



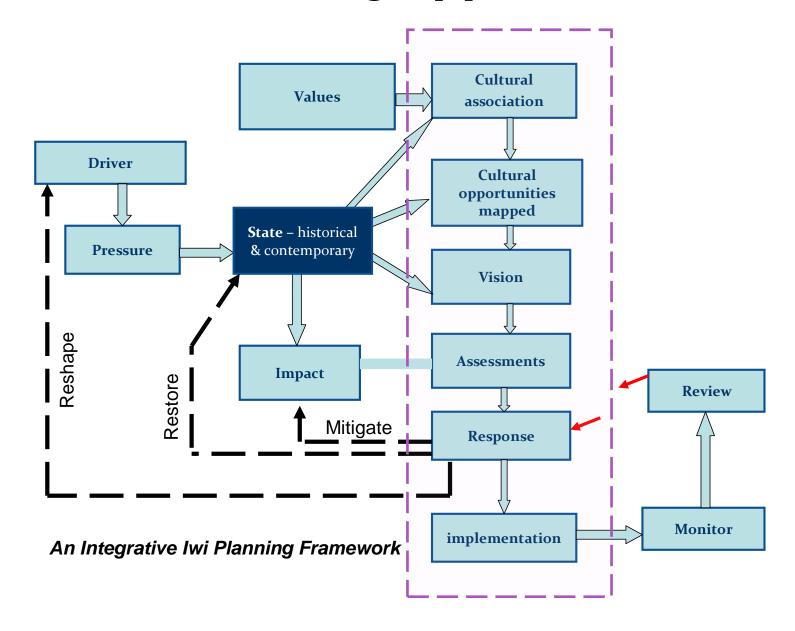
# Integrating Matauranga Maori into planning across multiple scales – regional, district and site management planning

G. Tipa, K. Nelson, M. Tipa, M. Home,

#### Whanau have moved from uncoordinated



### To a focus on delivering opportunities we want

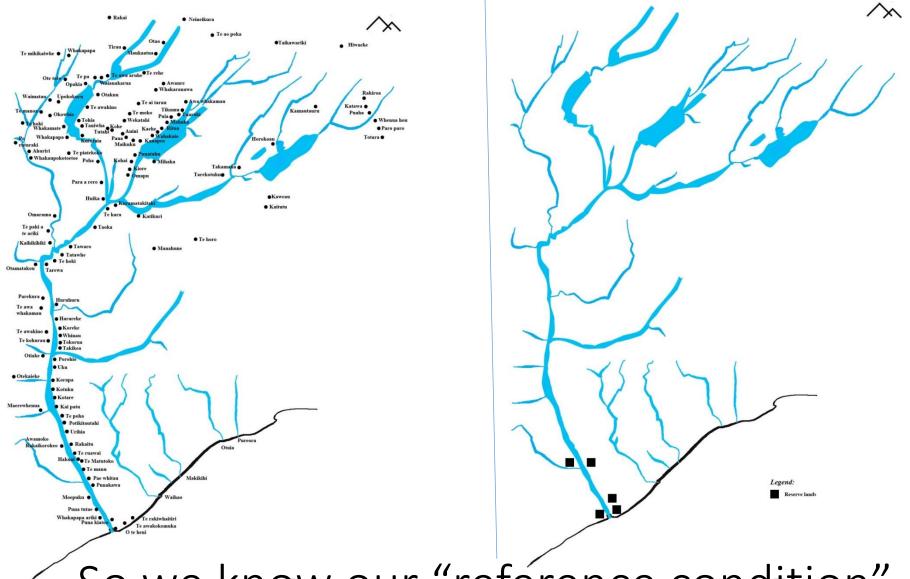


### Step 1 - At our core are our values & our practices - mapping



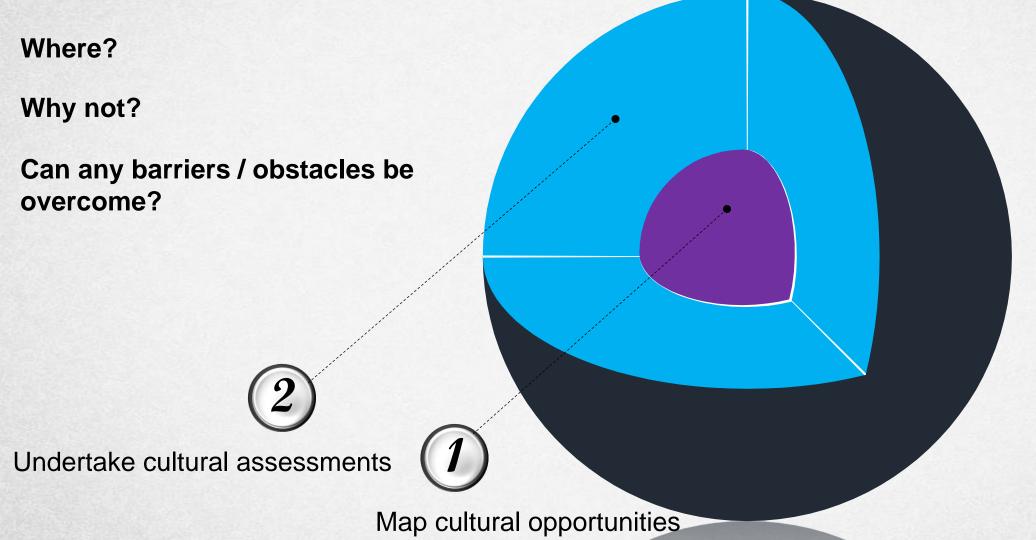
And then we can add other layers .....

### Step 1: Cultural mapping - Waitaki



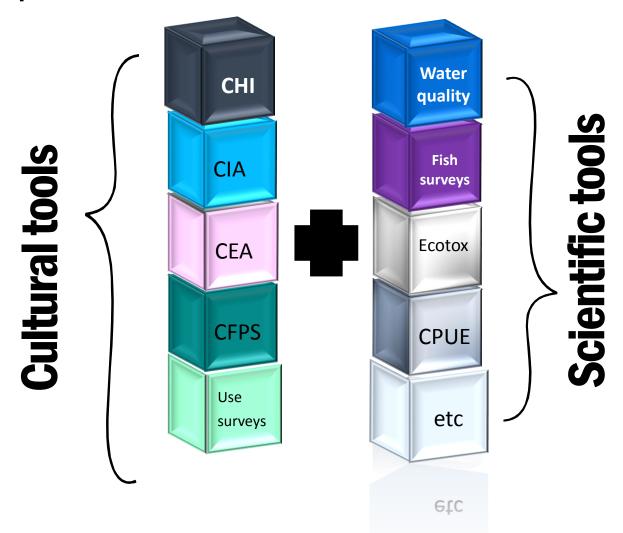
So we know our "reférence condition"

STEP 2. We assess whether or not opportunities sought are being provided?



We use a range of tools – it is not one tool or one method. The strength comes from choosing the best tool for the job and the scale we are working at.

#### For example:





We follow-up concerns re aquatic health

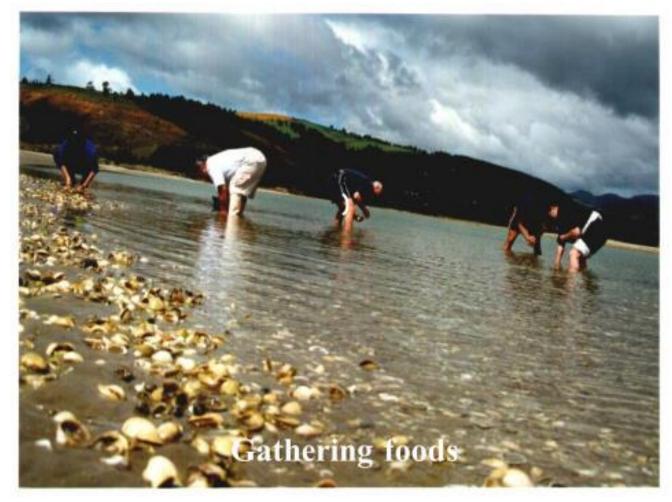


### Using our matauranga to investigate flows



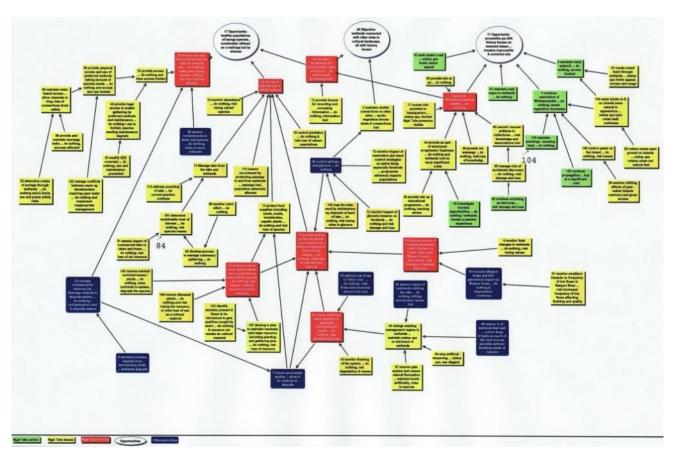
We have completed Cultural Flow Preference Studies for more than 40 rivers and streams

### We follow-up concerns re safety of kai



What is gathered, from where, how much is eaten, how often, how is it prepared = what is the health risk

### We examine concerns re catchment health





Concept mapping and conceptual diagrams help us assess

cumulative effects

## We follow up concerns re quality of resources



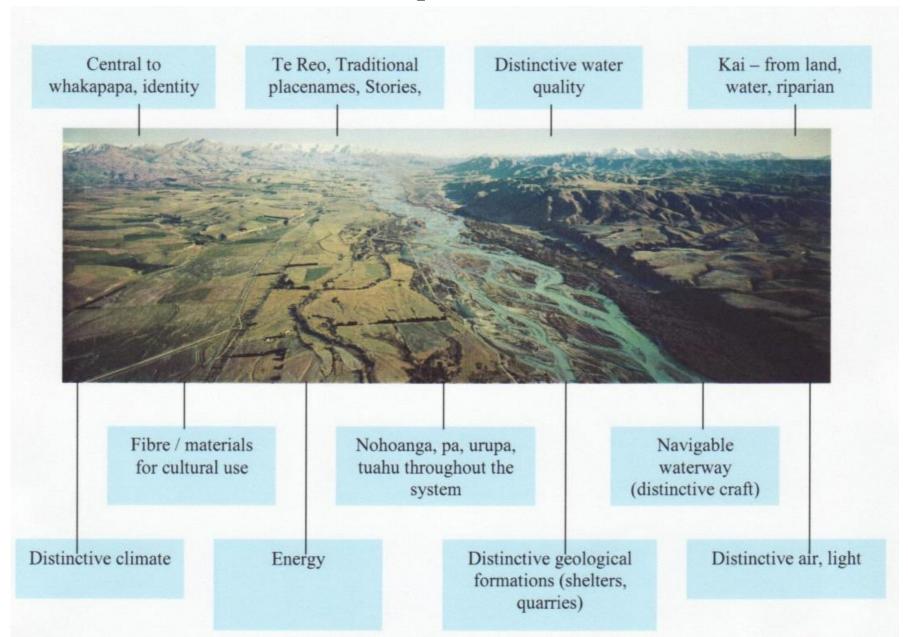
We have completed specialist assessments

(e.g. our harakeke assessment saw a

whanau member working alongside a fibre

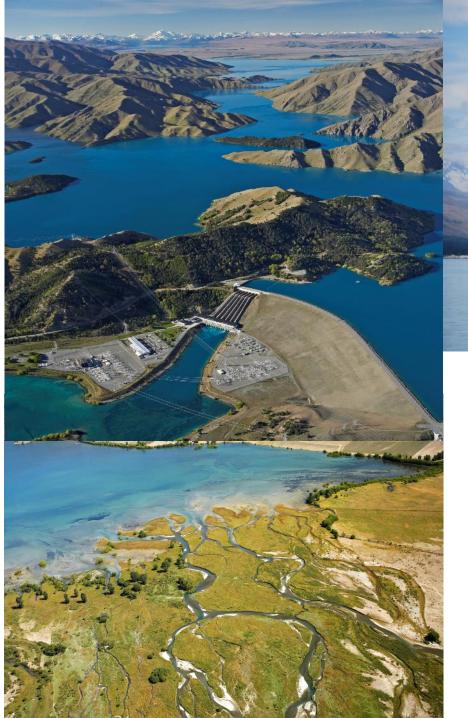
engineer from the university)

### We document impacts of activities





**Cultural impact assessments** 

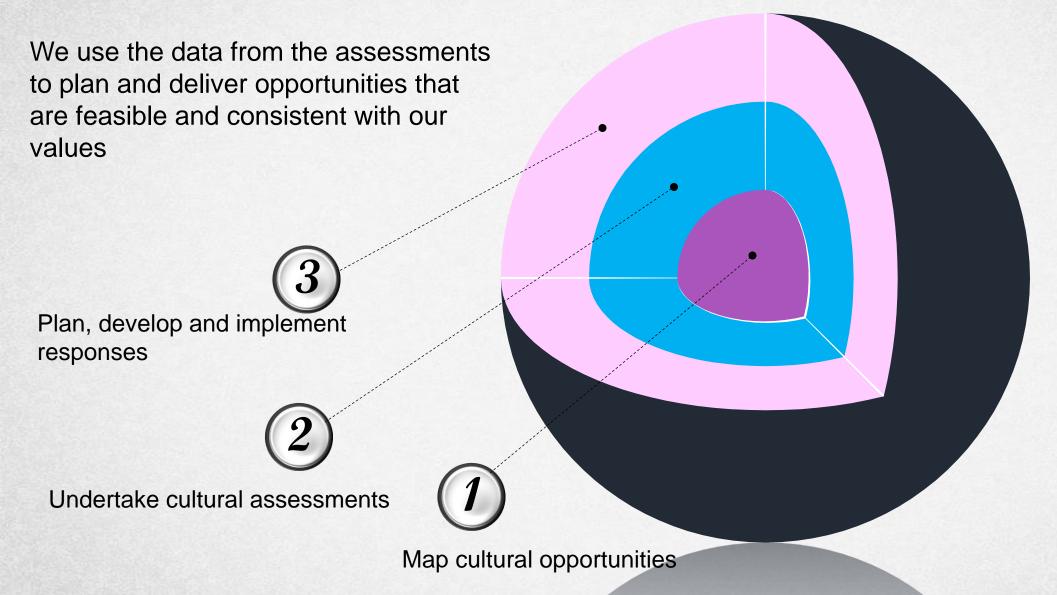




That also consider new opportunities

We use a range of assessment tools – cultural and western science – all driven by the need to understand how we can deliver the opportunities that whanau want to see realised.

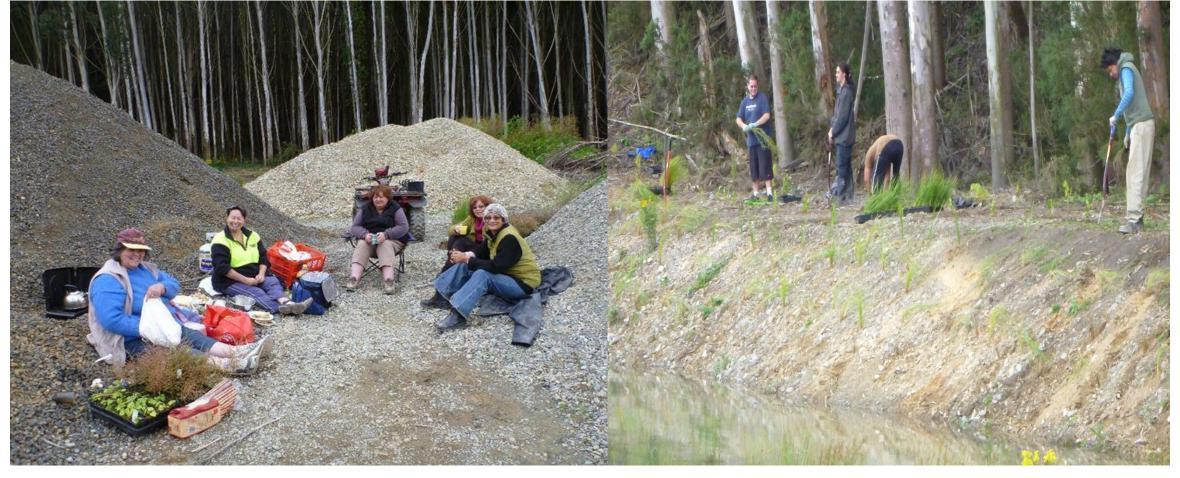
### STEP 3: Targetted responses



### Iwi Management Plans

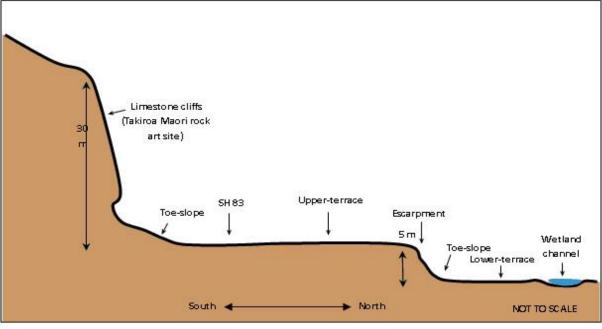
Hmmmmmmmmmmm!!!

### Whanau response at a site specific level



A whanau restoration project – artificial habitats close to the marae

### Whanau response





### A whanau restoration – a cultural landscape in the Waitaki

### Whanau response ("dibs" on assets within a catchment)



### Whanau response



Assessing impact of invasive weeds on swimming and fishing reaches

Customary fisheries – two areas closed & more identified



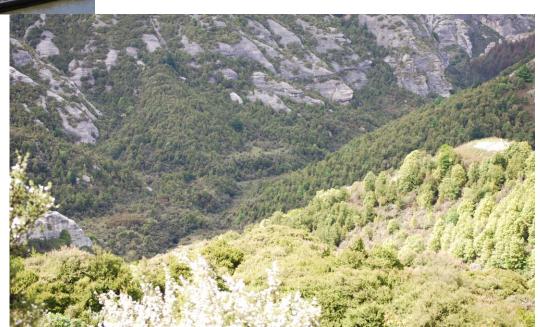
## We don't need to do it all ourselves

### Resource user response



An energy company re-established a flow

A forestry company agreed to protect headwaters



#### Resource user response



Farm plans – with an irrigation scheme agreeing to a cultural audit

**KPIs** with an irrigation scheme



#### Resource user response



Landowners agreed to decline requests for access across private land for eel fishermen

Assessing presence/absence of eels at traditional sites (productivity of streams)

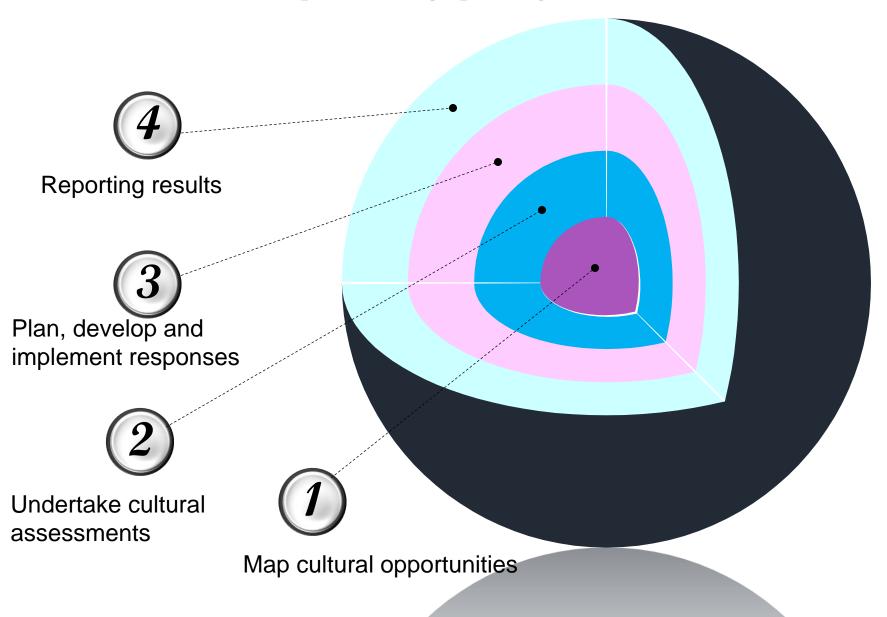


### Multiple responses at multiple scales across a takiwa

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We decide who we collaborate with and why

STEP 4: Reporting progress to whanau

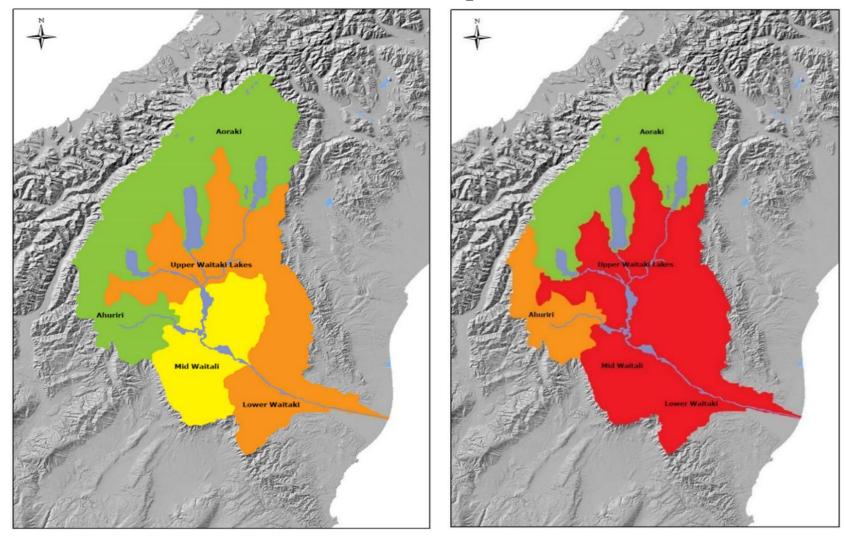


### Some report cards in use



Focus on the bio-physical

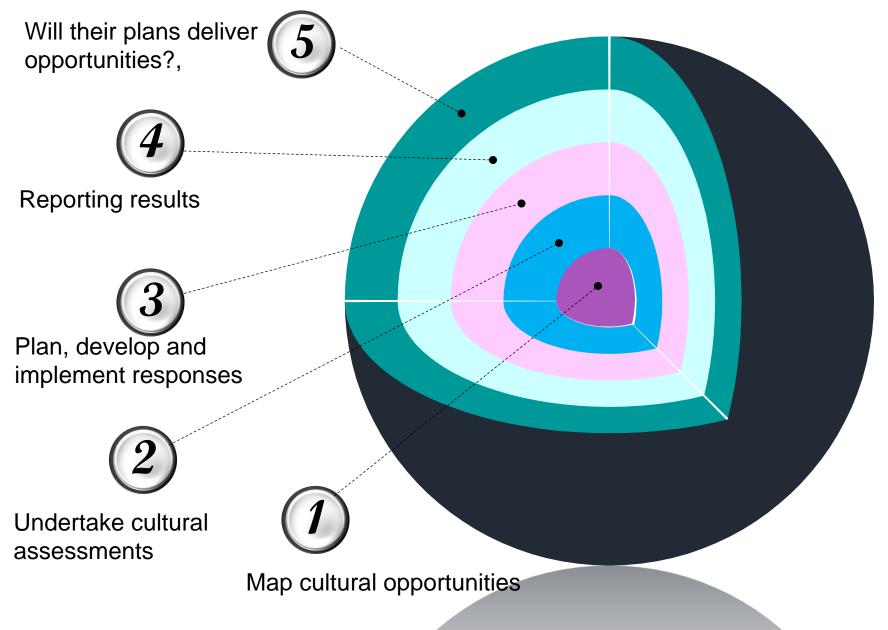
### Waitaki Report Card



Provides 5 sub-catchment report cards to report against the goals identified by Manawhenua

## We use data- cultural and western science - to inform our report cards

### Step 5: We inform statutory planning



### Council process - scenario planning

All data from all our assessments informs our analysis of scenarios

### Regional plan (limit setting)



A minimum flow of 300l/s

### Regional plan (limit setting)



A minimum flow of 300l/s will increase to 890l/s

### Regional Council - Biodiversity



The upper reaches...

Regional Council - Biodiversity



...and the lower reaches of a catchment to be restored

Our assessments provides data so that when we are active in management processes our positions are evidence based

At the end of the day ......

# We know what water management is delivering – on the ground and in terms of our values?

- **≻**Whakapapa
- **>** Whanaungatanga
- ➤ Te Ao Maori
- **≻**Mauri
- ➤ Rangatiratanga
- ➤ Taonga Tuku Iho
- **≻**Manaakitanga
- ➤ Mahinga kai



Mo tatou a mo ka uri a muri ake nei

For us and our children after us.

