

A place for Tohu Māori in planning for Tikapa Moana

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Presentation overview

- Introducing Tohu Māori – cultural indicators
- Statutory basis for utilising Māori indicators
- Previous national Māori indicators programmes
- Tohu Māori frameworks

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Indicators – Tohu

Tohu Māori – traditional Māori indicators relating to the environment - have been observed from earliest times. Tohu are signs or omens, are an important means of interpreting and managing the environment, and are still used widely today.

Tohu are derived from long local observation, they therefore vary from hapū to hapū and place to place.

In Te Whanau Moana and Te Rorohuri's case, this is a vast body of knowledge, wisdom and custom. It derives from the very detailed knowledge gained from residing in a particular geographic area for many hundreds of years, of developing relationships with other neighbouring communities as well as those further afield, and learning from practical experience what works and what does not (McCully and Mutu, 2003).

Tohu also reveal environmental changes over time.

Indicators, as used in modern policy evaluation are simple methods for measuring progress toward (or away from) policy or environmental outcomes.

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Introducing Tohu Māori – Cultural indicators

Seasonal 'alignment' Indicators



Taunahanahatanga - Place names as resource indicators

Waikiekie



Whangamata



Waiharakeke



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Placenames as signposts for planning

Kohunui - thick mist, Waiwera - hot water, Waimate - lifeless water, Waikino - dangerous water



It took almost 100 years for the Ohinemuri River to rise to levels warned by local Māori.

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Hauraki customary indicators

Five categories of (fisheries related) customary indicators identified by Hauraki kaumātua *:

1. Celestial phenomena: the lunar cycle, the seasonal position of the sun, the presence of stars
2. Seasons
3. Weather
4. Stages in the life cycle of plants or animals
5. Observed changes in fish behaviour or shellfish location

* Hauraki Customary Indicators Report (Hauraki Māori Trust Board) 1999

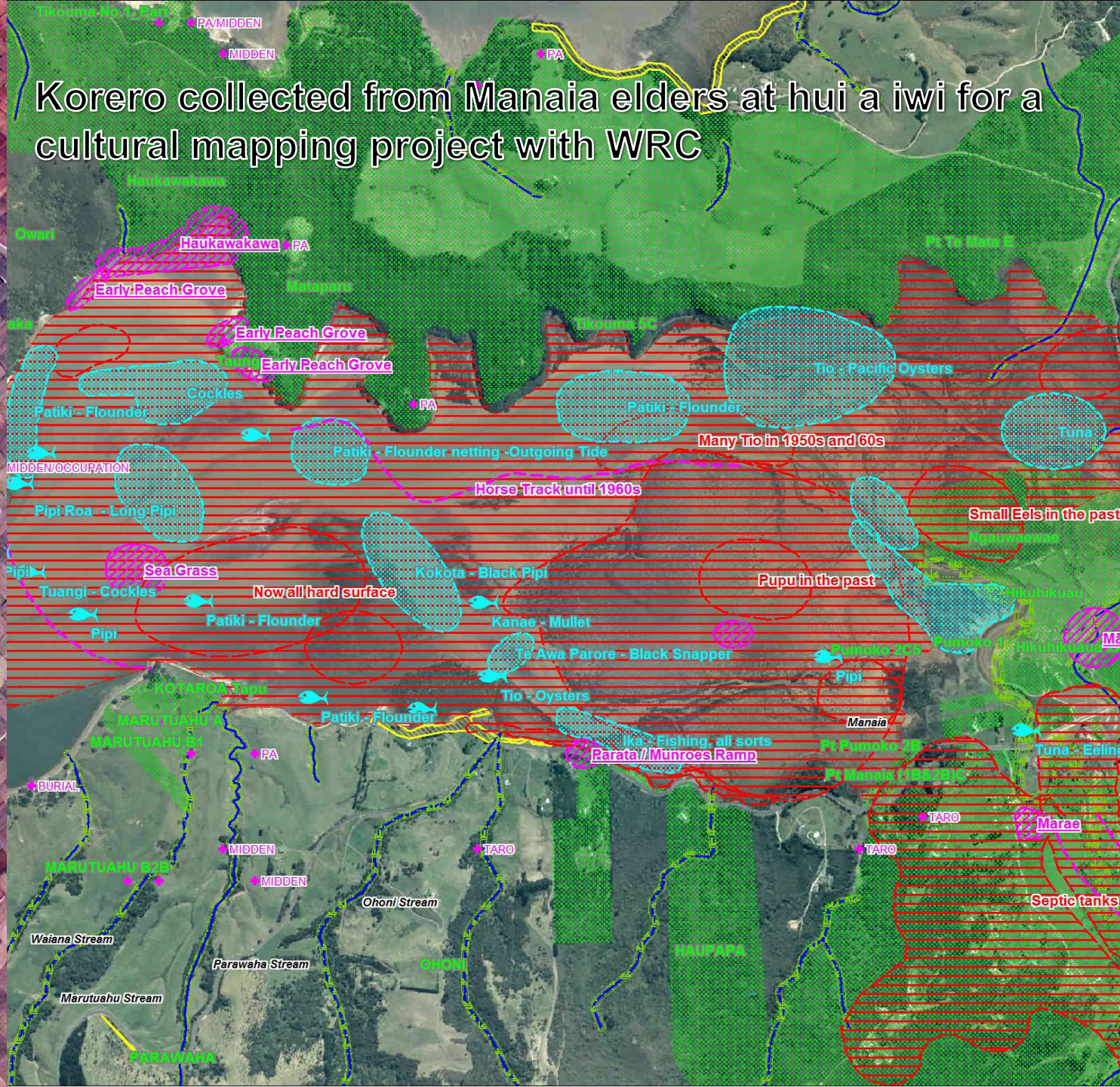
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Korero collected from Manaia elders at hui a iwi for a cultural mapping project with WRC



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Legal basis for Māori involvement in planning

- International conventions
 - UN Declaration on Environment and Development 1992
Indigenous people and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices. States should recognise and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainable development (Principle 22).
 - UN Declaration on the Rights of Indigenous Peoples 2007
- Residual native-title and customary common law rights
- Treaty of Waitangi rights – Treaty principles
 - Partnership
 - Active protection
- Statutory Māori rights and values recognitions
 - Resource Management Act 1991
 - Local Government Act 2002
 - Conservation Act
 - Fisheries legislation
 - Hauraki Gulf Marine Park Act

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“It is unnecessary on a leave application to do more than allude to the evolving international recognition that indigenous issues must now be viewed through a wider lens than that of western culture”

Justice Baragwanath – Court of Appeal - *Ngati Maru Iwi Authority Inc v Auckland City Council* (2002)

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Implementation of cultural indicators via statutory plans

Māori indicators have been identified as a possible Method is RMA plans

- Consistent with Council monitoring obligations under RMA s 35 to evaluate plan effectiveness and environmental outcomes.

TCDC 1st generation District plan and several Auckland legacy plans promised Māori indicators but these never eventuated.

LTP community outcomes and indicators

- Regularly overlap with RMA environmental outcomes
- Seldom separate Māori processes run
- Māori outcomes included as part of projects like Waikato regional MARCO
 - Iwi developed indicators included as an appendix
 - Council-created sets included in LTPs

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Previous national Māori indicators work

The MfE Environmental Indicators programme - Māori indicators

- Māori Environmental monitoring (MfE Māori working party) 1998
- Maori Input into the Environmental Performance Indicators Programme (MfE) 1999

Statistics NZ and Ministry of Culture and Heritage Māori

indicators – predominantly census figures and statistics based

- Cultural Indicators for New Zealand (Stats NZ and Ministry Culture and Heritage) 2006
- Cultural Indicators for New Zealand (Ministry of Culture and Heritage) 2009

MfE indicated an intention to pick these up again in 2010, but no progress since then.

Inconsistent effort by councils to fill this void, despite frameworks being available.

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Māori environmental indicators frameworks

- Māori Environmental Performance Indicators for Wetland Condition and Trend (Garth Harmsworth - Manaaki Whenua) 2002
- Streams Cultural Health Index (Gail Tipa and Laurel Tierney) 2003
- The Mauri Model (Kepa Morgan) 2004
- Understanding local weather and climate using Maori environmental knowledge (Apanui Skipper and Darren King) 2006
- PUCM kaupapa Māori indicators kete (Richard Jefferies and Nathan Kennedy) 2009
- Ngaa Waihotanga Iho (NIWA, Ngāti Whanaunga, Ngāti Hikairo) 2010

Other Māori indicators-related work

- Māori Specific Outcomes And Indicators - Te Hoe Nuku Roa (Mason Durie and others) 2002
- He Ōranga Hapori - A model for raising Māori community wellbeing (Māori Economic Taskforce and Te Rōpū Pakihi) 2010
- Te Toi Roa - Towards an Evaluation Methodology for Mana Whenua and Matāwaka Wellbeing in Tāmaki Makaurau (Independent Māori Statutory Board) 2011

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Matakana

Why do we need Māori indicators? A lack of knowledge – Māori Historic Heritage

11,000 recorded sites within the Marutuahu rohe,
Archaeologists estimate only 30% of actual sites recorded
on the eastern seaboard of the Coromandel Peninsular

“Again, however, there is no available information on which to evaluate the achievement or otherwise of the Māori heritage objective. Anecdotal accounts from EW iwi liaison staff do, however, suggest concern amongst the Regions’ Iwi about on-going loss of taonga”. (Willis, G. Review of WRC RPS, 2007)

Ngā Kuri o Whareī

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A Māori indicators framework for heritage - PUCM

Kaupapa Māori Outcomes and Indicators Kete

Kete 1: Kaupapa - Tapu; Tikanga - Wāhi Tapu

Outcome : Wāhi tapu are protected

Index 1: Extent to which local authorities actively protect wāhi tapu

Index 2: Extent to which tangata whenua actively protect wāhi tapu

Index 3: Extent to which other government agencies actively protect wāhi tapu

Index 4: Extent to which wāhi tapu are identified and protected

Kete 2: Kaupapa - Mauri; Tikanga - Mauri o te Wai

Outcome : The mauri of all waterways are in optimum health:

Index 1: Extent to which local authorities protect mauri

Index 2: Extent to which tangata whenua protect mauri

Index 3: Extent to which other agencies protect mauri

Index 4: Extent to which actions of the wider community affect mauri

Index 5: Physical evidence that mauri is protected

Kete 3: Kaupapa - Mana; Tikanga - Mana Whenua

Outcome - Mana Whenua Is appropriately respected:

Index 1: Extent to which local authorities acknowledge mana whenua

Index 2: Extent to which other government agencies acknowledge mana whenua

Index 3: Extent to which tangata whenua assert mana whenua.

(PUCM - Planning Under a Cooperative Mandate research programme)

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Wähi Tapu Kete: Outcome = Wähi Tapu Are Protected

Index 1: Extent to which Local Authorities actively protect Wähi Tapu

Indicator One: Whether respondent agrees that local authority actively protects wähi tapu

Indicator Two: Territorial local authority documents contain provisions to protect wähi tapu

Indicator Three: Territorial local authorities act to protect wähi tapu

Index 2: Extent to which Tangata Whenua actively protect Wähi Tapu

Indicator One: Whether respondent agrees that tangata whenua actively protect wähi tapu

Indicator Two: Tangata whenua have documents with provisions designed to protect wähi tapu

Indicator Three: Tangata whenua act to protect wähi tapu

Index 3: Extent to which Other Government Agencies protect Wähi Tapu

Indicator One: Whether respondent agrees that other government agencies actively protect wähi tapu

Indicator Two: Historic Places Trust works to protect wähi tapu

Indicator Three: Other government agencies work to protect wähi tapu

Index 4: Extent to which Wähi Tapu are identified and protected

Indicator One: Whether respondent agrees that wähi tapu are widely identified and protected

Indicator Two: Physical characteristics of wähi tapu

Indicator Three: Characteristics of immediate environment

Indicator Four: Presence of potential threats

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Issues associated with developing Māori indicators

- Balancing the need for standardisation with localised tikanga
 - MfE criticisms of variations in council water sampling methodologies
 - Credibility and familiarity derived from standardisation
 - Allows for comparison across rohe and over time
- Tribal capacity
 - Loss and fragmentation of tribal knowledge resulting from dislocation from ancestral lands
 - Distrust of councils by Māori, a reluctance to share knowledge
 - Lack of tribal capacity to engage and formalise indicators
- Resourcing, agency capacity and attitudes
 - The need for a space to be provided for local Māori to develop their own frameworks and indicators
 - Lack of political will to empower mana whenua
 - Councils prefer to write new plans than evaluate old ones and assess environmental outcomes – the ‘gap in planning’
 - Lack of cross-boundary alignment of statutory instruments
- The ‘attribution problem’

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Identifying risks and pressures on Māori values

The Sugarloaf aquaculture wharf



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Arikitahi – a pa of great significance to Marutuahu

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