Tena koutou
Nga mihi aroha ki a koutou katoa.

Greetings to you all!
An Indigenous Perspective

- I do not purport to represent the important and complex issues of my indigenous brothers and sisters in many developing and some developed countries.
- I will attempt instead to reflect on these issues with respect to my own tribe of Ngati Tuwharetoa.
- Indigenous issues are most complex.
- Knowledge of the distinguishing features of individual cultures must be known before we venture into this arena.
Sustainable Plantation Forests

Definition

- "development that meets the needs of the present without compromising the ability of future generations to meet their own needs."

References

- The Rio Declaration - Principle 22
- "Indigenous people … have a vital role in environmental management and development because of their knowledge and traditional practices…"
- includes the production of products and services and a social dimension that involves people in forest management, decision-making processes and distribution of forest benefits
Culture

- Culture is the distinguishing feature and basis of indigenous relationships with their ‘world’. A world that is holistic and interdependent. A “world where the economic, social, environmental and spiritual are interconnected in a complex array of interrelationships."
Ngati Tuwharetoa traditional knowledge and ways of doing things have been passed on through hundreds of generations. This knowledge determines the nature of the Maori relationship with the rest of our world and all its constituent parts. Maintaining this relationship is not only essential for our healthy and sustainable future it is our identity – our reason for being who we are and our right to be different.
Whakapapa (Genealogy)

- our genealogy that has been handed down through generations and can still be recited orally by members of our tribe
- It is our relationship with creation and all things created – Mother earth and all things created are our ancestors they are part of us as is my mother, father, sisters and children
- Our genealogy describes our world as a single, interconnected and interdependent living system
- In the Maori world, man is the last creation with an unwritten obligation to maintain the highest order of sustainability.
Our tribal identity is symbolized by a proverb or Whakatauaki that spells out our enduring tribal heritage

Ko Tongariro te maunga
Ko Taupo te moana
Ko Ngāti Tuwharetoa te iwi
Ko Te Heuheu te tangata.

Tongariro is our ancestral mountain
Taupo is our inland sea
Tuwharetoa is our tribe
Te Heuheu is the man.
Ko Tongariro te maunga
This is our ancestor whose volcanic fires represent the fires of occupation (ahi kaa) of our tribe from the time of our founding ancestor Ngatoroirangi who journeyed to New Zealand in the Te Arawa canoe. This ancestor was rescued by the fires he summoned from his sisters in Hawaiiki.
Ko Taupo te moana
ʻKo Taupō-nui-a-Tia te moana. – ‘Taupō is the sea.’

- Taupo and its related rivers and streams represent the spiritual womb that nurtures and gives life to us and our ecosystems and everything contained therein.
- The beds of the Lake and its tributary streams and rivers were vested by the Crown in itself and returned to the Tribe in 1992.
Ko Tuwharetoa te Iwi
‘Ko Tūwharetoa te iwi.’ –
‘Tūwharetoa is our tribe.

- Our tribe is located in the centre of the North Island of New Zealand.
- Our eponymous ancestor, was a chief from the noble-house-of-fighting-lords, renowned for his extreme fighting prowess and leadership.
Ko te Heuheu te tangata
‘Ko Te Heuheu te tangata.’ – ‘Te Heuheu the man’

- Successive Te Heuheu chiefs have maintained the chiefly line of Ngati Tuwharetoa since the early 1800’s. This lineage has a distinguished history in mobilizing Maori and influencing government policy and legislation to accommodate Maori and tribal values and protocols.

- Te Heuheu IV gifted the peaks of our ancestral mountains to the government of New Zealand, in 1887, in a pact that pre-empted government’s compulsory acquisition and ensured that these treasures would be protected for all time from private or individual title and treasured by generations to come.
Lake Taupo and Lake Rotoaira Forest Trusts: Indigenous issues
Ngāti Tuwharetoa has a total of 30,000 affiliated members. 5% of the Maori population. 83% of Ngāti Tuwharetoa live outside the tribal boundary. 35 Hapu (Sub-tribe) make-up Tuwharetoa.
Government desire to protect its investments in hydro developments.
Tribal reasons for establishing plantation forests

1. Land at risk of alienation (local govt and government policy, rates)
2. Land use best policy for retention
3. Offered full range of economic, social, environmental and cultural opportunity
4. Whanaungatanga (collective benefit) demonstrated by establishing a single, contiguous forest estate from multiple titles but retain individual identity with blocks. Paramountcy along with strong hapu leadership were important factors in obtaining owner support.
Tuwharetoa reasons for entering Joint Venture
Joint Venture Arrangements

- Forests are JVs between land-owners and Crown:
  - Maori provided the land for the venture
  - Crown provided finance and expertise to develop the plantations
  - Original leases were for 70 years
  - Commercial imperative enforced by tribal negotiators
- Profits shared based on relative value of inputs
- Leases contain key decision and management interventions for land owners
- Lease renegotiated for one rotation reduction in 2002
## Tuwharetoa Plantation Forests

<table>
<thead>
<tr>
<th></th>
<th>Lake Taupo</th>
<th>Rotoaira</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Area (ha)</td>
<td>32,000</td>
<td>16,500</td>
</tr>
<tr>
<td>Planted Area (ha)</td>
<td>23,000</td>
<td>9,600</td>
</tr>
<tr>
<td>Year Started</td>
<td>1969</td>
<td>1973</td>
</tr>
<tr>
<td>No. Land Blocks</td>
<td>63</td>
<td>73</td>
</tr>
<tr>
<td>No. owners</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Harvest (m$^3$/yr)</td>
<td>480,000</td>
<td>180,000</td>
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</tbody>
</table>
## Employment – Both Forests

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
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<tbody>
<tr>
<td>Forest development &amp; protection</td>
<td>40</td>
</tr>
<tr>
<td>Harvesting, trucking &amp; engineering</td>
<td>110</td>
</tr>
<tr>
<td>Administration</td>
<td>20</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>170</strong></td>
</tr>
</tbody>
</table>
Harvesting and Marketing
Log Grades

- Average yield ~ 600 m³/ha at age 28
- Common to have 12 - 16 grades being cut on a landing
- Full use of timber-tech for log grading

<table>
<thead>
<tr>
<th>Log type</th>
<th>% volume</th>
<th>% revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pruned logs</td>
<td>20%</td>
<td>50%</td>
</tr>
<tr>
<td>Unpruned sawlogs</td>
<td>60%</td>
<td>45%</td>
</tr>
<tr>
<td>Pulp logs</td>
<td>20%</td>
<td>5%</td>
</tr>
</tbody>
</table>
A few forest harvest stats –
(LTF & LRF)

- Average harvest age - 28 years
- Daily Production – 2,300 m³
- Sell 60 domestic and 4 export log grades
- Sell to 32 domestic and 6 export customers
- Daily Extraction – 100 truck & trailer units
- Each truck carries about $1,800 of logs
  - (ranges from $900 to $3,500)
- Each felled tree makes a profit of ~ $80
  - 50% of the tree value is in the pruned log
Implies with H&SE and Employment Act

% of owner participation in management and contracts
Owner direct $ benefits

- Currently paying out about dividend of $2.6 million/annum and another $1m in grants
- Individual owners in a land block get the proportion of that blocks’ dividend according to their shares in that block
- Owners and their descendents are eligible for grants for education, health, funeral expenses, elderly
- Increasing owner numbers is a logistical problem
Environmental Management
Kaitiakitanga (Stewardship)

- Ngati Tuwharetoa set the benchmarks for the region
- Has brought lands into 20\textsuperscript{th} Century in pristine environmental condition
- Promoted reserves and Lake and streams protection
- Gifting and parks contributions
- Has achieved high level of environmental certainty and public benefit at risk of future cultural and economic certainty
Both forests received FSC certification in 2002.

Main reason is we sought certification to maintain market access.

Independent auditors of forest sustainability.

Trusts pride themselves on level of conformity to FSC.
What we had to do to get certified

- Improve management systems
- Improve consultation with public / community / stakeholders
- Improve understanding of unplanted areas
  - Species composition, ecology
  - Management interventions
- Reduce use of chemicals
Maintaining Cultural Protection & Access
Waahi Tapu Committee

- All sensitive sites are mapped / GIS located
- Strict privacy re location except to owners
- Have strict procedures on what to do if their operations are adjacent to or may impact on a waahi tapu
- Blessing of up-coming work sites with contractors and workers
- Some 1st rotation sites being reassessed and not being re-planted
Access to Owners and Descendants

- Permit system
- Access onto the land is available only to land owners, their spouses and children.
- Owners generally go onto the land for hunting (pigs, deer), fishing, gathering food, and accessing sacred and historical sites.
- Contractors / power companies and a few others also have access permits (for work purposes only).
Lake Taupo - Nitrification

- Lake Taupo is starting to suffer from excess Nitrogen inflows
- This will result in deteriorating water quality, weed growth etc
- All land emits nitrogen
  - Bush / forestry ~ 2 kg/ha/year
  - Sheep / beef farming ~ 10-12 kg/ha/year
  - Dairy farming ~ 30+ kg/ha/year
Impact of Proposed Policy on Tribe

1. Tribe owns over 80% of land in Lake catchment (excluding Department of Conservation)
2. 20% in pastoral (sheep & cattle)
3. 80% in unplanted & forestry
4. If proposed policy is implemented the owners of forestry and undeveloped lands will have to remain at low N emission levels, while the polluters continue to pollute
5. No future flexibility of land use – non compliant with Treaty and RMA
Issues with existing Conventions

- Kyoto protocol
  - Method of approval Contrary to Treaty
  - Cap on Kyoto and penalty on pre-Kyoto
- FSC
  - Creates double penalty to Maori landowners
  - No significant premium re cultural and environmental improvements
- Resource Management Act 1993
- Powerlines
- Public access policy