Book Title: Traditional Ecological Knowledge: *Learning from Indigenous Environmental Sustainability*

Editors: Melissa Nelson & Dan Shilling

Publisher: Cambridge University Press (currently "in press")

Chapter Title: Home: Resistance, Resilience and Innovation in Māori economies of well-being

Authors: Wolfgramm, Rachel; Spiller, Michelle; Houkamau, Carla; Henare, Manuka

12. Home: Resistance, Resilience and Innovation in Māori economies of well-being
Rachel Wolfgramm, Chellie Spiller, Carla Houkamau and Manuke Henare

Introduction

Sustainable societies flourish over generations and are wise enough not to undermine either their physical or social systems of support. As such, sustainability requires understanding relationships between natural and social ecologies (Berkes, 1999; Berkes, Colding and Folke, 2003; Meadows et al. 1992; 209). However, there are many different cultural dimensions to sustainability that have yet to be explored.

To address these cultural elements, this chapter examines resistance, resilience, and innovation in Māori economies of well-being. With specificity we ask, in the twenty-first century, how are embedded and evolving realities of Home manifested in Māori economies of well-being? What is the role of Traditional Ecological Knowledge in these transformations? We engage the notion of Home as a touchstone as it is inextricably associated with enacting and asserting sovereignty (*tino rangatiratanga*) over environs and destinies.

We also note that Māori are the *tangata whenua* (people of the land) or Indigenous peoples of Aotearoa New Zealand. In its recent history, it is a nation founded on a partnership between Māori and the British Crown. As encounters with Indigenous peoples were not unusual in the expansion of the British Empire, in 1840, a treaty, later named the Treaty of Waitangi (*Te Tiriti o Waitangi*), was signed by 540 Māori chiefs and representatives of the British crown including Governor Hobson (Kawharu, 1977, 1989; Orange, 2004; Walker, 1990). While intertribal warfare existed pre- and post-European settlement, warfare between Māori and the New Zealand government after the treaty was signed was brutal. In the period 1845-1872, known as the New Zealand wars, 18,000 British troops fought against 4000 Māori warriors at the peak of hostilities.

Thus, the issue of sovereign rule by Māori over their own affairs, a matter termed *tino rangatiratanga,* continues to be at the heart of on-going negotiations between Māori, the Crown, and its representative governments in New Zealand. Although warfare in defense of "Home" has shifted from battlefields to boardrooms, Māori continue to contest the dispossession of lands, rights, and autonomous sovereignty.

However, Māori grievances are now addressed through a tribunal named the Waitangi Tribunal that was established in 1975 by the Treaty of Waitangi Act. Specifically, the Tribunal is a permanent commission of inquiry charged with making recommendations on claims brought by Māori relating to actions or omissions of the Crown that breach the promises made in the Treaty of Waitangi. Māori grievances are researched and settlements awarded. Settlements include formal apologies, the return of stolen lands, returned place names, and financial reimbursement. Currently, one in seven people (598,605 or 14.9 percent of the population in New Zealand) belong to a Māori ethnic group (Statistics New Zealand, 2013) and there are hundreds of tribes, tribal affiliates, and Māori organizations within all sectors of New Zealand society. In addition, there is Māori representation in New Zealand's broad political spectrum.

The chapter begins by detailing issues pertinent to this discussion of embedded and evolving realities of Home. This is followed by a section that draws on traditional ecological knowledge to elucidate how Māori economies of well-being are embedded in holistic relational systems. Four frames of reference are then used to provide explanatory emphasis in our discussion; Home as Identity, Home as Kainga and community, Home as Waka Aoturoa (a journey of social transformation) and Home as Navigating Futures to advance economies of well-being. The conclusion provides a summary of the contributions this chapter offers.

Context

We locate our discussion of resistance, resilience, and innovation in Māori economies of well-being for a number of reasons. First, a current estimate of the collective Mäori asset base is 42.6 billion (Te Puni Kokiri Ministry of Māori Development, 2015). Second, as noted above, Māori economies have developed in the face of sustained socio-political, cultural, and environmental trauma which indicates a high level of resilience. Third, a major proportion of Māori development is occurring in industries such as forestry, fishing, farming, energy, and tourism, which impact the sustainability of immediate environs of Home from *whanau* (extended family), *hapu* (sub tribe) and *iwi* (tribal) perspectives. Therefore, seeking innovative solutions grounded in Traditional Ecological Knowledge and environmental integrity, referred to as *kaitiakitanga* (guardianship), is often foremost in the minds and hearts of Māori when considering development plans.

The fourth point we make is that Indigenous peoples are not unique in these concerns. In fact, in order to satisfy human needs and limitless desires, exploitation of planet Earth, the Home of the global human family, has accelerated over the last two hundred years in a period of condensed industrialism with both positive and negative consequences (Gladwin et al, 1995; Hamilton, 2003; Hawken, 1993; Jackson, 2009; Max-Neef, 1995). Simply put, a global meta question is: How do we continue to undertake economic activity on Earth in the face of diminishing resources, a population estimated to climb to 9 billion by the year 2050, accelerating water and food security issues, and unmitigated negative externalities? These issues, coupled with mismanagement of current resources, much needed investments in aging infrastructure in cities worldwide, climate change adaptation, and hyper consumption, are now reaching critical

levels (Jackson, 2005). Therefore, developing a deeper understanding of embedded and evolving realities of Home and seeking wise and innovative solutions to current challenges has broader sustainability implications (Wolfgramm, FlynnColeman and Conroy, 2013).

The fifth point we make is that the word *economy* (c.1530) derives from the Latin term *oeconomia* and from Greek *oikonomos*: "manager, steward," and *oikos* "house". These Greek terms are related to the Latin *vicus* (district), *vicinus* (near), dwelling, village and villa and to *nomos*, "managing," from Latin *nemein.* Therefore, the word *economy* derives from the concept of both Home as a physical place and the notion of managing Home.

Finally, as a science, economics is concerned with social behaviors and institutions involved in optimizing resources to produce and distribute goods and services. Products and outputs are then consumed by all. Therefore, the dynamics of social institutions and behaviors related to Home are of ongoing interest in wider analysis of economies of well-being and sustainability.

Home Through a *Kuwaha* (Gateway)

Drawing on traditional ecological knowledge defined by La Duke (1994) as the culturally and spiritually based way in which indigenous peoples relate to their eco-systems, we now invite the reader to enter our discussion through a *kuwaha,* or gateway, in which we illustrate how Māori economies of well-being are embedded in *holistic relational systems.* Natural, social, and spiritual worlds are interrelated and the well-being of the individual is central to the well-being of the collective.

In this world, Home conjures up words that hold distinct meanings, such as *turangawaewae* (a place to stand), *whakapapa* (genealogical recital; layering of relationships), *whenua* (lands), *taua* (warfare), *maunga* (mountains), *awa* (rivers), *moana* (oceans), *tupuna* (ancestors), *urupa*

(burial grounds), and *whanau* (family). As such, the notion of Home may evoke conflicting feelings of *aroha* (love), *manaakitanga* (kindness and caring), joy, sadness, melancholy, happiness, belonging, fear, comfort, remorse, and expectancy to name a few.

Home in this world incorporates *tikanga,* the intellectual and spiritual ideas *and* practices that relate to Māori ways of being and doing (Smith, 1999; Henry and Pene, 2001; Mead, 2003). *Tikanga* emerges from a Māori worldview and influences cultural and spiritual traditions, social kinship systems, and rituals. To explain further, Henare (2015) offers a matrix of interwoven ethics that underpin a Māori approach to ecological economics and the good life "*He Korunga o Ngā Tikanga*, *a Philosophy of Vitalism and Reciprocity"*.

He Korunga o Ngā Tikanga, a Philosophy of Vitalism and Reciprocity	Matrix of Māori Ecological Economics and the good life
Te ao marama	Ethic of wholeness with the cosmos
Te ao hurihuri	Ethic of change and tradition
Tapu	Ethic of being, potentiality, sacred
Mauri	Ethic of life essence, creation
Hau	Ethic of reciprocity
Mana	Ethic of authority, common good
Tika	Ethic of finding the right way, justice
Whānaungatanga	Ethic of belonging, dignity of humanity
Wairuatanga	Ethic of spirituality
Kotahitanga	Ethic of solidarity
Tiaki (Kaitiakitanga)	Ethic of guardianship, *relational and reciprocal*

Hohou rongo	Ethic of peace, reconciliation, restoration
Manaaki	Ethic of love, honor and care

(Henare, 2015)

Hence economies as relational systems are both embedded in and emerge out of worldviews. For Indigenous peoples, worldviews and cosmovisions are both abstract and concrete as sophisticated *lived in* belief systems (Deloria, 2005; Nelson, 2008). For example, living in the natural world and observing its intelligence over centuries led Māori to accord nature with divinity, such that a Māori pantheon includes many gods representing the natural world. Examples include Papatuanuku, Mother Earth; Ranginui, Sky Father; Tangaroa, god of the oceans; Tawhirimatea, god of winds; Haumiatiketike, god of wild foods (Barlow, 1991).

This approach resonates with Cajete's writings, which emphasize the force and scope of eco- and native philosophies. When combined, he suggests a worldview emerges that includes a spiritual orientation, a perpetual state of dynamic and multidimensional harmony in the universe, human knowledge related to the creation of the world and the emergence of human cosmology. For Cajete, native science highlights relationships with all natural phenomena, dreams as gateways to creative possibilities when used wisely and practically, and artefacts as symbolic containers of energies and thought. In this context elders and specialist knowledge holders play a role as keepers of essential knowledge and wisdom to guide collective and individual development (Cajete, 2000).

In terms of sustainability, Māori also needed to be conservationists, as long periods of isolation meant they could not rely on external help. Survival was linked to community and subsistence living that relied on available resources. Adaptation included ensuring the conservation of natural resources as with many societies, Māori learned lessons from the over

exploitation of natural resources. Over time, social norms, structures, rituals and institutional practices were developed to adapt (Wolfgramm and Henry, 2006). An example includes the practice of *rahui*, a form of restricting access to, or use of, an area or resource. It is still practiced to protect species and to replenish diminishing stocks.

Having explained the foundations of relational systems based on Māori traditional ecological knowledge, we now weave together four frames of reference to highlight the dynamics of Māori economies of well-being; Home as Identity, Home as Kainga and community, Home as *waka ao turoa*, a journey of social transformation, and Home as navigating futures to advance economies of well-being.

Home as Identity

Reflecting upon the first frame of reference, Home as identity, Houkamau argues that western psychological perspectives of identity view "it" as a person's answer to the questions "Who am I?" (self-definitions) and "What does it mean to be 'me' as a member of society?" (self-descriptions and evaluations). Following on, Western theories of identity formation cohere around the premise that people derive self-definitions through affiliation and interactions with others. Traditional Māori conceptions of identity also emphasize the centrality of relationships as evident in the *whakatauki* (proverb)—*He aha te mea nui o te ao? He tangata! He tangata! He tangata!* "What is the most important thing in the world? It is people! It is people. It is people."

Māori therefore place significant emphasis on *whakapapa* (genealogies) and sub-tribal and tribal connections (*hapū* and *iwi*). In this context, traditional Māori notions of identity formation tend not to be separated from places of geographical origin. Emphasis is given to the role of ancestral communally shared tribal lands in cementing *hapū* and *iwi* relationships and

shaping Māori identity. In fact, identity for Māori may almost be described as coterminous with "Home" and "Land." In testimony, Walker observed that significant tribal geographical characteristics (lands, sacred places, lakes, and rivers) are all indicative of one's Home and therefore are all an intrinsic part of identifying as Māori.

The arrival of *pākeha* (European settlers) and subsequent colonization meant circumstances for Māori changed rapidly and irrevocably. From the turn of the twentieth century Māori lost most of their Home lands and thus lost contact with their Home—their *hapū* and their *iwi*. A recent history of assimilation into European culture alongside urbanization has meant that the traditional sources of Māori identity have been eroded, undermined, and in many cases removed. At the same time identity remains a central focus for Māori people, as well as a central theme of contemporary and political activity and academic scholarship.

For some time, Māori academics have argued that the history of colonization experienced by Māori predisposes modern Māori to a form of psychological distress (Dewes 1975; Durie 1985; Sachdev 1989, 1990, 1990a), which has been termed "cultural depression" by Lawson Te-Aho (1993, 1998a, 1998b). Referring to the psychological impact of colonization on Māori (particularly urban migration and acculturation into Pākehā society), Sachdev (1990a, 102) observed that the disconcerting increase in Māori psychiatric admissions in recent decades "…may reflect the impact of psycho-cultural stress on the community" (cited in Hirini 206). In her description of this phenomenon Lawson Te-Aho writes:

> The act of colonisation gave birth to cultural alienation because of forced assimilation into dominant cultural practices originally foreign to Māori people. This caused Māori people to act outside of their essential being as Māori. This created historically sourced

behaviours which have had devastating impacts on current generations of Māori.

(Lawson Te-Aho 1998, 219)

Houkamau (2006) says the implicit assumption that because Māori are deculturated and are now unable to live according to their "essential being as Māori" is both compelling and influential from a sociological perspective. However, it fails to consider that the evolution of identity and culture is a transformative and ongoing process.

In fact, she argues the view that identity is somehow defective for urban and deculturated Māori does not hold true for many contemporary Māori who have found new ways of expressing their Māori identities—through relationships and by creating new "Homes" in new spaces and places. This is particularly so as Māori are a diverse social group, many of whom function adaptively in New Zealand society and abroad, yet differ in their perceptions of the relevance of culture and geographical location for them personally (Sibley and Houkamau, 2014).

With respect, Houkamau says it is time to unpack our assumptions about Māori identity. We need to understand how Māori identity is a personalized social construction that reflects individual contexts and the diverse sociocultural realities in which Māori now live. In highlighting the evolving realities of Home, she argues that the greatest potential for Māori now sits with valuing our uniqueness and ability to adapt to new geographical locations and new sets of relationships while maintaining a clear sense of self-acceptance as Māori.

Home as Kainga and Community

Considering the second frame of reference, Home as *kainga* and community, economic historian Henare introduces critical aspects of *kainga* and notes its continued dynamic function

within larger social groupings. *Kainga* is a term that encompasses notions of Home as residence, village, encampment, region, or homeland (Henare, 2003). A related term, *papakainga*, denotes a Home base, a true Home as *papa* refers to a house-site or the earthen floor of a traditional home that connects directly with *Papatuanuku* (Mother Earth). The collective care of the *papakainga* is grounded in a sense of community within the wider tribal *rohe* (districts). The term *wakainga* refers to Home recalled from a distant place, and the phrase *kainga tautohe* (quarreled-over homeland) refers to areas where different *hapu* or other groups claim conflicting rights of use or access. Historically, economic activity in *kainga* included proactive and adaptive management of physical environs for small and large scale production in agriculture, horticulture, sea, river, and forestry resources and continues to do so.

According to Henare, the human dimension of the *kainga* is historically the *whānau*, who were the agents of change in settlement patterns and developments. By the nineteenth to early twentieth century, notions of *iwi* had neither usurped the significance of the *kainga* and the *whānau* or their primary economic functions in society.

In terms of evolving realities of Home, as the system of social organization adapted to meet the conditions of given times, so too did the meanings attached to *kainga* transform. In eliciting historical understandings of Home, Henare argues that the pre-eminent space and place of Māori people in history is the *kainga*, whether they were part of fortified villages known as *pā*, or in the many unfortified villages scattered throughout the country. Hence, Home is embedded in notions of *kainga* and community, evolving over time to meet the economic needs of *whanau, hapu* and *iwi* Māori.

Home as *waka ao turoa*: A Journey of Social Transformation

In this section, Wolfgramm engages the term *waka ao turoa* to explore Home as a journey of social transformation. Waka Aoturoa is in part inspired by the shared Polynesian waka traditions linked to exploration, trade and settlement across the vast Pacific Ocean (Hiroa, 1952; Irwin, 1992; Howe, 2003). For Māori, as an ancient concept, *waka* implies an eternal dynamic interaction of light and movement, *wa* referring to time and motion, *ka* to light and fire (Fraser Puroku Tawhai, in Wolfgramm, 2007). *Waka* can also mean the tail end of a constellation, the medium of an *atua* (divine diety), a flock of birds, a physical vessel used by tribes for various purposes and also a tribe (Williams, 1975, 478). *Ao turoa* can mean several things. *Te Ao Turoa* can literally mean "long standing world" (Williams, 1975, 12) and in a metaphysical sense can imply the enduring nature of the world, a world that stands within pluralities. *Te Ao Turoa* also relates to stewardship of the environment including *whenua* (land), *ngahere* (forests), *moana* (oceans), and *awa* (rivers).

Waka is also an important part of one's identity construct, as being able to identify with *waka* links directly to a sense of Home as a journey and a place, both of which are central to socio-economic activity. How so? *Waka* as vehicles of transportation are significant to tribes whose ancestors formed the crew of one of the many canoes that landed on the shores of Aotearoa New Zealand. After Māori settled Aotearoa, in the defense of new Homes, *waka* were developed for political, economic, and military operations. *Waka Taua* are imposing, and elaborately carved. The primary role of *waka taua* was to transport warriors to and from battle. Often large *kaupapa* (fleets) were utilized. Battle confrontations were dangerous, and when they did occur, opposing *waka taua* would often be driven against each other, the objective being to destabilize or capsize the enemy's *waka* in order to attack warriors when vulnerable. Hand-to-hand combat with various weapons of war such as *patu*, *mere*, and *taiaha* would ensue in water and on land

(Ballara, 2003). Warfare in the defense of Home for *iwi* Māori is historically significant and revealed in archaeological findings, particularly in the proliferation of Pa (fortified villages) sites.

In providing for Home, a *waka tiwai* is a vessel used for fishing, food gathering, transportation, and races. It is propelled by poles and paddles, and a *waka tete* is a seagoing vessel used for deep-sea fishing trips, coastal journeys, trading, and deep river work (Nelson, 1995). Māori also invested in large ships in the early part of the nineteenth century to engage more effectively in local and international enterprises (Petrie, 2007).

In terms of social organization, for Māori, *te waka* also refers to a group of people with a common territory and common links to members of a voyaging canoe and is used to identify groups larger than *iwi* or *hapū*. Identification with *waka* is simpler for some tribal groups but more complex for others (Ballara, 1998). For example, depending on the circumstances or context of *hui* (meeting, gathering), Māori may choose to identify with (*whakapapa, layering of relationships*) to particular social groups by naming several *iwi* and *hapū* and *waka* affiliations when introducing themselves.

However, giving voice to Home as a journey of social transformation, resistance and resilience, many aspects of Home altered irrevocably for Māori when legislative changes were imposed by the British Crown and its representative government in New Zealand. For example, acquisition, control, and expropriation of land were key factors in consolidating Crown sovereignty and according to Durie (1998), significant expropriation was heavily engaged in between 1840 and 1852 with millions of acres of land being acquired or taken from Māori. In addition, Walker (1990) considers the Native Land Act 1862 to be one of the most damaging legislative contributions to the expropriation of Māori land. Although Māori have since made

gains in terms of the settlement of treaty claims, the legacy of Crown control through represented

institutions and enforced political and legal change is still evident. This is most notable in the

enduring and uneven distribution of recognition, access, opportunity, rights, resources,

economic, political, and social opportunity for Māori (Wolfgramm, 2007).

However, *whanau* (extended family) is still considered the most enduring form of social

arrangement in Māori society. Within *whanau*, individual well-being is critical to maintaining

and advancing the well-being of the collective. However, the term *whanau* may emcompass both

whakapapa (kin-based) and *kaupapa* (purpose driven) *whanau* (Metge 1995). Home now has a

sphere of engagement that may include church, sports, leisure, community, social events, and so

forth.

Building upon the whanau or extended family, *Hapū* have always been strategically

important to Māori for socio-political and economic advancement, and they continue to weave

relationships between *whānau, iwi*, communities, and national and regional government

agencies. However, *Iwi* (tribal institutions) are now primary vehicles for Māori development

with some now surpassing the billion dollar mark.

Marae (meeting places) are culturally designed institutions that are authentic expressions of

Māori social innovation and are often a key center point of Home. However, legislatively

constructed *iwi, rūnanga*, a wide variety of Māori trust boards, representative government

agencies, Māori/government co-management and administrative boards have also emerged in

recent decades and are reshaping notions of Home. Such entities operate within a dual frame of

reference: (*tikanga* and legal identity). Within a *tikanga* context, regulation according to tribal

customs remains important in terms of managing Home in a holistic relational sense, while the

legal context requires compliance to legislation. In addition, co-management systems that

include government agencies and Māori tribes working cooperatively are often included in tribal settlements. Responses to such models couched in a partnership discourse are mixed, with some viewing them as an important opportunity to co-develop resources and sustainable wealth, whilst others view these models as ongoing forms of de facto sovereignty.

Corporate *iwi* enterprises, tribal federal alliances, Māori owned and operated businesses, Māori organizations located in mainstream bureaucracies, *hapū* partnerships, cooperatives, and new strategic global alliances are evidence of Māori engagement in social transformation designed to enhance and advance individual and collective aspirations whilst retaining unique relationships with lands, lakes, rivers, oceans, and forests.

In terms of resistance, resilience, and innovation, this journey of social transformation illustrates how Māori, as proactive agents, continue to use new organizations as waka (vehicles) to deliver economies of well-being that benefit all. In a post-treaty settlement era, the ongoing demand for autonomous institutions will continue to elicit new forms of social organization that once again reshape evolving realities of Home.

Home as Navigating Futures

Reflecting on Home as navigating futures to enhance economies of well-being, Spiller draws insight from life energies captured in the term *mauri ora*. *Mauri* is a binding force, and energy that unites diverse elements in the universe (Marsden 2003, pp. 47, 60) ascribing intrinsic worth to all (Morgan, 2008). M*auri ora*, meaning well-being, is, from a Māori perspective, intentionally realizing and manifesting the full potential in relationships as *Ora* denotes "well" and "in health" (Williams, 2004). When *mauri* and *ora* come together, it is with the intention to bring about well-being (Spiller et al. 2010).

Mauri as a life-force is oriented toward healing and sustaining life (Marsden 2003; Tipu Ake ki te Ora, 2011), thus, in a Māori worldview, wisdom is linked to consciously creating well-being. Spiller argues that organizations must therefore act consciously to create economies of well-being. Such creation involves stewardship whereupon care and conservation are at the heart of values systems, which call upon humans to be *kaitiaki*, stewards of the *mauri*, the life force, in each other and in nature. She notes this resonates with the original meaning of the old English "welth," meaning "to be well" (Zohar and Marshall 2004, p. 2). Well-being, then, is the goal of wisdom, not wisdom for wisdom's sake—but how wisdom serves others.

In reinforcing the point that Home is about navigating futures, Spiller asks; How does the concept of Home enable us to chart new trajectories in business? She suggests that Māori businesses continue to think inter-generationally, an important concept for understanding traditional ecological integrity. While mindful of "now," their outlook is aligned with what Shirres calls an "eternal present" (18) that embraces ancestors and events of the past. The eternal present is situated in an understanding of a greater reality where "the universe is not static but is a stream of processes and events" (Marsden 2003, 21) and is very much a "matter of present experience, a living and lived-in reality" (Metge, 1995).

Spiller suggests the navigational orientation system of Māori businesses can be likened to that of Oceanic traditional navigators, described as the "local reference" system and wayfinding (Spiller et al, 2015). In this system, directions relate to local prominent features, and voyagers rarely lose connection with their point of departure. As wayfinders, they remain simultaneously aware of both their destination and Home base. The self is not perceived in terms of ''self-centered-ness'' (Gatty in Lewis 169) but inhabits a woven universe of ''related-ness'' with

communities and ecologies. Thus, a sense of belonging is central to a Māori relational view of the world, which holds that all people are called into being through relationships where "I belong therefore I am" (local referencing system) (Spiller et al, 2010.). This sense is unlike much Western philosophy, which is a response to Descartes' proposition, "I think therefore I am," promoting a philosophy that asserts primacy of the individual (self-centered referencing system). So how can we cultivate a sense of Home and belonging in business? Spiller believes one way is to keep strengthening the relational dimensions in every aspect of business to enable flourishing economies of well-being is to ensure the business is grounded spiritually, culturally, socially, and environmentally.

Conclusion

The primary aim of this chapter was to contribute a cultural perspective to sustainability. To do this, the authors focused on giving voice to the story of resistance, resilience, and innovation in Māori economies of well-being.   The notion of Home was used as a touchstone as it is inextricably associated with enacting and asserting sovereignty (*tino rangatiratanga*) over environs and destinies.

The two questions raised at the outset were; how are embedded and evolving realities of Home manifested in Māori economies of well-being? What is the role of Traditional Ecological Knowledge in these transformations?

To answer these questions, we highlighted that Home from a Māori perspective is embedded in holistic relational systems where the natural, social, and spiritual worlds are inter-related, and the well-being of the individual is central to the well-being of the collective. Home and

economies in this world emerge from traditional ecological knowledge that combines cultural and spiritual traditions with social kinship systems and practices known as *tikanga*.

In extending the discussion, four frames of reference were used; Home as Identity, Home as Kainga and community, Home as Waka Aoturoa, a journey of social transformation, and Home as Navigating Futures. The chapter highlighted that Home as identity is subject to transformative influences that change relationships and lead to creating new "Homes" in new spaces and places for Māori. Home as *kainga* and community has evolved over time to meet the economic needs of *whanau, hapu*, and *iwi* Māori and continues to be manifest in the dispersed social geographies Māori now inhabit. Home as *waka ao turoa,* a journey of social transformation, highlighted the evolution of social organizations that continue to shape and reshape our concepts of Home. Finally, Home as navigating futures highlighted the need to unite life energies based on concepts of mauri ora (well-being) and kaitiakitanga (stewardship and guardianship) in ways that assist businesses and organizations to intentionally create economies of well-being.

In sum, this chapter has contributed a cultural dimension to sustainability by highlighting the ongoing relevance of Traditional Ecological Knowledge in the study of economies of well-being. We conclude with a *whakatauiki* (proverb) that guided the thoughts offered in this chapter. "*Matariki ahunga nui, Matariki tapuapua, Matariki hunga nui, Matariki kanohi iti.*" *Matariki ahunga nui* is a season of bounteous harvests and plentiful food supplies*, Matariki tapuapua,* when the abundance of sacred waters flow from above providing spiritual and physical refreshment*, Matariki hunga nui,* when many followers congregate together to work cohesively and collaboratively in social arrangements engaged in "seeding, planting, sowing, harvesting and replenishing the sources,"*Matariki kanohi iti,* with the little faces of Matariki guiding the way, providing insight and vision *i te ara hou*, on the pathway to new beginnings.

Works Cited

Ballara, Angela. *Iwi: The Dynamics of Māori Tribal Organisation from c.1769 to c.1945.* Wellington: Victoria University Press, 1998.

———. *Taua: Musket Wars, Land Wars or Tikanga?: Warfare in Māori Society in the Early 19th Century.* Auckland: Penguin, 2003.

Barlow, Cleve. *Tikanga Whakaaro: Key Concepts in Māori Culture.* Auckland: Oxford University Press, 1991.

Berkes, Fikret. *Sacred Ecology.* New York: Routledge, 1999.

Berkes, Fikret, Colding, Johan and Folke, Carl. *Navigating Social-Ecological Systems: Building Resilience for Complexity and Change.* Cambridge UK: Cambridge University Press, 2003.

Cajete, Gregory. *Native Science: Natural Laws of Interdependence.* Santa Fe: Clear Light Publishers, 2000.

Deloria, Vine Jr. "Indigenous Peoples." In William Schweiker (Ed.), *The Blackwell Companion to Religious Ethics.* Malden, MA: Blackwell Publishing, 2005, 552-59.

Dewes, T. K. "The Case for Oral Arts." In Michael King (Ed.) *Te Ao Hurihuri: The World Moves On.* Wellington: Hicks and Smith, 1975.

Durie, Mason. "A Māori Perspective of Health." In *Journal of Social Science and Medicine*, Vol. 20, No. 5, 1985, 483-86.

———. *Te Mana, Te Kawanatanga: The Politics of Māori Self-Determination.* Aukland: Oxford University Press, 1998.

Gladwin, Thomas N., Kennelly, James J., and Krause, Tara-Shelomith. "Shifting Paradigms for Sustainable Development: Implications for Management Theory and Research." In *Academy of Management Review*, Vol 20. No. 4, 1995, 874-907

Hamilton, Clive. *Growth Fetish.* Crow's Nest, New South Wales: Allen and Unwin, 2003.

Hawken, Paul. *The Ecology of Commerce: A Declaration of Sustainability.* New York: HarperCollins, 1993.

Henare, Manuka A. The Changing Images of nineteenth century Māori Society, from Tribes to Nations, PhD, Victoria University, Wellington.2003.

Henare, Manuka A. "Tapu, Mana, Mauri, Hau, Wairua. A Maori Philosophy of Vitalism and Cosmos." In Chellie Spiller and Rachel Wolfgramm (Eds.) *Indigenous Spiritualties at Work, Transforming the Spirit of Enterprise.* Charlotte, NC. Information Age Publishing, 2015

Henry, Ella and Pene, Hakiwai. "Kaupapa Māori Research: Locating Indigenous Ontology, Epistemology and Methodology in the Academy." In *Journal of Organization Studies*, 8 (2), 2001, 234-42.

Hirini, Paul. "Te Kaimatai Hinengaro Māori: The Māori Psychologist." In Te Pumanawa Hauora (Ed.), *Proceedings of Te Oru Rangahau: Māori Research and Development Conference*, School of Māori Studies, Massey University, July 1998. Te Putahi-a-Toi School of Māori Studies, Massey University: Palmerston North, 1998.

Hiroa, Te Rangi. *Vikings of the Sunrise.* Wellington: Whitcombe and Tombs Ltd., 1954.

Houkamau, Carla. *Identity and Socio-historical Context: Transformations and Change Among Māori Women*. Unpublished PhD thesis. Auckland: University of Auckland, 2006.

———. "Māori Identity Construction and Reconstruction: The role of Sociohistorical Contexts in Shaping Māori Identity." In *Social Identities: Journal for the Study of Race, Nation and Culture, Vol. 16, No. 2, 2010,* 179-96.

Houkamau, Carla and Sibley, Chris. "Social Identity and Differences in Psychological and Economic Outcomes for Mixed and Sole-identified Māori." In *International Journal of Intercultural Relations*, Vol. 40, 2014, 113-25.

———. "The Revised Multidimensional Model of Māori Identity and Cultural Engagement" (MMM-ICE2). *Social Indicators Research*. In press.

Howe, K.R. *The Quest for Origins: Who First Discovered and Settled New Zealand and the Pacific Islands*. Auckland: Penguin, 2003.

Irwin, Geoffrey. *Prehistory Navigation and Colonisation of the Pacific*. Cambridge UK: Cambridge University Press, 1992.

Jackson, Tim. *Motivating Sustainable Consumption: A Review of Evidence on Consumer Behaviour and Behavioural Change: A Report to the Sustainable Development Research Network.* Surrey: Centre for Environmental Strategy, University of Surrey, 2005.

———. *Prosperity Without Growth: Economics for a Finite Planet*. London: Earthscan, 2009.

Kawharu, Ian Hugh. *Māori Land Tenure: Studies of a Changing Institution*. Oxford UK: Oxford University Press, 1977.

———. *Waitangi: Māori and Pakeha Perspectives of the Treaty of Waitangi*. Auckland: Oxford University Press, 1989.

LaDuke, W. Traditional Ecological Knowledge and Environmental Futures. *Journal of International Environemnt and Policy, 5,* 1994, 127-135.

Lawson-Te Aho, Keri. "The Socially Constructed Nature of Psychology and the Abnormalisation of Māori." In *New Zealand Psychological Society Bulletin*, 76, 1993, 25-30.

———. *Kia Piki te Ora o te Taitamariki: Strengthening Youth Well-being. New Zealand Youth Suicide Prevention Strategy*. Wellington: Ministry of Māori Development, 1998a.

———. *A Review of Evidence: A Background Document to Support Kia Piki te Ora o te Taitamariki: Strengthening Youth Well-being. New Zealand Youth Suicide Prevention Strategy*. Wellington: Ministry of Māori Development, 1998b.

Little Bear, Leroy. "Jagged Worldviews Colliding." In Marie Battiste (Ed.), *Reclaiming Indigenous Voices*. Vancouver: University of British Colombia Press, 2000, 77-85.

Marsden, Māori. "Man, God and Universe: A Māori View," In Michael King (Ed.), *Te Ao Hurihuri: Aspects of Māoritanga*. Wellington: Hicks Smith, 1975, 191-219.

———. *The Woven Universe: Selected Readings of Rev. Māori Marsden*. Otaki, NZ: edited by Te Ahukaramu Charles Royal, The Estate of Rev. Māori Marsden, 2003.

Max-Neef, Manfred. "Economic Growth and Quality of Life: A Threshold Hypothesis." In *Ecological Economics*, 15, 1995, 115-18.

Mead, Hirini Moko. *Tikanga Māori: Living by Māori Values*. Wellington: Huia Publishers, 2003.

Meadows, Donella, Meadows, Dennis and Randers, Jorgen. *Beyond the Limits: Confronting Global Collapse, Envisioning a Sustainable Future.* Post Mills, VT: Chelsea Green Publishing Company, 1992.

Metge, Joan. *The Māoris of New Zealand: Rautahi*. London: Routledge and Keegan Paul, 1976.

———. *New Growth from Old: The Whanau in the Modern World*. Wellington: Victoria University Press: Wellington, 1995.

Morgan, T. K. *"The value of a hapū perspective to municipal water management practice: Mauri and its potential contribution to sustainability decision-making in Aotearoa New Zealand."* Unpublished PhD, University of Auckland.2008.

Nelson, Anne. *Nga Waka: Maori Canoes*. Wellington: IPL Press, 1999.

Nelson, Melissa K. "Lighting the Sun of Our Future: How These Teachings Can Provide Illumination." In Nelson, Melissa (Ed.), *Original Instructions: Indigenous Teachings for a Sustainable Future*. Rochester VT: Bear and Company, 2008, 1-19.

Orange, Claudia. *Illustrated History of the Treaty of Waitangi*. Wellington: Bridget Williams Books, 2004.

Petrie, Hazel. *Chiefs of Industry: Maori Tribal Enterprise in Early Colonial New Zealand*. Auckland: Aukland University Press, 2007.

Sachdev, Perminder Sachdev. "Psychiatric Illness in the New Zealand Māori." In *Australian and New Zealand Journal of Psychiatry*, Dec., 23 (4), 1989, 529-41.

———. "Behavioural Factors Affecting Physical Health of New Zealand Māori." In *Social Science and Medicine*. 30, (4), 1990, 431-40.

———. "Mental Health and Illness of the New Zealand Māori. In *Transcultural Psychiatric Research Review*, 27 (2), 1990, 85-111.

Sibley, Chris G. and Houkamau, Carla A. "The Multi-dimensional Model of Māori Identity: Item Response Theory Analysis of Scale Properties." In *Cultural Diversity and Ethnic Minority Psychology*, 19, 2013, 97-110.

Smith, Linda Tuhiwai. *Decolonizing Methodologies*: *Research and Indigenous Peoples*. London: Zed Books Ltd., 1999.

Spiller, Chellie, Erakovic, Ljiljana, Henare, Manuka, and Pio, Edwina. "Relational Well-being and Wealth: Māori Businesses and an Ethic of Care." *In Journal of Business Ethics, July , 98 (1),* 2010, 153-69.

Spiller, Chellie, Barclay-Kerr Hoturoa, Panoho John. *Wayfinding Leadership: Groundbreaking Wisdom for Developing Leaders,* Wellington, Huia Publishing. 2015

Statistics New Zealand: http://www.stats.govt.nz/census/2013-census/profile-and-summary-reports/quickstats-about-maori-english.aspx

Tipu Ake ki te Ora. Retrieved May 11, 2011, from www.tipuake.org.nz

Te Puni Kokiri,, Ministry of Māori Development: The Māori economy report 2013; https://www.tpk.govt.nz/en/a-matou-mohiotanga/business-and-economics/maori-economy-report-2013.

Walker, Ranginui. *Ka Whawhai Tonu Matou: Struggle Without End*. Auckland: Penguin, 1990.

White, C. "Anthropological Analysis of Social Structure, Organisation and Values." In *Sustainable Māori Development in Tai Tokerau, Ngapuhi Region*. James Henare Māori Research Centre, University of Auckland, 1998.

Williams, H. A. *Dictionary of the Māori Language*, A. R. Shearer, Government Printer, Wellington, New Zealand, 1975.

Williams, M. A. H. W. *Dictionary of the Māori language* (7th ed.). Wellington: Legislation Direct. 2004.

Wolfgramm, Rachel. *Continuity and Vitality of Worldview(s) in Organisation Culture: Towards a Māori Perspective*. Unpublished PhD thesis. Auckland: University of Auckland, 2007.

Wolfgramm, Rachel, Flynn-Coleman, Sian, and Conroy, Denise. "Dynamic Interactions of Agency in Leadership (DIAL): An Integrative Framework for Analysing Agency in Sustainability Leadership." In *Journal of Business Ethics*, Vol. 126, No. 4, 2013, 649-62.

Wolfgramm, Rachel M. and Henry, Ella. "Ancient Wisdom In a Knowledge Economy Before and Beyond Sustainability: Valuing an Indigenous Perspective." *International Indigenous Business Conference,* Sandia Casino Resort, Albuquerque, July 2006.

Zohar, D., and Marshall, I. N. *Spiritual capital: Wealth we can live by* (1st ed.). San Francisco: Berrett-Koehler.2004