

SUSTAINABLE
SEAS

Ko ngā moana
whakauka

INDIGENISING THE BLUE ECONOMY:

A case study of
Ngāti Mutunga
o Wharekauri

Prepared for
Ngāti Mutunga o Wharekauri Iwi Trust

Prepared by
Fiona Wiremu

30 June 2024



Report

He Pao

**Wharekauri te Moutere
Noninga remu Tāiko e
He pā ake ake
Ngana hau aue**

Wharekauri the island
Where the Tāiko resides
Ake ake tree resilience to the winds (people)
Standing against the strong winds

**Puhia rā e te hau
Uaina e te ua e
Ko Matipo, ko Kopi
Whakamāurutanga e**

Blown by the wind
Rained on by the rain
Trees safeguard us (our Pou)
Place of comfort, provide shelter, protection,
to interweave

**Korihi te Tui korari
Koe te Weka one e
Ngā mihi whakatau
Maioha e**

Tui in the flax bush singing
The Weka upon the earth screeching (clicking)
Acknowledgement settling (welcome)
Heartfelt from the Island, standing
representing our people (iwi)

**Whakatau mai ki Te One
Te iti, te rahi e
Ki te takapou whāriki
Whakamaharatanga e**

Settle here at Te One
For the few and the many (everyone)
By the finely woven mat of
Remembrance

Source: Ngāti Mutunga o Wharekauri Iwi Trust (2020, p. 2).
He pao composed by Ngāti Mutunga o Wharekauri Whaea
Cathy Thomas, Eileen Cameron, Alison Reriti, Paula Page
and Melodie Eruera-Fraser.

1. Summary

This case study is a partnership between the Sustainable Seas National Science Challenge project Indigenising the blue economy and Ngāti Mutunga o Wharekauri Iwi Trust (“Trust”). The focus of the case study is to explore the aims of the Trust and uri (descendants) of Ngāti Mutunga o Wharekauri within the three main themes of Indigenising the blue economy, being pāhekoheko (integration) – quota system, auahatanga (differentiation) – future enterprises and leveraging existing economies, and whakatautika (balance) – stocktake of wāhi tapu and marine reserve sites.

Ngāti Mutunga o Wharekauri arrived onto Wharekauri in the 1830s (MartinJenkins, 2017b, p. 35) and have intertwining whakapapa connections to Moriori. As an example, many of the participants interviewed are also of Moriori descent. Ngāti Mutunga o Wharekauri through its whakapapa (genealogy), hold mana moana (people of the sea) and mana whenua (kaitiakitanga of the land) rights on Wharekauri. To remove confusion within this report, the island named Wharekauri is also known as Rēkohu, or Chatham Islands. Throughout this report, the island is hereafter referred to as Wharekauri.

This report has been prepared primarily for the Trust that is located at Rapid 300 North Road, Te One, Wharekauri. The author acknowledges the contribution of the participants who provided their insights and for some who do not whakapapa to Ngāti Mutunga o Wharekauri.

The Trust is a pre-settlement treaty entity that aims to “advance the cultural, social or economic standing of, or otherwise beneficial to, any or all Ngāti Mutunga o Wharekauri” (Ngāti Mutunga o Wharekauri Iwi Trust, 2023b, p. 5). The Trust employs five staff and two contractors to manage its activities on behalf of its uri. The registered uri for 2022/2023 was 1,562 (p. 9). For the year ended 30 June 2023 (pp. 38-40), the Trust earned a total group revenue of \$4.6 million (\$3.9 million in 2022) primarily from their Asset Holding Company (AHC) of which 59% related to the seafood annual catch entitlement (ACE). A net surplus (p. 39) was returned of \$1.8 million (\$2.4 million in 2022) with total equity (p. 40) at \$38.1 million (\$36.3 million in 2022).

The seafood quota (p. 50) at 30 June 2023 was \$21.8 million (\$21.7 million in 2022). An independent market valuation (p. 50) taken on 31 March 2023 values the quota at \$61.9 million (\$59.3 million in 2022). The \$61.9 million (p. 33) quota valuation is attributed to crayfish: \$33.6 million, kina: \$0.340 million, pāua: \$15.3 million, blue cod: \$ 3.9 million, and other: \$8.9 million. The allocated shares to the AHC at 21 February 2023 were as follows: spiny red rock lobster: 6,658,148 shares (6.66% of 100 million shares); kina: 27,444,700 shares (27.44% of 100 million shares); and black pāua and yellowfoot pāua: 11,560,496 shares (11.56% of 100 million shares). Further, the AHC has marine investments across Aotearoa New Zealand of (p. 33) \$2.0 million (\$0.108 million in 2022) in Pūai Tangaroa Limited Partnership (koura quota); \$2.5 million (\$2.2 million in 2022) in

Port Nicholson Fisheries and \$0.414 million (same in 2022) in Aotearoa Fisheries Limited. Ngāti Mutunga o Wharekauri is one of 58 iwi beneficiaries in Aotearoa Fisheries Limited.

The Trust intends to develop its enterprises despite iniquitous costs of living on Wharekauri and inadequate infrastructure.

Two of the aims within this report are to review the quota system and explore future enterprises or review existing economies. The third aim is to assess existing wāhi tapu and marine reserves in respect of customary access. The third aim is being progressed by the Trust outside the scope of this case study.



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2.3 Acknowledgement

Ngā mihi maioha ki ngā Rāngatira o Ngāti Mutunga o Wharekauri. A special thank you to Gail Amaru (Chief Executive Officer) and Hone Tipuna Tibble (Operations Manager) for their guidance and support; and to the rāngatira of Ngāti Mutunga o Wharekauri and community/stakeholders who provided valuable insights.

2.4 Disclaimer

The contents of this report reflect the views of the author who is responsible for the facts and accuracy of the data presented. Responsibility for the application of the material, however, lies with any user of the report and no responsibility in such cases will be attributed to the author or the Sustainable Seas National Science Challenge. Please respect the information provided within as it is intended for the Sustainable Seas National Science Challenge and Ngāti Mutunga o Wharekauri Iwi Trust.

2.5 Contacts

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3. Introduction

3.1 Indigenising the blue economy

This report on Ngāti Mutunga o Wharekauri is a final output of the Sustainable Seas National Science Challenge (the Sustainable Seas Challenge) funded research project Indigenising the Blue Economy. The Sustainable Seas Challenge mandate was to enhance the use of marine resources within environmental and biological constraints. The Indigenising the blue economy project was tasked with exploring how te ao Māori could be integrated with the blue economy concept, building on work conducted in the Phase 1 project Whai Rawa, Whai Mana, Whai Oranga and a follow-up review of the blue economy transition for the Sustainable Seas Challenge.

The Indigenising the blue economy project partnered with Māori authorities (iwi and pan-iwi entities, and Māori enterprises), including Ngāti Mutunga o Wharekauri Iwi Trust to explore and support their aspirations for a blue economy imbued with mātauranga, treaty principles, and a focus on Māori wellbeing, human potential and relational balance with Tangaroa as our tīpuna. The blue economy concept has a strong alignment with both traditional and contemporary Māori economic approaches. The opportunities and challenges for Ngāti Mutunga o Wharekauri Iwi Trust within the blue economy are noted throughout this report.

The project partnered with five Māori authorities to explore these themes, including the highlighted case study covered in this report (see Table 1).



Table 1 Case Studies

Organisation	Description	Themes
Moana New Zealand	Moana New Zealand is a large New Zealand seafood company owned by all iwi. Research focused on overcoming centralisation by generating balance between iwi fishing enterprise and whānau (family) enterprise.	Whakatautika
Iwi Collective Partnership (ICP)	ICP is a voluntary collaboration of 19 iwi fisheries companies, pooling their quota. Working with them to integrate tikanga (customary practices) and mātauranga into operations was the focus along with research on overcoming fragmentation with added value.	Pāhekoheko
Moriori	Moriori are the quota holding Indigenous people of Rēkohu (the Chatham Islands). The focus is on enabling uniquely Moriori-led fisheries and overcoming fragmentation, with potential for additional value.	Pāhekoheko Whakatautika Auahatanga
Ngāti Mutunga o Wharekauri	A Wharekauri (the Chatham Islands) quota holding iwi who are concerned about cultural input whilst optimising economic outcomes. Research focuses on overcoming fragmentation and assessing the condition of the marine reserves.	Pāhekoheko Whakatautika Auahatanga
Ōnuku Rūnanga	Akaroa Salmon is an aquaculture company purchased by two Māori organisations, Ōnuku and Ngati Porou. Akaroa Salmon are looking to add value to their products through marketing and overcoming reliance on a few markets.	Auahatanga

The Indigenising the blue economy research team comprised:

- **Jason Mika**, Co-lead
- **John Reid**, Co-lead
- **Matthew Rout**, Synthesis team
- **Jay Whitehead**, Synthesis team and Senior Māori researcher
- **Annemarie Gillies**, Senior Māori researcher
- **Fiona Wiremu**, Senior Māori researcher
- **Georgia McLellan**, Senior Māori researcher
- **Tui MacDonald**, Senior Māori researcher
- **Corey Ruha**, Project Manager

3.2 Case study research

The purpose of this case study is to present the perspectives of the Trust and participants to the Sustainable Seas National Science Challenge in regard to their marine economy activities and aspirations. The focus of this case study is three-fold:

1. Contribute mātauranga Māori (Māori knowledge) to the Sustainable Seas mission that may “Enhance utilisation of our marine resources within environmental and biological constraints”;
2. Partner with the Trust to explore and support Ngāti Mutunga o Wharekauri who aspire to a blue economy imbued with mātauranga Māori, treaty principles, and a focus on Māori wellbeing, human potential and relational balance with Tangaroa as our tīpuna’; and,
3. Identify the aims of Ngāti Mutunga o Wharekauri within the three main themes of Indigenising the blue economy:
 - a. Pāhekoheko (integration) – supporting Māori-led multi-generation integrated planning across economic sectors in their marine jurisdictions to maintain te mauri o ngā taonga katoa (the mauri of all things) and enhance the efficiency of asset holding and resource utilisations.
 - b. Auahatanga (differentiation) – differentiating kaitiaki generated products from commodities and diverse Māori activity in the marine economy.
 - c. Whakatautika (balance) – creating employment, enterprise, and other economic opportunities for Ngāti Mutunga o Wharekauri, leveraging their assets and opportunities for development.

The duration of this case study was intended to be conducted from August 2022 to August 2023. Due to unforeseen circumstances the original community researcher was unable to undertake this task, delaying the start of the research until February 2023.

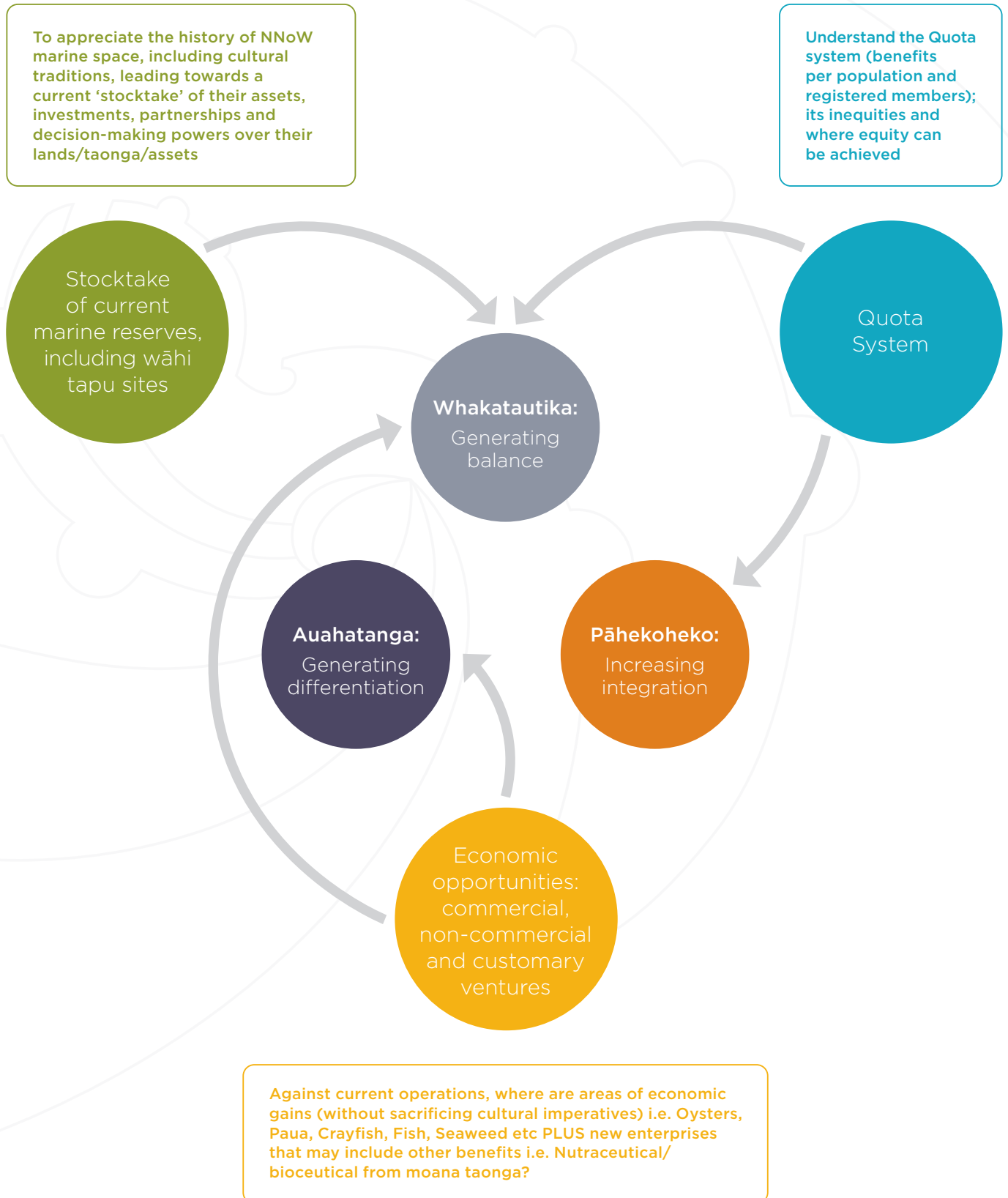
The case study research team included:

- **Ms Gail Amaru**, Ngāti Mutunga o Wharekauri Iwi Research Lead
- **Mr Hone Tibble**, Ngāti Mutunga o Wharekauri Iwi appointed Community Researcher
- **Ms Fiona Wiremu**, Senior Researcher (Te Whare Wānanga o Awanuiārangi)
- **Mr Corey Ruha**, Project Manager

3.3 Case study aim

The intention of this study is to identify the aims of Ngāti Mutunga o Wharekauri within the three main themes of Indigenising the blue economy. From initial discussions held in February 2023, the Trust identified three main areas of focus (Figure 1). These being: (1) Pāhekoheko (integration) – undertake an assessment of the quota system and address inequities concerning its allocation; (2) Auahatanga (differentiation) – investigate complementary and sustainable marine enterprises that can support the Trust to grow its marine economy. Furthermore, in identifying future enterprises explore Ngāti Mutunga o Wharekauri tikanga associated with customary and traditional practices pertaining to the marine economy; and (3) Whakatautika (balance) – undertake a current stocktake of marine reserves/marine wāhi tapu sites and the tikanga associated with these.

Figure 1 Ngāti Mutunga o Wharekauri Iwi Trust aims



3.4 Outputs and outcome

To answer the research questions and achieve the outcomes and outputs from this case study, the following actions were undertaken. First, co-developing a research plan with a community researcher identified by the Trust. The Trust identified the Operations Manager to be the contact with the research to be overseen by the CEO of the Trust. Both provided contextual and valuable insights to inform this case study.

Second, seeking relevant case study materials such as documentation, reports, and multimedia to assist in understanding Ngāti Mutunga o Wharekauri. A summary of the reports used within this case study to provide context are as follows:

1. The Trust - 2022 Annual report, He Matapihi Nō Mua, PauaMac4 Annual Operating Plan 2023/24.
2. Commercial Fisheries Services Limited – Quota Owned by Stock at 21 February 2023 for spiny red rock lobster, kina, black pāua and yellowfoot pāua.
3. All other reports listed within the Reference section were openly sourced from public sites. Three of these reports are noted as follows:

(a) MartinJenkins (2017a, November) was funded by and prepared for the Chatham Islands Council. The report provides insights into the communities of Wharekauri, including issues and constraints pertaining to growth opportunities and a proposed framework of actions and priorities. MartinJenkins specified (p. 7) that many reports and

studies have been carried out on Wharekauri. It was noted that a whole-of-Wharekauri approach is required to solve the issues and constraints relating to infrastructure, community and social services, resources, institutions, legislation and regulation, and environment and culture.

(b) MartinJenkins (2017b, July) was funded by and prepared for the Chatham Islands Council. The report is a prelude to the more substantive report prepared in November 2017.

(c) Ngāti Mutunga o Wharekauri Iwi Trust (2013) Cultural Impact Assessment Report was drafted by the Trust to address concerns that the proposed mining of phosphate would have on the moana. Within this report is a discussion on the “Interference with Cultural Heritage & Whakapapa” (p. 7).

Third, thirteen participants (section 5.4) were interviewed in-person on Wharekauri during February 2023 with a particular focus on customary-commercial fishers and gatherers. All participants were identified by the CEO and Operations Manager and were selected for their knowledge in customary or commercial fishing operations from their catchment area, inclusive of Wharekauri.

Fourth, we will share information about the case study to support presentations and reporting. The outcome is to provide the Trust with a report and presentation material to assist the Trust in leveraging their future research and marine opportunities.

4. Research Methodology

4.1 Methodology

A Kaupapa Māori approach has been undertaken as noted by Smith (2015): “Kaupapa Māori research is research by Māori, for Māori and with Māori” (p. 48). When Māori are part of the end-to-end research process in developing, leading, participating and reviewing (and signing off) what has been written on their behalf, the primacy of their perspectives are elevated within the research. Furthermore, cultural sensitivities, including between Māori and Indigenous peoples are necessary when undertaking this approach. As an example, the use of Ngāti Mutunga o Wharekauri reo (language) and mita (dialect) would take precedence over the senior researchers reo and mita. The senior researcher, project lead and project manager are not of Ngāti Mutunga o Wharekauri whakapapa; they all whakapapa to mainland Māori tribes.

This Kaupapa Māori approach has been conducted in accordance with tikanga Māori noted by Mead (2003) as the “moral behaviour, with correct ways of behaving” (p. 6). There are common Māori practices and values that are important when conducting ‘by Māori, for Māori, with Māori’ research such as aroha (respect), manaaki ki te tangata (research must be a collaborative and reciprocal process) and māhaki (sharing knowledge and empowering the process).

Smith (2015) further adds that it is necessary to know tikanga Māori when conducting kanohi kitea (face-to-face) interviews (p. 50). A priority of the case study was to engage a researcher who has whakapapa

affiliation to Ngāti Mutunga o Wharekauri or was mandated by the Trust to be the community researcher. This was to ensure the participants had a familiar and trusting relationship with the community researcher and would be more likely to openly engage with the senior researcher in a kanohi kitea interview. This process forms part of tikanga Māori practice.

The role of the community researcher was to:

1. Co-develop a research plan.
2. Facilitate access to key stakeholders/ participants for the purpose of interviews; and provide relevant information to them.
3. Provide relevant case study materials such as documentation and reports to the senior researcher and project team.

Mead (2003) also says “in point of fact, tikanga Māori cannot be understood without making use of mātauranga Māori” (p. 7). That being said, the way this research has been conducted ie kanohi kitea, online discussions that are grounded within a Māori values process and system, alongside a community researcher appointed by the Trust has in itself contributed mātauranga Māori to the Sustainable Seas mission and to this project.

A selected range of eclectic research methods and methodologies was used in this study including descriptive (semi-structured interviews and fact-finding enquiries through kōrero (conversation), analytical (analysis of facts from relevant research, reports and literature), fundamental (generalisations taken from case studies, interviews, reports and literature to infer trends and patterns),

and empirical (based on our own and interviewees' experience or observations).

4.2 Conducting interviews

The community researcher was present at all the interviews to ensure the participants would be at ease with the questions asked. Interviews were conducted at the offices of the Trust, in the boarding house of the interviewers, a shed, and other places on Wharekauri – whichever venue was most comfortable to the participant.

Participants were provided with information sheets and consent forms. They were verbally advised about the research and that they could answer any or all of the forty-six questions or choose not to answer any or all of the questions. They were asked beforehand if their kōrero could be recorded either in writing or digitally. All chose to have their kōrero recorded in writing. Furthermore, the participants were able to kōrero in their own dialect.

A semi-structured interview process was undertaken to initiate discussions with participants, without limiting their right to talk about what was meaningful to them. Interviews took between one hour to three hours and were conducted at a pace set by the participant. Due to scheduling conflicts the senior researcher was only able to be present for 1.5 days on Wharekauri with the project manager undertaking nine of the interviews for the remaining 3.5 days.

Clarity on responses was sought from participants when appropriate during the interview process. This two-way communication process developed a rapport between the interviewer and participant. If the participant did not understand the questions being asked, the question was

asked from a different perspective to provide a better understanding of the question.

At any time, participants could decide to terminate the interview and remove any or all parts of their kōrero from the research. Within this process the power and control over the participants kōrero lay with the participant. Even after the interview the participant could choose to withdraw their kōrero. Due to time constraints in the planning of the trip to Wharekauri, a koha (gift of acknowledgement) for participants was sent after the interviews were completed.

4.3 Interviewee selection

The participants were chosen by the community researcher and/or CEO of the Trust. They were selected due to their knowledge within the marine economy, with the majority as uri of Ngāti Mutunga o Wharekauri. Participants all live on Wharekauri and have whakapapa and intergenerational connections to Wharekauri. They are rāngatira of Ngāti Mutunga o Wharekauri, customary-recreational-commercial fisherman and divers, whānau of fisherman, lobster-crayfish-kina-pāua boat owners and operators, governors of boards and committees on Wharekauri who make or made decisions pertaining to the customary-recreational-commercial practices attributed to the marine economy. They have provided their time and expertise to this study in pursuit of Indigenising the blue economy.

4.4 Data gathering

Data was gathered from multiple sources to produce this report. As mentioned in sections 3.4, a number of reports were sourced publicly such as historical

information on Wharekauri (McClurg, 2017; Martin Jenkins, 2017a and b), Ngāti Mutunga o Wharekauri (New Zealand Government, 2022) and the Trusts Deed and annual reports. This provided background information on the historical development of Ngāti Mutunga o Wharekauri towards its current position today. The PauaMac4 Annual Operating Plan 2023/24 provided insights into current marine practices involving pāua. Throughout these sources, examples of tikanga Māori, mātauranga Māori, and customary-traditional Māori marine practices were sought out by the senior researcher. In section 4.2, the interviews from the participants were captured in writing whilst being verbally interviewed. All the interviews were typed up and provided to the senior researcher for analysis.

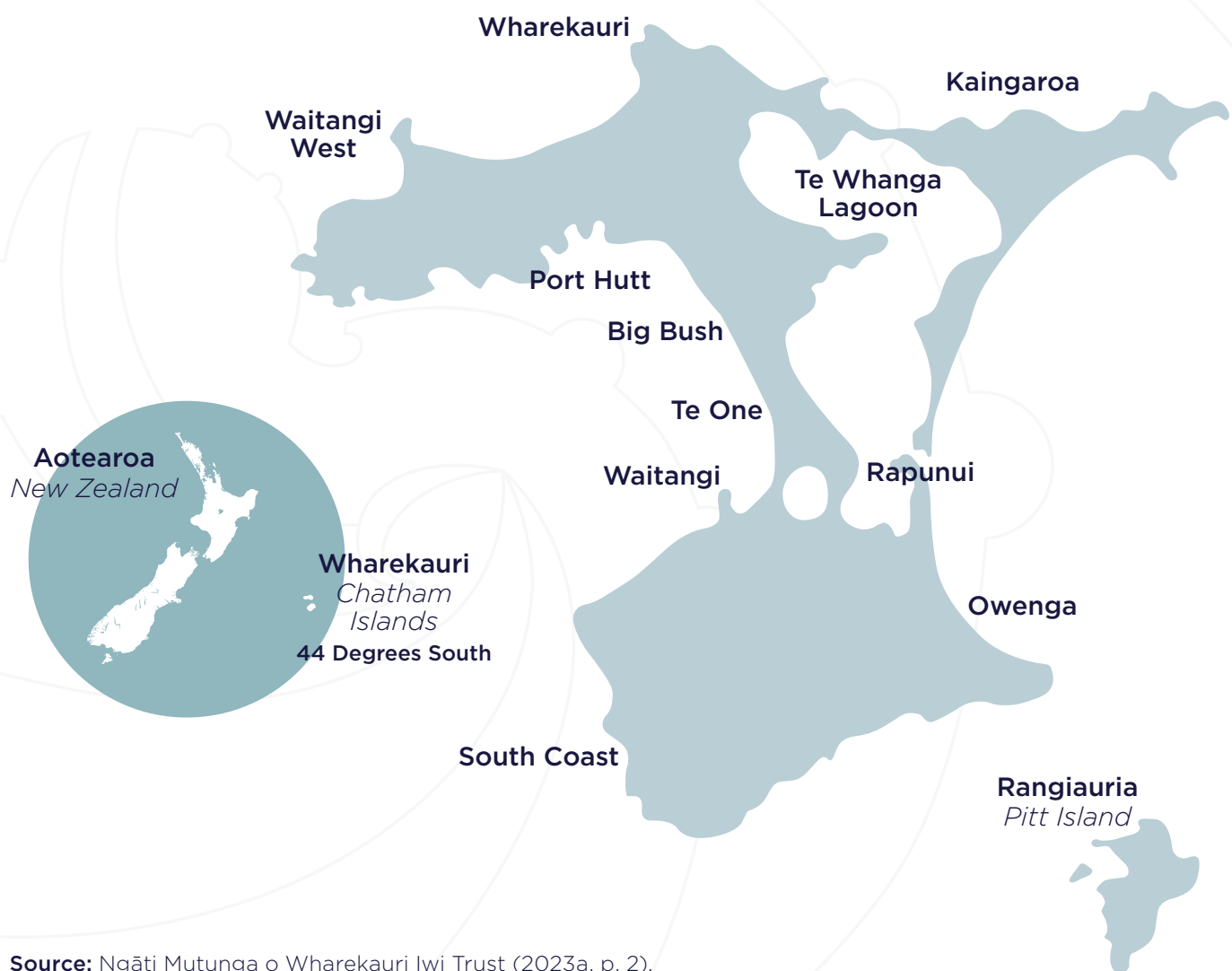
The information gained in this study has been used to express the aspirations of the Trust and participants to achieve the aims in section 3.3 using the research methods and methodologies from section 4.1. An analytical review was undertaken from relevant research, reports and literature pertinent to Ngāti Mutunga o Wharekauri. A method of thematic analysis was used to analyse the interviews and derive patterns and form generalisations from the information. Individual quotes have been included in this report to add meaning to the narratives. Empirical observations by the senior researcher were included from first-hand observations.

4.5 Data analysis



5. Wharekauri

Figure 2 Map of Wharekauri



Source: Ngāti Mutunga o Wharekauri Iwi Trust (2023a, p. 2).

5.1 Facts

Wharekauri (Figure 2) is also known as Rēkohu by the Moriori and Chatham Islands by non-Māori/Moriori and is situated 862 kilometres east of Christchurch in Aotearoa. It is 920 square kilometres (Tourism Chatham Islands, 2022) or 90,000 hectares (MartinJenkins, 2017b, p. 2).

Statistics NZ (2018) data reported a population of 663 (53% are male) living on Wharekauri, with 438 of Māori descent. The opportunities for economic growth are stifled by the number of people residing on Wharekauri. Eighty-five percent of all dwellings on Wharekauri were occupied which means those who are not residents of Wharekauri and seeking to work on Wharekauri, must either stay in local hotels

or make other living arrangements on/off Wharekauri. This makes it difficult to attract new employees to Wharekauri in pursuit of new enterprises as they have limited options for accommodation.

Furthermore, statistics for the total unemployment rate on Wharekauri was 1.6% compared to (Macrotrends, 2023) Aotearoa unemployment rate of 4.33%. This impacts on the available workforce on Wharekauri who are able to engage in new enterprises or leverage existing economic activities.

The median age (Statistics NZ, 2018) of the population was 41.9 years (for Māori it was 36.3 years). This highlights the impact of Ngāti Mutunga o Wharekauri kaumātua being able to transfer mātauranga Māori pertaining to the moana and whenua to the younger generation who stay/return to Wharekauri. The diminished opportunity to transfer knowledge is intensified when only 11.3% of the 438 Māori speak te reo Māori – impacting on the transfer of traditional practices and knowledge in te reo Māori.

The main economies on Wharekauri are fishing and farming. The third area of fundamental growth identified by MartinJenkins (2017a, p. 8) was tourism. However, tourism has not been identified as a priority by the Trust, its uri, or the fishermen as most are connected to marine activities on Wharekauri.

Ongoing inequities and less than optimal conditions on Wharekauri have been identified in various reports (MartinJenkins, 2017a and b; McClurg, 2017; New Zealand Government, 2022; Ngāti Mutunga o Wharekauri Iwi Trust, 2023) pertaining to infrastructure (transport, roads, digital connectivity, energy, water and waste, community facilities); community and social services (education, health and safety, housing, cost of living, factionalism); resources

(workforce, investment); institutions (Chatham Islands Council, Chatham Islands Enterprise Trust, scale / services, central government); legislation and regulation; and environment and culture (MartinJenkins, 2017a, pp. 46-68) that have caused prejudice and harm to many from Wharekauri.

Wharekauri has two main modes of transport in exporting/importing goods to and from the mainland. The first is an Air Chathams plane that flies three days (Monday, Wednesday and Friday) a week to and from Wellington and two days (Thursday and Saturday) a week from Auckland. The plane carries cargo, which has limited capacity and has high transport costs to users. Planes landing and taking off are subject to favourable weather conditions. The other mode of transport is a cargo ship named the Southern Tiare which is 40 years old and prone to breakdowns. Earlier this year the Southern Tiare was unable to transport goods ie crayfish, kina, pāua etc and essential supplies ie diesel, food, parts etc as it was being fixed for four months. The cost of the repairs to the Southern Tiare were approx. \$5.2 million with an estimated \$1.2million in repairs still to be done. The costs are transferred to the users of the cargo ship.

There are six factories on Wharekauri that vary in their operations and have different storage capacities onsite. They are owned by Moana NZ (Waitangi), Waitangi Seafoods (Te One), Food Co (Owenga), Port Nicholson (Owenga), K Clarke (Port Hutt), and Moana NZ (Port Hutt). Each factory has difficulties with capacity and utilisation – factories are subject to using the two modes of transport mentioned above for exporting their goods.

5.2 Ngāti Mutunga o Wharekauri

Ngāti Mutunga o Wharekauri (2013) share common lineage “with their whanaunga based at Urenui in Northern Taranaki” deriving from their “eponymous ancestor Mutunga and his wife Te Rerehua” (p. 4). After Ngāti Mutunga migrated to Pito One (Petone) in the 1820s they arrived on Wharekauri (MartinJenkins, 2017b, p. 35) in the 1830s. During that period, they established a permanent tribal base on Wharekauri with Ngāti Tama, Kekerewai and Ngāti Haumia (p. 4).

Ngāti Mutunga o Wharekauri (2013, pp. 5-6) boundaries cover:

- **Wharekauri / Rekohu**
- **Rangiauria** (Pitt Island)
- **Rangatira** (South East Island)
- **Mangere** (The Fort)
- **Tapuenuku** (Little Mangere)
- **Motuhope** (Star Keys)
- **Rangitatahi** (The Sisters)
- **Motuhara** (The Forty Fours)
- **Tarakoikoia** (The Pyramids)
- **Maungahuka** (Auckland Islands) including:
 - Adams Island
 - Enderby Island
 - Disappointment Island
 - Ewing Island
 - Rose Island

In the November 2022 report titled Agreement in Principle to Settle Historical Claims between Ngāti Mutunga o Wharekauri and the Crown, the Crown acknowledged Ngāti Mutunga o Wharekauri as tangata whenua of Wharekauri (p. 7), nonetheless this is rightfully recognised through their whakapapa lineage.

In 1842, the Crown annexed (McClurg, 2017, p. 4) its authority over Wharekauri which began 180+ years of breaches against Te Tiriti o Waitangi, thereby accumulating and aggravating the systemic harm to Ngāti Mutunga o Wharekauri.

As outlined by McClurg (2017), Wharekauri had been used as a penal colony (p. 4), the actions of the Native Land Court and the Compensation Court set out to assimilate Ngāti Mutunga o Wharekauri uri and through the Crowns inability to protect Ngāti Mutunga o Wharekauri, its descendants have been excluded from opportunities afforded to iwi-Māori and non-iwi Māori peoples and entities from the mainland.

Supplementary to MartinJenkins (2017a) report, it was identified that a problem has been created by a system that forces rangatahi/uri of Ngāti Mutunga o Wharekauri to leave Wharekauri to gain higher learning education and undertake vocational training opportunities off the island. Wharekauri has schooling up to intermediate (Year 8) ages, after that all children from Year 9 to Year 13 must live off Wharekauri and attend high school/college/tertiary education on the mainland or overseas. This impacts upon the rāngatira of Ngāti Mutunga o Wharekauri being able to pass on their cultural traditions, mātauranga Māori, tikanga Māori, and kaitiaki fishing practices to their tamariki and mokopuna. In some instances, the tamariki and mokopuna may not choose to return to Wharekauri until they are much older or even not return at all.

Although there has been some progress on infrastructure, community and social services, resources, institutions, legislation and regulation; and environment and culture from the MartinJenkins 2017 report, this progress is minimal in the care and protection of Ngāti Mutunga o Wharekauri.

5.3 Ngāti Mutunga o Wharekauri Iwi Trust

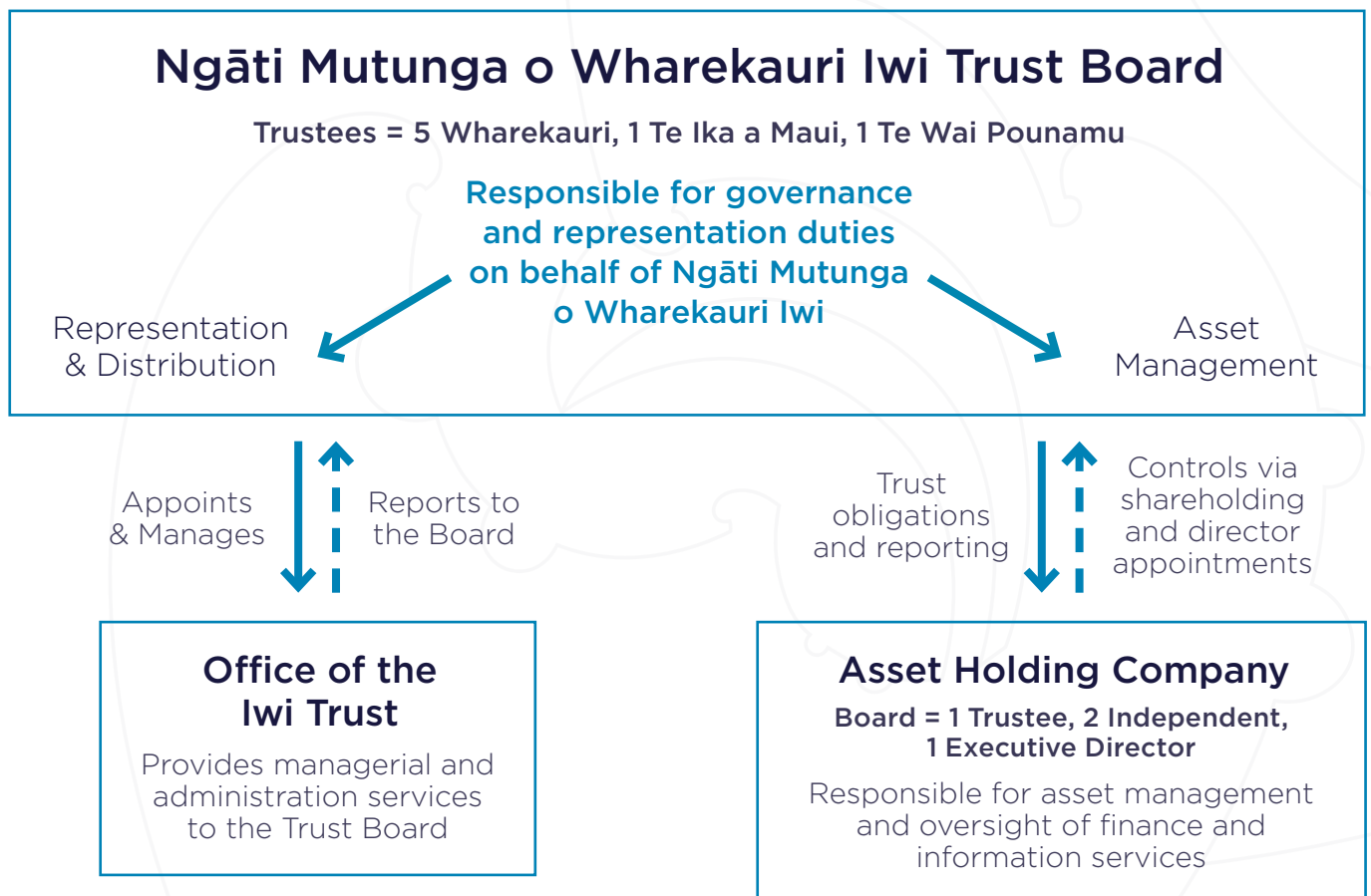
As this study focuses on the marine economy, the ability of the Trust to advance its priorities is impacted and has been limited by the historical inequities noted previously.

The creation of the Trust (Ngāti Mutunga o Wharekauri Iwi Trust, 2004, p. 3) arose from a mandated hui held on 28 September 2004. The Trust (Figure 3) became the Mandated Iwi Authority (McClurg, 2017, p. 2) with Te Ohu Kai Moana (Ngāti Mutunga o Wharekauri Iwi Trust, 2023b, p. 52) for the purposes of the Resource Management Act 1991 and the Māori Fisheries Act 2004. The Trust (2004) was established with the purpose (p. 16) to

pursue “relief of poverty or need of all Ngāti Mutunga o Wharekauri” with an emphasis on health, welfare, financial assistance, and education (pp. 16-18). The Trust Deed (2004) authorised the establishment of its AHC to receive and hold quota shares from the Treaty of Waitangi Fisheries Commission and/or Te Ohu Kaimoana Trustee Limited (p. 19).

The Trust board is made up of seven trustees: five Ahi Kaa on Wharekauri, one from Te Waipounamu and one from Te Ika a Maui. One trustee is a director on the four-member asset holding company (Ngāti Mutunga o Wharekauri Iwi Trust, 2023c). Management of the Trust is delegated to the CEO who has five staff and two contractors.

Figure 3 Trust structure



Source: Ngāti Mutunga o Wharekauri Iwi Trust (2013, p. 5).

The AHC is charged with (Ngāti Mutunga o Wharekauri Iwi Trust, 2004, p. 40) receiving the profits (\$2.0 million in 2023) from its ACE (Ngāti Mutunga o Wharekauri Iwi Trust, 2023b, p. 39) and benefits from its marine investments across Aotearoa of \$4.9 million and shares from the quota system. The value (p. 50) of the quota for the Trust at 30 June 2023 was \$21.8 million (independent valuation at 31 March 2023 was \$61.9 million). The shares held by the Trust are disproportionate to the total allocated shares to all other quota stockholders ie 6.66% for spiny red rock lobster, 27.44% for kina and 11.56% for black pāua and yellowfoot pāua.

A summary of the financial statistics and quota allocation is provided in section 1.0 underscoring a positive net cashflow and fiduciary care in pursuit of its cultural, social and economic priorities carried out by the Trust.

Within the 2023 Annual Report, the Trust has led a number of initiatives to divest its risks across investment portfolios, build cultural capability, language and resilience of uri. The primary debt of the Trust is an ANZ loan of \$5.5 million. The Pā (p. 27), Treaty Settlement negotiations (pp. 10-11), social support initiatives (p. 13 and p. 20), papakāinga housing solutions (p. 27), Takutai MACA claim (p. 18), He Matapihi Nō Mua (pp. 16-17), grants to support and engagement with uri (pp. 23-26) are a select few of the initiatives led by the Trust. The registered members of the Trust totalled 1,562; however, the majority of uri live away from Wharekauri creating challenges in succession planning and the transmission of intergenerational mātauranga Māori.

A statement of claim at balance date has been lodged against the trustees (Ngāti Mutunga o Wharekauri Iwi Trust, 2004, p. 52) highlighting the rights and interests' tensions of treaty-settlement claims.



5.4 Participants

The following characteristics are summarised for the 13 participants (see Table 1):

- a. Nine are uri of Ngāti Mutunga o Wharekauri. Of these, eight identified as kaumātua (elders) and have varying knowledge of tikanga associated with customary and traditional practices pertaining to Ngāti Mutunga o Wharekauri
- b. Three are Māori from other tribes within Aotearoa and married to an uri of Ngāti Mutunga o Wharekauri.
- c. One is non-Māori and married to an uri of Moriori.
- d. Four are female and nine are males.

fishing. All eight are customary fishers and four are commercial owner/operators within the industry.

Table 2 Wharekauri participant statistics

Participant	Gender	Ngāti Mutunga o Wharekauri Tribal Affiliation	Customary Fisher	Quota Holder / Commercial Fisher / Commercial Operator / Marine Economy Activity
1	Female	Y		
2	Male	N - Māori		
3	Male	Y	Y	Y
4	Male	Y	Y	
5	Female	N - Māori	Y	
6	Male	Y	Y	
7	Male	Y	Y	Y
8	Female	Y	Y	
9	Male	Y	Y	Y
10	Female	N - Pākeha		Y
11	Male	Y	Y	
12	Male	Y	Y	Y
13	Male	N - Māori		Y

Common themes emerged from the participant interviews. Generally, the 13 participants advised that the inequities (infrastructure, community and social services, resources, institutions, legislation and regulation; and environment and culture) identified in MartinJenkins (2017a and b) and McClurg (2017) reports still exist. Due to the plethora of research done over years on or about Wharekauri pertaining to aspects of the marine economy as noted in MartinJenkins (2017a and b), the author will not regurgitate issues that have been identified in previous research whereby the participants have confirmed that they still exist and remain an issue for the same reasons.

The participants spoke to the cultural, social, economic and environmental Imperatives relative to Wharekauri and more so, the moana and whenua. A resounding theme arose from interviews conducted, that Ngāti Mutunga o Wharekauri priorities and practices will benefit Wharekauri. Further, the knowledge to ensure success of research and investment in Wharekauri can only come

from those who live and/or whakapapa to Wharekauri. This sentiment was also iterated in the report by Morrison & Rennie (2009), as cited in MartinJenkins (2017a), “it is only the Chatham Islanders who can make or decide their future” (p. 31). Authentic investment by the government, as a primary funding source for Ngāti Mutunga o Wharekauri, will advance the wellbeing of its uri.

Despite the focus of this study on Indigenising the blue economy, any priorities and solutions identified by the participants are premised on the understanding that a whole-of-Wharekauri/whole of ecosystem/whole of community/integrated approach with the other three main economic stakeholders on the island (Hokotehi Moriori Trust, Chatham Islands Council, Chatham Islands Enterprise Trust), government agencies, and inhabitants of Wharekauri are necessary to create meaningful benefits for Wharekauri. In noting that, the priorities and solutions raised by participants are viewed as a win-win for all.

6. Findings

Once again, I thank the 13 participants noted previously who provided their views about the cultural, social, economic and environmental imperatives. The kōrero from the participants in respect of the marine economy have been integrated and collated into the three themes and direct quotes have been used to emphasise the topic.

6.1 Pāhekoheko (Integration)

6.1.1 Legal and regulatory systems

The response from participants has been gathered to understand how legal and regulatory systems may benefit or hinder Wharekauri. Additionally, participants were asked to describe how compliance to these regulations impact on te mauri o ngā taonga, katoa and the Trusts/fishers assets and how these issues can be resolved.

Some participants noted that the legal and regulatory systems created barriers that hindered their participation in the marine economy, including customary fishing practices. Other participants noted that when working together (across entities and communities) that whole-of-island plans can work for Wharekauri.

When the fisheries settlement process began for the Trust, it felt like there were endless compliance issues and processes to resolve for the Crown, “leaving the iwi with barely anything”. This was a new process and as such, very few people on Wharekauri were aware of the process, which added

to increasing compliance costs and the consumption of time and resources.

Further, when legal and regulatory systems are implemented on Wharekauri, the uniqueness of small island living should be considered. As a participant noted, “national, regional and local policies, regulations and plans” must be usable and adapted to work for Wharekauri. As an example, a participant noted that “current changes in National Policy Statements and RMA, which look to undertake planting of wetlands doesn’t make sense for the landscape on the Chathams.” This is because the terrain is not suited for this type of planting. Yet, when the Trust is invited to participate in stakeholder forums, including with the Chatham Islands Council, Chatham Islands Enterprise Trust, and Hokotehi Moriori Trust and meet with ministers and its agencies, then a collective approach to solutions can occur.

While legal and regulatory systems are meant to protect fishers and marine stocks on Wharekauri, unless the system is regularly monitored, it is open for exploitation by other fishers from the mainland and elsewhere who “come and fish”. A participant noted that there has been instances of “foreign overseas fishers being caught in our waters or just on the borders for fishing”. Furthermore, the fisheries officers are limited in their time and resources to monitor those who do not “follow the rules.” The Trust has three kaitiaki fishery officers and two honorary kaitiaki fishery officers.

6.1.2 Quota system

Some participants noted that the economic/revenue benefits from the quota system are not fair or equitable to Ngāti Mutunga o Wharekauri as the cost of participating in the system is outweighed by the benefits. The cost of living on Wharekauri is three times more than living on the mainland, which places stress upon the financial and social burdens already facing Ngāti Mutunga o Wharekauri. The cost of diesel, energy, food, and telecommunication connectivity make it more costly to operate in the marine industry compared to the mainland.

A participant raised the issue of when the “quota system came to Wharekauri in 1986, that some had to sign on in order to gather kaimoana”. As one participant noted, “the quota system disadvantaged part-time fishers who had other responsibilities on Wharekauri” and another participant noted “the quota management system works to benefit the select few, which has seen the local people struggling unless they own quota or got a good deal”. Another said that “Moana NZ have just taken all of the fishing here and the money benefits all the shareholders (other iwi), when Wharekauri will only see a marginal percentage of the benefits”. It was further noted by a participant that, “local people have had to lease quota from people who are not from Wharekauri”; and “the current quota management system determines how much business can be done and how much a business can earn” and then there are the “maintenance costs, weather, type of fish you are able to catch, market value, export costs etc” on top of the added costs of living on a small island.

6.2 Auahatanga (Differentiation)

6.2.1 New or complementary enterprises

Marine, farming, and tourism are economic activities carried out on Wharekauri. Each of these has its advantages and disadvantages. For the purposes of this report, participants were asked to focus on leveraging existing marine economic activities or developing future enterprises.

The main theme that arose from the participants is that research is vital for any future enterprises to thrive, however, the challenge is to access research funds that support the intentions and aspirations of Ngāti Mutunga o Wharekauri.

New enterprise and other economic opportunities for Ngāti Mutunga o Wharekauri are limited because of the high cost of capital investment needed prior to it being operationalised. A participant noted that there is a lot of contention between the fishers and Moana NZ. Moana NZ was seen to invest a large amount of money into developing its factory at Waitangi, which has not delivered what they said it would, “better processes for fishers, more employment, more money-flow through the island”. The participant had not elaborated on whether these concerns were addressed to Moana NZ. Any future investment needs to show real and actual benefits that will create equity and uplift the overall economic and wellbeing of Wharekauri.

The Trust is leveraging its assets through further investment (Ngāti Mutunga o Wharekauri, 2023, p. 31) by investing in property and land (lease and rental income

earned) in dairy factory operations and private equity businesses. Until the treaty settlement is finalised and ongoing litigation against the Trust from its closest relation on the island finish, the Trust may not be able to realise many of the opportunities noted herewith.

The following was noted from participants as areas of opportunity in developing existing marine economies and/or future enterprises:

- **Shore to buyer/consumer** – quota holders and fishermen selling direct to buyers (domestically or overseas).
- **Starfish** – there are benefits in removing starfish so that pāua can grow in their space and research the commercial harvest of starfish ie pharmaceutical or nutraceutical or other uses.
- **Scallops** – the economic benefits are yet to be researched.
- **Oysters** – these are small in size so they are not commercially viable to the market; however, can the ‘smallness’ of the oyster be marketed as ‘luxury’ or ‘exclusive’?
- **Kina** – orange kina are much more valuable in the current market, but as Wharekauri kina are a darker colour, they are not aesthetically appealing to the overseas market and therefore not financially viable. A suggestion is to change the market perception of darker kina as a luxury item.
- **Tuatua** – the current stocks are enough to feed the locals however there is a fear of decline if the government allows in commercial operators. Trawlers must stay 12 miles out but if they come closer to shore, they threaten the customary rights of the people.
- **Eels** – investigate the farming of eels in local rivers.
- **Kelp** – a license is held by someone living on Wharekauri but it has not been commercialised. This person (who is not from Wharekauri) is waiting to sell the rights (and also the rights to Weka farming).
- **Pāua** – a participant has been involved in pāua research for the “last 20 years” including working with scientists to reseed and relocate pāua into different areas to repopulate the stocks. Another participant noted that there is an opportunity to “investigate the capability and capacity for oceanic farming” as “someone in Australia has been farming pāua in the ocean on concrete blocks very successfully”. The question was asked by the participant - what more can be done to create exponential benefits in the sustainable harvesting of pāua?

The report by PauaMAC4 Industry Association Incorporated (n.d.) is an example of how research has contributed to the ongoing development and management of pāua.

There is a continual drive in the Wharekauri marine space to create added-value products using existing stocks. A participant noted that fishers are “trying to be environmentally conscious with marine stocks, and particularly the way they maintain operations and minimise waste”. Once again, research was noted as being important to understanding what the most profitable and sustainable added-value products are.

Additionally, differentiating ‘Wharekauri’ products from mainland products is essential when seeking premium market prices. A participant noted that at one time “pāua and

shellfish were worth a lot, now the market demand has increased prices for crayfish". Crayfish from Wharekauri earn favourable returns; however, other marine products do not have the same level of return on investment.

A common theme from participants is that "developing better relationships with everyone to ... align the best approach for shared beneficial outcomes" would support a "thriving economy" and encourage new enterprises.

6.2.2 Kaitiakitanga: tikanga Māori and mātauranga Māori

Participants viewed themselves as being separate from Aotearoa, and not just because of the distance between Wharekauri and the mainland. The annexation of the Chatham Islands in 1842, brought promises of various benefits (employment, economic opportunities, access to services and support) by the Crown and its government. However, the inequity of service, support, funding and resources by the government has and continues to be inadequate. Government entities and government agencies have provided some economic and resource relief to Wharekauri, but a view from a participant is that they, "have taken mana from the hau kainga", whereas another noted "we feel like decisions are being made between Crown and PSGEs without coming back to the people or specifically to the kaumātua. We should be having oversight on everything that's happening. We would like to find alignment with everyone because we want our people to thrive".

For Ngāti Mutunga o Wharekauri, kaitiakitanga is inherent in their responsibilities to the moana and whenua. An example of kaitiaki within te ao Māori was provided by

a participant to "understand the state of our ocean and work alongside it", so that sustainable fishing practices meet viable market demands. Traditional and customary knowledge and kaitiaki fishing practices within te ao Māori, inclusive of tikanga Māori and mātauranga Māori, are transferred from rāngatira to rangatahi/taiohi/tamariki/mokopuna; from generation to generation; from whānau to whānau; and from fisher to fisher.

The transference of kaitiakitanga is under threat as the depopulation of uri, particularly rangatahi from Wharekauri is preventing the transmission of mātauranga Māori about Wharekauri, in particular its marine traditions and practices. A participant advised that their tamariki and mokopuna must live away from Wharekauri on the mainland to further their higher learning education. This creates challenges when those uri choose not to return to Wharekauri, creating issues of succession planning and workforce availability.

The Trust has been holding wānanga to build cultural capability and capacity and has invested in its language revitalisation and adult/uri (re)education. Having higher educational learning and vocational training taught and delivered on Wharekauri is necessary to curb the depopulation of rangatahi (tamariki from Year 9 attending higher education off Wharekauri) to the mainland. This was noted in section 5.

Fishers or kaumātua from Ngāti Mutunga o Wharekauri have mātauranga Māori that has been passed down the generations on kaitiakitanga and sustainable fishing (when and where it is the right time to fish), and yet these are often ignored in lieu of production requirements and meeting quota deadlines.

A participant noted that the operations of running the fish factory on Wharekauri is impacting on kaitiaki rights and practices. The requirement to fill commercial fishing quota and make profits may sometimes override the safety of the fishers. In order for the factory to make cost-savings, it must process product at scheduled times and schedule boats to fish – irrespective of weather conditions or boat conditions. A participant provided an example, saying that the factory at Waitangi will, “schedule your boat when it can go out, to work in with their processes, but it might be terrible weather to go out and so you catch barely anything” and in some cases “we are lucky to come back with our lives ... it is a dangerous industry ... we have had two major incidents with sunk ships in very recent times”.

As the fishers are independent contractors who are held to the production schedule of the factories, the fisher must choose between making a living or making a loss. The cost of living on Wharekauri is three times more than the mainland, so the decision not to fish can be the difference between insurmountable debt or at a minimum, breaking even financially.

6.2.3 Climate change

The climate (Pearce, 2023, p. 4) on Wharekauri is “marked by rapid changes of conditions” with “rough seas” making it difficult for vessels to fish or the Southern Tiare (cargo ship) to land on Wharekauri at times.

Severe weather conditions are affecting fishery operations as, “it makes it harder and more dangerous to go out fishing”. Furthermore, the “gale force winds can blow for several days on end” (p. 4) forcing the only plane to not land on Wharekauri.

Recently, an incident with the fog, “kept our cargo grounded because the flight could not take off, which cost us 100kg of crayfish”, which was no longer fit for sale or fit for market. Wharekauri has limited options when it comes to transporting goods to and from the island. A participant noted that having more reliable transport to transfer goods on and off Wharekauri is urgently needed.

With climate change upon us, a participant noted that he “is now more concerned with the effects of climate change and the sustainability of the economy as they see the stock of kaimoana diminish in various areas”. Climate change is impacting marine stock and the “changing ocean patterns” are shifting when and where marine stock are gathered. A participant noted that he is “already seeing and feeling the effects that it [climate change] is having on the ocean and kaimoana ... and have been translocating pāua and spawning them in specific areas to help regeneration”.

6.3 Whakatautika (Balance)

6.3.1 Marine reserve/wāhi tapu sites

Legal and regulatory systems are intended to protect marine reserves and wāhi tapu sites, as noted by a participant, “one or two commercial fishers were caught in the reserves”. The depletion of marine stock within some marine reserves/wāhi tapu sites was noted by a participant, “we have seen a large change over time. We used to be able to get a feed at low tide without getting wet” and participants who are customary fishers noted that it is their, “aspiration to be able to get pāua again without getting feet wet”.

Participants noted that a stocktake is necessary of existing wāhi tapu/marine reserves to count stocks and implement actions to make them sustainable and assess whether the reserve is still required. Furthermore, new wāhi tapu/marine reserves may need to be created to improve customary rights and access. Since initiating this case study, the University of Otago, Coastal People: Southern Skies research has expressed an interest with the Trust to complete a stocktake of the wāhi tapu/marine reserve sites.

A participant noted that marine reserves should be, “open to Chathams people ... but closed to Tourists” to allow kai to be gathered. That same participant said it is getting harder to access parts of Wharekauri because it, “used to be ok for people to cross others land for a feed but now it’s very different with Health and Safety and being respectful with a phone call to landowners”, and because of that, it is becoming harder, “to keep the whānau fed, healthy and in school”. Another said that, “we should all be working together – Māori and Pākehā should be aligned and help each other out like back in the old days”, emphasising that a collective and connected approach is needed to reverse depleting reserves and resolve issues facing Wharekauri.

The historical underpinnings between customary-commercial fishing and a quota system derived through government policy creates tensions on the island. Some participants raised concerns that commercial fishing pressures may also be impinging upon customary rights and sites of customary significance. Another participant noted that commercial fishers could provide information that would assist customary fishers, however getting them into the same room to listen to each other is often problematic due to various tensions. A participant noted, “we are all singing the same song but in different tunes – everyone wants the same outcomes ultimately but we are all going down different paths to get there”; with a participant saying, “there needs to be a balance as customary fishers are protecting places and commercial fishers are working to give their whānau access to better health, education and be able to feed their family etc”.

7. Recommendations

The following recommendations are a result of the information provided and are intended for the Trust:

7.1 Pāhekoheko (Integration)

1. Promote with the government through its agents to review existing legislation and regulatory systems that disadvantage the Trust and its uri and seek a commitment from the government to remove these from legislation and regulatory systems.
2. Invite experts and government officials to have ongoing meetings with the Trust and its uri on Wharekauri to ensure “swift, reactive adaptation of practices, policies and regulation” occurs.
3. Seek external funding (or shared cost funding with other major entities on Wharekauri) to undertake training and development to navigate marine regulations and legislation.
4. Seek funding from Ministry for Primary Industries (MPI) to appoint, train and resource more MPI fishery officers and Ngāti Mutunga o Wharekauri kaitiaki fishery officers.
5. Influence the government to review the Quota Owned by Stock for all species fished by Wharekauri individuals and entities to provide a fairer allocation for those who live on Wharekauri.

7.2 Auahatanga (Differentiation)

1. Call on the government to review a cost-of-living subsidy on basic necessities for Wharekauri residents (imported food, education, housing, energy including diesel) and digital connectivity.
2. Pursue research funding to assess the viability of future enterprises noted in section 6.2.1. Source equitable research funding for the Trust to engage its own research and implement sustainable enterprises that are cognisant of the impacts of climate change.
3. Call for the Ministry of Education to invest in kura kaupapa, wānanga/tertiary and vocational education or alternative education on Wharekauri to curb the exodus of tamariki and mokopuna leaving Wharekauri for higher education and training opportunities.
4. The Trust has its own cold-storage/processing factory and employs its uri.
5. Until the Trust owns its own factory (or becomes a major owner of an existing factory), one of its options is to leverage factories to include tikanga practices in its operational practices, by choosing which factory processes its catchment.

7.3 Whakatautika (Balance)

1. Encourage the government to include the Trust (or its treaty-settlement entity) as part owners in the purchase of the new cargo vessel (\$32 million was set aside by previous government) and seek equitable funding from the government for this to occur.
2. The Trust is to undertake a stocktake of its existing 14 wāhi tapu/marine reserves.

Legislation, regulations and policies will need to be reviewed and updated for current conditions. Further, additional wāhi tapu/marine reserves and customary fishing places will need to be included in legislation, regulations and policies to protect those sites for future uri of Ngāti Mutunga o Wharekauri. Strong relationships with the agencies will assist in this area.



8. Conclusion

The inequities of the past continue to plague Wharekauri. Issues identified in past reports highlighted inadequate infrastructure (transport, roads, digital connectivity, energy, water and waste, community facilities); community and social services (education, health and safety, housing, cost of living, factionalism); resources (workforce, investment); institutions (Chatham Islands Council, Chatham Islands Enterprise Trust, scale and services, central government); legislation and regulation; and environment and culture, which continue to exist and inhibit the Trust from readily achieving its cultural, social and economic goals.

The aims of the Trust were to (1) assess relevant legislation and regulatory systems and review the quota system, (2) explore future enterprises and tikanga associated with customary and traditional practices pertaining to the marine economy, and (3) undertake a stocktake of existing wāhi tapu/marine reserves.

The treaty settlement process for the iwi is progressing through stage 2 with a view from the Crown that it shall be fully settled upon Royal Assent of the Act. The Crown must compensate the iwi for systemic past failures, that include ongoing bias in legislation and regulatory systems and include compensation for future generational impacts as a result of these biases.

The quota system disadvantages the Trust and uri of Wharekauri because the assumptions from the mainland are imposed upon small islands. It costs three times more

to live on Wharekauri than the mainland, and as such, the costs of operating fishing vehicles, factories, transport, and accessing basic necessities creates extra expenses that are forced upon those in this industry. Despite these limitations, the Trust manages its equity with financial prowess to benefit its uri.

The research also found that there are opportunities in leveraging existing marine activities, creating sustainable marine stock and developing future enterprises. Participants unanimously agreed that Wharekauri know what would work on their island. Further research can assist the Trust to identify financially viable, sustainable and culturally appropriate enterprises. However, unless equitable and meaningful investment by the government or private sector ensues, the promise of beneficial opportunities become hollow - impacting on the Trust to engage in future enterprises.

A major impediment to the transference of customary and traditional Māori marine practices and knowledge is the depopulation of Wharekauri uri (Year 9+) requiring higher education on the mainland (or overseas) and the limited employment choices on Wharekauri. Having educational and training facilities on Wharekauri is pivotal for the transference of customary and traditional knowledge, but also as a workforce for existing and future enterprises.

The University of Otago, Coastal People: Southern Skies research has expressed an interest within the Trust to complete the stocktake of the wāhi tapu/marine reserves.

In 2017, MartinJenkins (2017a, p. 61) as cited by Taylor Baines & Associates (2008) stated, “factionalism is entrenched on the Islands and has been a barrier to development.” The four main entities on Wharekauri could work collegially together and set up viable and sustainable enterprises; however, this can only work when the unequal balance

of control and power of assets, legislation, regulatory systems and processes on the island no longer impinges upon the Trust or its uri.

*No reira, tēnā koutou, tēnā koutou,
tēnā tātou katoa.*



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10. Appendices

Appendix 1 Senior Researcher

Ms Wiremu is from the tribes of Tūhoe (Ngāti Hāmua, Te Mahurehure, Ngāti Koura) and Ngāti Ranginui (Ngai Tamarāwaho). She is an educator at Te Whare Wānanga o Awanuiārangi, specialising in Indigenous Business (background in accounting, strategy, modelling, systems and processes) with areas of research covering mātauranga Māori (Māori knowledge) inclusive of language, culture and identity; Whai Rawa (Māori economies); Te Tai Ao (The Natural Environment); Mauri Ora (Human Flourishing); and Māori community self-development initiatives. She holds various governance roles across the health, social and employment sectors, a number of these as the chairperson or deputy chairperson including on respective finance, audit and risk committees.



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Appendix 2 Interview Schedule

INDIGENISING THE BLUE ECONOMY IN AOTEAROA

Interview details

1. What is the name of the interviewee?
2. What is the name of the organisation or enterprise?
3. Date and time of the interview:
4. Location of the interview:

Attribute 1: About the interviewee (ko wai te kaikōrero?)

1. Please tell us about your background, whereabouts were you born and raised?
2. What is your tribal affiliation?
3. How did you come to be with this organisation?
4. What is your position in the organisation?
5. How long have you been with the organisation?
6. How long have you been in your current position at the organisation?

Attribute 2: About the business (ko wai te pakihi?)

1. What is the name of the business?
2. When was it established?
3. What is the annual turnover?
4. What is the total number of full-time staff?
5. How many non-employees (e.g., contractors) does the business engage?

Attribute 3: About the case study (he aha ngā mahi o te pakihi?)

1. What marine resources does the business own, manage, use or interact with?
2. How did the business come about?
3. What are the aims and values of the business?
4. What does the business do?
5. How does the business work?
6. How do you measure success?
7. Who owns and controls the business?

Theme 1: Pāhekoheko – Increasing integration

Identifying problems

1. What role do legal and regulatory systems play in your organisation?
2. How do these legal and regulatory systems affect future generations?
3. How do you balance tensions between regulations in your organisation?
4. How do these systems and regulation prevent your organisation from achieving its aspirations?
5. How is your organisation able to express tino rangatiratanga (self-determination) in its marine area? If so, how? If not, please explain further?

Discussing solutions

1. How does your organisation navigate marine regulations and legislation?
2. How does fragmentation of Māori assets affect the Māori marine economy?
3. What benefits do you anticipate if regulations were changed?

Theme 2: Auahatanga – Generating differentiation

1. How is your organisation unique compared to other Māori marine organisations?
2. How does your organisation incorporate (a) te ao Māori (b) tikanga Māori (c) mātauranga Māori into its operations?
3. What are the future aspirations for your organisation?
4. How is your organisation ensuring it remains sustainable for future generations?
5. Is your organisation involved in producing/selling /procuring high-value products? If not, have you considered moving toward producing/selling/procuring high-value products?
6. How has/will climate change affect your organisation, and what steps (if any) has your organisation taken to mitigate these effects?
7. Does your organisation use indigenous branding to add product value? If so, how?
8. Does being a Māori organisation mean you are better equipped to operate sustainably compared to non-Māori organisations? If so, how?
9. Does being a Māori organisation change the view of your products and services compared to non-Māori organisations producing the same product or service? If so, how?
10. How are Māori values (i.e. tikanga Māori, mātauranga Māori) incorporated into your organisations' products?

Theme 3: Whakatautika – Creating balance

1. What does innovation mean to you?
2. How does your business approach innovation?
3. What role does mātauranga Māori play in innovation in your business?
4. Is there a demand for hapū/whānau-led Māori marine initiatives in your area? If so, could you discuss this briefly?
5. Does your organisation support these hapū and/or whānau led initiatives? If so, how?
6. How could your organisation and your local community benefit from these whānau initiatives?





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