

Marine governance in Aotearoa

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This table summarises how seven environmental governance arrangements align with four pou (enabling conditions) for ecosystem-based marine management.

	Pou 1: Enacting interactive administrative arrangements	Pou 2: Diversifying knowledge production	Pou 3: Prioritising equity, justice, and social difference	Pou 4: Recognising interconnections and interconnectedness
Integrated Kaipara Harbour Management Group (IKHMG)	<p>Collaboration between iwi / hapū, government agencies (both local and national), and local communities. Iwi-led.</p>	<p>Integrated Kaipara Harbour Management Group (IKHMG) is underpinned by knowledge production processes that attempt to bring science alongside mātauranga-a-hapū / iwi.</p> <p>He Mahere Pāhekoheko Mō Kaipara Moana is a framework co-developed through a participatory process over a 7-year period that connected Māori values and knowledges alongside principles of EBM. The framework strengthens the position of Māori as partners in managing the Kaipara Harbour and the position of Te Ao Māori and mātauranga in informing management actions (Makey and Awatere 2018).</p> <p>A co-design/co-develop/co-implement approach underpins IKHMG work including their strategic planning (IKHMG 2011).</p>	<p>IKHMG was established shortly after the Te Uri o Hau Treaty settlement in 2002, with Te Uri o Hau Settlement Trust leading the initiative.</p> <p>The leadership shown by Te Uri o Hau Settlement Trust in the establishment of IKHMG reflects investment in growing capacities and capabilities of the post-settlement governance entity, hapū, whānau and kaitiaki (Makey & Awatere 2018, Taylor 2015). Te Uri o Hau Settlement Trust (and later IKHMG) leveraged opportunities arising from the 2002 settlement and memoranda of understanding with local and central and central government organisations to develop extensive community relationships between hapū and local Kaipara communities as well as with agricultural and horticultural industry, businesses, research institutions and local government (IKHMG 2011).</p> <p>This leadership enabled restoration practices to be designed and implemented in accordance with iwi preferences and cultural practices.</p>	<p>Protecting and restoring the mauri of the Kaipara moana is identified as a long-term objective in the co-management framework for IKHMG and is reflected in its workplans (IKHMG 2011, Makey and Awatere 2018).</p> <p>IKHMG's He Mahere positions the Kaipara moana as a family member; as such, the work of the IKHMG fosters whakapapa relationships between Indigenous peoples.</p>
Ōhiwa Harbour Implementation Forum (OHIF)	<p>Collaboration between iwi / hapū, government agencies (both local and national), and local communities.</p>	<p>Ōhiwa Harbour Implementation Forum (OHIF) is underpinned by knowledge production processes that attempt to bring science alongside mātauranga-a-hapū/iwi.</p> <p>The co-design and co-development of the Ōhiwa Harbour Mussel Management Action Plan (MMAP) arose as part of a transdisciplinary action-oriented research project (Paul-Burke et al 2018), which adopted a Kaupapa Māori approach and prioritised mātauranga.</p> <p>Development of the MMAP was a response (supported by OHIF) to an action in the 2014 Ōhiwa Harbour Strategy to investigate shellfish populations and advocate for sustainable shellfish management (Bay of Plenty Regional Council et al 2014, Paul-Burke et al 2018).</p> <p>The design and implementation of MMAP can be seen as “an expression of contemporary kaitiakitanga” and the exercise of intergenerational knowledge and practices for present and future generations (Paul-Burke et al 2018: 552).</p>	<p>OHIF arose following a local government-initiated process that culminated in the Ōhiwa Harbour Strategy (Bay of Plenty Regional Council et al 2014, Lowry 2012). The OHIF collaboration evolved as the 2008 Ōhiwa Harbour Strategy was developed.</p> <p>An important inclusion in the Ōhiwa Harbour Strategy was to recognise kaitiakitanga, and the role of hapū and whānau of Ōhiwa as kaitiaki, as underpinning management actions in the 2008 Strategy. Specifically, policy 5.1 states “kaitiakitanga will always be integrated into management of Ōhiwa Harbour”, and policy 5.2 affirms that “Sites of significance to Māori will be protected, or managed in an appropriate manner”.</p>	<p>The importance of mauri, and efforts to protect, restore or revitalise mauri, informs and shapes the work undertaken by OHIF including the hapū-led research agenda surrounding shellfish (Paul-Burke et al 2018).</p>

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Te Awa Tupua (Whanganui River Claims Settlement) Act 2017	Treaty of Waitangi settlement that establishes legal personhood and a co-governance regime to represent the interests of Te Awa Tupua.	Recognition of Te Awa Tupua is based on the tikanga, kawa and mātauranga of Whanganui Iwi, who have responsibilities in relation to Te Awa Tupua. As the human face of Te Awa Tupua, Te Pou Tupua must act in the interests of Te Awa Tupua and in a manner consistent with Tupua Te Kawa (s 19(2)). Decision-makers under a range of environmental legislation are required to give effect to the status of the river as a living ancestor in accordance with the kawa (law) of the Iwi.	Te Awa Tupua Act was passed as part of the settlement of claims to the Waitangi Tribunal. The Act incorporates components of tikanga and Te Ao Māori (specifically related to identifying Te Awa Tupua as an ancestor connected to specific hapū and iwi through whakapapa) as well as settler legal traditions. The Act was accompanied by a formal apology from the Crown for the damage suffered because of settler-colonialism. The role of each iwi is formally recognised and incorporated into the co-governance models established under the Act. As such, Te Pou Tupua must act using Tupua te Kawa, which comprises the intrinsic values that represent the essence of Te Awa Tupua (s 13). The river values embody the customary law of the Whanganui iwi and reflect their traditional knowledge as established resource managers (Macpherson and Ospina 2018). The values acknowledge the river as a source of spiritual and physical sustenance, feeding the resources within it and people living alongside it, and the link between the health of the river and the people are interconnected (Te Awa Tupua Act 2017, s 13).	The conceptualisation of Te Awa Tupua as “indivisible and living whole” (s 12) with mauri and mana, centres Māori cosmology and a relational ontology that confounds dualistic understandings of nature as separate/distinct from culture. The intrinsic connection and the importance of the relationships between the iwi / hapū and the river are captured in the whakataukī (proverb) “ko au te awa, ko awa ko au – I am the River and the River is me” (s 13), and underpins the approach to be taken by decision-makers (s 13).
Te Urewera Act 2014	Treaty of Waitangi settlement that establishes legal personhood and a co-governance regime to represent the interests of Te Urewera.	Te Urewera Act 2014 recognises Te Urewera as “ancient and enduring, a fortress of nature, alive with history” and a place “of spiritual value, with its own mana and mauri” (Te Urewera Act, s 3). Tūhoetanga is identified as the way to give expression to Te Urewera; therefore, knowledge held by iwi and hapū is fundamental to ensure the connection between Tūhoe and Te Urewera, and the wellbeing of Te Urewera itself is strengthened and maintained.	Te Urewera Act was passed as part of a Treaty settlement. The Act incorporates components of tikanga and Te Ao Māori as well as settler legal traditions. The Act was accompanied by a formal apology from the Crown for the damage suffered because of settler-colonialism. The role of each iwi as kaitiaki is formally recognised and incorporated into the co-governance model established under the Act, and the ongoing connections between people and their taiao are recognised. The Te Urewera Board is required to consider and give effect to Tūhoetanga, and the ancestral relationship between Te Urewera and Tūhoe is foregrounded and affirmed.	The connection between Tūhoe and Te Urewera including the relationship between Te Urewera and Tūhoe culture, language, custom and identity is acknowledged in the Act. Tūhoetanga is identified in the Act as the way to give expression to Te Urewera; therefore, knowledge held by iwi and hapū is fundamental to ensure the connection between Tūhoe and Te Urewera, and the wellbeing of Te Urewera itself is strengthened and maintained.
Te Mana o te Taiao/NZ Biodiversity Strategy	National strategy implemented through decentralised governance structures that coordinate and steer state and non-state actors.	Te Mana o te Taiao (TMoT) recognises both science and mātauranga as having a role to play in biodiversity restoration and protection, decision-making, research, and monitoring. TMoT adopts the He Awa Whiria (‘braided rivers’) approach to implementing and understanding the Strategy, which is used as a “cross-cultural conceptual framing tool’ that aims to bring different people, cultures, knowledges and sectors together to contribute to realising the strategy (Department of Conservation 2020: 37).	TMoT is nationally significant given its scope and the range of actors with responsibilities in achieving objectives. TMoT provides a potential anchor for ecosystem-based governance that recognises the importance of Indigenous rights and interests.	The “disconnect between people and nature” is identified as one of the main challenges confronting biodiversity management in Aotearoa NZ (Department of Conservation 2020: 43).

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Te Mana o te Wai/National Policy Statement on Freshwater Management 2020	<p>National policy implemented through decentralised governance structures that coordinate and steer state and non-state actors.</p>	<p>The National Policy Statement on Freshwater Management (NPSFM) emphasises the potential for Te Ao Māori and mātauranga to contribute to achieving freshwater outcomes. Te Mana o te Wai is a concept that refers to the fundamental importance of water and recognises that protecting the health of freshwater protects the health and well-being of the wider environment.</p> <p>The NPSFM sets out six principles relating to the role of Māori and other New Zealanders in the management of freshwater.</p>	<p>NPSFM/TMoW is nationally significant given its scope and the range of actors with responsibilities in achieving the objectives. TMoW provides a potential anchor for ecosystem-based governance that recognise the importance of Indigenous rights and interests (Macpherson et al 2021b). For instance, Aratiatia Livestock Limited v Southland Regional Council (2019: [21]) demonstrates that TMOW is already having a practical impact on water planning in New Zealand, including (in that case) the prioritisation of water’s ecological and spiritual health above resource exploitation for primary production.</p> <p>The Court provides an early discussion of the meaning and significance of TMoW, which it describes as an integral part of freshwater management and, a fundamental shift in perspective around management of this natural resource (Macpherson et al 2021a, Aratiatia Livestock Limited v Southland Regional Council 2019).</p>	<p>The NPSFM provides for the integrated management of freshwater resources pursuant to the holistic Māori resource management approach known as ki uta ki tai.</p> <p>This approach recognises the interconnectedness of the whole environment, from the mountains and lakes, down the rivers to the sea as well as the interactions between freshwater, land, water bodies, ecosystems, and receiving environments.</p>
Hua Parakore	<p>Voluntary, non-statutory, decentralised governance arrangements for Indigenous food verification system.</p>	<p>Hua Parakore (HP) is composed of six interconnected and interdependent Māori values underpinned by mātauranga (Hutchings et al 2012).</p> <p>A key element of HP is the emphasis given to revitalising the connection between Māori producers and mātauranga within specific localities relating to whenua (land) and oneone (soil). Central to this is whakapapa connections – of soil to atua, soil to people, people to atua, and so on.</p> <p>Knowledge sharing as part of HP utilises Māori practices such as pūrākau (storytelling, myths, legends), whaikōrero (formal speeches), karakia (ritual chant, prayer), waiata (song), and karanga (ceremonial call, welcome).</p> <p>In this regard, HP is as much about the use of kaitiaki and other cultural practices as it is about soil management and ‘conventional’ organic/regenerative practices.</p>	<p>HP has national significance for a specific sector (organic food production), on a voluntary rather than a statutory basis.</p> <p>The six guiding principles provide a just and equitable foundation for Māori food producers that acknowledges the agency of soil, humans, and more-than-human / non-humans and supports the use and application of place-based mātauranga.</p> <p>The form of governance and tools used in implementing HP are firmly embedded within Te Ao Māori (Te Waka Kai Ora 2011). The partnership with Organics Aotearoa NZ and the alignment with NZ Standard for Organic Production NZSA 8410.2003 attests to the flexibility of HP as a model of governance and signals possibilities for doing governance otherwise.</p>	<p>Whakapapa is one of the six principles guiding the programme.</p> <p>By adopting a tikanga and mātauranga approach, HP places soil (and the whakapapa embodied in soil) at the centre of human and more-than-human/nonhuman relationships.</p> <p>Ecosystem management and restoration, including practices that align with organic or regenerative practices (such as enhancing fertility and soil structure, companion planting, or biological control of pests), are elevated into more-than-physical actions.</p>

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