



**The Restitution of Marae and Communities Through
Mahinga Kai: Building the management of Māori
Customary Fisheries**

Contract Number: 09-RF10

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THE RESTITUTION OF MARAE AND COMMUNITIES THROUGH MAHINGA KAI:
BUILDING THE MANAGEMENT OF MĀORI CUSTOMARY FISHERIES

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1. EXECUTIVE SUMMARY

The focus of this scoping project was to identify the barriers, obstacles and potential solutions to conducting research in the area of local customary fisheries from a 'flax roots level, that is the application and management of Mataitai and Taiapure by communities and marae. This present research is interested in finding out what is currently happening in the area of customary fishing, what research priorities tangata whenua identify as being relevant for them, and how these priorities can be achieved.

The research methodology chosen for the project was a kaupapa maori methodology and within this broader kaupapa māori methodology a number of methods were employed. Specifically we used semi-structured interviews, which were followed by transcription and thematic analysis to interpret and analyse the data.

The findings concluded that:

Definite need for this current research to occur from participants' perspective. Especially as a way to open further opportunities to conduct the research they have identified as important within the customary fisheries area.

Importance and centrality of relationship for excellent research outcomes for all people involved in the research process.

Participants within the area researched have

- a) a good grasp on what research is,
- b) an excellent understanding on both the legal and personal distinctions of customary fisheries and practice,
- c) how research in the area of customary fisheries could benefit them and their communities,

- d) clearly articulated and identified research questions, priorities, hypotheses and agendas,
- e) a firm understanding of both current and historical issues for customary fisheries, and
- f) a clearly articulated and concise understanding of the barriers for māori participating in customary fisheries research.

As further outcomes for the project the research team will undertake Community and Academic Dissemination for the results to be shared with participants and peers.

2. INTRODUCTION

Aims and Objectives

The main focus of this scoping project was to identify the barriers, obstacles and potential solutions to conducting research in the area of local customary fisheries from a 'flax roots level, that is the application and management of Mātaitai and Taiapure by communities and marae. This present research is interested in finding out what is currently happening in the area of customary fishing, what research priorities tangata whenua identify as being relevant for them, and how these priorities can be achieved.

In addition, this project aims to build on the passion of kaitiaki by aiding their networking, increasing their access to information and support, enabling their voices to be heard through a research medium, and thus contribute to current attempts at establishing a national research network specifically focusing on customary fisheries. Towards this aim, special focus is placed on the processes underlining both current management systems and research approaches; as well as those developed over the course of this research project to ascertain which processes are more efficacious than others.

This research scoping project had three main objectives to further understand the area of customary fisheries and the role of research from the flax-roots level in two areas, Te Tai Tokerau (Northland) and Taranaki. These objectives were:

1. To identify obstacles to the participation by Māori in research relevant to customary fisheries.
2. To identify processes and systems that mitigate these obstacles.
3. To initiate research on those processes and systems undertaken by communities.

Rationale

The practice of Mahinga kai is a fundamental aspect of Māori culture that, while disrupted and fragmented by colonisation and contemporary development, has not disappeared (Parliamentary Commissioner for the Environment, 1998). Through various processes including ongoing political activism, iwi settlements, hapū and marae projects, and the activities of whanau and individuals, the practice of Mahinga kai remains (and is increasingly) an important and vital part of Māori culture. This is evident in the rapid expansion of registered customary fisheries (Ministry of Fisheries, 2007) and the interest shown by kaitiaki in the work of Te Tiaki Mahinga Kai (TMK, 2007) as well as other projects (see Roskruge, 2005) designed to increase the amount and quality of kai produced or gathered by Māori. The central role that the process of Mahinga kai plays in Māori culture is reflected in the history and reclamation of cultural practice in other indigenous cultures also (e.g. in Hawaiian culture, see Andrade, 2008; and Native American Indian culture, see Wilkinson, 2005).

Mahinga kai is not simply the provision of food however: relationships between healthy environment, healthy people and cultural resilience are increasingly, if not universally, accepted (Panelli & Tipa, 2007). However, the actual practice of kaitiakitanga in contemporary contexts remains mired in conflicting viewpoints (Gillespie, 1998) and overwhelmed by a range of issues (Smale, 2007). Most kaitiaki are either unpaid or poorly paid, and are frequently exhausted by localised battles through their isolation and lack of capacity.

Background Context

Marae and communities have been central to Māori life and for fostering well-being and health in Māori. Erosion of these social and cultural institutions through processes such

as legislation introduced by colonialism, from the first European contact to modern-day life that foster individualism and capitalism over Māori traditional values.

The preservation and restitution of Māori communities has been a priority for many Māori throughout this time, enjoying a particular renaissance from the 1970s. However, as modern life becomes ever more complex, fragmented and pressured, maintaining community is a challenge for all people, and the increasing sense of isolation and disconnectedness that many people feel is detrimental for well-being and health (Fukuyama, 1999; Putnam, 2000). Therefore, the need to restore marae and communities is not only of vital importance for Māori but for all people. The potential for these traditional communities to be a focal point for Māori and Māori culture and to offer more traditional mechanisms, may help to address the health and well-being needs of Māori from a Te Ao Māori perspective that reconnect people to each other, their environment and their sense of self.

This scoping project was scaled down from an original proposal that aimed to investigate how the restitution of marae and community could be achieved through Mahinga kai, particularly focused on the area of customary fisheries. As stated above, the practice of food-gathering has been and still remains to some degree, a fundamental aspect of Māori culture that has survived in practice from pre-European contact, albeit in modified form. Implicit and explicit cultural knowledge still resides within these activities and may provide a ready vehicle through which restitution of marae and cultural practice can be fostered.

Through the process of conducting this current research, we have been able to get a firmer idea of how the larger idea indicated above may be implemented in much closer alignment to what the communities involved themselves envisage. This scoping project has also aided in firming and developing existing relationships and increasing the knowledge of the researchers involved about how best to engage with these communities, thus helping to further develop an appropriate research kaupapa where all people involved work together to achieve mutual goals. Thus we believe there now exists a

much stronger base from which to advance this current research as, one of the main findings is the centrality of relationship for Māori in achieving effective research outcomes.

This scoping project posits that research into the practice of food-gathering within a customary fisheries frame, will help to elucidate what current practices occur, what factors impinge on Māori ability to gather food, and how important this practice is, both traditionally and in contemporary times. This project also seeks to understand what barriers or enablers exist for Māori to participate in research on customary fisheries more generally. Through this analysis, we hope to explain how research in the area of customary fisheries can potentially aid in the restitution of marae and community if conducted in a manner consistent with the desires and aspirations of the communities involved.

Historical Account of the Origins of this Project

As in all cases of history, there are many versions of the past, and these vary depending on the narrator. This account of the origins of this project are described from the viewpoint of the principle researcher, Phillipa Pehi, as an example and a context within which to frame the current research and to clearly articulate and support the importance of relationship to achieve research that achieves its objectives and also contributes to the benefit of all people involved.

Phillipa Pehi was drawn into project through word of mouth- another Māori researcher putting forward her name based on a conversation they had had two years previous. Te Tiaki Mahinga Kai (TMK) was a fledgling national research project aspiring (among other things) to help form a national network of kaitiaki within customary fisheries, focused around research in this area. Pip's post-doctoral fellowship was launched at the same time. This post-doc came under the wider project, also national in scope and aimed to capture much of the social, economic and cultural dimensions of the overall project. This post-doc proved to be an ambitious undertaking for Phillipa Pehi as she had not

been within the research arena for a number of years as she had chosen to work as a clinician and counsellor for a number of years since graduating. In addition, her thesis had not involved working in-depth with community or Māori.

Phillipa Pehi met both kaitiaki liaison people involved in this project, Mike Neho and Lisa Kanawa at the inaugural national TMK hui held at Huirapa marae in East Otago. At this hui, whakapapa and common interest links were established connection and a relationship between the three began.

Simon Lambert was a part of the wider research network and was introduced to the research team by Phillipa Pehi, eventually researching with the TMK project, while based at Manaaki Whenua - Landcare Research in Lincoln, Christchurch.

Phillipa Pehi attended numerous hui, workshops and forum throughout the country on customary fisheries, collaborative research and Māori issues over a year period. Combined with observations made through her own research investigating the relationship between environmental health and the health of people and their communities, revealed consistent messages from communities (Māori and non-Māori alike), that an integral part of well-being is the ability and opportunity to control and perform traditional, customary and cultural practices. Also emphasised throughout by community members was that this need encompasses all facets of life, not only customary fishing, recognising the ultimate reality of all things being interconnected and related. There was also a consistent and repeated call from Māori in all spaces for autonomy and direction within research (not just within customary fisheries, but in all fields of study). Additionally, the need for research to be led by whanau, hapū, marae, iwi, and communities was voiced consistently.

Phillipa Pehi observed that current research initiatives seemed to offer little or no opportunity for this to occur. This observation matched the observations and whakaaro of Lisa Kanawa, Simon Lambert and Mike Neho in their extensive work and involvement in this area. All agreed to put together an application that would attempt to

honour these observations made and to demonstrate that the researchers were listening to what people from the communities involved were saying (and thus demonstrate that they were being heard).

The concept and application was born through conversation between Simon Lambert, Lisa Kanawa, Mike Noho, Phillipa Pehi and other kaitiaki, kaumatua and community leaders working within the area of customary fisheries. The grant was fashioned by Simon Lambert, Hugh Campbell (CSAFE Co-director, Otago University) and Phillipa Pehi. Through the process of submitting the research proposal, the original application was scaled down to the current scoping project.

Simon Lambert took up other employment at Lincoln University soon after the funding was confirmed, but maintained contact and provided support for this project on a voluntary basis. To bring additional academic support, Phillipa Pehi approached Will Allen to become part of the project.

Will Allen is Phillipa Pehi's academic mentor for her post-doc. Throughout the course of the post-doc, Will had supported and added value to work Phillipa Pehi had done and was supportive and encouraging of the Nga Pae research. Will Allen was engaged to help with research analysis and writing, and to draw on his extensive knowledge and background of working collaboratively with communities within the environmental and social contexts.

All research work in each case study/rohe was managed, co-ordinated and supervised by the two kaitiaki liaison people. The overall co-ordination of research activities was done by Phillipa Pehi and Lisa Kanawa. Research analysis and writing was undertaken collectively by Simon Lambert, Will Allen, Phillipa Pehi and Lisa Kanawa.

3. RESEARCH METHODOLOGIES

This section delineates a story about the process of research that has been both organic and evolving. Firstly, the intention and vision of the researchers involved is outlined, following with a presentation of the people involved, the methodologies employed and then the method that was involved, including a historical account of how this project came to be from the principal investigator perspective.

Intention and Vision of the Researchers

Underpinning this research process has been a shared vision and similar epistemologies of all the central people involved. For the researchers, this has been first and foremost guided by a sincere and concerted effort to provide benefit and contribute to the well-being of the communities and people involved in the research. We hold paramount also the need to honour and respect the people who have agreed to be interviewed and the information that they have shared with us. We believe that this information is of the utmost importance to share in a way that will directly inform, guide and transform the practice of research, not only in this area, but for research in general. We also believe that the voices of these contributors are strong and direct in their own right, and our mission has been to be the conduit through which they can be heard in an academic forum and to frame their discourse within the research and literature that has contributed to this discussion already. Therefore, the intention has been to stay true to what was said, and to make sure we do not misrepresent the voices of the people.

Research Whanau

This project has certainly followed a collective and organic process. Central to the process has been the involvement of researchers, community and participants in shaping and guiding the appropriate way to conduct this research to achieve the desired objectives

and outcomes. This research whanau consisted of community, interviewees and researchers as discussed below.

Community

Before this research could even begin, appropriate consultation with key community members needed to occur, often kaumatua and community leaders. Occupation varied widely, however the key common factor was a knowledge of Te Ao Māori and the many social issues that face Māori today, including often an understanding of the customary fisheries and research areas. This consultation often happened with people who kaitiaki liaison people had already established relationship with through previous work or community involvement. In addition, the key researcher had also engaged with many of these people through previous research.

Interviewees:

Participants were eight kaitiaki and community members within the Te Tai Tokerau region. There were seven men and one woman. All participants were older than 40 years and the oldest was 77 years old. All participants are active within the area of customary fishing and were identified in the course of hui and consultation with community within the region.

Researchers:

Dr Phillipa Pehi is from Te Mahurehure hapū within the Hokianga and is also of Scottish descent. She currently resides in Dunedin working as a researcher at the University of Otago. Her academic background includes a doctorate in social psychology and diploma in clinical psychology. Her mission is to foster and develop ways of living that are joyful and contribute to the well-being of people and the land.

Lisa Kanawa is Ngapuhi, Ngati Raukawa and Ngati Maniapoto decent. She has a background in resource management from a Maori, Environmental Planning and Policy perspective. She currently works for the Ministry of Agriculture and Forestry as Senior Adviser in the Maori Strategy Unit and as an Academic Research Fellow for the University of Otago. Lisa has also worked for her iwi Ngapuhi and worked in private practice as an Environmental Planner. Lisa is passionate about Māori achieving their aspirations in regards to the environment and sustainable development.

Dr Will Allen is a social researcher with more than 15 years experience in natural resource management and participatory action research (PAR). He currently works for Landcare Research, a New Zealand Crown Research Institute. He has particular interests in the development of collaborative and adaptive natural resource management approaches. Will also manages a portal called Learning for Sustainability - <http://learningforsustainability.net> - which provides links to on-line resources for managing multi-stakeholder participation and engagement initiatives.

Dr Simon Lambert (Ngati Ruapuni ki Waikaremoana and Tuhoe) is an economic geographer but has a wide range of interests including the connections between science policy and political-economics. Indigenous horticulture and agriculture, and social capital especially as it relates to innovation. Simon is currently employed as a fulltime researcher by the Agribusiness and Economics Research Unit, Lincoln University, investigating innovation in the farming, building and energy sectors.

Research Methodology

Originally, a number of methodological approaches were identified as potentially valuable in addressing the research objectives noted above. Before finalising these approaches (as outlined in the original proposal), ongoing consultation was to take place with the Roopu and relevant Forum members from Te Tiaki Mahinga Kai (TMK) to ensure the necessary understanding was maintained and only appropriate research practices were pursued. However, throughout the duration of this research, the Roopu

has been disbanded and an executive committee was formed to govern the TMK project. Also, the overall TMK project has been scaled back in size to focus primarily on South Island communities and kaitiaki as decided by the Executive Committee of TMK (rather than nationally as first intended). However, since research engagement with kaitiaki and communities in Te Ika a Maui had already begun in this project with permission and support by the Roopu, this research was allowed to continue under the umbrella and ethical approval gained through TMK.

Overall guidance of due process since this time has become a collective and organic one, contributed to by the kaitiaki liaison/community researchers (Mike Noho and Lisa Kanawa), the participants; and the kaumatua and kaitiaki from their respective rohe.

As stated above the underlying research methodologies have been designed to support a Te Ao Māori perspective, and to provide benefit and contribute to the well-being of the communities and people involved in the research. This can be seen to be Kaupapa Māori research which offers a framework for Māori to engage in 'culturally safe' research. Kaupapa Māori research explicitly aims for transformative outcomes and encourages Māori to remain *as Māori* through all phases of the research process (Rangahau n.d.) While kaupapa maori research may be seen as taking a distinctive approach and having underlying principles or aspects which are based on a Maori worldview, methods are likely to be subordinate to the issues and utility of the research and may be drawn from a range of methodologies (Moewaka Barnes 2000). . As Moewaka Barnes goes on to point out by taking a position that challenges norms and assumptions, kaupapa maori research involves a concept of the possibility and desirability of change and should aim to make a positive difference (Smith, 1999).

In this way Kaupapa Māori research can be seen to be complementary to the generic practice of community based research (CCBR n.d.). Community based research (CBR) is research that strives to be:

- Community situated - begins with a research topic of practical relevance to the community (as opposed to individual scholars) and is carried out in community settings.
- Collaborative - community members and researchers equitably share control of the research agenda through active and reciprocal involvement in the research design, implementation and dissemination.
- Action-oriented - the process and results are useful to community members in making positive social change and to promote social equity.

As Moewaka Barnes (2000) points out a number of Maori researchers see qualitative methods as being particularly well suited to Maori. This is seen as enabling a more equal conversation to take place where power can be negotiated in ways that are not generally considered or thought possible in more quantitative approaches. These conversations are also important to share narratives or stories that set a wider context with which to understand what is said. We argue that the life histories of interviewees are fundamental to the way in which Māori retain a sense of cultural identity and are essential for the transmission of information from one generation to the next. This need for the sharing of narratives is fundamental to the development of healthy people strong in their identity and knowledge of their place in the world (Panelli and Tipa, 2007). The matauranga necessary for the maintenance and development of healthy environments (which in turn supports the health of their communities) is also embedded within these stories.

Within this broader Kaupapa Māori methodology we employed a number of methods. Specifically we used semi-structured interviews, which were followed by transcription and thematic analysis to interpret and analyse the data.

Semi-structured interviews:

Extensive semi-structured interviews were undertaken with kaitiaki community members (some of who are also government officials, researchers and others engaged in activities relevant to Māori customary fisheries) to identify how these participants engage with

research and other support networks and how such engagement might be improved. This aspect of the research programme was coordinated by Phillipa Pehi, Lisa Kanawa and Mike Noho. A copy of these, an accompanying information sheet and consent forms are provided in Appendices A, B and C.

Two case studies were originally included in this research. Lisa Kanawa was the kaitiaki liaison researcher for Te Tai Tokerau and Mike Noho was the kaitiaki liaison researcher for the Taranaki region. Both Lisa and Mike have extensive networks and knowledge of the customary fisheries area and are well-connected within their respective iwi and have wider Māori networks both regionally and nationally. As the primary researchers, they conducted informal hui and focus groups to ascertain the interest from within their respective areas and then determined who was both willing to participate in the present research and who was knowledgeable in the customary fisheries area. From this process they selected people and conducted semi-structures interviews with them either as individuals or in a group setting, based on the preference of the participants.

All interviews were conducted with both Lisa Kanawa and Phillipa Pehi present. Only one participant was interviewed by themselves. All other interviewees took part in one of two group interviews.

Lisa Kanawa and Phillipa Pehi conducted the interviews in Te Tai Tokerau together, drawing on their respective professional and research knowledge and skills to optimise the quality of process and information gained from these interviews. Mike Noho conducted interviews in Taranaki, using the same semi-structured interviews as used in Te Tai Tokerau (see Appendix A) to maintain consistency in the process and quality of the research conducted. Mike Noho had already conducted informal hui and focus groups. Unfortunately, Mike Noho, had to withdraw from the research at a late stage, due to a number of personal and institutional circumstances. To respect the integrity and the process we had developed over the course of the project, interviews conducted by Mike were withdrawn from analysis as he would not be available to oversee this process and check with his interviewees about their accuracy and our use of the knowledge within this

project. The results from this scoping project are therefore based solely on the interviews conducted in Te Tai Tokerau.

All participants were given the interview questions, information sheets (Appendix B) and informed consent forms (Appendix C) well in advance of being interviewed via e-mail or in person. The purpose and intent of the project and the informed consent forms were discussed immediately before the interview. Informed consent was obtained for all participants.

Interpreting and analysing data:

Each interview was recorded and later transcribed. All transcripts were sent to participants for scrutiny and for them to make additions or corrections. In addition, the draft final report was also sent to participants to allow them the opportunity to critique and contribute to the final report.

Interpretation of data occurred at many points throughout the research process, beginning with making sense of what was heard and observed during interviews, transcribing these interviews, and then building understanding of the meaning of this data through thematic analysis (Fossey et al. 2002). This meant that the research process was ongoing with interpretation and analysis being undertaken both during and following periods of data collection.

Discourse and content analysis of the interviews was made by Phillipa Pehi with the help of Lisa Kanawa. Will Allen and Simon Lambert contributed to this, and the writing of this report.

4. FINDINGS

There were various findings through the course of the interviews that were relevant to the questions as structured in Appendix B. However, there were additional themes and issues that arose from the interviews that fell outside of the interview questions that are also presented in the report.

Customary Fishing

As noted from participants the following findings were recorded in regards to questions around customary fishing:

- Legislation prevents ability to fully perform customary activities, inclusive of customary fishing regulations
- Reality: stocks severely depleted, finite resource (open slather) soon nothing will be left
- Customary tools- onus to be sustainable and looked after yet everything else not subject to same rules
- Need to navigate '2 worlds' (Maori and Western)
- Communication: need for this to be simple and 'user-friendly'
- Lack of accessibility of information, education opportunities and resources.

Research

As noted from participants the following findings were recorded in regards to questions around research:

- Participants were clear and concise about the barriers they perceived to their communities being able to be involved in a meaningful way, they were.

- lack of access- to information, research already conducted, funding,
 - lack of control, power and autonomy over necessary resources- both in research and in customary fisheries, and
 - despite continued and repeated statement of their concerns in multiple forums and in multiple mediums (i.e. written or oral) to researchers and governmental representative in this area, continued evidence of being not listened to, and their lived experience and local knowledge being invalidated, ignored, marginalised and silenced or made invisible.
- Support/need for research driven from community perspective
 - articulate fax-roots/local people viewpoints, lived experience, historical knowledge, stories
 - present ‘reality’ of situation from human perspective
 - develop alternative understandings, models and language of resource management (specifically, customary fisheries)
 - articulate flax-roots/local people’s research priorities and rationale

Recommendations from Interviewees for better community involvement in Customary Fisheries research

1. There is a greater need for researchers to listen to communities
2. Opportunities should be created where communities/whanau/hapū/iwi can receive funding and have access to other resources directly.
3. Develop an appropriate model of research practice that more closely aligns to a Te Ao Māori perspective. (specific recommendations made within each interview).

In terms of recommendation three, the researchers have discovered a way to provide a model that provides a Te Ao Maori perspective. The model should be based on relationship first and foremost and to honour the relationship we have to each other as

human beings in the first instance and the values inherent in that (e.g. respect and Manaaki), but also the relationship we have through history and whakapapa to each other and the environment. Currently the research process operates in reverse to this statement. The process currently is to secure funding in predetermined agenda with limited or no consultation with the populations in question, then approach communities and attempt to convince them of the need for them to participate. Development and privileging of relationships involved often low on the list (especially in terms of time and money to develop deep and enduring relationships). As an example, not only meeting with community members for a research reason- perhaps to stop and have a cup of coffee and to talk about how life is going in general, or attending an important occasion for that person such as a birthday celebration.

A model therefore (as discovered by this research) that could more closely align to a cultural approach:

- a) identify need as articulated by the community (e.g. kaumatua, community leaders, practitioners, kaitiaki, marae, hapū, community of practice),
- b) identify structures, processes, funding and specialists who may be able to make it happen,
- c) formulate ideas/projects etc.,
- d) gain support and willingness (or otherwise) from community and identify community members who can perhaps do the mahi, otherwise identify the best from outside and engage or *hire* them to do the mahi required,
- e) then begin research, and then continue to develop the research community, inclusive of all.

Also central aspect is to provide up-skilling and training for community members in research, science and technology; and then perhaps up-skilling and training for researchers on community and Māori culture. An approach that includes community throughout may find solutions that work because the research process has included the people who this findings will directly affect. This in turn could affect the efficacy of any practical implementation of the results gained, as the people within the community

already understand the context and rationale behind the recommendations and have had a hand in this. Furthermore, this approach creates the research foundations within the community to support further research endeavours as well as to stimulate the conception and implementation of further initiatives and projects arising from previous projects.

The 'researched' become the 'researchers', which in turn:

- a) redresses power imbalances
- b) assists meaningful research and outcomes
- c) educates flax-roots and researchers alike (through the concept of ako)
- d) begins to develop true equality and understanding

Other Themes for Participants/Communities from Transcripts

- Centrality of Relationship
 - The unfolding of the project is based on relationship.
 - The importance of relationships in the personal process/narrative of researchers.
 - That the research is a creation of relationship.
 - How these things are intimately interrelated.

- Passion and Dedication of Participants to Customary Fisheries and Beyond
 - Despite incredible obstacles faced over a number of years, all participants continue to be passionate and dedicated to making the situation better and working towards this in many ways- not least of all in making time to partake in these interviews.

- Much of the work undertaken in this area occurs on a voluntary basis, additional to the caring for marae/whanau/hapū and often the full-time jobs each person had.

5. CONCLUSIONS

The following conclusions have been drawn from the research undertaken:

Definite need for this current research to occur from participants' perspective. Especially as a way to open further opportunities to conduct the research they have identified as important within the customary fisheries area.

Importance and centrality of relationship for excellent research outcomes for all people involved in the research process.

Participants within the area researched have

- a) a good grasp on what research is,
- b) an excellent understanding on both the legal and personal distinctions of customary fisheries and practice,
- c) how research in the area of customary fisheries could benefit them and their communities,
- d) clearly articulated and identified research questions, priorities, hypotheses and agendas,
- e) a firm understanding of both current and historical issues for customary fisheries, and
- f) a clearly articulated and concise understanding of the barriers for māori participating in customary fisheries research.

6. FURTHER OUTCOMES

To adequately adhere to the values and intentions of the researchers involved in this project to ensure that this information gathered is honoured and the people involved are respected in a way that further facilitates well-being within their communities, a number of activities still need to occur within to conclude this research in an appropriate manner. These activities are outlined below and will be summarised in a further report once they have been concluded.

Community Dissemination

Dissemination hui in Te Tai Tokerau March 2010: presentation of these research results by Lisa Kanawa alongside of other relevant research projects. The hui will occur over a two-day period. The first day will present results to community, and then the second day will be available to workshop between attending researchers and community members to develop research strategies and projects firmly based on what community sees as relevant and priority for them and their communities. This will further contribute to the fulfilment of the third objective of this project “To initiate research on those processes and systems undertaken by communities.”

Lisa Kanawa will also present this research at another dissemination hui in Te Wai Pounamu in March 2010. This will be done to distribute the findings to a wider community audience to perhaps stimulate and support their research aspirations in customary fisheries but also potentially in other areas.

Resources and information will be made available at this time in a written paper form also for participants in these hui to take away with them if they wish.

Future Research

Throughout engagement in this research, a number of potential future research strategies and projects have been discussed and developed. Lisa Kanawa and Phillipa Pehi are working with one group from this original research to place a research application into an upcoming research funding round. As mentioned above, the dissemination hui will offer a further opportunity through inviting a wider range of researchers and scientists to attend. Lisa Kanawa, Will Allen and Phillipa Pehi are also keen to further this research and re-apply for further funding to build on this scoping project if this is supported and requested by the communities involved.

Academic Dissemination

A number of different ways have been identified to further distribute this information to an academic audience. As this report is bringing together the research to present first and foremost to the communities involved, while these academic outputs are important, they have been regarded and treated as secondary to the primary aim to contribute back to the community first and foremost. Therefore, all academic outputs that may include aspects of this report are subject to the scrutiny and contribution of the interviewees before final submission for publication or presentation.

Phillipa Pehi has also received an invitation to contribute a chapter to a book aimed at showcasing best practice research (12-15 cases studies) from the University of Otago focusing entirely on the integration of Indigenous (primarily Māori) and Western knowledge sets. This research project is being considered as one of the case studies that may be presented and would be co-authored by researchers and community members involved. The working title of this edited book is “*Indigenous and Western Knowledge Integration: case studies from Otago*” and the editors are Rua McCallum, Hilary Halba and Debra Carr.

Publications

A number of research publications have been produced during the course of this project by the researchers involved that have added to the thinking and development of ideas for this scoping project. Significant publications include:

- “The Need for "Flax-Roots" Driven Research of Customary Fisheries in Aotearoa (New Zealand)”. Phillipa Pehi presented this paper at a conference in Vienna, Austria in July 2009 (The **15th International Symposium on Society and Resource Management** <http://www.issrm09.info/>). This paper was based on all her observations throughout a number of research projects and is nearing its final draft. The presentation of these issues in an academic forum is also a necessary part of academic dissemination. Phillipa Pehi’s travel was assisted generously through a Nga Pae o te Maramatanga travel grant.
- Phillipa Pehi is also currently writing a self-reflective piece on the process of engagement with the research community within Te Tai Tokerau. This paper includes not only the development of the research process in her post-doc and this current research, but also the process of re-engagement with her community of origin, and the effect of this process on her identity and well-being.
- Allen W, Ataria JM, Apgar JM, Harmsworth G, Tremblay LA 2009. Kia pono te mahi putaiao - Doing science in the right spirit. New Zealand Journal of Zoology 36: (accepted). This paper looks to how to do research that is mindful of indigenous cultures. This can only emerge from genuine relationships between indigenous communities and science. The effectiveness of science is also enhanced if embedded in culture, and this applies to all community settings, not just to indigenous. We do, however, point to the need to build capacity within science in some key areas: the ability to place

research projects in a wider cultural context, to build and maintain trust, and always to respect “the custom of the house or the land you are in”. Being mindful to manage our skills in these areas will help to better meet the needs of both indigenous communities and science.

7. APPENDIX A – QUESTION SHEET FOR SEMI –STRUCTURED INTERVIEW

Key Objectives:

1. To identify obstacles to the participation by Māori in research relevant to customary fisheries.
2. To identify processes and systems that mitigate these obstacles.
3. To initiate research on those processes and systems undertaken by communities.

Interview Questions:

a) Customary Fishing

1. What is your understanding of the term customary fishing?
2. What sort of activities do you know of/participate in that happen around customary fishing?
3. What are the issues in this area currently? Historically?
 - within the rohe
 - customary fishing as a practice
 - from without the rohe (external factors)

b) Research

4. What is your understanding of research?
5. Are you aware of any examples of research in the area of customary fishing?
6. What are the top priorities for research?
7. What are the key resources needed for this research to happen?
8. What are the barriers/obstacles you see to this research happening?

8. APPENDIX B: INFORMATION SHEET



Reference Number **07/099**

21/05/2007

The Restitution of Marae and Communities through mahinga kai: Building the management of Māori Customary fisheries INFORMATION SHEET FOR PARTICIPANTS

Thank you for showing an interest in this project. Please read this information sheet carefully before deciding whether or not to participate. If you decide to participate we thank you. If you decide not to take part there will be no disadvantage to you of any kind and we thank you for considering our request.

What is the Aim of the Project?

The main focus of this scoping project is to identify the barriers, obstacles and potential solutions to conducting research in the area of local customary fisheries from a community/marae or 'flax-roots' level (e.g. to the application and management of Mātaitai and Taiāpure. This present research is interested in finding out what is currently happening in the area of customary fishing, what tngat whenua identify as being research priorities for them and how this can be achieved.

What will Participants be Asked to Do?

Should you agree to take part in this project, you will be asked to:

Be involved in 1 interview of approximately 1 hour in length and;

May be asked to take part in 1-2 focus groups.

Please be aware that you may decide not to take part in the project at any time without disadvantage to yourself of any kind.

Can Participants Change their Mind and Withdraw from the Project?

You may withdraw from participation in the project at any time and without any disadvantage to yourself of any kind.



Reference Number **07/099**

21/05/2007

What Data or Information will be Collected and What Use will be Made of it?

All information and material gathered during the interviews will remain anonymous. No individually identifiable information will be disclosed unless specifically requested by the participant.

The participant will decide where his/her information (e.g. tapes and transcripts) will be held, how the information gathered will be managed, and who will have access to it.

The information gathered will only be used for the purposes of this project.

This project involves an open-questioning technique where the precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops. Consequently, although the University of Otago Human Ethics Committee is aware of the general areas to be explored in the interview, the Committee has not been able to review the precise questions to be used.

In the event that the line of questioning does develop in such a way that you feel hesitant or uncomfortable you are reminded of your right to decline to answer any particular question(s) and also that you may withdraw from the project at any stage without any disadvantage to yourself of any kind.

The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve your anonymity.

You are most welcome to request a copy of the results of the project should you wish.

Reasonable precautions will be taken to protect and destroy data gathered by email. However, the security of electronically transmitted information cannot be guaranteed. Caution is advised in the electronic transmission of sensitive material..



Reference Number **07/099**

21/05/2007

What if Participants have any Questions?

If you have any questions about our project, either now or in the future, please feel free to contact either:-

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Centre for the Study of Agriculture, Food and Environment

(021)1337387

lisa.kanawa@gmail.com

Dr Phillipa Pehi

Centre for the Study of Agriculture, Food and Environment

University Telephone Number:

(03) 479 3928

phillipa.pehi@otago.ac.nz

This study has been approved by the University of Otago Human Ethics Committee. If you have any concerns about the ethical conduct of the research you may contact the Committee through the Human Ethics Committee Administrator (ph 03 479 8256). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome

9. APPENDIX C: CONSENT FORM



Reference Number **07/099**

21/05/2007

The Restitution of Marae and Communities through mahinga kai: Building the management of Māori Customary fisheries CONSENT FORM FOR PARTICIPANTS

This consent form will be held for a period of seven years.

I have read the **The Restitution of Marae and Communities through mahinga kai: Building the management of Māori Customary fisheries- Information Sheet** and have had the project explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions or withdraw from participation at anytime.

Please circle below where applicable:

1. I agree / do not agree to the interview being audio-taped.

1. I want / do not want to have my audio-recordings returned to me.

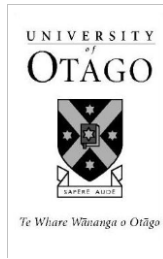
2. I want / do not want to have a copy of the transcript returned to me.

3. I want / do not want to have my information placed in an iwi/runanga archive or elsewhere at this time. I can however change my mind about this at a later date if I want to.

4. I want / do not want to have my information held by the research team.

I know that:-

1. My participation in the project is entirely voluntary;
2. I am free to withdraw from the project at any time without any disadvantage;



Reference Number **07/099**

21/05/2007

3. This project involves an open-questioning technique where the precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops and that in the event that the line of questioning develops in such a way that I feel hesitant or uncomfortable I may decline to answer any particular question(s) and/or may withdraw from the project without any disadvantage of any kind

4. The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve my anonymity.

I agree to participate in this study in accordance with information outlined in the **The Restitution of Marae and Communities through mahinga kai: Building the management of Māori Customary fisheries- Information Sheet.**

Full Name of Interviewee: _____

Signature of Interviewee: _____

Full Name of Interviewer: _____

Signature of Interviewer: _____

Date: _____

This study has been approved by the University of Otago Human Ethics Committee. If you have any concerns about the ethical conduct of the research you may contact the Committee through the Human Ethics Committee Administrator (ph 03 479 8256). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.

10. REFERENCES

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