

INTRODUCTION

Tikanga rua: Bicultural spatial governance in Aotearoa New Zealand

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Abstract

This editorial introduction outlines the political and intellectual territory for a Special Issue on Tikanga rua: bicultural spatial governance in Aotearoa New Zealand. The term ‘spatial governance’ refers to deliberative systems with an impact on social and spatial outcomes, including environmental management, town planning, urban design and city-making. Authentic tikanga rua bicultural spatial governance delivers processes and outcomes aligned with the perspectives, values and knowledge of both tangata whenua (people of the land) and tangata Tiriti (people of the Treaty). The research discussed in the Special Issue traverses multiple geographies and contexts and demonstrates the manifold possibilities for biculturalism in contemporary spatial governance. This introduction summarises the contents of each of the substantive papers and provides a Māori-English glossary to assist readers with the key terms used within the issue.

KEYWORDS

Aotearoa New Zealand, biculturalism, Māori, spatial governance, tikanga rua

This Special Issue of the New Zealand Geographer examines tikanga rua or bicultural spatial governance in Aotearoa New Zealand. The term “spatial governance” is used to describe deliberative systems and processes with impacts on social and spatial outcomes, including environmental management, town planning, urban design, city-making and place-making practices (Aubrey, 2021; Donahue et al., 2011; Frickle, 2015). This area of practice includes strategic and regional planning, community engagement, resource management and consenting processes, and participatory mechanisms.

Tikanga rua or biculturalism relates to the foundational document of Aotearoa New Zealand, Te Tiriti o Waitangi (the Treaty of Waitangi, henceforth referred to as the Treaty). From a Treaty perspective, authentic bicultural spatial governance delivers processes and outcomes aligned with the perspectives, values and knowledge of both tangata whenua (people of the land) and tangata Tiriti (people of the Treaty) (Catton, 2008;

Ritchie, 1992; Walker, 1990). As framed by O’Sullivan (2006), the Treaty principles of partnership, protection and participation provide an ontological framework for tikanga rua biculturalism in governance systems. In this Special Issue, we argue that bicultural spatial governance is a critical step for decolonising place and the systems that shape it, including decision-making practices (Bargh, 2007; Cresswell, 2015; Parsons & Fisher, 2020). In the articles presented in the Issue, a common theme is that Māori-Indigenous scholars with diverse tribal affiliations played an active part in building the research pathways, grounded in whakapapa (genealogy) and trust-based relationships. Our collective commitment to biculturalism shaped the multiple ways in which our teams sought to incorporate biculturalism in their research practices, fieldwork and wider critical engagements with spatial governance research.

Recognising that the impacts of colonialism still affect places, towns and neighbourhoods across Aotearoa

New Zealand, authentic bicultural spatial governance must engage with communities to find potential restorative approaches (Belgrave, 2014; Jackson, 2020). Manifold breaches of the Treaty have been committed by the British Crown and European settlers, including land confiscations to build towns and cities (Livesey, 2016; Philipps, 2018; Reid et al., 2017). If the government and public institutions systematically fail to recognise mātauranga Māori, the realisation of Treaty partnerships will be compromised, jeopardising collaborations with tangata whenua and local communities. Despite multiple place-based research initiatives that incorporate Māori-Indigenous planning and design in Aotearoa New Zealand (e.g., Kake & Paul, 2018; Kiddle et al., 2018; Menzies et al., 2019), mainstream governance often involves tokenistic approaches to engagement that do not reflect the Treaty and its principles (Mulholland & Tawhai, 2010; Tawhai & Gray-Sharp, 2013). In short, there are critical gaps in contemporary spatial governance processes, with mātauranga Māori and Māori perspectives too often having a marginal position, as opposed to being authentically integrated. This marginal position has direct implications for tangata whenua and Māori communities, but also for Pasifika and other cultural minorities in New Zealand (McIntosh & Mulholland, 2011; Ratuva & Brady, 2019). A lack of inclusivity, diversity and participation affects the integrity of the entire spatial governance system, with repercussions for all New Zealanders.

More broadly, the distinctiveness of Māori-Indigenous perspectives from Aotearoa New Zealand supports international debates on self-determination rights, where traditional ecological and local knowledge systems share relatable stories of social disruption and spatial injustice. Kotahitanga, Kingitanga and the Ratana Church represent some of the most powerful political and spiritual expressions of Māori resistance, and include the reclamation of ancestral land and self-determination rights (Anderson et al., 2014; Durie, 1998; Gooder, 2018). Imperial colonialism and land confiscations, post-war (sub)urbanisation, neoliberal-led approaches to city-making in the 1990s, and disruptive events such as the Canterbury Earthquake sequence in 2010 and 2011 provide the context for such experiences. Generations of Māori scholars have pleaded for receptivity towards and the inclusion of Māori-Indigenous ontologies in education, health and housing governance systems (Macfarlane & Macfarlane, 2018; Matunga, 2013; Rauika Māngai, 2020; Rout et al., 2019; Smith, 2016). Despite significant advances since the formation of the Waitangi Tribunal in 1975, spatial governance in Aotearoa New Zealand still faces critical gaps in integrating Indigenous knowledge with ethics and integrity (Mulholland & Tawhai, 2010;

Ryks et al., 2014). This resonates with other decolonising and indigenising geographies abroad (Howitt, 2020; Leeuw & Hunt, 2018; Valente & Berry, 2015). Community consultation processes are often tired and some groups even experience them as traumatising, especially when Māori and Indigenous people do not feel included in deliberative processes. Similar experiences are evident internationally, as part of the process of decolonisation in Australia, the Pacific Islands and beyond.

Acknowledging some of the gaps in participatory and collaborative governance in Aotearoa New Zealand, the articles in this Special Issue aim to promote Treaty approaches for restoration, equity and power-sharing in spatial governance. Such approaches are highly relevant in Aotearoa New Zealand—across both Te Waipounamu, the South Island of New Zealand and Te Ika-a-Māui, the North Island—and are also more broadly in alignment with critical geographies (Boulton & Gifford, 2011; Cretney, 2014). The Special Issue draws upon collaborations with diverse iwi, hapū, rūnanga and whanau, and each paper engages with a range of mātauranga Māori realities.

Bennett et al. open the Special Issue with a critique of current government-led environmental planning processes in Aotearoa New Zealand, through the perspectives of Ngāi Tahu in Te Waipounamu. This article offers best practice engagement recommendations from the perspective of Ngāi Tahu kaitiaki (environmental guardians) and mana whenua (Indigenous sovereignty). It outlines past contentions regarding the inclusion of mātauranga Māori and tangata whenua aspirations in spatial governance (Brown & Norton, 2017; Tau, 2003). The research contributes to environmental planning and resource management by identifying key focus areas for best practice engagement that can give effect to bicultural spatial governance.

In the article *Ngā Mātāpono e Rua*, Dionisio et al. present co-creation pathways developed in two case studies, from the Waimakariri District and Rotorua respectively. This research draws on Māori-Indigenous scholarship in education, research and practice to examine the integration of kaupapa Māori research principles and action research methods (Lee-Morgan & Hutchings, 2016; Macfarlane et al., 2015; McNiff, 2013; Rauika Māngai, 2020). The co-creation narratives presented supported whānau and local community engagement in spatial governance, specifically by fulfilling the Treaty principles—partnership, protection and participation—in decision-making processes. This work recognised the geographical specificities of mātauranga Māori, portraying the views and aspirations of Ngāi Tūāhuriri in the Waimakariri District and Ngāti Whakaue in Rotorua, acknowledging their integrity and distinctiveness. More broadly, this study aligns with the works of

Escobar (2018) and Puig de la Bellacasa (2017) by examining different geographic contexts of decolonisation and Indigeneity, and the relevance of co-creation for place-based approaches for spatial justice.

Contemporary spatial governance in Aotearoa New Zealand still has critical gaps in recognising the relevance of Indigenous ontologies and mātauranga Māori. Such recognition is necessary to open space for shared deliberation and co-governance models that encompass both human and more-than-human life (Dombroski, 2018; Plumwood, 2007; Yates, 2016, 2019). In this area, Walker et al. make a critical contribution with an Atua framework, a tool for the cultural assessment of natural resource and environmental management processes. In a Māori-Indigenous worldview, specific guardian Atua (Gods) relate through genealogy to particular environmental and ecological features, and also to human and more-than-human realities (Peyrefitte, 2019; Sundberg, 2014). Walker et al. describe how an Atua-led framework can inform culturally led monitoring and community engagement to support the wellbeing of indigenous forests and places. Furthermore, they make recommendations for the application of kaupapa Māori frameworks in a variety of spatial governance practice contexts.

The final article, authored by Yates, explores governance models from a holistic socio-ecological systems perspective. She expands on the plea for bicultural spatial governance with a rich discussion of Indigenous more-than-human ontologies as a cultural framework that can advance holistic ecological wellbeing. Yates highlights the key limitations of current spatial governance systems, including their inherent violence, and underscores the importance of the Treaty as a guiding document. In alignment with critical geographies and international debates about pluralising knowledge, Yates' arguments are relevant to multiple places where Indigenous communities are pursuing self-determination in spatial governance (Baird et al., 2019; Barker & Pickerill, 2020; Clement, 2019). More broadly, Yates brings an ontological perspective to the Special Issue, connecting spatial governance, self-determination and systemic wellbeing impacts in the community.

Recognising the usage of Te Rēo terms and Māori concepts throughout the Special Issue, a glossary of terms with English translations is presented below, with transliterations and some short etymological explanations. This glossary reflects the collective wish of the authors to recognise both mātauranga Māori and Te Rēo. We aim to enhance awareness of the diversity and breadth of place-based Māori-Indigenous knowledges. With origins in multiple mātauranga Māori, the glossary is intended to

support readers both within and beyond Aotearoa New Zealand.

GLOSSARY

Te Rēo terms	English translation/transliteration
Ahi kā	Māori continually present on their land
Ako	To learn, to teach
Aroha	Love, care, respect, compassion, and empathy
Atua	Spiritual guardian(s), deity, God
Awa	River, stream, creek, canal or gorge
Eke	To get on, embark, board on a vessel, vehicle or boat; to come in to land, and settle; to climb, to ascend
Hapū	Māori kinship group, subtribe
Harakeke	Flax
Haumiatiketike/Haumia-tiketike/Haumia/Haumia-tikitiki/Haumia-roa	God of uncultivated food and fernroot
Hauora	Cultural and environmental wellbeing
Hapori	Part of a community, kinship group, family
Hikoī	Walk
Hoa	Friend, companion, mate, partner, spouse, ally
Hui	Meeting(s), gathering(s)
Iwi	Māori kinship group, tribe
Kai	Food, sustenance
Kaitiaki	Guardian
Kaitiakitanga	Guardianship
Kaiwhakahaere	Chairperson
Kanohi ki te kanohi	Face to face interactions
Karakia	Incantation(s), prayer
Karanga	Formal call, ceremonial call, welcome call, call; a ceremonial call of welcome to visitors approaching a marae, or equivalent venue, at the start of a pōwhiri
Kaumātua/kaumātua	Elder(s)

(Continues)

Te Rēo terms	English translation/ transliteration
Kaupapa	Māori approaches and principles, philosophy
Kawa	Māori protocols
Kete	Basket
Ki uta ki tai	From the mountains to the sea; catchment-based environmental management
Koeke	Elderly man, old man, adult
Koha	Gift, offering
Kotahitanga	Unity, collective action, holism. A term also used to refer to the Māori Parliament, and the Federated Māori Assembly (a movement for self-government and national unity that occurred in late 19th century)
Kōrero	(noun) Speech, narrative, story, news, account, discussion, conversation, discourse, statement, information; (verb) to tell, say, speak, read, talk, address
Korokoro	Throat, taste palate
Kuia	Elderly woman, grandmother, female elder
Maata waka/matawaka/ mātawaka	Urban Māori
Mahi	(noun) Work; (verb) to do, perform, make, achieve and practice
Mahi tahi	Collaborative work
Mahinga kai	The practice of sustainably harvesting natural resources. Mahinga kai includes the places these activities take place, the transmission of cultural knowledge that occurs, the traditional methods and various tools used, the sustainability and kaitiakitanga considerations, and the physical gathering, preparing, and use of the resources
Mana	Prestige, authority, control, power, influence, status
Mana whenua/ Manawhenua	Indigenous people who have tribal authority/sovereignty

Te Rēo terms	English translation/ transliteration
	over a location based on ancestry and occupation
Manaaki/manaakitanga	Hospitality, care, kindness, support and generosity
Māori	The indigenous people of New Zealand; of the indigenous people of New Zealand
Marae	Traditional Māori meeting space, in front of traditional meeting houses. It can include complexes of buildings and open spaces
Mātāpono	Value, principle, or maxim
Mātauranga/mātauraka, mātauranga Māori	Māori-Indigenous knowledge; traditional ecological knowledge
Maunga	Mountain, mount, peak
Mauri	Life force, life essence, life field, vital essence
Mauri ora	All-of-life wellbeing/ sustainability
Mauritanga	Practices of integrated wellbeing
Mihi/mihimihi	Acknowledgements, informal speeches
Mihi whakatau	Speech of greeting, official welcome speech, a speech acknowledging those present at a gathering
Moana	Sea, ocean, large lake or body of water
Mokopuna	Grandchildren
Mōteatea	Poetry
Niho	Tooth, tusk
Ngāhere	Forest
Ngāwhā	Geothermal, thermal phenomena
Ngāi Tahu/Ngāi Tahu whānui	The Māori collective that holds tribal authority over a large area of Te Waipounamu. Ngāi Tahu consists of individuals who descend from the primary hapū of Waitaha, Ngāti Māmoe and Ngāi Tahu. These hapū are Ngāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tuāhuriri and Kāti Te Ruahikihiki

Te Rēo terms	English translation/ transliteration
Ngāi Tūāhuriri	Part of Ngāi Tahu, Ngāi Tūāhuriri is the rūnanga (tribal authority) with sovereignty over an extensive area that includes Christchurch and extends from the Hurunui to the Hakatere Rivers in the South Island of New Zealand.
Ngāti Whakaue	Part of the Te Arawa confederation, Ngāti Whakaue is an Iwi authority, and mana whenua in Rotorua
Ngāti Kuri	A primary hapū of Ngāi Tahu, whose takiwā is centred on Kaikōura and its surrounding areas
Noa	A state of no restriction
Pākehā	People of British descent, or descended from those who settled in New Zealand as part of the colonisation of New Zealand
Papa kāinga/Papakāinga/ Kāinga Nohoanga	Original home, home base, village, communal Māori land; residence, dwelling place, encampment
Papatipu Rūnanga/ Rūnanga/Rūnaka	The tribal councils of Ngāi Tahu whānui, as referred to in section 9 of Te Rūnanga o Ngāi Tahu Act 1996
Papatūānuku	Mother Earth
Pepeha	(noun) Tribal saying, motto, proverb, or expression; (verb) to say, exclaim, affirm
Pono	(noun) Truth, non-fiction, validity; (verb) to come upon, happen to hit, fall in one's way, chance upon; (adjective) be true, valid, honest, genuine, sincere
Pou/poupou	A carved post, sometimes used to mark tribal boundaries, and sometimes used structurally in the building of whare
Pounamu	Greenstone
Poutiriao	Spiritual guardians
Pōwhiri	Traditional welcome (formal)
Pūrākau	Story, usually of the mytho-period

(Continues)

Te Rēo terms	English translation/ transliteration
Pukepuke	Roughness of the sea
Rangatahi	Youth, younger generation
Rangatira	A leader, someone of high esteem within the community
Rangatiratanga	Authority, self-determination
Ranginui/Rangi-nui	God of the sky
Rūaumoko	God of earthquakes, and unborn child of Papatūānuku
Rūnanga/rūnaka	Tribal council
Takiwā	Tribal region
Tāmaki Makaurau	Auckland
Tamariki	Children, young people
Tāne/Rongo-mā-Tāne/ Rongo-hīrea/Rongo- marae-roa-a-Rangi	God of cultivated food
Tangata	People
Tangata Tiaki	Legally appointed person responsible for managing fisheries resources for customary food gathering within a mātaihai or taiapure (customary fishing areas established under the Fisheries Act 1996)
Tangata Tiriti	People of the Treaty; often refers to non-Māori Treaty partners
Tangata whenua	Tangata whenua refers to Māori entities who hold authority/sovereignty over a defined place
Taniwha	Spirit, identity, monster, demigod/demigoddess
Takiwā	Tribal territory
Taonga	Treasures
Taonga species	Indigenous species of significance to Ngāi Tahu. Includes but is not limited to the species listed in Schedule 97 of the Ngāi Tahu Claims Settlement Act 1998
Tapu	To be in a state of restriction
Tauranga waka	Canoe landing spots
Taurekareka	Slave, prisoner of war
Tāwhirimātea/Tāwhiri- mātea/Tāwhiri-rangi/ Tāwhiri-mate-a-Rangi	God of the weather, winds, clouds, rain, hail, snow and storms
Te ao Māori	The Māori worldview(s)

(Continues)

Te Rēo terms	English translation/ transliteration
Te ao Pākehā	The Western colonial worldview(s)
Te Arawa	Pan-iwi authority in the region of Bay of Plenty in Te Ika-a-Māui. Te Arawa tribes today include Ngāti Pikiao, Tūhourangi and Ngāti Whakaue, who are tangata whenua of the North Island's most active geothermal region
Te Ika-a-Māui	The North Island of New Zealand
Te Kerēme	The Ngāi Tahu fight for redress from the Crown for Tiriti o Waitangi and land sale deed breaches
Te mea, te mea	... and so on, and so forth
Te Rūnanga o Ngāi Tahu	The legal Iwi Authority representing the tribal body of Ngāi Tahu whānui, as established under section 6 of Te Rūnanga o Ngāi Tahu Act 1996
Te Tiriti o Waitangi	The document signed between the British Crown and Māori chiefs in 1840. This document is generally referred to as Te Tiriti o Waitangi (as opposed to the Treaty of Waitangi) throughout this research, as it was the Māori version that was signed by mana whenua in 1840, not the English version.
Te Waipounamu	The South Island of New Zealand
Tika	(noun) Truth, correctness, directness, justice, fairness, righteousness, right; (verb) to be correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper, valid; (modifier) correctly, directly, fairly, justly, straight; indicates a direct path
Tikanga/Tikanga Māori	Traditional and customary Māori protocols, customs, ways of doing
Tikanga rua	Biculturalism

Te Rēo terms	English translation/ transliteration
Tino rangatiratanga	Sovereignty, self-determination, autonomy, self-government, domination, rule, control, power
Tipuna	Ancestors
Tohu	Sign, mark, indicator, measure or way to quantify
Tōpuni	A form of cultural redress created as part of the Ngāi Tahu Claims Settlement Act 1998
Tūmatauenga/Tū-mata-uenga	God of war, human and mortal affairs
Waewae tapu	A newcomer, or first-time visitor, particularly to a marae
Wāhi taonga	A place where Māori artefacts are located, or have been found
Wāhi tapu	A location with restrictions placed upon it
Waiata	Song
Waka	Canoe, vehicle
Wānanga	To meet and discuss, deliberate, consider
Whaihua	To accrue value, benefits
Whaikōrero	Formal speech usually done in the pōwhiri or mihi whakatau
Whaitua	Region, territory, space
Whakamana	(noun) Ratification, endorsement, confirmation, authorisation, warrant; (verb) to give authority to, give effect to, give prestige to, confirm, enable, authorise, legitimise, empower, validate, enact, grant; (modifier) authorising, sanctioning, ratifying, endorsing, legitimising, confirming, validating, empowering, granting
Whakapapa	Genealogy, the continuous layering of things onto another

Te Rēo terms	English translation/ transliteration
Whakatauki	Māori proverb
Whakawhanaungatanga	Building of relationships
Whanaungatanga	Relationships, kinship, sense of belonging and connection
Whānau	Family, extended family
Whanaunga	Kin, relative, relation
Whare	House, dwelling
Wharekai	The dining hall on the marae
Whenu	Strand of a cord, or warp (the threads of woven flax garments)
Whenua	Land
Utu	Reciprocity

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