Kete of continuance:
Managing values of the pastoral landscapes on the East Coast
between Tatapouri and Tokomaru Bay

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Abstract

Landscape values associated with coastal dryland pastoral landscapes are critically reviewed, and placed in the context of the UNESCO classification of ‘continuing cultural landscapes’. Using a case study of the Gisborne East Coast region, a range of landscape management strategies are drawn from the literature and professional key informants and an integrated landscape management strategy is scoped for further development by local communities.

Keywords: Landscape, continuing cultural, dryland, pastoral, values, management strategies, East Coast, New Zealand.
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<td>Best Practice Management</td>
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<td>CDPL</td>
<td>Coastal dryland pastoral landscape/s</td>
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<td>CoE</td>
<td>Council of Europe</td>
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<td>DOC</td>
<td>Department of Conservation</td>
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<td>EC</td>
<td>European Commission</td>
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<td>East Coast Forestry Project</td>
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<td>GDC</td>
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<td>GDC Plan</td>
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<td>GDP</td>
<td>Gross Domestic Product</td>
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<td>ICM</td>
<td>Integrated Catchment Management</td>
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<td>International Council on Monuments and Sites</td>
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Preface

The topic of this dissertation is managing landscape values in the coastal dryland pastoral landscapes of the East Coast between Tatapouri and Tokomaru Bay.

This topic reflects a personal interest in the values that exist and can be enhanced through continuing working landscapes. This interest embraces a concept of landscape value that is associated with interdependent forms, management practices, processes and relationships (Stephenson, 2007). Such values may be generic [attributed to all coastal pastoral landscapes] or, fascinatingly, particular to a region or place.

This dissertation also reflects an increasing personal concern about the risk of value loss and discontinuity in coastal pastoral landscapes, as a result of contemporary dynamics of landscape change throughout the world, in New Zealand and in the Gisborne East Coast Region. And, it highlights concerns about the lack of value identification and strategic management of these landscapes in New Zealand.

My consideration of strategies that could be used to identify, protect and enhance values on the East Coast between Tatapouri and Tokomaru Bay owes much of its genesis to the experience of living and teaching in these landscapes over the past 10 years, and undertaking an MLA major design case study at Whangara.

These coastal dryland landscapes are differentiated from the rest of the North Island East Coast by isolation, erosion, a majority Maori population, continuing Maori land ownership, and the customary practice of pastoralism. They are a repository of values that are underrated and nationally significant. Consequently, the study area presents particular issues and opportunities in the consideration of how pastoral landscapes values can be managed to ensure their continuity in the face of change.
There were several limitations faced in completing this dissertation. Most significantly, time constraints on the overall project [due to the need to complete the dissertation over a 3 month summer period] meant that it was not feasible to seek human ethics committee approval for in-depth community based interviews. This would have allowed the use of non professional key informants such as the [shareholder] absentee owners of the study area and members of the public with an interest in these landscapes. Instead, information was gathered from national and regional professional key informants, and the wider community was not involved. Consequently the research objectives were focused upon a scoping exercise, with the intention to facilitate a considerably longer and participatory process in the future that aims to develop of best practice landscape value management strategies for the coastal dryland pastoral landscapes on the East Coast.

**Acknowledgements**

The professional key informant’s generous contributions of time, knowledge and insight were critical to this study. The interviews reiterated the value of the East Coast landscapes as the 'combined work of a unique people and nature'.

I would also like to thank my dissertation supervisor Simon Swaffield for his inspirational enthusiasm and support.
Executive summary

In 1992 the World Heritage Convention became the first international treaty to recognise and protect continuing cultural or working landscapes that “express the long and intimate relationships between peoples and their environment” (UNESCO, 2008). Many continuing working landscapes have, up until now, been taken for granted. Twenty five percent of the earth for example supports non-irrigated continuing dryland pastoral landscapes. However the extent and scale of landscape change across the globe is increasing the risk of their [dis]continuance and the loss of their values. Consequently concerns have been raised about the need to identify, protect and enhance values associated with and expressed through dryland pastoral landscapes.

Dryland pastoral landscapes emerged early in the development of agriculture, through practices of stock management, enclosure and breeding, particularly in Asia and Northern Europe. They have also been ‘continued’ around the world as a result of colonisation. From an historical, contemporary and strategic perspective these landscapes hold significant landscape values. Values associated with the forms, practices and relationships of pastoralism, and [public, private, tangible and intangible] goods and services. These values have linked pastoral landscapes with historical and contemporary “enduring conceptions of what we prefer” (Stephenson, 2007 p11) and with the potential to act as repositories and innovators of sustainable landuse technology (UNESCO, 2008).

Dryland pastoral landscapes are of huge significance historically in the settlement of New Zealand, and continue to provide major economic contributions, but here also they are under threat. Dryland pastoral farms are being replaced by irrigated dairy, and vineyards, or suburbia and lifestyle or holiday home subdivision. These changes are most evident along the East Coast and in the South Island High Country.

The values of the landscapes in the dissertation study area, north of Gisborne between Tatapouri and Tokomaru Bay, are unique and underrated in existing management approaches. Undeniably they are an aesthetically stunning backdrop to some of the best beaches in New Zealand. Pastoral landscapes are also the ‘backbone’ of the regions economy. But this represents only a small part of their value. They have been established in the face of significant adversity. The area is particularly isolated, dry, steep, and prone to erosion; denuded of native vegetation, subject to regular flood and drought event and [statistically] impoverished. It is populated by over 70% Maori most of whom are of Ngati Porou descent. Pastoral landscapes in this area represent the combined ‘work’ of European and Maori over a number of generations, established as a result of significant Maori land ownership and, a majority Maori workforce.
Despite an increasing [ecological] sustainability critique and the threats posed by commodity and real estate prices these cultural landscapes have continued and are fiercely defended and valued by the people that inhabit them, strive to retain and increase their interest in them and, make the effort to visit them.

And, this may comprise the fundamental issue. Landscape has not been comprehensively employed as a management approach in this area. It can also be argued that a focus on single objective or socio economic development has resulted in the loss of existing landscape values and missed opportunities to enhance them.

While a number of key national strategies would be necessary to underpin a landscape management approach, a mosaic of regional and local strategies have been developed in this dissertation. As an important foundation, strategies that can be used to systematically identify and celebrate the landscape values of the area are described. A regional Rural Coastal Management Strategy (RCMS) is then developed as an overall framework. A range of ‘best fit’ RCMS implementation strategies are subsequently discussed including: regional spatial plans, bureaucratic regulation, more diverse ownership relationships, commodification, community management and specific design initiatives supported by potential sources of [tangible and intangible] agency.

This dissertation aims to celebrate the values of these coastal dryland pastoral landscapes and draw attention to their national significance. The overall management strategy is intended to act as a resource, a starting point for the development of best practice landscape value management strategies in the continuing working landscapes of the East Coast.
Chapter 1

Introduction

This dissertation focuses on the management of landscape values within the dryland pastoral landscapes along the North Island East Coast.

1.1 Pastoral landscapes

Pastoral landscapes have existed along with the practice of herding domesticated or semi domesticated animals for some 10,000 years. Initially these landscapes were established on drylands, areas of non irrigated natural grassland using transhumant (where stock are moved seasonally between mountain and lowland pastures) or nomadic practices (where stock are moved regularly to fresh pastures without systems of enclosure and/or private land ownership). Mobile pastoralism is still practiced in Africa, South America, Asia and Siberia by over 200 million people today (IUCN, 2007). Sedentary or semi transhumant pastoral landscapes, the focus of this dissertation, emerged in the 12th Century along with systems of enclosure. These became common throughout northern Europe during the Agricultural Revolution and were subsequently extended worldwide, as a result of colonisation. The Spanish and Portuguese established these landscapes in the Americas and, the British in parts of Africa, Australia and New Zealand. Natural and modified grassland now cover 40% of the earth’s land area, and, twenty five percent is used for extensive pastoral practices (Blench, 2001) as are common in New Zealand.

Fig 1: Major grazing areas of the world (Pearson & Ison, 1997)
New Zealand has been radically transformed from a predominantly forested land into one dominated by grassland. Dryland pasture forms some of the most iconic landscapes, in the South Island High Country (SIHC) and along the East Coast of New Zealand, the focus of this study.

1.2 Pastoral landscape values

It is within this significant temporal and spatial context that landscape values generically associated with pastoral landscapes can be defined. Stephenson (2007, p 11) offers a cultural values model which defines landscape values as an “enduring conception of the preferable that influences choice and action” that can be “clustered around “interdependent forms, practices and processes and relationships associated with a particular place”. Landscape values can also be described as tangible or intangible and of benefit to private individuals or the general public.

There is no doubt economic benefit acts as an underlying imperative and value in pastoral landscapes [particularly in New Zealand]. However broader considerations of value can be identified by acknowledging their significance as continuing cultural or working landscapes. Recognition of the significance of continuing cultural landscapes can be derived from the UNESCO World Heritage Convention [1992], which defines them as ‘the combined works of [wo]man and nature” that “retain an active social role in contemporary society closely associated with the traditional way of life, in which, the [natural and cultural] evolutionary process is still in progress” (UNESCO, 2008).

These landscapes assume even greater significance where they are located near mountains, lakes and rivers as in the SIHC landscapes or, as in the dissertation study area, near the coast. These landscapes are often classified in New Zealand as Outstanding Natural Landscapes or Visual Amenity Landscapes under the RMA91. The Environment Court recognizes ‘Outstanding’ [pastoral] landscapes as the repository of significant values associated with; natural science factors, aesthetics, expressiveness, transience, values that are shared and recognized, values to tangata whenua and, historical values. Coastal pastoral landscapes have unique values, often associated with the legibility lent to the underlying landform and [coastal] land formation processes (Lucas, 2003). Historically they are very important as the context for Maori and Pakeha arrival, trade and settlement. They
also provide highly valued recreational and customary access to beaches, and the marine environment. In addition, recent research indicates that for some New Zealanders these ‘cultivated nature’ landscapes now have a preference value similar to ‘wild nature’ landscapes found in the conservation estate (Swaffield, 2003).

1.3 Dryland pastoral landscapes

In this dissertation, there is a particular focus upon dryland pastoral landscape. The term dryland in the New Zealand context refers to the fact that these pastures are managed without irrigation. Whilst considerably wetter than the earth’s categorised 41% drylands (where annual evapotranspiration is greater than precipitation) these landscapes are nonetheless constrained in their stock carrying capacity and shaped by the limited water availability and strong seasonal drought conditions. Furthermore, in New Zealand, many such landscapes are located on the east side of the country, to leeward of the prevailing winds and are predicted to have significantly reduced rainfall as a result of global warming (MfE, 2008). This places the consideration of their existing and potential landscape values within a much wider sustainability context, as the management techniques developed over hundreds of years in dryland pastoralism may become relevant to even larger areas of New Zealand, and the world.

The particular values associated with the study area, a unique coastal dryland pastoral landscape between Tatapouri and Tokomaru Bay are also, fascinating. Like many other coastal dryland pastoral landscapes in New Zealand the area has significant aesthetic values. And like Malborough and the Hawkes Bay this area already has relatively low levels of rainfall. But it is also particularly; isolated; geologically young and dynamic; eroded; denuded of native vegetation and; part of the East Coast region which has one of New Zealand’s lowest socio economic profiles (Statistics NZ, 2007). The region also has a unique bicultural character. It is home to 45, 000 people, 50% of whom are Maori; there is extensive (multiple shareholder) Maori land ownership and; [arguably] coastal dryland pastoral management has become a form of customary practice, through the extensive intergenerational work of Maori on farms and in the seasonal workforce.
1.4 Changing dryland pastoral landscapes

Dryland pastoral landscapes around the world [influenced by a wide variety of ecological, economic, cultural, social, and political forces of change] have, necessarily evolved over time. More recently however, the scale, nature and rate of dryland pastoral landscape change has raised concerns about their potential [dis] continuance.

Particular dryland pastoral landscapes under threat include those managed by nomadic and transhumant pastoralists which have been discontinued through conversion into irrigated or corporatised production, development near urban centres and subdivision near valued aesthetic and tourism resources.

In New Zealand large areas of crown lease SIHC dryland pastoral landscapes are being transferred to conservation land and freehold title (DOC, 2007). Freehold dryland pastoral landscapes in close proximity to an urban centre or a significant aesthetic resource (mountains, lakes, rivers and the coast) are being subdivided to create lifestyle blocks, farm parks and tourism or recreational ventures. In the study area limited subdivision has occurred on non Maori owned land directly along the coast. Whole farm sales have also reduced Pakeha interests in these landscapes. On Maori owned land efforts to partition and freehold coastal sections and to establish holiday home lease arrangements indicate increased efforts to capitalize on [perceptions of] dramatically increased land value. Share fragmentation, professional management and emigration have also disassociated relationships.

Not all dryland pasture in New Zealand is located on the iconic hill country however. Historically much of the area of river flats has also been in dryland pasture. Changing economics of agriculture mean that conversion to irrigated [and often corporatised] dairy farming and/or cropping, viticulture and horticulture has become common on the flats. Interestingly, there are no dairy farms in the study area [attempts to establish the industry in the region in the mid 1900’s were unsuccessful] and only 3 in the region. However, squash, sweetcorn and maize have been grown on these dryland pastoral landscapes for some years and has been recently encouraged by the international biofuel industry. More traditional crops particularly kumara and taewa are being grown by a few hapu around marae, and there are MAF supported efforts to increase customary eel fisheries in waterways. While other forms of cropping, horticulture and viticulture have expanded significantly around Gisborne this trend is limited ‘up the coast’.

Steep and more isolated dryland pastoral landscapes in New Zealand and those with less fertile soils have been converted to exotic forestry or retired to regenerate native forest. The nationally funded East Coast Forestry Project (ECFP) has accelerated this conversion throughout the region and inland from the study area. The ECFP was set up after a Cyclone
Bola in the 1980’s to address erosion (on Class 7 and 8 land) and socio economic
development through forestry employment. Initial funding protocols prioritised large scale
conversion to Pinus radiata forestry and allowed some planting on non eroding and
regenerating land. On Pakeha owned land [mostly inland from the coast] whole farm
conversion and corporatised ownership resulted and the population of most rural areas
declined significantly (GDC (b), (c), 2007). Despite changes to the funding regime [to include
retirement and agroforestry options] low log prices in the mid 1990’s failed to encourage
further planting. Under pressure from a GDC Plan appeal and a Government review of ECFP
funding a recent GDC Plan variation has mandated the implementation of a closed canopy
work plan on severely eroded [3A] land by 2020. While this only affects 15,000Ha across the
region, on some properties inland from the study area 3A land is significant and could drive
further whole farm conversion. Significant regeneration is more apparent north of Tolaga and
has been recently endorsed by the establishment of carbon credit contracts. Further up the
coast (north of Te Araroa) regenerating land is yielding medicinal honey and oil with a
‘unique manuka factor’.

Commodity price fluctuations and non centralised marketing in New Zealand continue to
threaten the remaining dryland pastoral landscapes. The study area, is particularly vulnerable,
as production levels and profits are affected by drought, erosion, transport costs and reduced
access to finance [where Maori owned land is rarely accepted or offered as collateral].
Economic reform and deregulation in the 1980s has also increased the size and management
requirements of an economic dryland pastoral landscape unit, through the removal of
production and development subsidies.

An important feature of the remaining dryland pastoral landscapes in the region is the
significant Maori land ownership, the structure of which has been evolving. Many Maori
owned blocks were amalgamated to form Iwi incorporations or Trusts in the early 1900’s
encouraged by Sir Apirana Ngata. Professional management [typically by Pakeha] and
partnerships with other incorporations or trusts have become more common in the last 20
years. Smaller, family owned coastal dryland pastoral blocks, are now often leased to these
organisations and sale of Pakeha land to Incorporations has been a recent development. On
non Maori owned coastal dryland pastoral stations, there has also been a much more recent
demise, [than in other parts of New Zealand] of intergenerational management.

Throughout New Zealand also, international ownership of dryland pastoral landscape is
increasing (Land Access Ministerial Group, 2003). In the East Coast region this is occurring
to a much more limited extent on non Maori owned land. One of the most recent and
contentious purchases [and the object of local Maori protest and occupation] was of Young
Nicks Head station. As on Young Nicks Head, international owners may spend large amounts
of money integrating pastoralism with ambitious revegetation and habitat restoration projects. As these landscapes often contribute a small proportion of the owner’s income they can be seen to present an unrealistic and unassured exemplar of landscape value management.

Continuance of dryland pastoral landscape is further complicated by a diversified [ecological, economic, social, cultural and political] critique. Loss of biodiversity and soil erosion in dryland pastoral landscapes has been a concern in New Zealand since the 1860’s. This has become increasingly untenable in an international and national political environment focused on sustainability. In the study area for example, an appeal from the Ecologic foundation added significant impetus to a recent GDC Plan variation mandating the treatment of severely eroded land. The contribution of dryland pastoral landscapes to New Zealand’s responsibilities under the Kyoto protocol is another recent issue of [sustainability] attention. Treaty of Waitangi claims and institutional limitations placed on the development of Maori owned land also draw attention to continuing cultural inequalities in these landscapes. In the study area, some of these concerns are being addressed by the Iwi authority Te Runanga o Ngati Porou’s proposed mandate to enter into direct negotiations with the Crown.

1.5 Recognition of coastal dryland pastoral landscape values

Changes in SIHC and coastal dryland pastoral landscapes in New Zealand have raised concerns about the lack of identification and recognition of continuing working landscape values. This has emphasised concerns about the existing landscape policy mosaic and clarified:

- the scale of effect international commodity prices have on the nature and pace of landscape change in New Zealand and the issues that result where these markets “pay little or no attention to the distribution of [landuse] in space”. (Swaffield, 2005 p 12)

- concerns regarding the management of landscape values that is afforded by the current policy mosaic in New Zealand particularly the RMA91 which is the most significant landscape policy and planning mechanism. (EDS(a), 2007)

- the need to promote more strategic management of landscape change in New Zealand, and the values in continuing working landscapes (EDS(b), 2007).

These issues are discussed in greater detail within the literature review of this dissertation and in the East Coast management strategy response.
1.6 The nature and scope of this study

**Aim**

To investigate management strategies that can be used to protect and enhance landscape values in the dryland pastoral landscapes between Tatapouri and Tokomaru Bay, North of Gisborne.

**Objective**

To describe an overall strategy for the study area which can be used as a starting point for the development of a best practice landscape value management strategy involving further community participation, investigation, analysis, evaluation and critical implementation.

**Methodology**

The research process will consist of:

A literature review of continuing working landscape values, threats and management approaches in Europe.

A literature review and national professional key informant interview analysis of dryland pastoral landscape values, threats and management approaches in New Zealand.

A desk and field study and regional professional key informant interview analysis of management strategies that ‘best fit’ the coastal dryland pastoral landscapes in the study area.

**Note:**

Within the time constraints of this dissertation professional key informants were chosen to represent a range of ‘communities of interest’ in these landscapes. An open ended approach to the interviews was used to reveal the values, threats and management approaches that would ‘best fit’ the study area.

The national respondents [landscape architects, national policy advisors, academics involved in continuing working landscape research] were interviewed first to determine a range of potential ‘best fit’ strategies. They were asked to comment on:

- The values of coastal dryland pastoral landscapes
- The threats to ‘’
- The role that different management approaches may have in protecting and enhancing landscape values. In particular they were asked to comment on, and to provide examples of, strategies that could be used to; identify and celebrate landscape values and establish regional visions, spatial plans, bureaucratic regulation, commodification of landscape values, diversification of land
ownership, community management, design initiatives and to generate cultural agency.

The regional informants [Farm managers, Farm and Ecology advisors, Incorporation Board representatives, Council planners, the Environment Centre, Landscape Architects, Department of Conservation conservators, Educators, Historic Places Trust committee members] were asked to provide a SWOT (Strength, Weakness, Opportunities and Threats) analysis of coastal dryland landscapes in the region and to describe their dryland pastoral operation (if appropriate). Selected management strategies [from the literature review and national key informant interviews] were then described to the respondent to gain an indication of their ‘fit’ with the study area.

Definitions

**Continuing working landscapes:**

These are productive ‘agricultural’ landscapes that have retained relative continuity of landuse over a long period of time. These are landscapes that have “an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress”. World Heritage continuing working landscapes are categorized as ‘organically evolving’ ‘continuing cultural landscapes’. For example, the rice growing terraces in the Cordilleras Philippines (UNESCO, 2008). In New Zealand continuing working landscapes are dryland pastoral landscapes established here through colonisation as a continuation of pastoralism practice that began in the 12th Century in Europe.

**Dryland Pastoral Landscapes:**

These are associated with natural and exotic grasslands and low levels of natural rainfall (as little as 300 mm/year rainfall). Drylands cover 41% of the earth’s surface. Use of this term in this dissertation makes deliberate reference to non irrigated management of pasture and to the reduced rainfall patterns that are predicted along the East Coast of New Zealand as a result of global warming (MfE, 2008). In addition, where landscape continuance draws significant analogies to sustainability, future best practice management of pastoral landscapes is likely to entail conservative water use. Pastoralism practices on most dryland pastoral landscapes in New Zealand can also be described as semi transhumant (where stock is moved seasonally in response to pasture growth; from front country to back country in the study area and low country to high country in the SIHC). Transhumant and Nomadic pastoralism is also a customary practice in many dryland regions of the world (IUCN, 2007).
Continuing Dryland Pastoral Landscapes are therefore:

Landscapes in which the practices of non-irrigated pastoralism have been established in an area for a long period of time. In New Zealand this is associated with sheep and beef farming in the SIHC and on the East Coast and the colonial continuation of European working landscapes.

For the purpose of this dissertation, it is assumed that management:

- will comprise of strategies that can be used to identify, protect, and/or, enhance existing values.
- is usefully analysed under 10 categories of scale and approach: Systematic identification of landscape values; Celebration of landscape values; Regional visions; Regional spatial plans; Bureaucratic regulation; Commodification of landscape values; Diversified land ownership; Community management; Design initiatives and Cultural agency (Swaffield, 2005).

### Dissertation structure

The dissertation starts by exploring continuing working landscape and dryland pastoral value management evident in international and national contexts as is relevant to the study area. A focused literature review and [national] professional key informant interviews are used to analyse the evident values, threats and broad management strategies employed. Acknowledging the origins of New Zealand’s Dryland Pastoral Landscapes the value environment in Europe is of particular interest in this review. From this overview the dryland pastoral landscapes of the study area are explored in more detail interrogating the existing values, threats and management strategies that would ‘best fit’ their protection and enhancement. Literature, field surveys and interviews with key professionals informed this process.

An overall value management strategy is then presented for the study area with ‘best fit’ strategies analysed and discussed within each the 10 categories of management approach.

This ‘kete of continuance’ is intended to act as a starting point for the development of best practice management in a unique and nationally significant coastal dryland pastoral landscape.
Chapter 2

Literature Review

This chapter reviews some the key aspects of the international and national discourse on landscape value management in continuing working landscapes. A broad range of secondary sources were used in this review and professional key informant responses provided invaluable insight in the national context. Evident values, threats and approaches to landscape value management are introduced here to set a theoretical context for the development of an overall strategy in the study area. Subsequently a number of these themes are explored in more detail in the following chapter.

2.1 International values, threats and management approaches

- Continuing working landscape values

Concerns regarding the loss of values in continuing working landscapes with outstanding universal value have been articulated by the IUCN (The World Conservation Union) and UNESCO (United Nations Educational, Scientific and Cultural Organisation) at a global scale for at least 20 years.

More recently an expanded concept of landscape values and a focus on landscape multifunctionality has led to the recognition (by the Council of Europe and the European Commission for example) of the values in ‘everyday’ continuing working landscapes.

Some of the contemporary global values of continuing working landscape can be drawn from the discourse that surrounds the landscape agenda in these international organisations. Internationally, continuing working landscapes are valued as a;

- Everyday Landschaft, an authentic, productive landscape
- Combined ‘work’ of nature and culture
- Model of sustainability [ecological, economic, social, cultural, political]
- A storehouse of knowledge and skills relevant to future demands of sustainable landuse.
- Aesthetic resource with picturesque, sublime, ecological and anthropocentric or biological significance
- Natural and cultural heritage palimpsest
- Significant contributor to identity and sense of place
A number of continuing working landscapes that exhibit these universal values are recognised by the IUCN as Category 5 ‘Protected landscapes and seascapes’. These are “…those lived-in, humanised landscapes where people and nature live in some kind of balance. These places, and the communities that live in them, are important in themselves and for the lessons they can teach all of us about sustainable living” (IUCN, 2005, Ch 2). Since 1992 under the UNESCO World Heritage convention ICOMOS (International Council on Monuments and Sites) has also recognised continuing working landscapes in the ‘organically evolving’ category of ‘continuing cultural landscapes’. Some 60 cultural landscapes are listed by UNESCO such as the Puzta pastoral landscapes of Hungary. Continuing cultural landscape significance is expressed in terms of their “contribution to modern techniques of sustainable land use” and role in “maintaining or enhancing natural values in the landscape”. Traditional forms of land use are also acknowledged for the “role [the may] play in supporting biological diversity” (UNESCO, 2005). Manifesting the development of a society and settlement over time they are also recognized for their role in creating an ‘image of ourselves’, a sense of identity, and for contributing to a sense of place. (US/ICOMOS, 1996)

The Council of Europe European Landscape Convention (CoE, 2008) and the European Commission Rural Development Programme acknowledge the contribution of ‘everyday’ working landscapes to the “richness and diversity of landscapes, food products and cultural and natural heritage” and for the opportunities they provide “in terms of their potential for growth in new sectors, the provision of rural amenities and tourism, their attractiveness as a place in which to live and work, and their role as a reservoir of natural resources and highly valued landscapes” (EC, 2005 p 5). Of particular relevance to the study area is the ‘World initiative for sustainable pastoralism’. This supports “mobile pastoralism [as] a viable and modern livelihood”. A best practice management strategy for the landscape values in dryland ecosystems (IUCN, 2007).

- **Threats to continuing working landscapes**

An understanding of the dynamics that pose significant threats to continuing working landscapes can also be drawn from this international discourse. The complexities faced in managing values in these landscapes relate to a range of context [ecology, economy, society, culture and politics] and scale [global, national, regional]. In summary, working landscape discontinuation can be associated with;

- Global trends of urbanization and rural landscape abandonment (Rossler, 2007)
- Conversion to non productive landuse in the peri urban areas [through urban sprawl and industrialisation] and in areas of significant aesthetic value [through tourism and lifestyle and holiday home development] (CoE, 2008)
Conversion to corporatised [non owner operated or resident] intensive and irrigated forms of agriculture. (Baldi, Guerschman & Paruelo, 2006)

Political regimes that discriminate against the continuation of transhumant or nomadic forms of agriculture and pastoralism, indigenous peoples and indigenous management techniques (IUCN, 2007).

Political regimes that do not recognise continuing working landscape multifunctionality (CoE, 2008)

Markets that do not award value to non privatised or intangible working landscape values (EC, 2005)

Incomplete understanding of sustainability [in general and in the critique of pastoralism (IUCN, 2007)] and, of the role community management [people] may play in the protection of cultural and natural landscape values (Westreicher, Merega & Palmili, 2006)

International management approaches

International approaches to management of values in these landscapes acknowledge “the interface between people and nature is just about the toughest challenge facing society” (IUCN, 2005). In both the universally significant and ‘everyday’ continuing working landscapes best practice management is advocated by the use of a:

- **Philosophical framework**: including a vision or set of principles that is relevant to continuing working landscapes and an expanded concept of landscape values. For example, in the European Landscape Convention landscape is defined “as a zone or area as perceived by local people or visitors, whose visual features and character are the result of the action of natural and/or cultural (that is, human) factors. This definition reflects the idea that landscapes evolve through time, as a result of being acted upon by natural forces and human beings. It also underlines that a landscape forms a whole, whose natural and cultural components are taken together, not separately” (CoE, 2008)

- **Strategic framework** of goals and objectives reflecting the temporal scale of continuing working landscapes. As are set out in the 2007-2013 European Commissions Rural Development strategic guidelines, for example in key actions designed to “[train] young people in traditional rural skills” and “[improve] the environmental performance of farms and forestry” (EC, 2005)

- **Spatial framework** that pays careful attention to locational dimensions of management strategies. For example, where it is recognised in the European
Commissions Rural Development Programme that “land management measures can make a positive contribution to the spatial distribution of economic activity and territorial cohesion” (EC, 2005).

- **Composite framework** that combines the use of statutory, non-statutory, voluntary and non-voluntary strategies operative across different scales. (Swaffield, 2005; Rossler, 2007)

- **Management framework** [rather than a preservation or conservation framework] that allows for landscape change and the strategic direction of continuation. A framework that recognises the need for these landscapes to evolve over time if they are to continue to play “an active social role in contemporary society” (UNESCO, 2008).

- **Community framework** that emphasises management through the community [rather than ‘of the landscape’], customary practice, participation and partnership. As is supported by the IUCN ‘Protected Landscape Approach’ (IUCN, 2005).

- **Integrated framework** of natural and cultural landscape value management that recognises that these landscapes represent a “closely woven net of relationships” (Rossler, 2007 p 334) which are the “combined work of nature and [wo]man” (UNESCO, 2008).

### 2.2 National values, threats and management approaches

In the absence of a nationalised landscape framework [such as the European Landscape convention] New Zealand presents a less cohesive and comprehensive response to the consideration of landscape values and even less regard for those in [the predominate continuing working landscape] dryland pastoral landscapes.

- **Values in dryland pastoral landscapes**

Meat and wool produced on dryland pastoral landscapes have been very important to New Zealand’s economy, ever since these landscapes were established in the mid 1800’s. Recently [over the past 20 years] other values have emerged. It has become more obvious for example that;

- The South Island High Country and Coastal dryland pastoral landscapes are the [continuing working] landscapes most valued by all New Zealanders. These values have been signified by their identification in Regional and District Council planning maps as Outstanding Natural Landscapes, or Amenity landscapes and by the protection afforded them under the RMA91 s6b) and s7c). Outstanding Natural Landscapes as determined by Environment Court proceedings must be ‘conspicuous,
eminent, and of excellence within the region or the district’. They can also be identified in terms of their ‘outstanding’ natural science factors, aesthetic values, expressiveness (legible geomorphology), transient or temporal values, values that are shared and recognised, value to tangata whenua and historical associations (Peart, 2004). In the study area, for example all of the outstanding natural landscapes identified in the GDC Plan are coastal dryland pastoral landscapes. Amenity dryland pastoral landscapes are valued in terms of their ‘natural or physical qualities and characteristics [that] contribute to people's appreciation of pleasantness, aesthetic coherence, and cultural and recreational attributes’ (RMA91 s2). The National Coastal Policy Statement and s6a) of the RMA91 can also be used to assign natural character values to landscapes within the coastal environment [and wetlands, lakes and rivers and their margins] which Councils are mandated to preserve and protect from inappropriate subdivision, use and development.

These values have also been signified by rapid rates of holiday home and lifestyle block subdivision [and the discontinuation of dryland pastoral farming] along the East Coast and in the South Island High Country post tenure review. (EDS(b), 2007).

- Continuing dryland pastoral landscapes are highly valued by New Zealanders as a context for recreational activities (outside national parks) and point of access to New Zealand’s coastline, lakes, and waterways (Land Access Ministerial Group, 2003).

- South Island High Country working landscapes are particularly valued by International tourists. These values are signified by the growing number of farm tours and recreational activities provided in dryland pastoral landscapes such as at Molesworth station.

- Dryland pastoral landscapes can play a key role in biodiversity restoration. In the South Island however this has been realised as a result of dryland pastoral landscape discontinuation. That is: restoration has been actioned through a process of Crown lease tenure review whereby ‘less productive land’ on South Island High Country stations with ‘high conservation value’ has been returned to the Crown and Department of Conservation management in exchange for freehold title on remaining lands (DOC, 2007). In other areas protective covenant biodiversity restoration is becoming increasingly common [administered by the Queen Elizabeth Trust and under the Te Ture Whenua Act, the Reserves Act and the Conservation Act]. For example, the combined area of QEII Trust and Ngā Whenua Rāhui covenants increased by more than 51 per cent between 2004 and 2006 (MfE, 2007 p62). Ecosystems that are still significantly underrepresented in biodiversity restoration efforts (MfE, 2007) are
associated with lowland and coastal dryland pastoral landscapes [i.e. lowland coastal forest, wetland and riparian].

- Continuing dryland pastoral landscapes can also be considered in terms of their natural and cultural heritage values. As Bray (2002 p11) noted: “The South Island High Country is popularly perceived to be natural landscape, but it is inherently cultural in the sense that it has been modified, first by Maori and then by Pakeha/European The present landscape is a function of a continuum of land uses, such as Maori hunting and gathering, and European mining and pastoral farming. The pattern of landuse has been and continues to be dynamic, with local variations dependent upon both natural resource endowments and human intentions at the time”.

- Working landscapes in general will play a key role in New Zealand’s attempts to meet its Kyoto protocol responsibilities and there are a number of government initiatives aimed at encouraging pastoral land owners to establish carbon sinks (MAF, 2008).

### Threats to dryland pastoral landscapes

In contrast to Europe, New Zealand has a [much more] open market economy. Consequently New Zealand dryland pastoral landscapes are subject to unique threats and these can be associated with:

- **Landuse change.** The significance of agriculture to our economy and our reliance on commodity markets that “pay little or no attention to the distribution of [landscape] values in space or to the spatial effects of policy based on assigning value” (Swaffield, 2005 p 12). For example, where prices for meat and wool have not, as in recent years, matched those received for other productive land use [particularly dairying] wide scale conversion has occurred resulting in a loss of dryland pastoral landscape values (EDS, 2007).

- **Urban sprawl and New Zealand’s rural lifestyle culture.** While over 80% of New Zealanders live and work in an ‘urban environment’ much of this can be classified as suburbia or, commutable lifestyle block (Statistics NZ, 2001). This has resulted in the discontinuation of dryland pastoral landscapes in peri urban areas. In addition significant subdivision has occurred in high amenity areas [including the coasts, lakesides and high country] where real estate prices have convinced an [ageing demographic] of pastoralist to capitalise on their asset (EDS, 2007).

- **Resource management.** New Zealand’s current landscape value management [see Table 1] is predominated by bureaucratic regulation under the RMA91 and the Conservation Act1987. These do not incorporate a conception of landscape
multifunctionality [of integrated public and private, tangible and intangible, natural
and cultural values in a landscape] which tends to negate a significant potential of
dryland pastoral landscapes. As a consequence the values of dryland pastoral
landscapes are not often identified or recognised in contemporary landscape
management approaches. In fact the current mosaic has been criticised for constructing
a “country of two landscapes...[with no] landscape in which the urge [is] to progress
both people and the indigenous” (Parks, 2003 p 70). These two statutes have also
been used to affect priority protection and enhancement of natural values (Hoddinott,
2005, Stephenson, 2007) which diminishes the [cultural] values of many landscapes in
New Zealand including dryland pastoral landscapes. The consideration of historic or
heritage values in these landscapes is also limited by an emphasis on the protection of
particular sites and built forms under s6f) of the RMA91 and the Historic Places Trust
(Stephenson, 2003). In addition, despite the potential of the RMA91 to protect and
enhance the values of all landscapes [as is encouraged for example by the
Environmental Defence Society’s ‘Community Guide to Landscape Protection under
the Resource Management Act 1991’ (EDS, 2005)] Council Plans often provide very
little guidance for the management of landscapes that have not been identified as
‘outstanding’ or of ‘significant visual amenity’ under s6b) and s7c) of the Act. Where
many areas of dryland pastoral landscapes have subsequently been relegated by case
law as “other” (i.e. neither outstanding nor of significant visual amenity) there is the
risk that they are subsequently assumed to have “no significant resource management
issues” (Wakatipu Environmental Society Inc. & others v Queenstown-Lakes District
Council C180/99). Increasing rates of residential subdivision in outstanding and
significant visual amenity South Island High Country and coastal dryland pastoral
landscapes have also raised concerns about [the actual] preservation of natural
character and protection from inappropriate development afforded by the RMA91 and
the NZCPS. These concerns have been highlighted in recent Environmental Defence
Society publications such as ‘The New Zealand Coastal Conference: Development and
Conservation of our Coasts and Lakesides’ (EDS, 2004) and by the Government
moratorium placed on the High Country tenure review process in response to public
concern about the loss of significant landscape values in the South Island High
Country (DOC, 2007).
Table 1: The NZ continuing working landscape policy mosaic
-key global, national and local policy mechanisms that effect continuing landscapes are listed below.

<table>
<thead>
<tr>
<th>Global</th>
<th>National</th>
<th>Regional and District</th>
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<tbody>
<tr>
<td>Biodiversity Action Plan (IUCN) principles adopted in the national Biodiversity strategy.</td>
<td>Customary law via Iwi natural resource management plans, and official kaitiaki roles etc.</td>
<td>Regional Council</td>
</tr>
<tr>
<td>World Heritage Sites (ICOMOS and IUCN) criteria and rationale used to identify landscape heritage sites in NZ and protected areas in regional and district plans.</td>
<td>Common law Case law as determined by the Environment Court</td>
<td>• policy statements (required by the RMA)</td>
</tr>
<tr>
<td>Sustainable Development Rio Accord and Agenda 21 (UN) significantly influenced the formation of the RMA</td>
<td>Statutory law • RMA 1991 In particular s5-s7</td>
<td>• regional coastal plans (required by the RMA)</td>
</tr>
<tr>
<td>Montreal Forestry process (Govt of Canada) influenced DOC management of NZ’s indigenous forests</td>
<td>• NCPS RC and DC policies in the coastal landscape</td>
<td>• management plans (under the RMA)</td>
</tr>
<tr>
<td>Kyoto protocol (UN) ratified by NZ will increasingly effect policy related to continuing landscapes</td>
<td>• Local Govt Act 2002 LTCCP and annual plans including land(scape) asset management plans</td>
<td>District Council</td>
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<tr>
<td>WTO (World Trade Organisation) environmental standards</td>
<td>• Public Works Act1981 provides the Crown with statutory authority to purchase land.</td>
<td>• plans (required by the RMA)</td>
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<tr>
<td>Set production standards necessary to maintain access to international markets</td>
<td>• Conservation Act 1987 conservation covenants and reservations</td>
<td>• design guidelines (under the RMA)</td>
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<td></td>
<td>• Reserves Act 1977 conservation covenants and the management of publicly owned reserve land</td>
<td>• LTCCP 10 year strategic and financial plan(“”’)</td>
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<td></td>
<td>• QEII National Trust Act 1977 open space covenants</td>
<td>• annual plans and budgets (required by the LGA)</td>
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<td></td>
<td>• HPT Act 1993 Historic, archaeological and wahi tapu sites and areas, heritage orders, covenants</td>
<td>NGO’s</td>
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<td></td>
<td>• NZ Walkways Act 1990 Walkway covenants over private land</td>
<td>• Iwi and hapu organizations</td>
</tr>
<tr>
<td></td>
<td>Non statutory government guidelines/funding: e.g. Tourism, Biodiversity and, sustainability Strategies; Water Action programme; LandCare Integrated Catchment Management; Sustainable Farming Fund</td>
<td>• Local HPT</td>
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<tr>
<td></td>
<td>NGO guidelines: e.g. EDS, NZILA , BioGro organic production standards</td>
<td>Commercial organizations</td>
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<td></td>
<td></td>
<td>• DPL development agencies, advisory service</td>
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<td></td>
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<td>Voluntary organizations</td>
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<td>e.g. Conservation Trust and local preservation and development societies.</td>
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</table>
Sustainable development. The economic, ecological, social, cultural and political sustainability of dryland pastoral landscapes in New Zealand is highly contested. In particular dryland pastoral landscapes are criticised for their contribution to soil erosion; the loss of biodiversity, water quality and fresh and salt water fisheries; selective heritage preservation and equity issues associated with colonisation and the Treaty of Waitangi. This critique has been reinforced by recent concerns regarding climate change and New Zealand’s responsibilities under the Kyoto protocol. And, it has been increasingly formalised in industry initiatives such as the MAF sustainable farming fund (MAF, 2008) and in statutory instruments such as the proposed GDC Plan variation which mandates the treatment of severely eroded [pastoral] land (GDC, 2008).

National management approaches

The development any landscape value management strategy in New Zealand must take into account our unique social, cultural, political, ecological, economic environment. In particular, the rapid adoption and adaptation of European pastoral methods by Maori and Pakeha over the past 150 years; the associated destruction of native biodiversity; the working landscape export imperative; current and foreseeable contribution of working landscape exports to GDP; relationships between continuing working landscapes and New Zealand’s tourist industry and; the subsidy averse free market political environment are all key factors.

This range of nationally specific concerns makes the unconsidered application of landscape value management strategies used in other parts of the globe problematic. Nonetheless, this is an environment that offers significant opportunities to consider the development of best practice value management in dryland pastoral landscapes.

Response to the discontinuation of dryland pastoral landscapes in the South Island High Country offers some of the most comprehensive commentary on emerging conceptions of dryland pastoral landscape value management in the New Zealand context. Bray (2007) for example, advocates the use a ‘cultural landscape’ approach. Specifically;

- An approach that adopts the IUCN ‘Protected Landscape’ principles. That is: management with, through, for and by local people;

- Regional landscape strategy and local Structure Plans that give affect to the Act.
- Regional and District Plan regulation variations and covenant agreements that give affect to the structure plans.

This literature review has reiterated the broad range of landscape values that can be associated with dryland pastoral landscapes and the risks posed by their relative lack of identification and recognition in the New Zealand environment. It has also emphasised the need for a strategic management approach to protection and enhancement in these landscapes. An overall landscape value management strategy for the study area is explored in the next chapter of this dissertation.
Chapter 3

Landscape value management strategy

This chapter develops an overall strategy for the management (identification, celebration, protection and enhancement) of landscape values in the East Coast dryland pastoral landscapes between Tatapouri and Tokomaru Bay north of Gisborne.

The options were drawn from the literature review and professional key informant interviews carried out as part of this study. ‘Best fit’ strategy selections were made on the basis of a concurrent investigation into the characteristics of these landscapes, their values and the significant threats faced in the negotiation of their continuance. Modifications to a number of existing strategies that impact upon these landscapes have also been suggested.

This ‘kete’ of continuance does not assume the status of best practice management for this area. Rather it is intended to act as a starting point for the development of a landscape value BPM strategy involving community participation, investigation, analysis, evaluation and critical implementation. It is in effect an initial scoping of possibilities, undertaken in the context of a dissertation study.

3.1 Rationale

Why do the values in these landscapes need to be protected and enhanced?

The public, private, tangible and intangible values of these landscapes are significant and underrated regionally and nationally. Changes in the practices and relationships of landuse and management in the area comprise a considerable threat to their continuation. These changes are being driven by dynamics of varying scale [international, national, regional and local] and purpose [such the profitability of commodity markets] which are at odds with best practice protection and enhancement of landscape values. Without strategic management the spatial and temporal effects of these dynamics may comprise the loss of these coastal dryland pastoral landscapes.

Dynamics outside the region have always affected landscape values to some extent. Low meat and wool commodity prices, rapid price fluctuations and an unstable NZ dollar act to marginalize the economic sustainability of these pastoral landscapes and reinforce the status of the area as being [statistically] impoverished. Over the past 30 years widespread conversion to commercial forestry inland from the study area, has been encouraged by national funding for erosion control through the East Coast Forestry Project, relatively high prices for wood [up until the mid 1990’s] and an ageing Pakeha pastoralist demographic. This conversion has led to significant loss of dryland pastoral landscape in the region and, the
decline of rural community viability. Real estate price perceptions [and increased rates] have added to the trend towards discontinuation of pastoralism more recently on Pakeha owned land where sale is more likely to be considered as an option. In addition, increased international and national focus on sustainable development through non place based and non community based management of environment services [including carbon dioxide emissions] have placed working landscapes in general, and those on the East Coast in particular, under further scrutiny.

Dynamics within the region such as the challenges posed by the geology, topography, isolation and climatic extremes can also add to the perception that there are less opportunities for “fortuitous circumstance” (Jay, 2004, p 264) between positive farmer attitudes [and the drive for economic rationalism] and the protection and enhancement of public and private, tangible and intangible values in these landscapes. More recently landscape values in this area have been placed under threat by the distancing and discontinuation of relationships associated with the corporatisation of practice. For the Pakeha pastoralist this results from an aging demographic and, a greater ability to realize the capital gains of conversion. For Maori, share fragmentation [through inheritance] and loss of relationship resulting from increased rates of emigration [out of the region and the country] are evident. Such threats reinforce the need for a ‘stock take’ and subsequent strategic management.

Why management?

Carte blanche preservation, conservation or restoration, the single minded pursuit of some historical conception of landscape utopia is not a ‘best fit’ for this area. The coastal dryland pastoral landscapes between Tatapouri and Tokomaru need to change continually if their important and “active role in contemporary society” (UNESCO, 2007) is to be identified, celebrated, protected and enhanced. And, change in these landscapes is also necessary to avoid the risk that they will become fossilised, a relic landscape “one in which the evolutionary process has come to an end” (UNESCO, 2007) and where the distinguishing physical features of the relictual landscape may also be lost.

Management (as opposed to conservation or preservation) elevates the significance of people in these landscapes, emphasising that the basis of their continuation is the “combined work of nature and [wo]man” UNESCO (2007). The importance of local community approaches to management, is also supported internationally by an increasing recognition of how the people ‘of the landscape’ are able to more effectively engage in the protection and enhancement of landscape values. UNESCO for example recognizes the “essence of [continuing] cultural landscape is its dependence on a living culture, the management of such landscapes has to be through the community, rather than of the landscape as such” (UNESCO, 1995).
Conservation Union also increasingly advocates a ‘protected landscape approach’ where the identification, recognition, protection and enhancement of landscape values can be more effectively managed in “…those lived-in, humanised landscapes where people and nature live in some kind of balance” (IUCN, 2005).

Support for community based management can also be recognized in New Zealand. One indicator of this is the rapidly increasing area of private land now protected under the Queen Elizabeth II National Trust (QEII Trust) and the Ngā Whenua Rāhui covenants (MfE, 2007). In broader terms, participatory models of landscape value assessment, community visioning and design concept development are becoming standard practice (Lucas, 2003; Ropiha, 2003; Stephenson, 2007). Support for community management is also signified by an emerging critique of existing conservation management in New Zealand. Geoff Park (2003, p 70) summarized these concerns at the 2003 NZILA conference. “This construction of a two country landscape was brought home to me as a New Zealand landscape ‘problem by a [visiting] ecologist. He was struck by New Zealand’s division into one country in which the urge was to progress human activity and another in which the urge was to exclude it. But with ‘no middle landscape’ between. No landscape in which the urge was to progress both [nature and culture]”. This critique can also be recognized in recent discourse promoting the potentialities of Maori perspectives in landscape value management (Reclaiming our Heritage Conference: NZILA, 2003; Historic Heritage Think Tank Conference, HPT, 2005; Looking Forward to our Heritage Conference, NZILA, 2005). This aligns concepts of landscape multiplicity and multifunctionality with tikanga, where tikanga is understood to encompass a ‘way of life’ that establishes the practices and relationships of management through, for example, ahi ka, ‘keeping the home fires burning’ by living on the land and, kaitiakitanga, a complex set of ethics and practices observed to maintain the mauri or life source of the natural and cultural world (Taua, 2003). Interesting analogies can also be drawn between this potential and the UNESCO [continuing cultural] and IUCN [protected area] approach to landscape value management which is often associated, as in the study area, with landscapes of adversity and significant indigenous populations.

**Why landscape values?**

The use of landscape as a planning framework in this area assumes an expanded concept of landscape values. Landscape multiplicity (spatial, biophysical, temporal, experiential and varying perceptual dimensions) and multifunctionality (ecology economy, social, cultural, political, aesthetic, heritage and metaphysical etc.) concepts are often expressed by indigenous peoples (Russell, 2000) and are [increasingly accepted] by formal landscape management organisations. The Council of Europe European Landscape Convention for example, defines landscapes as “a key element of well being” (CoE, 2008) i.e. far more than
what we gain economic benefit from or find aesthetically pleasing. As Russell (2000) describes, for Kai Tahu also, landscape is an important way of expressing identity.

Nor are landscapes confined to particular places or an individual's perception. As defined by the CoE convention for example, landscapes can be any “area, as perceived by people, whose character is a result of the action and interaction of natural and/or human factors… they are an important part of the quality of life for people everywhere” (CoE, 2008).

Within this conception of landscape significant public, private, tangible and intangible existing and potential values can be attributed to the study area.

**Why dryland pastoral landscapes?**

Support for the retention of dryland pastoral landscapes in the study area can be drawn from both a pragmatic and philosophical perspective. These perspectives do not preclude change but anticipate dryland pastoralism will continue to play an important role in contemporary society in the future.

**Internationally** the benefits of continuing dryland pastoral landscapes can be linked with the theories of critical regionalism. The principles of critical regionalism promote critical continuity, an approach to landscape change that emphasises innovation through tradition “becoming modern while returning to the sources” Ricouer in Weller, 2001 p 8).

Support for dryland pastoral landscapes can also be drawn from their position as multifunctional working landscape in the ‘middle ground’, [between nature and culture] as a landscape that is capable of creating the “conditions necessary to precipitate a maximum range of opportunities in time” (Corner, in Weller, 2001, p 20). The existing and potential multifunctionality of continuing working landscapes is embedded in significant political discourse in many nations around the globe. For example, it is acknowledged by the underlying principles of European Commissions Rural Development Programmes and UNESCO recognition of the [continuing cultural] working landscape “contribution to modern techniques of sustainable land use” and for their role in “maintaining or enhancing natural values in the landscape” (UNESCO, 2005).

Support for the particular benefits of dryland pastoralism can also be seen in the IUCN Worldwide Initiative on Sustainable Pastoralism. Where “Pastoralists are [acknowledged] as the best custodians of drylands environment” (IUCN, 2007).

**In NZ** pastoral landscapes are undeniably the backbone of the economy both in terms of their direct contribution to GDP and, indirectly through the second most important industry, tourism (MfE, 2007). Their significance spatially (over 37 per cent of New Zealand’s total land area) and, temporally (over the past 150 years and foreseeable future as a context of both
Maori and Pakeha venture) establishes them as the repository of significant landscape values. The values of dryland pastoral landscapes are arguably elevated further by increased concerns about losses in [exotic and native] biodiversity, water quality, energy use and Kyoto protocol compliance associated with intensive, and irrigated working landscapes. The relative values of these continuing working landscapes are also reinforced by community and tourism preference (Fairweather & Swaffield, 2004) and by the increased tensions that surround the loss of public coastal access when these landscapes are discontinued through lifestyle block subdivision, more intensive forms of agriculture or conversion to forestry (Land Access Ministerial Group, 2003).

Particular dryland pastoral landscapes, including those in the study area are also the repository of values of national significance. These landscapes provide a unique context for recreational activities, as is often expressed by intergenerational freedom campers and the surfing fraternity. They have also made considerable contributions to the agricultural industry through GDP, and sheep and cattle breed development. But these relatively well recognised values underrate their existing and potential contribution. Pragmatically, for example, in the advent of climate change, East Coast pastoralists will be able to offer considerable knowledge of drought management technology required to continue working landscapes in the face of adversity. These landscapes should also be valued as a unique palimpsest, that represents the combined and continuing work of Maori and Pakeha in an area where there is now a majority population of indigenous people and high rates of continued Maori land ownership, and as a landscape in which pastoralism is negotiated in association with the continuation of tikanga. They should also be far more highly valued as the place of some of New Zealand’s most important forms, practices and relationships generated by Maori and Pakeha voyaging, arrival, trade and settlement. And, finally these landscapes should be valued for the obvious opportunity they present to explore the potentialities of landscape value management that is “largely latent in the Maori world view” (Smale, 2003, p 227).

**Locally**, dryland pastoral landscapes will continue to play an active role in contemporary society as, in many respects; they already support landscape multiplicity and multifunctionality. They are the repository of significant tangible, intangible, public and private, Maori and Pakeha values. The characteristics of these landscapes, and in particular the support for their continuation by Maori, also indicate that these values can be best protected and enhanced by the practices, relationships and forms of an evolving dryland pastoral landscape. A ‘Nui pastoral landscape’ [that integrates continued erosion control, greater riparian protection and biodiversity restoration, productive landuse diversification and, complementary alternative enterprise] presents more opportunities for best practice landscape value management in this area than alternatives such as conversion to forestry, lifestyle block
subdivision, the pursuit of wide scale intensive agriculture, retirement to conservation or, abandonement.

**The benefits of strategy**

The use of strategy [long term plans of action designed to achieve a particular set of goals or vision] in landscape management has undergone something of a global renaissance. Over the next 6 years, for example, the European Commissions Rural Development Programmes aims to enhance rural areas by recognising their contribution to the “richness and diversity of landscapes, food products and cultural and natural heritage “and the opportunities they provide “in terms of their potential for growth in new sectors, the provision of rural amenities and tourism, their attractiveness as a place in which to live and work, and their role as a reservoir of natural resources and highly valued landscapes” (EC, 2005). In New Zealand the greater application of strategy with relevance to landscape can be seen in the non statutory Tourism, Biodiversity, Sustainable Development initiatives and, in LGA2002 Long Term Council Community Plans. The greater need for strategy is also supported by discourse within the landscape architecture profession. For example, in the concluding address of the 2003 NZILA conference, the Department of Conservation’s Landscape Architect expressed the concern that “many of us bought into the notion that we didn’t need visions, that so long as the [planning] process was good, then the outcome..would be ok too ..[during this conference] it became clear to me.. it is precisely lack of vision, of agreement about desired outcomes and future states that lies at the heart of our current [landscape] crisis” (Smale, 2003 p 229).

**Why a mosaic?**

In general terms the management of landscape values will need to consider issues of scale and approach. “International and national management strategies and priorities do not necessarily translate well to local landscapes and place base communities” (Selman in Swaffield, 2005 p1). Or in simple [Galilean] terms ‘devices that work at a small scale do not always work at larger scale’.

In the promotion of biodiversity for example, an important public landscape value, Doremus (in Jay, 2004 p 262) advocates a mosaic or ‘policy portfolio’ approach. “Even with respect to the single goal of biodiversity protection (however defined), because the various conservation strategies have different strengths and weaknesses, combining them can offer important advantages. For example, where either resources or threats can cross property boundaries, property acquisition may need to be combined with regulations or incentives.”

The landscape value management strategies investigated in this dissertation are drawn from 10 broad categories of approach. These categories are not new and, as is discussed below,
each has particular advantages and disadvantages and a particular application. It is the overall structure of the landscape value management strategy and the analysed examples which are suggested as a ‘best fit’ and, a resource to be used in the development of landscape value BPM in the study area.

### 3.2 The scope of the Strategy

The coastal pastoral dryland landscapes between Tatapouri and Tokomaru Bay have formed the focus of this study. This area was selected in deliberate reference to a wider issue of attention, rapid rates of landscape change that have occurred in New Zealand in similar areas i.e. land that is within the coastal environment [relatively easy visual or physical access to the coast] and outside the peri urban zone but within commuting distance of a city. A confined area also added a degree of practicality to the research process allowing field visits and contact with a comprehensive range of professional key informants. It also comprised an effective [natural and cultural] catchment. Beyond Tokomaru Bay for example, steeper topography and the course of SH35 distances the apparent connection of the landscapes with the coast.

In presenting this regionally based management strategy I need to at least acknowledge the extent with which outside influences may affect the landscapes of the study area.

Many key informants commented for example, that a more stable NZ dollar and the integrated [but] entrepreneurial marketing of sheep and beef products would go a long way towards ensuring dryland pastoral landscape continuance. And, this would no doubt have a significant impact on a range of landscape values. Pragmatically, strategies that might enable changes of this order are assumed beyond the realm of this dissertation.

Similarly, formalised associations between the RMA91 and the Local Government Act 2002 could give more weight to the management of landscape values in dryland pastoral landscapes by emphasising their existing and potential contribution to LTCCP goals. A National Landscape Policy Statement, as regularly canvassed in landscape conferences, would also be likely to assist in the identification, recognition, protection and enhancement of values where key definitions, principles, and policies promote landscape multiplicity and multifunctionality. A critical review of the Council of Europe’s Landscape Convention and the European Commissions Rural Development Programme is suggested here in framing that process. As much as the RMA91 has been criticized for its inability to
strategise and address the cumulative effects of landscape change (Smale, 2003) amendments that establish inappropriate development of rural landscapes and coastal landscapes as matters of national importance could also have a significant impact. I would also support [as suggested by a number of national professional key informants] the establishment of a quasi judicial commission which can assist Councils to more consistently implement matters of national importance and the NPS [particularly as they pertain to landscape change along the coast]. These changes would have a far reaching impact on the identification, recognition, protection and enhancement of values in coastal dryland pastoral landscapes.

As noted these are initiatives at a scale larger than the scope of this dissertation. At a regional level [strengthened by, but not dependent on, the changes discussed above] Councils can initiate urban, peri urban and rural coastal [environment and landscape] management strategies.

3.3 The East Coast Management Strategy

Strategies that can be used to systematically identify the landscape values in the coastal environment [encompassing the landscapes that provide relatively easy visual or physical access to the coast] are suggested here as the first step in the development of a Rural Coastal Management Strategy (RCMS). Opportunities to formally recognize or celebrate those values are highlighted as they might provide further impetus and validate funding necessary to establish and implement the RCMS. Selected ‘best fit’ implementation strategy examples [associated with Regional spatial plans, Bureaucratic regulation, Commodification, Diversified land ownership, Community management and Design initiatives] are then presented. And finally, strategic methods of cultural agency, tangible and intangible sources of investment, necessary to drive the development and implementation of the RCMS, are explored.

3.3.1 Systematic identification of landscape values

Systematic identification, a process that generates awareness and understanding of landscape values, increases the likelihood that they may be taken into account, and enhanced within a management strategy (Ndubisi, 2002, p197). If, as in the study area, very few of the values have been identified it makes it difficult to articulate what could be lost, to justify why management is needed, and to determine the dynamics of discontinuation [as discussed above] that would direct a ‘best fit’ strategic response.

Consequently systematic identification is suggested here as a first, and particularly critical, step in developing best practice landscape value management.
An inclusive and skillfully facilitated process of assessment articulates and clarifies values that are commonly shared. It can also reveal and strengthen the consideration of less tangible values, public values and those held by non politicized/sanctioned sections of society. Such an approach acknowledges the “art and craft of management is more about determining which values should be given precedence than realising the maximum number of values” (Boston, Martin, Pallot & Walsh, 1996 p 7). Effective assessment inevitably expands a community’s concept of landscape [multiplicity and multifunctionality] and elevates the importance of landscape value protection and enhancement. Evocative representation [where the landscape values are located in place, time and translated through mathematics, arts, science and literature] lends considerable cultural agency to this process and the subsequent development of a management strategy.

Given the varying dynamics affecting landscape values and their importance in an overall management process, assessment technique becomes critical. It must comprise a process that is cognizant with values that are inevitably “expressed in very different ways by the diverse disciplines, groups and communities that have an interest in them” (Stephenson, 2007 p 10).

Assessment methodologies can be broadly grouped into two categories of approach: user independent [by the expert outsider/s] and user dependent [by expert insider/s]. They can also be distinguished in terms of their:

- focus i.e. whether they identify public or private values or objective [tangible] or subjective [intangible] values;
- evaluation approach i.e. the extent with which landscape values are quantified to allow statistical analysis or qualified against predetermined criteria or in a discursive account.
- sources; direct [via surveys, charettes, key informant interviews, field observations etc.] or indirect [where landscape values are signified in works of mathematics, art, science and literature].

An effective assessment technique will also be; credible [authentic and sensitive], dependable [unbiased] and; have utility [be economic and relatively easy to apply] (Foster & Swaffield, 2000).

In the study area, as in the overall management strategy, a mosaic is suggested here as a ‘best fit’ approach. Pragmatically, as it may increase the scope in which the assessment can be applied [in an RCMS and in a broad range of implementation strategies] and philosophically as it is more likely to reveal the varying dimensions of value [public, private, tangible, intangible, Maori, Pakeha] evident in these landscapes.
A brief description of Janet Stephenson’s cultural values model methodology introduces this section. Applied at Akaroa, an isolated coastal community, settled by Maori some 900 years ago, this direct, participatory assessment technique is relevant to the development of best practice management in the study strategy.

Following that, a selective and brief description of the landscape values identified during this study. These are intended to evoke a sense of what is at ‘risk of being lost’ and, to reiterate the importance of identification in an eventual best practice landscape value management strategy for the study area.

### 3.3.1.1 The Cultural Values Model of assessment-Akaroa Case Study

Stephenson (2007) has developed a cultural values model of landscape value assessment. The aim of the model was to develop “an integrated approach to understanding landscape values to move beyond dualisms [conceptions of natural versus cultural landscape]” (Stephenson, 2007 p 11). Theoretical influences “suggested that landscape significance could be clustered around three fundamental components-forms practices and relationships; the dynamic interactions between these; and how these interactions have continued over time. The model further suggests that values arise both from immediate responses to the ‘surface landscape’ and from associations with and knowledge of the ‘embedded landscape’” (Stephenson, 2007 p 13 & 14).

There are interesting parallels between Akaroa and the East Coast that increase the relevancy of the assessment technique in the study area. Akaroa is an isolated pastoral coastal landscape settled by Maori 900 years ago and the French in 1840. Pastoralism surpassed dairying as the predominant land use in the 1960’s. Over the past two decades horticultural activities, harbour settlement growth and lifestyle block subdivision have significantly changed the areas landuse. Tourism has also increased markedly. Home to the mythical patupaiarehe, the fair skinned people, there are now just 2 hapu groups associated with the area.

Twenty key informants representing a range of potential viewpoints [rather than a statistically representative sample] were interviewed on what they thought was important in the Akaroa landscapes. A map was used to clarify locations referred to and a photograph prompted final informant response. The interviews aimed to “capture the range of values implicit in [these] landscapes, rather than to try and understand exhaustively the full complement of values present and/or their relative value” (Stephenson, 2007 p 14).

Stephenson’s analysis of the interview results revealed for example, the significance of:

- the mosaic created by bush and pasture across the hills
- particular places, some of which were not located specifically [such as urupa or wahi tapu]
- networks, particularly early Maori and European trails
- contemporary seafood gathering and farming practices
- historical naming traditions
- whaling and traditional farming practices
- the areas geological origins
- bush regeneration [debated by some farmers]
- myths and stories about the landscape often related to the name of a particular place
- spiritual connections with the landscape for both Maori and Pakeha
- intergenerational connections with the landscape
- particular values held by Maori; for example, of the importance of having intimate knowledge of the landscape related to sacred places and resources.
- particular values held by Europeans; related to knowledge of past events and practices in the landscape.

A summation of her research results suggested that the most valued parts of the landscape were important for several reasons; as a result of valued forms, practices and/or relationships and for reasons that had maintained their currency i.e. where the practices and relationships had continued. These conclusions lend further support to the underrated practice and relationship values posited in the East Coast study area and for a management approach to their protection and enhancement.

The interview results also suggested that embedded [or less tangible] values were often associated with key periods of time and the establishment of landforms, practices and relationships as are subsequently described in the context of the study area.

In summary the cultural values model suggests an appropriate framework and specific methodology for the identification of values in the study area which is based on an expanded concept of landscape. “That landscape significance is founded neither in just ‘natural’ nor in ‘cultural’ attributes but in a seamless experience of the interweaving of people and place” (Stephenson, 2007, p 28). Development of a digital mapping/modeling architecture, a more recent initiative, will add significant credibility, utility and spatiality to this technique.
3.3.1.2 Landscape values in the study area

A broad range of key informant interviews and secondary sources were used to clarify and gain a greater understanding of the importance of these landscapes.

The principles of Stephenson’s (2007) cultural values model and Ling, Handley and Rodwell’s (2007) multifunctional values approach were used in this scoping assessment. Values were associated with interdependent forms [natural or built], practices/processes [biophysical or cultural actions and interactions], relationships [located meanings evidenced through stories, aesthetics, genealogies, spirituality, art, naming, myths] and their tangible and intangible function/s [where forms, practices and relationships could be viewed in terms of their; ecological; economic; aesthetic; historical; community etc, role/s in contemporary society]. Connections between values, place and time were reiterated in this process.

Implicit values ‘captured’ in this scoping exercise are presented below. This has created an ‘enduring conception’ of the study area landscape. The values in these landscapes are unique, underrated and should be recognised as of national significance.
Natural forms

The East Coast is undisputedly Maui’s final frontier, the last piece Te Ika-a-Maui to emerge. Recent geology and tectonic events create the unique natural forms in these landscapes. Dramatic processes of geomorphology are portrayed here for example by the uplifted sequence of sandstone cliffs north of Tolaga Bay. Sublime and rhythmic, they clearly communicate the considerable challenges that must be met by [past, present and future] inhabitants of these landscapes.

Fig 5: Coastal cliffs at Tolaga Bay
**Biophysical processes**

These have always been bays of plentyfull biophysical process.

This is because it all comes together ‘up the coast’. This area is part of a major geological junction, an isthmus that projects out into the sea where there is young and significant landform, dramatic tectonic events, considerable climatic convergence, drought, flood, high levels of sunshine, mild temperatures, and a relatively dry climate which creates some of the most fertile river valleys in New Zealand and a broad range of [productive and native specie] microclimate. It is no coincidence that pastoralism was established here where these natural forms and biophysical process have colluded to create ‘strong country’, country that needs very little support to ‘grow good grass’.

“Tolaga Bay [for example] might be rendered a kind of second paradise. The hills are covered with beautiful flowering shrubs, intermingled with a great number of tall and stately palms, which fill the air with fragrant perfume. Between the hills we discovered some fruitful valleys, which are adapted either to cultivation or pasturage. The Country abounds with different kinds of herbage fit for food. Adjoining the houses are plantations of kumara and taro and the ground is cultivated with great care and kept clean and neat. We saw may beautiful parrots and birds of various kinds” (Cook in MacKay, 1966 p 30).

![Fig 6: Mixed productive land use near the Anaura Bay turn off](image)
Cultural relationships begin

Given this convergence of natural forms and biophysical process it is no coincidence that Maori arrived and settled along the coast of this region many hundreds of years ago: some would say ever since Maui fished Te ika a Maui [the North Island] up from the sea and laid his canoe across Mt Hikurangi. And it is Maui that binds his descendants Ngati Porou [the Iwi of the East Coast] and those that settled elsewhere; Ngai Tahu; Ngati Kahungunu and Tainui with these landscapes, with the beginnings of human existence, with values of significance to all Maori (TeAra, 2008). In the study area the heritage of Paikea, is also particularly important. As a mythical voyager who traveled from Hawaiki on the back of whale Ngati Porou derive their name from his ancestor Porourangi. At Paikeas' landing site Sir Apirana Ngata also recalled that Whangara “is the landing place of the first [non mythical] Maoris, who settled the East Coast. The canoe from which they landed is not so well known as Horouta and Takitimu because it has not had much publicity” (In MacKay, 1966 p 56).

From the ancestor Porourangi some 50 marae meeting houses and associated papakainga settlements were established in the region by different hapu (Simmons, 2006) Where these remain, for example at Whangara, Puatai, Tolaga, Kaiaua, Anaura and Tokomaru Bay or, where they are relictual, they are almost entirely set within the context of a pastoral farming landscape.

Fig 7: Whangara papakainga and marae, partitioned off B5 incorporation in the 1950’s
Cultural practices

The regions underlying forms and dynamic biophysical processes have created unique cultural practices of people and stock movement.

The coastal coach ‘road’ for example opened in 1887 following the trail that others established on foot. Eventually traversing the entire coast it became the main highway for pastoral products and pastoralists up until the 1920’s when cars and bridges became more common in the area. Service hotels and settlements sprung up along the route. More beach and rock shelf than formed surface the journey was dependent on tides and weather conditions. Travelers and stock often risked life and limb on the two day journey from Gisborne to Tolaga Bay.

Horsemanship also, continues to be highly valued in these coastal pastoral landscapes, particularly by Maori. Riding into Gisborne is still not unusual and, evidently a preferred mode of transport for young men up the coast. Generated as a response to the practice of moving stock on steep land, and on tracks that quickly turn to mud, intergenerational traditions of horsemanship and stock horse breeding have become synonymous with the East Coast.

Fig 8: Running the tide on the coach road
(Courtesy, Gisborne Museum)

Fig 9: Mustering on the East Coast
(Gasteiger & Yarwood, 2006)

Fig 10: Coach road at Loisels
(Courtesy Gisborne Museum)
Cultural Forms

Rugged roads existed well into the 1940’s in this area, generating unique built forms associated with the transportation of pastoral products by sea. For example, the Tokomaru Bay Wharf [while shorter than the wharf at Tolaga Bay, which is New Zealand’s longest] serviced the areas only freezing works from 1911-1948. Used now as a recreational resource, its values are threatened by the increasing costs of maintenance and the need for pile replacement.

Station names, as at Katere, often demonstrate the combined practice [of Maori and Pakeha] in pastoralism that is unique to these landscapes. These names also signify important relationships; the significance of place and some of the connections that can be made between pastoralism and tikanga, the significance of te reo, of the names given to places by Maori and the histories that these names evoke.

The stories of Turihaua…Whiti Whiti… Whangara…Titirangi…Katere ..Mangahauini, and others, all the way up the coast. Stories that are epitomised in novels such Witi Ihimaera’s ‘Bully Basher’ (Ihimaera, 1998) which is soon to become the second feature length film shot on the East Coast.

![Tokomaru Bay Wharf](Fig 11)

![Katere Station, Anaura Bay](Fig 12)
Cultural relationships continue

Some 40 years after Cook landed at Turanga nui kiwa (Gisborne) Pakeha flax traders and whalers began to live with local Iwi up the coast. As in other parts of New Zealand, missionaries soon followed and contributed to that trade by introducing crops such as maize, wheat and potatoes and, by becoming pastoral farmers (Oliver and Thompson, 1971).

The Turihaua Williams family epitomise the strong relationships Pakeha established with these landscapes and with Maori as a result. William Williams (WW) was the first missionary to arrive in 1830 and one of the first inhabitants to introduce sheep. When it became evident that Ngati Porou land was not to be subject to the same level of land confiscation experienced by Iwi near Gisborne prominent Iwi leaders, and the missionaries Thomas Grace and WW encouraged Maori not to sell their coastal land, but to lease or enter into pastoral farming. By 1873, for example, and prior to significant European settlement, there were over 50 Maori sheep owners in the census (Oliver & Thompson, 1971). This was the start of a significant and unique relationship between Maori and pastoralism in this region. During a debate in the House of Representatives in 1915 for example Sir Apirana Ngata was to defend the missionaries land interests “No family in any country...has done so much for any group of people as the Williams has done for the Maoris of the Waiapu County” (Gillies & Gillies, 2006 p 8).

WW’s son JN Williams leased a large Maori owned block near Waipiro Bay in 1883 [north of Tokomaru Bay]. He began clearing and converting it to pasture establishing the first large sheep station and the most significant trading post up the coast at that time. Eventually, at the end of the lease, this land was returned to Maori. However, the Turihaua block near Tatapouri which was bought in 1897 is now farmed by the 6th generation on the coast. Over the past 30 years the Williams have become renowned locally for their tree planting efforts and internationally for their Angus stud.

Fig 13: Turihaua stud sale 1980’s
Fig 14: Brookings, Turihaua staff

(Gillies & Gillies, 2006)
3.3.2 Celebrate the landscape values

“In the end, we will [preserve and enhance] only what we love.
We will love only what we understand.
We will understand only what we are taught”

Baba Dioum

All effective management strategies can facilitate landscape value understanding. Strategies that provide a more obvious element of accolade are highlighted here as they can encourage [tangible and intangible] cultural agency necessary for landscape value management.

Contemporary educational theory would also suggest [in reference to Baba Dioum’s well known quote] that we are only in the end taught, what we manage to learn. That is, what becomes a part of our mental model, the model that we use to make sense of our experiences, and to direct [at least some of our] responses to them.

So how can we learn about landscape values? And, what might be the best landscape value teachers?

The professional discourse on heritage values in landscape suggests a phenomenological approach and an approach that avoids narrow conceptions, devaluing of cultural heritage, literal interpretation, explicit explanations and a focus on the transfer of particular ‘heritage knowledge’. Hoddinott (2005) for example, explored varying expressions of time in an attempt to engage the visitor in the construction of their own meanings of the heritage values in a particular site.

Constructivism, discovery or experiential learning models can also be used to increase landscape value understanding. Constructivist learning encourages; personal engagement; critical evaluation; motivation to gain further understanding; and; continuing effects on the learner. Constructivism reinforces the idea that understanding is best facilitated through a situated, active and social environment. That is: where learning can be incidental and if at all possible fun, a celebration of landscape values (Thanasoulas, 2002).

3.3.2.1 Farming awards and contestable research and management support

- Awards

Awards available to pastoralists in the study area such as the; [Balance] Farm Environment Award; The NZ Farm Environment Award and; the [Bank of NZ] Ahuwhenua Award [for Maori farmers] celebrate and draw attention to some of the more tangible values present in pastoral landscapes.
Awards can act to protect and enhance values, for the example where; “the key objective of the awards is to display to farmers that profitability need not compromise environmental values” (Balance, 2007) and; where the judging criteria includes “the level of recognition given to cultural aspects of Maoridom (nga tikanga Maori) relevant to a farm business enterprise, such as guardianship of the land” (Te Puni Kokiri, 2008).

Landscape value gains can also be achieved where concerted management activity often precedes entry, and where judging feedback and competitor exchange affects ongoing practice. Incorporations in the study area have entered the Ahuwhenua awards but have yet to achieve this accolade.

- **Contestable research funding and management support**

Funding can also produce recognition within the wider community. MAF’s Sustainable Farming Fund (SFF) for example, provides grants for 2-3 years to recognized organisations that improve the “financial and environmental performance of New Zealand’s productive land-based sectors”. Two SFF pastoral projects have achieved funding in the region to date (MAF(b), 2008). The Meat and Wool NZ Monitor Farm Programme is aligned with a more productivist discourse “to put in place plans to achieve both personal and financial success”. However, the model of support used undoubtedly increases, and could be modified to strengthen, the ‘fortuitous coincidence’ (Jay, 2004) between economic sustainability and the management of [a wider scope] of landscape values. The monitor farm is selected by a voluntary community group (made up of other farmers, agribusiness representatives, advisors, conservators etc.) and has a paid facilitator. Over the next 4 years the group develops a strategic ‘business plan [landscape value management plan]’ and implementation strategy. Managers involved in the programme typically join the next community group in their region (Meat and Wool NZ, 2008). Marotiri partnership in Tokomaru Bay was the first Maori incorporation to be accepted into the monitor programme.

Region wide approaches to farm monitoring could also be explored. Central Otago farmers have advocated this “to enhance their unique environment and landscape values..to explore aspects [issues] involved with efficient harvesting, storage and usage of water, strategic use of fertilisers and minerals, soil management and conservation, and to scope the opportunities organic production systems offer” (CountryWide, 2007).

The use of farm awards, research and management funding in value management acknowledges the influence of the productivist discourse in dryland pastoral landscapes which is “reinforced by elements of social and economic reality” and relationships where “environmental attitudes and behaviour of farmers are [far more strongly] influenced by socio-political processes within the farming community” (Jay, 2004 p257).
3.3.2.2 Exhibitions

Exhibitions can facilitate greater understanding of intangible values particularly those associated with landscape relationships. Event and living landscape exhibition ideas are presented here as they relate to existing initiatives within the region.

- Exhibition events

Representation of landscape values in literature and in the arts can encourage understanding where it often ‘avoids literal interpretation, explicit explanations and, a focus on the transfer of particular knowledge’. For example, Geoff Parks’ ecological histories can be used to evocatively represent the relationships Maori have with Papaitonga Lake and the [now] working landscapes of the Horowhenua.

“Mua-upoko (Iwi) construe themselves and the landscape of forest, swamps and lake as coming from the same beginnings. If Papaitonga deteriorates – and you don’t need to be an ecologist to see it is deteriorating-Mua-upoko themselves are diminished”

(Parks, 1995 p 171)

Colin McMahon’s paintings also promote the tenet of understanding, a mental model shift. For example, in reference to one of his Golden Bay landscape paintings McMahon wrote “It is not so much a portrait of a place as such but is a memory of a time and experience of a particular place..the actual valley I saw was like an ecological diagram only overlaid with trees and farms. In my painting all this has been swept aside in order to uncover the structure of the land” (Mc Cahon in Simpson, 2003 p 36 )

Simpson also describes landscape representations in Maori arts ..."images of the land are to be found everywhere in [Maori] waiata, kaiwhorero ..In their carvings too the land is imaged through the representation of ancestral and mythological
personages with whom the land was identified, …in recent times [Maori] artists such as John Walsh [from Gisborne] have utilised the conventions of landscape painting to articulate a Maori perspective” (Simpson, 2003 p 33)

Considerable cultural agency exists within the region to promote a traveling art exhibition celebrating the landscape values of the study area. Toihaukura, a degree visual arts programme at Tairawhiti Polytechnic has an international profile and regularly exhibits. The Tairawhiti Museum has an extensive photograph collection of farming in the region that could be combined with the Toihaukura works.

Funding for this exhibition event could be accessed through the Creative NZ, Smash Palace Fund. Motueka’s 2004 ‘Traveling River’ exhibition provides a useful exemplar of approach. This internationally acclaimed exhibition “[aimed to] raise awareness and share understandings of the social and environmental interconnections within the Motueka River Catchment (Landcare Research, 2007).

- **Living landscape exhibitions**

  The Tairawhiti Museum national heritage project includes plans to build a Voyaging centre at the mouth of the Turanganui River (Gisborne harbour) and a pedestrian network of interconnected sites. The project celebrates “the special geographic location as the first region to see the sunrise, the landing place of a canoe from the Great Migration, the singular event in history of the first landing site in New Zealand of a European explorer and the meeting of Maori and European cultures, plus the existing, uncommercialised culture of both Iwi and Pakeha” (Tairawhiti museum, 2001) The study area can assert an important place in this project given varying perceptions about the sequence of arrival events (see 3.3.1) and, the subsequent voyaging by Maori and Pakeha up and down the coast. A regional approach to the network of interconnected sites should be promoted. A coastal voyaging trail design initiative is explored later in this dissertation.

  Landscape exhibition events and a voyaging network and could form part of the Tairawhiti ‘Ecomuseum’ initiative. An “eco-museum..extends the Museum's boundaries from bricks and mortar to include the whole Eastland region and significant sites within it. This fosters the recognition and interpretation of the area's heritage landscape and the Museum becomes the key point from which the landscape is interpreted. This, along with the National Heritage [Voyaging] Project, could have a significant impact on increasing visitor numbers to the region, as it would be a 'first' for New Zealand.” (Tairawhiti museum, 2008) Ecomuseums or living museums originate from the French ‘ecomusée’ movement started in 1971.

  Ecomuseums aim to present a holistic and situated interpretation of cultural heritage (Davis, 1999). For example, West Melbourne’s Maribyrnong living museum was set up in an
industrialized region with a low socio economic profile and significant indigenous population and heritage. The museums first research project recorded the oral histories of work in these landscapes including Australia’s first freezing works. The museum coordinates exhibitions, walking tours, workshops and research etc. from their office in the Pipemakers Park [concrete pipe plants] (Melbourne’s living museum of the west inc, 2008).

Where traditional museums have been critiqued for ‘freezing culture in time’, Ecomuseums focus on process. For the visitor, to the study area in particular, they could offer an alternative to “the diluted form of the supposed ‘real’ and ‘authentic’ Maori” that can be presented in traditional museums or tourism ventures. They may also help address issues of “control over how taonga [including landscape] are taken care of and presented” (Hakiwai in Corsane (Ed.), 2005. p154, p156)

Ecomuseum [as it appears to encompass ecology and past heritage values] may however [symbolically] underrate what the landscapes of the study area have to offer. Ngai Tahu has recently developed a Mahinga Kai Cultural Park concept which could provide a more inclusive framework. Two parks are planned for the purpose of “protecting, enhancing and managing culturally significant sites in the contemporary world in line with our values.” (Ngai Tahu, 2008) Where the need for protection and enhancement of ecological values is particularly high and, where public access complements other community initiatives, this concept could be directly translated in the study area. For example, at the mouth of the Waiomoko River near Whangara marae, a Mahinga Kai Park could complement other tourism initiatives in the marine reserve and marae stay experiences.

‘Park’, for a number of reasons, does not comprise ‘best fit’ across the landscapes of the study area however. Conceptually it could be seen to reiterate Geoff Parks (2003, p 70) “NZ landscape problem a country of two landscapes”. And, it implies a focus on, recreational activity and general public access. Such a vision is unlikely to be supported by the pastoralists of the area. A conception of ‘Rohe whenua’ [land management area] or ‘Nui Mahinga Kai’ [to include and acknowledge connections between traditional and contemporary food ‘collection’ areas] may be of more use. Mahinga [to cultivate] also emphasises the importance of community in management.
Fig 17: Waiomoko River mouth-potential ‘Mahinga Kai Park’
3.3.3 A regional vision - The Rural Coastal Management Strategy

The ‘region’ is a relevant framework for landscape value management because it affords greater “probability of long term success in pursuing a goal of sustainability” (Swaffield, 2002, p. 207). The distinct boundaries and the independent traditions of the East Coast reiterate the appropriateness of a regional framework in management in the study area.

Historically, graphic and textual visions of landscape were developed as part of the process of nation building from the 17th Century. The Jeffersonian survey grid, for example, was used across North America to communicate ‘the ideal’ of an agrarian democratic landscape. Associated with the process of colonisation and cartography, these ‘symbolic expressions’ can be critiqued for their historical role in subsuming customary landscapes and the practices and relationships of indigenous peoples (Coombes, 2000). They can also be criticised for emphasising values more easily represented using printed media and for their potential to oversimplify landscape values, to reinforce a particular [community groups] agenda and for their inability to integrate the temporal process of landscape. Used effectively however, with extensive and representative community involvement, they can assist a region to explore and then articulate what best practice management of landscape values could ‘be like’ (Swaffield, 2005). Regional visions may also complement the desire to consciously create or preserve a sense of place and regional identity which, as a result of globalisation, no longer results from everyday responses to the practical problems of life. (Hough, 1990 in Swaffield, 2000).

Consequently while there is no generic regional vision template, an emphasis on place, on expressing the spatial, biophysical, perceptual, experiential, and temporal dimensions of landscape is an important part of the visioning process. More evocative forms of communication [maps, plans, sketches, cross sections etc.] are also more useful [than textual descriptions alone] in helping community members envisage the process. Presented to a wider audience, they can also effectively generate motivational and monetary sources of cultural agency (Lucas, 2003).

A Rural Coastal Management Strategy that integrates the NCPS and the NLPS (suggested in this dissertation) would assist in the implementation of the Gisborne Regional Council Policy Statement and the combined Regional and District Council Long Term Council Community Plan. A RCMS could also complement existing management mechanisms such as the Urban Coastal [Management] Strategy and the proposed Wainui Okitu Urban Design Planning Project [Peri urban Coastal Management Strategy (GDC (a), 2007)]
3.3.3.1 The Wairoa District Council Coastal Strategy: Case Study

Wairoa is a rural district south of the East Coast region with significant [natural and cultural] similarities to the study area. The Wairoa District Council Coastal strategy is analysed [and critiqued] here because of its potential to represent a ‘best fit’ structure from which a RCMS framework can be developed. In contrast to the study area, rapid rates of subdivision have recently occurred on Mahia peninsula [one hours drive from Gisborne and two hours from Napier]. This development pressure, no doubt, added significant impetus to the formation of the coastal strategy.

The strategy focuses on the ‘coastal environment’ which is made up of predominately dryland pastoral landscapes defined “as extending up to the first dominant ridgeline behind the coast and includes the whole of the Mahia Peninsula and communities reliant and related to the coastal area.” (Wairoa District Council, 2004, p5)

A further emphasis on landscape is ensured in the strategy by highlighting their importance in the challenges of ‘good management’ of the coastal environment and in the ‘district wide themes’.

The basic structure of the strategy and some its specific components are analysed here in as much as they promote the identification, celebration, protection and enhancement of landscape values.
**The introduction and overview**

This sets out the rationale [risks to natural and cultural values resulting from existing and emerging patterns of landscape change], purpose [to identify a shared vision for the coastal environment], the extent and importance of community participation, the scope of the strategy [infrastructural planning, asset management, landscape, heritage and environmental assessment, natural hazard management and rural and community planning] and its legislative context [RMA, LGA, Hawkes Bay Coastal Plan and the DOC’s East Coast Conservation Management Strategy].

Statutory, voluntary, educational and, research mechanisms are anticipated in the implementation of the strategy.

**The vision**

The vision statement “Protection of the spirit of our precious coast” is supported by key statements [e.g. “Protection and enhancement of our valued natural, cultural and heritage environment on the coast”] (Wairoa District Council, 2004, p 8) and detailed objectives for areas with unique existing and potential values along the coast.

**WAIROA COASTAL STRATEGY 20 Year Vision**

Fig 18: Wairoa Coastal Strategy, overall 20 year vision

(Wairoa District Council, 2004)
- **Theme management**

Strategic directions in 9 district wide themes are subsequently detailed. This section affectively groups, into manageable categories, landscape and environment values e.g. ecology, land use and development and recreation and access. The factors that contribute to the theme values are analysed [using text and pictures] and the key threats or issues relating to their management are described. For example, the strategy recognizes “It is still possible under the Proposed Wairoa District Plan to construct a building on dominant ridgelines and to a scale inconsistent with the character of the area without the need for resource consent.” And, that there is a “lack of protection of outstanding and high value landscapes, especially with respect to iconic features on Mahia Peninsula”

Key objectives, policies and a prioritised [voluntary, education, research or statutory] action plan for the management of each theme is then detailed. For example, in terms of ‘Landscape and ecology’ one objective is to; “Improve Council and community knowledge of landscape values and ecological values” through policies “supporting ongoing community-based research.” (Wairoa District Council, 2004 p 21)

The structure of this theme strategy supports the protection and enhancement of landscape values but the content can be critiqued. There doesn’t appear to be, for example, a specific action plan relating to ‘improving Council and community knowledge of landscape and ecological values’. In addition ‘Landscape’ is part of the ecology theme i.e. it appears to be irrelevant to the themes of ‘Tangata whenua or ‘Recreation and Access’ etc. The spatial dimension of landscape is also not particularly well recognised or utilised. For example, where maps, plans and other forms of graphic representation could have been used to gain a clearer understanding of where the important ‘Recreation and Access’ values are or could be.

In developing a Rural Coastal Management Strategy for the study area a focus on landscape function could provide a more useful ‘theme’ framework. That is, objectives, policies and action plans could be generated from the values, and issues facing the coasts; ecological, residential, economic, aesthetic, historical, spiritual, cultural, infrastructural, community service, recreational, mahinga kai, and hazard protection functions and these could be mapped/located in space. Spatial and graphic representation of the action plans could also help clarify what an ‘appropriate recreational infrastructure’ for example would be like and where it could occur.
Area management

The management of distinct areas along the coast forms the final substantive part of the Wairoa Coastal Strategy. In each area the values and issues of management are summarised and objectives and an action plan is proposed. In contrast this section does indicate priority areas for structure planning [discussed below] and rather loosely locates the objectives of management in space, but it is still difficult to ‘envisage’ the strategy.

Structure plans

The preparation of broad physical plans for 5 rural townships along the Wairoa coast will be developed to “identify areas for growth, protection, parks and other infrastructure and community requirements over the next 20 years” (Wairoa District Council, 2004 p 78). Structure planning follows a process of more detailed value identification, and community concept plan development. Examples from the Whangarei District Council Coastal Management Strategy will be analysed in the next section of this dissertation as they form a useful strategy in the protection and enhancement of landscape values.
3.3.3.2 Key components of a Regional Vision

Key components of an RCMS can be drawn from this case study:

- **Establish a process of community engagement** that can capture the range of values implicit in the landscapes. Spatial and graphic representation of the values encourages community participation.

- **Identify the landscape values.** An integrated approach to landscape identification validates the regional vision and clarifies important themes and areas of management.

- **Provide a framework for the RCMS.** The strategy should clearly set out the scope (spatially and temporally), statutory and non-statutory context/relationships (clarifying implementation responsibilities) rationale, purpose, overall vision and objectives and key definitions that will affect the implementation of the strategy. This framework needs to be based on an expanded concept of landscape values if it is to promote best practice management. Modes of implementation [regulation, education, advocacy etc.] should also be outlined.

- **Management themes** can be structured around important landscape functions such as natural hazard protection, infrastructure, settlement, ecology, mahinga kai, aesthetic resources, recreational networks etc. Specific objectives and prioritised action plans can designate modes of implementation and organisational responsibility.

- **Management areas** can be used to protect and enhance landscape values that are particularly at risk and associated with a specific location.

- **Structure plans** for all settlements along the coast can be used to represent the protection and enhancement of landscape values spatially, by identifying important features, (plant, water and infrastructural) networks, and zones of land use (which can be supported by design guidelines).

- **Spatial and graphic representation** of the framework, theme management, area management and structure plans can be used to trial alternative visions in the process of community consultation and to generate tangible and intangible cultural agency necessary in implementation.
3.3.4 Regional spatial plans

Regional spatial plans provide the opportunity to test, refine and then communicate the spatial and temporal effects of the RCMS at a broad scale. Rural Township Structure and Integrated Catchment Management regional spatial plans are described here as they can assist in the best practice management of landscape values.

3.3.4.1 Structure plans

Structure plans define “the future development and land use patterns, areas of open space, the layout and nature of infrastructure (including transportation links), and other key features necessary for managing [the landscape values] during development” (Quality Planning, 2008).

Structure Plans are indicated as a best fit in the study area where “there is a need to;

- provide integrated management of complex environmental issues [for example; flood hazards and siltation in Tolaga Bay]
- coordinate the staging of development over time [where there are limited public funds and issues of numerical health/a need for development],
- show how economic, social and cultural matters are being provided for and managed alongside environmental considerations [i.e. to integrate the management of private/public, natural/cultural landscape values]” (Quality Planning, 2008).

Structure plans are diagrammatic maps. They do not detail the design initiatives that would be required to carry out the framework. They show the “proposed layout, features, character and links for areas being developed or redeveloped and they are usually supported by text explaining the background to the issues which initiated the structure plan and the management approaches to be used to deal with those issues” (Quality Planning, 2008).

Structure Plans are developed as part of a community consultative process [often in a LTCCP] so there is no set template for what they might show. However general components can be described from an analysis of Structure Plans in the Whangarei District Council Coastal Management Strategy (WDC (a), 2002)

- The spatial and temporal scope of the structure plan i.e. anticipated township boundaries over the next “#” years. And, the existing and proposed;
- Zones: location of the types of landuse that will be permitted, including density and staging of development.
- Transportation networks: location, type (vehicles, pedestrians and bikes) and their implementation over time.
- Infrastructure networks: location, types, scale and implementation over time for stormwater, water, sewerage and power generation.
- Areas with particularly important natural and cultural values for which there may be more detailed management plans.
- Important sites and features including viewpoints, ‘gateways’ into the town.
- Community facilities and reserves.
- Natural hazards and mitigation initiatives.
- Contaminated areas and the rehabilitation standards required.

As highlighted below, the Tolaga and Tokomaru Bay Structure Plans could show features similar to Ngunguru [a small coastal town near a River mouth in the Whangarei District].

An associated Structure Plan Report articulates the vision for Ngunguru “a lifestyle alternative centered on a scenic tidal waterway” (p2) and ‘live, work, play and protection’ outcomes as could also ‘fit’ Tolaga. For example, “Enhanced water quality in the Ngunguru...”
River and estuary” (p11). The report then details specific elements required to achieve that outcome for example, “Coastal Countryside zoning along the estuary encouraging vegetation protection and earth works control” (WDC(c), 2002 p2, 11).

The Structure Plan Report outcomes and elements are prioritised in an implementation plan under theme headings; Residential growth and development, Infrastructure, Coastal hazards etc. This includes [as could also be appropriate in Tokomaru and Tolaga Bay] a “Review of current Countryside and Coastal Countryside boundaries under District Plan; [and] If necessary, amendment to District Plan” (WDC (c) 2002, p 18).

Theme headings in the study area Structure Plan Report could reflect those developed in the RCMS [hazard protection, infrastructure, recreation, mahinga kai etc]. The Structure Plans could also integrate the ‘Township Plans’ recently prepared by the GDC Council for Tolaga (GDC (b), 2007) and Tokomaru Bay (GDC (c), 2007).

One of the critical differences between Ngunguru and the study area is that there is less pressure for development in this region. Rather than “managing the effects of development” (Quality Planning, 2008) Structure Plans could play a more strategic role in addressing the issues of numerical health that threaten these coastal pastoral landscapes. Structure Plans could provide the framework for “entrepreneurship.. and economic stimulus .. as a multiplier for further private investment” (Swaffield, 2005 p 10). Annual events have been used in many other small towns to provide such development impetus [for example, the Kaitaia 90 mile Beach marathon]. Here, the Coastal Voyaging Trail, as described in a subsequent section of this dissertation, could provide the context for an annual adventure event, and a re enactment of the coastal coach trip.

Structure plans can also form an important part of regional spatial plans at a broader scale. As suggested here, in an Integrated Catchment Management Plan.

3.3.4.2 Integrated Catchment Management (ICM) Plans

“ICM is an approach which recognises the catchment or river basin as the appropriate organising unit [spatial context] for research on ecosystem processes for the purpose of managing natural resources in a context that includes social, economic and political considerations and guides communities towards an agreed vision of sustainable land and water resource management for their catchment” (Landcare Research, 2008).

Integrated Catchment Management Plans provide a relevant spatial framework for landscape management because water [sources, movement, quality and quantity] and the natural and cultural characteristics of the catchment influence a broad range of values. For example, values that are; private (experienced through the impacts of flood and drought etc.), public
(the quality of drinking water etc.), tangible (the amount of land with high levels of landuse capability etc.) and intangible (through conceptions of the life force of water, mauri etc.). Consequently the potential of ICM Plans also lies in their ability to coordinate the strategies described in the 9 other sections of this chapter.

The Motueka ICM Landcare Research programme can be used as a valuable starting point in the development of ICM plans in the East Coast region. Not only is it affective in a sparsely populated, erodable, working landscape in a community with a significant Maori population and heritage, it has also been widely documented (facilitating indirect methods of analysis and critique). And, as described in a previous section of this dissertation, it has been used effectively to celebrate the landscape values of the Motueka area.

The Motueka ICM Landcare Research programme “is a 9 year programme which commenced in July 2000, and whose goal is to conduct multi-disciplinary, multi-stakeholder research to provide information and knowledge that will improve the management of land, freshwater, and near-coastal environments in catchments with multiple, interacting, and potentially conflicting land uses” (Landcare Research, 2008).

ICM can be seen to be all about “sediments, water and nutrients [but these really just] provide the common language – or perhaps better: the common currency – that allows various disciplines and groups to interact with one another. Thus engineers, interest groups, hydrologists, and plant scientists may effectively interact with one another on the issue of sediment generation from roading activities [for example]” (Bowden, 1999 p 2).

ICM Plans are fundamentally about integration, relationships and ongoing process. They can also be summarized as a cycle of engagement, capacity building, collaboration, implementation and governance as shown in the figure below (Landcare Research, 2008).

![ICM Plan cycle](Landcare Research, 2008)
The particular relevance and implementation of ICM Plans in the East Coast region can be drawn from a consideration of:

- **Geology and geomorphology.**

  The region is a series of relatively distinct water catchments which can be used to establish the extent mechanisms of value management. The nature and dynamism of these catchments increase their potential effects on landscape values and emphasises the importance of ICM plans.

  That is: apart from the ‘flats’ around Gisborne, Tolaga and Ruatoria the river valleys in the region are relatively small. Most catchment land is steep and prone to erosion because the land is geologically young and recently uplifted (the parent rock is mudstone or sandstone and most of the soils are therefore weakly developed). Catchment headwaters are still actively cutting down their beds or widening them. This causes significant aggradation in the river valleys and silt deposits in the marine environment [i.e. the study area]. Tectonic folding and crumpling, faulting and fracturing lends further instability to these landscapes (Dept Lands and Survey, 1964).
- **Wide scale land clearance** in the mid 1800’s accelerated the natural processes of land formation described above. Unlike other areas of New Zealand this region was predominately covered in native forest when the European colonist arrived. Maori settlements were concentrated near the coast and in the river valleys (MacKay, 1966). Today the largest area of original native forest in the region outside of the Raukumara Forest Park (150,000Ha) is the small 15 Ha Greys Bush on the Poverty Bay flats.

As in many other parts of New Zealand early pastoralists either burnt or cut the native forest down. However, because the area is so geologically young far greater problems of erosion and river siltation became apparent as early as the 1920’s. There was a realization that this was “a more exacting region climatically and geologically, [on which to farm] than the greater part of NZ” (Oliver and Thomson, 1971 p 89).

ICM plans could be used to encourage landuse reconciliation at a scale broader than the farm system which is necessary to address the considerable threats of erosion and lack of biodiversity in this region. They can also facilitate landowner partnerships that would complement this process (as described in the land ownership diversification section of this dissertation). A key aspect of this whole catchment approach is the monitoring and evaluation techniques used to clarify farm system interdependencies. Similarly, in planning biodiversity restoration ICM plans can provide a relevant spatial framework for the development of interconnected and effective habitats across a range of ecosystems ‘from the headwaters to the sea’.

- **Native specie regeneration.** There are pockets of native bush on pastoral farms in the study area and some of these are protected by fencing. An ICM plan could integrate [and map] these in a catchment wide regeneration scheme that forms a more effective habitat network.

Significant areas of regenerating manuka scrub can also be seen on the steeper slopes of catchments in the study area (particularly North of Tolaga which is ‘harder’ to grow good
pasture on). Some of this regeneration has been deliberate; a rationalisation of ‘effective’ landuse and a reflection of landowner values. And, some of it has been the result of ‘losing the battle with the scrub’ (which regenerates very quickly in this region) through not having the capital or the management practices required to keep the land clear. The potential to earn carbon credits, harvest oil and honey and gain funding to retire land (from the East Coast Forestry Project) has only recently elevated perceptions of regenerating land in the region. ICM plans can continue to disassociate regeneration with conceptions of ‘poor farming’ by placing it within a broader framework of landuse reconciliation and holistic landscape value management.

- **Commercial forestry.** This began on the East Coast in the 1950’s in response to government concerns about the extent of soil erosion in the headwaters and on steeper catchment land. The government East Coast Forestry Project Fund set up after a major cyclone in the 1980’s accelerated planting rates north of Gisborne and inland from the study area. Early funding protocols and log prices meant that some land with relatively high landuse capability was converted to forestry. Key informants also commented that, up until relatively recently; funding priority was given to large blocks of Pinus radiata rather than integrated woodlots or regeneration options. A significant number of Pakeha pastoralists, in an aging demographic, took the opportunity presented and sold to forestry companies. Corporatised and international interests increased in the region and the numerical health of the study area and most rural areas in the region declined as a result. Research also suggests as “is entirely consistent with..the effects of economic globilisation and rationalisation on regions and communities within New Zealand [there is] increasing spatial differentiation of economic activity under more open market structures”. So that while the East Coast Forestry Project was also intended to have a beneficial socio-economic impact “benefits that [do] occur are becoming concentrated within Gisborne” (Fairweather, Mayall & Swaffield, 2000 p 43). Pastoralist key informants also spoke with concern about; the effects of commercial forestry on roads, rural towns, the pastoral community, the aesthetic values of the landscape and; the actual economic benefit that it had returned (for example where silviculture gangs were often brought in from elsewhere), and of how it did not align well with concepts of; ahi ka (keeping the home fires burning through occupation) or with catchment management (where the soil is soured, riparian habitats damaged during harvest and land becomes vulnerable between plantings). It would appear that commercial forestry still has an ‘image problem’ (Fairweather, Mayall & Swaffield, 2000) and is perceived by pastoralists as a significant threat to the landscape values of the area. ICM Plans could facilitate a process where “alternative afforestation strategies [involving] different ownership and management structures” (Fairweather, Mayall & Swaffield, 2000 p 43) may have more positive effects on
socio-economics, employment and other landscape values. In particular they can be used to encourage pastoralists to explore woodlot, agroforestry and regeneration options on all class 7 and 8 land. And, they can be used to provide necessary advice and skill development [new methods of pastoralism] that will be critical on properties with a large proportion of land affected by the 3A regulation. That is: to ensure the 3A regulation does not comprise further dissolution of relationships with the landscapes surrounding the study area.

**Bureaucratic regulation integration.** ICM plans can be used to integrate the implementation of policy and rules in the GDC Plan. For example, where flood protection measures can also help ensure the protection of archaeological sites. ICM plans can also be used to monitor and mitigate the spatial effects of single objective GDC policy that could “pay little or no attention to the distribution of values in space” (Swaffield, 2005 p 12). For example, the GDC Council 3A land overlay rules mandate ‘closed canopy work plans’ on the worst class 7 and 8 land affecting some 15,000 Ha in the region (GDC, 2008 Ch 6 p 22-25). And while the work plans can include commercial forestry or pole planting agroforestry options and retirement for regeneration a number of properties inland from the study area will be significantly affected. This could result in further whole farm conversion, emigration and a loss of pastoralists’ skills and knowledge from the community. ICM plans provide an opportunity to rationalise the effects of this policy within a broader framework of landscape value management.

![Fig 26: 3A land near Tokomaru Bay. Very little of this is in the study area. However a significant part of the Tokomaru Bay catchment is affected. (Courtesy, GDC)](image)

**Catchment board management traditions [knowledge and skills] and local community support.** “New Zealand has a rich history of research on and management of the impacts of both natural and anthropogenic change on land and water resources. Early on, New Zealand recognised the value of whole-catchment studies as a means to quantify these impacts and at
one time lead the world in such research. However, a combination of financial, political, institutional changes over the last 10-15 years has devalued this approach” (Bowden, 1999 p1). Key informants also often commented on the beneficial work of the axed regional catchment boards.

- **Community management** practices and relationships that can be facilitated by ICM Plans. Including the traditional protection and enhancement of landscape resources such as mahinga kai or rongoa and; contemporary entrepreneurship (which might be associated with traditional crops, plants or animals), community based initiatives (existing catchment management activities etc.) and participation in the development of management strategies (through the LTCCP etc.) For example, ICM can play a key role in coordinating voluntary strategies such as the hapu based ICM work of the Environment Centre and fresh and sea water fisheries research and management training provided by Maumahara Consultancy Services Ltd (Maumahara consultancy services training Ltd, 2008).

- **The integration of natural and cultural catchments.** Hapu boundaries and resource management rights and responsibilities (kaitiaki roles) are clearly associated with water catchments. These relationships are epitomised by the location of marae at or near the mouth of a River. Relationships with the catchment are also indicated by Pakeha in the manner in which station locations are described, for example as in ‘up the Whangara valley’. These cultural associations can assist ICM Plans to more effectively integrate cultural and natural landscape value management.

- **Recreation and tourism benefits.** Siltation of the marine environment has a significant negative effect on recreational fisheries and beach sea water quality. These landscape and seascape values (clear water, clean beaches and seafood) are highly valued by Maori and Pakeha and tourists who visit the area.

- **Partnerships** that can be strengthened between the Maori and Pakeha pastoralists including those outside the study area in the implementation of an ICM plan.

- **Significance to Maori** and the opportunity ICM Plans provide to explore landscape value management that is “largely latent in the Maori world view” (Smale, 2003, p 227).

In addition ICM plans assume significance to Maori where;

- Maori landowners are concentrated in the lower parts of the catchment in the study area. That is: the benefits of ICM plans (or the lack of them) will ‘accumulate’ on their land and in the waterways that pass through it. In addition ICM Plans can have a significant effect on the protection and enhancement of fresh and salt water fisheries which are highly valued by Maori.
“Mauri in relation water means life and the living. It has the capacity to generate, regenerate and uphold creation. ..all living things are dependent on its mauri for their well being and sustenance.. each type of water is seen as a taonga.. The mauri of each waterway is a separate entity and cannot be mixed with the mauri of another. There are clearly impacts of this within [ICM of] water pollution, agricultural spraying, fertiliser run-off and effluent discharge, particularly where there is soil excavation” (Taua, 2003). Consequently ICM Plans can be used to enhance conceptions of landscape multiplicity, to give greater consideration to intangible values that are held by particular communities of interest.

Maori involvement in the development of ICM Plans and monitoring is significant in terms of:

- a “growing awareness that those involved in defining the indicators [used for monitoring sustainability] control what is measured and reported” and “it appears the participation of one important group, indigenous communities, in many [sustainability] programmes is limited” (Jollands and Harmsworth, 2007 p 716, 717).

- Existing ICM indicators [developed through the MfE Performance Indicator Programme 1997-2001] that can be used to integrate Maori cultural values. For example, documented examples of the ‘Cultural Health Index’ and the ‘Maori Wetland Indicator’ can be found in a number of Iwi natural resource management plans and ‘State of the Environment’ reports which Councils must have regard to under the RMA91 s74 (2A)ii (Jollands & Harmsworth, 2007).

- ICM Plan potential to support “effective relationships with [Iwi] and local and central government ..a key to improvement of the natural and cultural environment [in New Zealand] ” (Jollands & Harmsworth, 2007p 723).

- the mandate for Maori involvement which can be established through the Treaty of Waitangi (partnership, active protection, consultation) and a raft of international legislation, conventions and strategies concerning indigenous peoples (Jollands & Harmsworth, 2007).

- ICM employment opportunities that might encourage hapu members to return home.
3.3.5 Bureaucratic regulation

This section considers the role of bureaucratic regulation in coastal dryland pastoral landscape value management and suggests a number of enabling changes to the Gisborne combined Regional and District Plan (the Plan).

There is a significant anti regulation sentiment within New Zealand working landscapes. And while this is probably not unique to New Zealand some of the dynamics can be differentiated such as; a socio-political environment that is more averse to subsidies, strongly held beliefs about the extent of freehold property rights and the strength of the productivist discourse. [No doubt] the over zealous regulatory nature of some Council’s has also contributed. In addition, academic discourse draws attention to the inconsistent implementation and inadequate monitoring of bureaucratic regulation, the difficulties faced in representing or engaging differing communities of interest in their formation and, the effect Council electoral cycles may have on regulations. (Swaffield, 2005)

These issues emphasise the need for effective New Zealand statutory policy cycles [in which an agenda is set, policy formed, implemented and evaluated] to consider regulation alternatives (MfE, 2003). That is: where the same results may be achieved through Council support for community management [though advocacy, education, and asset and budget management].

A case for regulation can however be made where, as in the study area, the landscape values are under threat and underrated. In this environment bureaucratic regulations can be used to formally recognise those values and ensure their protection and enhancement. For example, by supporting the continuation of private land ownership and pastoralist management of landscape values (Swaffield, 2005). And, as a strategy that evidently engages in an alternative to the productivist discourse, (Jay, 2004) regulations can help to articulate the multiplicity and multifunctionality of these landscapes. Their role in a mosaic of approach can also be drawn from the critique of other strategies. For example, in reviewing the voluntary sustainable monitor farm programme MAF(1999, p 94) comments “There seems to be an assumption that the term "sustainability" covers both the economic and environmental aspects of land management and that each is dependent upon and reinforcing of the other. This is not necessarily so: at least in the short to medium term, improvements in farm productivity do not necessarily require improvements to or protection of natural resources. The separation of environment and economy is a natural consequence of the western dualistic way of thinking about the world.”

Bureaucratic regulations that affect the coastal dryland pastoral landscapes of the study area form part of the GDC combined Regional and District Council Policy Statements and Plans.

### 3.3.5.1 The Gisborne District Council combined Regional and District Plan

A review of the Gisborne combined Regional and District Plan (the Plan) shows an application of bureaucratic regulation across a wide range of [public, private, tangible, intangible and Maori and Pakeha] landscape values in sections relating to: Tangata Whenua, Cultural Heritage, Natural Heritage, Natural Hazards, Land disturbance and vegetation clearance, Subdivision, Esplanade reserves and strips, Roads, accessways and parking, Papakainga and marae settlements and Zones [Table 2].

**Table 2: Regulations effecting CPDL in the GDC Plan** (GDC, 2008)

<table>
<thead>
<tr>
<th>Regulatory controls may be exercised as a result of policies and rules relating to:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tangata whenua</strong></td>
</tr>
<tr>
<td>For example, where Iwi policy statements and management plans exist [such as the 1998 Ngati Porou Environmental Policy Statement (Te Runanga o Ngati Porou, 1998) the Council must “have regard to any relevant planning document recognised by the appropriate Iwi, Hapu or Marae” RMA (s74 (2A)ii</td>
</tr>
<tr>
<td><strong>Cultural heritage</strong></td>
</tr>
<tr>
<td>Post European contact schedule [sites, buildings and areas registered by the HPT, or recognized by the GDC, tangata whenua and the community]</td>
</tr>
<tr>
<td>Overlays [on Planning Maps]; Heritage Alert, Archaeological sites and areas and Wahi Tapu site and areas</td>
</tr>
<tr>
<td><strong>Natural heritage</strong></td>
</tr>
<tr>
<td>Overlays; Outstanding Natural Landscape areas [mapped on the coast], Coastal environment, Protection management areas and, Riparian management, Wetlands and Indigenous vegetation clearance</td>
</tr>
</tbody>
</table>
Table 2 [continued]

- **Natural hazard**

Overlays; Flood hazard (e.g. at Mangatuna and Wharekaka) Land instability; Site caution (at Tatapouri) and; Coastal hazard overlay (including Anaura and Tolaga) and, Areas subject to coastal hazard (most of the coast in the study area).

- **Land disturbance and vegetation clearance**

Land disturbance and vegetation clearance

Land overlays (based on land use capability classification); 1-3 and 3A

[The study area has a significant proportion of Land overlay 3 (class 7 +8 land) but also far more Land overlay 1 (class 1-4) than inland areas.

3A land (severely eroded class 7 and 8 land) has been mapped in a recent plan variation. 3A rules mandate the completion of a ‘closed canopy’ work plan by 2020. Establishment will be substantially funded by the East Coast Forestry Project]

- **Subdivision**

For example; Subdivision in the coastal environment [effective in a significant proportion of the study area] is discretionary

By Zone, for example; minimum lot size in the Rural General Zone (most of the study area) is 1000m2.

- **Esplanade reserves and strips** (such as at Tolaga and Anaura Bay)

- **Roads, accessways and parking**

- **Papakainga and marae settlements** (such as at Whangara)

- **Zones**

Residential, Commercial, Industrial (only found at Tolaga)

Reserves (Recreation, neighbourhood, amenity, heritage cemetery)

Rural Zones (Productive, Residential, Lifestyle and General [most of the study area])

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**Waihau Bay Planning map – overlays**

(GDC, 2008)
It is not my intention to comprehensively critique the GDC Plan and how it may or may not represent best practice landscape value management. It is anticipated however that the RCMS [described in a previous section of this dissertation] would drive significant Plan variations and that this is likely to involve a reevaluation of the definition of cultural heritage. This change is discussed in more detail here. Given increased interest by pastoralists in alternative enterprise (productive, holiday homes, tourism) and the potential for development to address issues of numerical health a reconfiguration of the overlay areas, zones and a review of associated rules are also discussed. And finally, the benefits of RCMS integrated resource consent applications are outlined in this section.

3.3.5.2 The cultural heritage resource

There is significant discourse in New Zealand about the precedence given to natural landscape values and the lack of integrated [natural and cultural] landscape value management (Historic Places Trust: Heritage Think Tank Conference 2003, NZILA Conference 2003 and 2005). It can be argued that this is a legacy of European colonial conceptions of landscape as scenery, “for naturalistic, pictorial effects and the composed ‘view’” (Fitter, 1995 p1). Darwinism intrigue [for what was bound to become extinct] also set the stage for New Zealand’s conservation movement and a “country of two [natural or cultural] landscapes” (Parks, 2003 p 70). Picturesque conceptions of landscape can also be linked to an early public policy focus on; National Parks, Scenic Reserves and the City Beautiful Movement (Swaffield, 2003) and the contemporary emphasis on visual or aesthetic values in landscape assessment [demonstrated for example, by the RMA91 resource consent requirement for a landscape and visual effects assessment]

As a consequence cultural heritage landscape values are often marginalized in contemporary management processes, disassociate from natural landscape values, and restricted to particular sites, forms, and periods of the past. This negates the conception of heritage as a continuum that begins “with the creation of earth and sky and carries on without missing a beat into human history” (Salmond in NZILA, 2005 p37). It also demonstrates that “heritage as naturalness exists as a dominant version of heritage in NZ” (Hoddinott, 2005 p 4) and “the nature/culture split that still permeates ‘landscape’ thinking...strongly influences how we identify, protect and manage significant landscapes” (Stephenson, 2007, p 10). Hence, “The current focus on individual historic places rather than their setting can lead to a loss of context” (Historic Place Trust 2003 conference delegate “issue” response) (Stephenson, 2003 p5).
The GDC also recognises that it faces cultural heritage management issues. For example:

“the Council and the wider community struggles with the issue of how to recognise, have regard to, and provide for Tangata Whenua values, customs, rights and interests in the district.” (GDC, 2008 Ch. O1A p3) and;

It acknowledges “there is a lack of understanding of the cultural heritage resource, a lack of appreciation of its value, and inadequate consultation on its management” (GDC, 2008 Ch. 03 p2)

In the current GDC Plan the cultural heritage resource is confined to a consideration of:

- “archaeological sites (Pre and Post European Contact);
- waahi tapu and waahi tapu areas (Pre and Post European Contact);
- Heritage buildings, places and [urban] precincts (Post European contact)” (GDC, 2008, Ch. 03 p1)

Anne Salmond (in Stephenson, 2003 p 19) has suggested an inclusive [cultural, natural and temporal]; concept of whakapapa as a framework for heritage management. “Whakapapa refers to genealogy, and also to layering, the joining of ideas, and the telling of stories and legends in the proper order. This is not at odds with the western concept of history but offers a different way of seeing the past” [present and the future] (Stephenson, 2003 p 7). The exclusion of the landscape whakapapa from the cultural heritage resource, I suggest, contributes significantly to the Councils identified issues. That is: where the cultural heritage resource could include: “those landscapes, or networks of sites, which deserve special recognition or protection because of their heritage significance to communities, tangata whenua or the nation. They encompass the physical structures and changes made to the environment by people, natural landforms modified by human action, the meanings given to places and the stories told about them.” (Stephenson, 2003 p4)

Reflecting this re conceptualisation of the cultural heritage resource in policy, rule and zone and overlay configuration [a lengthy and arduous process of plan variation no doubt] would enable significant protection and enhancement of the [natural and cultural] values in the landscapes in the region.

3.3.5.3 Natural and cultural overlays and zones

An important consequence of the re conceptualisation of the cultural heritage resource would be a review of the GDC Plan overlay and zoning spatial configurations. The heritage alert layer, for example, (a narrow band along most of the coast) might be extended, to more
accurately reflect the extent of the landscape [forms, practices and relationships] that contribute to heritage values.

Reconfiguration is also suggested from a consideration of the potential benefits of, and key informant interest in, alternative enterprise development (productive, holiday homes, tourism) in the study area. The current overlay and zone configuration may not enable best practice landscape value management during development, particularly given the large number of titles in the study area [resulting from the Native Lands Act 1865-1893] and the broad application of Rural General zoning.

The edge of the plateau on Whangara B5 incorporation for example [as shown above] could make a highly desirable site for an exclusive golf resort. And, this may well enhance the overall landscape values of the area. The issue is, can the current policies and rules that apply to that site [in the Rural General zone] engage in a ‘golf resort’ decision making process that constitutes best practice management? Rural general land can potentially be subdivided down to 1000m2, and is subject to very few regulations i.e. the general [Rural and Subdivision] rules and the Rural General permitted activities. It “is suitable for a number of activities, with low population densities and little pressure for development. It is proposed to be as flexible as
possible within this zone provided the effects of activities can be avoided remedied and mitigated.” (GDC, 2008 Ch.21 p9).

One approach could be to anticipate further development and amend the rules relating to Rural General to ensure that landscape values are protected and enhanced. It may be more appropriate however, to apply Rural Lifestyle [which limits subdivision to 5000m2] or Rural Productive [’’ 8 Ha] in some areas along the coast or to introduce a new Rural Coastal zone [just as Whangarei District Council distinguishes between Countryside and Coastal Countryside areas (WDC (a), 2002)].

The spatial boundaries of the overlay and zone reconfigurations could be identified in the RCMS.

3.3.5.4 Zone and overlay rules

As a ‘natural and cultural’ consequence of the above, Rural Zone and Overlay rules can be amended to reflect the inclusion of cultural heritage landscapes and development interest. This process may complement [and draw from] the recent Wainui/Okitu Urban Design Planning Project. Eastern Earth Architects as reported in ‘Community Background Paper’ suggest for example;

- “Rules [that] encourage houses to cluster together on the hills to maintain open space and rural/natural character

- [for particular areas] Tuaheni point is an outstanding natural landscape. The consultant suggests that development on the lower slopes is OK (say with lots of 0.5 Ha) but that replanting should be required to buffer the introduction of houses.”  (GDC (d), 2007, p 14, 15)

3.3.5.5 RCMS integrated resource consent applications

Under the RMA91 case by case, [negative] effects and specific policy and rule compliance decision making processes have become the norm. In ‘such a death of a thousand swords’ the ‘big picture’, the protection and enhancement of landscape values can be lost (Peart, 2003). An alternative RCMS resource consent pathway could support a more integrated and positive approach to landscape change. That is: where resource consent applicants are given the option to ‘make their case’ in terms of the enabling or positive effects their activity will have on the implementation of the RCMS.
3.3.6 Commodification of landscape values

Commodification has been used as a landscape value management strategy since the latter part of the 20th Century. It was initially employed by public policy institutions to determine the economic benefits of landscape design interventions. Commodification affectively redefined particular landscape values associated with ecological processes as public ‘services’ (e.g. carbon sequestration, biodiversity and riparian ecosystem restoration, wind power generation) and expressed them in economic terms. Proponents would argue that this has also allowed a greater range of landscape values to be taken into account. This assertion is however based on the contestable assumption that the “allocation and management of landscape ‘resources’ can be more effective if expressed in economic terms” (Swaffield, 2005 p 10). Commodification also poses a significant threat to landscape value management where it creates tradable property rights that can be, like any other privatised ‘service’, withdrawn [from the public] ‘if the price is not right’. In addition commodification “introduces a new range of scale issues…it is frequently non spatial” (Swaffield, 2005 p 11). Commodity markets “pay little or no attention to the distribution of values in space or to the spatial effects of policy based on assigning value” (Swaffield, 2005 p 12). Commodity markets are also global. Trade of carbon credits effectively transfers the rights to those landscape values out of the region and this has particular implications under Te Ture Whenua “... a contract of sale of any timber, flax, minerals, or other valuable thing attached to or forming part of any land ... shall be deemed to be an alienation of that land ....” (s 71, Te Ture Whenua Act 1993).

Similarly, where the price for carbon credits is not determined by the East Coast a high price might encourage the retirement of land with good land use capability and a low price can discourage the retirement of unproductive land.

It is with some degree of caution therefore that landscape value commodification is suggested here as a management strategy in the study area.

Carbon credit sequestration may add temporary value to landuse changes instigated in a broader framework of reconciliation and landscape value enhancement. This is likely to be in association with native regeneration on steep land and where manuka can also provide honey and oil products. Given the potential impact of the Kyoto Protocol on pastoralism it would be prudent to ‘grow’ any gains made for future taxation purposes. Permanent and agroforestry carbon credit contracts are available through the Governments sustainability programme (MAF (a), 2008). Carbon sequestration contracts have also been a focus of a Stanford University research initiative on the East Coast. This initiative aims to address barriers to participation on Maori owned land “access to markets, scarce capital, complex decision
making processes and incomplete information” (Motu Research and Education Foundation, 2008).

Product certification schemes may also form another valuable commodification strategy. That is: where pastoralists employ specific management techniques so that their meat and wool can enter differentiated [‘organic’ or ‘sustainable’] markets (Swaffield, 2005). Certification similarly presents a threat to values where pastoralists in the area can exercise little effect on price or certification standards. Certification may facilitate a significant level a ‘fortuitous circumstance’ however [between the goals of the certifier and best practice landscape value management] where higher prices contribute to economic sustainability and management techniques address some of the key ecological threats to the continuation of these landscapes. Key informant experience also suggests that, where reconciliation has already been a priority, standards dictated from across the globe have had very little impact on pastoralist practice and the spatial configuration of landuse.

Overall the key issue with commodification opportunities will be the ability to coordinate their benefits within the broader framework of landscape value protection and enhancement.
3.3.7 Diversified land ownership

The current land tenure pattern of the study area presents a number of opportunities and threats to the protection and enhancement of landscape values. For example: the continuity of ownership on Maori owned land enables long term strategy development and; the dissolution of Pakeha interests in these and the surrounding landscapes presents a loss of management skills and knowledge. In this section, the use of covenants, access agreements, lease arrangements and partnerships are suggested as appropriate strategies in dealing with these [and other land tenure] issues and opportunities.

- The current land tenure pattern

There is a high proportion of Maori land in the East Coast region and most of this is owned by Ngati Porou. This represents a collision of unique circumstance. Significant European colonisation did not occur in the region until the late 1860’s (post Te Kooti) and was focused around Gisborne. Ngati Porou had, by this time, at least 40 years ‘experience’ as the majority population living with traders, missionaries and early European settlers. Most Ngati Porou strategically supported the Crown during the Hau Hau and the Te Kooti uprisings. As a result [and in contrast to Iwi near Gisborne] their land was not as widely confiscated by the Crown for settlement. When European settlers did move north in greater numbers local Iwi had already taken up pastoralism, the cultivation of crops and trade by sea to Auckland. In addition, prominent Iwi leaders and missionaries encouraged hapu to enter into lease arrangements and not to sell their land along the coast. A great deal of this lease land was then returned to Maori in the early to mid 1900’s, at which time Sir Apirana Ngata encouraged hapu to pool their interests and establish legal entities; incorporations and trusts (Oliver, 1971). Both had a similar effect on Maori relationships with their land. Interests were translated into shares which can be passed on [and divided] through inheritance. The incorporation or trust is run by an elected board of governance and management. Managers and other staff employed to farm the land are not necessarily from that hapu. Today the Manager is often Pakeha. Policies and profit margins determine the circumstances in which share holders receive dividends.
Trust and incorporation is the main form of Maori land ownership in the study area. Where smaller blocks have been retained in hapu family ownership they are often leased to these organisations. Consequently most hapu members do not live on their coastal dryland pastoral landscapes. They may have freehold sections in one of the very small papakainga found along the coast (that were partitioned from trusts and incorporations) or in Tokomaru and Tolaga Bay (both have a population of less than 1000). A significant number of Gisborne residents are Ngati Porou but most of the 70,000 strong Iwi live outside the region and increasingly, all over the globe (Statistics NZ, 2008).

The Maori Land Court and the GDC are in the process of updating the 1964 Lands and Survey tenure map for the region (pers com. Maori Land Court Gisborne, Dec 2007). Key informants suggest however, that this pattern has not altered substantially in the interim and, that beyond rural township reserves publicly owned land is limited. Significant sections of the Coast can only be accessed through the dryland pastoral landscapes. Esplanade and small recreational reserves that are administered by the Council provide public access to most bays with road access in the study area. These reserves also provide the regions unique free camping sites over summer at: Turihaua, Pouawa, Waihau, Tolaga, Kaiaua and Tokomaru Bay. Commercial camping grounds can be found at Anaura and Tolaga Bay. Heritage reserves at Tolaga and Tokomaru (including part of the old freezing works) allow public access to most bays with road access in the study area.
access to the Wharves which were once used to ship pastoral products. Maori Reserves formed under the Te Ture Whenua Act 1993 and on which public access is discretionary, are common around Marae sites. Department of Conservation interest is limited to the most significant pockets of coastal native forest and small reserves at the entrance to the Pouawa marine reserve and the track to Cooks Cove [which passes through Hauiti Incorporation]. This is where Pakeha first met the hapu of Uawa (Tolaga) in 1769. There is also a track through DOC’s reserve, at Anaura Bay and a short Council reserve track along the cliffs at Tolaga.

Recent land tenure changes in the study area include:

- Holiday home subdivision on Pakeha owned farms at Waihau Bay
- Purchase and lease of pastoral land from Pakeha and Maori by Incorporations
- Sale and lease of small amounts of partitioned [subdivided] Maori land at Nuhiti, Tolaga and Tokomaru Bay.
- Lease holiday homes [the most recent tenure change] on partitioned sections at Whangara and Anaura.

The opportunities and threats presented by this land tenure environment, I suggest could be best managed through the use of covenants, access agreements, lease arrangements and partnerships.
Fig 31: Reserve land in the study area
(Courtesy of GDC, 2008, disclaimer: reserve maps under review)

- Anaura Reserve
- Tolaga Bay Cliffs
- Tolaga Bay Wharf and Cooks Cove
  (Courtesy of Gray Clapham)
- Whangara-new walkway planned through Maori Reserve funded by DOC and Project Crimson
- Whitiwhiti station. Track at the base of the hill gives public access to Marine Reserve
3.3.7.1 Covenants

The role of covenants in general, and those appropriate to Maori land, [Nga Whenua Rahui kwenata and Maori Reservations] could be strengthened and extended in the study area.

For example, the restoration of traditional mahinga kai and rongoa in lowland forest and riparian ecosystems would significantly enhance tangible and intangible landscape values in the study area. Covenants can provide the protection necessary for restoration while at the same time acknowledging the importance of local community management in these working landscapes. Covenants can complement existing kaitiaki roles within the community, and where appropriate, increase hapu customary collection and management of kai and rongoa resources etc. Public access agreements may be appropriate in some of these areas. For example, around marae (mahinga kai parks-as described in a previous section) and where they complement other initiatives; commercial eel ventures, marae stay etc. Covenants represent a far better ‘fit’ than the traditional approach of restoration through public land ownership (Swaffield, 2005) as public organisations in the area do not have the funds to acquire land nor the resources to continue to manage these areas (where gifted). Transfer of Maori land to the Crown, or its Council, also presents particular tensions.

Covenants are currently administered by the Queen Elizabeth Trust, and under the Te Ture Whenua Act, the Reserves Act and the Conservation Act.

The Department of Conservation Nga Whenua Rahui covenants assist the restoration of native forests and any other indigenous ecosystem. These covenants ensure continuing cultural use and public access. The largest, at Omaio, Bay of Plenty covers some 1300 Ha (DOC(a),2008). This introduces the potential for a whole landscape approach to covenants that could integrate the continuing cultural practice of pastoralism. Termed [perhaps as] ‘Rohe whenua’ these covenanted landscapes would complement the large scale value management [of Rohe moana] that exists in the coastal marine environment.

Traditionally established around marae, papakainga and urupa, Te Ture Whenua Maori Reservations can enable multifunctionality through a combination of ‘approved purpose’ [natural and cultural landscape value protection enhancement]. Public access may also form part of the reserve covenant (Maori Land Court, 2002).

The Matauranga Kura Taiao Fund can complement these initiatives “to retain and promote traditional Maori knowledge and its use in biodiversity management”. The Hua Rakau ki Omamari Trust near Dargaville for example, is utilising this fund to pass on the knowledge of restoration in dune and waterway ecosystems (DOC (b), 2008).
3.3.7.2 Access agreements

Issues of access on rural private land have become increasingly politicised in New Zealand. The loss of public access to the coast can also be linked with the discontinuation of dryland pastoral landscapes through lifestyle subdivision development. For a variety of reasons, there are also particular tensions that surround public access on Maori owned land, including issues surrounding customary rights to the seabed and foreshore (Land Access Ministerial Group, 2003).

Greater public access in the study area is not a prerequisite of all its potentiality to protect and enhance public landscape values. Porosity of landscape confers considerable values [for example aesthetic values, contribution to catchment water quality and a biodiversity network etc.] ‘beyond the farm gate’. Landowners have legitimate management, security, safety and privacy reasons for wanting to limit public access to their land. And, current legislative mechanisms and institutional arrangements do not provide sufficient leadership, certainty or an appropriate legislative framework (Land Access Ministerial Group, 2003).

Anticipating the benefits of the Ministerial Groups (2003) ongoing work, negotiated access agreements in the study area are suggested here with an ulterior motive. Values associated with relationships are under threat in these landscapes as a result of Maori share fragmentation and emigration and the dissolution and distancing of Pakeha interests through sale and corporate management. Crafted phenomenological experience can only serve to ensure greater understanding of these landscapes regional and national importance. That is: where access encourages the establishment of [new] relationships that can be useful in generating [tangible and intangible] cultural agency. Managed access may also complement integrated alternative enterprise (productive, tourism and holiday homes).

Such a strategic approach is also cognizant with the traditions of Ngati Porou. For example, in signing the first Iwi seabed and foreshore agreement Runanga chairman, Mahuika Ngata stated that the agreement “reflected what his Iwi believed was the situation before the Foreshore and Seabed Act. This is about the reaffirmation of our mana. It is not the creation of new mana” (in NZPA, 2008).

A coastal voyaging trail is discussed in a later section of this dissertation as a framework for public access to these landscapes.

3.3.7.3 Lease arrangements

Alternative enterprise (productive, holiday home, tourism) could also be used to enhance public and private landscape values in the area. Topography, soils and weather patterns create a diverse range of microclimates and productive potential. Innovative traditions of manuka oil
extraction, and fresh water aquaculture explored by other Iwi could also complement the restoration of mahinga kai. Farm parks [lifestyle residences integrated within an operating farm] are becoming more common throughout New Zealand and these often include [value enhancing] coastal forest and wetland restoration and the development of recreation facilities.

Opportunities and interest in these ventures has been limited (particularly for Maori) by; access to finance, commitment to the practices and relationships of pastoralism, concerns about the loss of landscape values that may be associated with alternative enterprises, the existing skill base, and resistance to the sale of land. But this situation is changing. Pastoral properties with continued economic performance have increased ability and confidence to seek finance. Recognition of alternative enterprise role in ‘keeping the home fires burning’ [in supporting the continuation of dryland pastoral farming] is also growing. Alternative enterprise is also acknowledged as a strategy that might help address issues of numerical health in the community. And, on Maori land in particular, it is considered in terms of its capacity to create new relationships that allow and encourage hapu members to return home.

There is a long standing tradition of leasing land in the region. Given the significant number of titles within any given Incorporation this tradition could be continued to enable alternative enterprise. ‘Land less leases’ are another option. Leisure Build Industries Limited’ (2008) relocatable homes (that do not require a building permit) have recently been leased to non hapu members at Anaura and Whangara Bay. The same principle could be applied to more ‘luxury’ accommodation and other business interests.
3.3.7.4 Partnerships

The study area also has a long history of partnership through Iwi organisation, lease agreements, Incorporation, Trusts and now legal partnership. This tradition can be innovated to address:

- The 1887 Land Act

  “As far as the features of the country will admit it, all sections shall be of rectangular form” (Parks, 1995, p 167)

  This is not a vision that complements the protection and enhancement of landscape values. Topographical jurisdiction over a diverse range of landuse capability units and a high proportion of class 7 and 8 land necessitates careful reconciliation in the area. Further partnership options could extend that which has already been achieved through incorporation, trusts and more recent incorporation partnership.

- Dissolution of relationships, particularly those of the Pakeha pastoralist.

  Partnerships formed outside the immediate study area could lend further land use reconciliation benefits and establish new traditions of Maori and Pakeha ‘combined works’.

![Fig 32: Landuse capability classification near Whangara](image)

Partnerships could extend landuse reconciliation initiatives and strengthen relationships.
(Courtesy GDC)
3.3.8 Community management

Cultural landscapes “are a symbol of the growing [international] recognition of the fundamental links between local communities and their heritage, humankind and its natural environment...[of a] shift towards [management through] people and communities” (Rossler, 2007 p 334). “Local communities ..need to be involved [in landscape value management]...as they are the most effective guardians of the landscape heritage” (Rossler, 2007, p 350).

Community management strategies or “the self governing spatially defined form of resource management” recognise the traditions of self determination in the study area. However, as community management strategies can be “distinguished by their emphasis on local landscape change through adaptive social practice and negotiation between affected parties” they will need to be complemented by the other strategies, bureaucratic regulation etc. This is because significant dynamics or “landscape processes and decision making processes”(Swaffield, 2005 p 4) that affect these landscapes [such as commodity prices] are not determined locally and pose significant threats to landscape value management.

There are however three broad approaches to community management that can be suggested to facilitate the protection and enhancement of landscape values in the study area.

3.3.8.1 Traditional management.

International organisations such as UNESCO and the IUCN recognise that systems established through customary law and long established customary techniques and knowledge have an important role to play in the management of values in cultural landscapes (UNESCO, 2008). I suggest, a more explicit interweaving of the customary laws, techniques and knowledge of pastoralism and tikanga based landscape management in the study area could facilitate the protection and enhancement landscape values. Both can be acknowledged in terms of their specific techniques of sustainable land use and their potential to contribute to future sustainable management (UNESCO, 2008). Opportunities to explore the synergy created in strengthening these relationships are also particularly “latent” (Smale, 2003 p227) in the study area where the landowners, and employees are predominately Maori [and therefore, in some cases, already skilled and knowledgeable in the practices of pastoralism and tikanga based landscape management]. This interweaving can also be seen to protect and enhance the value of these landscapes as ‘combined works’. That is: just as Maori adopted [Pakeha] pastoralism in the 1800’s now pastoralism [and Pakeha] could adopt tikanga based landscape management. Of considerable research interest, would be the impact that this may have on the management of sheep, beef and pasture.
3.3.8.2 Innovative management

Alternative enterprise generated from pastoral and tikanga landscape management traditions could also enhance landscape values. Examples of potential ‘best fit’ alternative enterprise [such as mahinga kai parks] have been discussed in several other sections of this dissertation. Skill development and other capacity building initiatives will be needed to support this. And, where alternative enterprise affects commodification (for example, of tikanga landscape management in Mahinga Kai Parks) there will need to be careful attention paid to ensure that the ‘living and dynamic’ values of these working landscapes are protected. In addition, the spatial effects of alternative enterprise will need to be evaluated and managed through other strategies in the mosaic (RCMS, structure plans, ICM plans and bureaucratic regulation)

3.3.8.3 Integrated community management of which there are two important aspects;

- Identification and coordination of community based initiatives [such as the skill development programmes run by Tairawhiti Polytech and Maumahara Consultancy Services Ltd] can be used to avoid replicative strategy and promote collaborative benefits. This would need to occur at a regional scale for example within the RCMS.

- Support for community management within Council strategy such as bureaucratic regulation, asset management and annual budgets. To a large extent this is dependent on public participation in Council policy cycles; determining the issues of attention, the process and nature of policy formation, implementation, monitoring and evaluation. Considerable mandate and mechanism for public participation exists within the RMA91 and the LGA2002 and, there is evident motivation by the Council to engage the public as demonstrated by the process followed in developing the recent 3A Plan variation. However, Councils in every region of New Zealand struggle to “link different communities of interest” (Swaffield, 2005 p 8) to engage the community in the planning process. Use of landscape as a framework in statutory led strategies (such as the RCMS and the subsequent bureaucratic regulations and sub regional design interventions) and the importance of value identification and celebration is emphasised here in terms of its potential to encourage that engagement.
3.3.9 Design initiatives

Design initiatives are an important part of the RCMS implementation mosaic. They demonstrate the deliberate expression of value protection and enhancement in the landscape. Design initiatives differ from regional spatial plans [discussed in a previous section] in their attention to the details of implementation and application across a broader range of scales. Design initiatives can also provide an important opportunity to celebrate landscape values and generate cultural agency.

3.3.9.1 Design on coastal dryland pastoral stations

Design initiatives at this scale acknowledge the importance of internal pastoralist socio political processes in the management of landscape values (Jay, 2004). Precedents of value enhancing initiatives can be drawn somewhat cautiously from stations now owned by international interests. For example, in the East Coast region, one of the most significant recent design initiatives has occurred on American owned Young Nicks station near Gisborne. Far reaching changes in form, practices [and no doubt relationship] have been implemented in a land use reconciliation design. Pastoralism has been continued and integrated with extensive coastal forest and wetland restoration and a public walkway along Young Nicks Head peninsula.

Most key informants in the study area had a ‘working’ knowledge of the initiative as a result of attending or hearing about field days. And, while most were quick to point out that the changes were the result of significant and ‘unrealistic’ capital investment, interest and approval were obvious in their comments. For example; ‘he has done incredible things over there’ and ‘it’s just great to see what it can be like’ suggest that the inspirational effects of these ‘unrealistic’ exemplars should not be underrated. Precedents of more modest changes in practice that enhance landscape values [with potentially more pervasive effects] are also evident. Whole farm tree planting and stock water infrastructure initiatives that enhance stock and riparian management can also be found in the study area.
3.3.9.2 A coastal voyaging trail

A coastal voyaging trail, from Pouawa marine reserve to Tokomaru Bay and beyond, is suggested here as a sub-regional design initiative. Sub-regional designs can be “some of the most powerful forms of landscape policy [and value management] as they not only extend over large areas, but also act as an economic stimulus..[and] an important means of.. entrepreneurialship” (Swaffield, 2005, p10). The 6000km Andes ‘Qhapaq Nan’ trail system for example is recognised “ as a powerful tool for promoting sustainable development for indigenous people and communities united by the Qhapaq Nan” (Rossler, 2007 p347).

In previous sections of the dissertation the voyaging trail has been introduced as a strategy that could; form part of Tairawhiti museums National Heritage Voyaging and Eco museum project; increase managed public access to the coastline; strengthen partnerships between landowners involved; generate greater understanding of the importance of these landscapes nationally, regionally and locally and, complement a network of alternative (productive and tourism) enterprise.

From a landscape architecture perspective the practice of voyaging, and walking, is used deliberately in this initiative to engage the visitor in a phenomenological (physical and multisensory) experience. An experience that is designed to encourage the ‘construction’ of understanding through the traditions of hikoi, through the traditions of kinesthetic mnemonic (Marot, 2003). That is: to create a trail of interconnected places, stories and wahi patai (places that create questions) which impress upon the memory (Marot, 2003) the forms, practices and processes and relationships, that are “laminated.. layer upon layer” (Salmond, 2005, p 17) in these landscapes. Values that are made particularly legible at the interface between land and sea in the layers of geomorphology, biophysical process, mythology, arrival, trade, settlement, transport and land use that “start with creation of [this unique] earth and sky and carry on without missing a beat..to the present [and on into the future]” (Salmond, 2005, p 17). An interface that also significantly marks “where the Maori tribes [first] journeyed..the
missionaries first walked, the mail service, stock drovers, commercial wagons and passenger coaches followed” (Gundry, 2000 p 8).

In practical terms, negotiated access agreements can be formed by the landowners along the trail under the guidance of the Land Access Ministerial Group (2003). Models of management [providing seasonal, guided access for an agreed number of walkers] may also be developed by critique of similar ventures such as the Banks Peninsula Track (BanksTrack, 2008) and the Tuatapere Humpridge track (Humridgetrack, 2008).

In determining the detail of the trail design and the visitor experience, protection of the areas ‘living and dynamic’ landscape values will be important. A critique of the Tourism NZ award winning ‘Potiki Adventure’ company may be useful in this regard. “We want our clients to experience contemporary Maori [East Coast dryland pastoral] culture, to see that it is alive, relevant and evolving. The tours have been created by us to reflect a ‘slice of life’, and although we take care to make them accessible and understood by people with no local knowledge, they are not ‘manufactured for tourists” (Crockett & Ranson, 2008). It may also be important to consider national and local visitor experience as the basis for this initiative. ‘Travel mile’ concerns could change the traditions of [New Zealand’s important] international eco adventurer tourists particularly when manipulated by competitors. “Norway.. like New Zealand, but only a couple of hours from the UK by air” (Trentobike, 2008).

Much of the physical work and the infrastructure to support this concept already exist. The trail for the most part can follow the old coach road. Where this joins SH 35 south of Tolaga development of a pedestrian track from the town to the Tolaga Bay Wharf could complement the townships Structure Plan (described in a previous section of this dissertation). On the northern side of Tolaga the trail can be diverted along the existing coastal cliffs track and out through farmland to Kaihua Bay.

A marine reserve experience at Pouawa could mark the start of the 2-4 day journey with the first night spent in Whitireia, the house of Paikea at Whangara. On the second day visitors may opt for a horse trek or 4 wheel motorbike tours over Whangara and Pakarae Incorporations, or stay longer at their [fictitious] golf resort. Cutting across the dramatic cliffs of Gable end to Waihau Bay the second day can offer surfing, fishing or diving activities. Kayaks launched at the end of Waihau would provide an alternative route to Cooks Cove and accommodation with Hikuwai Incorporation who run a [fictitious] paua aquaculture operation. A tour through Te Poho o Kuri Marae [fictitious] contemporary art centre in Tolaga starts off the next day before the trail heads out to the historic homestead of Anaura Bay. Options to experience Anaura stations [fictitious] Mahinga Kai and Rongoa Park or hunt in the stations regenerating bush blocks comprise the next day’s activities. The final leg of the
journey to Tokomaru Bay passes through DOC Waipere and Nuhiti Scenic Reserves, the largest and oldest coastal native forest in the area. On the final night Mangahauini Incorporation host the group who help prepare a hangi and treat all their aches and pains with the stations [fictitious] miracle manuka honey.

Fig 35: Images along the [suggested] Coastal voyaging trail
3.3.10 Cultural agency

The implementation of the overall management strategy in the study area necessitates the creation and coordination of cultural agency. That is: the non tangible (conceptions of importance) and tangible (participation and capital) forms of investment that can drive the management process.

Within the 9 [other] management strategies opportunities for enhancing cultural agency through international, national, regional and local networks have been discussed. This section draws some of these threads together to emphasise the importance of:

- **Political will.** Strategies that generate national, regional and local understanding of the values in these landscapes: those that encourage phenomenological experience and identify, communicate and celebrate the values in these landscapes can not be overemphasized. ‘In the end we only [enhance and preserve] what we have learnt’. Relationships between these landscapes and the local, regional and national communities of [cultivated] interest are pivotal. Intangible cultural agency is probably more significant than any other form of investment.

- **Protecting and enhancing the practices of pastoralism** so that they facilitate multifunctionality and multiplicity. Advice, education and skill development agencies can be used to enable pastoralists to adopt greater levels of landuse reconciliation and, explore alternative enterprise opportunities within a dryland pastoral landscape. Capacity building initiatives are critical.

- **Protecting and enhancing the relationships** of; pastoralists within the area through partnership to address dissolution of relationships

- **Community participation** in each of the management strategies. These working landscapes need to be managed ‘through the people’. Local and regional ‘physical’ investment, mahi, organisations and networks are important. These traditions of self reliance are well established on the coast and are also necessary to address the dissolution of relationships evident in the area.

- **The celebration of these landscapes** as ‘combined works’ of Maori and Pakeha. Strategies should recognise the cultural agency, skills, knowledge, and understanding both have and can continue to contribute to the management of landscape values in this area.

- **Monetary sources of cultural agency** can follow. While there is some discussion about the provision of national support through a ‘Eco restoration fund’ and ‘Duty of Care’ code of sustainability (Ecologic, 2008) any scheme which generates perceptions of a ‘return’ to subsidized farming is likely to be opposed by the Government. This is a reality of the
productivist discourse that pervades working landscape policies in New Zealand. It must also be accepted that where nationally coordinated forms of monetary cultural agency exist, such as in Europe, a greater [urban] population and non Agricultural economic base eases acceptance of ‘landscape’ taxation (Swaffield, 2005). Difference, in the end however, provides no valid excuse for failing to address the management of landscapes with such a spatial, temporal, environmental, cultural, social, political economic….etc. significance to New Zealand. Landscape multifunctionality and multiplicity need to become part of a national agenda. This conception needs to be supported, from ‘the whenua up’.

Consequently each management strategy, skillfully communicated, can form part of a ‘funding strategy’.

Significant contestable funding opportunities exist within the realms of science, sustainability, Maori land ownership and continuation of tikanga for example. Relationships with the arts should also be more extensively explored where they can also help articulate the intangible values in these landscapes.

The significance of Te Runanga o Ngati Porou proposed mandate to enter into direct negotiations with the Crown on behalf of Ngati Porou can not be underestimated (Te Runanga o Ngati Porou, 2008). The forms, practices and relationships in the coastal dryland pastoral landscapes of the East Coast are, and will continue to be, particularly important to Maori [locally, regionally and nationally]. A mosaic of best practice landscape value management strategies could provide a complementary framework for Iwi visions inherent in the settlement negotiation proposal.
Chapter 4

Conclusions and recommendations

Management strategies that could be used to protect and enhance the landscape values of coastal dryland pastoral landscapes on the East Coast have been the focus of this study. This research has been set within a broader context of international and national concern about the loss of values associated with continuing working landscapes that results from various forms of development. As a consequence of these concerns new approaches to landscape value management have emerged in which strategy and an expanded concept of landscape values is applied. The dryland pastoral landscapes along the coast between Tatapouri and Tokomaru Bay, North of Gisborne provided a unique and poignant study area in which to consider how best practice management might be developed in a New Zealand context.

An overall management strategy for the study area has been developed in this dissertation from a review of relevant literature and interviews with a wide range of national and local professional key informants. In the overall strategy a regional Rural Coastal Management Strategy [RCMS] has been suggested as an integrative vision for the protection and enhancement of landscape values. A ‘best fit’ RCMS framework and, a mosaic of interrelated preparatory and implementation strategies have also been described. This included specific techniques that could be used to; systematically identify the landscape values; celebrate the landscape values; develop Regional spatial plans and Bureaucratic regulation and; utilise Commodification, Diversification of ownership structures, Community management and Design initiative management options. Strategies that could be used to generate tangible and intangible forms of cultural agency necessary to drive the overall strategy were also outlined.

4.1 Conclusions

“The interface between people and nature is just about the toughest challenge facing society” (IUCN, 2005). But is also the interface that offers the greatest potential to integrate the protection and enhancement of significant public, private, tangible and intangible landscape values. Internationally it is acknowledged that much of this potentiality can be realised within a continuing working landscapes. In New Zealand, this indicates the need to more carefully consider the importance of dryland pastoral landscapes and the management of their values particularly, as they are undergoing rapid rates of discontinuance through development. New Zealand’s unique ecological, economic, social, cultural and political environment necessitates a different and multifaceted landscape value management approach. However, despite our differences [to the European environment] a mosaic of appropriate regional and local landscape value management strategies have been identified in this study. In fact most of the
‘best fit’ strategies selected for the coastal pastoral landscapes between Tatapouri and Tokomaru Bay were adapted from those evident in New Zealand. The New Zealand ‘difference’ is that value management strategies have yet to be applied comprehensively and strategically in the dryland pastoral landscape context.

The significance of landscape value identification in an overall strategy has also been reiterated by this study. Fundamentally, as it increases the likelihood that the hitherto underrated values of coastal pastoral landscapes may be taken into account (Ndubisi, 2002). And, where the potential for landscape multifunctionality and multiplicity is to be supported by the identification process, the need for a mosaic of approach [expert outsider, expert insider, direct and indirect source, multiple focus, and evaluation technique] has also been emphasised by this study. In addition the potential influence of celebratory strategies, particularly those that utilise literature and the arts to generate understanding of landscape values, has been highlighted in this research.

Some of the ‘most enduring conceptions’ of this dissertation however are associated with the national, regional and local significance of the values in the coastal pastoral landscapes between Tatapouri and Tokomaru Bay. In many respects these landscapes already support multiplicity and multifunctionality. Consequently they offer a significant opportunity to develop a management strategy based on an expanded concept of landscape values. And, as a unique palimpsest, a ‘combined work’ of Maori and Pakeha pastoralists, majority Maori population and Maori land ownership, they present a particular opportunity to explore the potentialities of landscape value management [as is canvassed within the profession of landscape architecture] “largely latent in the Maori world view” (Smale, 2003 p 227).

4.2 Recommendations

‘In the pursuit’ of best practice management of landscape values in the coastal dryland pastoral landscapes of the East Coast this dissertation lends support to;

- Prioritised development of a legislative context in which best practice management of continuing working landscape values can occur. As would be enabled for example by, the establishment of a National Landscape Policy Statement [that supports an expanded concept of landscape values] and the consideration of rural and coastal landscapes as matters of national importance within the Resource Management Act 1991.

- [Because of its criticality to the overall management process] Further development of a range of landscape value identification methodologies that are capable of ‘capturing the implicit values’ of continuing working landscapes. These research initiatives should be cognizant of, but not merely responsive to or limited by, the current quasi judicial and judicial environment.
- Greater professional focus on the management and potentiality of continuing working landscape values; through a fraternity of ‘Rural Designers’ (syn. recently valorized ‘Urban Designers’)

- The particular process of developing best practice value management for the landscapes in the study area. While this ‘kete’ of continuance does not assume the status of best practice management a series of suggested ‘starting points’ are recommended;
  - Staging a local, regional, national and potentially international exhibition that celebrates the landscape values of this area through the Toihoukura Visual Arts programme.
  - An expansion of the Tairawhiti museums Voyaging and Eco-museum project to include the study area and the coastal voyaging trail as is suggested in the celebration and design initiative sections of this dissertation.
  - The development of Integrated Catchment Management plans in association with the Councils implementation of the [Sustainable Hill Country] land overlay 3A erosion control Plan variation. The immediate focus of these plans would be to coordinate community management, commodification and diversification of ownership strategies. That is: to ensure the plan variation does not lead to the further dissolution and disassociation of relationships with these landscapes.
  - The Council develops a Rural Coastal Management Strategy and Structure Plans that would complement their urban initiatives and direct further plan variation relevant to the study area, and
  - Te Runanga o Ngati Porou consider landscape value management as the most appropriate framework for Iwi development strategies that will be enabled by their proposed mandate to enter into Crown settlement negotiations on behalf of Ngati Porou.
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