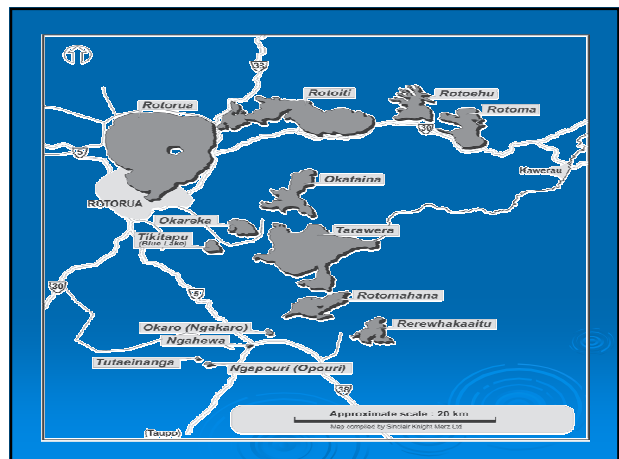


WETLANDS SYMPOSIUM 4 MARCH 2010

THE IMPORTANCE OF WETLANDS

A CULTURAL PERSPECTIVE

TE ARAWA LAKES SETTLEMENT 2006



MANA ME TE RANGATIRATANGA CULTURAL REDRESS

Aimed at restoring Te Arawa's ability to exercise its kaitiakitanga responsibilities in relation to the Lakes

MANA ME TE RANGATIRATANGA (Cont)

Relationship Redress:

- **Statutory Acknowledgements** provide for :
 - Crown to acknowledge Te Arawa's cultural, spiritual, historical and traditional association with the Lakes
 - consent authorities to have regard to the SA
 - consent authorities to forward to Te Arawa summaries of resource consent applications
 - Te Arawa to cite to consent authorities, the Historic Places Trust and the Environment Court the SA as evidence of the association
 - consent authorities to attach the SA to statutory plans for the purpose of public information

MANA ME TE RANGATRIATANGA (Cont)

Te Arawa Freshwater Fisheries Regulation 2006

- Provides for regulations to be drafted that will enable Te Arawa to:
 - manage customary non-commercial fishing of certain species in the Lakes
 - draft bylaws, for approval by the Minister of Fisheries, restricting or prohibiting the taking of all or some certain species in the Lakes

WHAKAPAPA Connection

- *Ko te wai te toto a Papatuanuku*
- Water is the lifeblood of Mother Earth
- *Ko wai Koe?*
- From whose waters do you come?
- *Wairua*
- Spiritual - Second waters

WHAKAPAPA Interconnectedness

- *Kei te ora te wai*
- If the water is healthy
- *Kei te ora a Papatuanuku*
- Mother Earth will be healthy
- *Kei te ora a Papatuanuku*
- If Mother Earth is healthy
- *Kei te ora tonu te Tangata*
- The people will be healthy

ORITENGA KI TE AO International Convention

- **Sacred Relationship with Mother Earth**
(The indigenous peoples statement from the United Nations Framework Convention on Climate Change in November 2002)
- The statement refers to the sacred relationship with Mother Earth which binds indigenous people to conserve the biodiversity for the survival of present and future generations

TE WERO The Challenge

- *Part of the problem even today, is that the judges, through no fault of their own, are being called upon to assess the mores of a society still largely foreign to them.*
(Te Oru Rangahau Maori Research and Development Conference in 1998, Hon Justice Eddie Durie)

WHAKAMARAMA Understanding

- *To understand that society, they must look inside its thought concepts, philosophy and underlying values and avoid interpretations from an outward appearance.*
- *It will be important to consider the poetry, songs, legends, proverbs, idiom and forms of speech-making*

AHUATANGA ME TE ORANGATANGA State of Wellbeing

Impactors on Papatuanuku:

- Land use methods
- Urbanisation
- Industrialisation
- Recreation

WHAKARITENGA Remediation

How does Papatuanuku cope?

- Ensure kidneys and associated systems are healthy and functional
- Ensure bladder and associated systems are healthy and functional
- WETLANDS