihu

The Pou Taiao made a distinction that it was more about “doing mātauranga Māori, than learning mātauranga Māori.”

Mātauranga Māori was referred to as the knowledge of the area in which the J4N projects are being delivered, the wisdom that comes from ancient kōrero, and the skills that inform the J4N environmental work.

“Being able to maintain traditional knowledge, have knowledgeable people in the work with this knowledge” – Project Manager, Manawatū Whanganui

Mātauranga Māori, as a cultural system of knowledge, is about everything that is important in the lives of the people.

“Our whānau are beginning to recall things. Like what we used to catch there, and what the mud was used for, and trees.” – Kaimahi, Manawatū Whanganui

Māori on Jobs for Nature projects spoke about mātauranga Māori in many ways. For example, leaders from the project The Hem of Remutaka discussed how their kaimahi have learned mātauranga Māori through the project, and drawn on mātauranga and Māori expertise to ensure the project is delivered in line with kaupapa Māori principles.

“Taranaki Whaanui have a vision of building Iwi capacity to restore kaitiakitanga of the waterways. In the project, kaimahi learn karakia, waiata, tikanga and some mātauranga is shared about the places they work in which are special to Iwi in terms of wāhi tapu, and mahinga kai. They have kaimahi who are fluent in Te Reo Māori, and local Māori mātauranga tohunga connections are there to double check any kaupapa that require kaupapa Māori depth.” – Project Manager, Te Upoko o te Ika

Marae

Marae is the courtyard or open area in front of the wharenui, where formal greetings and discussions take place. The term is often used to include the complex of buildings around the marae.³⁰ One J4N project manager used the terms of marae and wharenui interchangeably, when discussing how J4N has supported whānau to reconnect to whenua.

“Marae are libraries of information about how places used to be. J4N helps our people reconnect, and as their memories return, they remember what they used to do in these places, and what used to grow. He kōrero whenua, he kōrero tangata. The whenua, the waterways and what they find, interacts with what they know, and mātauranga becomes restored.” – CEO, Manawatū Whanganui

The marae was identified as the principal home where people experience the environment and therefore understand the waterways and lands better.

“The marae (the land) – ‘it’s that touch stone that no one can take from us.’ – Kaitiaki, Te Matau-a-Māui

“We would like to develop a freshwater plan for each marae. We ask, ‘where was the water 30 years ago, what is the snapshot of it now, and what would you like it to be in 30 years’ time?’...Thirty years ago, is when people remember last swam in their rivers.

It is a conversation started, and then they get to the deep cool stuff...and that stuff belongs to the marae. The broader generalised river values are available to help make a freshwater catchment. However, that deeper wānanga belongs to the people.” – Manu Taiko, Te Tai Tokerau

Mauri

Mauri has been defined as life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotion, the essential quality and vitality of a being or entity.³¹ One J4N projects refers to the mauri of the waterway of Te Hoiere being diminished by a polluted tributary.

“The Ruapaka stream is not healthy. The Ruapaka wetland feeds into Te Hoiere...and diminishes its mauri.” – Pou Taiao, Te Tau Ihu

³⁰<https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=marae+>

³¹<https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=mauri>

Forest also possesses mauri, an elemental life force, this allows trees to thrive and fruit to grow, birds to arrive and so on. In traditional kaitiakitanga, forests were strictly managed. Tohunga (priests) carried out rituals such as karakia (charm) over a mauri stone (a stone believed to preserve the life force). They protected the mauri of the forest so its mana could flow.

One J4N project's work centred around the idea of creating a mauri sink, because the kauri in the forest were unwell. The spread of pathogens such as kauri dieback negatively impacts the life force of the forest, the mauri is compromised.

"We are working on a ngahere management plan; the idea is to create a mauri sink." – Project Manager, Tamaki Makaurau

Iwi provided examples of how mauri flows through the J4N projects.

"Te Rarawa is committed to bringing back the mauri of our whenua through our Me He Wai project. This map will add to the information we have about our rohe and support our kaitiakitanga, especially when we're thinking about restoring local wetlands and kahikatea-pukatea-tawa forest." – Manu Kura, Te Tai Tokerau

Ngāti Kuia describes themselves as Iwi Karakia and Iwi Pakohe. The evaluation team met them by Te Hoiere, by Maungatapu, at the newly built nursery at Titiraukawa. Personnel from this J4N project described how all the project activities being undertaken to clean up Te Hoiere contribute to the restoration of its mauri.

"Our project had to ensure the wetland's mauri was not diminished by the activities of establishing a nursery" – Operations Manager, Te Tau Ihu

Restoring the Mauri of Moawhitu is a J4N project delivered by the Iwi of Ngāti Koata. The project seeks to restore the mauri of Lake Moawhitu, which will support the Iwi to resume traditional activities, such as harvesting tuna.

Ngāti Koata considers all things have a life force. Ngāti Koata kawa such as tapu, rāhui, mana kaitiakitanga and mauri were utilised to ensure resources were managed sustainably and the mauri protected. The system and laws hold the same validity today.³²

"By restoring the mauri of Lake Moawhitu we can harvest tuna again." – Iwi member, Te Tau Ihu

³²file:///C:/Users/jkereama/Downloads/Ng%C4%81ti%20K%C5%8Data%20Trust%20Iwi%20Management%20Plan%202002%20(1).pdf

Mauri is a term that is used to describe the intensity of the natural forces at work in some of these Jobs for Nature landscapes by Iwi. Iwi warned about the vigorous nature of the waters the evaluation team was about to cross to see one of the island projects.

Te Aumiti symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Te Aumiti incorporates the cultural values of Ngāti Kuia mauri.”³³

Maramataka

This term describes the Māori lunar calendar – a planting and fishing monthly almanac. For most Iwi, the lunar months begin with the new moon but for some with the full moon (Rākaunui). The start of each month is aligned to the morning rising of particular stars. The maramataka names are similar for most tribes, but the order may vary from tribe to tribe.³⁴

The evaluation found a range of examples in which the maramataka was guiding the implementation of J4N projects. For example, a project to restore waterways at Waikanae is using the maramataka to guide its planting practices.

“It connects all the dots, the maramataka with planting. The maramataka has been used since day one. Every course we do, we go through the six Iwi principles. I hold those close to me, it all connects.” – Trainer, Te Upoko o te Ika

Similarly, in Te Tai Tokerau the Nursery Manager of a J4N project delivered by Ngāti Hine discussed using her grandmother’s diary to plant by the maramataka.

“My grandmother used to plant by the maramataka, it’s all recorded in her diaries.” – Kaimahi, Te Tai Tokerau

J4N helped an Iwi to explore industrial production of the rongoā kānuka based on the maramataka. Ngāti Kuia invested in building whānau capacity through education and upskilling, including learning about rongoā and kānuka through a J4N project. Pūrākau and maramataka were found to be both accurate and precise, as they incorporate critically verified knowledge, continually tested and updated through time.³⁵ The Iwi harvests kānuka with the

³³ https://www.tearawhiti.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati_Kuia/DOS_documents/Ngati-Kuia-Deed-of-Settlement-23-Oct-2010.pdf

³⁴ (*Te Māhuri* Textbook (Ed. 2): 104-106; *Te Māhuri* Video Tapes (Ed. 1): 2;). <https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=Maramataka>

³⁵ <https://www.tandfonline.com/doi/full/10.1080/03036758.2016.1252407?src=recsys>
Hikuroa, D. (2016). Mātauranga Māori—the ūkaipō of knowledge in New Zealand. *Journal of the Royal Society of New Zealand*, 47(1), 5–10. <https://doi.org/10.1080/03036758.2016.1252407>

maramataka, harvesting in Rākaunui, the full moon, and have found that oils produced on a full moon are better quality.

“We harvest [kānuka] with the maramataka, we harvest in Rākaunui – we had research done to show the value, so now we have market value because it’s higher quality. We sell to the international market and we have plans to expand.” – CEO, Te Tau Ihu

Noa

Noa refers to being without restraint, without conditions, an absence of limitations, spontaneous, instinctive.³⁶

The noa is ordinary, and safe to be in contact with every day. An example is foods that have become forbidden in the law such as the harvest of kukupa. Te Rarawa would like to achieve sustainable growth and harvesting of kukupa from the ngahere because the Watawata was the “pataka kai” for people who live in these areas.

Pepeha

As a verb, Pepeha means to say, exclaim, be the subject of a saying (in the passive, i.e. pepehatia). As a noun, Pepeha is an Iwi saying, tribal motto, proverb (especially about a tribe), set form of words, formulaic expression, saying of the ancestors, figure of speech, motto, slogan. It can also refer to set sayings known for their economy of words and metaphor and encapsulating many Māori values and human characteristics.³⁷

Pepeha define an Iwi rohe and the exercise of mana in those places. This is encapsulated in a description of pepeha in the Kaitiakitanga Plan for Te Ati Awa ki Whakarongotai, who are delivering a J4N project at Waikanae.

³⁶ <https://maoridictionary.co.nz/search?&keywords=noa>

³⁷ <https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=pepeha>

*Our unique identity as indigenous mana whenua, as Te Ātiawa ki Whakarongotai, arises from the land and water. As much as we influence the local land and waterscapes, they have shaped who we are as a people; our identities are inextricably linked. The pepeha outlines our rohe from the key waterways and peaks that mark the extent of our mana whenua. Whakapapa, or the genealogical lineage and connection to the land and water, is a fundamental value for the people of Te Ātiawa. It is through this whakapapa to Te Ātiawa ki Whakarongotai that we inherit our birthright and responsibility as kaitiaki of all that is living and existing within our rohe.*³⁸

Māori participants in the J4N evaluation typically located themselves in the projects through pepeha, referring to their whakapapa to the whenua or waterways.

“The project has four pou: restoration, economic, employment and whakapapa to the whenua. You must have bush skills and know the terrain...you must be able to navigate hau kāinga, and that’s through whakapapa.” – Supervisor, Te Tai Tokerau

Iwi describe how their cultural value of ahi kaa, and their role as tangata whenua are identified by their pepeha. Titiraukawa is a J4N project that supports Iwi to restore their economy and environment through a commercial kānuka distillation plant and nursery (as was discussed above). The connection to Titiraukawa is enshrined in the Iwi pepeha:

*Ko Maungatapu te maunga
Ko Te Hoiere te awa
Ko Titiraukawa te kāinga
Ko Ngāti Kuia te Iwi.*

Pepeha signal where Iwi have mana and whakapapa associations to places, which indicate responsibilities in terms of tikanga and kawa. For example, the project manager of an Iwi-led J4N project discussed the intrinsic relationship their Iwi has with the place in which the J4N project is being delivered.

*Maungatapu incorporates the cultural value of Ngāti Kuia mauri; Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.*³⁹

³⁸ <https://teatiawakikapiti.co.nz/wp-content/uploads/2019/07/TAKW-Kaitiakitanga-Plan-V6-online-2.pdf>

³⁹ Also referred to by the Chair of Ngāti Kuia - https://www.tearawhiti.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Ngati_Kuia/DOS_documents/Ngati-Kuia-Deed-of-Settlement-Schedule-Documents-23-Oct-2010.pdf page 21

Similarly, personnel from a J4N project in Manawatū talked about the deep connection that Iwi members feel with Ruahine, their tupuna maunga.

“The expansion of trapping line, Ruahine, she’s our dominant force, from the top of her spine to the bottom of the spine. She’s our tupuna maunga. The reconnection to her, our obligations and responsibility to her, because that’s the healing process for us, to reconnect.” – Project Manager, Manawatū Whanganui

People also spoke about waterways and connectivity across the region where they are involved in multiple J4N projects.

“...all the awa connect to the maunga which runs out to the moana which connects us all. The [J4N project] connects us all and all of the pūrākau that connects us are like that. I also coordinate the kiwi project on the other side [of the maunga] and here that’s another J4N project” – Supervisor, Manawatū Whanganui

J4N projects have helped facilitate the opportunity for people to reconnect back to their whakapapa and whenua. At a hapū wānanga for the Restoring the Mauri of Moawhitu project, one young woman told us:

“This island is ground zero, it is the baseline of my cultural identity, it grounds me, it is my anchor, this is where I belong.” – Kaimahi, Te Tau Ihu

Pūrākau

Pūrākau refers to ancient legends, myth and story.⁴⁰ Some Iwi on the J4N projects talked about pūrākau with depth and recalled kōrero neherā or ancient stories that hold mana about the tapu of that place. Examples of the mana o ngā kōrero neherā included Kupe slaying the octopus, and his grandson travelling the lands with kaitiaki. Another is the ancient pūrākau about an event that indicated a tsunami took place. These stories were shared with the evaluation team when Iwi found out some of the places we were going to visit.

The J4N project to restore the mauri of the Lake Moawhitu is being delivered on the island of Rangitoto ki te Tonga. These are ancient landscapes which hold pūrākau about the way the environment operates. A pūrākau that both Ngāti Koata and Ngāti Kuia share indicates a tsunami, and the way it behaved as it hit the beaches and cliffs of Rangitoto. Ngāti Koata can describe the fish in the story and confirm kahawai and large sharks in the story as being near Rangitoto ki te Tonga. It is a story that they have looked after and handed down; the tsunami the event described was likely centuries earlier in around 1450. Ngāti Kuia can describe their

⁴⁰ <https://maoridictionary.co.nz/search?keywords=purakau>

whakapapa to the tohunga who chanted incantations that caused the tsunami event, because they are names that still reside in their whakapapa today.⁴¹

Iwi stories refer to an enormous tidal wave at Moawhitu, indicating huge waves and a great scouring of the beach at the northern end of the Island. Both of these Iwi peacefully acknowledge each other's mana and gifts, and the story survives as an example of shared mātauranga Māori that indicates impacts of weather events in the area.

There were many stories shared by this Iwi about the landscape. They took pride in being one of the oldest and original Iwi in Te Tau Ihu.

Another event recounted at Moawhitu on Rangitoto ki te tonga was a massive tidal wave called Tapu-arero-utuutu which swept into the harbor and drowned almost everyone, tumbling their bodies into the sand dunes which were piled up by the force of the waves.⁴²

The account describes this as utu (vengeance) for the breaking of strict food practices. In this account coastal papakāinga are destroyed because of the breach of tikanga.

There were many examples of this kōrero shared with our team as we travelled in places to explain the ways the waterways worked such as Te Aumiti, or how islands were placed, or about tikanga still undertaken at places for reasons that relate back to those ancient times. The story of the kaitiaki shag that broke its wing and drowned is a warning about the fierce waters of that place.

Rāhui

When referring to sacred places or wāhi tapu, the definition of wairua includes the non-physical spirit, distinct from the body and the mauri (life force essence). The conceptual companions to wairua included tapu (sacred) and noa (profane). Alongside tapu and noa is the action of rāhui in an environmental setting.

Discussions of wāhi tapu and mauri are companion discussions to the concept of rāhui. The verb rāhui refers to the placement of a temporary restriction or temporary ritual prohibition, a closed season, a ban or a reserve. The placement of a rāhui on an area, resource or stretch

⁴¹ We were privileged to hear some of Ngāti Kuia stories shared by Iwi historians. Post our hui we have also sourced written articles to recap some of the details. King, Darren & Shaw, Wendy & Meihana, Peter & Goff, J.. (2018). Māori oral histories and the impact of tsunamis in Aotearoa-New Zealand. Natural Hazards and Earth System Sciences. 18. 10.5194/nhess-18-907-2018.

⁴² Again we recapped some of the stories detail from written sources to ensure names and places were as correct as possible. "Te Tau Ihu o Te Waka: A History of Māori of Nelson and Marlborough", Hillary and John Mitchell

of water was a preservation measure, or a means of social and political control. The three main categories of rāhui are: pollution by tapu, conservation and politics.⁴³

Three examples of rāhui were provided by J4N projects during our fieldwork. One project had placed a rāhui related to tapu areas.

“We’ve locked [unsuitable] areas off... wāhi tapu, old pā sites...it goes to 2025 [but] trustees want it to be forever.” – Project Manager, Te Tai Tokerau

Another example of rāhui related to social and political control of an area and the conservation of kauri.

“The Iwi put a rāhui on the ngahere to protect kauri trees. The trampers were not happy, but it helped us contain the [disease] spread until we could work out what to do.” – Project Manager, Tamaki Makaurau

A third example of rāhui related to pollution. A rāhui had been placed on Lake Horowhenua by Iwi following the discovery of many dead animals in the water. Kaitiaki from the Iwi talked about the rāhui.

“We have done a lot of work in this short time. It’s been our rangatahi and kaumatua, we have been doing this work on our own. We have had to address two major botulism outbreaks within the lake – about 5000 birds died in the lake, and about 1000 fish lost as well. The rāhui is temporary because we still fish off this Lake.” Project Manager, Manawatū Whanganui

One of the longer rāhui was in response to the pollution of a river. It was intended to be temporary, but the river has so many challenges the Iwi have had to extend the rāhui. It was put on in the 1960s and is still in place today on the river Oroua.

“Uncle and other kaumātua have talked about an Iwi rāhui on Oroua for a long time. Our water monitoring is based on the outcomes of Te Whakarauora te Taiao, Te Whakarauora tāngata. Our values in our water monitoring programme are based on the spiritual values, the impact of pollution on our tikanga and looking after the waterways is part of look after our integrity” – Kaimahi, Manawatū Whanganui

Rangatiratanga

This refers to chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the rangatira, noble birth, attributes of a chief. It can also signify a kingdom, realm, sovereignty, principality, self-determination, self-

⁴³ <https://www.stuff.co.nz/pou-tiaki/300357439/Iwi-dreams-of-restoring-life-force-to-its-degraded-river>

management – connotations extending the original meaning of the word resulting from Bible and Treaty of Waitangi translations.

People from Iwi-led J4N projects described how they viewed the programme as an opportunity to exert rangatiratanga over their whenua and their traditional knowledge.

“This J4N is one of the first meaningful and authentic partnership with the funding to be able to do anything.” – Project Manager, Manawatū Whanganui

““The Treaty settlement brought our sites back, and the Jobs for Nature projects helped to start the work that needed to be done in these places, which were not well kept..” – Project Manager, Manawatū Whanganui

There is an extensive discussion about Rangatiratanga in section 5 on Critical Tiriti Analysis.

Ritenga

Ritenga determine responsibilities and relationships between people and regulate the use of natural resources. Having a Te Rarawa person knowledgeable about the inherent laws, rules, regulations, protocols, and obligations that include tapu, noa, and rāhui has been important to supervise the work for the Warawara Jobs for Nature project. Te Rarawa provide examples of Māori resource management which endeavours to achieve a balance between people and the environment through the recognition of ritenga such as tapu, rāhui and noa. Complementing the Pou Taiao has provided a consent form that facilitate relationships between people and place. The team carries these consent forms and work with whānau to achieve agreement in crossing their lands to access the ngahere.

Rongoā

Participants in the J4N co-design wānanga noted that the word rongoā was used in reference to traditional natural remedies from the ngahere or forest. The revival of rongoā was a key aim for at least one J4N project.

“One of the J4N projects is called “Whakaora ake te Warawara”. The Warawara was used for hunting and other food gathering, the taking of timber and other resources such as kiekie and nikau, and the collection of rongoā.” – J4N co-design wānanga participant

Tapu

The state of tapu refers to being sacred, prohibited, restricted, set apart, forbidden, under atua protection. Tapu as a verb refers to stopping, halting or ceasing that activity. Tapu can also be used to describe something being “embargoed”.⁴⁴

On Jobs for Nature projects kaimahi learnt about areas that were tapu. Tapu here refers to sacred, prohibited, restricted, set apart, forbidden, under *atua* protection.

“The lake is tapu – it was used for burying the dead. We have learnt to read the landscape because the Iwi has spent time with us talking about their lands” – Kaimahi, Te Upoko o te Ika

Taonga Tuku Iho

Taonga tuku iho is an heirloom, something handed down, cultural property, or heritage.⁴⁵ The term taonga tuku iho was connected to “an active protection clause...and an active duty” under Te Tiriti. The Māori text of Article 2 of Te Tiriti uses the word 'rangatiratanga' in promising to uphold the authority that tribes had always had over their lands and taonga. This choice of wording emphasises status and authority. This continues to the present time and is a guiding principle for many Iwi-led J4N projects.

“In terms of Te Tiriti we have taonga tuku iho ...an active protective clause... We have an active duty to protect taonga tuku iho.” – J4N co-design wānanga participant

Taonga tuku iho included the rediscovery of old knowledge such as the use of kokowai, red earth and sharks' oil, that was used to paint houses. J4N project managers also spoke about their enjoyment of learning about the ways of preserving and trading food. The rediscovery of knowledge such as duck preservation in its own fat and stored in a gourd as a trading item was also referred to as taonga tuku iho.

“Paramount to Ngāti Tahu-Ngāti Whaoa is our participation in kaitiaki work that protects, preserves and where possible restores our wāhi tapu and taonga.” – Project Manager, Waikato

Taiao

*E ai ki te Māori he hononga ita tō te tangata ki te whenua me te Taiao. According to the Māori, humans are tightly connected to the land and to the natural world.*⁴⁶

⁴⁴<https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=Tapu>

⁴⁵ <https://maoridictionary.co.nz/word/14956>

⁴⁶ *Te Ara* (2013).

The taiao refers to the world, earth, natural world, environment, nature and country. Other terms of referring to the taiao are te ao tūroa, which describes the light of day, world, Earth, nature, enduring world, natural world.⁴⁷ This includes the forest, the lands, the waterways including the coastal waters, the maunga of hapū, and the lwi present, and the flora and fauna.⁴⁸

Human definitions of older and young siblings influence how Māori perceived being the younger sibling to their forest elders, or being a teina to their tuakana.

Taiao is the term related to the environment, and whakapapa sets the relational and spiritual context that binds us to our human and non-human relations and to the cosmos. It is the discipline of these relationships that creates the caretaking and guardianship responsibilities that are described as kaitiakitanga.⁴⁹ This sense of connection comes through kōrero from kaimahi in J4N projects.

“The bush takes you in” – Supervisor, Te Matau-a-Māui

*“Listen to the Lake, the lake tells us what is good for it, and what is not.” –
Operations Manager, Te Moana-a-Toi*

Some of the lwi recipients of J4N funding noted that the taiao health is seen as the number one priority, and human development was as second priority in their Jobs for Nature work. Personnel from a project to develop an lwi-run ecosanctuary described their J4N project in the broader context of their role as kaitiaki of the taiao, taking a holistic approach to taiao restoration and protection.

“The ecosanctuary is situated at the foot of the Ruapehu, and a majority of the work is situated at the Manganuioteao, a very significant place to the lwi, like the aorta of the heart, providing sustenance to the whenua and the people. This work is about taking care of the heart place, a holistic approach. This ecosanctuary is an important starting point. – Chair, Manawatū Whanganui

Tikanga

Tikanga denotes correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol – the customary system of values and practices

⁴⁷<https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=environment#:~:text=taiao,%2C%20environment%2C%20nature%2C%20country.>

⁴⁸<https://maoridictionary.co.nz/search?histLoanWords=&idiom=&keywords=taiao&loan=&phrase=&proverb=>

⁴⁹ Lipsham, Marjorie, Taiao and Mauri Ora Māori understandings of the environment and its connection to wellbeing, Mai Journal, Volume 12, issue 2, 2023, DOI: 10.20507

that have developed over time and are deeply embedded in the social context.⁵⁰ Tikanga is the first law of Aotearoa.

J4N projects stated that tikanga has transformed some of the ways they thought about and managed biodiversity threats such as kauri dieback. The J4N funding enabled projects to properly invest in tohunga expertise to ensure that the right tikanga guided projects.

“Right from the start we made sure mātauranga and tikanga expertise was paid for.” – Project Manager, Tamaki Makaurau

An example of tikanga applied in J4N projects is the management of wāhi tapu, as well as tikanga for harvesting. For example, a J4N project led by Te Rarawa ensures that lore, custom, and practice are based on Te Rarawa tikanga specifically for the Warawara ngahere. Tikanga is taught and learnt within an appropriate context in regard to karakia and working with wāhi tapu. The J4N workers are selected because they work with tapu matters at the marae, such as digging graves. This is a form of mātauranga and specifically refers to the ability to deal with things that are of the spiritual realm.

“Te Rarawa tikanga reinforces that all land has an inherent tapu out of which comes mana. Mana whenua is derived from mana tupuna (ancestral rights) and ahikaroa (continuing use and occupation).”

Tikanga provides a framework for understanding rules that govern harvesting, the care and respect for customary resources and the environment of Te Rarawa, there is a hope that one day kukupa will be bountiful, and kai from the bush could sustain the wellbeing of whānau.” – Supervisor, Te Tai Tokerau

In an Iwi-led J4N project to restore freshwater systems, Ngāti Kauwhata refer to the links of waterways to health and the domains of the atua, and the impact of pollution on their tikanga. This Iwi had a rāhui on their waterways since 1960s because of pollution. Project personnel talked about how their J4N activities are guided by Iwi values and tikanga.

“Our water monitoring is based on the outcomes of Te Whakarauora te Taiao, Te Whakarauora Tāngata. Our values in our water monitoring programme are based on the spiritual values, the impact of pollution on our tikanga and looking after the waterways is part of look after our integrity. Looking after waterways was also linked to our nutrition, and of course these all reside in the domains of atua. We look for kai we use to eat, what is missing and what is now present (tuna and fish counts).” – CEO, Manawatū Whanganui

⁵⁰ [tikanga - Te Aka Māori Dictionary \(maoridictionary.co.nz\)](https://www.maoridictionary.co.nz/tikanga)

Another Iwi spoke about their Iwi J4N project being tikanga-driven.

“Māori values inform this project. It is tikanga driven. It is about Koatātanga, kaitiakitanga, manaakitanga and whanaungatanga.” – Iwi member, Te Tau Ihu

Wāhi tapu

Kaimahi from some J4N projects undertake nature-based work in forests which have wāhi tapu. Wāhi tapu refers to a sacred place, sacred site and a place subject to long-term ritual restrictions on access or use.

A key aspect of keeping the wairua of the people well and safe is having knowledge or a sense of the character of natural spaces, in order to interact with them in an appropriate way.⁵¹

Jobs for Nature projects work with a number of sacred sites. For example, the restoration of Ruapaka was described as very important work that was supported by J4N.

“In 1960 the Public Works Act was used to take land. They built a highway and diverted the stream through our urupa...My great grandmother was in that urupa, as one our Rangatira... there were many known ancestors...our whānau were upset and had tried to stop it from happening. Recently we have been using ground penetrating sonar and found anomalies in the soil the size of humans with success...” – Pou Taiao, Te Tau Ihu

Wāhi tapu could be sacred because they are an ancestral maunga, waterway, burial site, battle site, a place of rituals or a pa site. Several J4N projects involved restoring areas which included such sites.

“We learnt about protecting wāhi tapu, and where our various pataka kai were.” Project Manager, Hawke’s Bay

“The Warawara includes a network of sites of historical, environmental, political and cultural significance including wāhi tapu, wāhi pakanga (battle sites), wāhi whakahirahira (outstanding or iconic places) and pā.” – Supervisor, Te Tai Tokerau

Knowing how to work on those sites is identified by Iwi as important and was part of the selection criteria for hiring kaimahi in the Warawara J4N project. Similarly, three projects in Te Tai Tokerau that referred to the importance of hiring kaitiaki who knew what they were doing because they were grave diggers. The skills of grave digging are valued by te ao Māori. The ability to karakia, the ability to work with tapu matters, gaining the trust of the people of the

⁵¹ <https://teatiawakikipiti.co.nz/wp-content/uploads/2019/07/TAKW-Kaitiakitanga-Plan-V6-online-2.pdf> page 21

marae to undertake such a task, and the fitness required to undertake the task. There is an indication that the person is able to work with wider wāhi tapu that may be in the environment.

“Kaimahi recruited knew how to manage wāhi tapu, because they dig the graves, you need to know about tapu and noa.” – Supervisor, Te Tai Tokerau

Wairua

Wairua is the spirit, soul – spirit of a person which exists beyond death. It is the non-physical spirit, distinct from the body and the *mauri*. To some, the *wairua* resides in the heart or mind of someone while others believe it is part of the whole person and is not located at any particular part of the body.

Wairua was defined by one Iwi as being intimately connected with the mental, emotional, psychological and spiritual well-being and the environment. This definition comes from their Iwi management plan which forms the basis of their values and guides their delivery of the project.

Wairua is the aspect of well-being that reflects the connection between the human condition, in particular our mental, emotional, psychological and spiritual well-being, and that of the wider physical and non-physical environment. Different parts of the land and waterscapes are imbued with different wairua, or different spiritual and emotional characters, often as a result of events that have occurred there over time....Some spaces are nourishing for the wairua of people as a place to visit and interact with. People might describe them as a sanctuary or haven. People may go there to find solace and calm. People may visit spaces that stir feelings of connection to place. Certain spaces may hold significance for different whānau, as being places where they have shared important experiences with one another.⁵²

As a noun, Wairua refer to attitude, quintessence, feel, mood, feeling, nature, essence, atmosphere.⁵³ In this context, wairua was discussed in the J4N hui alongside rongoā and wāhi tapu.

“Connecting to Papatūānuku is ‘tau as’ (tau here means peaceful)” – Iwi member, Lake Moawhitu, Te Tau Ihu

⁵² <https://teatiawakikapiti.co.nz/wp-content/uploads/2019/07/TAKW-Kaitiakitanga-Plan-V6-online-2.pdf> page 21.

⁵³ <https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=wairua>

J4N work was seen as meaningful and filled with purpose. It gave kaimahi an opportunity to answer the needs of the Iwi.

*“The Iwi called, we responded. They put out the karanga, we answered.” –
Kaimahi, Manawatū Whanganui*

This J4N nature project run by the Iwi spoke about spiritual values being the basis for their water monitoring.

“Our values in our water monitoring programme is based on the spiritual values, the impact of pollution on our tikanga. Looking after the waterways is part of look after our integrity...” CEO, Manawatū Whanganu

Further examples of how J4N supports wairuatanga are discussed in the Whare Tapa Whā section (section 6).

Whakapapa

Whakapapa refers to genealogy, genealogical table, lineage, or descent. Reciting whakapapa was, and is, an important skill and reflects the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions. There are different terms for the types of whakapapa and the different ways of reciting them including: tāhū (recite a direct line of ancestry through only the senior line); whakamoe (recite a genealogy including males and their spouses); taotahi (recite genealogy in a single line of descent); hikohiko (recite genealogy in a selective way by not following a single line of descent); ure tārewa (male line of descent through the first-born male in each generation).⁵⁴

Life forms, life force, and nature’s essence were identified as whakapapa by Iwi in a J4N project that focuses on restoring a lake and its environment in Horowhenua. This Iwi had limited taiao capacity, and described J4N investment as “transformative”. This Iwi had no statutory settlement; but the environmental capability and capacity of the Iwi has been built through Jobs for Nature.

⁵⁴ (*Te Kāhano* Textbook (Ed. 2): 3; *Te Māhuri* Study Guide (Ed. 1): 13-14; *Te Kōhure* Textbook (Ed. 2): 237-240;

<https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&key words=Whakapapa>

*All life forms and elements within the natural environment have a life force and are related through whakapapa. Muaūpoko people whakapapa to the taiao. The lands have sustained us for over 1000 years and our ancestors have been buried within for this long. We are now one with the lands through this connection.*⁵⁵

All the Iwi and Māori-led J4N projects that were included in the case studies spoke about whakapapa to the waterways and whakapapa to the whenua.

“We seek to improve the health of freshwater bodies of importance to hapū and marae and create nature-based employment opportunities...J4N has enabled us to bring on board people who whakapapa to each of the marae. It is essential to have that relationship to the waterway for our people, it was part of the criteria for recruitment.” – Manu Kura, Te Tai Tokerau

In the following example, whakapapa is a core kaupapa of the Iwi management plan which guides the delivery of a J4N project. This Iwi also had no statutory settlement; however, J4N has enabled the Iwi to build environmental capability and capacity, producing high numbers of trained and qualified kaitiaki.

“The Iwi management plan informed the heart of the Jobs for Nature programme, which implements Iwi kaupapa of Whakapapa, Wairua, Mana, Maramatanga, Te Ao Tūroa and Mauri.” – Project Manager, Te Upoko o te Ika

Some J4N projects had restored dreams of reconnecting the next generation of whakapapa to their waterways.

“The work we do, we definitely feel proud. This stuff makes us feel proud. Our dreams are about the quality of water. Our kids being able to catch eels. Our kids about to swim. It’s changed dramatically, we used to catch eels, koura. Our kids, they have never been to the park, to the river, they have never turned over a rock.” – Kaimahi, Manawatū Whanganui

A Māori Land Trust identified they were intergenerational, and they would keep working on the land block to ensure the work achieved under the J4N was sustained.

“We are intergenerational, we are not going anywhere, we will keep working on this land.” – Project Manager, Te Matau-a-Māui

⁵⁵ https://www.epa.govt.nz/assets/Uploads/Documents/Fast-track-consenting/Otaki-Maori/Application-documents/Appendix-21_Muaupoko-CIA_.pdf

“The work we do, we definitely feel proud. This stuff makes us feel proud. Our dreams are about the quality of water. Our kids being able to catch eels. Our kids about to swim. It’s changed dramatically, we used to catch eels, koura. Our kids, they have never been to the park, to the river, they have never turned over a rock.” – Kaimahi, Manawatū Whanganui

Jobs for Nature projects helped facilitate a reconnection to nature for the next generation.

“We are intergenerational, we are not going anywhere, we will keep working on this land.” – Project Manager, Te Matau-a-Māui

Whakataukī

Māori proverbs and sayings, called ‘whakataukī’, ‘whakatauākī’ or ‘pepeha’, play a large role within Māori culture. They are usually short and concise - using symbolism and metaphor to convey key messages.

“J4N funding under Te Mana o te Wai has enabled Iwi to participate in recording their waterways and taonga species, which had not been done before. Me He Wai name and proverbs came from Haami Piripi. ‘Me He Wai – To Be Like Water. When there are obstacles in the way, water goes over, under and around to find its way. Let nothing be an obstacle’.” – Manu Kura, Te Tai Tokerau

Whakataukī are an important feature of formal speechmaking (whaikōrero), and are used in everyday conversation. They embody the values, wisdom, wit, and common sense of tangata whenua.

Many Iwi-led J4N projects have whakataukī that guide project delivery. In Te Tau Ihu, Iwi undertaking catchment work on Te Hoiere identified the J4N project was guided by their whakataukī and aspirations which are:

Ko te whāinga matua ko te whakarauoratanga o te whenua, o ngā wai, o ngā tai moana e matomato ai te tipu, e mauri ora ai te tangata.

We work together to restore the mauri of Te Hoiere land, waters, and coast which flourish, along with peoples’ wellbeing and livelihoods.

Personnel from Iwi and Māori-led J4N projects emphasised the importance of whakataukī in providing foundation points for bring people together.

“[Iwi] have a whakataukī that is leading them on their journey – about walking a path together and taking up the challenge to strengthen their love for Papatūānuku. This guides their way of doing things. Aspirations that are identified by community and partners: native biodiversity flourishes, freshwater sustains life and waterways are resilient, preserve landscape character. Te Hoiere is a place of connection. Iwi are acknowledged as kaitiaki.” – Project Manager, Te Tau Ihu

Whenua

Whenua refers to land and is also used for placenta. One Māori land trust identified being alienated from their lands when these were taken for geothermal power. J4N investment enabled the reconnection of whenua and whakapapa.

“There is a tangible connection to our whakapapa through whenua which we pass down to our kids, it’s about knowing you’re standing where your tupuna stood.” - Project Manager, Te Moana-a-Toi

What good looks like based on Te Ao Māori values

This in-depth discussion of commonly used Te Ao Māori values on Jobs for Nature projects shares some insights into how J4N is experienced and delivered from an Iwi perspective. This analysis has been used to derive some potential criteria for what good looks like from a Te Ao Māori view. These are listed in the table below.

Table 6. What good looks like?

Te Ao Māori values	Good looks like
Taiao	<ul style="list-style-type: none">➤ Environmental restoration is the priority in Jobs for Nature.➤ All Jobs for Nature activities restore the taiao. The taiao refers to the forest, the lands, the waterways including the coastal waters, the maunga of those hapū, and the Iwi present, and the flora and fauna.
Mātauranga Māori	<ul style="list-style-type: none">➤ Jobs for Nature supports mātauranga Māori.➤ Jobs for Nature actively restores mātauranga Māori on projects.➤ Jobs for Nature creates opportunities for Māori to reconnect with their mātauranga Māori.➤ Jobs for Nature projects provide opportunities for each Iwi and hapū to celebrate and support their own diverse mātauranga Māori to projects.➤ Jobs for Nature restores, renews and creates new knowledge through Jobs for Nature activities.
Kaitiakitanga	<ul style="list-style-type: none">➤ Jobs for Nature supports kaitiakitanga.➤ Jobs for Nature supports government agencies to fulfil their legislative obligations, for example the Resource Management Act (RMA) sections 6-7 and 8.➤ Māori are active kaitiaki of their whenua.➤ There is an investment to fulfil statutory settlements, resourcing, and co-management agreements.➤ There is an investment in all Iwi based on their Iwi values as expressed by pepeha and Iwi management plans.➤ Jobs for Nature supports Iwi members to exercise kaitiakitanga.
Kōrero Tuku Iho	<ul style="list-style-type: none">➤ Jobs for Nature is informed by Māori history.➤ Jobs for Nature supports Iwi values.➤ Jobs for Nature supports Iwi historical accounts of the environment, and this is utilised to build an understanding of the environment and what is important.

Te Ao Māori values	Good looks like
Mana	<ul style="list-style-type: none"> ➤ Jobs for Nature supports Māori, hapū and Iwi decision making, power and influence in projects to restore their lands and waterways.
Mauri	<ul style="list-style-type: none"> ➤ Jobs for Nature projects result in the restoration of the life essence of the environment. ➤ Jobs for Nature provides for the life force and vitality of lands and waterways to be restored. ➤ Jobs for Nature restoration results in the increased life force of lands and waterways. ➤ Papatūānuku is thriving. ➤ There are more indigenous trees and plants, birds, fish, bugs, bats and frogs. ➤ There are more people connecting to the environment.
Wairua	<ul style="list-style-type: none"> ➤ Jobs for Nature projects connect people to nature. ➤ Jobs for Nature projects support the protection of sacred places. ➤ Jobs for Nature enables support for Māori spiritual beliefs and practices in projects. ➤ Jobs for Nature enables tikanga and kawa to be upheld for hapū and Iwi. ➤ Jobs for Nature supports whānau working together and reconnecting Iwi through work on the whenua. ➤ Jobs for Nature activities support improvement to the mauri of people and place. ➤ Jobs for Nature connects Māori to their lands and waterways, and traditional rongoā practices.
Wāhi tapu and Tapu	<ul style="list-style-type: none"> ➤ Jobs for Nature projects provide opportunities to protect wāhi tapu and restore places of spiritual significance to people. ➤ Jobs for Nature enables Māori to protect wāhi tapu sites.
Rāhui	<ul style="list-style-type: none"> ➤ Jobs for Nature projects build capacity and capability for whānau, hapū and Iwi to restore places that were polluted. ➤ Whānau, hapū and Iwi are supported to restore depleted flora and fauna. ➤ Jobs for Nature provides opportunities to protect wāhi tapu and restore places of spiritual significance to people.
Rongoā	<ul style="list-style-type: none"> ➤ There is an increase in the number of trees and plants supporting the uses of rongoā on Jobs for Nature projects.
Taonga Tuku Iho	<ul style="list-style-type: none"> ➤ Iwi and hapū are provided opportunities to participate in the active duty of taonga tuku iho for their forests and fisheries, whenua and waterways through the Jobs for Nature initiative.
Te Tiriti o Waitangi	<ul style="list-style-type: none"> ➤ Jobs for Nature builds relationships with hapū and Iwi, and Māori communities, and upholds Te Tiriti o Waitangi.
Kawanatanga	<ul style="list-style-type: none"> ➤ Jobs for Nature supports government agencies to fulfil their legislative obligations. ➤ Jobs for Nature enables government mechanisms that support the fulfillment of statutory settlements, resourcing, and co-management agreements.

Te Ao Māori values	Good looks like
	➤ Mechanisms are in place to enable government to work with Māori, hapū and Iwi.
Rangatiratanga	➤ Māori are involved as partners and leaders at all stages of the Jobs for Nature initiative, including design, planning, implementation, and evaluation.
Ōritetanga	➤ Jobs for Nature enables equity of access to resources, and transparency about how decisions are made related to funding. ➤ There is an equitable distribution process in place, and equitable access to resources
Wairuatanga	➤ Jobs for Nature enables improvement to the mauri of people and place. ➤ Jobs for Nature enables connection to wairuatanga through reconnection with the ngahere, traditional rongoā practices, and space to unpack working with sacred wāhi tapu sites.

4 Critical Tiriti Analysis

A Te Ao Māori report must address matters of Te Tiriti o Waitangi. To assist with the analysis of the Jobs for Nature programme through a Te Ao Māori lens, a Critical Te Tiriti Analysis (CTA) was applied. CTA helps us to understand the Jobs for Nature programme through the lens of the five elements of Te Tiriti o Waitangi.

We explored what policy documents say, looked at the investment strategy and examined Māori and Iwi J4N project narratives about their experience of Jobs for Nature. These narratives were collected during engagement with 20 Māori and Iwi-led J4N projects during the place-based case studies conducted in 2023, and the thematic case studies conducted in 2024.

In 2022 there were eight Te Ao Māori projects sampled as part of the place-based case studies. All were located in the Manawatū Whanganui region. One was a Māori NGO that worked with hapū and Iwi who whakapapa to the Ruahine ranges. The other seven were Iwi-based organisations. There were a range of projects involving wetlands restoration, river restoration, water monitoring, forest regeneration, weed and pest management, nursery developments, and the development of an Iwi eco-sanctuary.

In 2024 there were 20 Te Ao Māori case studies sampled as part of the thematic case study data collection. Of these, 13 have been included in the CTA. Nine of the projects had funding go directly to Iwi, hapū and Māori NGO-based organisations. Three of the projects had funding go to tauiwi organisations that worked with Iwi and hapū in partnership to deliver projects. The sample included a range of J4N projects delivering wetlands restoration, river restoration, water monitoring, forest regeneration, weed and pest management, nursery developments, lake management, coastal and estuary restoration. Details of the J4N projects on which the CTA is based are provided in Appendix B.

Preamble

Māori and Iwi organisation were neither equal nor lead partners in the policy process for providing resources for Jobs for Nature at a national level. However, Māori and Iwi representatives were involved at an advisory level with government agencies on the Jobs for Nature programme.

The establishment of the J4N programme did not have a specific Te Tiriti focus. It was designed at speed in response to COVID-19. J4N agencies were directed to deliver funding at pace, and the speed of the contracting was intended to provide for employment certainty. This impacted J4N agencies' ability to work with communities in a planned and measured way that shares decision making or provides for working in partnership.

Place-based case studies

The Iwi and Māori organisations interviewed during the place-based case study data collection were not involved in J4N planning, design or funding allocation decision making.

“The partnership has been a little one-sided with the Crown, but the Iwi are proactive, and have a clear vision about restoring their lands, the ngahere, the birds, and bringing people back home.” – Chair, Manawatū Whanganui

One Iwi member posed the following questions when thinking about J4N investment with Iwi.

“What does partnership look like, and has there ever been one since the Treaty was signed? What was a good way to negotiate with the Crown? [We] had to think about how best to do this. [Our] area of interest is tied up in DOC conservation and national parks (49% of the land is tied up in this). [We have received] no land back, just co-management deals...[It's] been a struggling journey before J4N.” – Iwi member, Manawatū Whanganui

The lack of Māori input into decision making led to some friction between Iwi and Māori organisations who applied for J4N funding. There was no unity, or kotahitanga that was encouraged, nor a focus on collaboration. There were elements of competition to the funding, causing tension between those who were funded and those who were not, and those who got greater levels of funding, and those who would have liked more.

Iwi and Māori J4N projects have not had the opportunity to co-design the metrics of what gets counted and what is valued. They noted that these metrics and what is reported tends to be framed through Western concepts of value, such as the number of trees planted, fence line measurements, FTEs and numbers of traps for pest management regimes. An example of a te ao Māori measure is people reconnecting back home as a strong indication of value.

Other examples of measurements that Iwi and Māori organisations spoke about include the number of wāhi tapu restored, the capacity within the Iwi organisation to respond to opportunities, and the wealth of kai in wetlands and lakes. At a delivery level, J4N funding provided Iwi with the ability to address much-needed work on lands returned through Treaty settlements, with many saying these sites were in dire need of care. Projects led by Iwi who had Treaty settlements spoke about J4N contributions towards the fulfilment of statutory settlements and resourcing co-management agreements. Some Iwi identified J4N as an opportunity to be ‘at the table’ for decision making and influence on taiao matters.

Iwi identified that their lack of influence in decision making risked undermining project sustainability. Project personnel discussed how they would like kaimahi to stay on board, but they have no decision making influence about ongoing funding in the environmental space.

“We’re intentional about making sure that this is not a project with stop/start but is a part of what they [the Iwi] do.” Project Manager, Manawatū Whanganui

Thematic case studies

Two of thirteen Iwi and Māori organisations interviewed during the thematic case studies were involved in J4N planning, design or funding allocation decision making. This occurred in Te Tau Ihu and Te Tai Tokerau. In Te Tau Ihu, the alliance of all Iwi and DOC, regional and local council under 'Kotahitanga mō te Taiao', a partnership established before the J4N programme, undertook joint planning for J4N which enabled Iwi to be at the table planning and designing for cultural, social, economic as well as environmental outcomes.

“At the beginning of the fund it was intense. We had to align with different partners and deciding what the Jobs for Nature strategy looked like, but these funds were an opportunity to do a pilot restoration project.” – Chair of an Iwi, Te Tau Ihu

The early regional planning, brought together by DOC partnership teams prior to COVID-19, provided the foundation for ensuring Iwi could be involved in working with Jobs for Nature funding agencies, alongside local and regional councils.

The second example of where Iwi stated that they were equal partners was in the distribution of the MfE Te Mana o te Wai fund, which supports tangata whenua capacity and capability building in the management of freshwater lakes, rivers, streams, groundwater and wetlands.

Iwi were involved in the funding distribution in Te Tai Tokerau, determining how their Te Mana o te Wai grant can best be distributed amongst their own hapū.

“We support hapū/marae to build their capacity and capability in and make decisions for freshwater management funding them directly to support their decisions. One of the examples is one of our marae are setting up a mullet farm. We supported them to go to Raglan so they could learn about the aquaculture project there.” – Manu Kura, Te Tai Tokerau

This provided for holistic outcomes, as the Iwi could approach cleaning up the waterways through hapū based environmental plans: *“it levelled things up 100%.”* (Iwi member, Te Tai Tokerau)

The other 11 of 13 Iwi and Māori organisations interviewed were not involved in J4N planning, design or funding allocation decision making. Personnel from Iwi and Māori J4N projects considered that this was a lost opportunity to create more substantive change.

For example, a Māori NGO that had whakapapa across Te Tai Tokerau, applied for J4N funding across a whole catchment, and had developed a consortium with hapū and multiple organisations on board. However, the J4N contract they were offered reduced the original application to only focus on fencing and planting, and cut their community into small fragments.

“It just gets fragmented into little parcels and then gets landed in the community. What could be improved is how government supports a more cohesive investment portfolio into supporting a community's vision.” – Pou Manatu, Te Tai Tokerau

This Māori NGO stated that if they had been asked to be equal or lead partners in the design of the J4N process, this could have led to greater cohesion in J4N investments between the five J4N agencies.

“All of the needs of that community could be met if each of the various agencies could be contributing to a comprehensive joined up investment approach.” – Pou Manatu, Te Tai Tokerau

“What would be good is more cohesion around the way in which those investments were leveraged off each other.” Pou Manatu, Te Tai Tokerau

While Iwi and Māori organisations stated that they appreciated the funding investment, disjointed funding decisions had unintended consequences of causing tension between hapū. A J4N project on a forest that was part of the DOC estate received J4N funding for only a particular part of the Iwi rohe, undermining the faith hapū have in their rūnanga. If Māori were working as equal partners in the J4N programme, the Iwi identified that they would have approached the distribution of funding so that all of the hapū could have benefitted from being kaitiaki.

An Iwi-based organisation identified that initially they came uninvited to a LINZ lake conference to ensure they could advocate for mātauranga Māori solutions that were effective, and also so that they could be included in the funding opportunities. They considered that if they had not “gate crashed” the conference, they would likely have missed out on the funding opportunities that were available to the lakes in the South Island.

““A friend who worked at council suggested I come to the Lake conference at Wanaka. We weren’t invited, despite managing 14 lakes. We kind of gate crashed. It was there that I suggested using harakeke mats as opposed to more hessian weed mats from Sri Lanka. A couple of weeks later and COVID-19 hit ... and then we were approached to trial the harakeke mats or uwhi. While other people were having a COVID-19 break, we were very busy with doing the funding applications.” – Operational Manager, Te Moana-a-Toi

CTA assessment – Preamble

Based on the data collected through the place-based and thematic case studies, the CTA assessment shows that overall the J4N programme was silent in terms of Māori being equal or lead partners in funding decisions. However, the Te Mana o te Wai fund and Kotahitanga mō te Taiao alliance demonstrate strong performance against the Preamble CTA indicator.

Table 7. Summary of Preamble CTA assessment for place-based and thematic case studies

Overall J4N programme CTA Indicators	Silent	Poor	Fair	Good	Excellent
Preamble – Elements are showing that Māori are equal or lead partners in J4N regional funding decision making.					
MFE Te Mana o te Wai CTA Indicators 2023	Silent	Poor	Fair	Good	Excellent
Preamble – Elements are showing that Māori are equal or lead partners in J4N regional funding decision making					
DOC and Iwi led – Kotahitanga mō te Taiao Capability and capacity CTA Indicators 2023	Silent	Poor	Fair	Good	Excellent
Preamble – Elements are showing that Māori are equal or lead partners in J4N regional funding decision making					

Kawanatanga mechanism

Article 1 of Te Tiriti o Waitangi is about Kawanatanga, and relates to mechanisms in place by government to support Māori leadership in policy setting and decision making, resourcing and implementing policy.

Assessment of policy documents

The CTA Kawanatanga assessment considered the extent to which the J4N agencies have policy documentation that supported Māori and Iwi. J4N enabled DOC to invest in the Iwi and hapū communities as identified in 'Te Mana o te Taiao – Aotearoa New Zealand Biodiversity Strategy 2020'. Te Mana o te Taiao recognises the Crown's legislative responsibility to actively engage with Iwi, hapū and whānau to acknowledge the Treaty of Waitangi. Te Mana o te Taiao aims to guide collaboration to actively give effect to legislation, such as section 4 of the Conservation Act 1987.

The J4N projects invested in by DOC demonstrated a collaborative expression of the principles of the Treaty of Waitangi. Crown agencies, through Te Mana o te Taiao, are required

to act in good faith with Iwi, hapū and whānau to achieve Treaty settlement obligation outcomes. This includes both Iwi that have been settled and Iwi that are yet to reach Treaty settlement. These obligations and directions will need to be considered at all levels of implementation for the strategy and will need to be resourced.⁵⁶

The CTA also assessed the extent to which government policy delivered on Kawanatanga obligations by focusing on Māori as Treaty partners. We found that the government policies guiding job creation elements of the Jobs for Nature programme are not specifically targeted to any particular population group, and the programme was originally intended to have broad regional spread, albeit with a focus on those regions hardest hit by unemployment related to COVID-19.⁵⁷

In the early stages of the programme, Māori experts provided advice through participation in the J4N Reference Group, which was established in 2020 to support the work of the Jobs for Nature programme. Specific delegations of the J4N Reference Group included “*advice on how best to engage regionally, in particular with Māori, regional councils, and the primary sector.*”

In July 2021 at the end of the first year of the J4N programme, SLU Ministers directed that an external Advisory Group should continue for the programme but with a revised role and membership. One of the functions included providing feedback to the Secretariat and/or relevant Agency Lead on community/Māori/project feedback that had been received on-the-ground relating to delivery of the programme (with a view to identifying opportunities and risks). The Advisory Group did not hold decision making power on government policy and decisions remained with Ministers or chief executives.⁵⁸

Place-based case studies

Discussion with J4N projects during the place-based case studies found that Jobs for Nature had limited mechanisms in place to support Māori leadership in policy setting and decision making, resourcing, implementation and evaluation of policy. Some Iwi found the government mechanisms surrounding the implementation of J4N difficult to navigate.

“[J4N agencies] have tried to create flexibility but encountered barriers to this. [There were] staff changes, our point of contact has since left and we are unsure of who we are meant to be talking with.” – Project Manager, Manawatū Whanganui

Iwi at a delivery level who had received funding described the J4N investment as important in supporting the Crown to deliver on its Kawanatanga obligations. J4N was described as a mechanism that helped restore lands received back from Treaty settlements.

⁵⁶ <https://www.doc.govt.nz/globalassets/documents/conservation/biodiversity/anzbs-2020.pdf>

⁵⁷ 164o05zf3i 2020-07-15 12:32:39 Shared approach to \$1.3 billion in “Jobs for Nature” funding, Original Cabinet Paper.

⁵⁸ Reference Group, Jobs for Nature Programme: Current Terms of Reference, 2021

“Jobs for Nature addresses the first article of the Treaty, [in terms of] now being able to participate. [We are] now able to have a presence and [our work is] complementing the work of DOC, it’s not about replacing. This addresses that right in the Treaty, to act on those principles of partnership and participation. [The government is] now able to stand up with partners as they should be able to and should have done.” – CEO, Manawatū Whanganui

“J4N enabled the Crown to invest in a tangible way, post settlement stage. [We are] now able to get a workforce and the ability to implement the work needed.” – CEO, Manawatū Whanganui

On the other hand, some Iwi found the process rushed and not designed for Iwi who had not had the opportunity to restore their taiao before. Under the principle of Kawanatanga, investing in time to build capacity could have involved contract milestones that reflected the time required to establish the project and skills for delivery.

“[The] first 6 months should have been about establishment. The process was rushed from the start. ‘Sign now and let’s get this moving’. Good would have been more support for those who were starting from scratch, especially for the size of the project.” - Chair, Manawatū Whanganui

Thematic case studies

Project personnel interviewed during the thematic case studies stated that ways to measure and monitor J4N were driven by the Crown, which does not align with Kawanatanga obligations. Māori who were experts in weed and animal pest management, and environmental restoration identified the government mechanisms for measuring work to restore environment systems were flawed and did not make sense. For example, the measures did not count the follow up work required to maintain a newly established wetland, or trapping lines. Reporting mechanisms had no room for measuring Māori experiences on the projects, such as the gains being made for reconnection, rediscovery of history, or the narratives of kaumatua contributions, maramataka experiences and how rangatahi were flourishing.

An organisation that worked with Iwi to build capacity under Iwi leadership, vision and direction appreciated the investment and the good work done by the J4N agency, but they found the contracting processes protracted. The organisation reported lengthy processing delays for payments, despite work being completed (and exceeding the standard).

There was an enormous pressure to have boots on the ground and delivering, yet we had received no money to implement the programme. We cover the payments, but there is an enormous delay between report completion and payments. Most organisations wouldn’t have the administrative capacity and the ability to measure environmental outcomes. It took J4N 1.5 years before they got the reporting right, so when they did ask for the correct data, we were fine, because we knew had to measure the work, but other agencies would have struggled.” – General Manager, Te Upoko o te Ika

The contracting for funding and milestones were very prescriptive and allowed no time for planning.

“The rūnanga in the application asked for one year planning time with the lands trusts to get buy in but they were told “no it had to be shovel ready.”

The contracting process did not allow time for the Iwi to liaise with their Māori land trusts.

“Most Māori land trusts are largely based on volunteers, and have trouble with succession and filling those land trustees. The Iwi needed time so that they could work with those Māori land trusts.” Project Manager, Bay of Plenty

“Māori landscape is really busy and complex, and you have to work with their timeframes. Those land blocks have annual general meetings and you have to work with their hapū and rūnanga structures. That all takes time.” Project Manager, Bay of Plenty

The Iwi approached one of their largest hapū groupings (who are an Iwi in their own right).

“We are quite large in the Iwi economy because of energy, however most Māori land trusts don’t have a big administration. We felt pressured to deliver straight away. Our land trust was in the best position because we had experience delivering this work. We know some of our Māori land blocks missed out because the Iwi were not allowed time to do planning, it had to be ‘shovel ready’.” Project Manager, Bay of Plenty

Similarly to the Preamble findings, interviews with Iwi during the thematic case studies identified the success of Te Mana o te Wai funding investment in relation to Kawanatanga. The original Jobs for Nature cabinet paper notes that Te Mana o Te Wai funding of \$30 million was tagged for a Te Mana o Te Wai fund in Phase 2 of the overall programme (July to December 2020). It was anticipated that the fund would allow Māori to access a dedicated pool of funding to ensure that cultural values associated with freshwater could be addressed and would also implement the strategy recommended by Kahui Wai Māori in respect of the Essential Freshwater package. The Te Mana o te Wai investment approach to capacity and capability building has been described as transformational.

In the area of environmental outcomes there requires a transformational approach introducing Māori cultural capital into the solutions including the cultural authority of kaitiaki...‘Te Mana o Te Wai’ is the first of these indigenous paradigms to be mainstreamed to all New Zealanders and with that recognition will come our increased participation.⁵⁹

⁵⁹ <https://www.terarawa.lwi.nz/files/annual-reports/annual-report-2021.pdf>

As was found in the place-based case studies, J4N is a way for the government to deliver its Kawanatanga obligations by supporting Māori to be active kaitiaki of their whenua. Māori land trusts were provided opportunities to restore their lands. These opportunities were appreciated and contributed to whānau and hapū learning about their lands.

“This project was important in terms of kaumātua reconnecting to places they had been alienated from.” – Project Co-ordinator, Te Matau a Māui

In Te Tau Ihu, an existing alliance between Iwi and local and central government agencies functioned as an effective vehicle for partnership. The alliance was used as a mechanism to plan J4N funding allocation in a holistic catchment-based way that fulfils Iwi aspirations.


The groundwork for the delivery begun back in 2011 so when J4N funding became available it was mapped on to projects that had been identified as significant culturally and ecologically.” – Iwi, Te Tau Ihu



“We’ve had a lot of help from DOC, council and others, such as freshwater ecologists. For us the benefits were enabling whānau to enact their responsibilities to the whenua as part of the whakapapa. It also provided work for whānau. Bringing whānau to their tūrangawaewae to reconnect to whenua, mātauranga Māori around conservation.” – Pou Taiao, Te Tau Ihu

CTA assessment – Kawanatanga

The CTA found that Jobs for Nature policy decisions, contracting and measurements were driven by the Crown, with Māori in advisory roles. However, there were some empowering policies that supported Te Tiriti o Waitangi relationships between Iwi and DOC, including through the Te Mana o te Wai fund.

Table 8. Summary of Kawanatanga CTA assessment for place based and thematic case studies

CTA Indicators for Policy	Silent	Poor	Fair	Good	Excellent
Good looks like the government agencies fulfilling their legislative obligations, for example the Resource Management Act (RMA) sections 6-7 and 8, supporting Māori to be active kaitiaki of their whenua. This also extends to the fulfilment of statutory settlement, resourcing, and co-management agreements.					
KĀWANATANGA – Mechanisms in place to support Māori leadership in policy setting and decision making, resourcing, implementation.					

Overall Funding performance CTA Indicators	Silent	Poor	Fair	Good	Excellent
KĀWANATANGA – Mechanisms in place to support resourcing Māori leadership and decision making, implementation of J4N and distribution of funding.					
Kotahitanga mō te Taiao CTA Indicators	Silent	Poor	Fair	Good	Excellent
KĀWANATANGA – Mechanisms in place to support Māori leadership in policy setting and decision making, resourcing, implementation and distribution of funding.					

Rangatiratanga and Taonga Tuku Iho

Article 2 of Te Tiriti o Waitangi aligns with Rangatiratanga – Māori values having influence or holding authority on processes.

Place-based case studies

Representatives from Iwi and Māori NGOs discussed the negative environmental and cultural impacts of colonisation, through activities such as pollution, the cutting down of trees, the naming of places by Pākehā and the loss of Māori names, and the loss of natural resources (birds, trees, berries, harakēkē, and waterways). Examples include clearing of the great forests of the Ruahine Ranges, the renaming of lakes, and the pollution of lakes, streams and waterways.

Three of the five Iwi engaged during the place-based case studies spoke about lands returned in Treaty settlements that were of poor quality and neglected by the Crown. One of the Iwi spoke about DOC reserves not being released; instead they were offered a piece of Crown land that was so damaged the soil could not be treated in New Zealand.

“Land used for a car yard, which resulted in polluted the land and waters. Train crash contributed to this as well, and the PCP drums from this were buried in the land. To remedy this, the only way is to take the tainted soil and ship it to France to be handled.” Chair, Manawatū Whanganui

Much of the land of that Iwi is tied up in DOC estate, and no land was returned as part of the Treaty settlement. Only co-management was provided for as an option. Jobs for Nature offered an opportunity for the Iwi to exercise Rangatiratanga and negotiate for restoring the land to become an Iwi based ecosanctuary. The funding contributed towards operationalising their vision and contributing to the care of their forestry and fisheries. The work also complemented earlier PGF funding, that identified opportunities for nature-based tourism.

Iwi and Māori organisations spoke about the transformative opportunities that J4N provided, in terms of supporting Iwi as rangatira over their whenua and contributing towards the fulfilment of and active kaitiakitanga as mana whenua.

“The project was designed around [the Iwi] exercising Tino Rangatiratanga with a focus on the Iwi being on their whenua, connecting with their waterways and getting their young uri involved” – CEO, Manawatū Rangitikei

Overall, Iwi and Māori NGOs interviewed identified that J4N projects provided for taonga tuku iho to be actively looked after and cared for, as specified under Article 2 of Te Tiriti. One of the Iwi spoke about the investment in a very measured way, and felt that it fell short of the redress that was needed.

“A small attempt at meeting tino rangatiratanga by the Crown. A subtle approach, a drop in the ocean of what needs to be done.” Chair, Manawatū Whanganui)

Another Iwi completely saw it as transformational.

*“Have had the opportunity to build our mana, rangatiratanga, we can do it”.
– CEO, Manawatū Whanganui*

In its delivery, J4N was seen as an opportunity for rangatiratanga. J4N funding enabled Māori to be involved as partners or leads in doing the work within the region. J4N provided Māori equity around access to financial resources.

“Additional outcomes is that this has been able to create employment outcomes for those that did not have this opportunity in the past. This work is linked into self-determination, rangatiratanga (meeting Article 2). We are whānau first.” – CEO, Manawatū Whanganui

J4N also provided a chance to work with Crown agencies. In the Manawatū Whanganui region, this mostly involved engagement with DOC, and Horizons Regional Council. Five Iwi described improvement in working with Crown agencies, in a way that recognised Iwi as rangatira. The J4N programme was an enabler.

“DOC – now high trust. Been a great relationship. Have had visits from senior advisors, and more coming up shortly. Able to see the work is being done. DOC did back this project up. With the work being done, building relationships by showing outcomes. Building reputation to show they can do it.” – CEO, Manawatū Whanganui

One Iwi spoke about shaping the milestones so that they were realistic and meaningful. This was the only Iwi who spoke about shaping their milestones.

“Were realistic with milestones and made these achievable. Made sure they had good coverage for fencing, weed and pest control. Looked at what was significant to the Iwi. If we met meaningful milestones, the community would see the benefits and see the team out doing the work. Build recognition, relationships, and reputation. We have met key milestones and gone beyond that (within the short timeframe on this project). Milestones were set by pepeha, so that the community could see the impact of the work being done.” – Project Manager, Manawatū Whanganui

However, two Iwi found DOC to be limited in its response to working with Iwi when it came to helping build their capacity and capability. DOC was identified as very stretched.

“Partnership seems to be one sided. Iwi are proactive, but need more engagement from the other side of the partnership. Don’t know where they are with budget and contract. Need flexibility and partnership engagement.” – Chair, Manawatū Whanganui

Some Iwi had not had the capacity to undertake taiao work, prior to J4N. The programme contributed towards Iwi having more capacity for the fulfilment of RMA sections 6, 7 and 8.

However, Iwi are concerned about sustaining their people and environmental gains – and maintaining Rangatiratanga – after Jobs for Nature funding finishes.

“[We are] concerned about what happens after funding finishes in September. Concerned about the sustainability of the taiao, and how can we sustain this.... To maintain the rangatiratanga. Who better to do this mahi than the people? Who else to engage with the mauri of the streams and the land?” CEO, Manawatū Whanganui

Thematic case studies

Across the projects in the thematic case studies, there were a variety of experiences regarding the extent to which Māori have rangatiratanga (influence and authority) on Jobs for Nature projects.

Some Iwi considered that Māori values held limited influence and authority on the funding and contracting processes. For example, one Iwi discussed how they did not have influence on the deliverables or metrics in their J4N contract, which meant that what was contracted did not always align with community needs.

“The deliverables that went into the contract were driven by the government first and foremost, and not caring about the demographics that this programme is supposed to serve...a seat at the table – who sets the metrics and what do they look like. There was no room for us to contribute. We could have suggested how to do it more effectively because we know the communities and what they’re looking for.” – Te Tai Tokerau

As a result of not being able to distribute the opportunities across the Iwi, one Iwi J4N project shared that people had a perception that the rūnanga had favoured only a few hapū with taiao aspirations.

Other Iwi identified that they had no say about funding and limited influence, which meant that they were not always adequately resourced. For example, one Iwi described having very little income, a limited training budget and little support from J4N agencies or regional council but still did positive work.

“I think the initiative is a great initiative. You know, providing jobs to restore the taiao and get out in the environment and good kaupapa. Absolutely. I can't fault, the initiative ...I've run this three-year programme on the smell of an oily rag, so it's pretty tough.” – Project Manager, Te Matau-a-Māui

For other Iwi and hapū, J4N provided opportunities to participate in the active duty of taonga tuku iho for their forests and fisheries, whenua and waterways. A freshwater restoration project highlighted the importance of supporting Māori as part of self-determination or rangatiratanga.

“If Iwi are resourced properly they can lead it out successfully from an Iwi mindset.” – Operations Manager, Te Moana a Toi

The mindset referred to in the above quote involved having the authority and influence to deliver the J4N project grounded in mātauranga Māori. In this project, this involved adapting Māori tools such as the woven design of harakeke mat to smother lake weeds. The Iwi also referred to listening to the lake to understand what needs to be done to restore its health.

“What we are learning from the lake is that plants that need to be there are already there, we just need to get rid of the other stuff...The lake tells us what plants are good for it...the weeds grow in thick mat, which the uwahi smothers...If you lift up the uwahi, there are heaps of kakahi and koura...it provides a good habitat for these taonga species and protects them from carp.” – Operational Manager, Te Moana-a-Toi

Similarly, another Iwi-led project in Te Tau Ihu talked about Rangatiratanga as the removal of barriers, enabling access to resources so that Iwi can look after their lands, waters and people through an Iwi-driven approach.

“Rangatiratanga looks like no barriers. Access needs to be simple...It needs to be flexible, so that there is Iwi-driven solutions. It is about enabling solutions.” – Project manager, Te Tau Ihu

Another Iwi identified that they have a historical, cultural and contemporary association with geothermal resources. This resource was used for cooking, bathing and healing. Large kāinga and cultivations were established around these taonga. However, the Geothermal Energy Act 1953 impacted on the Iwi, who lost control of and access to many of their geothermal taonga. The J4N project enabled them to bring people who whakapapa to the whenua back to those lands, including the geothermal fields within their traditional rohe.

“We were dispersed to the four winds. I didn’t know what being Ngāti Tahu meant. Working on the whenua, gives you that true sense of belonging, knowing you are standing where your tupuna did.” – Project Manager, Te Moana-a-Toi

Te Tiriti o Waitangi, and the Crown’s obligations to support Rangatiratanga, is seen to apply to all Iwi and hapū, regardless of whether they had completed the Crown process of Te Tiriti settlements with Te Arawhiti, the Office of Treaty Settlements.

“From a hapū perspective they don’t want to compromise tino rangatiratanga that’s a key thing that needs to be sustained” – Pou Taiao, Te Tai Tokerau

For Iwi that had Treaty settlements, Jobs for Nature funding supported realising their aspirations. Iwi management described their J4N work undertaken at Titiraukawa, with DOC funding, as being about *“mana motuhake and rangatiratanga”*.

“The settlement gave us the opportunity to develop, and we are now able to implement on our aspirations.” – Chair, Te Tau Ihu

One Iwi stated that they are now at the decision-making table with entities such as DOC and local government, because of relationships formed through Jobs for Nature projects.

“It has only been a couple of years that we have our heads around the decision-making table. It hasn’t been easy, but now council, DOC and Iwi are together at the table...now it’s just about the funding...we are involved in all the restoration work around taiao.” – Operational Manager, Te Moana-a-Toi

As was discussed in section 4, one of the J4N projects identified they are working under a Te Tiriti House model. This way of working has been transformational for the way the organisation makes decisions and for achieving positive project outcomes.

“We have Iwi input. Iwi report to their board ... Iwi vision guides everything ... the doing of everything ... Iwi run the orientation of every course ... their vision and values, their Kaitiaki Plan...it was a great plan and that is the underbelly of the J4N programme.” – General Manager, Te Upoko o te Ika

Māori projects were supported to grow their leadership capacity. One Iwi identified the benefits of J4N in building the Iwi leaders of the next generation. The Iwi identified the young men as the next generation they wanted to retain, and that J4N provided a way for these young people to continue to provide for their young families while undertaking their customary practices of caring for the taonga in the taiao. The people in their teams were already involved in their marae and the work provided a pathway towards the paepae. Te Rarawa are focussed on ensuring the work they do ensures that future generations inherit a better world.

“These young men in the programme are the next generation of leaders. We are upskilling them, teaching them so that they can uphold the mana of the Iwi in the future.” Supervisor, Te Tai Tokerau

Rangatiratanga also included the notion of service to others.



“It’s true rangatiratanga to take charge and do things with your own hands... all that mahi is to uplift the people.” Chair, Te Tau Ihu

CTA assessment – Rangatiratanga

The CTA found that the J4N decision making, funding distribution, contracting and measurements were driven by the Crown, with Māori having limited influence or authority on processes. At the delivery level, J4N was supportive of Māori leadership and aspirations, and they were leaders at each stage of implementing their projects.

At a project level, Māori self-determination and the advancement of Māori people, as Māori, and the protection of the environment for future generations did occur. Māori development cultural affirmation, and a greater measure of Māori autonomy in delivery environmental outcomes occurred.

Table 9. Summary of CTA Rangatiratanga assessment for place based and thematic case studies

Programme Policy CTA Indicators	Silent	Poor	Fair	Good	Excellent
Good looks like Māori being involved as partners and leaders at all stages of the initiative, including design, planning, implementation, and evaluation.					
RANGATIRATANGA Māori values having influence or holding authority on the process.					
Project Level Performance CTA Indicators	Silent	Poor	Fair	Good	Excellent
RANGATIRATANGA Māori values having influence or holding authority on the process at a project level.					

Ōritetanga

Ōritetanga refers to the third article of Te Tiriti o Waitangi and is about having equitable distribution processes in place, and equitable access to resources. Māori identified that good looks like access to resources, and transparency about how decisions are made related to funding.

Jobs for Nature administrative data

As part of the CTA Ōritetanga assessment, we looked at the distribution of J4N funding to Iwi and Māori. In July 2021, the Advisory Group noted the disproportionately low number of Māori organisations receiving funding (5% as of 30 June 2021). Further investigations with agencies indicated this was likely to be understated. In reporting, recipients were asked to specify whether they were an Iwi/Māori organisation or charitable trust, when in fact they could be both. The funding agencies therefore amended reporting to include a new metric for recipients to identify as Māori or not. As of 30 June 2022, total funding to Māori recipients was reported as \$156.7 million (or 14% of the programme total).⁶⁰

Table 10 shows the proportion of Māori recipients relative to the total number of recipients funded across the regions.⁶¹ Overall, 44% of projects funded (294 of 524 projects) and 31% of funding allocated (\$359 million of \$1.2 billion) were tagged as Māori recipients.

Table 10. Projects and allocated funding for Māori recipients as a proportion of the total

Region	% Māori recipients	
	% Projects (total projects)	% Funding (total funding)
Northland	67% (n=48)	39% (\$28 million)
Auckland	44% (n=16)	73% (\$110 million)
Waikato	55% (n=56)	20% (\$139 million)
Bay of Plenty	59% (n=56)	37% (\$5 million)
Gisborne/Tairāwhiti	69% (n=35)	61% (\$46 million)
Taranaki	54% (n=24)	51% (\$39 million)
Manawatū-Whanganui	63% (n=32)	54% (\$60 million)
Hawke's Bay	54% (n=39)	26% (\$33 million)
Wellington	42% (n=19)	6.3% (\$379 million)
Tasman-Nelson	17% (n=29)	62% (\$60 million)
Marlborough	22% (n=9)	16% (\$62 million)
West Coast	35% (n=17)	34% (\$34 million)
Canterbury	24% (n=42)	50% (\$23 million)
Chatham Islands	38% (n=8)	12% (\$34 million)
Otago	94% (n=32)	55% (\$49 million)
Southland	30% (n=20)	47% (\$30 million)
Nationwide	14% (42)	35% (\$27 million)
Total	44% (n=524)	31% (\$1.2 billion)

⁶⁰ <https://environment.govt.nz/assets/publications/Jobs-for-Nature-Annual-Review-Year-Two.pdf>

⁶¹ Not all recipients who would be classified as Māori organisations were tagged as being Māori, e.g. a project allocated to Te Aupouri Commercial Development Ltd was not tagged as a Māori recipient.

In terms of the funding allocation to Māori recipients by each J4N agency, Table 11 shows that Kānoa allocated proportionally more funding to Māori recipients (85%) and more Māori projects (74%) than other agencies.

Table 11. Projects and allocated funding for Māori recipients as a proportion of the total by agency

Agency	% Māori recipients	
	% Projects (total projects)	% Funding (total funding)
DOC	49% (n=226)	47% (\$229 million)
LINZ	39% (n=13)	24% (\$9.4 million)
MfE	38% (n=178)	16% (\$65 million)
MPI-AIS	29% (n=28)	26% (\$6.2 million)
MPI-BNZ	6.7% (n=15)	1.5% (\$2 million)
MPI-TUR	38% (n=29)	37% (\$13 million)
Kānoa (PDU)	74% (n=35)	85% (\$35 million)
Total	44% (n=524)	31% (\$1.2 billion)

Kānoa allocated \$40.9 million from the PGF towards the J4N programme. The primary focus was to create employment opportunities at pace.⁶²

“We maintained focus on employment, unlike some of the other agencies. The main reason being that surge regions were overrepresented by Māori with lower socio-economic statistics.” – Kānoa national office representative

Kānoa-funded work supported equity for Māori in regions that were impacted by unemployment. Māori J4N projects discussed seeing the fruits of earlier investment in their communities through PGF projects, that were expanded on through J4N funding.

“We’ve been able to expand upon what we learned from the PGF project for our training programme Te Kete Hononga.” – Project Manager, Te Tai Tokerau

Māori got 31% of the funding but delivered more (or reported more) on many of the metrics for employment and freshwater, restoration and hours worked. Māori recipients restored more non-freshwater (52%) and freshwater land (41%), fencing (34%), and hours worked (39%) than non-Māori recipients.

⁶² <https://www.growregions.govt.nz/regions/our-stories/skills-and-employment/jobs-for-nature>

While land under plant pest control (3.7%) and wildling conifers controlled (0.6%) were much lower for Māori recipients than non-Māori, these metrics included a few very large areas of pest or wildlings control undertaken by regional councils (e.g. Environment Canterbury, Horizons Regional Council, Marlborough District Council), large land trusts (e.g. Aspiring Biodiversity Trust and Te Manahuna Aoraki/DOC) and government agencies (e.g. DOC and LINZ) that skewed the results. Additionally, whenua Māori is likely to have different characteristics than the larger land blocks managed by government agencies and regional councils.

Table 12. Key J4N delivery metrics by Māori and non-Māori recipients

Metric	Non Māori	Māori recipient	% Māori recipients
Hours worked	6,531,018	4,137,504	39%
Employment starts	10,289	4,318	30%
Land under pest control (hectares)	3,362,057	892,587	21%
Land under plant pest control (hectares)	671,431	26,029	3.7%
Wildling conifers controlled (hectares)	2,109,144	12,009	0.6%
Freshwater land under restoration (hectares)	3,302	2,260	41%
Land under restoration excluding freshwater (hectares)	3,901	4,211	52%
Total plants	7,492,214	3,424,014	31%
Fencing constructing (kms)	3,470	1,754	34%

Place-based case studies

Funding results illustrate that most of the J4N agencies were committed to investment with Māori. Jobs for Nature was celebrated as an opportunity to redress past inequities.

“Past choices and actions were about exclusion, inequity. Direct exclusion in terms of participation. Done through choices, actions, and coming into the whenua and picking and choosing, rather than being treated as a Treaty partner. Systemic issue, but this has enabled them to leap across this”. – CEO, Manawatū Whanganui

The J4N investment has helped created sustainable income streams for Māori, in the context of potential job losses due to COVID-19, in some cases supporting new income streams such as nature tourism.

“J4N helped through COVID as we had no people coming to our region. It provided meaningful employment for our young people. Our next generation has come through. J4N has put us in a good place for business with our nature tourism aspirations. It has accelerated progress, in a time when we might have floundered with the impact of COVID on this region” – Project Manager, Te Matau a Māui

“Positives are the ability to help those who have lost employment from COVID.” – Project Manager, Te Matau a Māui

Throughout the place based case studies, Iwi discussed how they are creating meaningful impact in their communities through creating employment pathways and upskilling of those involved in the mahi.

“[We are] now able to work with the rangatahi in this work, able to work alongside their kaumātua and hear the stories and knowledge. A great opportunity that many would not have access to.” – Project Manager, Manawatū Whanganui

Iwi and Māori organisations stated that they had no trouble fulfilling employment numbers. People came to the Iwi because of the “karanga of the Iwi to come home and help restore the environment.” Iwi and Māori organisations reported paying their kaimahi more than the 30 hours a week available through J4N, and topping up salaries to ensure a decent wage.

“We have people that want to come on board, that want the employment. Currently have some involved that aren’t employed but are here for the love of the work.” – CEO, Manawatū Whanganui

Thematic case studies

The CTA Ōritetanga assessment found that some government policy documentation supported equity in the J4N programme. For example, as was discussed under Kawanatanga, DOC’s ‘Te Mana o te Taiao Aotearoa New Zealand Biodiversity Strategy 2020’ supports equitable investment in te Tiriti based relationships. The policy provides clear direction for DOC investment and this complements the partnership work that DOC has done in the regions. Where DOC had advanced partnerships, such as the Kotahitanga mō te Taiao alliance in Te Tau Ihu, Iwi report equitable outcomes.

Similarly, as was discussed in the Preamble assessment, the MfE Te Mana o te Wai capacity and capability building funding streams have enabled an Iwi to ensure each hapū receives funding and support to write their own hapū environmental management plan. Iwi involved in this project reported that this had supported equitable outcomes for hapū in Te Tai Tokerau.

The lands surrounding the waterways are predominantly Māori owned lands. J4N funding under Te Mana o te Wai has enabled Iwi to participate in recording the health of their waterways and taonga species, which had not been done before. Contracting, reporting and working with MfE was reported as easy and mana enhancing.

Respondents from Māori and Iwi J4N projects also stated that the programme enabled equity in working with Crown environmental agencies in the regions. One Iwi highlighted that J4N enabled them to work with their regional council as an equal partner in Te Tai Tokerau. The regional council are now working as close partners with the Iwi to help design applications for communities to apply for funding to fence their lands and waterways. The Iwi and the council co-fund landowners with opportunities to fund fencing waterways and planting. The Iwi acknowledged that the relationship is good, and it helps to have money to co-invest in the landscape. This has brought about equity in terms of power dynamics within the partnership.

There was also evidence of equity-based partnerships in Te Tau Ihu. We spoke with the Pou Taiao of a J4N project in Nelson who talked about the importance of the work completed by all the Te Hoiere projects, the support given to the Iwi by the regional and local councils, DOC, MfE, MPI and fellow Iwi, as well as the environmental specialists. Māori burial places were being cared for after many years of inequitable treatment by the Crown and local government.

Attempts to develop equity-based relationships were not always successful. In one region, all Jobs for Nature projects had been brought together to discuss ideas and collaborate; however, the relationships had not been developed prior to the Jobs for Nature initiative and the meetings were described as ineffective.

“If I’m being honest I don’t go on them anymore...Just because it’s about everyone talking up big groups and what they’re doing, but then having a conversation with them and actually that’s not what’s happening.” – Project Manager, Te Matau-a-Māui

The Ōritetanga assessment found differences in the extent to which government agency funding practices supported equity. For example, Kānoa funding for fencing and riparian planting was reported to have provided equitable outcomes for Māori projects because Kānoa funded 100% of the work undertaken. For Māori land blocks this was very effective, because farmers on these land blocks in lower socio-economic areas were reported to be struggling. In contrast, MfE freshwater improvement funding that contributed 50% of the costs towards fencing of waterways and planting did not achieve as good a result, especially for Māori lands. This was due to complexities navigating Māori land blocks, with a very large number of owners, requiring more time to organise access, and raise funding support.

“A lot of land that we work under is multi maori land ownership. Access to partnership funding wasn’t there.” Project Manager, Hawkes Bay

“Getting all the stakeholders together was complex, and there was a disconnect between reality and what ‘ideally’ should be the case.” Kaitiaki, Hawke’s Bay

“Navigating relationships between all the different trustees and try to acknowledge each of their mana was difficult. Ideally, you would want to set aside a year for relationship building - perhaps the luxury of time might not have been there due to COVID, which was there when the funding was released.” Kaitiaki, Hawke’s Bay

The thematic case study data collection also found that Jobs for Nature helped support equity between Iwi and other groups undertaking environmental restoration activities. For example, an Iwi was granted initial funding from LINZ, which enabled the lakes trustee to attract further funding from DOC and MfE. With that funding, the Lakes Trust built up their Iwi capacity and capability. The Iwi achieved sustainable levels of funding and built a team of scientists and educators, who provide excellent environmental services. The regional council also benefited, as they no longer outsourced services to national consultancy services.

However, the Iwi noted that there remains inequity in the distribution of funding for lake management compared to the South Island. Despite this, the Iwi considered that they have developed enough capacity to thrive regardless of the funding differences, because other J4N agencies have invested in building the team.

This aligns with the experience of other Māori leaders, who identified opportunities to maximise the investments in their communities by building ongoing capacity and funding streams. The long-term vision of Māori leaders included an understanding of the regenerative revenue opportunities in their communities.

“That's a significant government Crown investment to leverage private investment support to increase planting for regenerative revenue opportunities for the landholder and then you aggregate that. At a regional scale, we start getting some significant hectarage.” – Project Manager, Te Tai Tokerau

The Ōritetanga assessment, based on the thematic case study data collection, found that in five regions there were some Iwi who did not receive funding, and therefore there was not an equitable distribution process in place, nor equitable access to resources. Those Iwi were characterised as having a large number of hapū, and some had not yet gone through the Crown process of Treaty settlements. Across the range of projects interviewed, Iwi typically could not describe how funding had been allocated; the funding decision making was opaque.

Some Iwi perceived that there was a lot of funding allocated to the South Island and it concerned them as it did not appear equitable.




“In terms of partnership, we saw them in Queenstown get stood up, but we didn't get funding until 12 months later, [J4N] was not focusing on Treaty relationships and obligations in the regions.” – CEO, Te Tai Tokerau

As noted above, another Iwi reported that a substantial portion of funding for managing conservation outcomes for lakes goes to projects in the South Island, despite the Iwi having 14 lakes to manage and a Treaty settlement to care for those lakes.

CTA assessment – Ōritetanga

The CTA assessment found that the J4N programme provided substantial investment into Māori and Iwi organisations which supported Ōritetanga through enabling Iwi to take a lead role in restoring their whenua, and enhance economic benefits for their communities. However, the basis for funding decisions was opaque, and there is evidence that inequities remain between Iwi and other environmentally focused organisations.

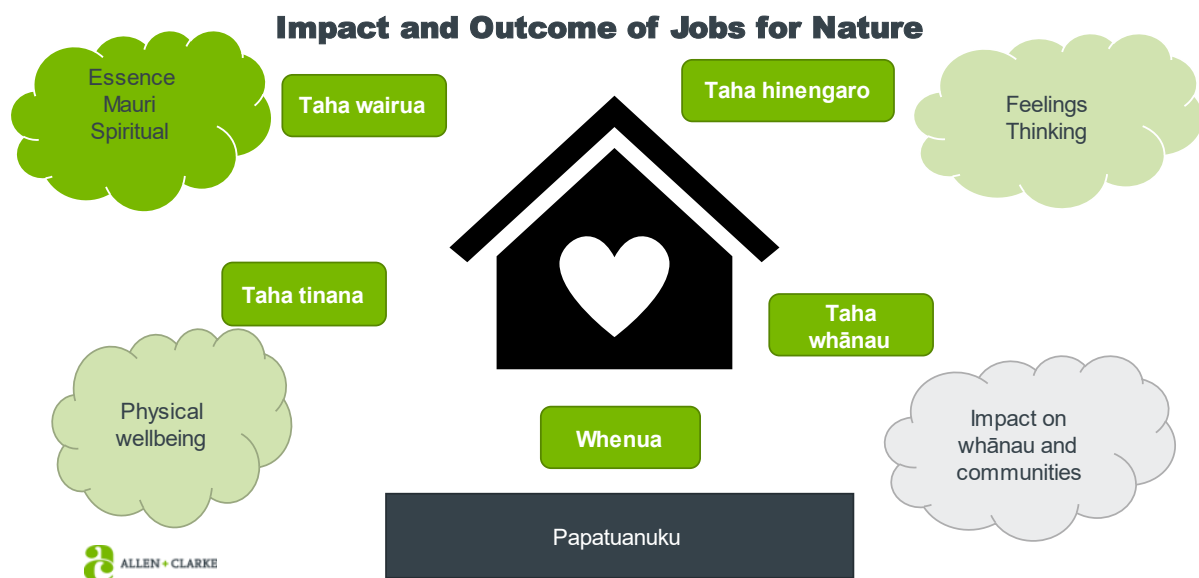
Table 13. Summary of Ōritetanga for place based and thematic case studies

CTA Indicators	Silent	Poor	Fair	Good	Excellent
Good looks like equity of access to resources, and transparency about how decisions are made related to funding.					
ŌRITETANGA – Evidence of Māori equity, exercising citizenship through the policy.					
Overall Funding performance CTA Indicators	Silent	Poor	Fair	Good	Excellent
ŌRITETANGA – Māori having influence or holding authority over J4N distribution of funding.					
Project Performance CTA Indicators	Silent	Poor	Fair	Good	Excellent
ŌRITETANGA – Evidence of Māori equity, exercising citizenship through the projects.					

5 Te Whare Tapa Whā

The Whare Tapa Whā model (depicted in Figure 2) was used to understand the impact of Jobs for Nature on individuals, whānau, hapū and Iwi across the aspects of wellbeing: te taha wairua (spiritual wellbeing), te taha hinengaro (emotional and mental wellbeing), te taha tinana (physical wellbeing), te taha whānau (family wellbeing), and whenua (land).

Figure 2. Te Whare Tapa Whā domains as applied to Jobs for Nature



Te Whare Tapa Whā provided a model to help us share what Māori were saying and their experiences. We asked people about how they experienced the opportunities provided by the J4N programme. The figures below provide a snapshot of what individuals and communities told us about their experiences.

Figure 3. Illustrative quotes showing how people experienced Jobs for Nature

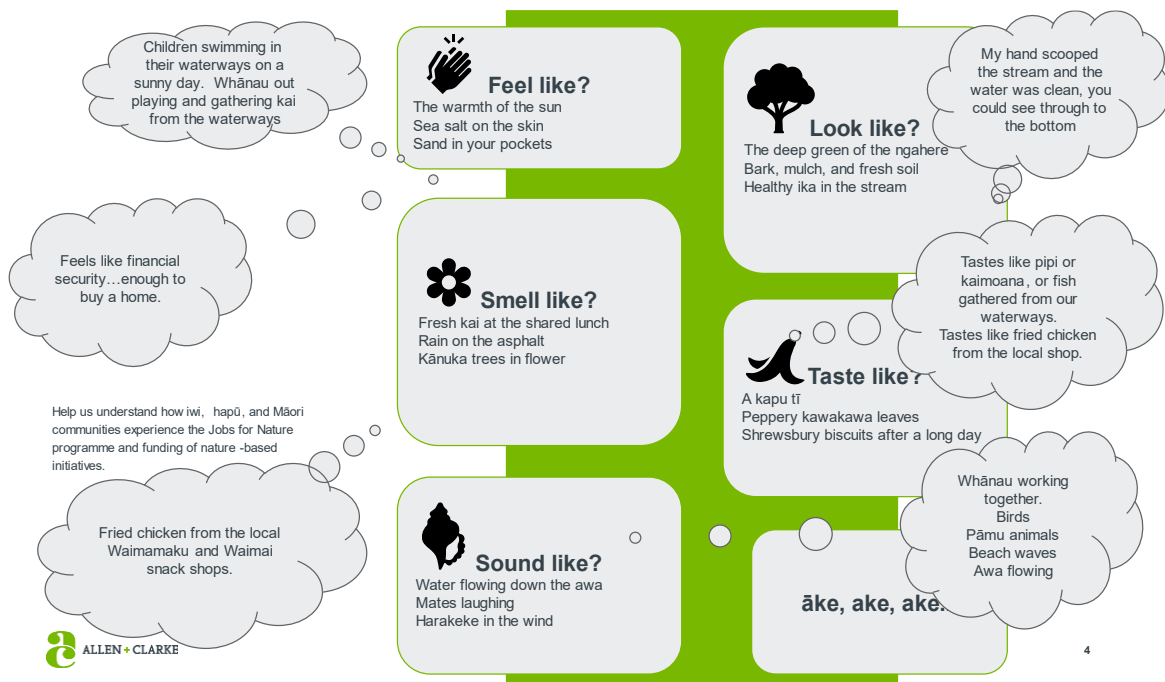
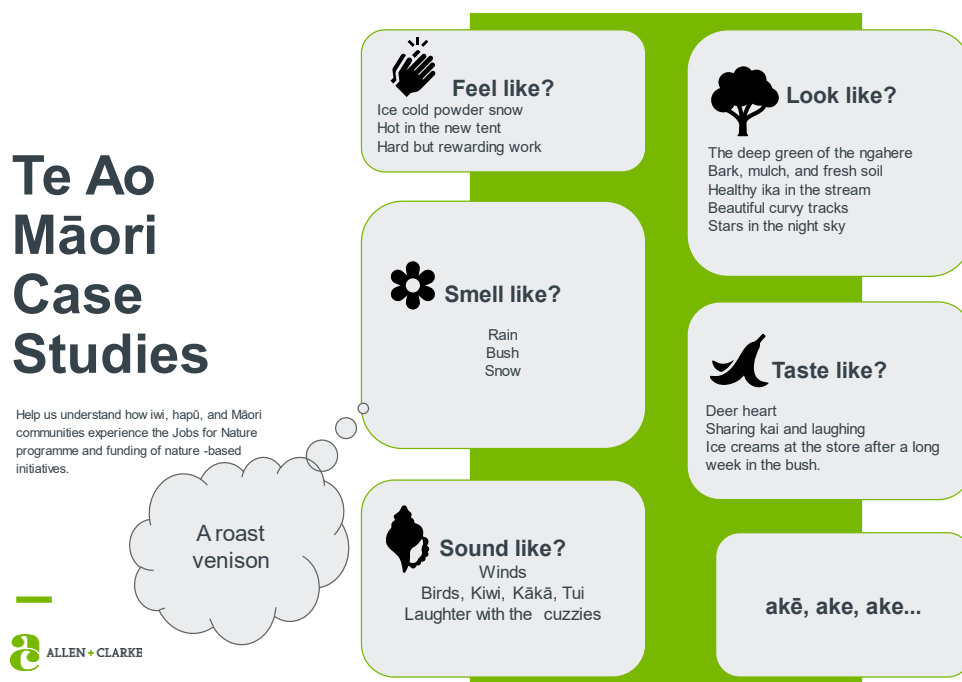


Figure 4. Further illustrative quotes on how people experienced Jobs for Nature



Te Taha Wairua

The spiritual essence of a person is their life force. This determines us as individuals and as a collective; who and what we are, where we have come from, and where we are going.

A traditional Māori analysis of physical manifestations of wellbeing focuses on the wairua or spirit, to determine whether damage here could be a contributing factor.⁶³

All Iwi that participated in the J4N evaluation agreed that good looks like improvement to the mauri of people and place, provides for connections that lift the wairua, reconnect the spirit back to the ngahere, reconnect to rongoā, and provides a space to unpack working with wāhi tapu.

“The work is good for the wairua, for that mental wellbeing and the outdoors.” – Project Manager, Te Matau-a-Māui

Tangata whenua interviewees described the mauri of places being restored, and the taonga of those places (including maunga, waterways, wetlands). Māori working for the Iwi on J4N projects, placed great value in reconnecting “back home”, and the opportunity to restore places that are a taonga.

Tangata whenua interviewees also spoke about the restoration of those places that are a taonga, and that this contributed to improvement to the mauri of the people. Iwi spoke about how the nature-based work provided for connections that lift the wairua and reconnect the spirit back to the ngahere and to rongoā.

“We make sure as a team we make time for karakia, romiromi, wānanga and swim, we have “tatu time” to look after the wairua.” Manutaki, Te Tai Tokerau

“It’s about our hononga, our awakening, hononga Taiao, Huinga Mauri ora, by connections with nature all life is rejuvenated.” Project Manager, Manawatū Whanganui

“Through J4N we are able to provide different employment opportunities and create a workforce that is connected [to the maunga and ngahere] and valued, and where kaimahi input is encouraged. The team has benefited from this opportunity in various ways and they love their work and are committed to it, highly motivated.” Project Manager, Manawatū Whanganui

“There is healing outcomes from this work for those involved.” – Project Manager, Manawatū Whanganui

⁶³<https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-whare-tapa-wa>

J4N work also provided a space to work on wāhi tapu. Working on waterways and whenua was described as healing. Understanding what wāhi tapu are in the region was identified as important. Māori appreciated having an opportunity to restore a place of their ancestor; before it had been neglected and overgrown.

“‘Ngati Tahu-Ngati Whaoa had many kainga, cultivations and burial caves along the banks of the Waikato River. The river provided many benefits to our people and was often used to transport produce that was traded with other Iwi and early settlers. Our participation in J4N protects, preserves and where possible restores our wahi tapu and taonga....” Project Manager, Te Moana-a-Toi

In a large forest block in Te Tai Tokerau, kaitiaki work in areas of the forest that have wāhi tapu, and have been supported to learn karakia.

“Our kaitiaki have written their first karakia. They have a real desire for their reo and mātauranga, they know the names of all the creeks and how they whakapapa to them.” – Supervisor, Te Tai Tokerau

Te Taha Tinana

Our physical ‘being’ supports our essence and shelters us from the external environment. For Māori, the physical dimension is just one aspect of health and wellbeing and cannot be separated from the aspect of mind, spirit and family.⁶⁴

J4N enabled Māori to work towards restoration of the waterways that fed them and supported their physical health. The evaluation identified a number of polluted waterways where Māori were still gathering kai. Iwi shared stories about a lake, in which kaimahi had picked up thousands of poisoned birds and tuna in 2023. The quality of water in this shallow coastal lake was described as very poor, with a trophic level of five.

“Iwi still harvest tuna from the lake.” – Project Manager, Manawatū-Whanganui

On the Ōroua River that feeds into the Manawatū, kaimahi spoke about their kaumātua telling stories about what kai used to be in those places, and how natural resources were used when the river was clean. This included gathering freshwater mussels known as kakahi, flounder, tuna, and whitebait. The river is a major tributary of the Manawatū River and flows through prime agricultural land. The river’s water quality is impacted by both agricultural and urban pressures in the catchment and is ranked in the worst 25% of sites in the region for E.coli, suspended sediment, nitrogen, nitrogen oxide and phosphorous. Kaimahi reported that once they realised the quality of the water was poor through river testing of the river and streams,

⁶⁴ Ibid

they were concerned about their relations who were still harvesting food from the stream for family consumption.

“The Mangone, it bubbles, there is black fungi, it's toxic for dogs. The Mangone doesn't look like it moves. It doesn't even move, it bubbles. They put a pump in there, but nah, it's got silt. Man, I see the cuzzies eeling off it.” – Kaimahi, Manawatū Whanganui

J4N provides a way to improve the health of rivers and landscapes, enabling Iwi to once again gather kai to nourish the tinana. There is also the importance of mahinga kai and being able to grow and harvest your own food. For example, on Rangitoto ki te Tonga we met with hapū who told us about rediscovering where kai used to grow.

“We found old mara kai, and have harvested riwai and are now growing them for kaumātua.” – Iwi member, Te Tau Ihu

In Te Matau-a-Māui, Iwi rediscovered streams and kai sources on the waterways, and in the Bay of Plenty Māori rediscovered traditional kai gathering practices of duck preserved in their own fat. The rediscovery of mahinga kai and mahinga kai practices is one of the J4N outcomes related to Te Taha Tinana.

In addition, Māori and Iwi J4N projects identified the physical health benefits to kaimahi and volunteers.

“Yes, getting the kaumātua moving where they might not have been before. With the younger team members, seeing them make better life and health choices. [We] also have families who join in this space, meeting their hauora outcomes.” CEO, Manawatū-Whanganui

Te Taha Whānau

Te Taha Whānau refers to the capacity to belong, to care and to share where individuals are part of wider social systems. Whānau provides us with the strength to be who we are. This is the link to our ancestors, our ties with the past, the present and the future.⁶⁵

The evaluation found that J4N has supported communities to retain the next generation of Iwi leaders.

⁶⁵ <https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-whare-tapa-wa>

“Employment is tough here. It has been really valuable having these young people retained in our communities. Going to the big cities they get lost. Here we treasure them. Nurture them, teach them how to hold the paepae. They are the boys who dig our graves. Their hunting skills have served us well for pest control of the ngahere.” – Supervisor, Te Tai Tokerau

There is also evidence of intergenerational transmission of taiao knowledge, as children within Iwi become involved in nature when their whānau are employed by the J4N projects.

“I flat with our co-workers, and her son is crazy excited about it all, and wants to know about what we are doing. He’s 5 years old, and he comes to planting days and is so active about restoring the landscape.” – Kaimahi, Te Upoko o te Ika

Similarly, participants on ahūwhenua projects identified the intergenerational nature of their work, which benefits whānau not only today but into the future. This insight was provided by one young man, who was 17 years old:

“I like to think about the tracks I am cutting will be used by my children’s children. It’s like that when we do our work. I love the tracks we cut ... they are beautiful.” – Kaimahi, Te Matau-a-Māui

Jobs for Nature has had an intergenerational influence in terms of reconnecting whānau to their whakapapa and ancestral lands. J4N projects supported Māori identity.

“It’s been great working here near my Nan’s whenua. I didn’t know what it was to be Ngāti Tahu. Working here I am learning more and more about my whenua and whakapapa. Just having that true sense of knowing you are standing where your tupuna stood and passing that on to the next generation.” – Project Manager, Te Moana-a-Toi

J4N has also provided benefits under Te Taha Whānau in terms of providing employment and income. In smaller rural communities J4N funding was a lifeline to support employment options post COVID-19.

“The Jobs for Nature programme helped revitalise communities through nature-based employment and stimulate the economy post-COVID-19.” – Kaimahi, Manawatū Whanganui.

Having a steady income has helped whānau to increase living standards and provides a sense of security.

“This has been life changing for some of our kaimahi. On this J4N project people bought their first home. They were one of the first to buy their home in their generation. Home ownership is security and sets them up well for life.” – Project Manager, Te Tai Tokerau

Whānau employment has spillover benefits in terms of supporting local businesses. For kaimahi on one project, Jobs for Nature tasted like “fried chicken from the Waimai Bakery” with the “cuzzies” who were also on the team.

Te Taha Hinengaro

Te Taha Hinengaro is about how we see ourselves in this universe, our interaction with that which is uniquely Māori and the perception that others have of us.⁶⁶

The evaluation found that J4N has provided a broader platform to increase opportunities to nourish Te Taha Hinengaro by providing for educational opportunities such as scholarships and the development of kaimahi capacity and capability.

“[We] had developed a holiday programme for the rangatahi (a part of key milestone) and the team take them out to spread the knowledge and opportunities. [The local council] had an idea for a scholarship for Three Waters, approached by the Iwi. [We] developed five scholarships, resulting in being able to produce the next round of ecologists etc. [We are] creating pathways that are woven with government programmes.” – CEO, Manawatū Whanganui

For mātauranga to flourish, the relationships between whānau, hapū and Iwi and their environments must be restored.⁶⁷ Jobs for Nature provides for those reconnection experiences. For example, a J4N project to restore freshwater lakes has invested in training their kaimahi in mātauranga-based management practices and compliance work.

“We have a wetlands team and dive team...brilliant team...we want to have the uwhi as an aquatic weed management tool.” – Operations Manager, Te Moana-a-Toi

The J4N project also has an education programme working with schools to teach ākonga about pest fish, weeds, and native fish.

The J4N programme also benefited Te Taha Hinengaro through supporting people to attain recognised qualifications that ensure they are well placed to secure ongoing employment, even after the J4N programme is complete.

⁶⁶ <https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-whare-tapa-wha>

⁶⁷ Broughton, D., (Te Aitanga-a-Hauiti, Taranaki, Ngāti Porou, Ngāpuhi), McBreen, K., & (Waitaha, Kāti Māmoe, Ngāi Tahu). (2015). Mātauranga Māori, tino rangatiratanga and the future of New Zealand science. *Journal of the Royal Society of New Zealand*, 45(2), 83–88. <https://doi.org/10.1080/03036758.2015.1011171>

“Kaimahi are going to courses to upskill in pest control etc. and to ensure they had a paper trail to build skillsets and capacity to become independent contractors; but also to carry on the journey by passing the knowledge down to others. They feel they are making a big difference with their animal pest control, and they are hoping to share what they are doing with schools, to share the stories of restoring the taiao.” – Project Manager, Manawatū Whanganui

“Some of our kaimahi went onto become Team Leads, then Project Managers and now CSO Trainers in Conservation” – Project Manager, Te Tau Ihu

Iwi Kaiahuone undertake mauri monitoring and cultural health monitoring and spoke about loving what they are doing.

“We have loved water monitoring.” Kaimahi, Te Tau Ihu

In Waikato they spoke about loving the outdoors and making a difference, and how they have grown up on the programme.

“I love the bush, and while I am young, I want to work in the outdoors.” Kaimahi, Waikato

“I had a lot of theoretical skills but I had no bush skills when I started this, and now I feel comfortable there (in the bush).” Kaimahi, Waikato

““You learn something every single day, like without fail here. If not multiple things. Constant learning thing, yeah.” Kaimahi, Waikato

I know for [Kaimahi 1] and [Kaimahi 2] they love making a difference. You know, that’s something that [Kaimahi] said to me a few times that she feels like she’s making a difference.” Project Manager, Waikato

Māori identified being healed in the environment.

“I am the fittest I have been in a long time. Also I feel good, I was in a sad bad place with my mental health, but now, it’s been great. I just love the forest. It does things for me. It’s magic.” Supervisor, Te Matau-a-Māui

““There were mental health benefits to being occupied and active through those COVID times” Project Manager, Te Moana-a-Toi

Papatūānuku – Lands and waterways

Māori expressed a holistic viewpoint when it came to discussing the lands and waterways.

“This work helps me to define who I am.” – Manu Taki, Te Tai Tokerau

Māori spoke of kaitiakitanga; the value in care and connection to the whenua. They talked to the connectedness they have experienced to the whenua through J4N. Iwi and Māori spoke

about a reconnection of people back to land and water, and saw J4N as a step towards healing and reconnecting to their whakapapa.

“I brought my Mum and Aunties back to the marae because of the programme. They hadn’t been in contact with this side of their Iwi whakapapa.” – Trainer, Te Upoko o te Ika

Working in Jobs for Nature projects delivered in environments that Iwi and hapū once owned and lived in, began a deep process of reconnection shared by the wider whānau. Kaimahi spoke about the idea of sharing knowledge and helping their communities restore the taiao. Iwi generously shared knowledge of places with people who worked on their lands and waterways in the J4N projects.

“This is the Takarangi block we have helped, and this is where the Taranaki Settlement land [is located]...Karaka are not native to the region. Any spot where you see karaka you can see where groups have come to live...it’s changed the way we see things...we can see the whole settlement, not just a clump of trees...Multiple hapū came, and there were battles for land and resources.” – Kaimahi, Te Upoko o te Ika

Jobs for Nature projects provided forums for people to learn about the places they lived in, teaching people about the often-hidden history of hapū and Iwi.

“We know that wherever there are karaka trees there were old papakāinga. Karaka trees were planted by the Iwi, brought in by them for food.” – Kaimahi, Te Upoko o te Ika

Māori were reunited with environments from which their connection had been broken. For example, one project discussed how their connection to waterways had been severed when the waterway had been diverted back in the 1960s, and their marae lost their water supply. The river had since been realigned back to its normal course, but the relationship to that waterway was disrupted. Jobs for Nature provided an opportunity for Iwi to reconnect to their waterway, which is in their whakapapa as part of their pepeha.

“J4N contributed to enabling access to places and spaces that was previously not accessible. It helped to open up opportunities to be present in areas we wouldn’t ordinarily have the resources or time to attend to...We talk about the awa and live next to it - but when did we last visit the awa? We always lived with the awa, but never focused on it...J4N activities focused on the awa in ways that weren’t done earlier.” – Kaimahi, Te Matau-a-Māui

Similarly, we interviewed hapū about reconnecting with their lake. Jobs for Nature has provided the Iwi with an opportunity to restore the mauri of the lake, which had been harmed through extensive agriculture close to the lake shores.

"The lake suffered from a decision to farm closer to the lake. The waters were drained by previous farm owners. It ended up with lake edges on which they could not get anything to grow ... It was an ecological disaster for the lake ... The amount of change I have seen over the last couple of years is phenomenal. With the retired farm, the trees can now grow, free from browsing. The biggest difference has been fixing the weir and raising the water level. That has made such a difference ... having people come out and plant and reconnect, well, that has been magic." – Project Manager, Te Tau Ihu

The aim of environmental protection for future generations was evident when discussing Papatūānuku. People from J4N projects discussed the changes they had observed in the whenua and could see signs that the land was being healed. This included native flora and fauna returning to the ngahere, and that waters of rivers and lakes becoming cleaner.


"There were no seedlings, no birds, no pigeons...the logging, when we smashed the trees down the birds left...that was forty years ago...Now natives are coming back, you can see the canopies, you don't need the sun block under the trees." – Supervisor, Te Tai Tokerau

"We had a vision of a clean awa where people can eat pipi from their marae and swim in the river. After the fencing project, twelve months later the stream running to the beach was clear. That is what we want for Waitangi." – Project Manager, Te Tai Tokerau

CTA Assessment - Wairuatanga

The findings above show that Māori benefited across all dimensions of wellbeing articulated in Te Whare Tapa Whā. These findings have been used to complete the Wairuatanga domain of the Critical Tiriti Analysis assessment, which considers the wellbeing elements of the J4N programme for Māori.

Table 14. Summary of Wairuatanga for place based and thematic case studies

Performance CTA Indicators	Silent	Poor	Fair	Good	Excellent
Wairuatanga – Acknowledgement of the importance of Rongoā, wairua and wellness.					

6 Conclusion

Based on the findings described in this report, the Te Ao Māori evaluation makes the following conclusions. In line with the intent of the Te Ao Māori evaluation to provide a holistic narrative, the conclusion presents overarching key messages relating to Māori and Iwi experiences of J4N.

Mā te huruhuru ka rere te manu – Feathers allow the birds to fly

J4N enabled a secure connection to cultural heritage and cultural identity for the Iwi, hapū, marae and Māori land trusts involved. Through J4N, Iwi and Māori were able to undertake an authentic exploration and recovery of ancient oral histories, which are important to people's identity. This included knowledge recovery, renaissance, reclaiming, remembering the rituals or tikanga associated with the history and biology of places. J4N also supported Māori spiritual beliefs and practices; undertaking nature-based activities provided an opportunity for communities to support Iwi and hapū lore and tikanga, and enabled wāhi tapu to be cared for. J4N projects supported mātauranga Māori, drawing on traditional Māori knowledge to undertake activities such as lake weed management and kānuka oil production.

There was evidence that environmental health was protected and maintained. Māori communities that participated in the evaluation identified that J4N provided an opportunity for investment in a healthy taiao.

Māori who receive funding identified that active protection of taonga tuku iho, such as forests, lakes, and waterways, was achieved. Kaitiakitanga is important, and J4N projects enabled Māori to be active kaitiaki on their whenua. Māori described the experiences of being kaitiaki as empowering. The J4N work has created changes in the way kaitiaki think and bond as whānau, and are brought together as an Iwi.

The Treaty is important to Māori. Jobs for Nature provided the Crown with mechanisms to deliver its Treaty obligations by working with Māori, hapū and Iwi to reconnect people back to nature.

Ko ngā pae tawhiti, whaia kia tata. Ko ngā pae tata whakamaua kia tina – The potential for tomorrow depends on what we do today

Māori land blocks have a colonial history that has left a legacy of fragmented land ownership, under-investment and absentee landowners. J4N provided an opportunity to address some of these issues, but the various funding arrangements had different levels of success. J4N investment in which projects were partially funded, such as projects that provided a 50% funding contribution for freshwater improvements, were not always able to achieve the expected outcomes (i.e., complete fencing or riparian planting). This was due to complexities navigating Māori land blocks that required more time to organise access and raise funding support.

Investment policy that provides for some of that complexity would refine the investment strategy. The Te Mana o te Wai capacity building funding helped address this issue in Te Tai Tokerau.

He rā ki tua – There's better days ahead

The Te Ao Māori evaluation has highlighted a disconnect between government policy nationally of supporting all Iwi and Māori organisations to have the opportunity to be part of providing jobs for nature and restoration to their communities, and implementation at a regional level in regard to funding distribution. The regional distribution processes did not achieve equitable distribution of funding to all Iwi, and there was a level of opaqueness around decision making at the regional level.

Where funding was not received by some Iwi or hapū within a region, an unintended consequence has been the deepening of inequity, with an underinvestment in capacity and capability for those Iwi and hapū to respond to further nature-based opportunities, or legislative requirements such as the RMA and Te Mana o te Wai. There is a need to undertake further analysis of the implementation gap as part of the final report of the broader J4N evaluation.

Kua hua te marama - Something has completed a full cycle

Jobs for Nature investment as a response to COVID-19 has been a “gamechanger” for Māori communities that received funding. It enabled Iwi and Māori organisations to provide employment opportunities that supported them to retain their people within their Iwi, and had wider economic benefits for local businesses and communities.

However, there were also two ngangara that emerged. The first ngangara is that funding distribution processes regionally highlighted inequities, deepening the gap between Iwi resourced with settlements and Iwi without any funding. The second ngangara is the complexity of Māori land block managements, which requires different investment strategies.

Those Iwi and Māori organisations that received funding described a deep love and regard of the J4N nature-based programme, and a sense of social justice in restoring areas that had been taken, degraded, or mahinga kai that had been depleted.

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Appendix A: Wānanga outcomes

We originally summarised and mapped what good looks like in the table below.

1. Good looks like Māori being involved as partners and leaders at all stages of the initiative, including design, planning, implementation, and evaluation.
2. Good looks like upholding tikanga and kawa.
3. Good looks like the government agencies fulfilling their legislative obligations, for example the Resource Management Act (RMA) sections 6-7 and 8, supporting Māori to be active kaitiaki of their whenua.
4. Good looks like the fulfillment of statutory settlements, J4N resourcing, and Iwi co-management agreements for Treaty settlements.
5. Good looks like whanau working together and reconnecting the Iwi through work on the whenua.
6. Good looks like equity of access to resources, and transparency about how decisions are made related to funding.
7. Good looks like improvement to the mauri of people and place. Success looks like providing a connection to wairuatanga through the reconnection with the ngahere, traditional rongoā practices, and space to unpack working with sacred wāhi tapu sites.

Table 15. Iwi, hapū and Māori community perspectives on what good looks like for J4N

Important values that emerged from the Te Ao Māori Wānanga	What we heard in the wānanga in terms of what “good looks like”
Rangatiratanga is upheld	<ul style="list-style-type: none"> • Good looks like Māori being involved as partners and leaders at all stages of the initiative, including design, planning, implementation, and evaluation.
Kawanatanga – mechanisms are in place to work with Māori, hapū and Iwi	<ul style="list-style-type: none"> • Good looks like the government agencies fulfilling their legislative obligations, for example the Resource Management Act (RMA) sections 6-7 and 8, supporting Māori to be active kaitiaki of their whenua. This also extends to the fulfilment of statutory settlement, resourcing, and co-management agreements.
Ōritetanga – there is an equitable distribution process in place, and equitable access to resources	<ul style="list-style-type: none"> • Good looks like equity of access to resources, and transparency about how decisions are made related to funding.

Important values that emerged from the Te Ao Māori Wānanga	What we heard in the wānanga in terms of what “good looks like”
Wairuatanga – this initiative supports Māori spiritual beliefs and practices	<ul style="list-style-type: none"> • Good looks like improvement to the mauri of people and place. Success looks like providing a connection to wairuatanga through the reconnection with the ngahere, traditional rongoa practices, and space to unpack working with sacred wāhi tapu sites.

Appendix B: Māori and Iwi projects included in the Te Ao Māori sample

Māori and Iwi J4N project in the place-based case study sample

The following projects were engaged with during the place-based case study data collection, conducted in 2023.

1. Mauri Oho project was granted \$2,506,000. This is for landscape trapping for rats and mustelids, and riparian recovery on multiply owned Māori Trust Land and Public Conservation Land in the Northern Ruahine Ranges and neighbouring farmland. It is intended to protect whio, kiwi and other taonga.
2. Muaupoko project was granted \$2,222,000. and the project was to re-establish a nursery and undertake conservation activities such as restoration planting and predator control at Lake Horowhenua, Hokio Stream, Waitarere Forest block and surrounding Māori land. There will be an establishment of a team to respond to large scale projects occurring in the rohe.
3. Ngā Waiariki - Ngāti Apa Charitable Trust received \$960,000 for a project that will see extensive pest eradication activities, and planting of native species, especially those that have been largely lost from the rohe, track development (to enable access to areas needing attention), fencing and riparian planting.
4. Ngā Kaitiaki O Ngāti Kauwhata Incorporated received \$1,489,000. This project, called “Whakahaumaru te Whenua”, aims to establish a taiao team to increase the educational, training, employment, and cultural capacity of Ngāti Kauwhata Iwi members. This will be strengthened by on-the-job training and field-based activities and learning through rejuvenating, restoring and the protections of Ngāti Kauwhata lands along the Ōroua River and its tributaries.
5. Rangitane o Manawatū – Tino Rangatiratanga project received \$1,680,000. This project will complete freshwater restoration and fresh water pest control at many sites throughout Rangitāne o Manawatū rohe. Terrestrial pest control will be focused west of Ruahine, east of Pohangina River and other areas as identified by Te Ao Tūroa over the period of the project.
6. Ngāti Uenuku Charitable Trust – Phase 1 Foundation Pokākā Ecosanctuary foundation, pest management and cultural monitoring programme received \$1,920,000. Pōkākā would be the first Iwi-led ecosanctuary created in New Zealand. The concept of an inland island ecological sanctuary not only works to restore the traditional habitats and bio-diverse forest resources that kaumātua talk of, but also supports an urgent need for the breeding, reintroduction, and conservation of highly endangered, if not lost, local taonga species.

7. Ki Ngā Motu, Ki Tai, Ki Uta received \$1,000,000. Ngāi Tai ki Tāmaki will employ kaimahi to work on biodiversity, weed control (e.g., gorse, moth plant) and helping to repair and maintain conservancy and land infrastructure on Motutapu that is in a serious state of disrepair.

In addition, the sample included projects that were developed in partnership with Iwi in the Nelson Marlborough region; Maitai Ecological Restoration Project and Te Hoirere Catchment freshwater restoration project. These project interviews were from the perspective of local council bodies and follow up interviews were undertaken with Iwi in 2024. There were also two projects sampled in Auckland which appeared to be Māori environmental NGOs (Mana in Kaimahi Te Whangai Trust Hub Expansion and Te Whakaoratanga I te Puhinui me te Manukau). However, these were delivered, led and governed by tauīwi. Although not intended, it is difficult to distinguish Iwi and Māori NGO groups, when groups have a Māori name for the project and are tauīwi owned, operated and delivered, but Māori are advisors or beneficiaries.

Māori and Iwi J4N project in the thematic case study sample

The following projects were engaged with during the thematic case study data collection, conducted in 2024.

1. Me He Wai is an MFE-funded project delivered by Te Waka Pupuri Pūtea Trust supported by Northland Regional Council, that received \$3,558,451. The project engages with marae, hapū, and landowners (predominately Māori) to implement the project across Te Rarawa rohe, monitor waterways and collect data to support the council's Regional Freshwater Plan. There is also an additional \$250,000 of MFE funding allocated to the project to build capacity.
2. Warawara Whakaora Ake is a DOC funded project delivered by te Rūnanga o Te Rarawa, which received \$2,212,000 funding. The project is intended to ensure employment in the Warawara forest.
3. Kia Hoki Mai te Ketekete a ngā Manu ki ngā Ngahere o Ngāti Hine is a DOC funded project delivered by Ngāti Hine Forestry Trust. The total funding is \$876,400. The project involves establishing predator control over 5,600 ha, targeting rats, stoats and possums.
4. He Ripo Kau Recovery and Employment Package was delivered by Reconnecting Northland. This was a Kānoa funded project which received \$3,220,000. The project was contracted to support fifteen new jobs in Hokianga and Waipoua over two years. Ten of these roles were embedded into existing biodiversity restoration projects, and five roles made up a riparian restoration crew who fence and plant native plants on Māori and private land.
5. Restoration and enhancement of geothermal, freshwater and cultural sites in the Ngāti Tahu-Ngāti Whaoa rohe is delivered by the Māori land trustees, and is a DOC funded project. The total funding is \$826,000. The project undertakes weed control and native planting at five sites in the Ngāti Tahu-Ngāti Whaoa rohe – Te Moana-a-Toi and Nga Awa Purua Reserve, Wai-o-Tapu Scenic Reserve, Orakei Korako, Mataarae Marae and Waimahana Marae.

6. Mauri Tu Mauri Ora is delivered by Te Arawa Lakes Trustees and is DOC funded for a total of \$2,500,000. There is also funding from LINZ and MfE. The project includes six Iwi-led landscape scale restoration projects, involving wetlands, pest eradication, beehive placement, community initiatives, and water monitoring.
7. Te Matai Trust is a DOC funded project delivered by a Māori whānau land trust. The total funding is \$1,191,017. The project involves pest control, including control of mustelids and rats, deer and possums as well as pest plant management on Te Matai whenua consisting of 3399 hectares of native bush on land administered by Ahu Whenua Trust.
8. Te Whanganui-A-Orotu is a DOC funded project delivered by the Taiwhenua. Total funding is \$807,000. The project expands and protects the wetland habitat that services Te Whanganui-A-Orotu (Ahuriri Estuary) and establishes riparian protection zones along the Taipo Stream and associated waterways. The organisation also received MfE funding, but this was a separate arm of the Taiwhenua.
9. The Hem of Remutaka Coastal Wetland Restoration is a DOC funded project run by the NZ Conservation Volunteers but delivered by Taranaki Whānui Iwi appointed staff. Total funding received was \$1,560,000. The project focuses on restoring threatened coastal and wetland systems, ecological connectivity, improving tracks for hikers and cyclists, fishing and diving activities along the Eastbourne, Parangarahu and Wainuiomata coastlines.
10. Waikanae Waterways Restoration is delivered by Groundtruth in partnership with Te Ati Awa ki Whakarongotai and is a DOC funded project. The total funding is \$8,500,000. The project is delivered within a Ngā Awa River of priority. It involves environmental restoration in the Waikanae River catchment, including native afforestation, fencing, and pest animal and weed control.
11. Te Hoiere/Pelorus Waterways Restoration is delivered by a number of partners and is a DOC funded project. The total funding is \$ 6,390,285.40. The project delivers collaborative work to protect the interconnected land and waters of Te Hoiere, from the mountains into the sea. The approach seeks long-term environmental, cultural, social, and economic outcomes to benefit present and future generations to come.
12. Te Hoiere/Pelorus Waterways Restoration is also the name of a Ngāti Kuia-specific project to develop a nursery at Titiraukawa. This is another DOC funded project. The total funding is \$7,580,000. This project, supported by a range of stakeholders, will restore the awa ecosystem, whilst also establishing a nursery to provide plants and mahinga kai for the long term.
13. Securing the Mauri of Moawhitu is delivered by Iwi/ hapū and multiple agency partners. It is a MfE funded project that received \$759,000. Moawhitu is a ki uta ki tai (mountains to sea) landscape within a previously farmed catchment that is now under active restoration. Previous restoration has been highly successful in restoring wetland water levels and initiating revegetation. Over four years, this project aims to improve the cultural and ecological Mauri of Moawhitu through targeted restoration of Moawhitu lake water quality, reintroduction of aquatic habitat for taonga species, and revegetation of indigenous plants. The project will be delivered by a multi-partner freshwater management approach that integrates mātauranga Māori, scientific and cultural health assessment monitoring, in addition to providing employment and training for staff, Iwi/hapū, and rangatahi.



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