

Draft Long-term Plan 2021-41

Consultation – supporting information

Pā Harakeke description and explanation



Pā Harakeke

For CD

*Hutia te rito o te harakeke,
Kei whaea te kōmako o ko?
Ki mai ki ahau; He aha te mea nui o te Ao?
Maku e ki atu, He tāngata, he tāngata, he
tāngata*

If the heart of harakeke was removed,
where will the bellbird sing?
If I was asked, what was the most important
thing in the world? I would be compelled to
reply, it is people, it is people, it is people!

For LTP

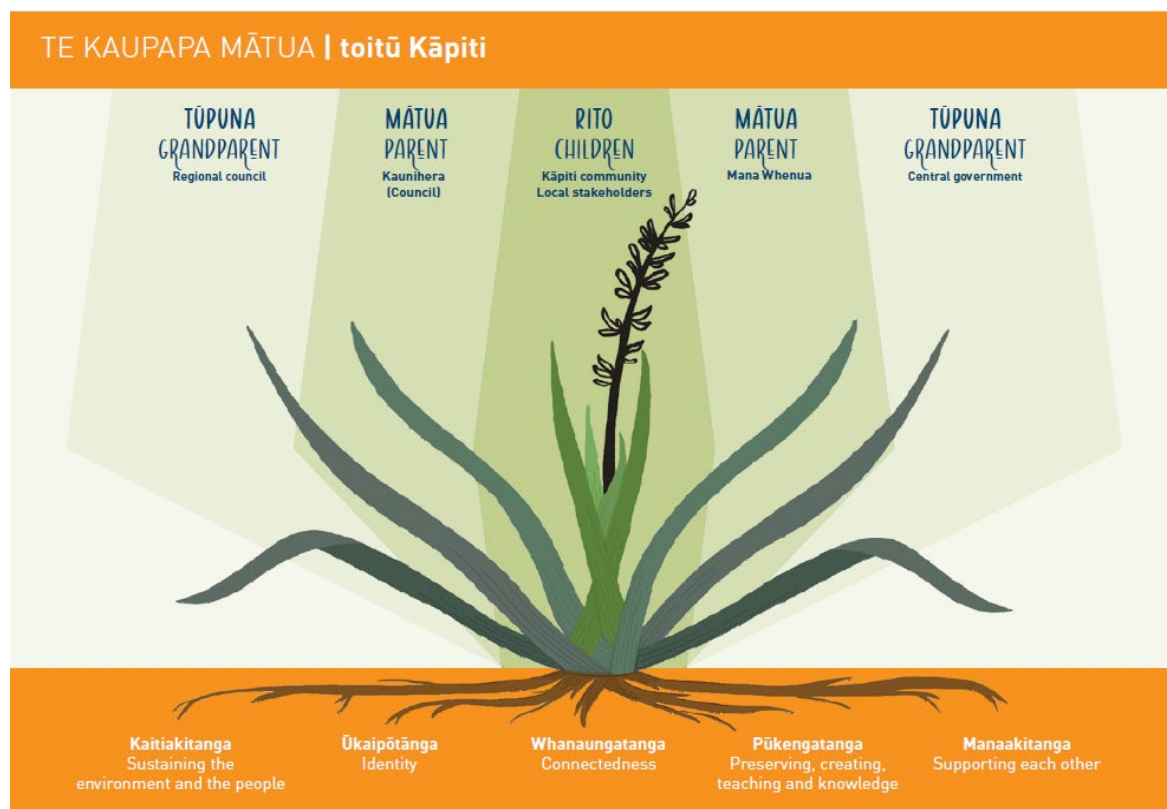
*Te Harakeke, Te Kōrari,
Ngā taonga whakarere iho
O te Rangī. O te Whenua. O ngā Tūpuna.
Homai he oranga mō mātou
Tihei Mauri Ora*

The flax plant, the flax flower,
Treasures left down here
Of the sky, of the land, of the ancestors,
Give wellness to us all

(<http://www.flaxwork.co.nz>)

Pā Harakeke (flax bush) has often been utilised as a metaphor for whānau, and a model of protection for children, and whānau structure and well-being¹. As a philosophy it is about strengthening the whānau at the centre.

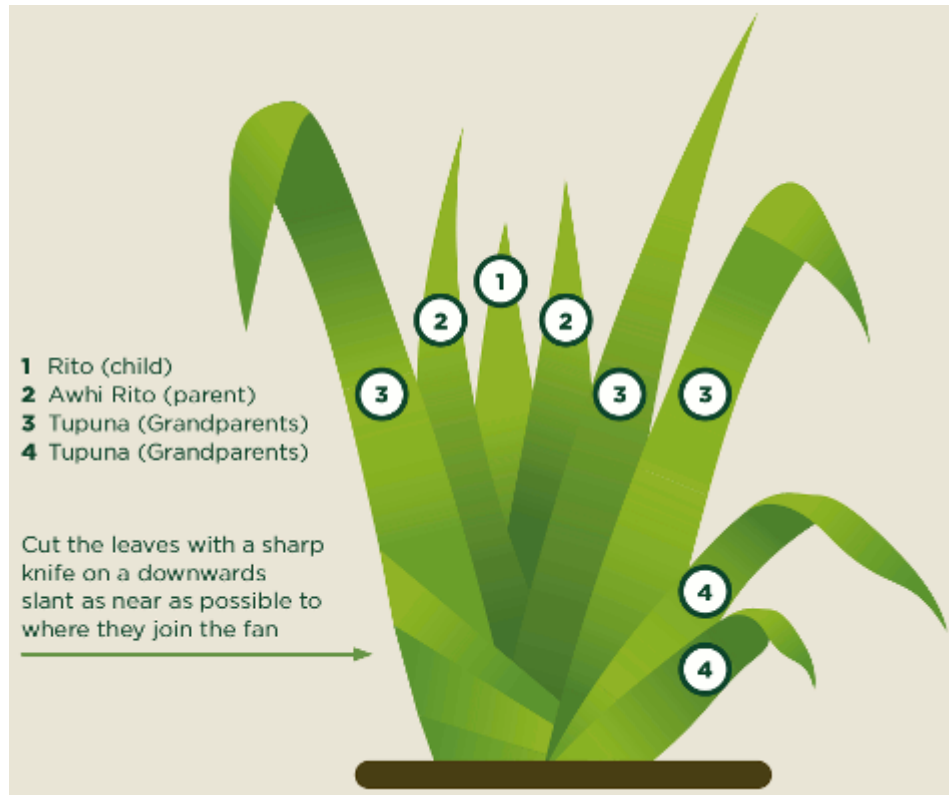
We are adopting this image as a metaphor for the eco-system that nurtures and supports hāpori whānui (the wider community) well-being reflected in the long-term plan and the community outcomes.



¹ Metge, 1995; McLean & Gush, 2011; Pihama, Lee, Te Nana, Greensill, & Tauroa, 2015; Turia, 2013

The Component Parts

At the centre of the plant is the Rito (1), which represents the baby or child. Surrounding the Rito are the Awhi Rito or Mātua (2) - the parent fronds. Surrounding these are the Tūpuna (3) and (4) — the grandparent and ancestor leaves. In summer, the plant produces flowers (Korari) – a favourite food of Tui and Bellbirds, which spread the seeds. “Me te wai **korari**” is a saying used to describe something that is very sweet and pleasant. It indicates something has flourished healthily and successfully because it has been cared for.



Pā Harakeke is about protection of our most vulnerable whānau, and collective strength. It also fosters connection to the whenua (land) and to Papatūānuku (earthmother), as well as our connection to whānau, hapū and iwi past, present and future.

Pā Harakeke acknowledges the role and responsibilities of others—the Tūpuna (grandparents) in helping to strengthen the whānau. It is about developing community and inter-generational roles and support, whakapapa, and protecting whakapapa. It is about regenerating generations, valuing children as a taonga, and supporting parents to be the best parents they can by keeping the Rito as the focus. It is about growing strong, healthy and flourishing whānau.

Tikanga (customary practice and values) surrounds and underpins the Pā Harakeke from before the seed can be planted to the harvesting of the Rau (frond leaves). Without the necessary nutrients in the soil and drainage, the plant will not thrive and grow and the flower/fruit will fail to fully form and bloom with consequences for other dependent flora and fauna. Some tikanga when harvesting the Rau includes not cutting the Rau when it is raining, nor at night, nor when the korari (flower) is in bloom; cutting the Rau at a certain

downwards angle; and, (the most important tikanga) *Waiho te whānau* — never ever cut the whānau in the middle (Rito and Awhi Rito). One only ever takes the Tūpuna fronds when harvesting. If you cut the whānau in the middle, the whole Pā Harakeke could die.

Pā Harakeke Foundations – Te Ao Māori Principles/Values

Kaitiakitanga: Sustaining the environment and the people

Caring for creation including natural resources, inherited treasures, other forms of wealth and community, including Māori as a people. The exercise of guardianship by tāngata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; this includes the ethic of stewardship.

Kaitiakitanga is underpinned by the ultimate aim of protecting mauri (life force) and the duty to pass the environment to future generations in a state which is as good or better than the current state. In this way the preservation and maintenance of taonga (treasure) is ensured.

Underlying this concept is a clear line of accountability to whanau, hapū and iwi. It is a holistic approach in that it provides for the restoration of damaged ecological systems, restoration of ecological harmony, increased usefulness of resources, and reduced risk to present and future generations.

Manaakitanga: Supporting each other

Behaviour featuring generosity, care, respect and reciprocity towards others. Behaving in ways that elevate others; showing respect and consideration towards others; generosity and fulfilling reciprocal obligations.

The ability of tāngata whenua to exercise manaakitanga is closely connected to the health of the environment. For example, the expression of hospitality towards guests always involves the provision of local foods, which is intended to enhance the mana of tāngata whenua at the same time as respecting the visitors. This highlights the importance of maintaining the diversity and health of resources, to ensure that tāngata whenua continue to have access to their traditional mahinga kai.

Pūkengatanga: Preserving, creating, teaching and knowledge

Teaching, preserving and creating knowledge as part of the mātauranga continuum with other ways of knowing. Pūkengatanga takes knowledge and filters it through the Maori world view to see if it acceptable to be used. It is the difference between knowledge and wisdom. It is more akin to wisdom than merely the accumulation of facts/knowledge: it determines how information can or cannot be used.

Ūkaipōtānga: Identity

The places Māori feel strong, energised and connected. This term recognises the importance of having a place where you belong, where you count, where you are important and where you can contribute.

Whanaungatanga: Connectedness

Whanaungatanga is a core value system at the basis of Māori society that embraces whakapapa and focuses on the importance of maintaining strong relationships. A system of

kinship, including rights and reciprocal obligations that underpin the social organisation of whanau, hapū and iwi. Being part of the larger whole – the collective.

Knowing you are not alone, but that you have a wider set of whanaunga (relations) who are there to provide support, assistance, nurturing, guidance and direction when needed. Assuring others that they are not alone. “Our people are our wealth”.

Source: *Te Haerenga Whakamua - A Review of the District Plan Provision for Māori: A Vision for the Future*. 2012. Hapai Whenua Consultants Ltd.

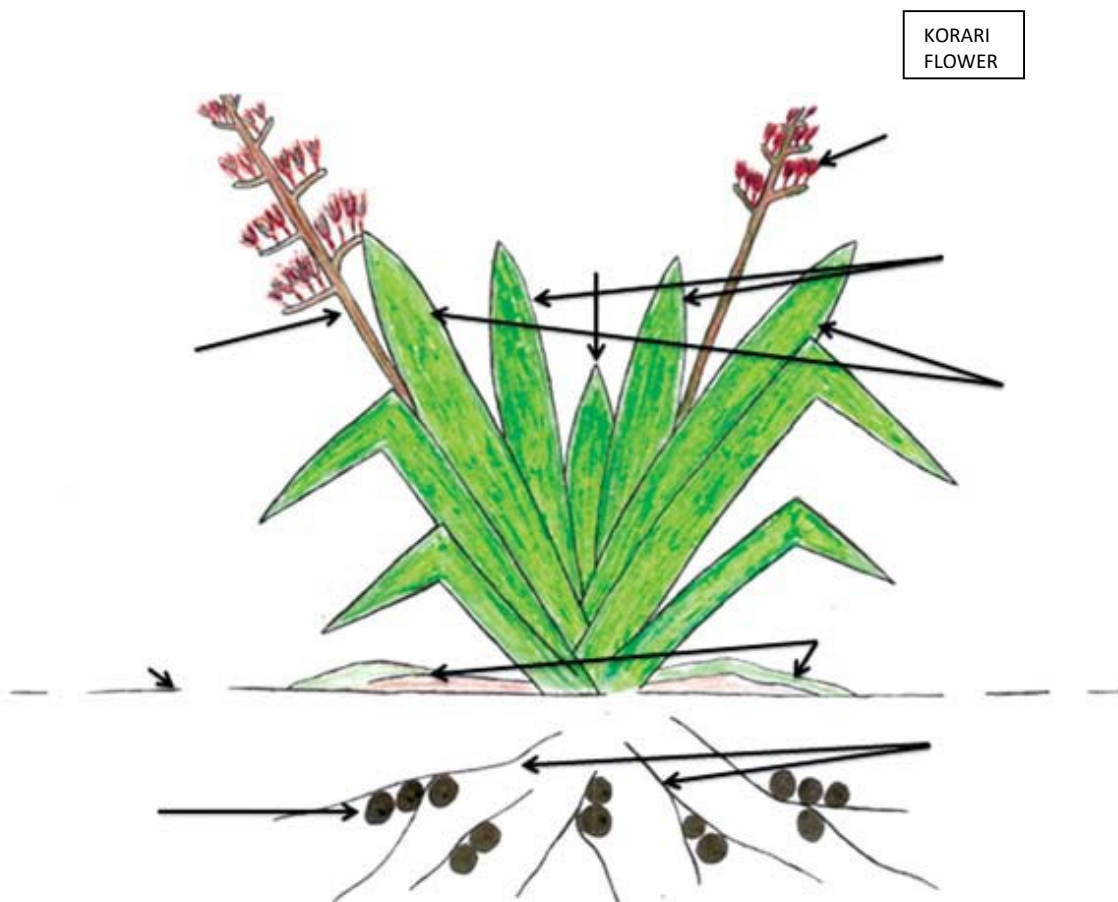


Figure 2. Harakeke Framework (diagram drawn by Hinemoana Watson-Pitcher)

Source: Ange (Andrea) Watson, “Pa Harakeke as a research model of practice, *Aotearoa New Zealand Social Work*, Vol. 32, No. 3, 2020