

Sustainable Self-determination: Soil or Oil?

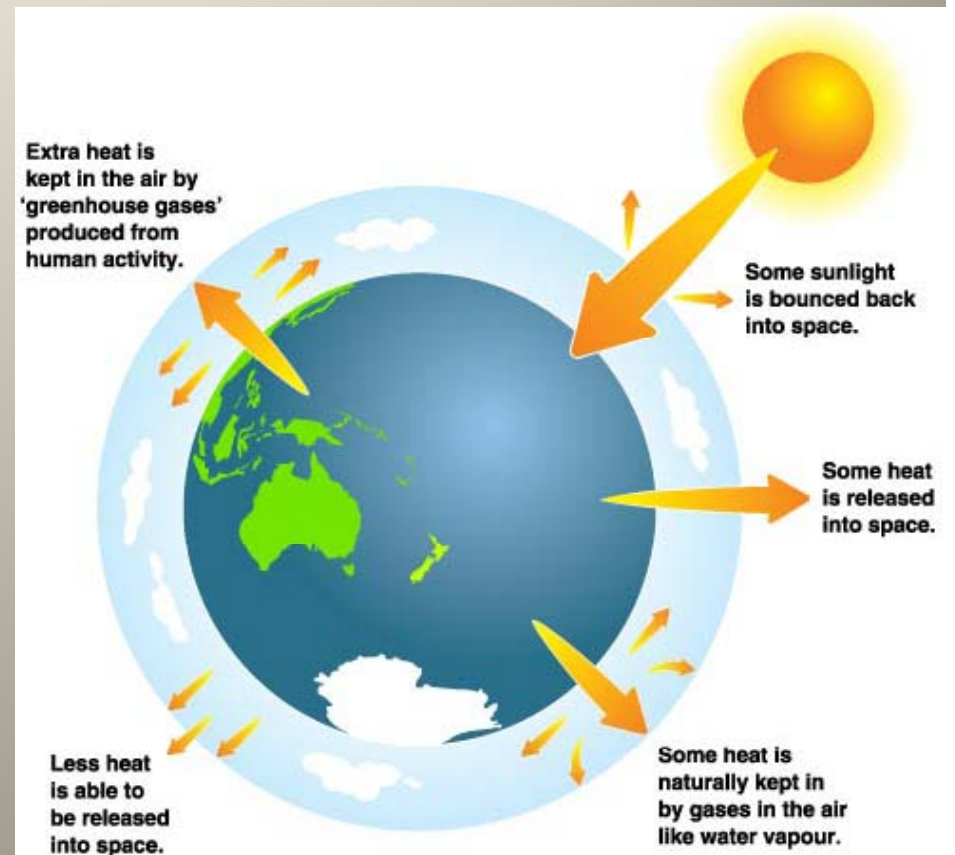
Manu Ao Presentation

Key points

1. What is our context?
 - Soil or Oil?
2. To make 'another world possible' requires new ways of thinking.
3. Maori renewable energy projects are part of a diverse economy

1. What is our context?

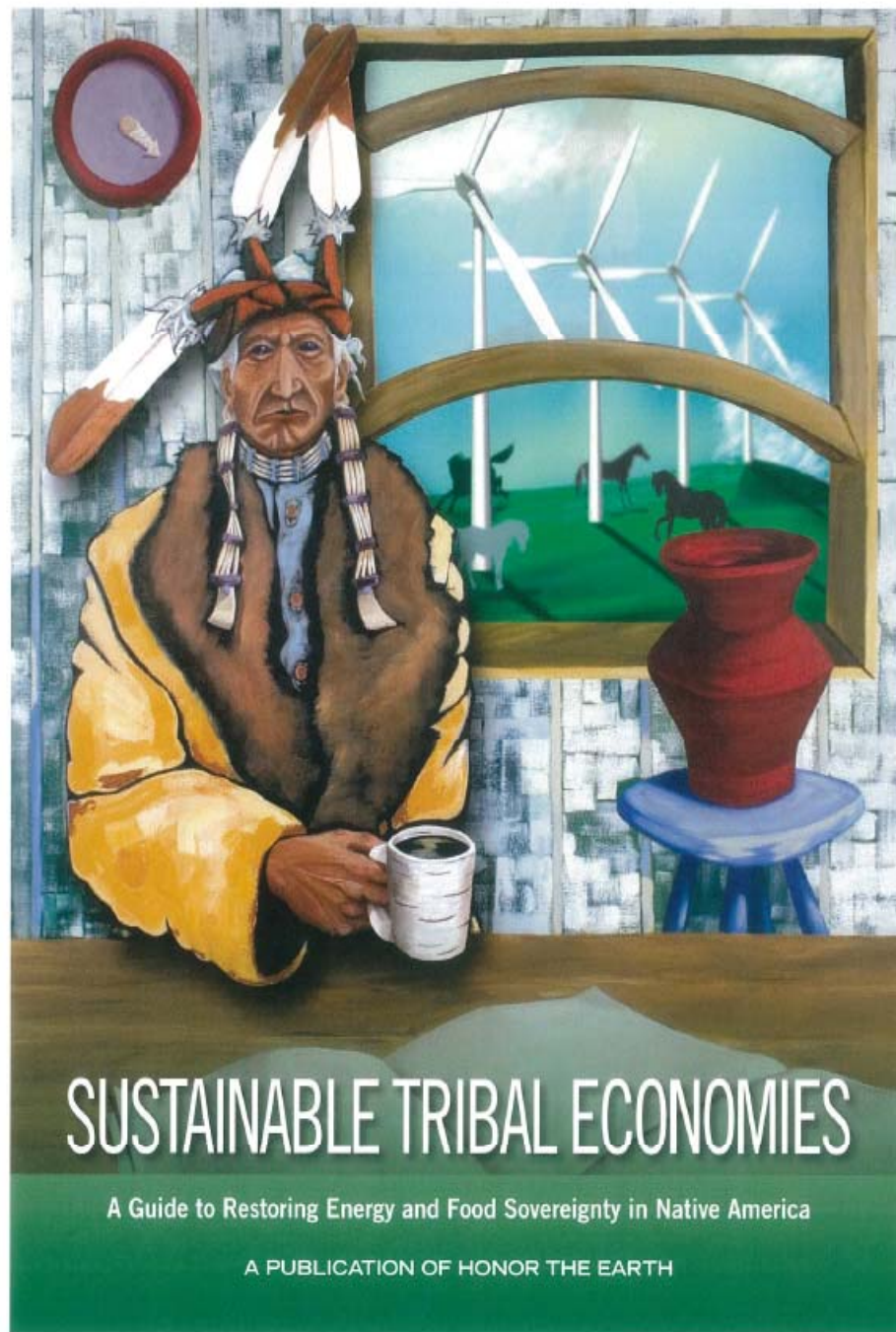
- Vandana Shiva's book *Soil not Oil* highlights pressures of
 - Climate change
 - Peak oil
 - Global food insecurity



Source: NZ Government, Climate Change information website,
<http://www.climatechange.govt.nz/science/what-is-climate-change.html>,

V. Shiva, *Soil not Oil*

- More of a focus on soil would include:
 - renewable energy driven, climate change resilient local economies,
 - be centred on nature and people (not money),
 - governed by decentralised democracy in which communities have a say in what happens to their lands and lives,
 - encourage ‘earth citizens’ (co-creators and co-producers with nature).



SUSTAINABLE TRIBAL ECONOMIES

A Guide to Restoring Energy and Food Sovereignty in Native America

A PUBLICATION OF HONOR THE EARTH

Source:

<http://www.honorearth.org/sustainable-tribal-economies>

2. Another World is Possible

- The World Social Forum (WSF) slogan Brazil, 2001,
 - the WSF is comprised of groups that are:
 - opposed to neoliberalism and to domination of the world by capital and any form of imperialism, and are committed to building a planetary society directed towards fruitful relationships among Humankind and between it and the Earth.

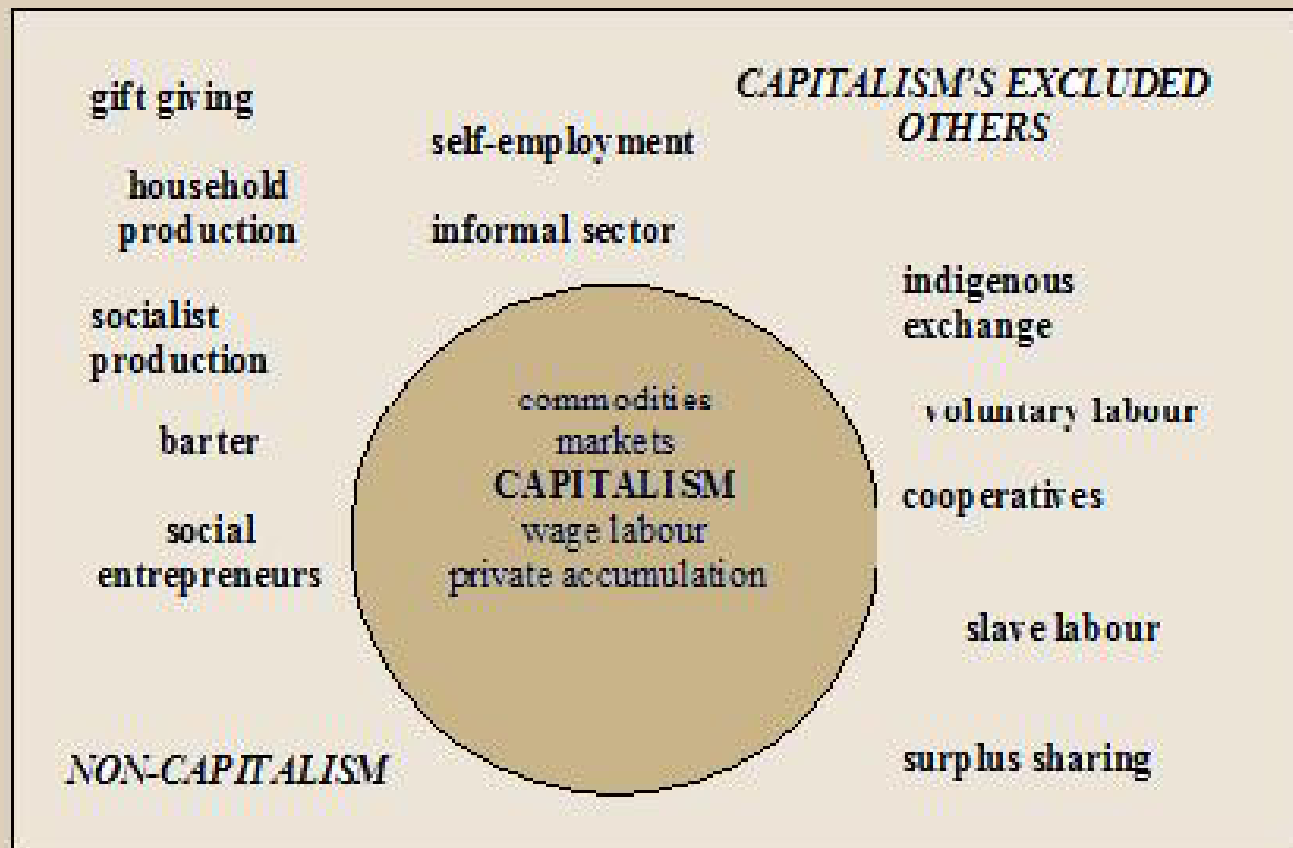
Making Another
World Possible
includes examining:

the visible and hidden
parts of the economy

“The Iceberg”.



Source: Community Economies Collective
<http://www.communityeconomies.org>



Source: Community Economies Collective website: <http://www.communityeconomies.org>

Thinking about *Thinking*

- Brendan Hokowhitu
 - the assertion of Indigenous self-determination in constant referral to the colonising other merely serves to re-establish the neo-imperial colonial power structures themselves.
 - ...a more worthy project is one of Indigenous existentialism, including discussion surrounding the immediacy of Indigenous culture and the stirring forms of cultural expression that occur at cultural borders. (Hokowhitu 2010).
- J.K. Gibson-Graham
 - Weak theory
 - ...welcomes surprise, entertains hope, makes connections, tolerates coexistence and offers care for the new...Unlike the critical stance, which is often suspicious and dismissive, the reparative stance is receptive and hospitable, animated by care for the world and its inhabitants (Gibson-Graham 2006, 8).

3. Maori renewable energy as part of a diverse community economy:

What are Maori involved with?

- Maori renewable energy projects
 - [Google Maps](#)
 - Information plotted on the map by Christina Gonzalez.

The Diverse Economy of the Tuaropaki Power Company

Transactions	Labour	Enterprise	Property and resource ownership
<p><i>Market</i> Power sold to national grid. As per joint venture Mighty River Power provides long term support for the sale of electricity.</p>	<p><i>Wage</i> Salary As per joint venture Mighty River Power conduct maintenance of steamfield, power-plant and transmission systems and marketing Contracting of Strettons Chartered Accountants to manage enquiries and accounts.</p>	<p><i>Capitalist</i> Board of Directors (3 from Tuaropaki Trust and 1 representative of the joint venture) Dividends paid to shareholders</p>	<p><i>Capitalist</i> As per joint venture ¼ of Mokai II is owned by Mighty River Power. Miraka Milk plant.</p>
<p><i>Alternative Market</i> Koha (including for corporate gifts to trading partners?)</p>	<p><i>Alternative paid</i> In-kind Long term pay off? -Meeting with key stakeholders Environmental- replenishing of water in geothermal area beneath power plant</p>	<p><i>Alternative capitalist</i> Scholarships for education and kaumatua grants (aim is for equitable distribution).</p>	<p><i>Alternative capitalist</i> Right to extract granted to Tuaropaki Power Co. because of whanau link to Tuaropaki Trust. Land (Tuaropaki E block) owned by Tuaropaki Trust. Approx 30 hectares for steamfield wells, pipelines and electricity generating plant.</p>
<p><i>Non-market</i> State allocations? State appropriations = corporate tax, local government rates? Whanaungatanga (care for family). Kaitiakitanga (guardianship). Potentially the sustainability focus and activities of the company could be understood as transactions with Papatuanuku, mother earth-replenishing. Worm Farm- green waste to the worms.</p>	<p><i>Unpaid</i> Presentations made at conference by Directors and Chairperson. Attendance at various marae meetings by Directors and Chairperson which they connect to. Advice to other Maori businesses Awhina Group- a support network for Maori farmers.</p>	<p><i>Non-capitalist</i> Tuaropaki Trust comprised of 7 Mokai hapu. The Trust is an Ahu Whenua Trust) as Maori freehold land under Te Ture Whenua Maori Act 1993. Tuaropaki Power Co. is wholly owned by Tuaropaki Trust. Maori Land Court appoints trustees to Tuaropaki Trust and holds Trust Order/Deed (provides legal framework) and requires the Trust administer “the lands for the benefit of the beneficial owners” (Tuaropaki). Of Tuaropaki Trust maintenance of Marae community complex.</p>	<p><i>Non-capitalist</i> State – resource consents from Environment Waikato. (the regional council). Whakapapa – descendants of the hapu involved have genealogical and spiritual ties to the lands involved.</p>

A range of ethical coordinates used by Maori involved in renewable energy projects

- Mana
 - What kinds of mana enhancing behaviour is evident within the enterprise? How does distribution occur that fosters the mana of the whanau, hapu, iwi involved and beyond?
- Utu
 - What kind of balance is sought between people? What is needed by all parties to survive? Whether and how products and surplus are to be consumed or not.
- Kaitiakitanga
 - What kind of relationship is evident between humans and non-humans? How and why are people and the environment cared for or utilised?
- Whakapapa
 - What are the connections amongst people, between people and the land and between people and non-humans that are fostered because of whakapapa?

Taheke 8C and Adjoining Blocks Incorporation



Our tōhu reflects the key attributes under which we are guided.

The Cap represents the moemoea and sacrifices of our tupuna.

Papatuanuku is represented by the colour brown on either side of the kaitiaki.

Our Kaitiaki are Wharetoroa and the Shag.

Finally **Okere & Kaituna** Rivers flow from the mouths of the kaitiaki.

Summary

- Climate change, peak oil and global food insecurity indicate that the dominant ways that humans have been thinking about and enacting development need to be reconsidered.
- There are options for different ways of thinking that take us on a different journey- one where we foster another possible world.
- My research has been focussing on Maori renewable energy projects where a diverse community economy is apparent and flourishing.

Works cited:

- Hokowhitu, B. (2010) “A Genealogy of Indigenous Resistance” in Hokowhitu, B., Kermoal, N., Andersen, C., Petersen, A., Reilly, M., Altamirano-Jimenez & Rewi, P. (eds.) *Indigenous Identity and Resistance: Researching the Diversity of Knowledge*. Dunedin: University of Otago Press.
- Gibson-Graham, J.K. (2006) *A Post Capitalist Politics*, Minneapolis: University of Minnesota Press.
- Gibson- Graham J.K. and Roelvink, G. (2010) “An Economic Ethics for the Anthropocene” *Antipode*, Vol. 41, No.1.
- Honor the Earth, (2009) *Sustainable Tribal Economies: A Guide to Restoring Food and Energy Sovereignty in Native America*, White Earth Reservation: Honor the Earth.