

Background



*Kaiora intertidal platform
looking to Turihaua Point*

Marine reserves meet many conservation objectives but often conflict with iwi-hapu/tribe-subtribe objectives for marine management. That need not be so. A better understanding of how different methods of marine management meet both iwi-hapu and other management interests will lead to more positive outcomes for the marine environment. It will also promote an appreciation and understanding of iwi-hapu interests, values and knowledge associated with marine management.

This report is one part of a research study of Maori methods and indicators for marine protection. The study is taking place at two sites in partnership with Ngati Konohi and Ngati Kere¹.

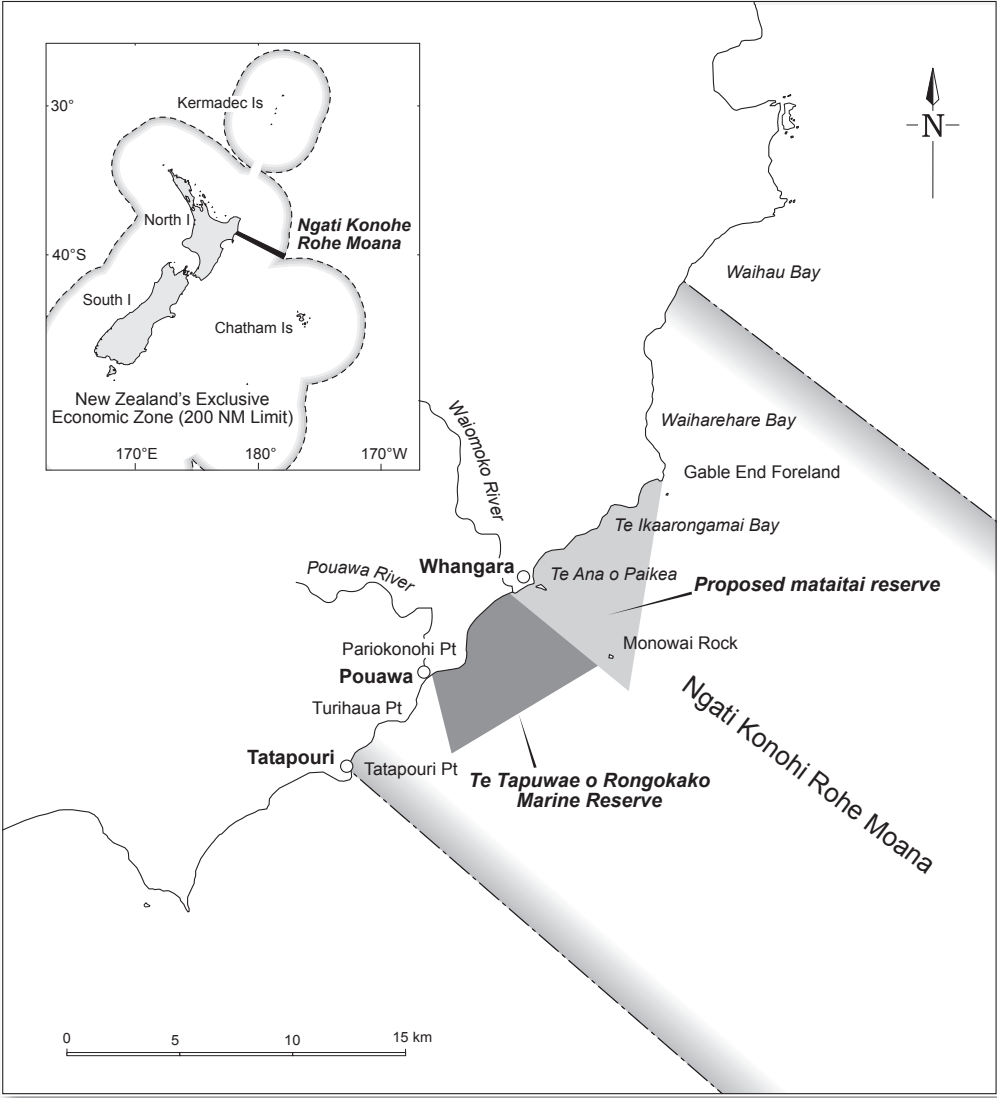
The Ngati Konohi, Department of Conservation, Ministry for the Environment project involves two interrelated research teams, one working on community research and the other on ecological science. The research is being undertaken in the rohe moana of Ngati Konohi of Whangara, which includes Te Tapuwae o Rongokako marine reserve (Figure 1).

The three overall project objectives are:

- To identify specific iwi-hapu objectives, interests and expectations for marine management
- To define a process to identify Maori marine indicators of environmental performance and pilot their implementation
- To measure different species assemblages at a range of trophic levels in order to test how marine reserves and controlled areas (including some manipulations, taiapure or mataitai) contribute to meeting iwi-hapu and conservation objectives.

¹ see: Maori methods and indicators for marine protection – Ngati Kere interests and expectations for the rohe moana. Ngati Kere, Department of Conservation, and Ministry for the Environment, 2005.

Figure 1: Ngati Konohi Rohe Moana



Methodology

An initial hui/meeting was held with Ngati Konohi, the Department of Conservation and the Ministry for the Environment to discuss the purpose of the project and to invite Ngati Konohi to be a partner in the project. Following a series of discussions, Ngati Konohi decided to participate in the research and appointed Rangi Paenga as the Ngati Konohi representative on the project management group (with senior representatives from Ngati Kere, Department of Conservation, Ministry for the Environment, and Ministry of Fisheries). On the recommendation of kaumatua/elder Rangi Paenga, the project management group then contracted a Ngati Konohi researcher to work with the community research team to collect information from Ngati Konohi to be included in this report².

This report includes the findings from the information collected by the Ngati Konohi researcher and further analysis by the community research team of the field data and of the Department of Conservation files on the process to establish the marine reserve.

These research findings are based on the discussions held in two workshops and a series of interviews with interested members of Ngati Konohi. The format for both the workshops included presentations by members of the community research team, followed by discussions of key topics in small groups, and finally presentations by each group back to the workshop. Following the workshops, interviews were also held with a total of 35 interested Ngati Konohi representatives. A number of people or 'key informants' with specific knowledge of relevant issues were specifically targeted to be included in the interviews³.

On account of the small sample size, the qualitative nature of the research, and the fact that research participants were not selected randomly, the research findings do not provide a complete picture of all the views within Ngati Konohi. Instead, the research aims to give an indication of some of the key goals, aspirations and considerations of Ngati Konohi in relation to the rohe moana.

The material selected from the further analysis of the field data for inclusion in this report is based on an assessment by the community research team, that this information provides a picture of the key issues and significant themes as identified in the summaries of the workshops and interviews.

The final draft report was distributed to Ngati Konohi, the Department of Conservation and the Ministry for the Environment representatives for feedback and approval prior to publication.

² One of the first tasks for the project management group was to establish an intellectual property protocol between Ngati Konohi, the Department of Conservation and the Ministry for the Environment for all information collected as part of the study (Appendix 1).

³ The demographic breakdown of the participants was: 18 women and 17 men; 2 people under 20 years, 10 people 21-40 years, 10 people 41-60 years and 13 people over 60.

Findings



Tamariki/children exploring the marine reserve

GOALS AND ASPIRATIONS FOR THE ROHE MOANA

In this section we consider what is important to Ngati Konohi iwi in their rohe moana and the goals and aspirations they hold for the future of the rohe moana. Ngati Konohi generally value a holistic approach to taking care of their rohe moana that incorporates the social (the people), political (the rules), and economic (the remuneration) aspects.

The following statements from participants in the field data report give an indication of the broad visions and aspirations that Ngati Konohi have for their rohe moana:

A safe recreation place. A place to collect food. A place to nurture future generations in the traditional ways of sustainability and protection of the marine environment. Tino rangatiratanga/autonomy.

A place where I can go and take a vacation, relax, enjoy the environment, a scenic resort.

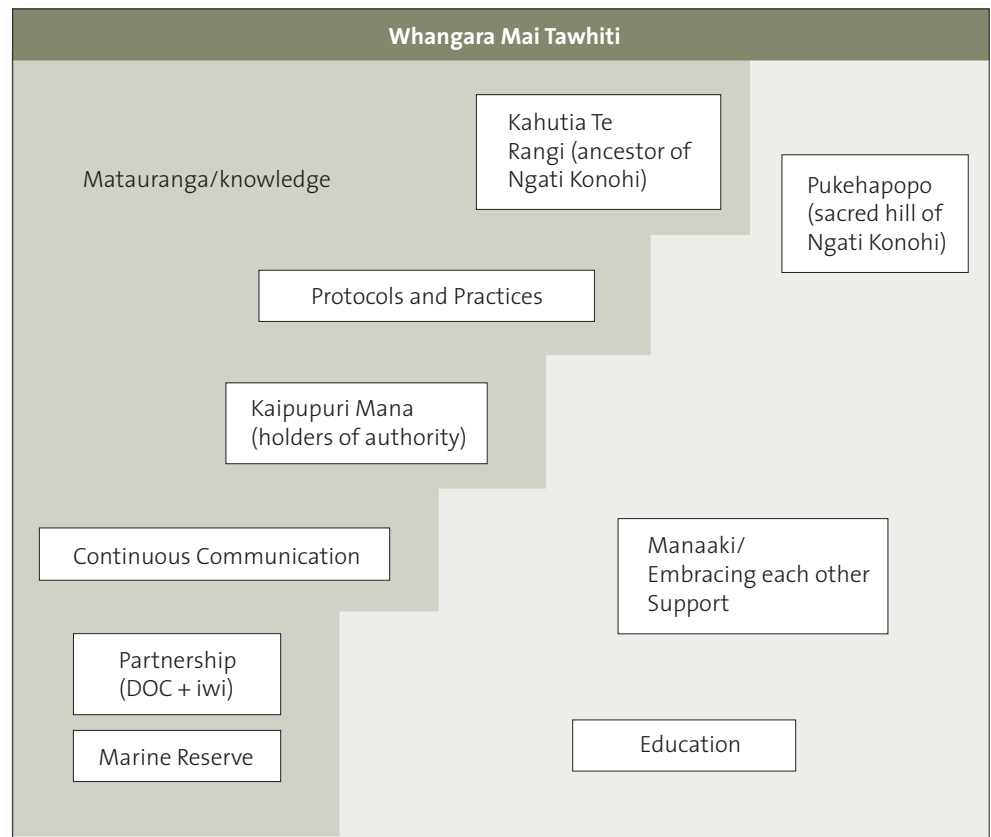
A clean environment that is safe for families and the ... overall environment is pollution free. Also, the ability for families to swim and collect food from the moana.

Have it like a reserve so tourists can come and have a look at it. If we are proud of our area then we can show it off.

A place of security and spirituality. To know this is where Ngati Konohi come from. Understand the beach and respect it. Take only what is needed.

Figure 2 was drawn by one participant to illustrate the steps towards the dreams and aspiration of the iwi. A significant feature of the model is the notion that Ngati Konohi are the repository of the knowledge of the people (kaipupuri mana/holders of authority) and it is important that Ngati Konohi are able to make decisions regarding the mana whenua and mana moana.

Figure 2: Ngati Konohi Wawataa/aspirations



The future goals and aspirations of the people involved in the research can more specifically be divided into seven key areas:

- tino rangatiratanga
- kaitiakitanga/sharing guardianship responsibility
- education
- more kaimoana/seafood
- clean and safe rohe moana
- mahi/work
- environmental enhancement

TINO RANGATIRATANGA

Tino rangatiratanga was a concept voiced by both young and old participants. It was described as possessing two components: autonomy and a relationship between Ngati Konohi iwi-hapu and external agencies. It was clear that Ngati Konohi want to participate in the control and management of their rohe moana. However, there were a range of views on the role Ngati Konohi should play in this. Common themes with regard to management included the importance of Ngati Konohi retaining their tino rangatiratanga and feeling empowered.

We want the authority of the Treaty of Waitangi over our sea and land, promised in Article Two. Without tino rangatiratanga you have no mana/pride.

At one end of the scale some people commented that there should be complete management and control by Ngati Konohi with no government intervention. As one person asserted:

It belongs to us. We own it. A Treaty right. Ownership has never changed hands, give it back to us. We become the overarching body.

We want total control over the marine reserve and to say who goes in and out, not DOC.

Other people commented on the need for a partnership between the government and Ngati Konohi in order to manage the rohe moana.

Fifty years from now I would like to see government and Ngati Konohi share a partnership in the control of the beaches Makarori, Tatapouri, Pouawa, and Whangara marae where the iwi provide the human resources and government the capital.

A number of people commented that Ngati Konohi should have financial resources to support their involvement in the management of the rohe moana.

[In the future the rohe moana] would be managed by the iwi in partnership with the local authority. Currently the local authority is paid to manage the beaches and our iwi members are not.

Some Ngati Konohi participants identified a number of areas where they wanted to have more management authority and responsibility including controlling:

- How much kaimoana people take and who can take
- The areas where people can dive for kaimoana
- Motor bikes (on the beach)
- Ships and aquaculture
- Land management practices that affect the moana (for example neighbouring farmers use poisons that then spill into the moana)
- Recreational and commercial users
- Use of the foreshore
- Who has the right to fish and gather kai
- What comes out of the sea and what goes in (for example pollution)

Ngati Konohi participants considered a relationship between themselves and external agencies to be important for future developments in the marine environment. The details of how a stronger relationship with external agencies would work were still being developed within Ngati Konohi. It was suggested that the creation of a tribal authority or marae/meeting house organisation could represent the collective voice of Ngati Konohi and take the role as the mediator and negotiator between them and external agencies.

KAITIAKITANGA

Kaitiakitanga was a concept that involved the holistic approach to take care of marine environment with tangible and intangible applications. For the participants it was a duty that was handed down from their ancestors. Kaitiakitanga was described as:

- Stopping pollution from outsiders
- Providing a clean and safe environment
- Teaching descendants from Ngati Konohi and outsiders customary management practices
- Extending the powers of kaitiaki/trustee to police outsiders
- Understanding the spiritual and physical value of the environment

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