A case study of Pipiri Ki A Papatūānuku

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Abstract

This thesis is an examination and analysis of the environmental initiative Pipiri Ki A Papatūānuku,[1] co-founded by Waimirirangi Ormsby[2] (nee Koopu-Stone) & myself, Tamoko Ormsby.[3] The primary aim of this research was to achieve an understanding of the PKP initiative at the individual level and to inform future collective action at the community level. As such, my primary research question is:

> How can Pipiri Ki A Papatūānuku inform community-scale action that contributes to our more-than-human relationship with Papatūānuku within our current capitalist settler-colonial context?

The study is part-autoethnographic in that it is informed by my personal experiences personal reflections and experiences as a co-founder, operator, and participant of the initiative. In addition, the study explores of the number of participants who signed up yearly for each action and employs a brief descriptive analysis of the initiative.

The literature review explores how the common Western notions of environmentalism are devoid of the spiritual, cultural, and relational aspects that are present within indigenous and Māori knowledge systems. It touches on the histories of capitalism and colonialism, and how these have led to the consumptogenic society we are in. It aims to also illustrate the nexus between the Māori and western Eurocentric worlds.

He Whatu is the framework that has emerged from this case study as the means to respond to the primary research question.[4] The framework was developed by analysing the key themes of PKP over the years 2017 to 2021. *He Whatu* has five key elements: Identity, Language, Distance, Practicality, and Influence; each with three sub-categories. It is activated through provoking key conversations to inform future community action.

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[1] I will use a shortened version of the title for brevity, which will be abbreviated as 'PKP'

[2] Waimirirangi Ormsby (my fiancee at the time this study took place) has agreed her name and her contribution to the initiative could be used in this study.

[3] I use my name here as the study is part-autoethnographic in nature. It means I use my 'voice' and personal experiences to highlight significant points of interest to the study.

[4] In one instance, He Whatu in Te Reo Maori refers to the 'eye' which refers to the framework as a critical lens.

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E rere ana ngā mihi o te ngākau ki tōku ruruhi, tōku kuia, ki a koe e Nana. Mōu i akiaki mai, i tautoko mai i ahau kia mate ururoa, kia tohe tonu atu e mutu pai ai tēnei tuhinga roa. Ngā mihi nui e Nana, kua kore ko koe, kua kore au e oti pai i te mahi nei. Waihoki, ki tōku Koko, he kura tangihia, he maimai aroha tēnei mōu, e kore koe e warewaretia.

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Foreword

Critical positionality

In 2019, I was fortunate to walk through the coastal town of Bar Harbour, Maine after a week-long conference 'Healing Turtle Island' hosted by Penobscot and Passamaquoddy, an activist, lawyer, and scholar Sherri Mitchell (Weh'na Ha'mu Kwasset, or *She Who Brings The Light*). As we nonchalantly browsed the gift stores and their 'American Indian' wares, Sherri would find a book about native peoples and present it to the clerk. 'You shouldn't sell this book; it was written by a White person'. As I begin to research, I realise now why these opinions matter.

Intergeneration knowledge

In relation to intergenerational knowledge, my father told me, as relayed to him by his tupuna, 'can you whakapapa to the kōrero'.[5] This was the conscious exercise of acknowledging what was relevant in relation to my own positionality. As such, where appropriate, I have introduced key scholars and contributors by highlighting their ethnic descent for topics relating to indigenous history and knowledge. It provides other indigenous insights, apart from our Māori worldview linked to environmentalism and Papatūānuku. This is to ensure the reader, and myself, whose views were being articulated, and the contextual worldview from which their opinions originate.

The use of macrons

Lastly, to represent the universal nature of the kaupapa I have adopted the use of macrons, standardised by Te Taura Whiri in 2009. Where proper names or keywords associated with the Tainui dialect arise, I will opt to use the dialectical conventions of double vowels such as *Kiingitanga* and *Tuurangawaewae*. Additional to this I will translate Māori words within the text, or footnote as I see appropriate[6].

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[5] Tupuna means ancestor. Whakapapa in this context refers to a 'genealogical link'.
[6] This may include words or phrases which have an important historical background or are culturally, spiritually or politically significant.

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Chapter 1: Introduction

As described in my introductory statement this thesis is an examination and analysis of the environmental initiative PKP. The initiative PKP was co-founded by Waimirirangi Ormsby (nee Koopu-Stone) & myself, Tamoko Ormsby in 2017.

1.1 Background

1.1.1 Tupuna Awa (Ancestral River) [7]

A better understanding of PKP requires shedding some light on my positionality as a researcher, insider, and co-founder of the kaupapa.[8]

Growing up in 'Te Ao Māori' in the 1990s

I grew up as part of the community of interwoven families that constitute Tūrangawaewae Marae which is based in the township of Ngāruawāhia; home to the confluence of the Waipā and Waikato rivers. The tupuna awa Waikato (the River) that flows past Tūrangawaewae Marae is a historically and culturally significant ancestor of our Waikato people (Muru-Lanning, 2016). It played a critical role in my upbringing and shaped my relationship with the natural world.

I was also fortunate to have been raised through full immersion schooling in Te Reo Māori. Contextually these early formative years were in Ngāruawāhia; from Te Kaahu Kohanga Reo to Te Kura Kaupapa Māori o Bernard Fergusson, through to Ngā Taiātea Wharekura a secondary Kura Kaupapa in Hamilton.[9] Throughout my schooling, I was taught to introduce myself using my pepeha,[10] starting with:

Ko Taupiri te maunga, ko Waikato te Awa
Taupiri is the mountain, Waikato is the river[11]

[7] Refers to the Waikato River as an ancestor (Muru-Lanning, 2016, p. 155)
[8] The word 'kaupapa' is used interchangeably with 'initiative'.
[9] Kohanga, Kura Kaupapa and Wharekura are all forms of full immersion Māori language schooling
[10] Refers to a traditional way of introducing oneself through indicators such as geographic markers.
[11] This is commonly followed up by ancestors, waka, iwi and hapū.

My pepeha became a key part of sharing my identity with others, and the repetition of these culturally significant geographies reinforced my sense of belonging to them. This was reaffirmed through waiata & haka taught to me, such as the well-known song Waikato te awa, composed by Rangi Harrison.[12] There were also many ubiquitous proverbs recited by elders, orators, and leaders within my Waikato tribe.

My relationship with the River

As such, my relationship with the river was first and foremost a curated metaphysical relationship, taught to many in my generation through cultural practices afforded to us, from home, through iwi functions, and via the abovementioned institutions of learning such as kohanga reo and kura kaupapa. To me, the river represented my cultural identity.

Ko Waikato te awa, ko Waikato te iwi
Waikato is the river, Waikato are the people[13]

When interacting with the river, I was taught to always initiate any activity with a 'whakarite' known informally at the time as the 'sixes' - six taps of the water followed by one on the forehead in respect of the river and those before us.[14]

As we were told by our parents and kaumātua, it was a simple cultural protocol to spiritually request safe passage and respectfully acknowledge the relationship between myself and my tupuna awa. Māori academic Brendan Hokowhitu puts forward the notion of 'indigenous existentialism' as the placement of actions that recognise our cultural identity within ordinary day-to-day activities (Hokowhitu, 2009). In reflection, the sixes, through its physical repetition as an autonomous habit, continuously strengthened and constantly reminded me of my spiritual connection with the river as an ancestor. To me, I was always reminded that the river was an ancestor, a tupuna.

[12] "Waikato Te Awa" by Te Rangi Tanira Harrison written in 1962 (H. Easton, 2020)
[13] Ubiquitous saying of the Waikato people.
[14] A term used for Waikato river iwi when one goes to the awa of Waikato for spiritual cleansing or sustenance (Dixon, 2013, p. 48)

My relationship with the river was also recreational; floating between riverbanks, aimlessly skimming rocks, swinging from willow trees, slipping down in situ mudslides, flinging seaweed, and watching the big kids leap off the bridge into the depths of the river. In a time before smartphones, the river was a social media.

The social aspects of the river were amplified every year during the Tūrangawaewae Regatta when droves of people filled the grassy riverbanks for the carnival rides and the food stalls. The highlight was witnessing the flotilla of waka taua glide across the water.[15] It was an annual reconnection between the community and the awa; the kopapa,[16] the waka taua, portraying our cultural heritage and histories. To be at the river in my childhood meant an event or activity was ahead. The river was a focal point for social gatherings.

Growing up in 'Te Ao Māori' in the 1920s

Upon reflection, the greatest influence on my relationship with the river was the influence of my grandfather. Unique to me and my whānau, his influence later became a crucial component for PKP and this thesis.

In the wake of raupatu,[17] Princess Te Puea Herangi[18] led the migration of landless Māori[19] during the 1920s in search of a place to call their tūrangawaewae.[20] The Pingareka whānau were amongst the first wave of families to migrate from Te Paina, Mercer to Ngāruawāhia in support of Te Puea's work realising the vision of the late King Taawhiao:

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[15] An large, elaborately decorated and carved war canoe used for transportation and warfare propelled by up to 80 paddlers, used today for symbolic ceremonial and cultural purposes (Barclay-Kerr, 2006).
[16] A single-hulled wooden dugout canoe, later made from fibreglass.
[17] Raupatu refers to the unjust confiscation of Māori land by the New Zealand government (O'Malley, 2016, p. 294).
[18] Prominent Waikato leader during the 1900s and niece to the second Māori king, Taawhiao.
[19] Notably, many of these families were relocated due to the acts of war committed at Rangiaowhia to the people of Ngāti Apakura (Turangawaewae Board of Trustees Staff & Tūrangawaewae Board of Trustees, 2011).
[20] Stated in the prophetic sayings of King Taawhiao, "Ko Ngāruawāhia tōku Tūrangawaewae"; the word tūrangawaewae refers to a place where one has rights of residence and belonging through kinship and whakapapa (H. W. Williams, 1921).

Ko Arehaanara tooku Haona Kaha
Ko Keemureti tooku Okohoroi
Ko Ngaaruawaahia tooku Tuurangawaewae

Alexandra will be a symbol of my strength of character,
Cambridge a washbowl of my sorrow,
And Ngāruawāhia shall be my footstool[21]

My grandfather's relationship with the river

Korota Pinga and Mona Turner raised many children, although they had no biological offspring themselves. One of these children was my grandfather, Wetere Ngamuka Rikihana, who was a whāngai and the biological son of Ngaku Turner, Mona's younger sister.

Wetere Ngamuka Rikihana, or 'Koko' as we affectionately called him, played a pivotal role in shaping my relationship with the Waikato River. As a young child, I heard many stories of my Koko and grew up watching his connection to the river manifest itself in many ways.

Raised by the river, my Koko had a more tangible and physical relationship with the Waikato River. For him, the river was a transportation highway; to get to and from school every day, to row his mother to the Port Waikato, or to take his mother back to their farm. As such he became adept at navigating the river which would contribute to his becoming a formidable rower[22] in his later years. For Koko, the river was a utilitarian facility.

Koko grew up in the fallout of raupatu and the landlessness that followed, therefore the ability to work the land for survival was limited: times were hard. As such, the river meant more than just transportation. While others had acres of land to work, those without found subsistence in the abundance provided by the river. The Waikato River meant a livelihood. For him, the river was a pātaka kai (Dixon, 2013). A passage from his diary states:

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[21] Referred to in "Te Puea Herangi: A Life" by Michael King (King, 2013, p. 104)
[22] Koko paddled against Sir Don Rowlands and Kerry Ashby of West End Rowing Club in 1952 and 1953.

He hao ika te mahi a taku whānau...he pōrohe me te matamata mai i Hūrae ki te marama o Oketopa. Ia tau, ia tau ka hoe atu māua ko taku whaea mai i Te Paina ki tō mātou kāinga hao ika.[23]

Practices of hao tuna, pāwhara tuna and whakanoi tuna[24] were essential tasks taught to him by his tupuna.[25] As he grew up, his reliance on the river for sustenance brought about a deep and functional understanding of the river: its seasons, its ecosystems, and an understanding of appropriate conditions for engaging in different activities.

These mahinga kai[26] practices were a knowledge transfer mechanism to ensure the well-being of the people**.** The river represented survival and the subsequent skills required to survive.

When his parents moved to Ngāruawāhia to support Te Puea to establish Tūrangawaewae, Koko remained in Te Paina to work Te Puea's farms, tend to the cows and eventually, by horseback to drove a herd of approximately 30 cows southward from Te Paina to Ngāruawāhia.[27] While based in Ngāruawāhia he gained employment in the freezing works of AFFCO for the best part of 40 years.[28] For me, this aspect of Koko's life would be a point of mindful consideration in the later development of PKP.

Continuing river traditions through waka

In his retirement years, he turned his interest to canoe building to get people on the river again. By using fibreglass and a mould based on the original wooden kopapa designs, this innovation contributed to the resurgence of waka activity on the river and the contribution continuation to the Tūrangawaewae Regatta.[29] Events such as the waka peke (canoe hurdling) and kopapa racing were used in Te Puea's time to entertain

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[23] This was stated quoted by my maternal tupuna, his wife Ngahuia Dixon, in her thesis "Nga Wai E Rere Nei" (Dixon, 2013).
[24] These words are commonly associated to eeling with hīnaki (traditional eel traps), the hanging of eels and the preparation of eels.
[25] The word tūpuna is interchangeably used with ancestor or ancestral.
[26] Mahinga kai relates to cultural harvesting, explored in many works and discussed in later chapters.
[27] This is mentioned in the book Tōku Tūrangawaewae (2011)
[28] The "Auckland Farmers Freezing Company" established the Horotiu branch in 1916 (*Our History*, 2023).
[29] The Tūrangawaewae Regatta was established in 1896 and served over the years as a place for all to share in Māori cultural traditions (Ngaruawahia/Turangawaewae Centennial Regatta Committee, 1996)

the masses and fundraise for the various projects of the time (Ngaruawahia/Turangawaewae Centennial Regatta Committee, 1996). The activities on the river provided an escape from the tough realities of the time.

As a critical influence on my life, I have fond memories of my Koko. As his mokopuna, we watched, with queasy stomachs, the preparation of tuna (eels) in the makeshift station at the rear of the family homestead; it was a different story on the kitchen table.

I vividly remember the itch of fibreglass, and the smell of gasoline, as my sisters and I were picked up after school while living with our grandparents. I also recall my Koko's affinity and skill with beef and his brisket 'boil up', reflective of his years at the freezing works.

The River as a place for whakanoa (Ritual cleansing)

When my grandfather passed away in 2011, I was instructed to go to the river with my father to collect water for our ritual processes of whakanoi.[30] I was always told by my mother, as she was told by her tūpuna, in times of need, me haere ki te wai – 'go to the water'. For Koko's generation and for our generation, the river was a place to recharge, draw energy, rinse away negativity, and gain clarity through karakia.

As I approached the river's edge with a glass jar, I was startled by shoals of inanga jumping out of the water illuminated by the headlights of our car. One managed to jump into the glass jar as I collected water. To me, this was a mihi poroporoaki[31] to my grandfather from the river he loved and respected as a tupuna – a tupuna awa.

Koko rests atop our tribal ancestral mountain, Taupiri, overlooking the great ancestral river that served as a utility, a resource, a source of sustenance, a highway, and a provider.

Contrasting relationships with the River

[30] The ritual process of spiritual cleansing and lifting tapu (Barlow & Wineti, 1991, p. 170)
[31] A oratory farewell that is conducted during the tangihanga (ritual mourning process) of a recently deceased person.

The relationships between the people and the river were different across different times. To me, the river represented my cultural identity, one that I recited through pepeha; it was a place to swim and play for fun, and an ancestor I venerated through waiata, karakia and haka.

To my grandfather the river was a functional utility, the river represented survival, the river was a source of sustenance, and a place to rest in the hard times after raupatu. This dichotomy contributed to the conceptualisation and development of the kaupapa PKP.

1.1.2 Catalyst for action

Environmental documentaries and confronting content

The extent of my relationship with the river remained the same until my later years. While living in Tamaki-makau-rau, pursuing some semblance of a professional career after university, I was, like many of my peers, partial to the occasional indulgences of binging on Netflix series and documentaries. Unbeknown to me, watching a documentary would present an epiphanic moment and catalyse a series of events that would ultimately shape my pathway in life.

My fiancé (now wife) and I watched a documentary that made the direct connection between agriculture and the pollution of waterways, notably beef and dairy farming.[32] The main economic activity across the Waikato region for the past 100 years has been agriculture; and it is sorely linked to raupatu and the loss of land (Mahuta, 2008, p. 8; McCan, 2001, p. 24).

Tēnā Kāwana Kerei, he wai hōpuapua, āe ka mimiti. Engari he wai, he wai manawa whenua, he wai manawa tuhatuha e kore mimiti[33]

Governor Grey, the water on the surface will dry. But the waters from deep within the land will never cease to flow.

Unpacking the pollution of my ancestral river

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[32] The documentary was Forks over Knives (2011).
[33] This was explained by Meto Hopa in an interview by Ngahuia Dixon (Dixon, 2013, p. 71)

The truth was that the intensive production of meat and dairy within Waikato directly led to the pollution of my ancestral river (Hutchings & Lee-Morgan, 2016, Chapter 13; Joy, 2015) - the awa I sang about in my songs and recited in my pepeha. This truth confronted my philosophical relationship with the river and its tangible manifestations. It begged the question as to how I could continue to directly pollute my ancestor with this newfound understanding.

Somewhat contentious and contested international documentaries such as Forks Over Knives (2011) and Cowspiracy (2016) aligned with local narratives. These valid statements were articulated by outspoken thought leaders such as Pākehā freshwater ecologist and activist Mike Joy and kaupapa Māori activist and researcher Jessica Hutchings[34].

Those revelations provoked my thinking through their exposing of society's hidden externalities regarding the way we, as individuals, consume food and products and how it impacts the ecosystems we inhabit. Personally, it confronted how my pepeha was reflected in my actions; or rather, how it wasn't reflected in my actions.

Taking action within the complexity of environmental issues

Although many facts touted in these documentaries have been actively challenged, my identity and worldview are linked to the river, and this was something I couldn't 'unknow'. The 'Age of Information' and ready access to confronting truths removed the gift of ignorance and brought externalised impacts into my conscious mind. This highlighted my direct participation in the degradation of my tupuna awa – the dots had been connected.

My introspective process in the aftermath of watching these documentaries was further obfuscated with issues such as zero waste, plastic pollution, and food waste, which my mother had made apparent to me at school as a science teacher, and at our home.

[34] Hutchings speaks heavily on decolonising our diets and eating our cultural landscapes (Hutchings, 2020; Hutchings et al., 2018; Hutchings & Lee-Morgan, 2016; Hutchings & Smith, 2020)

Upon reflection, this cognitive experience, and the jarring push away from accepting social and systemic norms could be the start of my own decolonisation[35] process.

Furthermore, kaupapa Māori theory posits conscientisation as a critical catalyst for action (Hoskins & Jones, 2017, p. 89). These concepts will be explored later in the analysis. Nonetheless, the cognitive spark regarding progressive degradation of whenua and awa required tangible action.

The launch of the kaupapa

In response, myself and Waimirirangi Ormsby (at the time, she was Waimirirangi Koopu-Stone) started to develop the concept of PKP in 2017. This was to navigate the uncertainties of taking action that could assist in minimising one's contribution to the pollution of ecosystems – the constituents of our pepeha. In 2018, we left the stability of the '9-5' world, moved into a caravan at my papakainga and delivered PKP for anyone online to participate in.

As part of delivering the kaupapa, we had metaphorically 'dived' into our own research in 2020 asserting the impacts and statistics to support the actions we presented to whānau for PKP.

That action clarified that a plant-based diet is one the single greatest actions to minimise climate change. This is still clear in the latest United Nations report 'Summary for Policymakers: Climate Change 2022: Mitigation of Climate Change' (Skea et al., 2022, p. 33) in the reduction of greenhouse gas emissions and ecological impacts.

International exports vs. individual action

However, upon further analysis, the data told another story. Approximately 95% of dairy[36] and 90% of beef[37] products from NZ are shipped off overseas. A second revelation hit - even if all of Māori, who represented 14% of NZs population and who

[35] I reflect on Poka Laenui's seminal essay 'Processes of Decolonisation" (2000), notably the first four of five steps being cognitive processes.
[36] Statista, 2023
[37] Meat Industry Association, 2023

were the target audience for PKP, transitioned to eating plant-based food, most of the agriculture industry would remain unaffected. Why? Because most of the food would continue to be exported.

I had an unnerving feeling that our initiative had provided false hope that what we were doing was meaningful. PKP was starting to look like a feel-good exercise. The act of going meat or dairy-free, although a symbolic gesture seemed insignificant as my contribution toward protecting the Waikato river - my tupuna awa. One might suppose that a systemic shift was required as opposed to individual action posited through the kaupapa of PKP.

Amiomio Aotearoa Research Programme

At around the same time, I was presented with an opportunity to be a part of the Amiomio Aotearoa Research Programme.[38] The programme investigated the positive impacts that the circular economy[39] could have within Aotearoa. Circular economy provided a systemic solution, however historically systemic change is cumbersome, politically influenced, and rarely serves Māori well. If systemic change were to serve Māori, there would need to be greater regulation of various industries and a full redesign of the system.

This also encouraged thinking around what the everyday Māori consumer could do within the constraints of this system; and subsequently, what systemic barriers Māori communities were faced with when trying to achieve better outcomes.

Politics, government and waste

The recently released New Zealand Waste Strategy (Ministry for the Environment, 2023) sets its first milestone seven years from now (2023) highlighting the slow and laborious task of regulatory change and investment. As articulated earlier, I worked for the Ministry for the Environment. My time working within the Ministry exposed

[38] This is currently operating under The University of Waikato and is led by Dr Kim Pickering, Dr Les Oxley, Dr Tom Roa, and many others.
[39] The circular economy is an economic model where the organic and materials flows within the supply chain are cyclical, rather than linear. It encourages reuse of materials, repair and repurposing of goods. It seeks to maintain the highest value of material by designing out waste. This is in contrast to the current linear model that loses value through processes such as recycling, landfilling or incineration.

me to the failings of the system, where unregulated global producers currently pass stewardship responsibilities on to consumers.

The system is also susceptible to political agendas and lobbying by multinational companies as seen in the Government's recent back peddling on affirmative waste action such as the container return scheme (Espiner, 2023).[40]

Waste is not and should not be our individual responsibility to carry. Big multinational companies and oil giants, who produce unnecessary single-use plastics, are allowed to send unregulated products to Aotearoa destined to be landfilled while filling their pockets with profit. The painful understanding of these complexities mimicked my introspection in the moments after watching that Netflix documentary in 2017.

The realisation I had, and still have, is that individual action was too small, and government action was too slow. This is the premise for the research and the research question. Communities can have a greater impact than individuals, and communities are more agile than the state. The analysis seeks to provide communities with the means to navigate the development of community actions through the kaupapa of PKP

This is where the inquiry into PKP began. This thesis is a continuation of the thinking to date on these issues.

1.2 Question

This research then, comes out of the need to understand, to synthesise, and provide understanding for Māori communities, and the wider community that has been built around the PKP initiative.

It is not an attempt to discover something new, but rather to unpack the cumulative effects of a failing economic system and decipher the layers of obfuscation surrounding our ecosystems and our place within them to produce something actionable for Māori communities.

Tupuna Voice

[40] Investigative journalist Guyon Espiner (2023) highlights the power that global corporations have and the access to the government to how they pay through lobbying firms.

Kūpapa ki raro, titiro ake.

Lean in and observe intently[41]

This was a saying by Nanny Piupiu which I was told referred to the appropriate time for listening and observing.[42] My research is the action of leaning into the deep context of our failing systems, learning from the richness of indigenous wisdom, and delving into the mechanisms of PKP that have shown to inspire action.

It is intended that the outcomes of this research will contribute significantly to coordinating efforts within Māori and Indigenous communities to project, regenerate and revive our natural systems, - to become a set of autonomous habits that reinforce both our spiritual and physical connections to our ancestral geographies.

Environmental space has been and remains a battlefront for many generations. Many significant figures have achieved the mass collectivisation of our people through education, activism, and collaboration. This research is an ode to those who have gone before me, and their responses to the question of environmental wellbeing. It is an acknowledgement and continuation of their significant work.

Primary Question

The key research question is recaptured below:

> How can Pipiri Ki A Papatūānuku inform community-scale action that contributes to our more-than-human relationship with Papatūānuku within our current capitalist settler-colonial context?

The research question has key elements that relate to PKP, my relationship with my ancestral geography, and the context of the failing system we currently are required to operate within. Each element of the primary question can be broken into sub-elements:

- inform, actions

[41] This was shared with me by my paternal grandfather, William Tūtāwhiao Ormsby who was one of many grandchildren from Piupiu.
[42] Piupiu is my tupuna, the maternal grandmother of my paternal grandfather.

As argued in a Medium article 'the advent of modern mediums has been so successful at packaging intellectual positions into digestible vitamins that they have essentially 'made up our minds' for us' (Faga, 2019). This preliminary caution should be taken into consideration as such, so that the thesis doesn't take the prescriptive stance without providing choice. The plural 'actions' is also intentional in that multiple actions should be provided to allow for autonomy and choice.

- capitalist, settler-colonial

Prescribing meaningful actions requires the synthesis the globalised economy, its current capitalist underpinnings, and settler-colonial worldviews that resulted in the acceptance of exploitation, appropriation, and demise of our ancestral geographies. These key words have been included as they identify the need to understand the global context in consideration of local solutions.

- community-scale

While understanding the global context is critical, the ability to mobilise communities requires actions that are place-based and community-driven: faster than systemic change, and more impactful than individual change. Our cultural identities are linked to cultural landscapes. Action should be taken within these landscapes to reinforce that connection. These key words have been included in the

- more-than-human[43], relationship, Papatūānuku

Actions must also be more than mechanistic. They must take into consideration the diversity and richness of Māori knowledge. They must consider the living world, the Māori world. To Māori, the ecosystem is not merely a system of inputs and outputs, but a living and animated being, an ancestor, a mother. This is symbolised through Papatūānuku.

As such my sub-questions for this thesis are:

1) What defines a more-than-human relationship with Papatūānuku?

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[43] "More-than-human" refers to the natural world through an Indigenous-Māori lens this will be explored.

2) What is our capitalist settler-colonial context?
3) What are the challenges of taking action within nexus of Māori and western ideologies?
4) How are these concepts realised to inform community action?

These sub-questions have informed each theme of the literature review.

Through the literature review, and the analysis of PKP, this thesis hopes to clearly answer the primary research question, explore the peripheral sub-questions, and inform future action for the initiative.

At its heart, this thesis is part of a wider piece of action research. The learnings from the past five years of PKP are being analysed to shape the next chapter of the kaupapa, which will be the subject of future study. However, this thesis on its own is a case study of the past five years.

1.3 Chapter Outline

Chapter One – Introduction: This chapter outlined the rationale behind the research thesis and the purpose of its outcomes. It introduced my own positionality, and how it is a key element in the analysis of the study. The research questions have been put forward and examined to outline the direction of the study.

Chapter Two – Literature Review: The literature review will explore how the common Western notions of environmentalism are devoid of the spiritual, cultural, and relational aspects that are present within indigenous and Māori knowledge systems. It touches on the histories of capitalism and colonialism, and how these have led to the consumptogenic society we are in. It aims to also illustrate the nexus between the Māori and western Eurocentric worlds. Lastly, it explores an example of action through the lens of kai (food).

Chapter Three – Methodology: This chapter outlines the research methodology for the case study of PKP. The intrinsic instrumental case study employed a brief descriptive analysis of the initiative. It also explored the initiative within a quantitative data space. This was associated with the number of participants who signed up yearly for each action. As a part-autoethnographic study, it has also been heavily informed by my personal reflections and experiences as a co-founder, operator, and participant

of the initiative. Kaupapa Māori research methodology has also been adopted to highlight how my positionality enriches and informs the research by being inside the community that is being studied.[44]

Chapter Four – Result: This chapter explores data that was gathered and used to inform the discussion. The case study data seeks to elucidate an understanding of the initiative through the way the kaupapa was set up, how it was run and how many people signed up. The results also unpack my personal experiences as a participant and founder to gather insights including challenges that were faced, changes that were made, and various approaches that were adopted over time to better align the kaupapa with our Māori worldview.

Chapter Five – Discussion: In this chapter, five key insights of the case study are presented. The insights unpack what constitutes a PKP action. These views are presented as He Whatu[45], a cohesive approach to assess how an action aligns with the principles of PKP.

Chapter Six – Conclusion: In this final chapter, the research question is addressed. Key limitations and future research are also identified. This chapter aims to provide a conclusive output from this study that can create tangible impacts for Māori communities

[44] It is also relevant to point out that in the Kaupapa Māori methodology, which is a part of my methodological approach, insider and whanau voices are central to knowledge collection, recognition, and acknowledgement. This contrasts with the Western model of 'outsider' participant leanings where those 'outsider' objective views are central. Kaupapa Māori views 'include' insider participant voices as important and central to the way our iwi Māori look at life. We as iwi (people), and I as a member of such, are a part of the way our cultural, social, and economic world revolves. Therefore, we are also 'a part' of the research study.

[45] *He Whatu* is the name given the key insights gathered from the case study of PKP.

1.4 Conclusion

The tenets of research have historically carried nefarious intentions and consequences for our people. Research is implicated in the subjugation of our people. Linda Tuhiwai Smith (1999) clarifies the difference between the 'researcher' and the 'researched' and urges indigenous researchers to remain cognisant of this fact.

This introductory chapter outlined my role as both the researcher and researched. It articulated my outsider position as a co-founder of PKP and researcher. More importantly it discussed my role as an insider within the research, and of the community being studied. These central ideas highlight how my worldview and experience have shaped the initiative.

I close this chapter with a saying from Te Puea Herangi that was recited during time at Ngā Taiātea Wharekura and while performing with Te Pou o Mangatāwhiri.[46] I hope this research can stand as a tool to be wielded by Māori to aid in protest, activism, and the ongoing struggle of Māori to protect our culture, identity, and ancestral geographies.

Mahia te mahi, hei painga moo te iwi.
Manaakitia te iwi, whaangaingia te tangata
Kia mau ki te aroha me te rangimarie.[47]
Do the work for the betterment of the people
Care and look after the people, feed the people, those who are hungry
Hold fast to goodwill, peace, and love.

[46] This refers to the kapa haka group re-established by Tony and Ngāria Walker with support and blessing from Te Arikinui Te Ātairangikaahu in 2005 (Te Ao Māori News, 2014).
[47] This is written using the double vowel writing convention (Papa, 2018) demarking its relation to Tainui. I have always seen this written using double vowels. This thesis will be written using the macron conventions standardised by Te Taura Whiri in 2009 to represent the universal nature of the kaupapa unless using proper names or keywords associated with the Tainui dialect.

Chapter 2: Literature Review

This chapter involves a literature review which examines the research sub questions through four key themes, each guided by one of the identified sub-questions. A narrative literature review style is primarily used (Onwuegbuzie & Frels, 2016, p. 24). The narrative literature review allows for a thorough exploration of the complex and multifaceted aspects connected to the sub-questions. In combination with the results and discussion, this helps shape the appropriate response to the primary research question. As stated earlier, the themes to be explored in this literature review are as such:

Theme 1: What defines a more-than-human relationship with Papatūānuku?

The first theme focuses on the more-than-human elements of the Māori worldview and reviews literature that explores this concept. This theme looks at how Māori see the world as living, how this shapes interactions with the world, and what practices acknowledge this. Further to this the theme also explores the theory of Māori ontology, epistemology, and philosophy, which constitutes the local context.

Theme 2: What is our capitalist settler-colonial context?

The second theme focuses on the centralised power structures and western ideologies of the current economic model that governs society. It investigates the roots of this system and why many are complicit in mass ecocide without awareness. This theme explores the historical emergence of the current capitalist, settler-colonial society which constitutes the global context.

Theme 3: What are the challenges of taking action within nexus of Māori and western ideologies?

The third theme focuses on how the Māori and Indigenous concepts in the first theme starkly contrast the capitalist and western ideologies in the second theme. It explores the challenges when navigating the interface between two worldviews. This theme explores critical aspects occurring within the nexus of the local and global context which constitutes the current context.

Theme 4: How are these concepts realised to inform community action?

The fourth theme of this study focuses on exploring the role of place-based community actions in contributing to our more-than-human kinship relationship with Papatūānuku. This theme examines the initiatives undertaken by Māori and non-Māori communities that prioritise the restoration and protection of the natural environment, such as the preservation of biodiversity, sustainable resource management, and the revitalisation of Indigenous knowledge. It also discusses the challenges that arise in implementing these actions within the context of settler colonialism and industrial capitalism.

The four key themes have been chosen to expand our understanding of the key sub-questions. They act as the foundation for our critical assessment of the results and discussion elements for the PKP case study.

2.1 Theme 1: What defines a more-than-human relationship with Papatūānuku?

2.1.1 Introduction

Moon & Blackman (2014) state in their 'Guide to Understanding Social Science Research for Natural Scientists' that comprehending a discipline's philosophical principles and theoretical assumptions is necessary for a researcher to accurately and effectively interpret social research. Unpacking the philosophical base of Te Ao Māori can better inform the creation of environmental actions.

Many Māori scholars have written extensively about the Māori world and its underpinning philosophies, ontologies, and epistemologies. As with many Indigenous Peoples worldwide, Māori share kinship with the natural world. Exploring environmental actions that align with indigenous-Māori relationships with the 'more-than-human' requires a brief exploration of Māori ontology, epistemology, and philosophy to determine both how Māori see the world and, accordingly, how to interact with it appropriately.

2.1.2 Papatūānuku

Atua (Māori deities) are fundamental in shaping Māori ontology, epistemology and philosophy (Marsden, 2003, p. 44). and have informed the basis of PKP. Ranginui and Papatūānuku are predominantly placed as the primordial mother and father deities (Barlow & Wineti, 1991, p. 11). Their children are guardians of the many domains of the natural world including Tāne (associated with the forest and procreation), Tangaroa (associated with the seas), Rongomatāne (associated with cultivated foods), Haumietiketike (associated with uncultivated foods) and Hineahuone (associated with soils) (Barlow & Wineti, 1991, p. 10).

Whenua is the physical manifestation of Papatūānuku and Hineahuone; the primary female deities and first women in the Māori pantheon. The intentional connections between language and meanings for Māori are further noted to echo these connections between whenua and tāngata.[48] Whenua refers both to placenta and land; rae as the forehead or a land promontory, hapū as pregnancy or sub-tribe. Papatūānuku is also the central figure of the initiative, PKP. This denotes the need to introduce this concept. To communicate the concept of this central Māori deity, Papatūānuku is often referred to as 'Mother Earth'; however, this raises some cause for concern.

Concepts of Mother Earth

In 1991, White American author Sam Gill[49] explored in 'Mother Earth: An American Story' how the idea of Mother Earth has been attributed to various Native American cultures but is largely a European-American invention (Gill, 1991). His claims were met fiercely by the Native American community who branded his views as perpetuation of expropriation of Indigenous spiritual knowledge.[50] The use of the words mother earth became an academic battlefront.

Nearly every ancient religion includes mother goddess figures, but it is important to distinguish between these deities. They were typically associated with fertility and

[48] Refers to people
[49] Gill is a non-Indian scholar who teaches mainly non-Indian about Native American history, culture, and traditions.
[50] This includes Ward Churchill (Churchill, 1988) and others discussed in book "Mother Earth: The Near Impossibility of a Public" (Patton, 2019, Chapter 5)

reproduction, or were considered the source of life for gods, humans, and animals alike.

A central mother goddess is present in many Indigenous cultures around the world, including Pachamama in the cultures of the Andes in South America, [51] Tonantzin in Mesoamerican mythology, [52] and Yemoja in the Yoruba religion of West Africa. [53] In these cultures, she is often associated with fertility, abundance, and renewal, and is seen as a source of wisdom and guidance.

The concept of a mother goddess is not limited to indigenous cultures and can also be found in many different religious and cultural traditions throughout the world, reaching far into ancient Eurasian religions. This includes the great goddess Atargatis from ancient Syrian religions (Ezquerra, 2008), Cybele from Anatolian religions (Vermaseren & Lane, 1996), and Gaia from ancient Greek mythology (Hesiod, 1914, l. 116). These goddesses represented the earth and its fertility, as well as themes of motherhood.

Amalgamation of Mother Earth concepts

Through historical religious syncretism,[54] there has been a steady amalgamation of religious influences into one. Gill writes that the Romans adopted the concept of Mother Earth from the Greeks and referred to her as Terra Mater. Ezquerra further states the influence of Atargatis on the Roman religion and the adoption of the goddess as Terra Mater. Terra Mater is a Latin phrase that translates to 'Mother Earth' or 'Earth Mother'(Gagarin, 2009, p. 97), and thus exact the term 'Mother Earth' is rooted in Eurasian religions. Greco-Roman societies believed that the earth was a source of power, and that the natural world had its own spirit and agency. However, unlike indigenous cultures, the Greeks and Romans saw themselves as conquerors and rulers of the earth, rather than stewards and caretakers.

Human dominion over nature

[51] 'Pachamama', 2023
[52] 'Tonantzin', 2022
[53] 'Yemọja', 2023
[54] Syncretism is defined as "the amalgamation or attempted amalgamation of different religions, cultures, or schools of thought" (Oxford Languages and Google, 2023)

In ‘The Death of Nature: Women, Ecology, and the Scientific Revolution’ (1980), Carolyn Merchant, a White American ecofeminist and scholar, argues that the shift from a pre-modern worldview that saw nature as a nurturing mother figure to a mechanistic and exploitative approach to nature was facilitated by the subordination and feminisation of women in the emerging scientific culture of the 16th and 17th centuries.

Further, Italian American scholar and feminist activist Silvia Federici's book ‘Caliban and the Witch’ (2004), also argued that the rise of capitalism in Europe was fueled in part by a desire to control and dominate nature, which was often associated with femininity. Federici suggests that the ‘feminisation’ of nature made it easier to justify exploitation and control over it, just as women were often seen as passive and submissive in patriarchal societies.

Mother nature as an indigenous primeval entity

In contrast, Reverend Māori Marsden, scholar, tohunga[55] and philosopher posits the ‘radical departure from the modern concept of man as the centre of the universe’ (2003, p. 46). The Māori view of ‘Mother Earth’ is more holistic and interconnected; man descends from Papatūānuku as opposed to having dominion over mother earth. Humanity has a responsibility to Papatūānuku to treat her with love and reverence and reciprocate the nourishment that we and all living beings receive.

In relation to mankind, Marsden states that ‘to realise that he is a child of the Earth will help him in working to restore and maintain the harmony and balance which successive generations of humankind have arrogantly dismissed’ (Marsden, 2003, p. 48). Humans are one part of a larger web of life, and the well-being of Papatūānuku is seen as essential for the survival and flourishing of all living beings.

Papatūānuku vs. Mother Earth

This is a brief exploration of the dichotomies that exist between western and Indigenous understanding of the concept of ‘Mother Earth’. The term ‘Mother Earth’ may indeed be relic of travellers' tales that arrived with Europeans during colonisation

[55] A person who holds esoteric Māori knowledge

and imperialism as argued by Gill (1991). The experience of white men, whose interactions with indigenous peoples were constructed around their own cultural views, do not reflect the deep understandings held by Indigenous peoples (L. T. Smith, 2021, p. 80).

However, when non-Indigenous people refer to mother earth, I argue that they are referring to a completely different being and have a completely different relationship with that being. Therefore, the notion of the term 'Papatūānuku' and 'Mother Earth', although linguistically similar, share very separate ontological perspectives.

2.1.3 Ira, Mauri & Whakapapa

The connection of all things also extends to humanity.

Ira atua and ira tangata

Hirini Moko Mead, prominent Māori leader, academic and anthropologist, writes of the concept of *ira tangata* - human life - being descended from *ira atua* – deities (2016, p. 42). *Ira* as defined in the William's Dictionary of the Māori Language (1921) is a 'life principle'. This carries on the acknowledgement of Rangi & Papa as the primordial ancestors of all natural phenomena and the link between the *ira atua* and the *ira tangata.*

Moreover, all things including animals, plants, rocks, and even natural phenomena like thunder and lightning, have their own unique descent from Rangi & Papa . As Māori cosmogony posits a singular set of primal parents, Ranginui and Papatūānuku, from whom all things are descended, this lays the foundation for everything in the natural world being interrelated and interconnected.

Māori deities in the environment

Hineahuone was made from the soils of Kurawaka and is attributed as the first woman in the Māori creation story (Reed & Calman, 2021, p. 40). There are many variations of this creation story, but most commonly Tāne is attributed to breathing life into her

[56] A beautiful re-telling and breakdown of this pūrākau is "Mahunga, pakihiwi, puku, hope, waewae: The importance of the human body to indigenous Māori knowledge" by Courtney Sullivan and Hauiti Hakopa (2017, p. 14) which references Te Rangi Hīroa's "The Coming of the Māori".

body to bring her into the world.[57] Hineahuone, as the first woman, is therefore also the first mother, facilitating the connection between atua and humankind.

Whenua is the physical manifestation of Hineahuone and Papatūānuku; the primary female deities and first women; therefore, whenua carries a strong internal connection that is reinforced through the atua connection of Hineahuone. Tiki, as the first man, was spoken of as descended from Tumatauenga. Many oral and written histories allude to both Tiki and Hineahuone as humankind's progenitors, including the material transcribed by Te Whatahoro from the teachings of Te Matorohanga and Nepia Pohuhu (S. P. Smith, 1913) and written manuscripts such as He Kura Rere (Pepene Eketone et al., 1904).

The more-than-human world

The creation narrative of Rangi & Papa, the interconnectedness of all things, and the descent from Rangi & Papa to humankind recognises the relational existence that Māori have with the rest of the natural world. This is the basis for the relationship with the natural world, or as posited by Māori Academic Amanda Yates, the 'more-than-human' (Yates, 2021).

The kaupapa of PKP is based on the concept of becoming closer to Papatūānuku. By understanding the interconnectedness of all things, ordinary and mundane actions may extend into the realm of veneration of atua and acknowledgement of the divinity of our natural world. The 'more-than-human' in this context refers to the various deities, including Papatūānuku. As an 'insider participant' of PKP, this framing provided more meaning to actions in a way that could align more with my identity.

Mauri, the life principle

The recognition of the life principle is captured through the concept of mauri. Mauri is a concept that permeates all Māori thinking. It is the binding force between the physical and spiritual components of all things being (Morgan, 2006). Mauri is the

[57] (Buck, 1952)

natural holistic force that allows all things to exist synchronously and harmoniously (Marsden, 2003, pp. 44–49). Mauri is considered the spark of life that all things hold. Mauri can be understood as the life force or life essence that animates and exists in all things. Within this ontological framing, all things are deemed to have mauri; people, fish, animals and birds, land, seas and rivers (Barlow & Wineti, 1991, p. 83; Tau et al., 1990).

In the face of environmental decline, there is an ontological turn, the steady transition of Euro-western discourses toward indigenous realisations. Western thought is becoming enlightened to these concepts. Māori academic Te Kawehou Hoskins and Pākehā academic Alison Jones in their chapter 'Non-human Others and Kaupapa Māori Research' (2017) make reference to the term 'thing-power' introduced by White American philosopher Jane Bennett in her book: Vibrant Matter: A Political Ecology of Things' (Bennett, 2010).

Western notions of mauri

'Thing-power' is thinking about the agency or active power of non-human objects or things in the world, including rocks, trees, animals, and even inanimate objects like machines or tools. In her book, Bennett argues that we should not think of things as passive and inert, but rather as having a kind of vitality or energy that can impact and shape the world around them, suggesting that we need to take seriously the ways in which things can act and affect us. This recognition can have important political implications. Hoskins and Jones are critical of western discourses coming to 'realisations' that have long been part of Indigenous knowledge.

Nonetheless, by recognising the agency and vitality of non-human things, or the mauri within things we can begin to see the world in a more interconnected and ecological way and develop a more responsible and sustainable approach to our interactions with the world around us.

Māori ontology

The ira atua - ira tangata connection is also the foundation for Māori ontology, the foundation of what is recognised to exist to Māori. Ontology is the study of existence;

a branch of philosophy concerned with the nature of existence and being. Ontology aims to offer a comprehensive and complete categorisation of entities across all areas of existence (B. Smith, 2012, p. 47). Ontology shapes one's understanding of their identity and their place in the world. It informs their beliefs, practices, and values and provides a basis for their relationship with their communities, lands, and territories.

The ira atua - ira tangata connection recognises the interconnectedness of all things, including humans, animals, plants, and the environment, and emphasises the importance of maintaining a harmonious relationship with the natural world.

Several traditional philosophical issues, such as the existence of a deity or *atua*, are considered ontological problems because they revolve around whether a particular entity exists. Nonetheless, ontology is generally understood to encompass broader inquiries into the fundamental properties and relationships of entities that do exist (Hofweber, 2004).

The enduring Māori ontology emerged because of the intertwined relationship between nature, culture and people who were navigating the natural forces of the environment. The way by which these ontological relationships are coded is through the overarching concept of whakapapa.

The master concept of whakapapa

Whakapapa shapes the ontological philosophies of Māori as it rationalises existence through interconnectedness and the identification of relationships of those things which are identified as existing (T. Smith, 2000). Māori biologist Mere Roberts (2013) states that 'whakapapa as a philosophical construct implies that all things have an origin (in the form of a primal ancestor from which they are descended), and that ontologically things come into being through the process of descent from an ancestor or ancestors.

Māori environmental scientist Garth Harmsworth and Māori ethnobotanist Nick Roskruge (2014) detail that from a Māori perspective, whakapapa connections place human beings in an environmental context with all other flora and fauna and natural resources. They see it 'as part of a hierarchical genetic assemblage, with identifiable and established bonds'. Further, these connections place large responsibilities and

obligations on Māori to sustain and maintain the well-being of people and natural resources.

The presence of whakapapa allows for the basis of a kinship-based relationship with the natural world, and subsequently a holistic, place-based, indigenous way of thinking. Whakapapa is also a term frequently used to denote the documentation of human genealogies or 'family trees' that depict the ancestry and connections of humankind.

Pepeha and whanaungatanga

Mead (2016, p. 28) adds that the social aspect of whakapapa is *whanaungatanga* (2016, p. 28). Whanaungatanga is whakapapa's most widely understood component: the relational aspect between individuals as relatives through their genealogical links and shared heritage. A key mechanism to signify whakapapa is pepeha. As defined in The Dictionary of Māori Language (H. W. Williams, 1921), the term pepeha means:

> Say, exclaim, of formal or epigrammatic utterance.

Ubiquitously, this is the utterance and declamation of a person's human and more-than-human kinships upon introducing themselves, for example: Ko Taupiri te maunga,

> Ko Waikato te awa, Ko Tainui te waka, Ko Te Wherowhero te tangata.

Pepeha is the acknowledgement of both human and more-than-human relationships and is a marker for self-identification. Pepeha is thus innately bound to whakapapa.

Whakapapa, ira, and mauri are the ontological anchors through which Māori recognises the natural world as filled with life. Through this ontological lens and the notions of whakapapa, Māori share kinship with the non-human world as they do with human relatives. This relational way is seeing the world as living and alive. It is regarded as an animist worldview; where all things are alive, animated and possess a soul.

2.1.4 Living in a living world

Māori researcher John Reid and Pākehā research fellow of the Ngai Tahu Research Centre Matthew Rout (2016) argue that the use of animism by indigenous scholars is a controversial choice.

To paraphrase Plato, 'he who tells the story, controls the world'. Better yet, to quote the indigenous Hopi Tribe of Arizona, 'those who tell stories rules the world'. As argued by prominent Māori academic Linda Tuhiwai Smith in her book 'Decolonising Methodologies' the scribe of history has been a 'white colonial male' who has served his own interest and shaped the world through the careful crafting, omitting, and re-telling of 'history'. As such, these 'single stories', as coined by Nigerian writer Chimamanda Adichie (2009), told by the coloniser about the colonised have eventuated into reality.

Historic notions of animism

In the case of animism, it is often linked to outdated anthropological investigations of indigenous communities, which reflect biased assumptions and cultural biases of the researcher rather than a reliable portrayal of the indigenous culture being studied, such as writings by English anthropologist Edward Tylor (1871) and German-born English philologist[58] Max Müller (1881).[59]

Tylor's notion of cultural evolution from savage to civilised stated that cultures that displayed 'nature myths' were representative of the 'childhood of human race', inferring that those with an animistic worldview were lesser beings. While Müller's writings of the 'mythopoeic age' posited mythology as a remnant of an earlier era in human thought, it was a 'disease' to thought and language. This outlines how research into animism has been influenced negatively by these ideas ever since and was absent from popular discourse for the majority of the 1900s.

Later works however added more nuance, sophistication, and complexity to the notions of animism. Israeli anthropologist Nurit Bird-David's 'Animism Revisited'

[59] A philologist is someone who studies the history of languages, especially by looking closely at literature.

(1999), Danish anthropologist Rane Willerslev's study of the Siberian Yukaghirs (2004), and English religious studies scholar Graham Harvey's 'Respecting the Living World' (2005) refuted the preconceived notions of animism as a 'simple religion and failed epistemology'.

Indigenous perspectives of animism

Harvey states that animism is commonly observed among hunter-gatherer communities due to the intricate, intimate, reciprocal, personal, and importantly, ambivalent relationships they have with their prey. According to Willerslev, animists do not ascribe personhood to every animal or natural phenomenon. Instead, they only attribute personhood to those entities with which they have established a relationship. Bird-David challenges and critiques modernist epistemology, arguing that its object is a comprehensive system of isolated essences, viewed from a detached perspective. In contrast, the aim of animist knowledge is to comprehend interconnectedness from a connected standpoint. Bird-David states 'I relate therefore I am'.

Māori views of animism

Marsden directly states that it is a misconception that Māori had a animistic worldview, as this did not imply concepts of mauri and hau (Marsden, 2003, p. 44). I believe these revised interpretations of animism lean toward the concerns expressed by Marsden and elicits a greater complexity to the concept than previous notions by Tylor and Müller.

Reid and Rout (2016) expand on these concepts by exploring the intricacies of animism and posit that the animist does not believe that all nonhuman entities are the same as humans. The concur it is founded on a more sophisticated, if inherently obvious, premise: that the relationships humans have with the nonhuman entities are reciprocal and contextual rather than unidirectional and abstract. Furthermore, these relationships progress each entity and shapes the other in meaningful ways.[60]

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[60] As I write this, I am reminded of my mother, Tangihaere Ormsby, who would often recall the teachings of her aunt Tungia Te Ao Herangi. My mother often asked in relation to kaupapa Māori "Does it whakapapa to Rangi & Papa". This statement has helped me to place the Māori worldview as refined down to natural phenomena and living things that are meaningful to Māori, those things that are deemed to exist.

Modern Māori scholarship on the 'more-than-human'

This line of thought is continued by Amanda Yates (2021) who uses the term 'more-than-human' to 'acknowledge in a holistic manner the geological, atmospheric, hydrological and biological whanaunga (kin) entities that compose the livingness of this world where animate/inanimate binaries do not hold'. In terms of understanding the relational worldview of Māori this thesis works from a base provided by later scholarly works on animism and utilises Yates term of 'more-than-human'.

The concepts discussed above form part of the collective body of Māori epistemology: mātauranga Māori. Māori ontology and the understanding of the 'more-than-human' shapes Māori epistemology or the society's way of acquiring knowledge and understanding of the world.

Many Māori scholars have defined and explored what constitutes Māori knowledge (T. Black et al., 2012). This literature review is not a search for what mātauranga Māori is, rather, how has the way Māori determined reality, or how Māori ontology has informed the creation of Māori knowledge. Māori ontology emphasises the interconnectedness of all things and the relationship between humans and the natural world. This perspective is reflected in Māori epistemology, which values experiential knowledge, observation, and the transmission of knowledge from generation to generation.

Complexity of Māori knowledge within western science

As artefacts of Tylor's tenets for cultural advancement remain entrenched within western institutions, the legitimacy of mātauranga Māori is constantly challenged by scientific communities due to its animist origins. Māori philosopher Georgina Tuari Stewart (2020) writes in her book 'Māori Philosophy' that Māori knowledge straddles the boundary between 'real knowledge' - empirical science based on observations of the natural world informed by a deep understanding of the environment, animals, plants, and celestial bodies - and 'not-knowledge' - the mythopoetic religion and

mechanisms of personifying, classifying and relating the natural world that doesn't fit within Tylorean views of modernity.

To Māori, the interconnectedness of the world through whakapapa to Rangi & Papa and the presence of mauri within all things are 'perfectly mundane ideas' (Hoskins & Jones, 2017). Therefore, what mātauranga Māori presents is a knowledge system that does not fit wholly within the realms of traditional science. and therefore, attempts to reconcile Māori knowledge within those systems fail to capture its complexity or its entirety.

2.1.5 Summary

The theme highlighted the importance of Te Ao Māori principles, including whakapapa, ira, mauri, and animism, in understanding the foundational aspects of the thesis to provide detail around the first sub-question.

Whakapapa, or genealogy, provides a connection between people and the environment and emphasises the importance of relationships and interconnectedness. The concept of ira, or life principle, suggests that all things in the world possess a life force and that they are all interrelated. Mauri, or life essence, is associated with health and well-being and is seen as an essential aspect of all living things. Finally, animism is the belief that all things in the world, including non-living objects, have a spirit or consciousness.

Together, these concepts provide a framework for grounding one's understanding of the initiative of PKP within a Māori perspective and emphasise the interconnections between people, the environment, and all living things.

2.2 What is our capitalist settler-colonial context?

2.2.1 Introduction

To fully comprehend the context in which Pipiri Ki A Papatūānuku operates, we must delve into the workings of our current economic system and the underlying principles that have shaped its current operation, as well as the societal norms that have been accepted as true. By doing so, we can place the Māori worldview in perspective and compare the local and global context.

A comprehensive examination is imperative to understand the underlying factors contributing to the current system and its modes of operation. This will ensure that any action proposed within the PKP initiative is founded on a lucid understanding of the current socio-political landscape at its historical foundations.

It is widely known and understood, both anecdotally and statistically[61], that the current economic model does not serve Māori and Indigenous peoples, nor does it capture the perspectives introduced in the previous section. Therefore, the second theme seeks to review the literature to provide an in-depth understanding of the current capitalist, settler-colonial system.

This theme will explore the origins of the economic system and its prevalent paradigms. It is an essential aspect of our endeavour to unravel the complex and intricate web of socioeconomic structures and systems that underpin modern society. By delving into the history and evolution of the economic system, we can gain valuable insights into its current situation and formulate strategies for prescribing affirmative environmental action.

2.2.2 Origins

Origins in feudalism

The origins of capitalist, settler-colonial system lie in a brief history of the Pagan societies of medieval England. In Anglo-Saxon England, during the Medieval period

[61] This is explored at depth in Brian Easton's Te Heke Tangata (B. Easton, 2018)

of the 5th and 15th century, nearly 85% of the population were legally tied to the permanent service of a manorial lord. Known as serfdom, this was one of the foundations of the feudal system (Cartwright, 2018).

This system allowed 'Nobles' to extract surplus value from peasants through various means, including rent, taxes, and forced labour and allowed for the accumulation of capital (Keen, 1991). The extremely harsh lifestyle of serfs is well-documented, involving unpaid villein[62] labour, taxes, fees, owning no assets, poor health, and limited access to resources (Keen, 1991) which lead to many attempts at rebellion against the feudalist system by the commoners (TeBrake, 1993).

Catalyst for change

The catalyst for change came as the bubonic plague of 1348 culminated in the deaths of more than a third of the population, resulting in a scarcity of labour (Aberth, 2013, pp. 9–13; Federici, 2004, p. 40). With an abundance of land to be worked, the serfs and peasants, had more leverage. This spurred the peasant-led rebellions, the Great Rising, and revolts of the 1400s that were the beginning of the end of feudalism (Dunn, 2002, p. 22; Dyer, 2002, p. 271).

As discussed by English Marxist historian Rodney Hilton (1975) in 'English peasantry in the later middle ages', the commoners that were previously oppressed under feudalism, now 'free farmers', sought to establish a cooperative egalitarian society that promoted subsistence, self-sufficiency, and democracy.

Seeds of an egalitarian society

The once-serfs understood their subsistence was linked to the wellbeing of the commons – the collectively managed open pastures, meadows, forests, and waterways that had sustained rural communities for generations (Hilton, 1975). Democracies established communal laws to maintain local ecosystems, previously exploited through serfdom, leading to an ecological recovery (Merchant, 1980).

[62] A feudal tenant entirely subject to a lord or manor to whom he paid dues and services in return for land (Oxford Languages and Google, 2023)

This moment in the time provided better wages, shared decision-making, and better-managed ecosystems for commoners – those who jointly shared rights over common land (Rogers, 2013, p. 326).

The commoners that had worked the land for generations were mainly pagan (Brown, 1999) in their polytheistic beliefs.[63] The many gods of pagan religions were, more importantly, present in everyday life and the natural world – gods of the seas, streams, forests, and grasslands – and were worshipped through ritual, ceremony, and celebration as such the medieval calendar was filled with many holy days (Brown, 1999). Paganism expressed a worldview that was pantheistic, polytheistic and animistic[64] (Brown, 1999).

2.2.3 Capitalism

Interventions to continue wealth accumulation

Scottish economist and philosopher Adam Smith (1776) discussed the concept of 'previous accumulation' as wealth that was increased through savings and investment. However, German economist and philosopher Karl Marx (1887) later referred to this as 'primitive accumulation' as this process was characterised by extreme violence and exploitation of land, resources, labour and bodies.

As the rate of 'primitive' wealth accumulation of lords and nobles slowly diminished due to the greater distribution of national income, the proponents of capital accumulation and profit extraction required an intervention to continue growth (Standing, 2019). This was achieved through enclosure.

Enclosure of the commons

Enclosure removed prior rights from the peasantry to access open fields and wastes – or unproductive land – for grazing, pasturing, fishing, and gathering wood. British labour economist Guy Standing's 'Plunder of the Commons' (2019) analyses the appropriation of the commons - the shared resources that are essential to human

[63] The belief in, or worship of, many gods (Oxford Languages and Google, 2023)
[64] The belief that sentience exists within all material phenomena (Oxford Languages and Google, 2023).

survival, such as land, water, and air - by lords and nobles. Standing brings to light the Charter of the Forest of 1217,[65] a companion document to the Magna Carta,[66] which was a ground-breaking legal document in English history issued by King Henry III of England. It provided specific protections for the common lands and resources that were essential to the livelihoods of the rural population.

Effectively, through enclosure, publicly accessible lands, that peasants had used to survive for generations, were consolidated into private property. Previously enclosure had commonly been implemented by manorial lords seeking to improve farming efficiencies or maximise rental from their real estate, usually achieved through mutual agreement.

Disestablishing post-feudalist societies

Enclosure also served a more nefarious purpose of disestablishing the egalitarian, self-sufficient, local economies that emerged from the peasant-led rebellions. Standing (2019) argues that the process of enclosure was driven by the interests of powerful elites, who were able to use their economic and political power to shape policies that benefited them at the expense of the wider population.

After the English Civil Wars (1642 - 1651) and the Glorious Revolution of 1688,[67] the aristocracy through Parliament would become the ruling authority, replacing the English monarchy with the Commonwealth of England, abolishing anti-enclosure policies, and introducing the Parliamentary Enclosure Acts. Much is argued about Enclosure; many argue its benefits (Allen, 1992; Wrigley, 2010) while others argue the negative consequences (Linebaugh & University of California Press, 2009; Thompson, 1964).

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[65] The Charter of the Forest was a document issued in 1217 by King Henry III of England, which restored traditional rights of access to royal forests, limiting the powers of forest officials and reducing the areas of forest that were subject to forest law.(Wikipedia, 2023)

[66] Magna Carta was issued in June 1215 and was the first document to put into writing the principle that the king and his government was not above the law (*Magnacarta*, 2023)

[67] The Glorious Revolution of 1688 was significant because it established parliamentary sovereignty over the English monarchy, leading to the creation of a constitutional monarchy and the recognition of individual rights and liberties (J. Black, 2016).

The landless as the working class

English historian Edward Thompson, in his book 'The Making of the English Working Class' (1964) postulates that those in power exploited the landless freemen and starving refugees who were without a choice but to sell their time and labour in order to survive; this brought about unseen levels of human misery and ecological destruction.

The fact remains that farmers and peasants were evicted, in most cases violently, creating an artificial scarcity of land and, having lost their means of self-sufficiency, the dispossessed were forced to move to cities to accept low wages and poor conditions in emerging factories (Marx, 1887). This is the work force that drove the Industrial Revolution and thus the working class was born - the proletariat (Thompson, 1964).

The proselytisation of the proletariat

In the pursuit of capital growth, industrialists and the bourgeoise[68] - those who owned the means of production - sought to maximise the efficiency of their new labour force, whose frequent celebrations and festivals were detrimental to productivity. This is explored by English historian Richard Fletcher (1999). Sharing a common goal with the monotheistic[69] religions of the time, that were mainly for higher classes of society, they together sought out another intervention – the proselytisation[70] of the proletariat by leveraging the emerging scientific Cartesian philosophies of nature (Fletcher, 1999).

The scientific community and Cartesian dualism

Carolyn Merchant analyses (1980) scientific community's role in the proselytisation of the proletariat over the 16th and 17th centuries in 'The Death of Nature: Women, Ecology and the Scientific Revolution'.

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[68] the capitalist class that owns the means of production and is characterised by its wealth, property ownership, and pursuit of profit.

[69] the belief in one God

[70] the act of attempting to convert someone from one belief or religion to another.

Merchant discusses that around that time, English philosopher Francis Bacon (1561 - 1626), who is the father of modern science, explored dominion over nature through technology and science and would engender mechanistic materialism; the philosophy all things were the result of mechanical interactions. French philosopher Rene Descartes (1596 - 1650), father of modern philosophy, would expand Bacon's philosophy of mechanistic materialism, and philosopher Plato's theory of the soul and the body, and define Cartesian dualism - the separation of the mind and the body (Merchant, 1980).

By acknowledging the divinity and spirituality of all things, animism restricted the degree of exploitation of the natural world and focussed instead on the empathetic and reciprocal relationships with the natural world (Hillgarth, 1986).

Detaching from a 'living' natural world

Merchant (1980) argued that Cartesian dualism defined and allowed for a lifeless natural world that the industrialist could exploit in his relentless, inexorable, and philosophically acceptable quest for capital growth. Marsden (2003, p. 68) also discusses that the disjunction between material and spiritual, between the secular and sacred, is linked to the capitalistic mode of production that 'appropriates and commodifies the land, its resources and people'. Quechua[71] activist-scholar Sandy Grande (Grande, 2015, p. 98) discusses in 'Red Pedagogy' the severe lack of an eco-consciousness within Anglo-European ideology and practice, and refers to as she calls 'deep structures of colonialist consciousness'. Grande links these colonialist structures and modernist worldview to the settler-colonial acts of subsuming all indigenous traditions through educational institution. This includes detaching one from nature, accepting the tenets secular humanism, and being detached from sources of local and personal knowledge.

There is ongoing debate surrounding environmental history and philosophy posited by Merchant. It is argued that Merchant's portrayal of women and nature is essentialist (Haraway, 1989), and environmental problems have been a feature of human societies

[71] Quechua people are indigenous people of South America

throughout history (Cronon, 1996; Jamison & Jamison, 2001) and cannot be attributed solely to Western science and technology (Guha, 2000).

Exploiting a 'lifeless' natural world

Through Cartesian dualism, humans were uniquely considered to have minds or souls, whereas other natural beings, objects, domains, and phenomena were void of spirit and were not alive. This aligned with the monotheistic belief in a unique connection between God and humanity.

In Western, Northern, and Central Europe, this led to the abandonment of Celtic, German, and Slavic pagan beliefs and the adoption of Mediterranean culture, including Greco-Roman literature, cuisine, fashion, urban lifestyle, commerce, Roman law, and property rights, and written Latin language. Further, the conversion of pagan beliefs to the dominant dualist worldview would morally permit the new labour force to enact the effective plundering of nature and lead to the abandonment of their many celebrations, ceremonies, and holidays, which were common in medieval times, in favour of a life of industry (Fletcher, 1999; Standing, 2019).

2.2.4 Colonialism

The urban migration enacted through enclosure did physically disconnect the peasantry workforce from the natural world. As the dispossessed peasantry was uprooted into factories and cities, and monotheistic religions converted previously pagan societies, the natural world was rendered void of spirit becoming a natural resource, private property, or raw materials to be commodified, sold, and used to accumulate private wealth for those who owned the means of production.

Notably, the influence of the dominant scientific discourse of dualism and the hierarchical structure of the Great Chain of Being,[72] made popular by the Catholic Church, reinforced man's dominion over nature, and that considered closer to nature (Merchant, 1980). As a result, the bodies of 'lesser' humans were considered closer to

[72] The great chain of being is a hierarchical structure of all matter and life, thought by medieval Christianity to have been decreed by God. The chain begins with God and descends through angels, humans, animals and plants to minerals (Lovejoy, 1965)

animals – an inert mechanistic entity or automaton – that were lifeless, savage and thus could be justifiably commodified.

Enclosure provided the means to appropriate land and allowed the accumulation of uncompensated wealth through cheap labour. Greater efforts sought offshore enclosure and the exploration of new frontiers. Colonisation[73] brought about the violent suffering of many Indigenous Peoples throughout the world, and commodified goods such as gold, silver, cotton, silk, spices and sugar, and eventually the commodification of people through slavery(Fanon, 1968).

Settler-colonialism

In connection to colonialism, there is settler-colonialism. White American anthropologist Tate Lefevre (2015) defines that the term 'settler-colonial' refers to a specific type of colonialism that involves the settling of people from one geopolitical entity into another, with the intent to establish a permanent presence and exert control over the land, resources, and peoples of the new territory.

Sandy Grande discusses in 'Refusing the University' (2018, p. 52) that settler colonialism is not an event in isolation, but a structure. Grande states:

> *'a settler colonial framework represents a particular set of relations, one that originates with the theft of Indigenous land and the 'remove to replace' logics that enable that theft'*

This differs from other forms of colonialism, such as those based solely based resource extraction or missionary work, in that it seeks to replace indigenous populations with settlers who have their own distinct cultural, economic, and political systems and is 'premised upon the removal of Indigenous peoples from land as a precondition of settlement' (Grande, 2018, p. 52). Settler-colonialism, in this sense, is seen as a particular kind of ongoing and systematic violence that seeks to erase the presence and rights of Indigenous peoples and replace them with settler society (Lefevre, 2015).

[73] The process of cultural, economic, and political domination of one society by another.

The origin of the multinational corporation

European settler-colonialism and capitalist expansion also saw the rise of private merchant companies, such as the Dutch East India Company (VOC, Verenigde Oostindische Compagnie), that were key drivers of the Atlantic slave trade. In 1602 the Dutch East India Company became the world's first formally listed public company, worth an equivalent of $7.9 trillion USD today; an empire grown on the back of colonial oppression, slavery, exploitation, capitalism and industrial imperialism (Prak & Webb, 2005).

These historic hegemonic structures became the model for the near-omnipotent and omnipresent multinational companies of today, that benefit from the settler-colonial frameworks which predicated the systemic oppression of indigenous peoples.

Slave-trade funded industrial revolution

Caribbean historian Eric Williams' book 'Capitalism and Slavery' (1964) demarked the clear relationship between the rise of capitalism in Europe and the transatlantic slave trade. The profits from the slave trade and slave-based plantations in the Americas were crucial to financing the Industrial Revolution in 18th-century Britain, and that the slave trade was an integral part of establishing the global capitalist system.

However, Williams also argues that the slave trade was not a result of racism, but rather a product of economic interests and was driven by the demand for cheap labour in the production of goods that were sold for profit in Europe (Williams, 1964). A larger scope is required, as stated by White American historian Roxanne Dunbar-Ortiz (2015),[74] who argues that the slave trade was part of a larger system of colonialism and capitalism that was built on the dispossession, exploitation and genocide of Indigenous peoples.

[74] Dunbar-Ortiz claimed to be of Cheyenne descent, however subsequently acknowledged being White (Meredith, 2017). She has since speculatively assumed to be Cherokee (Meyers, 2017). I have included her work on the premise that Dunbar-Ortiz has been included in the foreword for "Red Pedagogy" (Grande, 2015) by Sandy Grande.

Justified exploitation of indigenous peoples

The Indigenous Peoples of the Americas and the Global South did not share the dualist philosophy that humans were separate from the natural world. As such, many Indigenous Peoples were deemed by colonial forces to have little capacity for civilisation and efforts of steady amelioration were futile. Indigenous Peoples were also not considered fully civilised humans with their animist worldview.

Colonisation was therefore justified as the religious duty to absorb and assimilate Indigenous People into civilisation, and artefacts of this are prevalent in society today. This would lead to draconian laws that brought about the ownership and exploitation of Indigenous bodies and natural resources and embed the intergenerational traumas of physical and cultural genocide of many Indigenous Peoples around the worlds (Dunbar-Ortiz, 2015).

The dark foundations of capitalism

Enclosure and colonisation became the imperial intervention required to continue the elite accumulation of wealth. This was achieved by limiting access to what was abundant and free, and justifying the exploitation of nature and colonising of Indigenous Peoples through the dominant philosophies of Cartesian dualism (human-nature separation), mechanistic materialism (human dominion over nature), and conversion to monotheistic and anthropocentric ontologies. These philosophies would seed the foundations of the single dominant Western worldview of our society. The progressive revolution led by commoners, that ended feudalism, was crushed, ushering in a new age that powered the Industrial Revolution – the age of capitalism (Hobsbawm, 1996).

Capitalism required the exploitation of labour, the separation of workers from owners, the expansion of markets for offshore commodification, and the uncompensated appropriation of the natural world to accumulate elite wealth. And thus, emerged Imperialism: the system of control which secured the markets and capital investments over foreign countries facilitated by Colonialism.

Materials were grown on appropriated and stolen Indigenous lands, produced by an enslaved labour force, and processed in the factories fuelled by the labour of the impoverished masses impacted by enclosure. This resulted in an unhinged economy

that destroyed ecosystems and valued profit above livelihoods, over the 200 years from 1760 emerging technologies would allow capitalism, imperialism, and colonialism to reach all parts of the world.

2.2.5 Consumerism

The war effort, economic wellbeing and gross domestic product

The Golden Age of Capitalism[75] further entrenched the tenets of consumerism that have shaped our society today. Eswatini-born anthropologist Jason Hickel (2021) breaks down how the stock market crash of 1929 led to American economist Simon Kuznets presenting the concept of gross domestic product (GDP) to U.S Congress - the total spending on goods and services as a measure of economic activity.

This was an attempt to measure the economic impact of the Great Depression over 1932. In 1940, English economist John Maynard Keynes would publish his book How to Pay for War (Keynes, 1940) and argued that GDP should extend to include government spending to verify whether the economy could provide sufficient resources for the war effort. Keynes' version of GDP was adopted in 1944 at the Bretton Woods Conference in America, attended by Keynes himself, as the global standard of measuring economic activity and the welfare of a nation, solidified by the allied victory in WWII. Kuznets warned that GDP should never be confused with well-being - the subject of economic analysis over the past 50 years - as it did not capture the social harm and environmental destruction; however, GDP was and continues to be used as a direct measure of economic wellbeing (Schmelzer, 2016).

This lay the foundations for connecting economic well-being to the consumption of goods and services and became a proxy for human progress. The fallacy that economic well-being and consumption of goods and services were linked to overall well-being brought rise to consumerism.

[75] Occurred between 1950 and 1973.

The birth of a consumptogenic society

Consumerism, as discussed in A Consumers' Republic: The Politics of Mass Consumption in Postwar America' by American historian Lizabeth Cohen (2008), emerged as the ideological belief system that advocated for continual consumption-driven economic growth, liberating increased purchasing power for as many people as possible, and creating a societal norm that promotes the over-consumption of a range of goods and services regardless of environmental or social impacts.

Through this Cohen states that consumerism became part of identity of American culture and contributed to the rise of consumer debt and the erosion of traditional social and cultural values. 'Plenitude: The New Economics of True Wealth' is a book written by American economist and sociologist Juliet Schor (2010) argues that the pursuit of endless economic growth and consumerism is unsustainable and has led to social and environmental problems we are currently faced with.

Linda Tuhiwai Smith's (2021) seminal text elaborate on this concept by stating 'The danger is that consumption masks economic and political inequalities and numbs people into believing that they are autonomous 'choosers' in a culturally neutral marketplace'. Presented as the material solution for social needs and a measure of progress, consumerism was also driven by the capitalist class through clever advertising, planned and perceived obsolescence, and single-use or less durable plastic products of low use-value and high exchange value.

In his article 'The Great Lightbulb Conspiracy', German activist and author Markus Krajewski (2014) exposed how lightbulb companies allegedly conspired to shorten the lifespan of their products to increase sales and profits, known as planned obsolescence. The concept of planned obsolescence has been widely adopted by others in the tech industries including Apple, Microsoft and Samsung (Makov & Fitzpatrick, 2021; Malinauskaite & Erdem, 2021) and fashion industries H&M, and Zara (Bick et al.,

2018; Brewer, 2019; *The Myth of Sustainable Fashion*, 2022); this has contributed to the 'throwaway' culture of modern consumptogenic[76] society.

Social calls for environmental action and corporate deflection

During the 1970s, concerns surrounding environmental degradation due to the rampant consumerism and capitalism to the forefront, however the question of responsibility obscured the response (Rome, 2014). 'The Genius of Earth Day: How a 1970 Teach-In Unexpectedly Made the First Green Generation' by White American environmental historian Adam Rome explores the history and impact of the first Earth Day in 1970. Many industrial companies who were the root of these environmental degradation, such as Exxon Mobil, attempted to co-opt and influence the environmental movement in the early days of Earth Day by shifting responsibility on to the consumer.

In the chapter 'Deflection Campaign', American climatologist Michael E. Mann's 'The New Climate War' (2021) speaks of the response of plastics manufacturers and oil industries to the Earth Day protests of 1970. The blame was deflected on to individuals through industry-backed advertising campaigns such as the blatant culturally appropriated American public service advertisement (known as the Crying Indian ad) in 1971 which stated that 'People start pollution: people can end it'. Sandy Grande (Grande, 2015, p. 94) references the lasting influence this imagery and that a critical analysis of the 'crying Indian' campaign reveals it as a 'exercise in capitalist exploitation'. Created by corporate executives in the bottling industry, the purpose of this campaign was to thwart legislative efforts that aimed to impose stricter corporate and environmental responsibilities (Grande, 2015, p. 95).

This form of corporate deflection continued in the 2000s with the introduction of the carbon footprint calculator by British Petroleum in 2004 in response to the emerging concerns surrounding of climate change (Mann, 2021; Solnit, 2021). The calculator allowed users to calculate their individual carbon emissions. However, the calculator

[76] A "system of institutions, actors, policies, commercial activities, norms and power relations that incentivises and rewards the excessive production and consumption of fossil fuel reliant goods and services that are unhealthy and inequitably valued and distributed" (Friel, 2023)

placed most of the responsibility for carbon emissions on the consumer, rather than on the industry. It suggested actions such as reducing household energy consumption and switching to energy-efficient light bulbs but did not address the significant carbon emissions caused by the oil and gas industry itself.

The perceptions of modern society have been carefully crafted by corporate, colonial, and imperial interests, placing profit over the planet, and pushing for the consumption of more single-use goods, which have resulted in the inevitable by-product of modern economic activity - waste.

2.2.6 Summary

As discussed in this theme, the Western worldview is deeply rooted in its philosophies and has strong connections to separating the spiritual and the material, the secular and the sacred, and the imperialist agendas that were realised through settler-colonialism and consumerism. Understanding these origins is important because it reveals how historic injustices faced by Indigenous Peoples, the subjugation of pagan societies during the Industrial Revolution. and the economic model of our society have contributed to the degradation of our ecosystems, Indigenous peoples, and those with ontologies based on the natural world.

It has played a major role in the development of our current economic model, which is characterised by a linear, capitalist, extractive, and exploitative approach. This approach has led to significant waste and inequity, with the environment and vulnerable communities often bearing the brunt of its negative impacts.

2.3 Theme 3: What are the challenges of taking action within nexus of Māori and western ideologies?

2.3.1 Introduction

The third theme of this study examines the ideological conflicts between Māori and Indigenous concepts of the first theme, and capitalist and western concepts of the second theme. and explores the challenges when navigating the interface between two worldviews.

The review utilises a theoretical narrative literature style to identify critical aspects that occur within the nexus of the local and global context and looks at how this has manifested through the lens of kai - a key aspect of PKP.

Overall, this theme underscores the need to bridge the gap between these two worldviews in a way that is respectful to Indigenous knowledge and promote sustainable and equitable practices that integrate indigenous knowledge and cultural practices.

2.3.2 Te Ao Māori within a Western Society

The dominant social paradigm

The capitalist, imperialist and consumerist ideologies are the root of the current social paradigm which have led to the detrimental effects of settler-colonialism, assimilation and systemic oppression on Māori and the natural world. Pākehā scholar Ann-Marie Kennedy et al. (2020) address the 'dominant social paradigm' in Aotearoa, invoking Milbrath's[77] (1984, p. 7) definition: 'the metaphysical, beliefs, institutions, habits…that collectively provide social lenses through which individuals and groups interpret their social world '.

Kenndy et al. put forward that the dominant social paradigm within Aotearoa is based on the ideas of economic growth and emphasises the principles of laissez-faire economics, individual property rights, and the use of technology to solve

[77] Lester Milbraith was an American sociologist (1925 – 2007)

environmental problems, which are rooted in the construct of human-domination-over-nature (Kennedy et al., 2020). This social paradigm severs the spiritual and physical, the secular and the sacred, and the connections between nature and humanity. It also fails to recognise the importance of the spiritual connection between people and the land, and places as other; specifically, from the eco-centric, animistic, and indigenous worldview of Māori that acknowledges the mauri of all livings things, and the kinship between people and the natural world (Marsden & Henare, 1992).

The over-representation of the western worldview in society, which is founded on settler-colonialism and rampant capitalism, has given rise to the economy that marginalises the Māori worldview, and therefore Māori (Anderson et al., 2015, p. 228; Durie, 1998, Chapter 3; B. Easton, 2018). Prominent Māori lawyer and activist Moana Jackson states ‘in the simplest sense colonisation is the violent denial of the right of Indigenous peoples to continue governing themselves in their own lands’ (Kiddle et al., 2020, p. 133).

Linda Tuhiwai Smith (2021, p. 51) writes about how indigenous spaces were colonised. Indigenous children were taught new names for places where they and their parents lived for generations. Renaming the land was as powerful ideologically as physically changing the land. The colonisation of indigenous lands was achieved through language.

The effects on Māori

Pākehā economist Brian Easton's ‘Te Heke Tangata’ (2018) explores the effects of post-war urban migration on Auckland Māori and the historical unfolding of the Māori economy[78]. Easton notes the effect urban migration had on rurally skilled Māori entering an industrial workforce that saw little need for the subsistence knowledge base that Māori carried with them. The industrial world did not see value in the Māori world. Further, Easton acknowledges that land left to Māori in the wake of the New Zealand Land Wars was less fertile and had poor access to the economy; effectively isolated as improving transport connections was not a priority of the non-Māori government; and was geographically distant from ports, works and factories.

[78] This work was for Te Whānau a Waipareira Trust

Through the ongoing impacts of settler-colonialism Māori have been trapped in a poverty cycle and are 'about a generation behind Pākehā. And so, while they've made progress, a Māori today has the situation of a Pākehā in 1990'. and Māori communities of today are still experiencing disproportionate effects due to the intergenerational effects of settler-colonialism (B. Easton, 2018).

2.3.3 Western Society within Te Ao Māori

Although Māori have long recognised the failings of this system, Euro-western discourses are steadily becoming conscious of the environmental and social impact of this dominant social paradigm and its underpinning philosophies, however, it leads to another form of exploitation.

Ontological shift

In 1998, the concept of 'ontological shift' was coined (Latour et al., 1998). This referred to the shift away from away the traditional western ways of understanding the world and represented the rejection of the idea that there is a single, objective reality that can be objectively studied and measured, as posited through the mechanist, modernist and materialists' philosophies. Where dominant western philosophy had once voided the divinity of the natural world to justify the exploitation of Papatūānuku and Ranginui, emerging post-humanist[79] philosophy through cosmopolitanism[80] seeks to 're-recognise' humanity as linked to the natural world.

However, many indigenous academics critique the failure to links pre-existing indigenous ways of seeing the world. Métis[81] anthropologist and scholar Zoe Todd refers to Watts' (2013) statement:

> 'the appropriation of Indigenous thinking in European contexts without Indigenous interlocutors[82] present to hold the use of Indigenous stories and

[79] Post-humanism is a philosophical perspective that critiques the traditional human-centred view and emphasises the interdependence of all entities, including technology and the environment.
[80] Cosmopolitanism is a belief system that underscores the idea of a shared humanity and responsibility for the well-being of all individuals, irrespective of cultural or national affiliations.
[81] Indigenous peoples in Canada with mixed Indigenous and European ancestry.
[82] A person who takes part in a dialogue or conversation.

laws to account flattens, distorts and erases the embodied, legal-governance and spiritual aspects of Indigenous thinking.'

Todd states that the ostentatious behaviour of Euro-western academics in their cherry-picking and reinterpretation of indigenous knowledge and ontologies, without engaging directly in, or unambiguously acknowledging, the political situation, agency, legal orders and relationality of both Indigenous people and scholars is a form of 'colonial violence'. This is a form of 'flexible positional superiority', discussed by Linda Tuhiwai Smith (2021, p. 60) where those in power, those that sit atop the hierarchy of the stratified social class, tell a single, self-serving story to maintain the status quo. It is exemplified here in the euro-western appropriation of indigenous knowledge and presentation as their own 'new thoughts'.

Epistemic Disobedience

In the design of Māori actions for Māori within the current settler colonial, capitalist system there are key thoughts that can guide how the 'colonised' can take action. Argentine semiotician[83] Walter Mignolo (2009) calls for 'epistemic disobedience' as there is no way out of coloniality through Western categories of thought. Mignolo proposes that Indigenous people should reject the ideas of 'newness' as a means of overcoming colonial power structures.

Corporate Warriors

Māori political scientist Maria Bargh, editor of 'An Indigenous Response to Neoliberalism', recognised that many Māori of the 1980s believed in neoliberal avenues to achieve social needs. 'Corporate Warriors' - a term coined by Bargh as those that saw the economic activity as the main means of social and political development - argued that the neoliberalist free market was analogous to achieving self-determination and Tino rangatiratanga. Māori urban sociologist Roger Maaka, notes that the Māori call for autonomy, that came out of the Hui Taumata of 1984, inadvertently accommodated the neoliberal policies of the then Minister of Finance Roger Douglas – Rogernomics (Bargh, 2007). Easton adds that Rogernomics impacted

[83] Involved in the systematic study of sign processes and meaning-making.

those at the bottom of the income distribution, which was disproportionately Māori - the promised 'trickle-down' economics had failed (B. Easton, 2018).

$50B fallacy of the Māori economy

Further, while recent estimations of the Māori economy are $50 billion NZD,[84] Māori scholar Kiri Dell is critical that the $50B economy represents Māori-owned assets rather than returns or income generated by those assets. Consequently, these fixed assets return only minimal profits and revenue to Māori. Moana Jackson states in his chapter of 'An Indigenous Response to Neoliberalism' that:

> 'there is no easy way to dismantle globalisation to decolonise the current forms of inequity and inequality…but knowing something of its whakapapa and finding power in our own stories and the alternatives they might offer to change constitutions; economics and the ethics of life still offer hope for a better and more substantive enlightenment'.

Conscientisation in Kaupapa Māori transformative praxis

This aligns with the process of conscientisation - an aspect of Kaupapa Māori transformative praxis. Developed by distinguished Māori academic and educationalist Graham Te Hingangaroa Smith (1997), conscientisation, in the context of Kaupapa Māori, refers to a process of critical consciousness-raising aimed at empowering Māori people to challenge the systemic oppression and marginalisation they face in Aotearoa New Zealand.

Neoliberal ideals and corporatisation will not lead to self-determination. It is argued that transformative action comes rather through epistemic disobedience and the rejection of dominant social paradigms, coupled with conscientisation and the emphasis on Indigenous and Māori knowledge,

[84] As part of a report by Chapman Trip (2017). A more recent 2021 report states the Māori economy at $68 billion NZD (Nana et al., 2021)

2.3.4 Competing Ideologies

One of the key areas relevant to PKP is food. The central role that food plays in Māori societies is one arena where competing ideologies play out within our communities and is used here to synthesise and articulate the nexus.

Food as a site of struggle between Māori and Western ideologies

Food was, and remains, an invaluable sanctifier for Māori; restoring spiritual and physical balance, allowing for protocols of manaakitanga, and facilitating rituals of whakanoa (Viriaere & Miller, 2018).

Māori environmental planner Hinetaakoha Viriaere and Pākehā environmental planner Caroline Miller (2018) write that 'for Māori, gardening is underpinned by spiritual connections to their gods and the metaphysical and holistic understandings of how Māori interpret their environment'.

Māori and the significance of kai

The significance of traditional kai in Māori culture is also mirrored in the histories and revivals of other indigenous cultures' practices. This reflects the central role that the process of kai plays in Māori culture (Pehi et al., 2009). Whakaotirangi, the wife of Hoturoa[85], is famed for bringing a kete[86] with various seed plants across the Pacific to Aotearoa including kumara, taro and hue. This is known as the 'small basket of Whakaotirangi' or te kete rukuruku a Whakaotirangi (Wehi & Roa, 2019).

These horticultural histories extend into recent identities surrounding the Kiingitanga where Rangiaowhia, near Te Awamutu, was deemed the 'garden of New Zealand' and the 'fruit bowl of Waikato' in the 1800s. It was the powerhouse of the Waikato economy and the commissariat of the Kingitanga movement during the land wars (Kidman et al., 2022, p. 111).

These cultural narratives, traditional histories, and ways of reinforcing the prevalence of food amongst Māori. The ability of indigenous peoples to access and control food

[85] Captain of the Tainui waka
[86] Small woven basket

sources strengthens their worldviews, rights, and autonomy to cultivate food for both the present and future generations (Wehi & Roa, 2019).

Western foodscapes and food geographies

Looking at food from a western perspective, we encounter certain key concepts such as foodscapes and food geographies. The concept of a 'foodscape' encompasses the physical and cultural landscapes of food production, including factors such as soil quality, climate, and agricultural practices (MacKendrick, 2014). American sociologist Norah Mackendrick (2014) writes:

> 'Where I live, my foodscape includes two grocery stores, a community garden, two food banks, several public-school breakfast and lunch programs, multiple bodegas, a farmers' market, food trucks, and several fast-food restaurants'

The study of 'food geographies' extends this notion, as written in 'Food Geographies' by American geographer Pascale Joassart-Marcelli (2022, p. 2):

> 'The physical geography of place—its climate, natural resources such as soil and water, and accessibility-shapes food production, availability, taste, and diets. Similarly, the human geography of place-its economic, political, social, and cultural characteristics-influences what is produced, how, and for whose consumption.

The intricacies of mahinga kai

Māori environmentalist Gail Tipa and Pākehā social geographer Ruth Panelli (2009) are critical of these concepts and contend that, for Māori and Indigenous contexts, these definitions fail to capture the complex situation of mahinga kai contexts and their role of transmitting intergenerational knowledge and ensuring the flow of cultural continuity. The diverse realities of Māori[87] are prevalent within the diverse associations with mahinga kai, from mundane convenience food to exercising mana whenua:

[87] Substantiated in "Nga matatini Māori: Diverse Māori Realities" by Mason Durie (1995)

> ‘In these forms of association—mahinga kai—reflects part of a much wider sense of people–place relations and responsibilities that sustain identity and wellbeing’ (Panelli and Tipa, 2007).

Panneli & Tipa introduce the diverse range of connections to the environment in Table 1. The table outlines the relationships and responsibilities that exist among people, their takiwā (ancestral territories), mahinga kai (traditional food sources), and the broader aspects of daily life. It lays out the significance of mahinga kai as a means of gaining a more holistic understanding of health and cultural well-being.

Tūrangawaewae & terroir

Where food comes from, whether ancestral territories or cultural harvesting sites, relates to the concepts of provenance and terroir. These concepts are commonly used in wine as a representation of people and places. Māori academic Lloyd Carpenter and a wider team of non-Māori researchers from Lincoln University (Sharma et al., 2021) analyse the use of tūrangawaewae by NZ wine companies as an alternative to terroir:

> ‘both terroir and tūrangawaewae can be seen as epistemologies comprehending or appreciating the immediate nature’

Sharma et al. (2021) posit that the use of tūrangawewae, that stems from Māori ontologies and epistemologies based on whakapapa, is suitable for an immediate local context that share Māori ontological perspectives. However, this should not be used as an advertising mechanism in global markets. They state that ‘epistemology must be in the service of ontology’. Therefore, this highlights the need for conscious application of ontologies and ideologies, to ensure there is no cross-contamination of thinking that feeds the perpetuation of cultural appropriation.

Table 1. Diverse associations with foods and mahinga kai (Panelli & Tipa, 2009, fig. 2)

Type	Titles
Type A	Commercial and convenience foods
Type B	Fishers Hunters Gardeners
Type C	Mahinga kai
Type D	Manawhenua Mahinga kai
Type E	Ahi kā Manawhenua Mahinga kai
Type F	Wāhi whenua Ahi kaa Manawhenua Mahinga kai

Diversity of Māori realities through food

There is a depth of meaning behind food for Indigenous and Māori people that fails to be captured within western discourse, outlined by the subtleties expressed by Panelli & Tipa. As we move away from 'pure constructions of indigenous perspectives' the complex diversity of Māori realities must be considered for the meaningful development of food choices for Māori, that contribute to contemporary indigenous wellbeing.

With this regard, many have spoken regarding the effects the globalised and industrial system has had on food Māori and Indigenous societies.

Nutrition transition

Nutritional scientist Verena Raschkel and exercise physiologist Bobby Cheema (2008) identify the commitment of historic colonial and corporate neocolonial forces 'to the eradication of quality whole foods and the widespread dissemination of insidious, low-quality processed foods' having a key role in the 'nutrition transition' within East Africa. They stress the importance of recognising these forces to devise genuine solutions for the nutrition transition.

Indigenous Academic Enrique Salmón (2012) notes this nutrition transition within native communities of North Mexico:

> 'A significant portion of the daily diet for Native people, for example, includes fried processed foods, fast food meals, and soda pops, all low in fibre and complex carbohydrates and high in fat. Despite romanticised opinions, most Native people today do not eat the foods eaten by their ancestors over 100 years ago. This is an unfortunate fact because those foods could serve as lifesavers for the thousands of Native people now suffering and dying from adult-onset type 2 diabetes' (Salmón, 2012)

The globalised and industrial food system

To add to the complexity, Indian scholar and activist Vandana Shiva (2016), through her book 'Soil Not Oil' refers to the triple crisis that is occurring between peak oil and climate chaos, which has converged on food systems:

> ‘The globalised food system is causing destruction at every level. Biodiversity is being destroyed in favour of monocultures of corn, soy, and canola. Food has been reduced to a commodity’ (Shiva, 2016)

The implication of the globalised food system is evident within Māori communities. Jessica Hutchings (2020) extends the depth of these concepts into the realm of indigenous peoples, adding that we are no longer eating from our own cultural landscapes, but from those of others:

> ‘Food and food choices are now political symbols that reveal struggles for self-determination’ (2020).

Furthermore, an understanding that historic and current colonial forces have created a society which, through globalised and industrialised food geographies and foodscapes, continues to oppress Indigenous peoples and biodiversity.

2.3.5 Summary

As discussed in this theme, the nexus between Māori and Western worldviews, ontologies and epistemologies is one fraught with tensions and conflicts. Māori historically and actively continue to be disadvantaged by the settler-colonial system. Western thought is re-discovering new realisations that are long-standing tenets of Indigenous epistemologies, which continue to perpetuate the appropriation of indigenous knowledge.

Moreover, the neoliberalist, corporate and capitalist ideologies cannot lead to self-determination for Māori; rather, transformative action must come through epistemic disobedience, conscientisation and taking into consideration the diverse realities of Māori.

Lastly, we see the competing ideologies play out through the food systems that ultimately have historically been crafted by colonial powers to sever one's relationship with their immediate environment and traditional food histories, in favour of industrial, globalised, and low-nutrient foods that continue to subjugate Māori.

2.4 Theme 4: How are these concepts realised to inform community action?

2.4.1 Introduction

Following on from the first three themes, there has been a growing recognition of the urgent need to address the destructive impacts of capitalism and settler-colonialism on the environment and on Indigenous communities. Currently, Pipiri Ki A Papatūānuku poses individual action to participants. The research question seeks to identify how the initiative can inform community-scale action. Therefore, this section seeks to explore various types of place-based and community-scale actions to introduce into the discussion.

The activities within this theme have been specified to kai. This relates to minimising environmental impact through food-based activities; for example, transitioning away from industrially produced meat and dairy, as prescribed in the initiative. The way we produce and consume food profoundly impacts our planet, our health, and our communities.

As we face environmental, social, and health challenges, we urgently need to re-evaluate our food systems and explore alternative, more sustainable, ethical, and regenerative approaches. Various innovative practices and movements offer new possibilities for transforming our relationship with food. From veganism to lab-grown meats and growing your food through permaculture, syntropic agroforestry, and Indigenous practices such as Hua Parakore. These approaches reflect a growing awareness of the interconnectedness of food, people, and the planet. This theme will examine these approaches and briefly explore their potential to contribute to a more just and sustainable food system. This theme hopes to build from the previous themes and explore the notions of food-centred community-scale action.

2.4.2 Food for the planet

Plant-based diets

Plant-based diets have become increasingly popular due to their potential to reduce the environmental impact of dietary choices. Plant-based diets are gaining popularity to decrease the environmental impact of dietary choices while simultaneously improving human health and supporting animal welfare (Alcorta et al., 2021). A plant-based diet is a dietary pattern that emphasises the consumption of whole, minimally processed plant foods, such as fruits, vegetables, whole grains, legumes, nuts, and seeds, while minimising or eliminating the intake of animal products, including meat, dairy, and eggs.

In 2019, the Intergovernmental Panel on Climate Change (IPCC) released a report highlighting the significant impact of food systems on climate change. It emphasised the need for transformative changes in food production and consumption patterns to reduce greenhouse gas emissions (Shukla et al., 2019). The IPCC report notes that plant-based diets can potentially reduce greenhouse gas emissions from food systems, as plant-based foods generally have lower carbon footprints than animal-based foods. They also significantly contribute to reducing food waste and promoting sustainable land management practices can contribute to reducing greenhouse gas emissions from the food system. This introduces the premise that adopting a plant-based diet can actively reduce environmental impact and promote a more sustainable food system.

Agricultural impacts

One of the key impacts on Aotearoa's waterways is the impact of intensive animal agriculture on freshwater pollution in New Zealand. Intensive animal agriculture, which involves concentrated livestock production in small areas, has been identified as a major contributor to the decline of water quality in New Zealand's waterways (Armoudian & Pirsoul, 2020; Joy et al., 2018). The impact of freshwater pollution on Aotearoa's waterways is significant, with many rivers and lakes now considered unsafe for swimming and other recreational activities (*New Zealand's Environmental Reporting Series: Our Freshwater 2020*, 2020).

Pākehā ecologist Mike Joy (2015) challenges New Zealand's clean, green image and clarifies the need to reduce animal agriculture and de-intensify food production

systems significantly within New Zealand as a means to save our freshwater ecosystem.[88] This supports the notion that shifting away from animal agriculture toward a plant-based diet will benefit the New Zealand environment.

Veganism

Veganism is increasingly recognised as a dietary choice that can help reduce food production's environmental impact. The production of animal products, including meat, dairy, and eggs, is associated with various environmental challenges, including greenhouse gas emissions, land use, water use, and pollution (Cherry, 2006).

Veganism is a lifestyle and dietary choice that excludes the use and consumption of animal products. This includes meat, dairy, eggs, and other animal-derived products, such as honey and gelatine. Vegans follow this lifestyle for various reasons, including ethical concerns for animal welfare, environmental sustainability, and health benefits associated with a plant-based diet. To identify as a vegan is to publicly affirm one's identity, morals, and way of living. Veganism transcends mere dietary choices and encompasses a broader philosophy and ethical framework (Greenebaum, 2012).

Vegan and plant-based identities

The concept of a vegan identity can be defined as a collective social identity that involves the rejection of animals being treated as products and supports intersectional justice movements aimed at ending animal exploitation and speciesism. This rejection and support form a significant part of the overall identity content (Vestergren & Uysal, 2022)

It is important to note that while both veganism and a plant-based diet involve avoiding animal products, veganism is also considered a political movement that seeks to challenge and transform social, economic, and political structures that support animal exploitation and speciesism (Vestergren & Uysal, 2022)

[88] Expressed in an article “Face the facts - we aren't so green” by Mike Joy (2012)

Plant-based alternatives

With the rise of plant-based diets and veganism, vegan alternatives have become increasingly popular as more people adopt a plant-based lifestyle for ethical, environmental, or health reasons. In addition to the plant-based alternatives, technological advancements such as lab-grown meats and precision fermentation are emerging as new ways to offer cruelty-free alternatives to animal-based products.

Lab-grown meat, known as cell-based or cultured meat, involves growing muscle tissue from animal cells in a lab setting. This technology aims to create a product that looks, tastes, and cooks like traditional meat while avoiding the ethical and environmental concerns associated with traditional animal agriculture (Sergelidis, 2019).

Compared to conventional farming, the reduction in greenhouse gas emissions ranges from 78% to 96%, land use is reduced by 99%, water consumption by 82% to 96%, and energy consumption by 7% to 45%, depending on the type of meat, except conventional poultry (Tuomisto & Teixeira de Mattos, 2011).

Precision fermentation vs. Dairy farming

Precision fermentation is another emerging technology in the fourth industrial revolution of the food industry that is used to create vegan alternatives to animal-based products (Augustin et al., 2023). This technology involves using microorganisms such as yeast or bacteria to produce proteins that mimic the taste and texture of animal-based proteins. Channelling the ability of microorganisms to synthesise specific molecules through precision fermentation also allows the inexpensive and large-scale production of virtually any ingredient for the needs of the food or the chemical industry (Teng et al., 2021).

Lab-grown meats and precision fermentation are still relatively new technologies, and how well consumers will accept them remains to be seen. However, as the demand for plant-based, vegan, and cruelty-free alternatives continues to grow, these technologies offer exciting new possibilities for the future of food production.

2.4.3 Food for the environment

Non-industrial plant-based diets

Non-industrial food-based solutions have emerged as an alternative means to mitigate the environmental impacts of conventional agricultural practices and enable a transition towards sustainable and ecologically sound food production systems. These solutions offer communities a viable means to cultivate food while minimising environmental degradation associated with industrial agriculture.

By prioritising the integration of ecological principles and practices, non-industrial food-based solutions have the potential to enable a shift towards sustainable food production systems and support the well-being of both humans and the environment. This is encompassed by one concept of agroecology.

Agroecology is a scientific discipline that seeks to understand the ecological processes and principles that govern agricultural systems, in order to design and manage them in a way that is sustainable, equitable, and socially just (Andrade et al., 2020; Götsch & Ltda, 1994; Wezel et al., 2009). There are many branches of agroecology, including permaculture and syntropic agroforestry.

Permaculture

Permaculture - a fusion of 'permanent' and 'agriculture' - aims to create sustainable food systems while minimising environmental impacts. It is a holistic approach that mimics natural ecosystems and promotes biodiversity, soil health, and resource conservation. In permaculture, food is grown using organic and regenerative farming practices, such as companion planting, crop rotation, and natural pest control (Mollison et al., 1988).

This approach promotes soil health and reduces the need for synthetic fertilisers and pesticides that can harm the environment and human health. Bill Mollison, widely recognised as the father of permaculture, collaborated with the Indigenous communities in Tasmania and attributed them as a significant influence on his work. He stated:

> 'I believe that unless we adopt sophisticated aboriginal belief systems and learn respect for all life, then we lose our own' (Fox, 2009).

Syntropic agroforestry

Syntropic agroforestry is a type of regenerative agriculture that involves the cultivation of diverse and productive agroforestry systems. This method emphasises using various crops grown together in multi-layered ecosystems, mimicking natural forest systems.

The founder of syntropic agroforestry is Swiss farmer Ernst Götsch (1994), who has spent decades developing and promoting this method of agriculture in Brazil. By using this approach, farmers can create self-sustaining ecosystems that produce a variety of crops, provide habitat for wildlife, and improve soil health. The method gained popularity after the video 'Life in Syntropy' was presented to COP21 (Agenda Gotsch, 2015). The principles underpinning agroecology practices, such as permaculture and agriculture, have been practised by indigenous peoples worldwide.

Indigenous peoples have employed various techniques for thousands of years to enhance plant productivity and availability, utilised controlled burning, weeding, pruning, coppicing, fertilising, and long-distance transplanting (Lepofsky & Armstrong, 2018).

The Gitsm'geelm (Ts'msyen) people, who lived in what is now British Columbia before the invasion of settler-colonizers, had managed 'forest gardens'. As a result, the forest gardens they created now offer a greater abundance of resources and habitat for animals and pollinators than naturally forested ecosystems around them (Armstrong et al., 2021).

Terra Preta from the Amazon

Another instance of indigenous agroecology is soil enrichment in the lowland region of the Amazon Basinas, known as Amazonian Dark Earths or 'terra preta de índio' (TP) (Steiner et al., 2009). As discussed by Steiner (2009), the use of TP as a type of fertile soil was created by indigenous communities in the Amazon basin centuries ago and allowed for the transformation of infertile soils that cannot be achieved solely by replenishing the mineral nutrient supply.

These examples of indigenous knowledge show the prevalence of agroecology and highlight the presence of knowledge and techniques in sustainable agriculture, with practices such as controlled burning, forest gardens, and soil enrichment through terra

preta de índio providing insight into how we can enhance plant productivity and biodiversity.

2.4.4 Food for Papatūānuku

The Hua Parakore approach

As a horticultural people, Māori have developed various unique and sustainable agricultural practices that have been passed down through generations (Harmsworth & Roskruge, 2014). Notably, one approach that connects through the thread of food-centred action spoken about above is the practice of Hua Parakore; a form of indigenous agroecology that has been gaining attention to promote sustainable food production and strengthen Māori food sovereignty.

Hua Parakore is a framework developed by Te Waka Kai Ora (Te Waka Kai Ora, 2010) that is rooted in traditional Māori agricultural practices and cultural values. The term 'Hua Parakore' refers to 'pure food' or *kai atua* and is grounded in the Māori ontologies and epistemologies that the health of the environment, people, and community are interconnected (Hutchings et al., 2018).

The Hua Parakore framework emphasises the importance of indigenous knowledge and practices, including the use of heirloom seeds, cultivation techniques, and regenerative practices that promote biodiversity and soil health. It also acknowledges the cultural and spiritual significance of food and emphasises the importance of protecting and preserving food sovereignty to preserve cultural identity and self-determination (Hutchings & Smith, 2020).

Hua Parakore principles

The key Hua Parakore principles are defined as six interrelated kaupapa Maaori principles from a mātauranga Māori continuum 'through which diverse tikanga[89] of whanau, hapū and iwi can be applied in order to produce kai atua'. The principles are:

[89] Tikanga are defined "as a system or philosophy of conduct and principles practised by a person or group". See Tikanga Whakaaro (Barlow & Wineti, 1991) and Tikanga Māori (Mead, 2016).

- Whakapapa – bringing an indigenous ordering system to the natural world, the connection between all entities, land and water, atua, producers, and everything produced
- Wairua – the spiritual health and peace of the land and the food and the people
- Māramatanga – enlightenment and insight: development of observational skills and understanding nature
- Mauri – the essence of life, the energy and the vibration that is required to produce kai atua – practices that both maintain and enhance mauri
- Mana – the autonomy, security, and self-determination of Maaori tribal collectives as expressed through mahinga kai. Improving the micro-biology and the wellbeing for example, enhances the mana
- Te Ao Tūroa – a whole of the landscape approach, it is the natural order of the living world which humans are an inextricable part of – includes resistance to inputs that disrupt the natural order, such as chemical fertilisers, pesticides, herbicides and genetic modification and nanotechnology

Notably, the framework is also a political movement that addresses issues related to food sovereignty (Hutchings & Lee-Morgan, 2016, p. 179). As a political movement that emerged as a response to the globalised industrial food system, food sovereignty is characterised by resisting corporate control of food production and distribution and minimising the ecological damage caused by the globalised systems (Patel, 2009).

It emphasises the rights of individuals, communities, and countries to control their own food systems based on local knowledge, culture, and needs (Huambachano, 2018). Food sovereignty is based on the principles of agroecology, which promote sustainable, diverse, and local food systems that are centred on the needs of people and the environment, rather than corporate profit.

By asserting their right to determine their own food systems, communities can resist the destructive impacts of the globalised food system on their health, environment, and cultural heritage. Hua Parakore is one example of a food sovereignty movement that is grounded in indigenous knowledge and practices.

2.4.5 Summary

Through this brief review, this study examines the interrelation between individual and community actions in the context of food consumption. While the adoption of plant-based diets and veganism are commonly regarded as individual efforts to reduce the negative impact of the global food system, a deeper analysis reveals the limitations of such an approach.

Considering this, an exploration of the underlying issues, modes of production, and principles of agroecology and indigenous knowledge systems provide insight into the potential of community-based solutions to address food-related challenges. The integration of community-based solutions, rooted in agroecological principles, and furthermore Indigenous principles, can serve as a transformative pathway towards food sovereignty and sustainable food systems.

This is one example where individual actions have been developed further toward a practical, tangible, and transformative Indigenous action.

Chapter 3: Methodology

This chapter outlines the methodology for the thesis as it seeks to answer the primary research question. The methodology has two primary components. The first component is a case study design of PKP, which involves data collection and analysis. The second component is an auto-ethnographic analysis that is informed by my own experiences as both a founder and participant of PKP. This chapter further details these two key aspects.

3.1 Case Study Analysis

The research design used for the case study is an intrinsic instrumental case study over the period of 2017 – 2021.

In 'The Art of Case Study Research', Robert E. Stake (1995) discusses the different case study research methods, intrinsic, instrumental and descriptive. An intrinsic case study is focused on a particular case because of its unique qualities or characteristics. An instrumental case study analyses the case to identify the factors that contributed to its success and then uses this information to develop a broader understanding of the factors that lead to that success. A descriptive case study is a type of research design that involves the detailed investigation of a specific phenomenon, event, or individual case.

This study is intrinsic as it focuses on the initiative of PKP to explore the unique characteristics and innovative approaches of the kaupapa itself. It is also instrumental as it seeks to understand the kaupapa of PKP to generate insights about the larger phenomenon of 'community-scale action that contributes to our more-than-human relationship with Papatūānuku within our current capitalist settler-colonial context'.

There are some descriptive case study elements, such as to provide a detailed description of the initiative and its context to fully understand why it was successful. In reference to the intrinsic instrumental case study, Stake (1995) emphasises the importance of understanding the context in which the phenomenon is occurring, and suggests that the researcher must be an active participant in the case being studied in order to fully understand the nuances of the context.

According to Stake, the intrinsic instrumental case study is particularly useful for understanding complex social phenomena that cannot be easily measured or quantified. He also emphasises the importance of using multiple data sources, including observations, and documents, and interviews to gain a full understanding of the case. Stake's suggestion of the researcher as an active participant in the case being studied segues into the next point: positionality.

3.2 Autoethnographic Analysis

As the primary researcher and author in this study, it is important to reflect on my own positionality and potential insider biases that may have influenced the research process and findings. The selection of PKP as a case study was influenced highly by my role as co-founder, and the access to information regarding the operation, history, and delivery of the kaupapa.

As a participant of PKP, I will share my own experiences and learnings within the initiative. I have made a conscious effort to remain self-aware and reflexive throughout the research process, acknowledging and addressing any potential biases that may have arisen. These experiential learnings have been used to inform and shape the initiative in my role as co-founder of the initiative.

As a co-founder of PKP, my personal investment in the initiative and its success can influence my interpretation of the research findings. Therefore, it is important to be mindful of my role and potential biases throughout the study. However, my cultural postion as an insider enriches and informs the research (Muru-Lanning, 2016, p. 4). Therefore, I believe this to be appropriate given the context of insider research.

The scope of the outcomes has been intentionally targeted at providing greater outcomes for the kaupapa of PKP, as they will be actioned immediately through the initiative following the completion of this research.

No additional research was conducted other than that of my own experiences as a participant and my own experience as a co-founder. The focus of this study is on the reflection and critical analysis of my own experience as an insider/participant, as well as the project initiative founder to better shape the initiative.

This research is enriched by my position within the initiative as a participant, as a founder, and as a member of the community the initiative seeks to serve. I am not an outsider providing solutions for the issues facing an external community. I am an insider, providing solutions for the community that I sit within.

It is understood that relying solely on my own accounts may limit the scope and depth of the research findings; however, this is warranted given the specificity of the research outcomes. The research sits as part of a wider action research project, where the outcome of this research will inform the delivery of the kaupapa Pipiri K A Papatūānuku.

This reflection on my positionality, in combination with the research intent, strengthens the rigour and validity of the research for the purpose of its intended use.

3.2.1 Kaupapa Māori Research Methodology

This research is also guided by the principles of kaupapa Māori research. The formalised development of Kaupapa Māori research methodology was led by many in the 1990s, however, a key figure was Professor Graham Hingangaroa Smith (1997). In his seminal text, 'The Development of Kaupapa Māori: Theory and Praxis' he proposed a methodology that is grounded in the Māori worldview and seeks to promote Māori self-determination in research through transformative praxis and theory.

Smith (1997) introduced a set of principles that are guidelines to ensure kaupapa Māori are transformational, that are widely acknowledged as key to Māori research. He notes in more recent texts, that this includes ensuring the theory is followed with praxis, as he claims is so often missed in writing descriptively about kaupapa Māori theory from a distance without action (Hoskins & Jones, 2017, p. 85).

The principles of Kaupapa Māori factors that contribute to transformative praxis and theory have been considered and have guided the research in the following ways:

1. **The principle of Tino Rangatiratanga (self-determination or relative autonomy**) - The research respects the autonomy and self-determination of the community and individuals involved in the initiative and is conducted with the aim of informing and improving the initiative in line with its own goals and objectives. PKP provides

choices to participants, who through their own autonomy can exercise choices that reflect their unique preferences; the research objective will add to that self-determining decision-making process.

2. **The principle of Ngā Taonga Tuku Iho (validating and legitimating cultural aspirations and identity)** - The research recognises and values the intergenerational knowledge and heritage of the community and individuals involved in the initiative. PKP is founded on the Māori worldview of its co-founders. As both co-founder and researcher, this research is founded on the same philosophical base.

3. **The principle of Akoranga Māori (incorporating culturally preferred pedagogies)** - The research seeks to incorporate Māori knowledge and ways of knowing into the methodology and analysis, but also other indigenous pedagogies where ontological and epistemological connections can be made. PKP shaped by unique experiences and knowledge.

4. **The principle of Kāinga (mediating socio-economic and home difficulties):** This principle focuses on the need to address socio-economic and home difficulties that may hinder the participation of Māori in research. As a participant and insider, it strengthens my ability to consider the wider socio-economic context and the impact it has on Māori communities; this includes the historical and ongoing impact of colonisation and structural inequality on Māori communities. The research methodology recognises the importance of understanding these wider socio-economic and historical contexts and the potential barriers they may create for Māori participation in research.

5. **The principle of whānau (incorporating collective rather than individual cultural structures)** - The research recognises and values the interconnectedness and whakapapa (genealogy) of the community and individuals involved in the initiative. The research methodology seeks to understand and analyse the initiative within the broader cultural, historical, and social context in which it exists, and form conclusions that promote and foster unity and solidarity within the community

6. **The principle of Kaupapa (shared collective vision and philosophy)** - The research adheres to the values and principles of the initiative itself, as well as forming conclusions that are transformational and contribute positively to the communities that participate in the kaupapa.

The research adheres to these principles by valuing and incorporating the unique cultural perspectives and values that shape the initiative, aligning with the values and principles of the initiative itself, respecting the autonomy and self-determination of the community and individuals involved, and promoting unity and solidarity within the community.

3.3 Data Collection

The case study was conducted with a focus on gaining an in-depth understanding of the initiative's success and how it can inform future actions. As both co-founder and participant of the initiative, I have a unique perspective on its development, implementation, and outcomes. The data for this case study was collected through personal reflections, project documentation, and observed results during engagements with participants.

This methodology allows for a comprehensive exploration of the initiative's success factors and the ways in which it has contributed to our more-than-human relationship with Papatūānuku within our current capitalist settler-colonial context.

By drawing on my personal experience and insights, this research provides a nuanced understanding of the initiative that would be difficult to capture through traditional research methods.

Additionally, this approach highlights the value of centring Indigenous perspectives and ways of knowing within research, aligning with the principles of Kaupapa Māori research methodology, and the value of my own positionality as an Indigenous researcher.

The data collected for this case study was analysed using a thematic analysis approach. The reflective and critical analysis of personal experience and project documentation were sorted into common themes. The identified themes were then examined and interpreted to provide a comprehensive understanding of the initiative and its

outcomes. The analysis was an iterative process, with constant reflection and refinement of themes to ensure that they accurately represented the data. The resulting analysis provides a deep and nuanced understanding of the initiative and its impact, from the unique perspective of the founder and participant.

3.4 Outputs

The key outputs for both key parts are below:

Case Study Outputs

1. **Descriptive Analysis:** This is a breakdown of the initiative PKP that details the initiative, the name, and the actions.
2. **Data Analysis:** This is a set of quantitative data associated with the number of participants that signed up each year for each action.

Autoethnographic Outputs

1. **Operator Reflections**: These are reflections from the perspective as a co-founder and operator of the initiative.
2. **Personal Reflections**: These are personal reflections that discuss different key learnings while on the personal journey through PKP each year and committing to all actions.

3.5 Outcomes

The research outputs of this case study will be used to inform future actions for the social initiative being studied. By identifying the successes and limitations of the initiative, as well as opportunities for improvement and development, this study provides valuable insights for future planning and decision-making. The findings of this study will be used to inform the development of strategies and action plans to improve the effectiveness and sustainability of the social initiative.

Chapter 4: Results

This chapter outlines the case study data and materials used to develop an understanding of Pipiri Ki A Papatūānuku. The first section is a descriptive analysis for the initiative. The second section presents participant data for each action. The third section will share reflections as a co-founder of the initiative. The fourth section will present the data gathered as during the experience as a participant.

4.1 Case Study Output: Descriptive Analysis

4.1.1 The initiative

PKP is an environmental initiative that is run on social media during the Māori lunar month of June. The initiative is designed to synthesise the information relating to the degradation of our ecosystems, specifically awa, moana and whenua. The initiative prescribed a set of straightforward actions and approaches in attempts to generate a collective movement toward minimising environmental impact and bringing social awareness towards environmental issues within our Māori communities.

PKP was created to appeal to Māori communities through intentionally aligning with Māori knowledge systems such as maramataka[90], Matariki[91], kōrero tuku iho[92] and manaakitanga[93]. The initiative presented an opportunity for individuals to take control of ascertain aspects of their environmental impact.

4.1.2 The name

Examining the name PKP, Pipiri is the name of the star that rises concurrently with the Matariki star cluster to signify the first lunar month of the Māori New Year (Matamua, 2017). Further, 'Pipiri' is a derivative of the word 'piri', meaning to cling together (H. W. Williams, 1921). This characterises the activity during the coldest

[90] Māori knowledge around lunar cycles and linked natural phenomena (Tawhai, 2013)
[91] The star constellation that signifies the Māori New Year (Matamua, 2017).
[92] The oral transmission of intergenerational knowledge shared as histories, stories and songs (Barlow & Wineti, 1991).
[93] The concept of caring for another (Barlow & Wineti, 1991)

month of the year; a time for contemplation after all crops have been harvested and all seasonal work should have been completed (Viriaere & Miller, 2018).

Linguistically, the importance of the coordinating conjunction ‘A’ cannot be understated (Pipiri Ki ‘A’ Papatūānuku). The conjunction serves to function of personifying the following word, Papatūānuku (mother earth). Without this conjunction, the word Papatūānuku would be treated as a location, become fail to acknowledge to kinship relationship with Papatūānuku.

From a semiotic perspective, ‘Pipiri Ki Papatūānuku’ invokes the meaning of an event during ‘June’ occurring ‘on’ mother earth. ‘PKP’ carries the meaning of to ‘becoming closer to mother earth’, highlighting an element of kinship. This subtle difference highlights a key contrast between an indigenous worldview, led by kinship with the natural world, and the western worldview.

As insinuated in the name, Pipiri Ki A Papatūānuku runs throughout the lunar month of Pipiri, or June, during Matariki, the Māori New Year. The delivery of the kaupapa during Matariki was such that participants may ‘reset’ their Māori New Year in a way that aligns with the taiao. In 2017 and 2018, the podcast, Taringa[94] invited Ahorangi Rangi Matāmua to share Te Iwa o Matariki. Coupled with teachings of maramataka by Matua Rereata Makiha and my father[95] inspired and informed the calibration of PKP. The aspect of limiting the kaupapa to a timeframe was inspired by kaupapa, such as Te Wiki o Te Reo Māori and Kura Reo, which have high-intensity periods of concentrated and collective activity.

4.1.3 The actions

PKP is meant to be accessible to all with actions that have varying levels of difficulty, that consider the cost and convenience of making a commitment to any lifestyle change. Currently, the initiative provides nine actions for participants to commit to for

[94] This podcast is hosted by Te Wānanga o Aotearoa and refers to Episodes 1 & 38 (Gloyne & Snowden, 2018.; Gloyne & Te Anga, 2017)
[95] My father was handed down by a maramataka from Papa Ken Simeon, who had received it from Te Puea Herangi. My father had many wānanga with Johnnie Freeland and Rereata Makiha, and shared these personal learnings with me.

the duration of the lunar cycle. The intention was to create a collective movement of shared navigation through the obscurities of meaningful individual impact.

The actions had three key themes: Kai, Hoko, and Ruke.

Kai actions were primarily linked to the adverse effects of agriculture on the waterways primarily within the Waikato catchment; however, this remained true for the rest of New Zealand including locations such as Canterbury, Whanganui, and Kaipara.

Hoko actions referred to the things that we consume and leave behind; food waste, consumer goods, textile waste, and single-use plastic. These actions were more broadly targeted at different waste streams and sought to bring awareness to the sheer amount of waste in our current capitalist system.

Ruke actions related to the management of waste through responsible recycling using municipal facilities or looking for alternatives such as ‘refillaries’ and ‘reuseables’, as opposed to single use. This was inspired by the work from prominent kaupapa Māori initiative Para Kore.

The range of actions allowed many different groups of people to be hosted within the kaupapa of PKP, from hunters to plastic-free champions, to the everyday recycler; the main message being - small actions, collective impact.

4.1.4 The platform

The use of social media allowed for the dissemination of information, promotion of events, and engagement with participants in a way cost-effective and easily accessible manner. This was the primary mechanism for communication. The central home for the kaupapa was the website which allowed participants to register for the event.

4.2 Case Study Output: Data Analysis

After five years of running PKP, the initiative reached over 5000 people, and has become a modern means of expressing one's spiritual relationship with ancestral geographies through simple tangible actions. As a participant, PKP provided a contemporary way of connecting to the taiao.[96] In PKP18, PKP19 and PKP21 participants were given the choice to commit to any of the nine actions, from one action to all nine.[97] The data was collected and presented to Facebook reflecting the choices that each participant had chosen.

In 2017, the initiative was piloted by me and Waimirirangi as the co-founders of the initiative, therefore this year is omitted in the data. Further, it was decided not to run the initiative in 2020 due to the COVID pandemic.

[96] The natural world
[97] Each year will be referred to using shorthand notation. For example, PKP18 is PKP during 2018.

Table 2 shows which actions were committed by participants. From the data, we can see that:

- PKP21 had a smaller number of total participants compared to PKP18 and PKP19, with a total of 1589 participants compared to 2615 and 2220 participants in PKP18 and PKP19 respectively. This shows a steady decrease in participants over the years.
- PKP18: 'No Thank You' was the most selected action with 1393 participants (53.3%).
- PKP19: 'No Thank You' was again the most selected action with 1959 participants (88.2%).
- PKP21: 'Recycle' was the most selected action with 897 participants (56.5%). 'No Thank You' was removed during this year.
- 'No Thank You' was consistently the most selected action in both PKP18 and PKP19, with a significant increase in the number of participants from 1393 to 1959.
- In PKP18 and PKP19, 'Recycle' and 'Reuse' were consistently popular actions, chosen by almost 80% of participants, while in PKP21, 'Recycle' and 'Reuse' remained popular with almost 75% of participants choosing these actions.
- PKP18: 'Tūkino free' had the lowest count across all years. Although Tūkino free had the lowest count of all actions, the percentage of participants choosing this action increased from 9.2% in PKP18 to 21.9% in PKP19, and then 28.6% in PKP21. This indicates a steady growth in the number of participants that committed to this action.

Table 2. Participant signs-ups over 2018, 2019 and 2021 for each action.

PKP18	**Total**	**2615**
Actions	Count	%
Meat-free	477	18.2%
Dairy-free	434	16.6%
Tūkino-free	241	9.2%
No Thank You	1393	53.3%
No Single Use	866	33.1%
No Plastic	795	30.4%
Recycle	1234	47.2%
Reuse	1224	46.8%
Refuse	839	32.1%
PKP19	**Total**	**2220**
Actions	Count	%
Meat-free	611	27.5%
Dairy-free	612	27.6%
Tūkino-free	487	21.9%
No Thank You	1959	88.2%
No Single Use	1639	73.8%
No Plastic	739	33.3%
Recycle	1769	79.7%
Reuse	1728	77.8%
Refuse	886	39.9%
PKP21	**Total**	**1589**
Actions	Count	%
Meat-free	524	33.0%
Dairy-free	528	33.2%
Tūkino-free	455	28.6%
No Kai Waste	897	56.5%
No Textile Waste	634	39.9%
No Plastic Waste	782	49.2%
Recycle	1185	74.6%
Reuse	1152	72.5%
Refuse	780	49.1%

4.3 Autoethnographic Output: Operator Reflections

The following results are key data points that were important as co-founders and operators of the initiative. These results have been used to describe the nuances of the initiative and how it had progressed over the years. Overall, these observations and learnings will inform the shaping of community-scale actions, as per the research question.

4.3.1 The prescriptive approach

The first reflection is around the prescription of actions. As discussed previously, there are a range of environmental issues that require urgent action including food waste, industrial agriculture, deforestation, microplastics and ghost nets, water use, ocean dead zones, monoculture cash crops, and loss of biodiversity.

The initiative prescribed specific actions each year for its participants to commit to such that they may, through their consumer choices, make a small but collective impact on minimising and mitigating the environmental degradation associated with consumer choices. This allowed each participant to make their own decisions and take into consideration their own unique circumstances.

The prescriptive approach was chosen such that the mental strain of navigating across the complexities of environmental issues was offloaded from participants to the kaupapa. The initiative itself served as a tool to educate through communal experience. The initiative sought to instil of long-term habits and awareness via short-term sprints.

This was the rationale to undertake the event for one month. It was a time that individuals could commit to without being too cumbersome. The month allowed as much learning to take place, and the participant community to be activities to collectively provide insights and support.

Upon completing the month, participants could choose how to shape their next 11 months. This is the rationale for the prescriptive approach that underpins PKP.

4.3.2 The choice of actions

The second is how actions were selected for the initiative and how this changed over time. In PKP17, there were three actions that were prescribed: (1) a plant-based diet, (2) a transition to zero waste, and (3) the use of cruelty-free products. Notably, these actions were only undertaken by the co-founders - me and Waimirirangi. This was the pilot year for PKP.

The number of actions were later expanded to a total of nine actions in 2018, as shown in the table below, and remained the standard number of actions each year. Furthermore, the prescribed actions slightly varied each year to respond to what we, the co-founders, believed to be the most impactful and accessible actions.

As shown in Table 3 below:

- Meat-free, Dairy-free, and Tūkino-free - did not change for the entire duration.
- Recycle and Reuse were actions that also remained over the five-year period.
- Refuse was an action that was changed in 2020 but reverted afterward.
- The three actions that had the most changes made were the middle three actions – originally in 2018 they were No Thank You, No Single Use and No Plastic. They changed again in 2020, and again in 2021.
- Of the first nine actions that were established in PKP18, seven remain in PKP21. The actions No Thank You, No Single Use, and No Plastic were changed to No Kai Waste, No Textile Waste and No Plastic Waste.

The key findings here show that some actions had more permanence and were perceived as more impactful, while others were transient. This also highlights the iterative nature of providing the best actions for participants. This is the foundation for the research question as it seeks insights to inform community-scale actions.

Table 3. Actions over 5 years of Pipiri Ki A Papatūānuku

PKP17	PKP18	PKP19	PKP20	PKP21
Plant-based Diet	Meat-free	Meat-free	Meat-free	Meat-free
	Dairy-free	Dairy-free	Dairy-free	Dairy-free
	Tūkino free	Tūkino free	Tūkino free	Tūkino free
Transition to Zero Waste	No Thank You	No Thank You	Compost	No Kai Waste
	No Single Use	No Single Use	Consumer	No Textile Waste
	No Plastic	No Plastic	Conscious	No Plastic Waste
Cruelty-free products	Recycle	Recycle	Recycle	Recycle
	Reuse	Reuse	Reuse	Reuse
	Refuse	Refuse	Refill	Refuse

4.3.3 The number of actions

In 2017, there were three main actions. From 2018 onwards, the number of actions changed to nine. This change was informed by the research conducted by Dr Rangi Mātāmua around 'Te Iwa o Matariki'. These were the nine stars within the Matariki constellation. Notably, Tainui narratives for Matariki state there are seven stars.

To appeal to a wider, national audience, the use of nine stars was adopted. Since then, the nine stars of Matariki are widely known in Aotearoa and are the basis for the national holiday of Matariki we have today.

4.3.4 The launch date

Over each year there were changes made in the delivery of the initiative. One of these ongoing changes was the launch date.

The timing of PKP was primarily centred around Matariki. As the signifier of the Māori New Year, Matariki provided a chance to start the year off in a way that resonated with Te Ao Māori. In addition, the initial intention was also to jump on the dominant social norm of kickstarting the 'new year' with great habits. However, the

specific launch date of the initiative has reflected the change in thinking behind the kaupapa (as shown in Table 4).

In the first year, PKP17 was launched on the first Monday of June. This did not coincide with the maramataka and was chosen as the most convenient time according to the week.

Since the public launch of the initiative in 2018, launch dates were set to align with the Māori moon calendar. PKP18 was launched during the Tangaroa-a-Mua moon phase of the maramataka. As stated by Dr Rangi Mātāmua[98], this is the start of the seven-day celebration of Matariki which ends in Whiro. Coincidently, this was also a Monday.

The trend to start on a Monday influenced the launch date of PKP19. In 2019, the launch data did not continue with Tangaroa-a-Mua, suggesting that the western notion of time was still dominant. Rather, it was launched on a Monday which coincided with Whiro. As the start of the lunar month, Whiro is typically associated with low energy and a time for introspection. This coincided with a Monday start date.

For PKP20 and PKP21, the start date was set to Rākaunui, which was the first time that a Monday was not set as the start date. This shows the steady transition from aligning with the western notions of time and weekdays to Māori notions of time as determined by the lunar cycle and moon phase.

Table 4. Launch dates for Pipiri Ki A Papatūānuku from 2017 to 2021

Year	Start Date	Day of the Week	Maramataka	Moon Phase
2017	05/06/2017	Monday	Mawharu	First Quarter
2018	04/06/2018	Monday	Tangaroa-a-Mua	Last Quarter
2019	03/06/2019	Monday	Whiro	New Moon
2020	06/06/2020	Saturday	Rākaunui	Full Moon
2021	25/06/2021	Friday	Rākaunui	Full Moon

[98] In Taringa episodes 1 & 38 previously mentioned.

4.3.5 The dual naming conventions

The use of Te Reo Māori across the years of Pipiri Ki A Papatūānuku was relatively limited. This was intentionally such that a wider audience may be able to participate in the conversation.[99]

It should be noted that in 2017, the use of a dual name for Pipiri Ki A Papatūānuku was implemented. The name 'June on Earth' was established as the dual name for the initiative. This was inspired by the Māori name, Pipiri Ki A Papatūānuku. Notably, June on Earth is not a direct translation of Pipiri Ki A Papatūānuku. Rather, this English title was an attempt to appeal to a wider audience in the early stages of the kaupapa.

In 2019, the dual naming of the kaupapa was abandoned. This illustrates the ideological shift away from western eurocentric attachments and preconceptions that an English title must be there to support the Māori title for the initiative.

4.3.6 Reframing veganism and introducing tūkino-free

In 2017, the three main actions were: a plant-based diet, a transition to Zero Waste, and the use of cruelty-free products. This lexicon changed completely in 2018. The action for adopting a plant-based diet was split into three food-based actions.

Firstly, the use of words associated with 'veganism' were avoided, such that the identities associated with veganism did not compete with the Māori ideologies within the initiative (discussed in section 0). This led to the development of two actions: Meat-free and Dairy-free. These actions allowed participants to commit to certain aspects that align with veganism, without carrying the connotations associated with the predominantly western concept of veganism.

Meat-free encouraged participants to go without industrially farmed meat - which is most meats that are present at supermarkets. Dairy-free pushed participants to abstain

[99] At the time, the 2018 census showed that 17% of Māori spoke Māori as their first language (Stats NZ, Tatauranga Aotearoa, 2022b).

from dairy products. Meat-free and Dairy-free actions sought to minimise consumption and support of industrially farmed meat and its associated impacts on the environment.

However, it did not allow for the consumption of culturally symbolic food sources such as tuna (eel) or tītī (mutton bird) or food sources that stem from the practices of food gathering and pest-control, such as wild pork, wild venison, and wild wallaby[100].

The concept of Tūkino-free was therefore introduced to empower traditional food gathering practices and acknowledge the significance of mahinga kai within Te Ao Māori. The word tūkino means:

> **(verb)** (-hia,-tia) to ill-treat with violence, rape, torture, destroy, abuse, maltreat, violate, mistreat. (Moorfield, 2014)

The word tūkino is usually used in the context of people. This word was used in this context such as to recognise Papatūānuku as the personification of the earth, land, and whenua. Tūkino-free was thus the intention to choose food choices without *tūkino* to Papatūānuku.

This intentional reframing allowed for indigenous practices of mahinga kai and traditional food gathering to sit within the kaupapa. These traditional practices of gathering and hunting kai are also vectors for the transmission of intergenerational knowledge therefore the initiative was cognisant of this as an important cultural element. It also recognised pest control practices and the removal of invasive species.

Tūkino-free encouraged participants to eat food that had minimal impact on the environment, such as locally sourced and culturally symbolic foods, or actively minimising environment impact through eating certain foods, such as pest-control derived food sources. The term 'Tūkino-free' was introduced to describe choosing to eat in a way that minimises your tūkino on the environment.

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[100] We were given pack of wallaby patties by our friend Tame Malcolm who is an avid hunter, trapper and ranger as wallaby are pest in the Rotorua region.

This was ontologically and epistemologically different to choosing to eat a 'plant-based diet' as many Māori rely on pātaka kai, such as tuna, wild game and kaimoana, as a food source.

4.3.7 Impacts and metrics

The question of impacts was raised throughout the entirety of PKP. This begged the question of how we measure our impact. The intention was that these small impacts would compile into a greater tangible impact when executed collectively.

In terms of a tangible impact, there was no data provided or gathered to support that any of the actions were making a positive impact en masse. Although, there was a shift in consciousness and awareness of the issue, not once through the project was this quantified in terms of 'tonnes of waste diverted' or 'amount of carbon dioxide equivalents'.

In addition, the concept of the carbon footprint was not discussed or presented as a metric through the initiative. The rationale was that this was such an abstract means to connect actions to atua and ancestral geographies. It is widely understood that human-induced greenhouse gases have caused climate change. However, this is an abstract relationship within the framing of pepeha.

Carbon-related actions such as public transport, electric vehicles and a fully plant-based diet were also restrictive, either by cost or convenience. As such, we as founders did not push toward these actions, nor did we think them to be inspiring calls to action that could trigger behaviour change in Māori.

The tangible impacts were revisited in 2020. Meat-free & dairy-free actions were meant to minimise the contribution to the degradation of waterways, specifically the Waikato River. However, later investigation would identify that 90% of products farmed within NZ are shipped to overseas markets[101]. Therefore, even if all Māori in Aotearoa committed to PKP, which constitutes 17.4% of the population, only a small portion of the agricultural impacts would be minimised. [102]

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[101] As discussed earlier in the introduction (Meat Industry Association, 2023; Statista, 2023)
[102] (Stats NZ, Tatauranga Aotearoa, 2022a)

It is for these reasons that, in 2022, an announcement was made that the initiative would no longer prescribe individual actions. Rather the initiative would focus on community-scale action. This would ultimately serve as the foundation for this research thesis.

4.4 Autoethnographic Output: Participant Reflections

As part of running the initiative both myself and Waimirirangi committed to all actions of every PKP. The following is an outline of the various learnings, experiences, and observations during this time as a participant. I will speak here to our shared experiences of the initiative.

4.4.1 Manaakitanga

The kai-focussed actions were the most confronting. Kai was part of Māori cultural identity, especially having grown up on boil-up and steak; potentially artefacts of my grandfather's time at AFFCO and my father's passion to care for others through cooking. One of the greatest learnings as a participant in the kaupapa was that of manaakitanga. There are many definitions for manaakitanga. I lean into Hirini Moko Mead's statement about it in 'Tikanga Māori':

> 'All tikanga are underpinned by the high value placed upon manaakitanga – nurturing relationships, looking after people, and being very careful about how others are treated' (Mead, 2016, p. 29)

For Māori, food plays a central part in engaging with others including in whakanoa. When attending a tangihanga during the time of PKP, the act of eating is part of the ritual of whakanoa: a key part of the tangihanga process.[103] The food presented to manuwhiri[104] was prepared as a gesture of manaakitanga by haukāinga[105] to look after visitors though the tangihanga process.

As a result, it was culturally conflicting to refuse kai that had been prepared on the premise that I had committed to food-related actions of abstaining from meat and

[103] Ritual process of mourning (Barlow & Wineti, 1991, p. 122)
[104] A visitor or guest
[105] Local people of a marae

dairy. In this instance, tikanga had to come first, and we adopted the use of manaakitanga within the context of PKP.

This guideline of manaakitanga was that food that had been prepared under the process of manaakitanga would be accepted to maintain tikanga. This then presented an opportunity to share the journey of PKP with those that had provided the meal during the meal.

This also allowed us as Māori to navigate a grey area which other food lifestyles, such as veganism, did not allow for. To proclaim yourself as vegan is to almost ruthlessly declare that all food that doesn't align with veganism is refused. However, in the same step, to refuse manaakitanga is to takahi tikanga.[106]

In the context of Te Ao Māori, and with PKP being a kaupapa founded on Te Ao Māori, tikanga was always first for us.

4.4.2 Cost

During our personal experience of the initiative, we noted the increased cost in making the transition to minimising our environmental impacts.

The transition to reusable items presented higher costs for more expensive products. Although these products were longer-lasting, more robust and needed less replacing, they were still a larger upfront cost. This included safety razors vs. disposable razors, package free shampoo bars, lunch containers.

Other capital investments were systems to manage composting: a vermicompost setup, a bokashi, a general compost container. The system was dependant on our residence. For example, while living in the city we used a bokashi setup.[107] As we moved back home to more yard space, we used a second-hand vermicompost system[108] and general compost setup.

This also extended over food. Food that was package-free, or food from refilleries, was almost always more expensive than cheaper bulk alternatives at the supermarket.

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[106] Takahi tikanga is the term used to disregard, breach or abuse cultural customs and practices
[107] This is essentially two buckets with store-bought Bokashi flakes (Compost Collective, 2016)
[108] (Low Impact, 2023)

Moreover, the range of waste-free alternatives was very limited. This prompted the need to search online for alternatives, including vegan alternatives. The cost was a factor that influenced what options were possible, especially when committing to minimising our waste footprint through actions such as Reuse, Refuse, Refill and No Plastic.

It is important to note that there are cost-friendly and frugal alternative: creating your own composting system instead of buying one; using home cutlery and crockery as opposed to a dedicate reusable coffee cup or takeaway container; searching for second-hand and preloved items as opposed to buying new from the store. This however presented another challenge: convenience.

4.4.3 Convenience

Upon reflection, there was only so much time to dedicate to the kaupapa, either physically or cognitively. The convenience, or rather inconvenience, of day-to-day activities was a big influence on what we were able to commit to.

Our travelling time increased to find store that would refill container we had, to minimise waste packaging. There are not as many refilleries as there are standard supermarkets. As a result, the time added for transport because significant. In my case, the local supermarket is a 5-minute return trip from home. The nearest refillery[109] is a 40-minute return trip.

In the case of takeaway cups and containers, it was another inconvenience to take our own container to minimise the use of single-use cups, containers, and cutlery. Moreover, it was the additional use of cognitive capacity to make space for these new norms and establish them as habits. Zero-waste alternative options required a time investment to research and purchase, as many are not stocked in the store.

Another use of the limited time we had was in cooking. Meals that are made either plant-based or vegan took more time than meat-based options, for example, frying a piece of meat versus boiling lentils and kumara. Learning, trialling, and shopping for different recipes was another inconvenience.

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This extending into understanding the different recycling policies across different districts. We found there were variations between which materials were collectable by local authorities, such as recycling and food waste pick-ups, and which were not. A general understanding of local regulations was required to ensure that we could recycle appropriately. One of these tricky recyclables were 'tetra-packs'. At the time, tetra-packs were only accepted in kerbside recycling within the Auckland area. With the Chinese Sword National Policy[110], the types of recycling that were accepted were also minimised and changed, and information was being shared around what was happening in the global aftermath of the policy.

As an individual undertaking these actions, it was a great exercise in becoming aware of your individual waste footprint. However, ongoing commitment to the kaupapa was difficult, and required large chunks of time to dedicate to learning, actioning, and persisting with the actions.

4.4.4 Identity

The kaupapa of PKP was confronting. After becoming aware of my consumer impacts on the environment, on my ancestral river, I could not unknow this. PKP challenged my assumption and redefined my approach to connecting with my ancestral river and challenged me to learn and do more.[111]

[110] The global effects of the Operation National Sword are discussed in "A Recycling Reckoning: How Operation National Sword catalysed a transition in the U.S. plastics recycling system" (Heiges & O'Neill, 2022).

[111] Although the comments above, as part of my participant experience, are brief, they are substantiated by this entire thesis.

Chapter 5: Discussion

This chapter analyses and interprets the results obtained from the research conducted and informed by the literature review. The following section explains the significance of the findings using thematic analysis. It then use these insights as the basis to answer the primary research question.

In addition, this analysis will address each sub-question, highlight any unanswered questions, provide recommendations for future research, and discuss the practical applications of the findings. This critical evaluation of the research results will draw conclusions that provide a clear way forward for prescribing community-scale and place-based action that aligns with the principles of PKP. Ultimately, this discussion advances the kaupapa and provides key insights to inform future PKP actions.

5.1 Insight 1: Identity

The first insight focusses on identity. PKP allowed for different manifestations of identity to be explored, including cultural, social and consumer identities. This is the first and most pivotal insight to discuss as it focuses on the individual and their position within the initiative.

5.1.1 Cultural Identity

To start the discussion, this insight puts forward the notion that PKP can be seen as a contemporary approach for individuals to express their cultural identity.

The literature speaks to the master concept of whakapapa as an ontological mechanism of positioning oneself within the world around them. Pepeha is an expression of whakapapa and identity that is exercised by reciting whakapapa-based human and more-than-human relationships. Pepeha also provides a process for ‘everyday’ acknowledgement and reinforcement of a person's more-than-human connections.

PKP creates space for daily recognition of more-than-human entities and tūpuna geographies through its prescribed actions. For River people, opting to go dairy-free is a symbolic action for the river. The daily act of resisting the industrial and economic systems that degrade the mauri of the river is an acknowledgement of the mauri of the river and their connection to it. Thus, the act of eating dairy-free within this context

becomes symbolic in the fact that it is the daily reaffirmation of one's connection to their tūpuna geography.

This can be said for Coastal people who choose to go plastic-free, thereby reinforcing their relationship with the ocean by reducing ocean plastic; and Forest people, who go tūkino-free by hunting and gathering, reinforcing their relationship with the forest.

The actions, therefore, are patterns of conscientisation that foster the sobering awareness of an individual's consumer and material implications on their ecological world and more-than-human relatives. The actions arguably are a symbolic form of indigenous existentialism, that seek to reaffirm one's connection with their whakapapa through everyday actions, much like the sixes.[112]

To revisit my grandfather's upbringing and connection to the river, it was a day-to-day highway, a utility for everyday life, a pātaka kai, and it meant survival. These daily practices also fortified his relationship with the river as an ancestral geography. With the loss of the necessity for subsistence living, and society's carefully curated reliance on the industrial and globalised food systems, the daily reinforcement of this connection is lost.

PKP attempts to dedicating conscious conduct to ancestral geographies complementary to the spiritual and emotive eco-dramaturgical expressions found in practices such as waiata, karakia and haka.[113] The symbolic liberation of one's geographic and genealogical markers from our colonial economy's extractive and exploitative nature was represented through day-to-day actions prescribed through the initiative.

Regardless of how large or small, if everyone committed to these actions, the ecosystems and tūpuna geographies we recite in our pepeha would be better. The everyday actions prescribed through PKP allow a person's contemporary indigenous

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[112] Previously mentioned, the sixes were six taps of the water followed by one on the forehead in respect of the river and those before us.

[113] Ecodramaturgy is a term used to describe a type of theater that explores environmental themes and issues. I use this term to refer to the many waiata and haka dedicated to the impacts on whenua, wai and moana found in kapa haka.

identity to take form and offered individuals a practical way to celebrate, reinforce and express their unique cultural identity.

5.1.2 Shared Identity

The actions prescribed within PKP were also a mechanism for communities could embrace a shared identity rather than imposing identities onto participants.

The initiative became a way to bring diverse communities and Māori realities together under one shared ontological understanding of connecting and being connected to Papatūānuku and the natural world through whakapapa, atua, and mauri. PKP acknowledged these diverse Māori realities by prescribing participants with actions to do instead of providing identities to conform with. This allowed participants to act aligned with their identity whilst contributing to the benefits associated with western concepts of a plant-based diet or zero-waste lifestyle. Participants could share commonalities with other concepts. However, they remained rooted in Te Ao Māori.

The literature showed that environmental identities, such as veganism, are powerful ideologies held by those communities. Within the kaupapa of PKP, it was designed such that no one had to sign-up to become vegan or zero-waste or assume an identity. Through the design of the initiative, participants could be plastic-free, recycle or reuse and not have to carry the individual responsibility to maintain the zero-waste identity. Participants could be meat-free, dairy-free, or tūkino-free and still carry out our traditional practices as expressions of their own identity, such as mahinga kai. As a participant, I felt more comfortable sharing my actions, rather than conforming to a pre-existing identity.

As a participant, I could be Māori first, without subscribing to another identity. This aligns with the concept of epistemic disobedience as the initiative's design posits that we can find salvation from capitalist systems and colonial oppression and achieve well-being for Papatūānuku using Māori epistemologies and ontologies.

This intentionality around the prescription of actions rather than identities maintained the integrity of our Māori worldview within the initiative. Therefore, the PKP became a space of shared expression of a person's identity within the context of the initiative.

5.1.3 Consumer Identity

PKP is finally an act of conscientisation for Māori as consumers that catalyses transformative action. Theme of identity extends into the social identity of a consumer. As explored, the ideologies of consumerism were carefully curated and are deeply ingrained in modern society. These ideologies remain hegemonic within our social consciousness.

As such, the default setting within society is to consume and externalise the impacts. PKP represented an activity of conscientisation. It was a deliberate and conscious action dedicated to ancestral geographies that reshaped the relationship with the natural world. Conscientisation sits within kaupapa Māori theory and praxis, as discussed in the literature, which places conscientisation as a critical factor in the cycles of transformation and resistance.

It can be argued that the act of conscientisation and consumer awareness grew as the number of people participating in the kaupapa who were tūkino free steadily increased as a percentage over the years. We look to this trend as it is the unique action to PKP.

As a consumer, as an individual, and as Māori, the initiative represented an epiphanic exercise that connected my consumer identity with my Māori identity. As a participant this process was about reshaping my relationship with the Waikato River through my consumer choices. Therefore, through conscientisation, the initiative brought the previously externalised effects of consumerism to the fore and gave me a heightened consciousness of the impacts of my consumer choices.

5.2 Insight 2: Language

To transition from the discussion of identity, we move on to the insight of 'language'. Language is a powerful tool that can shape our thoughts, perceptions, and attitudes. This insight explores the use of intentional inclusive and pragmatic language, intentional decolonising language, and careful implementation of Te Reo Māori.

5.2.1 Pragmatic language

Language is imbued with certain associations and meanings already familiar to the listener. The careful use of language throughout the initiative was designed such that pre-existing mental models could be navigated and avoided. These connotations and mental models enrich our understanding of language but can also create misunderstandings and miscommunications if we are unaware of the differing interpretations that may arise.

The literature explored the benefits of adopting a plant-based diet on the environment. A strong association with the word 'veganism' and the vegan identity is its uncompromising approach to what is and isn't deemed vegan. After the first year of the initiative in 2017, we were prompted to develop ways to navigate this approach in Māori contexts, such as introducing the *manaakitanga* principle, as stated earlier.

After the pilot year in 2017, instead of using the term 'veganism' or 'plant-based diet', we split the critical features of eating no animal products into three distinct categories that were named based on the activity rather than the identity. As discussed above, this allowed individuals to create new identities around the new actions.

Similarly, the term 'carbon footprint' also carried connotations associated with individual responsibility. As discussed in the literature, language around a carbon footprint was an act of corporate deflection that maliciously sought to manipulate narratives and place the onus on the individual.

Although a plant-based diet is one of the most accessible ways to minimise an individual's carbon footprint, this narrative aspect was not pushed through. It was instead viewed as an ancillary benefit rather than incentivising narrative. As shown in the initiative, the use of these words was removed from the actions after the first year of PKP. As operators we adopted a pragmatic approach around the intentional

omission of certain words. As such, this was one way that PKP consciously utilised language to design a neutral space for participants to express their independent thoughts without subscribing to other existing ideologies and narratives.

5.2.2 Decolonising language

PKP attempted to decolonise these western notions of environmentalism by abstaining from using words strongly associated with western identities. The literature notes how renaming was a powerful tool of the coloniser.[114]

Mental models related to 'veganism', 'carbon footprint', 'climate change', 'mother earth' and 'plant-based diets' predominantly stem from Western Eurocentric thought. Introducing approaches that stem from western ideologies (such as Zero Waste, Veganism, and Low Carbon) to Indigenous communities perpetuates the white saviour industrial complex where Māori will find salvation in western praxis. This is not cognisant of the Māori ontologies and epistemologies. As operators, the actions tūkino-free was our attempt to be cognisant of our own Māori worldview. Notably, the language changed after the first year as shown in Table 3.

While numerous initiatives support non-Indigenous efforts to minimise environmental impact, Māori initiatives are not as prevalent in mainstream culture. Through the selective naming of actions, PKP allowed individuals to reshape the connotations associated with the action and reinforce their own existing identity, as discussed in the previous insight.

For example, if someone already saw themselves as a kaitiaki, through the initiative of PKP they became a kaitaki who was meat-free or a kaitiaki who recycled. This was opposed to being 'vegan kaitiaki'. The Māori identity could remain as the primary, while the action was a manifestation of their identity. The subtlety of the language allowed the Māori identity to be prioritised without other dominant Western identities taking over. This can be viewed as a form of decolonisation and shifting away from narratives of white-saviourism.

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[114] (L. T. Smith, 2021, p. 51)

5.2.3 Māori Language

Te Reo Māori is the final language element in this insight. It was used to localise and redefine what environmental action meant through the Māori worldview.

As discussed, the use of Te Reo Māori was limited to the name of the initiative as at the time only 17% of Māori spoke Māori as a first language; however this has increased to 23% in the latest data (Stats NZ, Tatauranga Aotearoa, 2022b).

Nonetheless, having a Te Reo Māori name for the initiative grounded the kaupapa in Te Ao Māori. The naming was an intentional flag in the ground to signify that this initiative represented Māori worldviews. Initially, the project had a dual name until 2018, but as the initiative grew, this was abandoned, illustrating the evolving thinking for PKP. Te Reo Māori was an intentional choice in the initiative name. On the other hand, all actions used English to allow those who do not speak Māori to understand the actions clearly. However, the english nomenclature that is used is purposefully neutral as discussed earlier. These included action-based words such as recycle, reuse, refill, refuse etc.

Importantly, as the actions were for all people, the actions could not be named specifically for Māori. For example, using the word ‘mahinga kai’ instead of tūkino-free would pose challenges. The literature explored how mahinga kai reflected ‘part of a much wider sense of people–place relations and responsibilities that sustain identity and wellbeing’.[115]

As the initiative was open to everyone, it begged the ideological questions such as whether a non-Māori could practice mahinga kai, or whether this would instead be considered hunting and fishing. The literature discusses the various spectrums of mahinga kai and explores the diversity of this subject Table 1. As such, an activity would not be considered mahinga kai without the ontological worldview of Māori, the acknowledgement of whakapapa and the connection to Papatūānuku. Without this, it still would be an excellent environmental action, but not specifically be considered ‘mahinga kai’.

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[115] (Panelli & Tipa, 2009)

Therefore, the name of tūkino-free allowed the participants, whether Māori or non-Māori, the autonomy to express themselves in the way that resonates with their identity.

5.3 Insight 3: Distance

The literature explored the concept of distance as the western ideology that separated man from nature, gods from man, civilised from savages, colonisers from colonised, and the imperial core from the colonies. These notions based on Cartesian dualism and mechanistic materialism sought to create separation, externalisation, and othering.

PKP, based on principles of Te Ao Māori, was an activity that sought to minimise the distance cognitively and geographically. Therefore, the initiative represented an ideological stance that promoted a closer connection to Papatūānuku and the natural world.

5.3.1 Cognitive Distance

The title 'PKP' means to become closer to Papatūānuku, representing an ideological stance that has cascading effects in closing the metaphorical, symbolic, and physical distance between humans and more-than-human.

The word *pipiri* refers to the act of coming close together. The goal was to create a way for participants to become closer to our ancestral geographies. The actions were posed in a manner that encouraged the participant to connect the impact of the action with their ancestral geographies.

As a participant I could close the distance between myself as a Māori and my ancestral geographies through actions that sought to reify this more-than-human connection. By linking the externalised effects of my consumer choices directly to atua, tūpuna geographies, and whenua, it was a practice of effectively closing the distance between cause and effect.

By associating actions with physical, tangible entities, and their metaphysical ontological anchors, the initiative allowed me to become more conscious of the world around me and the anthropocentric impacts on my more-than-human relatives.

Importantly, the cognitive distance was not ‘closed’ through quantitative measures but through qualitative narratives associated with my identity. This was exemplified in the deliberate way impact was communicated and valued. For example, in the case of waste reduction through actions such as *No Plastic Waste*, *No Kai Waste*, and *No Textile Waste*, the participant is not provided with quantitative figures or metrics to justify their success. As a founder this was a deliberate action.

Instead, PKP was designed to awareness among participants to assess the distance between themselves, the waste they generate, and the final disposal location. These impacts are thus no longer externalised; instead, hey becomes a prominent factor within the participant's consciousness.

This raised questions within myself as a participant, regarding my impact on Papatūānuku, and more specifically on my tupuna awa, Waikato. We hoped to create this dialogue as founders within participants; to critically assess their impacts on the environment.

This emphasis on reducing the distance between humans and the natural world is crucial to the initiative. By encouraging discussion over metrics, the initiative facilitated a more profound interest in pursuing an understanding of the impacts on ancestral geographies.

5.3.2 Logistic distance

Another concept was the recognition of distance in the economy. This distance refers to the physical distance that reusable alternative products or vegan alternative meat had to travel to reach consumers, the geographic location of the food source (provenance), or the distance required to travel to purchase products and produce that came without packaging, including access to bountiful and abundant food gathering spaces.

The goal of PKP was to decrease all aspects of distance from ideological distance to physical distance. On a small scale, this distance was captured in the increased distance we travelled to get package-free alternatives from refilleries and fruit markets that don’t package food in plastic. A smaller economic loop requires strength in a local economy, shifting away from globalisation and focusing on our local economy, shifting power away from hegemonic multinational corporations, as mentioned in the

literature (Hutchings & Lee-Morgan, 2016, p. 179). The shift away from industrialised plan-based alternatives to local practices such as permaculture and Hua Parakore, is also a means to minimise the logistic distance.

This brings into the discussion proposed vegan alternatives and material solutions as discussed earlier in 0. As discussed in the literature, vegan alternatives, such as lab-grown meats and precision agriculture, do not address the shift in power required for localised economy. Furthermore, the literature notes that the development of technically complex material solutions continues to maintain power structures that inhibit the ability of communities to take control of their choices. This perpetuates the historic class conflict between the proletariat by continuing to concentrate power with the bourgeoisie, as explored in 2.2.3.

This proposition that environmental solutions that prioritise globalised and industrialised approaches without empowering local economies and communities are inadequate and misguided. While innovative yet industrialised and globalised solutions may bring about short-term benefits, they may not be sustainable in the long term if they do not account for the needs and interests of local communities. Through the lens of PKP, these solutions act to further distance one from their impacts on their ecosystems, environments and ancestral

The discussion of distance encapsulates the ideas of provenance and tūrangawaewae discussed in the literature. As stated above, the provenance of reusable alternatives, waste-free solutions, and alternative meats must be considered. Many of these items are sourced from overseas and presented as solutions to the environmental problems of climate change. However, this increases the distance between those who need it and those who produce it, placing barriers to local economies and food sovereignty.

It perpetuates the ideological distance between indigenous notions of mahinga kai as a means of achieving intergenerational transmission of knowledge and Western manufacturing lines of food. This discourse is not empowering and is unlikely to provide any form of self-determination for Māori. As Bargh states, we cannot rely on other people's epistemological knowledge for salvation (Bargh, 2007).

The whakapapa of any action must connect to Māori ontologies and epistemologies and manifest as a positive contribution to ancestral geographies. Therefore, the

concept of distance captures many different aspects of the initiative and will serve as a critical influence in the crafting and prescription of place-based community-scale actions.

5.3.3 Community Distance

The first two insights – identity and language – spoke to the individual. Cognitive distance is also an individual exercise in conscientisation. PKP is based ontologies that acknowledge our human connectedness to the natural world around us; rather than the mechanistic and Cartesian philosophies prevalent in Eurocentric discourse and our dominant social paradigm, as explored in the literature.

Through pragmatic language and considerations around identity, PKP was able to be an umbrella kaupapa within Aotearoa that facilitated collaboration and a shared sense of purpose – it supported the diverse realities of Māori.

It sat within nexus between Western scientific discourse and intergenerational indigenous knowledge. Environmental campaigns mainly targeted English-speaking and western audiences, many of which are based on indigenous principles, as explored in the literature. This kaupapa reframed actions and made them accessible to Māori. It provided a sense of belonging and enabled Māori to join a movement that was made for Māori, as discussed in the identity insight.

PKP brought together parties with seemingly disparate views, such as hunters, zero-wasters, Māori and non-Māori, vegans, and minimalists, thereby closing the social distance through shared understanding. As founders, we pushed the rhetoric that ‘individual actions, done collectively’ lead to create a huge impact. However, all the actions completed under PKP, that were completed individually, remained physically distant.

Here we branch beyond the individual into the collective. As mentioned in the literature, one of the deep structures of colonialist consciousness is the tenet of individualism that separates the individual from the collective. I challenge that the PKP falls short in this respect and stays within the confines of colonialist individualism.

I argue that the distance should be physically closed between individuals through place-based action that requires collective effort. Instead of 'individual actions, done collectively' the tagline should be 'collaborative actions, done collectively'. The literature explored individual approaches of veganism and plant-based diet, and steadily shifted toward collective indigenous approaches demonstrated through Hua Parakore. Though not explicitly mentioned in the principles, Hua Parakore is a collective approach. The act of growing food in abundance requires collective effort, and subsequently facilitates collective reward; this contrasts the individual effort current posed through the initiative.

This is a key element that prompt the requirement for future actions developed for the initiative to have a physical element that creates a shared sense of community, that requires collaborative effort to achieve.

5.4 Insight 4: Practicality

This insight explores practicality as an important consideration when it comes to prescribing actions for PKP and how it guided decision-making towards actions that were considered appropriate for the initiative. As individuals, households, and communities work to reduce their environmental impacts, it is essential to find practical and achievable solutions in everyday life. Practicality involves considering the costs, convenience, and complexity of actions such that they are suitable, accessible, and cognisant of the participants' unique context.

5.4.1 Complexity

The actions prescribed in PKP were designed with the needs of participants in mind, particularly those who may have little or no prior experience with these types of activities.

The first year we conducted the initiative in 2017, we learned the complexities and the challenges associated with transitioning from a normal lifestyle towards a lifestyle with minimal waste, a plant-based diet, and making conscious lifestyle decisions that could ultimately decrease our ecological impact on the natural world.

After we tried the cruelty-free products as part of PKP2017, we realised that this didn't associate strongly with our environmental focus narratives of minimising our impacts

on ancestral geographies. The cruelty-free label appeals more to the vegan demographic, who are driven by their empathetic relationship towards animals.

Transitioning to a plant-based diet was also a significant change in behaviour that required a considerable investment of time and energy. It involved a shift away from animal-based products towards a diet based on fruits, vegetables, whole grains, legumes, and nuts. This required a significant amount of planning and preparation, learning new recipes and cooking techniques.

Lastly, the third action in 2017, the transition to a zero-waste lifestyle, was challenging. After being accustomed to the convenience of disposable products and packaging, the transition required a significant investment of time and energy, including learning new habits, finding new sources for products, and adjusting to new routines such as cooking meals from scratch.

Through the experiential process of trialling the initiative, as founders, we gained an appreciation of the complexities, challenges and practicalities associated with the actions.

We realised we had to break down the initiative into sizable chunks – digestible portions that would appeal to a broader audience who could slowly become familiar with the broader actions over time.

As such, the three actions established in 2017 were expanded to nine. These actions allowed more people to sign up for achievable and simple tasks, such as saying ‘No Thank You’ to straws or single-use plastic bags or coffee cups, and recycling correctly - these were easy wins. This is reflected in the sign-up data as more people signed up for these easy actions. The Recycle and Reuse actions were constant throughout the entire duration.

While these actions do not encompass the entirety of zero-waste behaviour, they did touch on some key aspects and promoted awareness. As the well-known adage goes: ‘We don't need a handful of people doing zero waste perfectly. We need millions of people doing it imperfectly’.

These low barriers to entry allowed the complexities to be faced by participants in a way that could be readily understood, experienced, and learned from during the month.

It can be said that these easy actions could be the reason that more people felt the kaupapa of PKP was an achievable task.

PKP was developed with a keen understanding of the needs and challenges faced by participants through our lived experience in the first year, including those who may have had limited experience with these environmental actions.

The initiative's design was carefully crafted to ensure that individuals of varying backgrounds and levels of understanding could benefit by making the actions accessible and simple and removing the complexity. By considering the diverse needs of participants and providing clear guidance and support, the initiative has allowed more participants to quickly onboard onto the kaupapa of PKP.

5.4.2 Context

Another key practicality aspect was the cost and convenience associated with the actions. This consideration was context specific and unique to everyone’s different circumstances.

Providing simple and accessible solutions was a conscious decision shaped by our experience of the initiative as founders. In the first year of 2017, we invested massive amounts of time relearning how to shop for, cook and prepare food. At the same time, the upfront costs of transitioning to reusables over disposables were high. Therefore, the actions suggested in the kaupapa reflect low-cost actions that do not require massive capital investment in both time and money.

Notably, we did not promote potentially prohibitive or inconvenient actions such as travelling through public transport or getting an electric car, as these are simply financially out of reach or time-intensive activities for many; they were not an option for us as co-founders. Cost-friendly and convenient actions were posed above other time and cost-intensive actions such as low-carbon travel, getting an electric vehicle, growing, and harvesting your food, investing in specific higher quality, more durable products and adopting a fully plant-based diet. Of course, the options above contribute hugely to minimising our ecological impacts. However, they are not as accessible.

PKP was designed as the gateway to a lifetime of transitioning, unpacking, and adapting one's lifestyle in a way that minimised their impact. It should be noted there

was a significant time investment in transitioning to these actions; however, the time-restricted nature of PKP allowed participants to commit to a high-intensity period of action during the lunar cycle of Pipiri.

The issue of practicality was addressed in part by limiting the time of PKP to one lunar cycle and prescribing cost-friendly options to participants. Despite these actions, the actions are still an inconvenience and extra cost to the individual.

5.4.3 Proximity

PKP is a universal expression of identity that offered a tangible way for the Māori diaspora to connect with their cultural roots, regardless of their geographic location.

As a participant, although I was geographically distant from my ancestral geographies, I could perform everyday actions that reinforced my connections my tūpuna awa. The literature shows the role of capitalism, imperialism, and colonialism on the environment, but more so the expropriation of Māori from their land. Therefore, geographically agnostic actions such as those prescribed in the initiative are particularly applicable to the Māori diaspora, who are geographically distant from their ancestral geographies. Further, with evidence supporting the shift toward a plant-based diet to mitigate environmental harm, an individual can symbolically care for their ancestral geographies through tangible actions at a distance.

The kaupapa of PKP was started by me and Waimirirangi outside our tribal area and far from the Waikato River. However, the acts of *dairy-free* and *meat-free* were ways to remain connected to our tupuna awa. Therefore, the actions and the initiative created ways for geographically scattered communities to express their connection to their ancestral geographies, regardless of location.

5.5 Insight 5: Influence

As participants and founders of PKP, a community initiative focused on environmental sustainability and cultural revitalisation, we found ourselves constantly exposed to external influences that shaped our understanding of actions and how we prioritised them.

These influences ranged from societal norms and cultural traditions to political ideologies and economic systems. We realised that many of these influences had been carefully crafted by those who stood to benefit from the status quo, often at the expense of marginalised communities and the environment.

Through our involvement with PKP, we were able to engage in the exercise of developing narratives and counter-narratives. We learned to critically examine the dominant narratives that shaped our worldview and to challenge them with alternative perspectives that centred the voices and experiences of those who had been historically marginalised.

We also recognised the power of storytelling as a tool for creating social change and used it to promote environmental sustainability, cultural revitalisation, and social justice. This insight explores the role that various influences played, and how this should be a consideration in the development of actions for PKP.

5.5.1 Social Influence

The role of social media was pivotal in disseminating information and sharing stories and interacting with participants. PKP utilised a public Instagram page to act as a liaison between participants. The initiative also put significant emphasis on developing an efficient signup mechanism.

This ensured that individuals could sign up with ease and receive an email containing a graphic representation of the actions they had committed to. This graphic was designed to be easily shareable on social media, serving as an informal badge to showcase the user's commitment to the initiative throughout June.

As the initiative grew, this feature quickly became a pivotal part of the signup process, allowing users to demonstrate their involvement in the project. Participants could proudly display the actions they were undertaking, promoting accountability, and

encouraging others to join in on the initiative as well. The use of social media, in combination with the quantity of shareable content in the form of the badge-like graphic, allowed for rapid flooding of content to the Instagram page.

Lastly, the use of social media was also a deliberate act to reach out to a mainly rangatahi demographic. As demographic data around age wasn't gathered throughout the initiative or this study, this cannot be quantified and may be a subject of later research. However, as discussed in the literature, almost 30% of people aged 25-34 living in New Zealand used Instagram. Therefore, this was geared towards this demographic.

The mechanism by which the kaupapa disseminated information was primarily one-way, with slight attempts at having digital back-and-forth. In future, the initiative should focus to build and engage collaboratively with the wider PKP community. As discussed previously, this may be better facilitated through place-based, collaborative actions that can better facilitate collective discussion outside the confines of social media.

5.5.2 Corporate Influence

Flexible positional superiority was a privilege given to those who historically controlled the narratives to suit them, as explored in 2.3.3.

Historically, those who held narrative control could influence which actions the public believed were meaningful and impactful. Flexible positional superiority, as discussed in the literature, is a privilege held by those in power to choose the narratives that suit their needs and motives best. In the case of environmental action, those with flexible positional superiority controlled the narrative and influenced the perceptions of what was deemed a meaningful ecological action.

As explored in 2.2.3, the proselytisation of the proletariat and voiding of the divinity of the natural world made it permissible to plunder the earth's resources and allow for the expansion and accumulation of wealth for the bourgeoisie. The 'Crying Indian' ad was funded by bottling companies to state that individuals were responsible for pollution, and the 'carbon footprint' was a concept pushed by the agenda of oil companies, as explored in 2.2.5.

It is now recognised that placing responsibility solely on the consumer for waste is a fallacy. Manufacturers and producers must also be held accountable for the life cycle of their products.

Finally, the local example in New Zealand, the Clean Green image, has been challenged due to the exploitation of lands and waterways, which is often profit-driven, as explored in 2.4.2. This profit motive is explored in the historical narrative literature review around the origins of capitalism. Moreover, corporate deflection and strategic diversion are common tactics companies use to redirect the public's attention away from the greater issues at hand.

As such, throughout the time of PKP, there have been various claims and competing statements around what is regarded as meaningful action, and what is merely a fabrication of corporate powers and industrial profit.

As founders, upon reflection, we did fall for this deceptive narrative. It cannot be said that PKP focused solely on actions that would truly make a difference in minimising ecological damage associated with consumer activity.

While some proposed actions were true forms of transformative change, such as tūkino-free, others were merely introductory actions to raise awareness and consciousness, set within the ideologies of settler-colonialism, capitalism, and western Eurocentric thought. These actions were introductory actions to raise consciousness and awareness, set within the norms established by the dominant social class to maintain the status quo.[116] These were actions such as Recycle, Reuse, No Thank You, and No Single Use.

Despite the best efforts to promote more effective actions amongst participants, the data indicates that the most subscribed actions were not the ones that would lead to the best outcomes. This is disappointing as, from a quantitative perspective, the intended impact of minimising environmental impact was not fully realised due to the high uptake of low impact actions.

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[116] The use of dominant social class refers to the entities, institutions, groups and individuals that perpetuate settler-colonialism in Aotearoa, as explored in 2.2.4.

It may suggest that people are not willing to adopt more sustainable behaviours or change their habits. It could also highlight the influence of the dominant narratives and the power of those who control them, as people may be more likely to follow the actions that are promoted and accepted by society, even if they are not the most effective.

However, it is essential to note that this does not necessarily mean all the efforts were in vain. Through the lens of a participant, the initiative raised awareness and sparked conversations about environmental issues, leading to a shift in outlook and perceptions of the system and its failures. This notion is supported by the increased percentage of participants who committed to the tūkino-free action.

Nonetheless, the kaupapa provided an opportunity to re-evaluate and refine the approach, finding ways to communicate the benefits of the more effective actions and encouraging people to adopt them. For the reasons stated above, a critical analysis of the origins and effectiveness of any action should be considered and reviewed before prescribing it through the kaupapa.

Furthermore, I argue for removing actions that have been designed to shift the responsibility from companies to consumers, that do not take into consideration one's unique context and circumstances.

5.5.3 Counter influence

As discussed above, multinational industrial corporations have become adept at manipulating public attention to distract from the environmental impact of their actions. This strategic diversion creates confusion among the public about the true impact of corporate activities on the natural world. To counter this, there is a need for PKP actions to be supported by counter-narratives to battle to false claims being touted by corporations, and false narratives being back by corporate interests.

A counter influence is required that engages in discourse with participants to start the process of conscientisation, that also removes the mental burden of deciphering what exactly is a true, meaningful actions that aligns with a Māori worldview.

This could be achieved through creating be inspiring, short-form content, such as the stories published through the Instagram page, that is suitable for social media.

Alternatively, this could also be long-form content that delves deep into the historic injustices and social conditions that have led to the current environmental crisis.

The content must serve to research back and provide participants with the means to become aware of the issues and resist. In this context, the media space is recognised as a site of struggle for Māori and the reclamation of narratives that align with Māori worldviews.

The counter-narratives should equip participants with the tools to actively engage in the discussion for the benefit of our environment and the more-than-human ancestral geographies that we identify with. It is crucial to recognise the power of multinational corporations and their ability to manipulate public opinion. However, by creating a counterinfluence that is informed and engaged, we can begin to fight back against greenwashing and strategic diversion.

As the ecologist E.O. Wilson puts it, ‘We are drowning in information while starving for wisdom’. This highlights the overwhelming amount of information and the need for deeper understanding and meaningful insights. By creating informative and inspiring content, we can provide participants with the wisdom they need to engage in the struggle for our environment, and PKP can be the platform to action through which to act.

5.6 Formulating a model: He Whatu

With our key insights, we can formulate a lens to hold them such that the key insights can be referred to as one cohesive unit, and the lens can be used to look at any prospective action within the context of Pipiri Ki A Papatūānuku.

5.6.1 He Whatu

The name of the lens is He Whatu. It consists of the five key insights discussed: Identity, Language, Distance, Practicality, and Influence. He Whatu is used as a tool to ensure the learnings from PKP can be used to inform the prescription of any future environmental action.

The word whatu has been chosen for many reasons as the base for this lens. Linguistically, the word whatu meanings that are relevant to the study. Firstly, and most obviously, whatu refers to the eye.

(noun) eye, pupil of the eye, anchor

This is the metaphorical representation of the act of looking, to gain insight, and to shapes the way in which the viewer perceives and interprets the subject matter. This invokes the spirit of the aphorism stated earlier, ‘kūpapa ki raro, titiro ake’ - to lean in and observe intently such that more can be learnt the subject matter.

Secondly, whatu refers to the act of weaving.

(verb) (-a) to weave (garments, baskets, etc.), knit.

This acknowledges the interweaving complexities of the environmental issues and actions expressed in this study. This is the base for the word ‘whatunga’ which refers to a network, the speaks to the notions of coordinated, collaborative and collective effort across a network, digital or otherwise.[117]

Thirdly, whatu refers to stone.

(noun) stone.

This is a visual cue to Waikato awa and the many river stones that peppered the riverbanks I walked along as a child; submerged in the water to be plucked out by curious fingertips. Similarly, He Whatu as a framework also emerges out of the river. As river stones are gradually smoothed down by a river, the complicated approach to environmental problems has also been smoothed down by my relationship with the River; into something to be wielded by young and old, and something that is easily understood and approachable.

Lastly it links to the word, whatukura which means:

(noun) an order of male supernatural beings corresponding to the female *māreikura*.

This to two aspects. Firstly, the ontological foundations of the initiative that acknowledges the more-than-human, as noted above in reference to the supernatural. Secondly, it speaks to my positionality, the nature of the study and the process by

[117] (Te Tāhūhū o te Mātauranga, The Ministry of Education, 2023)

which the model was derived. The word ‘whatukura’ refers to the male realm, while ‘māreikura’ refers to the female.

As stated by Kimiora Kaire-Melbourne regarding collaboration with Te Aorere Pēwhairangi in the development of Te Mataono:

> ‘because of the binary nature of the Māori world view, Te Aorere and I conducted our study together, considering te tamawahine (female) and te tamatāne (male) duality. … Māori philosophy highlights the belief that male and female elements complement each other in accordance with the indigenous paradigm that balance is paramount’.[118]

As a co-founder, I only represent only one half of PKP, and this study has been conducted through the lens of a tāne[119]. This acknowledges the missing perspective and insights of a wahine. Therefore, this lens will be complementary to those perspectives in practice, and consciously reminds the user of this lens of its origin.

Lastly, linguistically this is a neutral title. It doesn’t connect directly to any existing identity, but rather serves as a tool. This leans into the first two insights of identity and language and aligns with the universal nature of the kaupapa of PKP.

5.6.2 Application of He Whatu

The application of He Whatu is simple. He Whatu is used as a lens to look at any environmental action. Each aspect of He Whatu is a point of consideration as to whether an action is appropriate and aligns with the kaupapa of PKP.

Table 5. He Whatu: a critical lens to assess environmental action in the context of Pipiri Ki A Papatūānuku

Identity	Language	Distance	Practicality	Influence
Cultural	Pragmatic	Cognitive	Complexity	Social
Shared	Decolonising	Logistic	Context	Corporate
Consumer	Māori	Community	Connection	Counter

[118] Te Mataono is developed across two studies by Kaire-Melbourne (2019) & Pēwhairangi (2019)
[119] Male, man

The following page demonstrates one example of using He Whatu to critically assess an action. It should be noted that the aim of He Whatu is not to tick all the boxes, but to prompt conversation. Some actions may be able to answer or provide detail to certain aspects. The objective is to provoke conversation such that an initial vetting process can be employed to critically assess actions, identify its limitations, and determine the appropriateness of the action.

If an action is put forward, He Whatu can be used to provoke the following questions:

Identity:

- Does it reflect my whakapapa and pepeha?
- Does it create a shared sense of identity?
- Does it reveal my consumer externalities?

Language:

- Does it subscribe me to an existing ideology?
- Does it contribute to decolonisation?
- Does it empower use of Te Reo Māori?

Distance:

- Does it trigger conscientisation?
- Does it empower short supply chains and local economies?
- Does it employ place-based collaboration?

Practicality:

- Does it need a prerequisite level of expertise?
- Does it consider my unique context?
- Does it require proximity to my ancestral geography?

Influence:

- Does it allow for two-way discourse?
- Does it navigate corporate deception and diversion?

- Does it contribute build a counter-narrative?

He Whatu can be used to guide the conversation, informed by the learnings of PKP, to assist in the prescription of actions that are appropriate.

5.6.3 Challenges and limitations

This case study is essentially based on my own individual experiences and reflections, as an operator, co-founder, and participant of the initiative. These valuable insider insights have allowed the study to unpack the successes and challenges of Pipiri Ki A Papatūānuku.

However, this study is without limitations and challenges. One of the primary limitations of a study based on the reflections and experiences of a single individual is the potential for bias and subjectivity. My unique perspective may not be reflective of others and may not be representative of the broader participant demographic. Furthermore, my own personal biases and beliefs may have influenced my interpretations of events and outcomes.

As identified, this is also a one-sided analysis in the sense that the female essence is missing through the voice of Waimirirangi Ormsby, co-founder of PKP. Therefore, this could be the grounds for future research that incorporates wahine perspectives or is led by Waimirirangi. Moreover, future research could hope to include a wider range of interview and external sources to provide a more robust study.

Although my experiences and insights may not be transferable to other contexts or initiatives, I believe they are appropriate for the initiative in question. This case study of the initiative based on my reflections, experiences, and insights can still provide valuable insights into the complexities and challenges of experienced through the duration of the kaupapa.

I have attempted to use my unique experience to inform the prescription of future actions that are appropriate for the initiative. Ultimately, the community will decide whether the actions are appropriate, meaningful, and inspiring through their uptake and support, or abstinence and disapproval.

Lastly, this thesis has been conducted as an initial segment of a wider action research. The findings here will be used to inform the development of future actions, that will be launched to the wider PKP community in Matariki of 2023.

Chapter 6: Conclusion

This study opened by posing the primary question:

> How can Pipiri Ki A Papatūānuku inform community-scale action that contributes to our more-than-human relationship with Papatūānuku within our current capitalist settler-colonial context?

The primary question was broken into sub-questions. In this chapter will discuss how each of the sub-questions have been answered through this thesis. Finally, I will answer the primary question. This chapter will also outline the key steps going forward, future research recommendations, and my closing remarks.

6.1 Sub-questions

Each theme within the literature review was guided by a key sub-question. Providing a comprehensive foundation to answer the main question requires addressing these sub-questions:

1) What defines a more-than-human relationship with Papatūānuku?
2) What is our capitalist settler-colonial context?
3) What are the challenges of taking action within nexus of Māori and western ideologies?
4) How are these concepts realised to inform community action?

The first question focussed on more-than-human relationship with Papatūānuku. The initiative is linked to the kinship between Māori and Papatūānuku as defined in 2.1.2. Furthermore, as explored in 2.1.3 and 2.1.4, this kinship is ultimately underpinned by whakapapa, ira, mauri and our ontological philosophies that see the world as living. This allows us to have a connection with more-than-human, with our ancestral geographies, with atua such as Papatūānuku, or more locally to my ancestral river, my tupuna awa, Waikato.

The second question asked what the present capitalist settler-colonial system is. The second theme explored in the literature review unpacked the historical origins of capitalism. This was founded on enclosure of the commons, expropriation of land and the proselytisation of the proletariat, which ultimately became the blueprint and

machine that drove colonisation. Settler-colonialism and capitalism shared nefarious intent in that they both are process that seek to replace cultural, economic, and political systems to serve corporate, imperialist and bourgeoise powers, as explored in 2.2.3 and 2.2.4. This laid the foundation for the present day consumptogenic ideologies that are prevalent today, laid out in 2.2.5

The third question investigated the nexus, and highlighted the conflicting, competing, and contaminating tendencies when the two ideologies unknowingly or ignorantly encroach upon into each other's space. The notions put forward looked at how western academic perpetuating the appropriation of Indigenous knowledge by discovering it, and how Māori have transitioned away from believing that the western systems will provide self-determination.

Carrying on from these notions, the fourth question asked what place-based community scale actions were. Using the focal point of food, chapter Theme 4: 2.4 moved from individual actions to community actions, to place-based community-scale action. As concluded in 2.4.4, place-based, community-scale actions led by indigenous knowledge, are those actions that empower communities to resist the destructive impacts of the globalised systems that have negatively impacted our health, environment, and cultural heritage.

These themes helped to inform the case study analysis of the initiative itself. Through thematic analysis of the initiative, we were able to draw five key insights from the initiative PKP. These were compiled into to the framework, 'He Whatu', as an aspirational guide and critical analysis tool that can assist in shaping action that align with the principles of PKP. In doing so, the research provided insight as to how some current actions do not fit with He Whatu. As such it is proposed they be abandoned.

6.2 Main question

To revisit the main question:

> How can Pipiri Ki A Papatūānuku inform community-scale action that contributes to our more-than-human relationship with Papatūānuku within our current capitalist settler-colonial context?

The answers provided to each sub-question have helped to inform how best to answer the primary research question. The first answer acknowledges the strength and uniqueness of implementing the use of ontological anchors to ground the kaupapa, but furthermore to ground identity within the kaupapa. The second answer makes clear the need to understand the historical and current context, so not as to fall for corporate deflection and false narrative that are perpetuated and normalised in society. The third answer highlights the challenges of adopting solutions that as based on western Eurocentric thought and acknowledges the power of epistemic disobedience and finding self-determination within our own epistemologies. The fourth answer the confirms the shift from individualist actions to community-driven, collaborative, place-based activations that are founded on the tenets put forward in the previous answers.

This thinking underpinned He Whatu, which is a practical and implementable starting point that prompts and provokes necessary discourse centred on any environmental action.

Therefore, to answer the primary question, this study put forwards use of He Whatu to critically assess any proposed environmental action, and to subsequently refine that action to a point that it can maximally benefit Māori, Te Ao Māori and our more-than-human relationships.

The origins of He Whatu trace back to the insights from PKP. He Whatu can, and will, be used to assess potential collaborative, community-scale actions, through guided discourse prompted by each insight.

In this sense, He Whatu is the key output from this research, and is presented as a tool for anyone seeking to share in the benefits and thinking that emerge from PKP.

6.3 Next steps and further research

As mentioned, the next steps are to use He Whatu to assess the suitability of certain community-scale, place-based and collaborative actions for the Matariki 2023 launch of PKP.

Further, this study presents the first phase of a wider action research project that is recommended as a future research project. Moreover, future research should seek to include more perspectives and should have significant voices of wahine, to present the balance of wāhine/māreikura and tāne/whatukura input.

I began my research diving into the depths of my connection with the Waikato River. As such I will return to the River. He Whatu is formal articulation of my own relationship with the River as explored through PKP. It stands to externalise my own positionality such that it stands as a framework can be utilised to articulate an indigenous relationship with more-than-human geographies as ancestors.

More importantly, He Whatu is an attempt to continue the legacy of respecting our ancestral river, our tupuna awa, Waikato. He Whatu allows for the informed reification of this relationship within today's modern world.

As such, I hope that it may provoke and guide discussions around how to more meaningfully take action to allow future generations to continue the legacy passed down by our tūpuna.

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