



CRC **PLANT**biosecurity

The New Zealand Institute for Plant & Food Research Limited

Plant & Food
RESEARCH

RANGAHAU AHUMĀRA KAI



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Plant and Food Research.

Biosecurity incursions and taonga

Psa and Kiwifruit

Myrtle rust and Myrtaceae

TPP and Taewa

Kauri Dieback



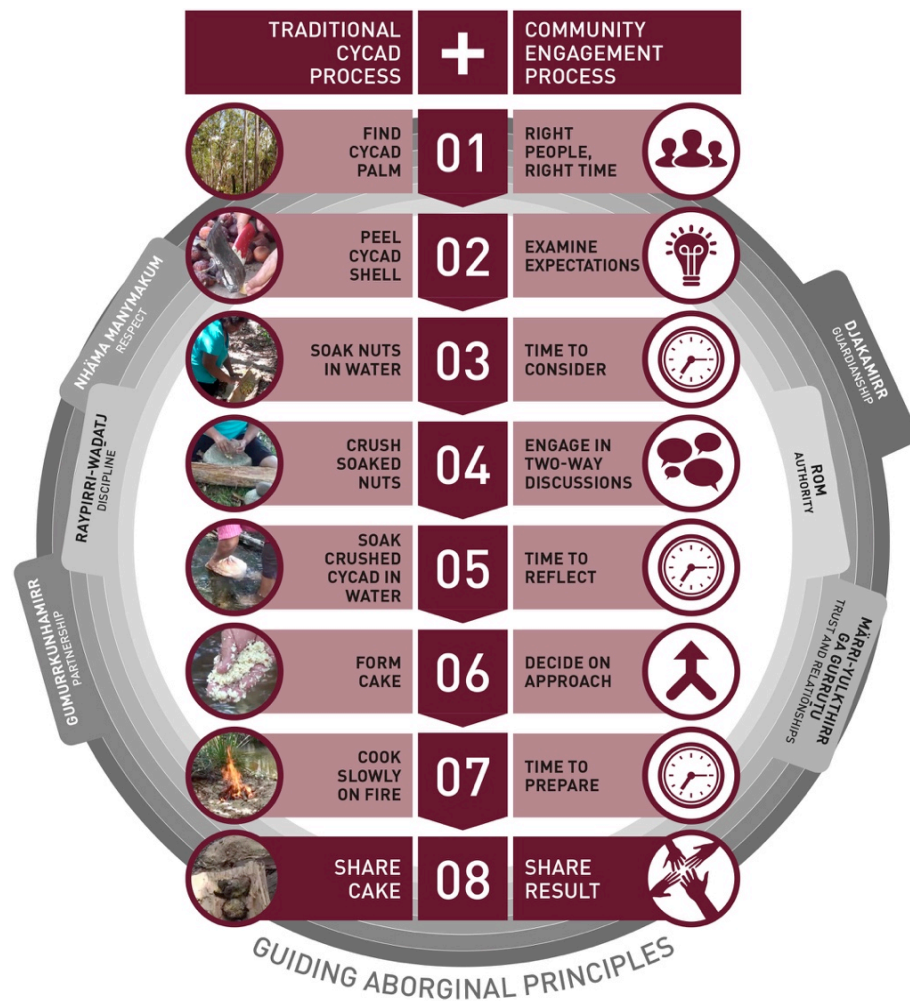
Why do we need to engage?

- » Major focus to date has been on the **economic** impact of the incursion
- » Need to address the **environmental**, **social** and **cultural** implications of new incursions
- » The value of engaging the **indigenous** communities from the outset is considerable.
- » Need for an inclusive approach, not only involving industry but indigenous communities who have a unique connection to the environment.

What is engagement?

- » Kanohi ki te kanohi – Face to face engagement
- » Being inclusive
- » Developing trust
- » Meaningful, open and honest communication
- » Not driven by time or money
- » Enduring relationships

Indigenous Engagement Models



Māori Indigenous Engagement Model



Māori Indigenous Engagement Model

TRADITIONAL
KARAKA
PROCESS



COMMUNITY
ENGAGEMENT
PROCESS



**FIND
KARAKA
FRUIT**

01

**RIGHT
PEOPLE,
RIGHT TIME**



It is important to pick fruit at the right time to ensure the fruit is mature but not over-ripe. You are looking for large fruit that are fully orange in colour and are still firm. The fruit can be collected from the ground or picked from low hanging branches on the tree.

Identifying the right combination of people who are from the area, with the right knowledge, at the right time. It is important to identify the key decision makers and influences from within the community. This may take different amounts of time to establish depending on which community you are engaging with.

Māori Indigenous Engagement Model

TRADITIONAL
KARAKA
PROCESS



COMMUNITY
ENGAGEMENT
PROCESS



**SEPARATE
FLESH
FROM NUT**

02

**IDEAS
AND
VISION**



The flesh from the karaka berry needs to be removed to reveal the nut inside. Traditionally the flesh was removed with the aid of a shell to cut through the flesh and then squeezed to extract the nut. It is important to remove all the flesh to ensure that there is no rotting flesh left on the outside of the nut.

Dissect and examine your expectations of the relationships and how the people and their knowledge appear in relation to that. Think about the reason you are engaging with the community and what the focus is. It takes time to remove the flesh from the nut, representing the time and effort required to follow processes and protocols.

Māori Indigenous Engagement Model

TRADITIONAL
KARAKA
PROCESS



COMMUNITY
ENGAGEMENT
PROCESS



**PREPARE
HANGI**

03

**COLLABORATE
AND PREPARE**



For the hangi you need to first prepare all the materials needed. For the hangi you need to dig the hole to the correct size, collect/weave baskets to steam the karaka nuts in and collect wood for the fire to heat the stones for the hangi. You also have to ensure that you have enough time to tend to the hangi.

It is important to prepare for the following stages. You need to ensure that you have prepared the materials, people and discussion topics/questions when you are meeting with the community. Preparation, again, takes time and effort represented by where you need to go to collect the wood, baskets and the correct stones for the hangi.

Māori Indigenous Engagement Model

TRADITIONAL
KARAKA
PROCESS



COMMUNITY
ENGAGEMENT
PROCESS



**STEAM
NUTS**

04

**CLARIFY
IDEAS**



The nuts need to be steamed for up to 2 days. You need to have enough time to tend the hangi during this time, ensuring that no steam/heat escapes.

Steaming the nuts in the hangi takes time and attention. Just like discussion and access to knowledge takes time and attention, it can't be under-prepared or over analysed. Like steaming the nuts, they can't burn or be undercooked or they will make you ill.

Māori Indigenous Engagement Model

TRADITIONAL
KARAKA
PROCESS



COMMUNITY
ENGAGEMENT
PROCESS



**SOAK
CYCAD IN
WATER**

05

**TIME TO
REFLECT**



The next step is to soak the nuts in running water. The water must be running to wash away toxins in the nuts. The stream/river you soak the nuts in should be healthy. This means there shouldn't be too much loose sediment in the water, overgrown algae (this indicates eutrophication) or pollution (i.e. drainage tunnels). The nuts need to be soaked for up to 2 weeks.

A time of reflection is needed to realise possible conflicts and evaluate what has been discussed. Allow time for the indigenous community to consider what has been presented.

Māori Indigenous Engagement Model

TRADITIONAL
KARAKA
PROCESS



COMMUNITY
ENGAGEMENT
PROCESS



**DRY NUTS
IN THE SUN**

06

**PRESENT
AND REACH
CONSENSUS**



Dry the nuts in the sun for 24 hours. Once they are dried, you can remove the outer shell to reveal the edible kernel inside. Retain the good kernels for storage.

Present all information and data collected to everyone involved. This shows that there is nothing being held back and shows unity and commitment to the engagement. After they are dried the outer shell can be removed, revealing the finished product, the kernel. At this time you can examine the product of the engagement.

Māori Indigenous Engagement Model



If the process has been followed correctly, then all the toxins will have been removed from the kernel and they will be edible. Now the kernels can be shared with people or they can be stored for the future when they are needed.

If all the correct steps and cultural protocols have been followed, then you are left with valuable information. It is important to share the information with everyone involved in the relationship so that everyone can benefit from the engagement.



MANA WHENUA

POSSESSION

Māori Explanation

Power of possession of the lands, to have decision making authority over the land you occupy.

What it Means for Engagement

The people from the community can make the final decision on how they utilise their resources and how it affects their community.

GUIDING MĀORI PRINCIPLES



TIKANGA/KAWA

CUSTOMS/PROTOCOLS

Māori Explanation

Customs and protocols.
Rules and regulations that guide
processes. Lore.

What it Means for Engagement

Observing the correct protocols when
engaging with different communities.
Whether it is the order you introduce
yourself, who speaks at what time,
sharing a meal etc. Kawa is local
protocols and processes unique
to the community.

GUIDING MĀORI PRINCIPLES



RANGATIRATANGA AUTHORITY

Māori Explanation

The unqualified exercise of chiefly power. Rangatira means chief or leader.

What it Means for Engagement

Ensuring that the people who are from the land, or are sharing knowledge have the authority to share it and decide how to use it as they wish.

GUIDING MĀORI PRINCIPLES



KAITIAKITANGA

GUARDIANSHIP

Māori Explanation

Kaitiaki were known as “guardian spirits”. Today people have taken on the role of kaitiaki to ensure the sustainability of our natural resources.

What it Means for Engagement

Care and responsibility for the land and resources you have Mana-Whenua status over. Ensuring future generations have the same or improved utilisation opportunities.

GUIDING MĀORI PRINCIPLES



MANAAKITANGA

EMBRACING/HOSPITALITY

Māori Explanation

The word is derived from mana-a-ki and means 'to express love' and hospitality towards people.

What it Means for Engagement

To express hospitality and generosity to your manuhiri or guests.

GUIDING MĀORI PRINCIPLES



WHANAUNGATANGA RELATIONSHIP

Māori Explanation

Immediate and extended families bonding together for the betterment of the iwi/tribe.

What it Means for Engagement

It is important to have a good relationship with the people you are working with so there is trust in what each other is doing. It takes time to build this relationship but you will gain and understanding of each other.

GUIDING MĀORI PRINCIPLES



KOTAHITANGA

TOGETHERNESS/COMMONALITY

Māori Explanation

Tribal unity. Tribes uniting together have a bigger and say in important matters.

What it Means for Engagement

When engaging you need to have common goals, values, and intent. When outcomes are presented there needs to be consensus.

GUIDING MĀORI PRINCIPLES



“

**Mā te whakaatu, Ka mōhio
Mā te mōhio, ka mārama
Mā te mārama, ka mātau
Ma te mātau, ka ora**

Through resonance comes cognisance
Through cognisance comes understanding
Through understanding comes knowledge
Through knowledge comes life

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