

**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

‘world view’

- 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 Whakatauki 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



Tongariro - our ancestral mountain

- 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 Hawaiiiki

Ko Taupo te moana



‘Ko 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

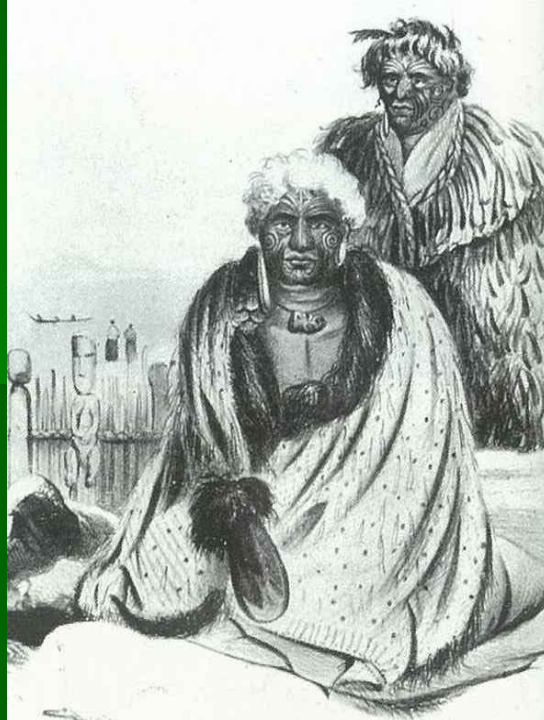
Ko Tuwharetoa te Iwi



‘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

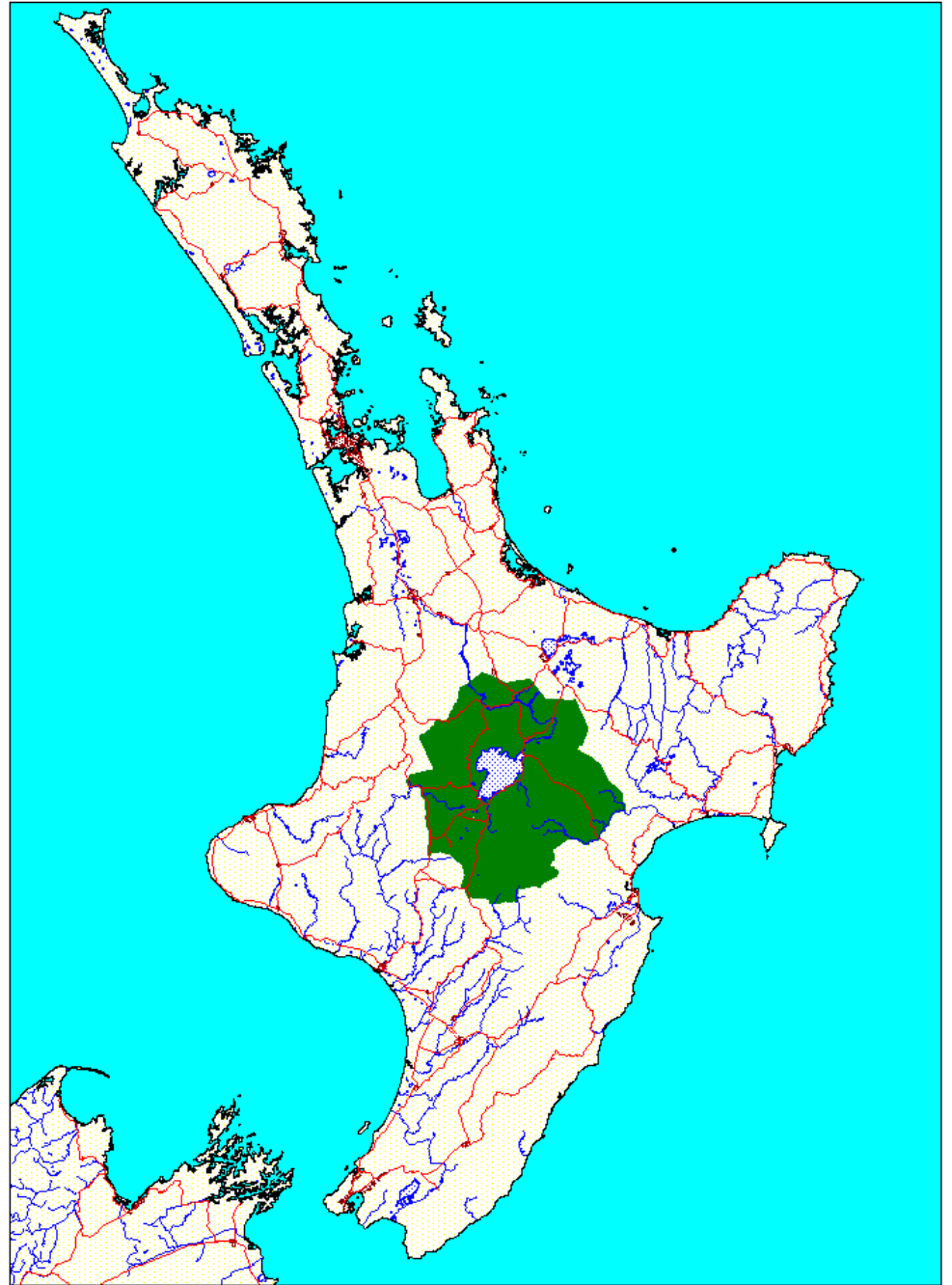


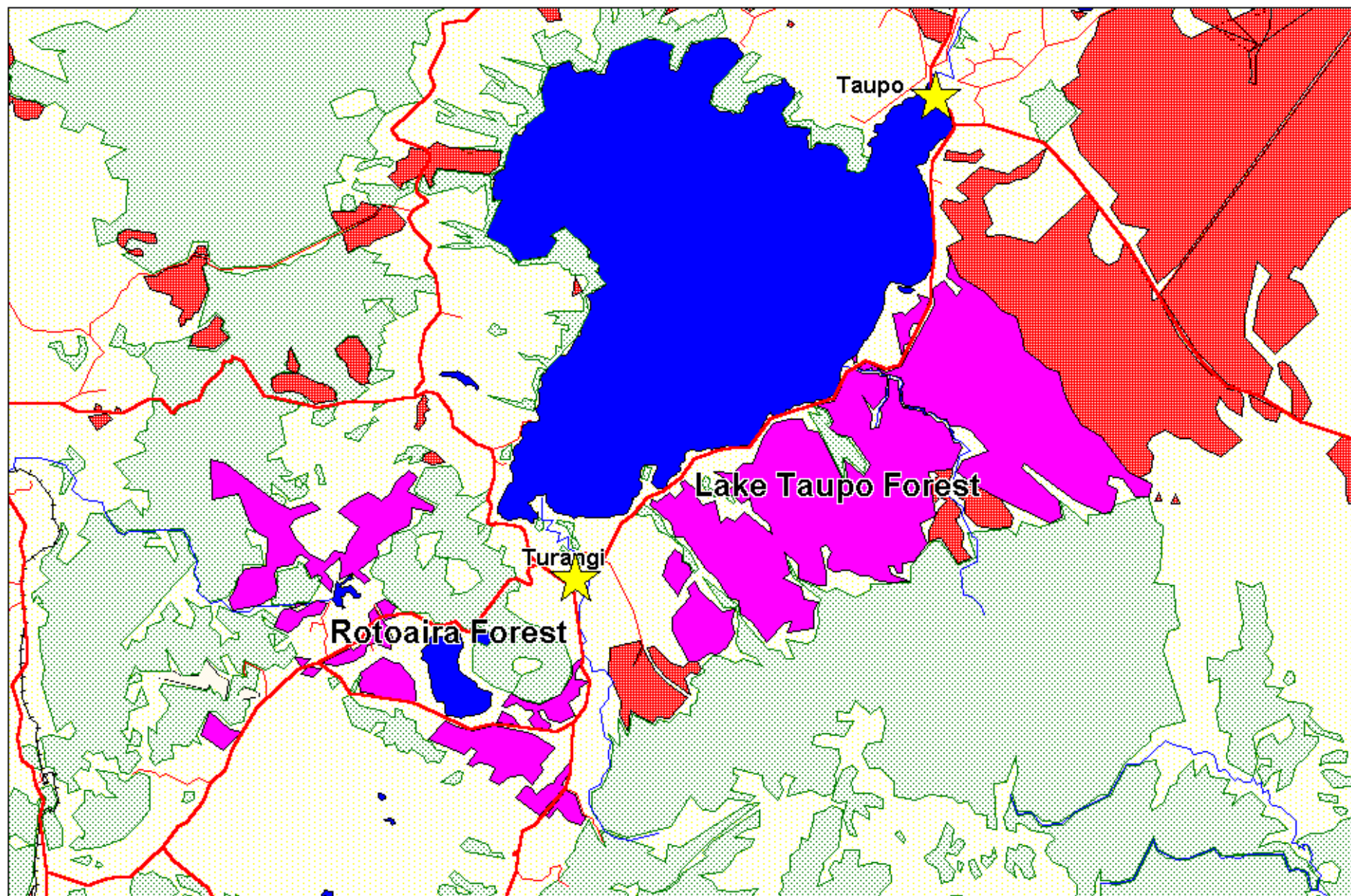
‘Ko Te Heuheu te tangata.’ – ‘Te Heuheu the man’

- 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

Forest	Lake Taupo	Rotoaira
Total Area (ha)	32,000	16,500
Planted Area (ha)	23,000	9,600
Year Started	1969	1973
No. Land Blocks	63	73
No. owners	10,000	10,000
Harvest (m ³ /yr)	480,000	180,000

Employment – Both Forests

➤ Forest development & protection	40
➤ Harvesting, trucking & engineering	110
➤ <u>Administration</u>	<u>20</u>
➤ TOTAL	170



A photograph of a forest landscape with a green overlay. The background shows a hillside covered in dense evergreen trees under a clear sky. In the foreground, a green rectangular overlay covers the lower half of the image. The title "Harvesting and Marketing" is written in large, bold, yellow letters with a black outline, centered on the green overlay. A thin horizontal line is visible below the title.

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

Log type	% volume	% revenue
Pruned logs	20%	50%
Unpruned sawlogs	60%	45%
Pulp logs	20%	5%

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

Complies with H&SE and
Employment Act

100% 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 20th 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

Forest Stewardship Council - FSC

- 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 Descendents

- 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