



AWE

TE MAURI O WHAREMAUKU

A FOUR SEASON LEARNING EXPERIENCE
FOR KAIAKO IN THE KAPITI ROHE
ALIGNED TO THE MARAMATAKA
ANCHORED IN PŪRĀKAU
AND DEEPLY ATTUNED TO
AWA KŌRERO

AWE - TE MAURI O WHAREMAUKU

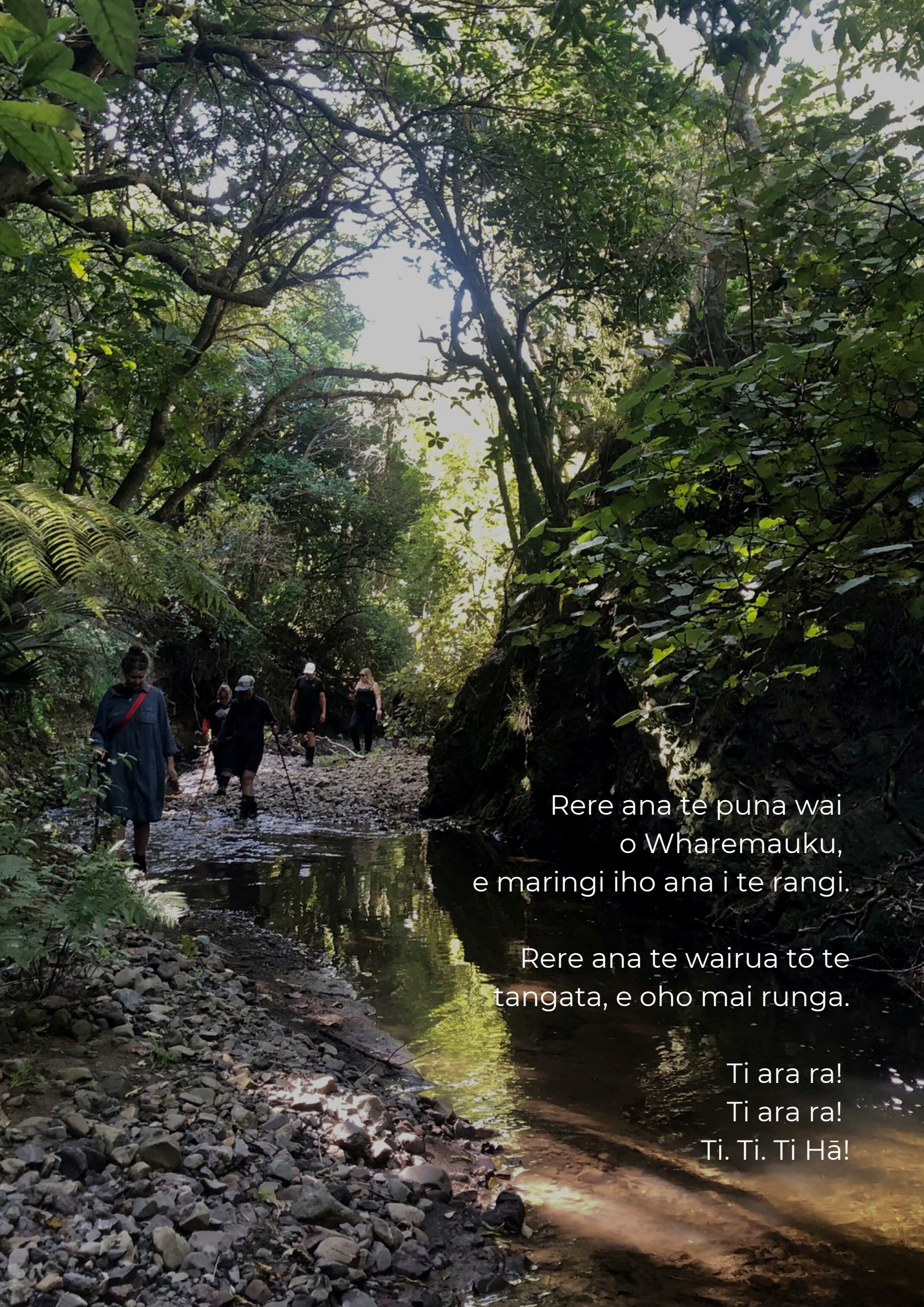
Awe (pronounced ah-we, te reo rangatira)

- containing the essence of your personal wairua
- strength, power and influence
- the white feathers of the toroa (albatross)

Awe (pronounced oar, te reo Pākehā)

- wonderment, inspiration, reverence, honour, love

For all updates visit, www.aweako.nz



Rere ana te puna wai
o Wharemauku,
e maringi iho ana i te rangi.

Rere ana te wairua tō te
tangata, e oho mai runga.

Ti ara ra!
Ti ara ra!
Ti. Ti. Ti Hā!

AWE is a series of environmental workshops for kaiako designed to deepen connections to te Wharemauku, a sacred local waterway and strengthen relationships with local haukainga and mātauranga Māori.

Across four seasons, aligned with the maramataka, participants journey along the Wharemauku awa, mai uta ki tai, from source to sea, engaging with local hapū, environmental educators, and community knowledge holders.



Each workshop explores a different state of mauri — from pristine wellness to the impacts of colonisation and climate change — weaving pūrākau, tikanga, science, and practical action into immersive learning experiences. The project equips educators with rich local knowledge, culturally grounded teaching tools, and a renewed sense of environmental responsibility.

Through this work, we aim to:

- Honour and embed mana whenua knowledge and leadership in local place based education
- Foster intergenerational connection and responsibility to te taiao
- Support the wellbeing of the Wharemauku awa and all who depend on them
- Provide practical tools and curriculum-linked resources for schools
- Inspire community-wide awareness and action through educators

FRAMING WHAKATAUAKI

Utua te kino ki te pai

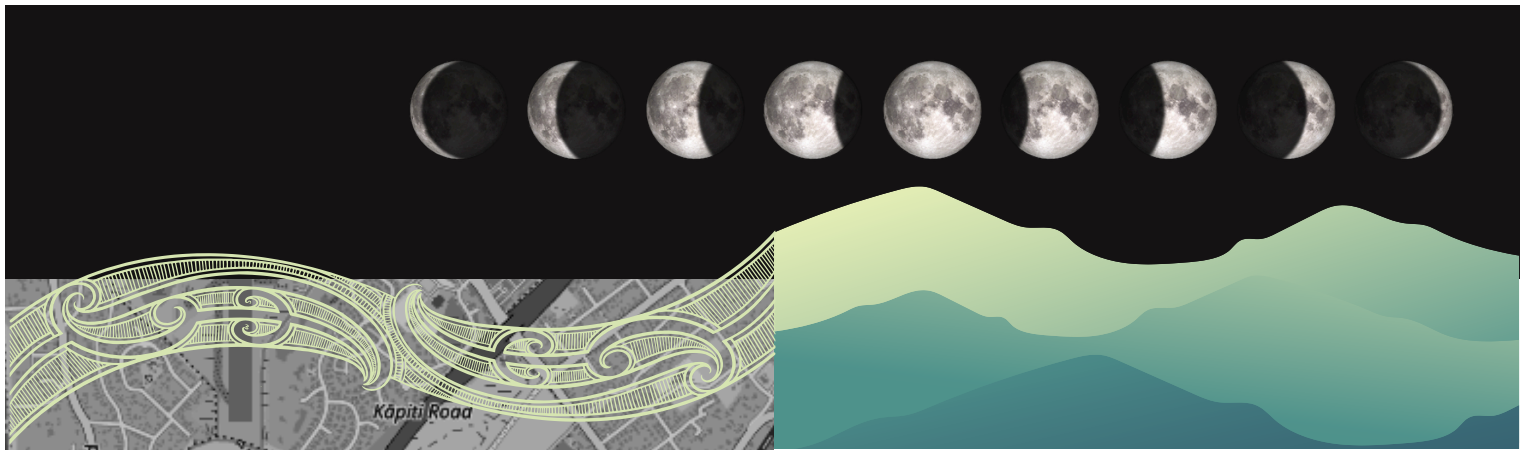
Respond to all that is bad, with kindness

- Te Whiti o Rongomai

Aroha tētehi ki tētehi

Offer unconditional love, one to another

-Koro Rakau-o-te-ora Te Maipi



Kōanga: Awe : Te mauri o Wharemauku, was the second seasonal workshop. It took place on Tangaroa ā mua o te Mahuru Tuesday 16 September 2025 at the Wharemauku Awa and the Lotus Yoga Centre.

Purposefully planned for Kōanga, this workshop sought to explore the impact of colonisation on te Wharemauku from the lens of those who whakapapa to this area and supports Tangata Tiriti to better understand this through immersive and experiential activities.

This zine curates the practical tools and curriculum-linked resources that were explored within the workshop, alongside further links and resources.

It is the second in a series of four, each collating and weaving together the skills, practices and resources unpacked within each of the practical day long workshops.

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WHAKATAU

SETTING INTENTIONS

The intentions of the workshop, were to:

- Develop strategies for holding cultural and emotional safety in conversations and creative processes
- Analyse local histories of the waterway, naming both dominant colonial narratives and suppressed Indigenous ones.
- Integrate arts and mātauranga Māori approaches into environmental education, emphasising relationality, reciprocity, and respect to process grief, honour resilience, and imagine alternative futures for te Wharemauku.
- Commit to concrete next steps in our practice that strengthen relationships with te taiao, mana whenua, and disrupt patterns of supremacy.

Exploring the colonial history of a place requires immense sensitivity, respect and clear boundary setting to ensure the safety of all.

When we acknowledge the ongoing impacts of colonisation, we are touching intergenerational trauma, the imposition of oppressive systems, and a loss of cultural identity. Safety requires us to examine the harmful practices established by colonisation so that there are equitable and safe environments for Indigenous peoples.

To do this, we took the time needed to set up a space that was trauma informed and had a healing approach to systems change. We encourage all practitioners in this space to tread carefully, so as to not perpetuate systems of domination or erasure.



PARIHAKA MAI AI - HE KŌRERO TUKU IHO

Parihaka

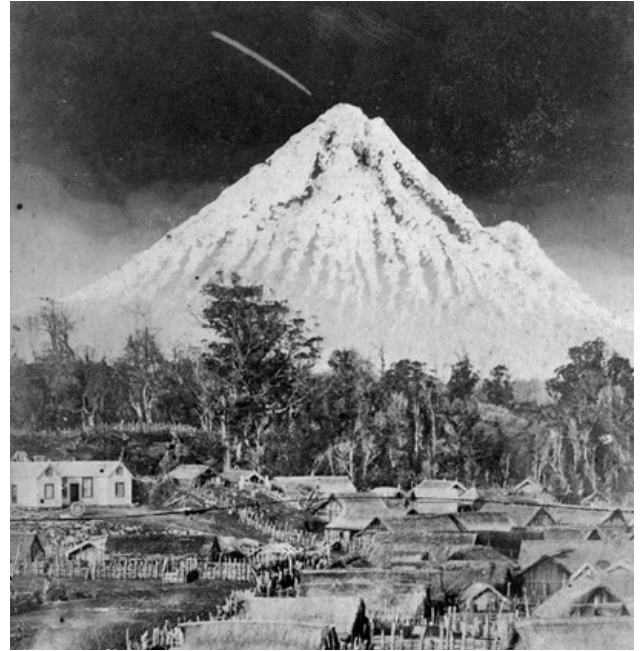
Under its own autonomy and independence, Parihaka flourished in an environment where development was inspired by the principles of discipline, faith, organisation and unwavering dedication. The village had a strong agricultural base with advanced agricultural machinery in everyday use by its community.

Taranaki Iwi traditions record the plight beginning with proclamations in 1865 and 1866 following the raids by Chute through the Warea and Opunake districts

The population grew steadily as those who had been displaced and dispossessed by the war and confiscation sought refuge.

Under the inspiration of Te Whiti and Tohu and other Taranaki iwi leaders Parihaka grew to pre-eminence, leadership of the central district from the Hangatahua river to the Waingongoro river.

They established monthly meetings on the 18th day to which Māori and Pākehā leaders were invited to attend to discuss the injustices and strategise for the resistance to Crown instituted land alienation and assimilation.



By 1878, the Crown had intensified its desire to encroach onto Parihaka lands by surveying the lands. The leaders established Ploughman to remove the survey pegs and utilise the lands as a form of passive resistance.

By 1880, the Crown built a telegraph line, light house and a road to Parihaka as an effort to hasten their invasion. The Armed Constabulary began pulling down fences, exposing crops to cattle and their horses. Again Te Whiti and Tohu established Fencers to repair the damage caused by the Crown.

Nearly 400 Fencers & Ploughmen were unlawfully arrested and imprisoned without trial.

All prisoners were shipped to impoverished jail conditions in Dunedin, Hokitika, Lyttleton and Ripapa Island for two years on charges of forcible entry, malicious injury to property, riot. Some didn't return. These men were considered rebels and rioters, when in fact were only protecting their own homes and whānau livelihoods.

<https://taranaki.iwi.nz/our-history/parihaka/>

PARIHAKA MAI AI - HE KŌRERO TUKU IHO

Te Pāhua

On 5 November 1881 more than 1,500 Crown troops, led by the Native Minister, invaded the occupied Parihaka pā in order to dismantle the community. The Crown troops met with no resistance. Instead, they were met with tamariki and wahine, singing poi and offering bread. Manaakitanga was another form of passive resistance instructed by Te Whiti and Tohu.

Despite this, around 1,600 men, women and children not originally from Parihaka, were also forcibly expelled from the settlement and made to return to their native homes.

Houses and cultivations in the vicinity were systematically destroyed, and stock was driven away or killed. Looting also occurred during the occupation. Women were raped and otherwise molested by the soldiers. Special legislation was subsequently passed to restrict Māori gatherings. Throughout this period restrictions were also placed on Māori movement. Entry into Parihaka was regulated by a pass system.

During the raid, six people were imprisoned and Te Whiti and Tohu were charged for sedition and held until 1883. Their trials were postponed and ultimately special legislation was passed to provide for their imprisonment without trial. This legislation also indemnified those who, in the action taken to “preserve the peace”, might have exceeded their legal powers.

At all costs, some 5,000 acres of the promised reserve lands at Parihaka were taken by the Crown as compensation for their own costs of “suppressing the...Parihaka sedition”.

Returning back to Parihaka in 1883, Te Whiti and Tohu continued to speak out against these injustices.



*I te wā, o te Pāhuatanga o Parihaka
Ka kii atu a Te Whiti o Rongomai:*

‘Hoki atu ki ō koutou kainga, Parihaka mai ai’

After the return to Parihaka from being jailed without trial in Te Waipounamu, Te Whiti said to the people:

“Go back to your own homes and recreate Parihaka”.

Since Te Heke Mai Raro in 1822, Te Ātiawa have retained mana-whenua presence across Kapiti from the Whareroa river to Kuketauaki river in Pekapeka.

Rangatira of the time retained their connection back to Taranaki. Often returning to contribute to the affairs in Taranaki and Kapiti. especially as the Government began to acquire Iwi and hapu landholdings.

From Sharlene Maoate-Davis with excerpts from Paora Trim

PARIHAKA KŌRERO CONTINUED

Te Raukura

Parihaka is not only a physical place, it upholds the spiritual principles imbued through intergenerational unity and a peaceful way of living.

The strong kinship relationships to Taranaki have remained with mana whenua of Kapiti over generations, upheld through whakapapa ties, whenua interests and their desire to establish and retain this for future descendants. This was evidenced with Tohunga, pahake and whānau from Taranaki and Parihaka performing the opening ceremonies of the original wharenuī, Kia Aio Te Noho at Kapiti College in 1988.

This continued with the preparation for opening Te Raukura, the Performing Arts Centre at Kapiti College. Kaiako Matua, Paora Trim, Principal, Tony Kane and rangatahi from Kapiti College undertook a return trip to Parihaka for the 17th and 18th, held on the marae, to seek a name for the building. At the time, Dr Ruakere Hond and Parihaka kuia, Maata Wharehoka were discussing a Taranaki wide curriculum for **Parihaka Mai Ai**. This was about to be trialled across kura in Taranaki. Kapiti College were then asked if they would like to be involved in this pilot programme. Paora and Tony accepted the tono with deep honour and respect. Kapiti College was the only kura at that time outside of Taranaki to be involved in the trial. They were also gifted the name, Te Raukura.

Some may say this was a synchronistic set of events, but those who have retained connections between Kapiti and Taranaki know otherwise. This was and is a reaffirmation to the relationships of old.

Ka ahu mai i ngā akoranga a ngā manu e rua

Te Whiti o Rongomai & Tohu Kakahi

In essence, Parihaka Mai Ai is a way to invest time and energy into peaceful and positive activities. It is a proven framework for forging future innovation through respectful kin-based and community relationships that have endured as anchors for peace, honour and unity,



Maunga ā rongo Peace

Riri kore Non-violence

Rangatiratanga Autonomy

Whakaruru Sanctuary

Ringa raupā Innovation

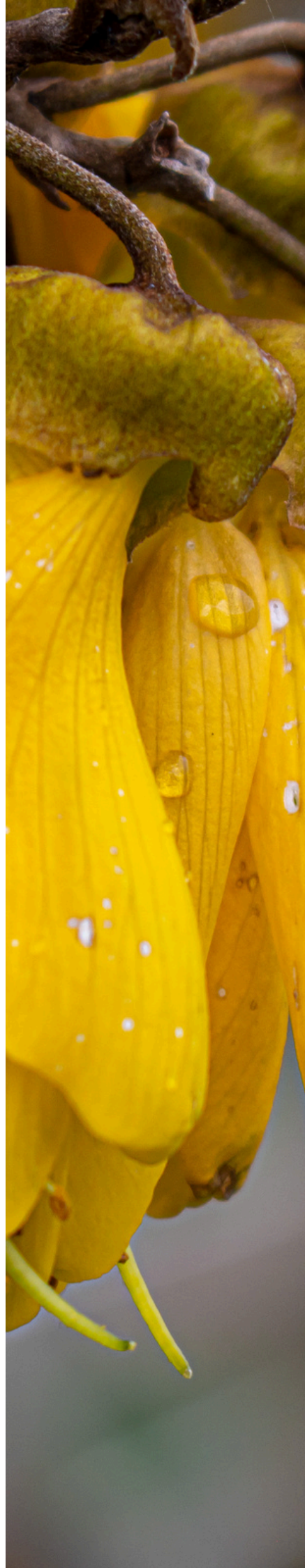
Whakaaro pai Respect and equality

Motuhake Self-sufficiency

Oranga-tonutanga Future

Manawanui, manawaroa Resilience

Tōpūtanga Unity





DEEP ECOLOGY SPIRAL

Seeing with new + ancient eyes

Ko au te taiao, ko te taiao ko au

I am nature, and all of nature is me

developing insights in forum spaces - tangata whenua and tangata tiriti - moving beyond feelings of overwhelm and despair, and recognising the beauty of our interconnectedness .

Gratitude + whakawhanaungatanga

Aroha tētehi ki tētehi

Share love one to another

cultivating a sense of appreciation and fostering a strong foundation for the work ahead.

Going forth

Hoki atu ki ō koutou kainga, Parihaka mai ai

Return to your own homelands, to enliven the ways of Parihaka

Inspired to engage in more effective ways to work for a sustainable and just Aotearoa.

Honouring pain

Utua te kino ki te pai

Respond to all that is bad, with kindness

acknowledging the pain, grief, and despair that we feel from colonisation, environmental degradation and social injustice.

The flow of the day was in part inspired by the work of Joanna Macy, the founder of The Work that Reconnects. Macy believed that we all have freedom to choose the story about our world that we value and want to serve. We can choose to align with the dominant paradigm which is resulting in the unraveling of living systems, or we can choose to align with understandings that will return us to ways of being that are life sustaining. As educators, we have huge influence, and therefore a huge responsibility, when we make this decision. In Aotearoa, mātauranga Māori guides us all into right relationship with each other and place.

This is an opportunity, that for tangata tiriti, comes with accountability.

CREATING CULTURAL SAFETY


We considered how Parihaka came to be, what it stands for and the wero we have all been given from Dr Ruakere Hond - that Parihaka is not a place, and a time, but a way of living, a way of being in the world.

Posters summarising the differences in our cultural bodies were used as reflective provocations. Participants were asked to put a sticker beside any response that they had seen or felt in their own body, or seen or felt in someone else around them.

We tuned into the felt sense of this task in our bodies through embodiment, and then in groups discussed ways in which the Parihaka Mai Ai values can guide us to create safe spaces of boundaried love.

This became our 'Te Kawa o te Ako' for the day.





FOR SOME TANGATA WHENUA,
LOOKING AT THE IMPACT
OF COLONISATION
CAN BRING A NUMBER OF
EMOTIONS

Anger

strong emotions of anger
can rise in response to injustice.

Grief

returning to histories of
violence can re-traumatise
and return strong feelings of
grief.

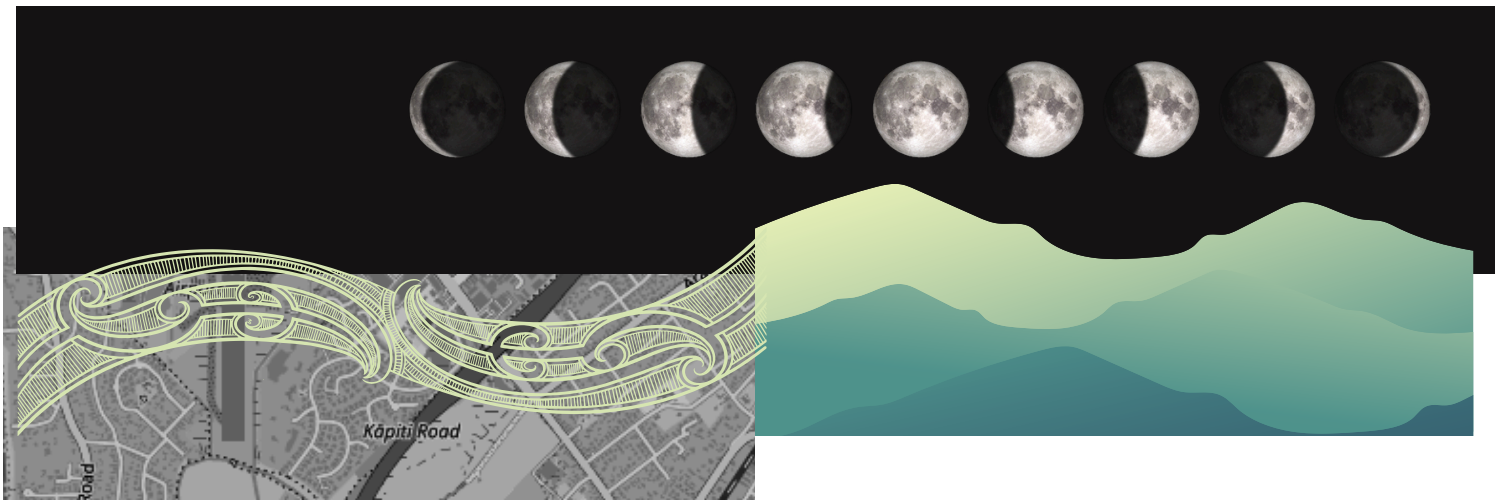
Exhaustion

fatigue can happen from being
expected to carry the weight of
educating Pākehā again.

Withdrawal

sometimes silence, or
retreating away from the
conversation happens for
protection.

**THEY'RE NOT RIGHT OR WRONG, JUST REAL.
OTHER RESPONSES HAPPEN TOO.**



FOR SOME TANGATA TIRITI
PARTICULARLY PĀKEHĀ*,
LOOKING AT THE IMPACT
OF COLONISATION
CAN BRING A NUMBER OF
EMOTIONS

Defensiveness

“That’s not me!”

“I’m a good person”

“What has that got to do with 2025?”

- any argument to deflect
responsibility.

Emotional flooding

grief spills out in ways that recentres
tangata tiriti rather than those harmed.

Apathy

numbness, guilt, confusion, or
inability to engage.

Fix-it attitude

a rush towards solutions without
acknowledging what has happened
or considering what might be
needed for repair + healing.

**It's important to note that some groups within tangata tiriti, such as tangata o le moana, may have also experienced colonial violence and may be able to connect quite directly to tangata whenua experiences.*

**THEY’RE NOT RIGHT OR WRONG, JUST REAL.
OTHER RESPONSES HAPPEN TOO.**



EMBODIMENT

He Honore, He Kororia ki te Atua
He maunga-a-rongo ki te whenua
He whakaaro pai ki nga tangata katoa

Turn inward, to listen to your own body, your breath, and your safety.
You don't need to do anything right now or be anything right now.
Just notice your body and how you are feeling in this moment.
Take a slow, deep breath in... and out....and in.....and out.
Now, gently recall what we have just done - notice where the energy around this memory sits in your body.
You may like to place a hand on it. Allow it to be.

Utua te kino i te pai, Akina
Utua te kino ki te pai, Ka puta

Breathing in—compassion, breathing out—judgment.
Breathing in—truth, breathing out—shame.
We can stay in relationship and hold limits.
We can show up with care and protect our own wellbeing.
The Parihaka Mai Ai values give us a guide for this boundaried love.

Aroha tētehi ki tētehi, Akina
Aroha tētehi ki tētehi, Ka puta

What might those boundaries look like in our workshop today?
How will we speak and listen?
How can we stay with this work—but not at the cost of my own or anyone else's dignity?
What are the actions that will keep us safe with each other?
Let your body tell you, let your heart tell you.
Let's pause here and breathe into the Parihaka Mai Ai values:

Hoki atu ki o koutou kainga, Parihaka mai ai, Akina
Hoki atu ki o koutou kainga, Parihaka mai ai, Puta atu.

They guide us - as a healing balm and a backbone - and enable us to approach this kaupapa with integrity, care, and courage.
When your are ready go, In a pair with someone else who is in your cultural body, discuss what you feel.

How can we be inspired by the teachings from Parihaka, to build a more resilient and honouring basis from which to live today?

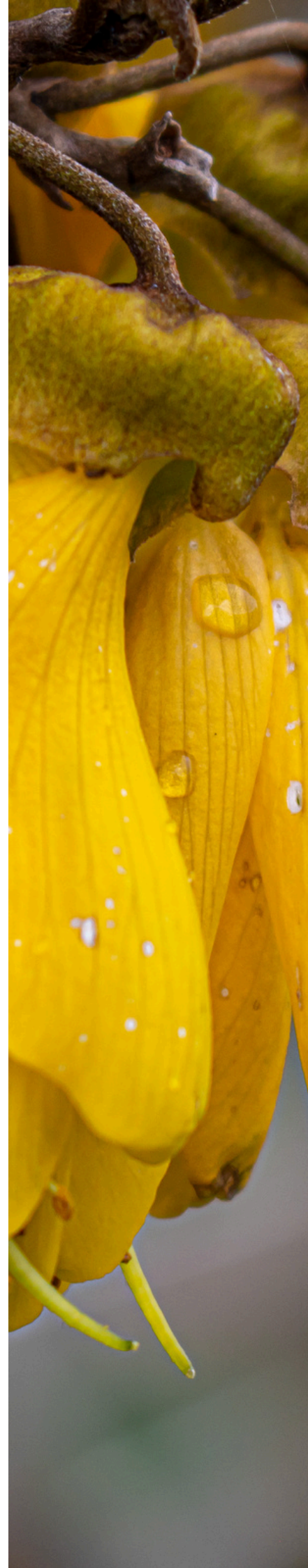
Having a values based framework like Parihaka Mai Ai enables both learners and teachers to affirm what is needed and agreed to. It upholds collective safety and boundaries.

We co-created **Te Kawa o te Ako**, which is outlined on the following page, through discussing as a group what the Parihaka Mai Ai values would look like in practice for us on that day, and how they would keep us safe together.

It is important to note, that if the same group of people were to come back together and repeat the task, a different result would emerge. The process of co-constructing Te Kawa o te Ako, is as important as any end result. So we have held back from editing or refining Te Kawa o te Ako for publication here. It held us well as it was.

This process can be used within a teaching and learning setting to establish safety through shared contribution. It can be added to at any time.

Activity: Note in the blank space below any values based frameworks that you may already know of or use. What is the whakapapa of these frameworks? How might these frameworks help to promote healing and accountability in our teaching environments?



- **We will respond with curiosity, rather than judgement**
- **We will orientate to the peoples + stories of those most harmed.**
- **We will give space for people to find peace.**
We notice that peace is a process that requires accountability so that we don't bypass our responsibilities to others.
- **We will stand in our own, and respect others, rangatiratanga.**
- **We will work together, regardless of our differences.**

- **He atua, he tangata.**

We will whakamana the tapu of this place, people, perspectives + wānanga.

We will whakamana the stories of this place, people, perspectives + wānanga.

- **We will respond as a learner to new ideas + new thinking to head towards right relationship between tangata whenua + tangata tiriti.**
- **We will whakarongo, whakarongo, whakarongo.**
- **We will give space for people to move with their own needs.**
- **We are here to learn so that then we are here to teach.**
- **We will carry the mauri from today forward.**
- **We will not give up. If we need to withdraw, we will return.**
- **We will stop + listen.**
- **We will be open to being guided, in right relationship, in reciprocity and in flow.**



IWI KŌREERO

HONOURING PAIN + RECONCILING OUR TRUTH

Te Wharemauku - living in right relationship

Ngāti Puketapu lived at Kenakena pā, which was the main Te Ātiawa pā at the time. They also lived at Te Uruhi pā in the Paraparaumu Beach area which continued up to Wharemauku Pā in the now Coastlands district.

“It was Te Uruhi pā that gave its name to the wider area inland from the main Puketapu coastal pā. The area known as Te Uruhi was very similar to that later defined as Ngarara West B... extending from near Kenakena in the north to Wharemauku in the south, and east towards what is now Paraparaumu township (extending east of the railway line).

It has long been considered some of the best land in the district. Ngarara West B included areas of coastal dunes, stabilised inland dunes, waterways, swamp, and areas of fertile soil. The evidence indicates that Puketapu occupied this land extensively, having pā, kainga, cultivations, and food gathering areas across the block. Some say that this block stretched south from Te Uruhi to the Whareroa block and Paekākāriki!”

Bruce Stirling, Historian, Waitangi Tribunal Report, 2022



As mana whenua, Ngāti Puketapu were once able to live in an unimpeded, reciprocal relationship with the maunga, ngahere, whenua, arawai and moana. It was a place that enabled intergenerational knowledge transmission and gave meaning to identity through cultural expression. It was their ancestral sanctuary - providing shelter, food, learning, support and community.

Throughout time, the Wharemauku has witnessed the shifting nature of life along its embankments. The Wharemauku has also experienced the disconnection and alienation that followed colonisation. It continues to experience this, to this day.

Muru raupatu ki Kapiti - Kapiti land alienation and confiscation.

From 1851, Henry Tracy Kemp, Governor Grey's Native Secretary, toured the district. He made a note that 'Te Uruhi is almost deserted'. An untruth that commenced the process of land alienation in Kapiti. Thereafter, the Whareroa and Wainui purchases in 1858–59 were instrumented. Despite having a 50-acre reserve for cultivation, reserved by the Crown for Ngāti Puketapu in the Whareroa and Wainui purchases, many Puketapu uri in occupation had to leave the Whareroa block.

Contextually, this was only 15 years after the signing of Te Tiriti o Waitangi, where plans were swiftly being made by the Crown to acquire land throughout this and many districts. The effects of land grabbing in Taranaki saw many rangatira returning home to support the efforts to retain whenua. The Crown had a clear agenda to take large parcels of land and alienate its kaitiaki from the whenua.

Colonial land alienation is the process by which colonising powers seize and dispossess indigenous peoples of their traditional lands, often through legal means, coercion, or outright confiscation leading to significant and lasting harm to the Indigenous population's wealth, culture, and well-being. In New Zealand, the Crown acquired Māori land through pre-emption (the sole right to purchase), via the Native Land Court, and, most severely, through Muru Raupatu. This saw confiscation under such laws as the New Zealand Settlements Act, Suppression of Rebellion Act and later the Public Works Act. To read *Te tango whenua – Māori land alienation*, by Richard Boast visit Te Ara Encyclopaedia of New Zealand, <https://teara.govt.nz/en/te-tango-whenua-maori-land-alienation>

The Native Lands Acts (1862 and 1865) transferred communal Māori land ownership into individual titles, facilitating its sale to European settlers and enabling the establishment of the colonial economy. The Native Land Court was established to determine legal ownership. There was a limit of 10 owners per block. Totally against perpetual, collective interests held through whakapapa. The Crown enabled themselves to take portions of Māori land for public works often without compensation. For more information on this visit, nzhistory.govt.nz

By the 1870's leadership had been succeeded within Ngāti Puketapu. It was a time of great change, turmoil and challenge for mana whenua. New systems, people and considerations were being contended.

Overtime, ancestral lands now known as Paraparaumu and Raumati township were taken by the Crown known as Muru Raupatu. Lands were successively acquired through law. Crown agents were instructed and carried out their assumed authority to willingly and knowingly disenfranchise mana whenua from their inheritance, their homes and way of life. The whenua that provided them with a means of identity and used for their own livelihoods and self-sufficiency was taken - forevermore.

HE KARANGA A NGĀKAU

He mamae, he mamae.
He aha te rongoa?
He aha te hohou rongoa?

*Such deep hurt and harm caused.
How do we reconcile this hurt?*

FOREVER GONE

Forever gone.

Lands taken without permission, consent or knowledge of rangatira, whānau or hapū.

Lands taken through unpaid rates charged for living on their own whenua.

Lands taken through personally expensive and lengthy legal proceedings against the Crown.

Lands taken through Public Works and never compensated.

Lands taken under separate Crown instituted laws for Māori Lands, where collectively held lands were required to identify 10 named owners. Hence individualising land ownership.

Lands taken because the Crown enforced land ownership, legally alienating all others with whakapapa to the land, literally classing them as successionless.

Lands taken for war efforts, public parks and reserves or townships.

Lands not compensated for, retained and never returned.

Lands taken for the benefit of building the Crown economic powerbase in a Tiriti partnership that has never been honoured.



Mana whenua were made invisible by Crown intent.

Mana whenua were silenced through racist and non-democratic Crown decision making policies.

Mana whenua were villainised for protesting against these continued actions against them.

Mana whenua were not honoured as Tiriti partners, left with intergenerational guilt and shame for being denied succession of land, language and culture to their mokopuna.

Mana whenua have been assimilated over time through continued institutional and systemic means.

Mana whenua have been denied partnership rights and treated as a 'community stakeholder' over their own affairs.

Mana whenua who upheld rangatiratanga through self sufficiency are now reliant on a system not designed for their voices to be heard and honoured.

Mana whenua continue to work to restore historical injustices to the people and their ancestral connections to whenua.

Colonial attitudes remain within the systems built to retain and reassert power.

The fight and struggle to uphold and resist local and central government injustice through non-consultative policy and influence continues, for example, in the Māori Wards referendums.

Clean, free flowing, forested, natural rivers are a birth right legacy for Mana whenua. By virtue of this, Tangata Tiriti serve to benefit from efforts Mana whenua undertake to push back against the poor state of the waterways in our district. Water is life.

Te Wharemauku is testament to the enduring nature of this constant battle against the system.

Ka whawhai tonu mātou. Ake, ake, ake.



E rere, e rere te wai e,
Pupū ake i te whenua e
E rere, e rere te wai e,
Pipī mai i te whenua e
E rere, e rere te wai e,
Hei oranga mō te tangata e.
Hai!

Nā, Che Wilson tēnei tātai, watch on bit.ly/40Vg63e

*Flow, the water is flowing.
The spring waters that rise up from the land.
Flow, the water is flowing.
The water that gushes forth across the land.
Flow, the water is flowing.
As a life giving source for us as people.
So it is!*



WHAKAWĀTEA

HĪKOI I TE AWA WHAREMAUKU

We made our way with the awa from the centre of Paraparaumu - under the main road and railway track, heading back up the whaitua.

We walked with focused intention, waha ngū- in silence, so as to experience the change of energy state.

We noticed tohu - indicators of the mauri of the awa ; where and how the mauri of the awa is compromised and where there are signs of resilience, rejuvenation or flourishing.

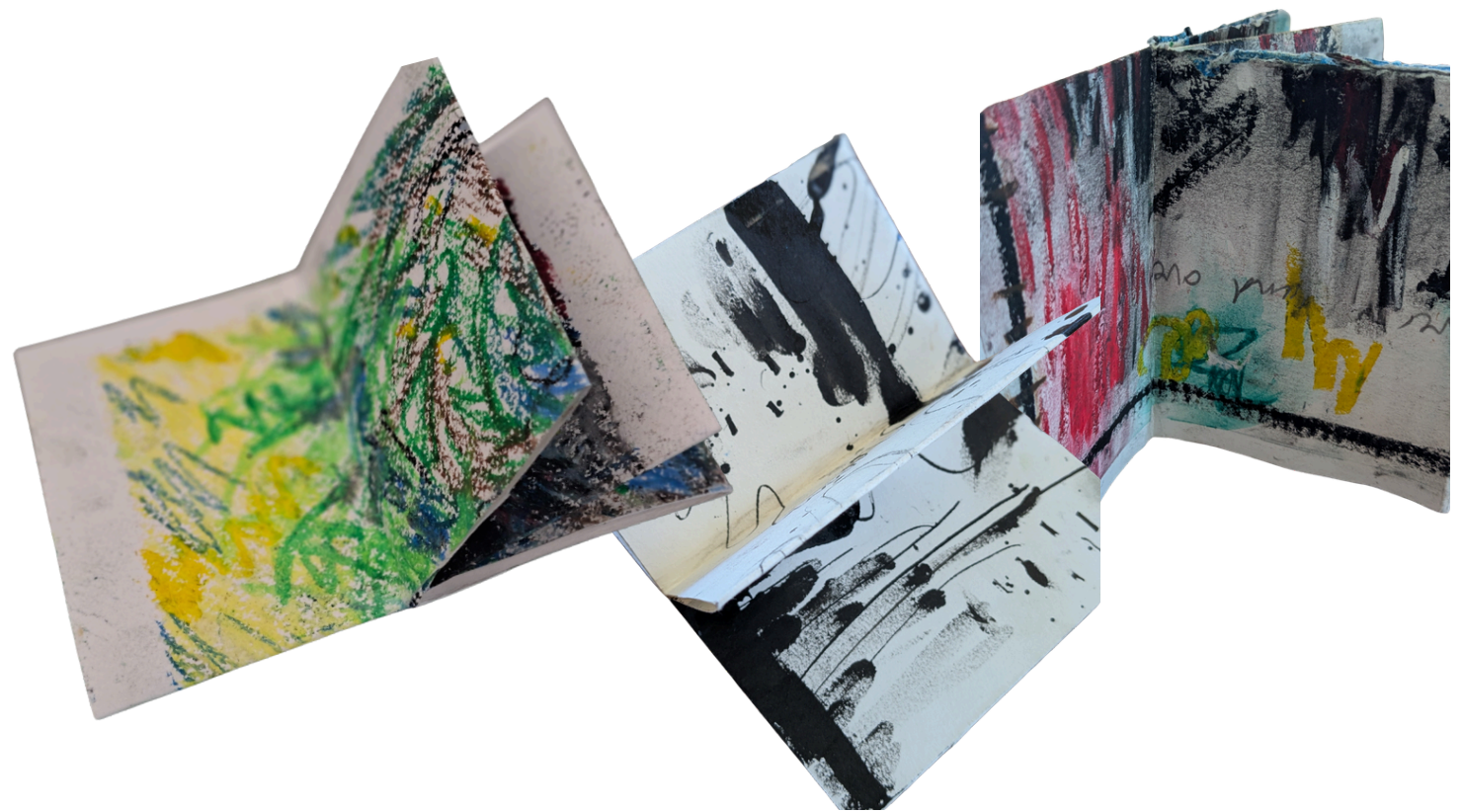


EXPERIENTIAL MARK MAKING

What is the Wharemauku asking us to remember?

Participants were invited to draw lines to represent the energies, thoughts and yearnings that rise in response to this question.

Pastels, pens and paper were provided for quick, gestural and loose mark making - focusing on expression rather than representation. Participants reflected on what has been hurt, harmed and erased along the Wharemauku and this was used as an integration before forum spaces took place.



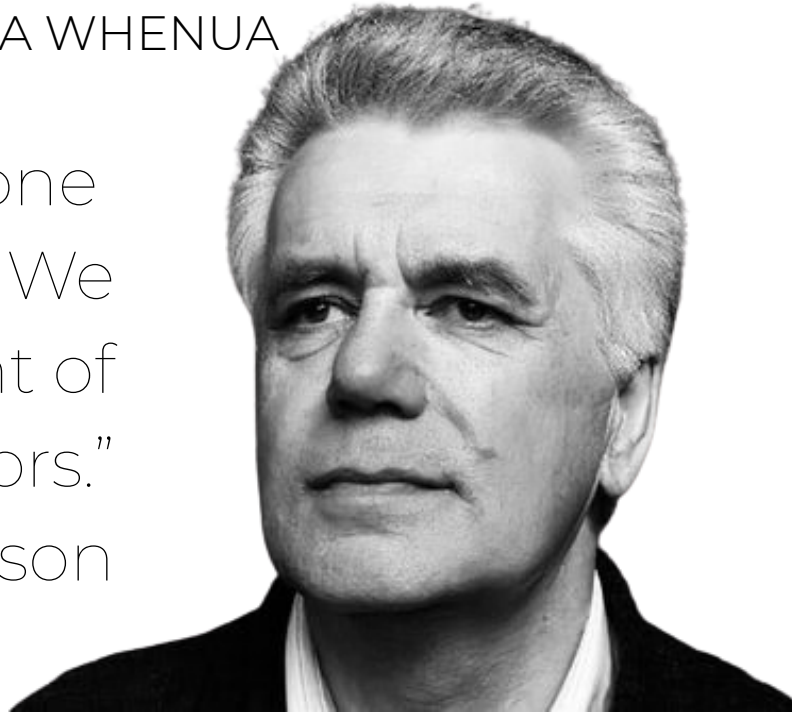
This activity could have been used as an integration alongside the awa itself - a response to the built and felt environment in situ. Loose lines and forms could represent the hard edges, blocked flows, litter, concrete, absence of light.

This mark marking activity could also be used in different sites in the awa to reflect on contrast in the sounds heard - the screaming train, the birdsong etcetera.

— WRITE OR DRAW YOUR OWN RESPONSE HERE

“We are not alone
in our struggles. We
stand in the light of
our ancestors.”

Moana Jackson



Wise Words from the late Moana Jackson

“Martin Luther King often said, and to me it’s his most profound statement...

“The arc of history always curves towards justice.”

The arc of history does curve towards what is just - that no matter what has been done to crush it in the past, it eventually resurfaces. And it will always resurface in this country, because our people will never let it go. Our people adapt, our people will change, but that vision, that hope will never go.

And we are aware of the difficulties of that process, we are certainly aware of the tragedies of the past. But that has not diminished the value of the promise, and that to me is always the key of the Treaty discourse, that that’s not an esoteric debate about what the words mean, it’s not a political competition about who has the most power, it’s about a promise made for two people to honour each other.”



Watch the whole
He Tohu interview with
Moana Jackson,
bit.ly/3WulbeZ



Watch Imagining
Decolonisation with Moana
Jackson (BWB Talks)



Read, “The Master Carver (for
Moana Jackson)” a poem by
Dr Karlo Mila

FORUM SPACES - TANGATA TIRITI

“There is nowhere else in the world that one can be Pākehā. Whether the term remains forever linked to the shameful role of the oppressor or whether it can become a positive source of identity and pride is up to Pākehā themselves. All that is required from them is a leap of faith.”

Ani Mikaere

In the tangata tiriti forum, we spoke about the need to speak with our own people about the work to do to move towards a Tiriti-centric Aotearoa.

We discussed the difference between debate and dialogue and the ways in which we have all been pickled in ways of being that favour debate over connection, and that this further entrenches our differences.

	DEBATE	DIALOGUE
PURPOSE	To win	To understand + connect
ATTITUDE	Opponents	Partners
LISTENING	Listening to refute	Listening to understand
FOCUS	Defending a position	Exploring complexity
RESPONSES	Counter argument	Curiosity + clarification
EMOTIONS	Tension + competition	Openness + reflection
OUTCOMES	Victory or defeat	Insight + shared meaning

We spoke about the usefulness of using conversation frameworks such as RAIN. The RAIN framework is a mindfulness and self-compassion practice that uses the acronym RAIN to guide individuals through difficult emotions. The steps are: Recognize what is happening; Allow the experience to be present without judgment; Investigate with curiosity and care; and Nurture with self-compassion.



RAUEMI



PLAYLIST

A specially curated playlist of waiata that support the kaupapa of Kōanga: Awe: te mauri o Wharemauku.

bit.ly/48nr322



SUPPORT

Enviroschools supports early childhood to secondary learners with localised, values-based learning.

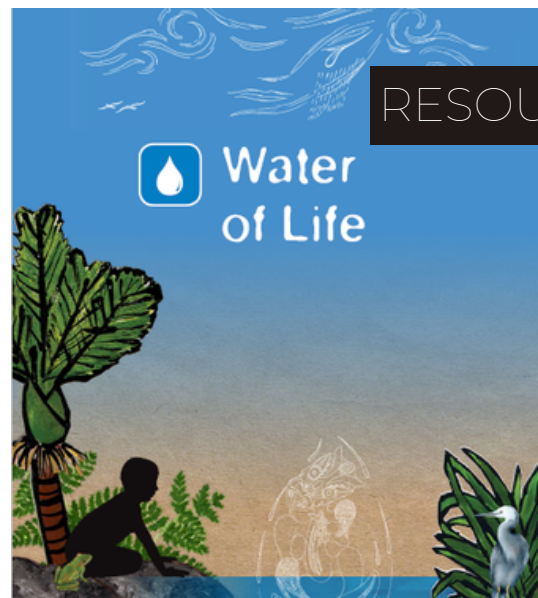
enviroschools.org.nz



FRAMEWORK

Mauri Tūhono is a framework that strengthens relationships with the environment through mātauranga Māori.

maurituhono.org.nz



RESOURCE

Enviroschools activities to explore The Water of Life – Wai Ora – through atmosphere, land and waterways.

bit.ly/44FU6fc

RESOURCES



KARAKIA
TIMING
PLANTING
HUE SEED STAGES
PHOTOS & LINKS



Hineputehue

qualities include
restoring peace, musical, calm and healing with the gourd's soothing tones, storage

Children of Tāne, Rongo and Haumie

LIVING LANDSCAPES ACTIVITY
What can we observe?

This is an exploratory activity in the school landscape to seek out and **Map** the living descendants of Rangi and Papa, the children of Tāne (trees and birds), of Rangomāhine (cultivated foods) and of Haumietiketike (wild foods such as fern root).

You will need

- Images representing Rangui and Papatūmuku and their tamariki to make a whakapapa display (see the **Enviroschools KIQ**).
- Somewhere to display leaves and some plant books to help you identify them.
- Harakeke survey forms and background material (see following pages), some examples of harakeke work e.g. sets, pictures of korowai (cloak) and pupu (flax skirts). If you want to do harakeke weaving in the classroom, see if you can contact local kairanga (weavers) to help you.
- The story of Hineputehue in this resource. You can watch an audiovisual version of the story of Hineputehue on He Pae Kōrero

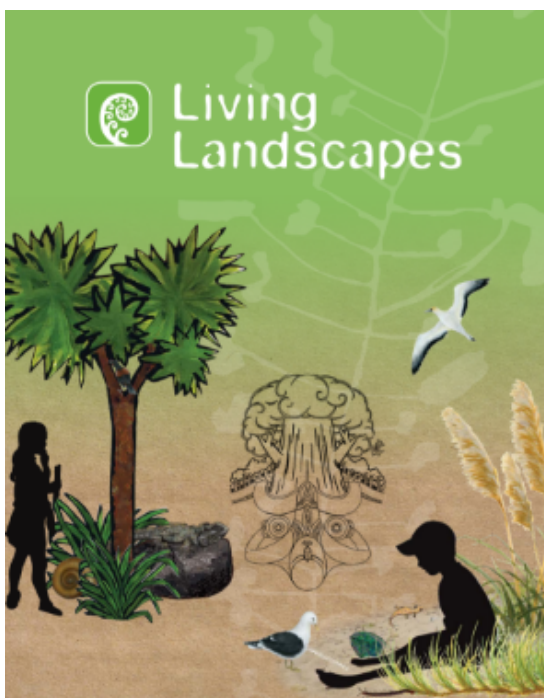
Method

In Me in My Environment we heard the story of Rangui and Papatūmuku, and how, from them comes the whakapapa (ancestry) of all living things. For Māori, the plants, animals and insects which share our landscape are the living descendants of the tamariki and mokopuna of Rangi and Papa. Each tree species has its own whakapapa, its own connection through Tāne to Rangi and Papa. Papatūmuku is clothed by the children of Tāne – the forest trees, and she shelters the children of Haumie – the wild fern root. In tending the children of Rongo (the foods which we garden), we are also cultivating an atmosphere of peace. These children of Rangi and Papa met the basic needs of the first people who lived here – kōmara and fern-root provided food, hua (gourds) were containers, trees and raupo were used for shelter, harakeke was a versatile fibre (for clothing, ropes and baskets), and many plants provided musical instruments and rongoa (medicinal plants) for healing. They still meet a lot of our needs and are unique to the natural heritage of our Living Landscape.

34 Enviroschools Theme Area - Living Landscapes

Enviroschools resource to explore Hineputehue, including karakia, planting and whakapapa, Visit bit.ly/3Ke2nPs

Enviroschools exploration resource to seek out the living descendants of Tāne, Rongo + Haumie. Visit, bit.ly/3K8fy4C



Enviroschools activities to explore Living Landscapes, visit bit.ly/4nDcGuQ



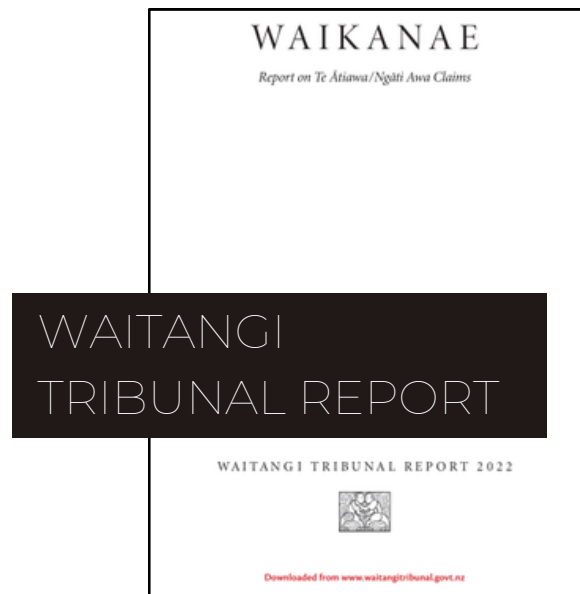
This whole interview with Matua Moana Jackson is gold, we have linked it to start at the pātai, *How long do you think it will take for Pākehā New Zealanders to fully understand the concepts of tikanga and mana motuhake that define Māori?* Visit, bit.ly/4nBQ91A

BOOKS

- Slowing the Sun, Nadine Hura
- Kia Mau: resisting colonial fictions, Tina Ngata
- The unsettled, Richard Shaw
- The Woven Universe, Maori Marsden
- Braiding Sweetgrass, Robin Kimmerer
- The Balance Destroyed, Ani Mikaere
- Niho Taniwha, Dr Melanie Riwai-Couch
- Intuitive Ritual: A Mana Wahine Sourcebook, Ngahuaia Murphy
- Atua Wāhine, Hana Apiata



17 habits to practice as Te Tiriti o Waitangi partners with Māori. These habits were written by Faumuina Felolini Maria Tafuna'i Visit bit.ly/46ao2AH



The Tribunal report on the Crown's treatment of Te Ātiawa/Ngāti Awa during the nineteenth and twentieth centuries, resulting in significant prejudice that is still felt today. Visit, bit.ly/421i6aR

LEARNER OUTCOMES + CURRICULUM LINKS

Learner outcomes

- Colonisation, and its associated values, has severely impacted on the health of te taiao.
- Understanding the whakapapa of the whenua where we live helps us to provide appropriate support for the taiao going forward.
- Fostering relationships based in true partnership and power sharing are at the heart of unlearning patterns of domination.
- Critically examining our past and present realities helps us to imagine thriving shared futures.

Curriculum links

There are a significant number of curriculum links that could be made in relation to this workshop. We have highlighted some of the most explicit in the NZC below, but there are many more that can be made across curriculum, in Visual Arts, English and Health and PE, and in others as well, such as in Te Whāriki.

Social Sciences

Understand - big ideas

Māori history is the foundational and continuous history of Aotearoa New Zealand.

Māori have been settling, storying, shaping, and have been shaped by these lands and waters for centuries. Māori history forms a continuous thread, directly linking the contemporary world to the past. It is characterised by diverse experiences for individuals, hapū, and iwi within underlying and enduring cultural similarities.

Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years.

Colonisation in Aotearoa New Zealand began as part of a worldwide imperial project. It has been a complex, contested process, experienced and negotiated differently in different parts of Aotearoa New Zealand.

Interactions change societies and environments.

Relationships and connections between people and across boundaries lead to new ideas and technologies, political institutions and alliances, and social movements. People connect locally, nationally, and globally through voyaging, migration, economic activity, aid, and creative exchanges. Such connections have shaped and continue to shape Aotearoa New Zealand. People interact with the environments they inhabit, adapting and transforming them.

CURRICULUM LINKS CONTINUED....

Social Sciences (continued)

Know - important contexts

Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

This context focuses on how the past shapes who we are today, familial links and bonds, networks and connections, the importance of respect and obligation, and the stories woven into people's collective and diverse identities. It recognises the dynamic nature of culture and identity and the social and cultural importance of community practices, heritage, traditions, knowledge, and values.

Phase Three (Years 7–8)

Within Aotearoa New Zealand's histories Mid-twentieth-century Māori migration to New Zealand cities occurred at an unprecedented pace and scale, disrupting the whakapapa of te reo and tikanga and depopulating papa kāinga. New approaches to being Māori and retaining iwi values and practices were created and debated. Movements to reassert Māori language, culture, and identity arose throughout the country.

Phase Four (Year 9-10) Since the mid-nineteenth century, immigration practices and laws have shaped Aotearoa New Zealand's population and sought to realise dominant cultural ideals and economic ends. Māori as tangata whenua were excluded from these cultural ideals, which they experienced as colonising and assimilating.

Te tūrangawaewae me te taiao | Place and environment

This context focuses on the place of Aotearoa New Zealand in Te Moana-nui-a-Kiwa and the world. It explores the economic, cultural, recreational, spiritual, and aesthetic significance of places for people, and how communities seek to enhance liveability and wellbeing within the resources they have available. It considers the interrelationships between human activity and the natural world and the consequences of competing ideas about the control, use, protection, and regeneration of natural resources.

Phase Four (Year 9–10)

Climate change and environmental degradation are impacting inequitably on different communities. Groups are responding locally and internationally as they work towards environmental justice. Within Aotearoa New Zealand's histories Settlers transformed and later cared for the natural world, and renamed places and features to reflect their own cultural origins. Widespread public awareness and collective action about damage to the environment became most strongly evident in the late twentieth century (e.g., through Manapouri dam protests and the Māori-initiated Manukau Harbour claim).

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Photo credits: Amanda Dobson

To the seen and unseen, to the histories we have inherited, the places we call home and to this moment in time.

To the Wharemauku, the source of wisdom, inspiration and connection - thank you.

To Taiao Kaimahi from Ātiawa ki Whakarongotai Charitable Trust who tirelessly advocate and work for the healing of te taiao - thank you.

By consciously amplifying stories of our interconnectedness we hope to contribute to a far more beautiful future.

Kia awe te hokinga mai. Turou Hawaiki,

Shar, Amanda, Sarah and Chris.



Mā te kura taiao
Tēnei kura nui,
tēnei kura roa
Kia horahia te mauri ora
ki runga
i te mata o te whenua
Ka rongo te pō,
ka rongo te ao
Whiti, whiti,
tau mai te mauri

Haumi e! Hui e! Taiki e!

Sharlene Maoate-Davis,
Mauri Tūhono.