



Tiriti-Dynamic Approach

for

Whakahaumanu a Hineahuone and beyond

August 2024

Te Tiriti o Waitangi is a foundational document of New Zealand, which affirms the pre-existing mana and rangatiratanga of hapū within their rohe.

This document describes how Te Tiriti is upheld by the Whakahaumanu a Hineahuone project through a Tiriti-dynamic approach that centers on three pou. It is intended to be a living and relational document that guides the governance and operations of Whakahaumanu a Hineahuone so that the project contributes to the decolonisation and re-indigenisation of soil building.

The term 'Tiriti-dynamic' has been taken from Te Hiringa Hauora Health Promotion Agency's 2021 statement, [Te Ara Pounamu: A Tiriti-dynamic system](#), which describes the approach as:

"placing Te Tiriti o Waitangi at the forefront of all thinking and providing opportunities to enact Te Tiriti articles in practice. It involves changing the way the system functions to address bias and discrimination; introducing Te Tiriti and kaupapa Māori principles; balancing leadership between the Crown and Māori and Pasifika communities; and sharing and devolving decision-making and resources."

Pou Tuatahi: Te Mana me te Mauri o Hineahuone

This strategic pou recognises the mana and mauri of Hineahuone. It highlights the importance of mana motuhake, whakapapa connections to atua, and soil quality to the vitalisation of whānau, hapū, iwi and hāpori Māori.

A Tiriti-dynamic approach to this includes centering, respecting and protecting tikanga Māori and mātauranga Māori, and seeing both as taiao-informed. The approach should be strengths-based and privilege the hopes and aspirations of mana whenua, including co-production of research.

It also means providing opportunities for learning about and connecting with whenua, atua and taiao. This learning should take a tikanga Māori and Māori-led approach and value Māori ways of knowing and being in the world. It's also important that this learning takes place in relationship with one another and the whenua, with a goal to uphold Te Tiriti o Waitangi.

Pou Tuarua: Kai Atua | Food Sovereignty

This strategic pou recognises the integral role composting practices play in Māori food sovereignty systems. These systems, grown in living and healthy soil, ensure food security for whānau and communities that enhance our natural environment.

A Tiriti-dynamic approach to this includes centering the needs, mana, and mauri of mana whenua and whānau, hapū, iwi and hāpori Māori, and understanding that the people collectively hold the expertise about their priorities and context. To do this, we will need to keep our minds open, actively listen and respond genuinely and with integrity.

In line with centering the needs of the community, principles of kaupapa Māori research (including data sovereignty, and strengths-based approaches) must underpin collection, analysis and dissemination. Any production or dissemination of knowledge and data

must be relevant and usable for the communities and we commit to sharing and amplifying their stories of success. We envision a kaupapa where both sides can share, analyse and disseminate data and where communities see themselves in the data shared.

Pou Tuatoru: Whanaungatanga | Partnerships

This pou focuses on nurturing partnerships, skills, and capability within local communities, emphasising whānau, hapū, iwi, marae, and hapori Māori relationships to develop Tiriti-dynamic composting initiatives.

A Tiriti-dynamic approach to this means embedding Te Tiriti o Waitangi into team culture, project documents, and work delivery. This requires a commitment to learning about He Whakaputanga and Te Tiriti o Waitangi, the historical context that brought about these documents and the way they impact our relationships and mahi today, and comfortably referring to experts on the matter.

It means upholding tino rangatiratanga by ensuring that mana whenua and tāngata whenua have equitably shared decision-making power at all levels, and equitable resourcing and outcomes for Māori. It requires us to flatten structures, deal with unfair power dynamics, emphasise reciprocity, and reflect deliberate investment for equity.

It also means understanding the context that the word kāwanatanga came from in the text of Te Tiriti, and that a key focus of this provision was the intent for tāngata tiriti to be responsible for the behaviour of their own people on hapū lands. This requires tāngata tiriti to learn how to be allied tāngata tiriti, responsive to the impacts of colonisation.

Finally, it means making time and providing resources to develop authentic and trusted relationships that prioritise connection over function, and practice accountability (including self-reflection, group kōrero and more structured evaluation processes).