REPORT FOR THE

PARLIAMENTARY COMMISSIONER FOR THE ENVIRONMENT

ON

MĀORI PERSPECTIVES ON THE IMPACTS OF TOURISM

2018

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INTRODUCTION

Tourist numbers visiting Aotearoa have increased steadily over recent years and are expected to continue to grow. Within this context, the Parliamentary Commissioner for the Environment (PCE) is undertaking a report that will look at the impacts of tourism on the environment, now and into the future. As part of this work, the PCE wants to understand more about Māori perspectives on the challenges and opportunities that increased tourism poses for the environment and communities.

This report presents the views of 28 Māori working as iwi environmental managers, elected iwi representatives, kaitiaki on the ground and as Māori tourism providers. Their views were gathered via telephone interviews and via face-to-face interviews where possible. Those interviewed were based in a range of tourism contexts: in rohe which are considered tourism 'hotspots' through to rohe where tourism is still developing. A list of those interviewed is included at the end of the report. Ngā mihi nunui mō ou koutou tino kōrero.

Hoki-mai Chong and Simon Phillips from NZ Māori Tourism assisted by preparing a list of Māori tourism providers that included larger, smaller, more established and newer providers – and made the initial approach to them. Tēnā korua e hāpai nei, e tautoko nei o tēnei kaupapa. Further Māori tourism providers were included through referrals from iwi-based staff and representatives.

PART ONE: IMPACTS OF TOURISM

1.0 Positive impacts

Collectively, those interviewed raised a number of positive impacts from tourism. All were very aware of the economic benefits and opportunities that tourism offers, particularly in relation to the wellbeing and self-determination of whānau, and most also raised a number of additional positive cultural and environmental impacts.

1.1 Economic

- **Employment**
  Tourism provides jobs and increased incomes for whānau. Importantly, it also provides employment opportunities for rangatahi enabling them to pursue career pathways in their local area instead of moving away from whānau support-structures.
- **Business development opportunities**
  Tourism provides opportunities for whānau, hapū and iwi to develop their own businesses and be self-determining.
- **Local and regional economic development**
  Tourism boosts local and regional economies which has a generally positive impact for all. Tourism was seen to be especially important for bolstering/rebuilding regional towns and rural areas with high levels of unemployment and low household incomes and reinvigorating people's entrepreneurial spirit and sense of hope.

1.2 Cultural

- **Cultural maintenance and revitalisation**
  Tourism has been a mechanism which has helped some whānau, marae, hapū, iwi and Māori communities maintain and/or revitalise their values, stories, histories, knowledge, tikanga, language, arts and crafts – which has contributed to their sense of identity and collective

wellbeing and, in turn, has enabled them to provide visitors with a quality, real-life Māori cultural tourism experience.

- **To live as Māori**
  For those whānau and collectives working in the Māori tourism sector, they talked of how their work enables them to live their culture as part of their daily lives, including by making a meaningful contribution to the wider development of their rohe. Showcasing and sharing their culture with visitors, and having its value reflected back by them, has helped build resilient whānau and collectives with a strong sense of Māori identity and positivity for their futures.
- **Engagement in meaningful, kaupapa-based work**
  A number of those interviewed, both inside and outside the Māori tourism sector, talked of tourism as a great industry to work in, offering meaningful, kaupapa-based work in often kaupapa-based organisations. It offers the opportunity to manaaki and connect with people from different walks of life, to be educated in and educate others about Māori cultural values and knowledges in relation to te taiao and to be involved in the care of te taiao for future generations. Many talked of the particular educational and career opportunities it afforded for their young people.
- **Strengthen kaitiakitanga**
  Some also talked of how tourism has helped enable whānau, marae, hapū and iwi to strengthen their kaitiaki role in their rohe and rebuild their connections to and knowledge of the environment and to each other.

1.3 Environmental

- **Community awareness**
  Some talked of how tourism has helped build a wider community awareness of the importance of the wellbeing of their local environmental taonga tuku iho, and its interconnectedness to their own wellbeing, including economic wellbeing.
- **Increased kaitiaki knowledge and expertise**
  Some also talked of how tourism has engendered an enhanced sense of responsibility in relation to their taonga, leading them to rebuild and further develop their kaitiaki knowledge and expertise, which has had a restorative impact on the environment in their rohe. Examples include the development of native plant nurseries to reinvigorate forest areas and to improve waterways for tuna which are served as part of their visitor experience. Others have developed or repaired walking tracks and invested in pest management measures to preserve and protect local flora and fauna including native bird life – which has also been supported by native bird breeding programmes.
- **Education**
  For a number of interviewees, tourism is a key mechanism to inform and educate both Māori and non-Māori on how to appropriately care for and respect te taiao, consistent with a holistic Māori cultural value base.

2.0 Negative impacts

Numerous negative impacts from tourism were raised by almost all interviewees. Those living and working in high tourism areas generally experienced a greater degree and range of negative impacts than those living and working elsewhere. However, some interviewees who lived and worked in tourism areas with lower visitor numbers had also experienced a number of negative impacts and,

significantly, were acutely aware of a multiplicity of further potential negative impacts should visitor numbers in their rohe increase.

2.1 Environmental

- **Inadequate infrastructure**
  A key issue discussed across the board was the often-limited infrastructure and facilities to deal with tourist numbers and its subsequent flow-on effects on the environment. In particular, this included waste water infrastructure as well as waste removal in general such as public toilet and rubbish collection facilities. In some areas, both those with higher and lower tourist numbers, limited infrastructure meant that tourism was having a significant impact on the local environment especially on waterways and/or coastal areas due to pollution from human waste and rubbish, and which in some instances were also being polluted by sewage overflows. Sewerage system failures were resulting from high tourist numbers over peak periods and already overloaded or at-capacity systems – and were being increasingly exacerbated by extreme weather events such as storms and cyclones. A number noted that the low levels of environmental impacts in their rohe were more because of the low-medium tourist numbers rather than good planning and management, but that that could easily change if tourist numbers increased. A number also voiced concerns about the lack of information on and knowledge of the capacity of the infrastructure in their rohe – with those based in cities saying that much of their infrastructure was already at-capacity even in off-peak tourist times due to population increases.
- **Bio-contamination**
  A number of interviewees raised the issue of tourists contaminating the ecosystems they visit through inadvertently introducing pests and diseases. Examples included pest contamination via cruise ships docking in local ports, such as through contaminated ballast water, and the contamination of native bush and forest areas by visitors – with the key example being the introduction of kauri dieback disease in the Waipoua Forest via pathogens carried on visitors' shoes and equipment.
- **Water quality and habitat degradation**
  In addition to the sources of water degradation identified in the points above, water quality and the habitats of aquatic and marine life it supports are also being degraded in some areas by the large numbers of motorised boats and other watercraft and their noise, fuel and oil spillage and residue, including fumes. Water quality is also being impacted by the erosion of coastline areas that have commercially-run landing banks operating along them. Concerns were also raised about the wellbeing of marine life such as seals and visitor safety when tourists sought to encroach on their habitats, including their breeding grounds.
- **Pressure on fish stocks and kaimoana beds**
  A number also raised the impact of tourism on often already depleted fish stocks and kaimoana beds. In some areas, fish stocks and kaimoana beds were being decimated by unsustainable and illegally high takes at peak-tourist times, with some kaimoana beds also being damaged or destroyed by large numbers of cars and tractors driving over them while launching boats and other motorised watercraft. Some of those interviewed said that low tourist numbers in their area meant they had not yet experienced undue pressure on their kaimoana beds, but were aware this could change with increased tourist numbers.
- **Physical damage**
  A further negative environmental impact raised by a number of interviewees was the damage done to forests, bush, alpine areas and waterways when tourists seek to explore on their own – including by veering off walking and biking tracks and into fragile ecosystems,

such as the tarns on Mt Taranaki. A number also raised the issue of tourists taking unleashed dogs with them into forest and bush areas which increased the risk of harm to both native flora and fauna. Others raised concerns about the lack of information available on the visitor carrying capacity of different eco-systems – of what was sustainable for them and what the tipping points were. An example was given about the Waitomo Caves and the impact of carbon dioxide and body heat on glow worm colonies from high visitor numbers.

2.2 Cultural

- **Differences in cultural values**
  Many of the interviewees talked of the lack of understanding that some tourists have of the value of the places they visit to whānau, hapū and iwi – as tūpuna, as taonga, as wāhi tapu, as mahinga kai. Numerous examples were given of the ways in which visitors fail to recognise or respect Māori cultural values: littering; human waste; desecrating wāhi tapu; entering urupā and drying their clothes on urupā fences; entering marae without notice, some being dropped off there by tour buses; accessing or camping on Māori land without permission; scattering cremation ashes and creating memorials including in mahinga kai areas; decimation of kaimoana beds; and the ignoring of rāhui on kaimoana beds or on waterways following sewage spills, including by non-Māori tourist providers. While it was acknowledged that some of the issues, such as littering and human waste, are, in part, a result of inadequate rubbish and toilet facilities, the disregard or non-recognition was understood as a difference in cultural values. Some noted that these differences were more apparent with international visitors, and were exacerbated in some areas by a lack of signage and visitor information. Many of the interviewees thus talked about the necessity of informing and educating both visitors and non-Māori tourism providers on the cultural values and spiritual importance of the environment to Māori and of the tikanga practices to be observed during their visit or stay. Some also raised the related point of the high demands made on Māori to share their cultural knowledge which comes with considerable time and financial costs on often small clusters of already overburdened hau kāinga, but which is often not reciprocated or remunerated in any real way.
- **Histories, stories, mātauranga**
  Another main point of contention raised across the board by those interviewed was the telling of their histories, stories and mātauranga by non-Māori tourism providers. It was not simply that the knowledge being imparted was often inaccurate or simply made up, but that the telling was another example of the misrepresentation of Māori and the misappropriation of Māori rights and resources. While there were a range of remedies suggested, the overall view was that mana whenua should be in charge of telling their own stories and imparting their own history and knowledges – and should be able to determine what is shared and what is kept for their own people – whether directly through their own tourism ventures, through relationships/partnerships with other Māori or non-Māori providers and/or through initiatives with the Crown or its local and regional council bodies to erect story and information boards.
- **Reduced access to sites of significance and customary resources**
  A further issue of concern, particularly in high tourism areas, was the ways in which tourism limits the access of mana whenua to their sites of significance and customary resources such as mahinga kai. Examples included reduced access to mahinga kai because kaimoana beds have been depleted or decimated by visitors or when council decision-making has favoured tourism ventures over the customary rights of access of mana whenua. Another example was the lack of or limited access to sacred waterways due to high visitor numbers, or the

imposition of user charges to such sites, and in some instances, their degradation from the waste and pollutants left behind. Some of the interviewees talked of the impacts that this has on the wairua connection and kaitiakitanga relationship between mana whenua and their sacred sites and mahinga kai, to the detriment of both.

- **Māori land**
  There were a number of issues raised in relation to Māori land. One key issue was the assumption of open access to Māori land, where visitors are of the view that they are able to pass through or camp on Māori land without permission as it is 'free land' (exacerbated by the term 'freedom camping') – a breach of tikanga which is often compounded by the leaving of litter and human waste. The issue of access was further compounded where there are or have been disputes over land ownership between mana whenua and local councils and thus over who holds the authority to grant permission to visitors – and provide and maintain facilities. Another issue for mana whenua was having their right to deny or limit access to their lands respected by others, including by non-Māori tourism providers. A number of interviewees talked of the abuse and harassment endured when they have sought to set their own terms for access to/through their lands and the vandalism of signage and barriers, including by members of the wider local community.
- **Te reo Māori**
  Concerns were also raised across the board about the mispronunciation of Māori place names by some non-Māori tourism providers, which does little to engender a greater respect for the language or contribute to wider language revitalisation efforts and initiatives. Also raised as problematic was the use of te reo Māori company names by some non-Māori tourism providers, which falsely represents their services as including Māori content or being culturally grounded or connected.
- **Mana and manaakitanga**
  A number of interviewees, particularly in high tourism areas, remarked on the impact of litter and human waste on the mana of their hapū and iwi; that it was a source of embarrassment and diminished the manaakitanga able to be extended to visitors. Others also raised the point about the relationship between mana and manaakitanga: that failures to respect mana whenua values and rights to their lands and other taonga, and particularly given the wider context of ongoing colonisation and the continued misappropriation of Māori rights and resources, erodes the spirit and practice of manaakitanga and has led to tensions and hostilities between Māori and the tourism sector and between Māori and tourists on the ground.
- **Kaitiakitanga and rangatiratanga**
  Many of those interviewed talked extensively on the issue of kaitiakitanga and the difficulties of practicing it or having it acknowledged in a context where the rangatiratanga of mana whenua that makes kaitiakitanga possible is largely assumed by Crown agencies such as the Department of Conservation (DoC) or its delegated council authorities. For some iwi, these issues have been, in part, addressed through the development of co-management arrangements as part of their Treaty settlements, but for some post-settlement iwi these arrangements are still too limiting for the proper expression of their rangatiratanga and kaitiakitanga. Some talked about the difficulties of kaitiakitanga in terms of hapū and iwi having the resources to be properly present as kaitiaki in their rohe, including those who are post-settlement. A number also talked about the significant underfunding of DoC and the reduction in ranger numbers – and the impact this has on DoC's ability to upkeep tracks and provide and maintain facilities such as toilets and rubbish bins.

The usurping of rangatiratanga and the role of kaitiaki by the Crown has a number of problematic flow-on impacts in the tourism sector. Interviewees spoke about the challenges they face in contributing to or participating in tourism-related decision-making as a Treaty partner such as in the allocation of concessions, in setting boundaries to what is shared in terms of their lands and taonga and stories and in having their values and knowledge in relation to te taiao respected and upheld. Some also spoke about how this marginalisation is mirrored by non-Māori tourism providers who sometimes have little regard for Māori cultural values and rights and thus continue to take tourists to wāhi tapu, misappropriate Māori stories, mispronounce sacred names and fail to invest in developing relationships with mana whenua and contribute something back to the places from which they are deriving an income. A further flow-on impact is that it disconnects mana whenua from their environments and impedes their capacity and capability development to practice and evolve kaitiakitanga on their own terms, including in areas where there are small numbers of hau kāinga who are already overrun with the demands of meeting the requirements of councils and Crown agencies.

Those iwi who have recently settled or are in the process of settling governance arrangements in relation to national parks are hopeful of a sea change in the recognition and operationalisation of their kaitiakitanga and rangatiratanga.

2.3 Community

- **Respect for Māori cultural values**
  As outlined in 2.2 (Māori land) above, tensions and conflicts have arisen between mana whenua and local communities when mana whenua have sought to limit access to or through their lands and also when mana whenua have sought to assert their mana and rangatiratanga in relation to their environmental taonga tuku iho.
- **Inadequate infrastructure**
  In addition to the points already raised about inadequate waste water systems and public toilet and rubbish facilities, including in DOC camp sites – further issues were also raised about inadequate car parking which caused tensions between locals and tourists during peak tourist times due to congestion, and the poor and inadequate roading in some regions and rural areas which raised issues of safety. Others raised the issue of infrastructure to supply safe drinking water, which is an increasing challenge in a number of rohe over summer months where there are high visitor numbers and low rainfall/reduced flows. Some also raised the issue of the inadequate numbers and capacity of DOC campsites, which has led to overcrowding and pollution – and which has also contributed to the problematic rise of freedom camping in unauthorised areas including on Māori land and in areas which pose safety risks to both the campers and the public, including roadsides and flood-prone areas. A further issue raised was the lack of facilities for the disposal of waste and grey water by those tourists using self-contained campervans.
- **Disturbance of peace and quiet**
  Some raised issues of community resistance to tourism due to the disturbance it caused to the peace and quiet of treasured community locations. This was happening across the board in low, medium and high tourist areas. Some Māori tourism providers talked of how they had been able to address such resistance and resentment through community consultations to generate a shared understanding of the wider community benefits of tourism, including the educational and employment opportunities it offered to the young people of the area.
- **Public health and safety**

As pointed to above, a number of issues were raised in relation to the impacts of tourism on public health and safety, including in relation to water supply and waste-water removal, the pollution of waterways and coastal areas and mahinga kai, roading and carpark congestion, tourists' lack of awareness of New Zealand road rules (e.g. driving on the left side of the road) and the risk to agencies and locals when they are called on to assist tourists who have sought to remain or venture outdoors in poor weather conditions.

- **Freedom camping**
  A key issue raised by almost all interviewees was the negative impact of freedom camping on the environment and on relationships between visitors and locals, both Māori and non-Māori, where tensions have sometimes resulted in physical violence and police intervention. Tensions have and continue to arise for numerous reasons including the rubbish and human waste they leave behind which in many areas is causing harm to the environment and which iwi and communities are left to deal with and cover the costs of clean-up, through the efforts of volunteers and by councils. The rubbish and waste impacts negatively on the mana of the hau kāinga and on community pride of place and breaches Māori values and tikanga practices and threatens human health and safety. Other tensions arise from freedom camping on Māori land without permission and disrespecting wāhi tapu, and the clogging up of public places and carparks with cars and camper vans. In some areas, problems associated with freedom camping have been compounded by the online promotion of particular places as freedom camping sites which have not been authorised by Māori or council land-owners. For some, the problem was seen as more an infrastructure issue, but most were of the view that freedom camping needs to be much more strongly monitored and regulated to help reduce the harms and tensions.
- **Community capacity**
  A small number of interviewees raised questions in relation to the capacity of communities to both welcome and tolerate tourism, and the need to know more about this to understand what the tipping points might be for different communities based on population numbers, demographics, infrastructure and geography.

2.4 Economic

- **Insecure, seasonal work**
  While all of those interviewed recognised the importance of tourism for its contribution to employment, whānau incomes and local and regional economies, a small number also raised its often precarious 'feast or famine' nature – where jobs in the tourism sector are often insecure due to being based around seasonal peaks and troughs and fluctuating visitor numbers. A smaller number also noted that pay rates for staff can be low especially during off-peak times. Others commented on the ways in which Māori are often the workers in the tourism ventures of others and the need to enable more Māori to be leading tourism provision and innovation, including as tourism business owners.
- **Raised cost of living**
  Some also raised the issue of high food prices in local supermarkets over peak tourist periods, increased house prices and the cost and availability of rentals which impacts on the economic and wider wellbeing of local whānau and communities.

3.0 Visitor numbers

3.1 Views across different tourism locations

- **Decrease visitor numbers**

A small number of those interviewed held the view that visitor numbers in their locations should decrease due to the significant negative impacts that high levels of tourism was having on the environment and/or mana whenua values, and that investment into infrastructure development was urgently needed to address some of the most significant impacts. In addition, a small number of those interviewed from across low, medium and high tourism locations also felt that particular areas in their rohe should not be shared for tourism purposes and should instead be held aside for customary use and care by mana whenua, including sites of significance and fragile ecosystems.

- **Visitor numbers to stay the same**
  Around a third of those interviewed thought that visitor numbers in at least some locations in their rohe should be capped to keep them at current levels. There were a range of reasons given for this view. For some, medium-high visitor numbers were having a detrimental impact on the environment and/or on mana whenua values. For others in various low-medium-high visitor destinations, the goal was to find ways to distribute visitor numbers over the full calendar year to shoulder and off-peak seasons rather than to simply increase numbers, or to channel more visitors into guided tourist activities that generated revenue without having to increase numbers and which also enabled greater protection of the environment. For some, it was about maintaining the integrity and mauri of the taonga they were kaitiaki of. Again, the need to deal with existing or future possible harms through more infrastructure development was raised, as well as informing and educating visitors and non-Māori tourism providers about mana whenua values and practices in relation to te taiao.
- **Increase visitor numbers**
  More than half of those interviewed thought that visitor numbers in at least some locations in their rohe could or should increase. However, all qualified their responses in some way. For many, tourist numbers were currently low and there were little or no discernible adverse impacts on the environment to date or were at manageable levels – but they wanted to see additional infrastructure and information/educational measures introduced to mitigate any harm that could potentially arise from increased visitor numbers to ensure that tourism ventures in their rohe were environmentally sustainable. A number of others qualified their responses by saying there was first a need to have information on the capacity of local infrastructure to cope with current visitor numbers before numbers were increased and/or information on the capacity of their ecosystems to cope with additional visitor numbers to ensure any increases would not cause harm and be sustainable for both ecosystems and communities.

3.2 Views across different roles

There was no real difference between the views of those who owned and operated Māori tourism ventures and those who held kaitiaki roles within their whānau, hapū and iwi. Kaitiakitanga was seen as paramount by all those interviewed, where tourism activities need to be consistent with sustaining, nurturing and protecting environmental taonga tuku iho for use by future generations to be acceptable.

- **Māori tourism providers**
  Half of those who are Māori tourism providers wanted to see visitor numbers in their locations capped to maintain them at current levels. The other half, mostly located in low tourist destination areas, wanted to see visitor numbers increase but not beyond levels that were environmentally sustainable. These views were shaped by a Māori worldview. Most operated their businesses within a kaupapa Māori-based framework and all worked in

accordance with kaitiakitanga principles that had often been passed on to them by their whānau.

- **Kaitiaki**
  One third of those in kaitiaki roles within their whānau, hapū and iwi wanted to see visitor numbers in their locations decreased or capped to maintain them at current levels. Two thirds of those interviewed, many of whom are located in low tourist destination areas, supported an increase in visitor numbers where increases were able to be environmentally sustainable.

3.3 Economic considerations

- **Balancing whānau and environmental wellbeing**
  All of those interviewed were very aware of the context of unemployment and low incomes that many whānau are dealing with, and the employment and business opportunities that tourism offers to the whānau in their rohe and the contribution it makes or could potentially make to their wellbeing. They also talked of the challenges in balancing the economic wellbeing of whānau with the wellbeing of te taiao, and the need to get it right given that, in a Māori worldview, the wellbeing of people is inextricably tied to the wellbeing of the environment. The view of some for the need to decrease or cap and maintain current tourist numbers in particular locations was thus not made lightly. Instead, it was seen as necessary to reduce the harms or potential harms to the environment and to mana whenua values. Being prepared to say no to some things was understood as an important part of living and working consistent with kaupapa Māori values and the exercising of kaitiakitanga.

4.0 Overview of the impacts of tourism

High visitor numbers place multiple pressures on those particular environments and/or on the mana whenua and communities who reside there, for example in popular coastal destinations such as Kaikōura and in iconic locations such as Rotorua, the Tongariro Crossing and the Abel Tasman National Park. As a result, around half of those interviewed who live and work in higher tourism areas wanted to see tourist numbers decreased or capped to maintain numbers at current levels, along with infrastructure development and information/education to reduce current levels of harm. A cap on the numbers camping in the Abel Tasman National Park is already in place.

While those interviewees from areas with lower tourist numbers experienced less pressures from tourism, many also talked of the challenges their communities and regions are facing from current levels of visitor numbers – for example, from freedom camping along coastlines in Taranaki and the East Coast , to the damage done to waterways and native forests by unguided visitors in the Waipoua Forest and Te Urewera and along the Whanganui River, to the disturbance of the peace from tourist helicopters operating along the West Coast. As a result, some of those who live and work in lower tourism areas wanted to see visitor numbers to particular areas or sites of significance limited, but most considered that an increase to their currently low tourist numbers would be beneficial for the whānau and wider economy of the region – if and when coupled with infrastructure development and information/education to ensure environmental and community sustainability. While they were very aware of the possible negative impacts that increased visitor numbers could give rise to, there was also a high level of optimism regarding the opportunities it could afford to their communities and rohe.

An important point of convergence in the views of those interviewed, however, was the desire for Māori to have a much more determining role in the development and delivery of tourism at all

levels, both in their rohe and at a national level. This was seen as key to addressing many of the negative impacts of tourism and enhancing the positives. There was a considerable level of positivity about the environmental protections this could bring, that it would enable more whānau to participate in the sector in a range of business and employment roles and that it would better enable mana whenua to be in charge of setting boundaries or limiting access to wāhi tapu and sites of significance and to represent and share their values and stories on their own terms.

PART TWO: THE FUTURE OF NEW ZEALAND'S TOURISM SECTOR

5.0 Māori tourism into the future

5.1 Low impact, high value tourism

From their collective position as kaitiaki, the consistent view of all those interviewed was that the future of Māori tourism, and indeed the future of tourism in New Zealand more widely, lay in the further development and delivery, by Māori, of culturally-based, low-impact/environmentally sustainable, educational tourism ventures where the focus was not on high tourist numbers but on providing high value, quality visitor experiences that enabled tourists to connect with Māori culture in a real and meaningful way. Many also talked of the ways in which this would also provide increased opportunities for Māori and particularly whānau to run their own tourism ventures drawing on the unique stories and geographical features of their rohe, and the building of whānau-based tourism networks.

- **Culturally-based tourism**
  A key feature of Māori tourism is the sharing of Māori stories, histories, knowledges, language and activities with visitors, and showcasing a Māori worldview and value base that sits behind tourist sites and places. Interviewees were also consistent in their view that it was the role of mana whenua to determine what areas in their rohe are to be shared with tourists, what stories and knowledges are shared and how and by whom – including those shared via DoC story boards and information panels. Having a connection to the stories and knowledges being shared, belonging to them, was seen as an important aspect of delivering the kind of culturally connected and meaningful experience that tourists are looking for.
- **Environmentally sustainable tourism**
  Another key feature is the provision of environmentally-sustainable tourism ventures based on kaitiakitanga principles, which enables visitors to experience the environment in ways that limits their impact on it and/or which enables them to make a positive contribution to it. An important aspect of environmentally sustainable tourism is the development of control measures to reduce harm to ecosystems, such as small group guided tours that keep visitor numbers low and stop tourists venturing off on their own and damaging ecosystems and habitats and the development of innovations such as zip lines and treetop walkways. Others talked of activities that enabled visitors to contribute back to the wellbeing of the places they visited such as through participating in existing restoration projects such as planting projects alongside tūpuna awa and native flora and fauna nursery and breeding programmes.
- **Educational tourism**
  A further key feature of Māori tourism is its educational aspect; that it seeks to educate visitors about Māori values such as how to care for and respect te taiao and minimise their footprint. Some of those interviewed talked of ideas to develop innovative tourism ventures, including on Māori land, which could educate visitors about kaitiakitanga principles and

tikanga through hands-on learning experiences. Another idea was the development of self-sustaining, modern day pa by hapū and iwi as showcases of Māori sustainability knowledges and practices that would also be (or would primarily be) reo Māori-immersion, wānanga spaces for their own people to live and work in and reconnect with and learn about such knowledges and practices.

5.2 Te reo Māori

- **Te reo Māori and Māori tourist providers**
  Many of those interviewed talked of the importance of te reo Māori in Māori tourism ventures; that it was a fundamental part of Māori culture and manaakitanga which added depth to visitor experiences. Māori tourism providers talked of welcoming and greeting their visitors in te reo Māori, performing karakia, embedding te reo into their activities and the use of te reo in their resource material including videos. There is thus clearly a need for Māori tourist operators to have some Māori language competency. Some interviewees also proposed the development of full immersion Māori language tourism ventures, where visitors would be provided with translators and phrase books and which would be another vehicle to contribute to language revitalisation.
- **Tourism and the promotion of te reo Māori**
  Those with roles within iwi talked of initiatives to increase the visibility of te reo in their rohe through signage and digital displays, to share their unique dialects and to revive the Māori names of places, waterways and wāhi tapu. Tourism is recognised as a key mechanism through which to promote the use and value of te reo Māori.

5.3 Capacity and capability building

The future for Māori tourism mapped out by those interviewed raised a number of issues related to the need for capacity and capability development to increase the participation of mana whenua, whānau and Māori communities in the Māori tourism sector, including rangatahi Māori – as tourism business owners and as tourist guides. There was a clear view that the future of tourism in New Zealand should include more Māori as leaders in tourism provision and innovation.

- **Whānau business development**
  Supporting the development and sustainability of small and/or whānau-based, high value, quality Māori tourism ventures was seen as a particular priority for the Māori tourism sector. A number acknowledged the difficulty Māori can have with properly valuing what they are able to offer to tourists and being comfortable with charging for it. While Qualmark was seen as a valuable tool to guide small businesses, issues were raised about the certification costs and the amount of paperwork involved which can be prohibitive for some small businesses. A number also raised the issue of the shortage of hau kāinga in regional areas, and in rural and remote areas in particular – and of the challenges of building small business ventures to sustainable levels to enable them to stay or attract them back home. A kaupapa Māori-based approach was seen as a critical success factor for Māori tourism ventures and Māori businesses in general.
- **Māori tourist guides**
  Some interviewees talked of the shortages in their rohe of Māori with cultural knowledge and language skills which was exacerbated by a demand for Māori guides within the sector and by a wider demand for those with cultural expertise and reo Māori from other sectors. To help develop the skill base of their guides, some Māori tourism providers have built te reo Māori development for staff into their businesses, including by employing tutors.

5.4 Development of the Māori tourism sector

The future for Māori tourism mapped out by those interviewed also raised issues of further building relationships, collaborations and partnerships, and of working together in more connected ways to build local, regional and whānau, hapū, iwi and inter-iwi Māori tourism networks. Taking care to build kotahitanga in the Māori tourism sector is seen as important in terms of upholding kaitiakitanga values and principles, in building Māori community-wide benefits from tourism, information and knowledge sharing and in terms of working through concerns and tensions about future directions between different rōpū and interests. This is especially important given that almost all iwi are in a developmental stage in relation to tourism. The future of Māori tourism also rests on the ability of mana whenua to be the kaitiaki of their environmental taonga, and to have the rangatiratanga to exercise that role. A number noted that battling with the Crown and councils consumes a considerable amount of time, resources and energy – with the hope that the future will hold more time for their own planning and development.

- **Relationships with mana whenua**
  Building relationships between mana whenua and Māori tourist providers in their rohe was considered important to ensure mana whenua are in a determining role in relation to their environment, the practice of their tikanga and the representation of their stories – and to ensure local Māori tourist guides were appropriately trained, informed and supported. The building of such relationships would also enable Māori tourist providers to reciprocate and share their expertise and skills in the tourism sector with mana whenua.
- **Collaborations and partnerships**
  Relationships, collaborations and partnerships between iwi, rūnanga, hapū, marae, whānau, Māori land and lake trusts and Māori tourism providers are important to further build Māori leadership and planning in tourism, to determine how to best utilise and care for te taiao and to keep in touch with issues on the ground. They are also key to further developing and supporting new local and regional Māori-led/whānau-led tourism ventures and innovations, including through financial investment and support. A key point raised by those living and working in low-medium tourism areas was that a greater number and range of Māori/whānau tourism ventures in their rohe would increase visitor numbers and the length of their stays and also help distribute visitor numbers across the year, enabling more whānau to benefit economically from tourism and to better ensure environmental and business sustainability. It would also help spread the load on the infrastructure in those locations with high visitor numbers.
- **Iwi and inter-iwi Māori tourism networks**
  Emphasis was also placed on further building co-ordinated Māori/whānau tourism provider networks within and between iwi, based on whakapapa and whanaungatanga, to build quality visitor experiences at regional and inter-regional levels and to also share ideas and innovations.
- **Rangatiratanga and kaitiakitanga**
  As noted in section 2.2 (kaitiakitanga and rangatiratanga) above, many of those interviewed talked extensively on the issue of kaitiakitanga and the difficulties of having their role as kaitiaki acknowledged in a context where the rangatiratanga that makes kaitiakitanga possible is largely assumed by DoC and local and regional councils. Many thus also talked of the need for a much greater commitment by the Crown and its delegated council authorities to Treaty-based partnerships and engagement with hapū and iwi in environmental governance and management, and in tourism policy and decision-making more widely – including those who were from iwi who were post-settlement. As also noted in section 2.2

(kaitiakitanga and rangatiratanga) above, those iwi who have recently settled or are in the process of settling governance arrangements in relation to national parks are hopeful of a sea change in the recognition and operationalisation of their kaitiakitanga and rangatiratanga.

5.5 Māori tourism mark

The issue of a Māori quality/authenticity mark was only raised by the Māori tourism providers interviewed, and then only a few spoke to it. There were a range of views. Some felt it would be a worthwhile development amidst concerns about non-Māori tourism providers co-opting Māori business names and Māori stories, but that it would be a separate endeavour to Qualmark due to the inappropriateness of a non-Māori entity validating and assessing what and who counts as quality/authentic. Some were not sure of its value and others felt it was an outdated mode of assessing Māori tourist ventures given the widespread use of on-line sites such as TripAdvisor and due to issues of how assessments would be made and how it would be managed.

6.0 Māori and the wider tourism sector

6.1 A central role in the tourism sector

Those interviewed held the view that, as tangata whenua and as a partner to the Treaty, Māori should have a central role in the tourism sector at all levels.

- **Leadership**
  There was a very strong view that Māori should hold a central leadership position in the tourism sector across the board: as tourism owners and operators leading the majority of tourism in relation to their environmental taonga or in relationship with mana whenua; in the promotion of New Zealand and its regions as a tourist destination both internationally and locally, including through i-sites; in the governance and management of the sector both regionally and nationally; and in terms of the wider strategic decision- and policy-making context and the future development of tourism as an environmentally sustainable sector.
- **Partnerships**
  There was also a very strong view that a much greater commitment to Treaty-based partnerships and a willingness to engage with hapū and iwi was needed to ensure Māori were in a leadership position in the sector – from the Crown and DoC, from local and regional councils and from non-Māori tourism providers. Those who have recently settled or are soon to settle claims in relation to national parks and assume joint governance and management of their taonga with the Crown, have indicated they expect a fully empowered partnership arrangement to emerge, including in relation to concession allocations. Others, including some iwi who are post-settlement, remain frustrated that their kaitiakitanga continues to be tokenistic or denied, along with development opportunities, due to the failure of DoC to enter into a Treaty partnership mindset and uphold their rangatiratanga. They want to see hapū and iwi assume greater control in the environmental care and protection of their lands and waterways, lightening the workload of DoC, and creating jobs for their people who would be more invested in the role given their inter-generational relationship and commitment to their rohe and environmental taonga tuku iho.

  While it was noted that there were often positive working relationships between hapū/iwi and DoC on the ground, these were often un-done by the high levels of bureaucracy within

DoC, disconnected ministerial directives, and a refusal to share decision-making or acknowledge the kaitiaki status of hapū and iwi which stymied change and the functioning of a partnership-approach. At the council level, interviewees talked of having to constantly remind councils of their presence and the need to engage with them. Others raised issues about inadequate or absent council engagement processes with mana whenua in the use and management of their lands and waterways including for tourism, and where poor council decision-making had led to their degradation but with councils then refusing to accept responsibility for clean-up and/or being unable to fund it. There was strong support for the Crown to intervene with funding for environmental clean-up, particularly given that poor Crown decision-making and monitoring also contributed to environmental degradation.

Most also raised concerns about the disconnection between tourist provision and mana whenua. In the absence of partnerships with mana whenua, some non-Māori tourism providers were appropriating Māori stories and histories and taking tourists to sites and areas of significance without permission, including marae and wāhi tapu. Some also noted that DoC had sometimes erected story and information boards without due consultation with mana whenua which, in turn, took work away from local Māori tourism providers. Some felt that story boards should just give basic information, with tourists then accessing any further information from mana whenua or whānau-run tourism providers.

6.2 Concession allocations on the Department of Conservation estate

Those interviewed were very clear that Māori should have a much greater role in determining and managing the allocation of concessions on the DoC estate to tourism providers.

- **Issues with the current approach**
  The current process, whereby DoC consults with iwi, is seen to be outdated and problematic as consultation is superficial at best, the application system does not include Māori values or acknowledge the intergenerational kaitiaki relationship of mana whenua to their whenua and waterways and where many iwi do not hold any real decision-making power. A number of interviewees talked of situations where appeals were made against their concession applications by non-Māori tourism providers which were upheld by DoC as they feared litigation more than upholding the rangatiratanga of mana whenua, and of DoC upholding appeals to open up the number of concession holders despite strong hapū and iwi opposition to doing so due to environmental harm.
- **A new approach**
  Instead, a new approach is needed whereby iwi, rūnanga, hapū and marae are able to determine what parts of the DoC estate in their rohe would be available for concessions and what would not, and have the authority to grant concessions to Māori or other providers – with assessments and decisions based on the principles of kaitiakitanga, and made in consultation with DoC in the context of an equitable Treaty partnership and through tikanga-based processes. Settlement of the Whanganui River claim resulted in the Te Awa Tipua approach which places the wellbeing of the river at the centre of decision-making, bringing a sense of community and understanding to the decisions made. Acting in accord with kaitiakitanga is also to form the basis of the new concession allocation process for Te Urewera which is currently under development. There was also the view that where appropriate, such as where ownership of lands or waterways had been returned in Treaty settlements or where co-governance and management arrangements had been negotiated, concessions should only be allocated to those providers who are mana whenua. Some also

stated they would like to see the development of meaningful relationships between concession holders with mana whenua as part of the concession allocation and management process. Others talked of the need for sunset clauses on concession allocations for non-Māori concession holders. A greater determining role in the allocation of concessions would also increase Māori access to and participation in tourism and the development of whānau-based tourist ventures and networks.

6.3 Further key issues

- **Funding for environmental protection and infrastructure development**
  More funding needs to be channelled into these areas. There was strong support for the introduction of a tourist tax to contribute to the funding needed.
- **Freedom camping**
  There was also a strong call for the much stronger regulation and monitoring of freedom camping to reduce the environmental harms it causes and reduce community hostility towards freedom campers.
- **Climate change impacts**
  A number of interviewees raised the impacts of climate change on the environment and the subsequent impacts this was having on environmental-based tourism, including visitor safety. Warmer waters in coastal areas is resulting in less numbers of certain species of fish as they are migrating out to colder waters, receding glaciers means less recharge of water levels in rivers and other waterways and changing seasonal patterns are impacting on forest areas where symbiotic berry and bird life-cycles are being compromised. Interviewees also talked of sea level rises and coastal erosion, and shorter winter seasons and the increased use of snow machines in ski areas. Extreme weather events, such as storms and cyclones, were seen to be increasing which had caused storm surges, flooding, sewage spills, slips on roads and road closures – and which impacted on visitor health and safety. A number of tourism providers talked of the impacts of the storms and cyclones earlier in the year which had led them to cancel the end of their peak summer season due to health and safety issues for visitors from sewage spills and road closures.
- **Public health and safety**
  Unsurprisingly, there was also a call for infrastructure development to improve tourist health and safety, including waste-water treatment systems and roading in some areas which fail or are blocked by slips in times of high rainfall and flooding. In some areas, many if not most of the roads are vulnerable to slips which can mean being cut off from leaving the area or having to make significant detours. Some also raised the issue of ensuring international visitors are aware of New Zealand road conditions and road rules, including driving to the left-hand side. A number of interviewees talked of situations where tourists sought to remain or venture outdoors in poor weather conditions, and the risks it posed to both their safety and that of the agencies and locals who went to their aid – and the subsequent need for signage warning of dangers including in poor weather conditions and providing information and education to help keep visitors and communities safe. One Māori tourism provider talked of technology (a mobile phone application) they were looking to develop to keep tourists informed of upcoming weather conditions and enable them to alert others of where they are and if they are safe. Providing a safe environment and experience for visitors was seen as central to manaakitanga and maintaining the mana of the hau kāinga/tourism provider.

PART THREE: SUMMARY OVERVIEW

7.0 Key values and principles for the future of tourism

As a way of summarising this report, the following is an overview of the key values and principles that those interviewed want to see reflected as tourism is developed into the future in New Zealand.

- **Kaitiakitanga**
  That the sustainability and protection of environmental taonga is paramount. To ensure environmental sustainability into the future, kaitiakitanga values and principles need to be central in all decision-making and operations in the tourism sector – from its governance and management through to its provision on the ground – locally, regionally, and nationally.
- **Rangatiratanga**
  That full recognition is given to the rangatiratanga of whānau, hapū, marae, iwi, rūnanga and Māori trusts to be kaitiaki in relation to their environmental taonga tuku iho, and to thus have a central role in the further development of tourism in their rohe at all levels of decision-making and provision and in strategic and policy development at a national level.
- **Kotahitanga**
  That whānau, hapū, marae, iwi, rūnanga, Māori trusts and Māori tourism providers are enabled to work together in deliberative ways, including with agencies such as NZ Māori Tourism, to further develop the Māori tourism sector regionally and nationally in ways that sustain the wellbeing of the environment and their communities.
- **Manaakitanga**
  That the mana of whānau, hapū and iwi is respected and upheld to enable them to determine the sharing of their distinctive histories, stories and environmental taonga tuku iho with visitors, and that adequate levels of government investment are made to further the development of infrastructure and facilities to ensure tourism provision in New Zealand is safe for both visitors and local communities.
- **Treaty partnerships**
  That future development of the Māori and wider tourism sector is supported by genuine and meaningful Treaty-based relationships and engagement between Māori (whānau, hapū, marae, iwi, rūnanga Māori trusts) and Crown agencies, councils and non-Māori tourism providers.

LIST OF INERVIEWEES

Ngāi Tahu

- Quinton Hall, Chief Executive of Ngāi Tahu Tourism, Christchurch;
- Darren Kerei-Keepa, Te Rūnanga o Kaikōura representative, Te Rūnanga o Ngāi Tahu;
- Maurice Manawatū, Māori Tours Kaikōura, Kaikōura;
- Susan Wallace, Te Rūnanga o Makaawhio representative, Te Rūnanga o Ngāi Tahu.

Te Tau Ihu o te Waka a Māui

- Lee-Ann Jago, Waka Abel Tasman, Kaiteriteri;
- Joy Shorrock, Trust Board member, Te Ātiawa o Te Waka-a-Māui Trust.

Te Whanganui-ā-Tara/Kāpiti

- John Barrett, Kāpiti Island Nature Tours, Kāpiti Island;
- Ihaia Puketapu, Te Ātiawa ki Waiwhetū, kaitiaki and carver.

Horowhenua/Manawatū

- Heeni Collins, Ngāti Raukawa ki te Tonga, kaitiaki;
- Te Kenehi Teira, Ngāti Raukawa ki te Tonga, kaitiaki.

Whanganui

- Gerrard Albert, Chair of Ngā Tangata Tiaki o Whanganui, Whanganui.

Taranaki

- Emily Bailey, iwi appointee on Taranaki Regional Council policy and planning committee.

Ruapehu/Tongariro/Taupō

- Renee Kiwi, Naturally Kiwi Ltd, Taupō;
- David Milner, Pou Taiao of Ngāti Rangi Trust, Ohākune;
- Te Maari Ngata-Gardiner, Te Hā o Tongariro Charitable Trust.

Tairāwhiti

- Robert McDonald, owner-director of Waimarama Māori Tours;
- Dean Savage, Dive Tatapouri, Gisborne.

Te Urewera

- Hinewai McManus, Te Urewera Treks;

Te Arawa/Maataatua

- Lani Kereopa, Ngāti Whakaue, Tūhourangi, kaitiaki;
- Katerina Pihera-Ridge, Ngāti Rangiwewehi, Ngāti Whakaue, kaitiaki;
- William Stewart, NativConnectioNZ, Whakatane.

Tauranga Moana

- Des Heke, Ngāti Ranginui, kaitiaki.

Waikato

- Glen Katu, Pā Harakeke Waikato, Te Kūiti;
- Taroi Rawiri, Taiao Manager, Waikato Tainui Inc, Hamilton.

Tāmaki Makaurau

- Jamie Cook, Tāmaki Hīkoi, Auckland.

Tai Tokerau

- Graeme Carman, Footprints Waipoua, Omapere;
- Koro Carman, Footprints Waipoua, Omapere;
- Haydn Edmonds, Chair of Ngāti Wai Trust Board, Whangarei.