

What is MTM?

Manaaki Taha Moana (MTM) is a research programme to restore and enhance coastal ecosystems and their services of importance to iwi/hapu, through a better knowledge of these ecosystems and the degradation processes that affect them.

We utilise Western Science and Mātauranga Maori knowledge and participatory modelling tools and processes to assist iwi/hapu to evaluate and define preferred options for enhancing/restoring coastal ecosystems. This evaluation of options is assisted by innovative IT and decision support tools (e.g. digital libraries, simulation modelling, interactive mapping, 3D depiction, real-time monitoring).

Action plans are being produced for improving coastal ecosystems in each rohe.

The research team works closely with iwi/hapu in the case study regions to develop tools and approaches to facilitate the uptake of this knowledge and its practical implementation.

Mechanisms will also be put in place to facilitate uptake amongst other iwi throughout NZ.



Research Providers:

School of People Environment and Planning,
Massey University

Taiao Raukawa Trust

Manaaki Te Awanui Trust

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programme from our website:

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MANAAKI TAHA
MOANA:
ENHANCING COASTAL
ECOSYSTEMS FOR IWI

Guiding Kaupapa/
Principles
of
Manaaki Taha
Moana
Research



The MTM Research Team aims to incorporate the following principles/kaupapa into our research. These principles are based on eight strands that are inter-linked by multiple connections and relationships.

Tino Rangatiranga - The Principle of Self-determination

This relates to sovereignty, autonomy, control, self-determination independence, acknowledging individuality and distinctiveness. MTM research upholds this principle by allowing all participants control of their own cultural aspirations and destiny. We recognise the reciprocity of mātauranga Māori as a multi-directional transfer of knowledge that provides a basis for empowering self-determination, and capacity building at a project level as well as a whānau, hapū and iwi level. We acknowledge that mātauranga Māori belongs to the people, thus the people determine its use and how its integrity will be upheld, with appropriate processes for information security and ethical practices.

Tikanga/ Kawa - The Principles of Conduct

This principle aims to ensure that MTM research is conducted in consistency with cultural guidelines. We respect the cultural significance of traditional customs and act in accordance with traditional and cultural procedure, lore and practice, acknowledging that people/research does not exist in isolation, but is bound by a network of layers linking to the past, present and future. It acknowledges that tikanga and kawa are traditional practices that acknowledge and strengthen connections in Te Ao Kikokiko (physical world) and more importantly Te Ao Wairua (spiritual realm), Te Ao Hinengaro (knowledge), and Te Whatumanawa (emotions).

Taonga Tuku Iho - The Principle of Cultural Aspiration

This principle asserts Te Reo Māori, Tikanga and mātauranga Māori as central concepts to MTM research. Māori ways of knowing, doing and understanding are unique and are valid in their own right. It recognises the significance of the trans-generational transfer and acknowledges that taonga passed down have

been preserved through generations and have sustained years of change. It is therefore important to acknowledge their origins and pathways, both physical and spiritual. It acknowledges the teaching and learning practices inherent, unique and preferred by Māori. It relates to principles such as whānaungatanga and kotahitanga which acknowledge that each individual person, whānau, hapū, and iwi have valuable taonga, therefore contribution and co-operation supports and upholds Ako Māori.

Kotahitanga - The Principle of Collaboration

Kotahitanga links to the principle, Tino Rangatiranga, and recognises individuality and uniqueness of the individual person, whānau, hapū, and iwi, that each has a valuable skill, resource base and knowledge. It recognises the limitations of working in individual isolation and that collective co-operation can empower and improve social, cultural and economic capacities. It views the individual as collective members of the larger community, working towards advancing the holistic well-being of the collective. It recognises that mātauranga Māori is held by the people and only through a reciprocal collaborative approach will the integrity of the knowledge and all its unseen facets be upheld. It is also linked to the principle Māramatanga and recognises the importance of kanohi ki te kanohi (face to face communication), and tau utuutu (alternating speakers). Therefore a collaborative approach must maintain and promote respectful lines of communication, both sharing and receiving. Kotahitanga embraces the holistic Māori view of the world.

Whānaungatanga – The Principle of Building Relationships

This is closely linked to the principle Kotahitanga, which recognises the importance of a collaborative approach. Whānaungatanga however concentrates more specifically on building and enhancing strong relationships to enable effective co-operation. It recognises that relationships and interactions within a whānau group are based on respect, understanding and aroha. It encourages growth, while also attracting and building relationships between tāngata, whānau, hapū and iwi. It includes building meaningful relationships with people and ngā puna kōrero (information sources), te taiao (the environment), and ngā rawa (the resource). It recognises the importance of building new relationships, and maintaining/preserving existing ones.

Āta - The Principle of Respect

The principle of Āta was developed by Pohatu (2005) and relates specifically to the building and nurturing of relationships. Āta reminds people of how to behave when engaging in relationships with people, kaupapa and environments. Āta also incorporates the notion of planning, while also recognising the importance of being prepared holistically. Āta incorporates māhaki/tūwhakaiti (humility), which is vital at all levels of kaupapa Māori research. The humility approach acknowledges that each person, kaupapa or environment is valued and their mana (integrity) is upheld.

Manaakitanga/Kaitiakitanga – The Principle of Care and Guardianship

Manaakitanga/Kaitiakitanga relates to care and protection and is closely linked to the principle, Āta. It guides principles such as whānaungatanga and kotahitanga and incorporates concepts that include building strong relationships. It is a holistic approach and recognises the importance of caring for and protecting the cultural realms. It allows for the protection of mātauranga Māori for both the present holders and their future generations. It acknowledges mana mātauranga (the integrity of knowledge), which highlights that knowledge is not isolated in time and space but has developed, moulded and adapted throughout time and will continue to do so. Care and respect must be taken to ensure that the present holders direct the knowledge pathways, so that mana mātauranga is maintained.

Māramatanga - The Principle of Understanding

Māramatanga relates to transparency of conduct at all levels, highlighting the importance of clear management guidelines regarding planning, communications, policies and procedures. It is closely related to the principles of kotahitanga and whānaungatanga, recognising that in order to effectively uphold the principles of collaboration and reciprocity there must be a collective kaupapa, open line of communications, and appropriate information dissemination systems. It incorporates kanohi kitea (the seen face), and kanohi ki te kanohi (face to face) which encourages communication face to face, and developing meaningful open relationships.