

What is MTM?

Manaaki Taha Moana (MTM) is a research programme to restore and enhance coastal ecosystems and their services of importance to iwi/hapu, through a better knowledge of these ecosystems and the degradation processes that affect them.

We utilise Western Science and Mātauranga Maori knowledge and participatory modelling tools and processes to assist iwi/hapu to evaluate and define preferred options for enhancing/restoring coastal ecosystems. This evaluation of options is assisted by innovative IT and decision support tools (e.g. digital libraries, simulation modelling, interactive mapping, 3D depiction, real-time monitoring).

Action plans are being produced for improving coastal ecosystems in each rohe.

The research team works closely with iwi/hapu in the case study regions to develop tools and approaches to facilitate the uptake of this knowledge and its practical implementation.

Mechanisms will also be put in place to facilitate uptake amongst other iwi throughout NZ.



Research Providers:

School of People Environment and Planning,
Massey University

Taiao Raukawa Trust

Manaaki Te Awanui Trust

Waka Digital Ltd

Cawthron Institute

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www.mtm.ac.nz



MANAAKI TAHA MOANA: ENHANCING COASTAL ECOSYSTEMS FOR IWI

MTM Report No.

Building Effective Cross-Cultural Relationships in Environmental Management:

A Review and Critique of the International Literature



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Sunde, C. 2012. Building Effective Cross-Cultural Relationships in Environmental Management: A Review and Critique of the International Literature. Manaaki Taha Moana Research Report No. 11. MTM Research Team, Massey University, Palmerston North.

A major challenge for cross-cultural environmental partnerships:

is to acknowledge that the knowledge systems of both indigenous people and resource managers are based on particular sets of values (Houde 2007) and operate within two profoundly different social realities (Notzke 1995). If co-management or other types of cross-cultural environmental partnerships are to offer real alternatives to mainstream resource management approaches, then their success ultimately depends on understanding the cultural conditions that underlie such arrangements. Natcher et al. (2005: 241) explain: "This cultural understanding necessarily includes the values and beliefs participants hold regarding social and ecological relationships, how they are prioritized and linked to each other, and the conflicts that often arise from their differences." This report addresses issues such as these, which is a timely contribution to resource management in New Zealand, given the increasing inclusion of co-management and co-governance of environmental resources in Treaty settlements.

Part 1 of the report focuses on the structures and processes identified in the international literature as necessary to building effective cross-cultural relationships between indigenous communities and government agencies or scientific institutions. Operational issues that form barriers to developing those relationships are also discussed. This section introduces and discusses formal structures and informal networks, and addresses underlying processes that have a direct bearing on the functional effectiveness of cross-cultural relationships, such as trust and the nature of power relations. However, this section does not extend to critiques of the conservation bureaucracy or issues related to the encounter of different knowledge systems and cultural values (see Parts 2 and 3 of this report).

Part 2 focuses on the relationship between scientific and indigenous knowledge systems that underpin cross-cultural environmental research partnerships. There are multiple challenges presented in such cross-cultural relationships, including a need to build scientific capacity within indigenous communities and an equally urgent need to increase cultural awareness among scientists and resource managers. Issues surrounding the integration of traditional ecological knowledge and western science require that potential risks and barriers be identified and discussed up front. These include methodological issues relating to the validation of different knowledges, the misappropriation and exploitation of indigenous knowledge for commercial gain, and potential risks when knowledge is distilled, abstracted and utilised outside its cultural and ecological context. Knowledge integration is even more challenging when competing values, different power relations and different degrees of access to state power remain concealed.

Part 3 focuses on worldviews, cultural values and environmental ethics. The influence of different paradigms and cultural values are explored, along with the potential impact of cultural bias within resource management language and concepts. This section also addresses the perceptual differences that people from different cultural backgrounds have on issues pertaining to the environment, and how this impacts on decision making and co-management of environmental resources. This section goes on to explore alternative models for co-management, moving beyond exclusion to inclusion and parallelism. The report concludes with a review of cross-cultural dialogue to foster understanding across worldviews.

Previous Research:

This report builds upon an earlier report by the author entitled, *Cultural Knowledge Systems and the Ecosystem Approach: A Holistic Interpretation*, which is part of the Ngā Māramatanga-ā-Papa (Iwi Ecosystem Services) Research Monograph Series. The full title of that FRST-funded research project was 'Ecosystem Services Benefits in Terrestrial Ecosystems for iwi'. That project focussed on terrestrial ecosystem services in Ngāti Raukawa ki te Tonga. Various outputs continue to be produced as a result of that project (available for free download at: <http://www.mtm.ac.nz>); unpublished reports, presentations, workshops and teaching materials that cover other aspects of the research programme.

Related Publications:

This report is one in a series of reports and other outputs produced as part of the MTM research programme. This report is largely a stand-alone report to summarise the international literature on the topic of cross-cultural environmental research with indigenous people, up until approximately 2009. While this report summarises the (predominantly) international literature and does make some minor reference to New Zealand context, other publications have been produced that incorporate more of the literature specific to conducting research with tangata whenua in Aotearoa/New Zealand (e.g., see Hardy 2010, Hardy & Patterson 2012).