WHETU
Consultancy Group

Mana Whenua Building Vibrant Communities Analysis

**Building Better Homes, Towns and Cities
National Science Challenge**

Prepared by Whetu Consultancy Group
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1	First draft report	9 July 2018
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Executive Summary

This report is the presentation and analysis of the information gathered as part of the qualitative focus group component of Whenu 2: Mana Whenua Building Vibrant Communities. Whenu 2 aims to seek a systems understanding, from a mana whenua perspective, of what makes vibrant and regenerative Pōkeno, Huntly/Rāhui Pōkeka, and Ōpōtiki.

The three settlements were chosen due to their location within the 'Golden Triangle' (region encompasses Auckland, Waikato and the Bay of Plenty), as well as their process and exploration of significant economic investment in infrastructure. For Pōkeno it is the potential investment in a business hub/infrastructure, in Huntly/Rāhui Pōkeka it is the investment in the construction of the Huntly section of Waikato Expressway, and the associated infrastructure to support the expressway, and with Ōpōtiki, the harbour development.

Hui and wānanga with mana whenua and workshops with community groups were undertaken that followed a kaupapa Māori centric format and application of tikanga Māori. Initial meetings with mana whenua and community groups to develop trust and confidence in the research (widely the Building Better Homes, Towns and Cities National Science Challenge), were required before wānanga and workshops were held. There were three distinctive sessions within each of the wānanga and workshops:

- **Whakawhanaungatanga:** Getting to know each other and sharing a meal together.
- **Groupthink and talk stories:** Group sharing time (how each participant connected with their place, shared a memory or how and why they came to be there).
- **Mind Mapping:** A chance for participants to map their aspirations and challenges that they felt they were facing within their towns.

Observations from the wānanga with mana whenua is that the concept of systems thinking, or a systems view of development, was not easily understandable during the mind-mapping exercise, whereby participants were asked to sequentially work backwards from an aspiration or from an identified challenge. Demonstrations or working examples were needed prior to getting participants to start drawing, or fill out squares within their mind maps.

However, the groupthink and talk story sessions provided a forum for mana whenua and community members to share their views and concerns, whereby levers to develop and build a vibrant town and community were identified. Although measures to harness these levers were identified, it did not necessary imply that mana whenua and community members understood systems thinking themselves, although acknowledge that the issues and planning with their town are complex to address.

The information gathered from the wānanga/workshops were sorted and categorised in a manner that applied the Indicator Framework research of Whenu 2, which is based on the:

- Community Capitals Framework (Flora et al, 2004), and
- Te Pae Mahutonga Wellbeing Framework (Durie, 1999)

The wānanga and workshop exercise has identified that many of the perspectives shared by mana whenua participants were associated with matters of commitment under the Treaty of Waitangi by the Crown (or its agencies). Additionally, it has identified that a mana whenua perspective on building a vibrant community in their town tends towards aspirations of their identity, and seeing that identity recognised (and branded) within the town. Whether this means bi-lingual signage or a marae in Pōkeno, tourism opportunities in Huntly/Rāhui Pōkeka, or the weaving of Whakatōheatanga in Ōpōtiki, vibrancy for mana whenua seem to be associated with identity rather than employment or thriving and liveable towns, which was largely the view offered by community members in workshops.

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1. Introduction

This report is the presentation and analysis of the information gathered as part of the qualitative focus group component of Whenu 2: Mana Whenua Building Vibrant Communities. The other components of Whenu 2 are:

- Literature Review
- Demographic Profiles
- Indicator Framework
- GIS (Takiwā)

It is anticipated that the information and analysis of the qualitative focus group component will inform the Indicator Framework and GIS (Takiwā) components of Whenu 2.

1.1 Context

1.1.1 Whenu 2 - Mana Whenua Building Vibrant Communities

Whenu 2: Mana Whenua Building Vibrant Communities is within Strategic Research Area 3: Supporting Success in Regional Settlements of the Building Better Homes, Towns and Cities National Science Challenge. The Building Better Homes, Towns and Cities National Science Challenge (BBHTC) is tasked with conducting research to develop better housing and urban environments for New Zealanders in the 21st century[a].

Whenu 2 aims to seek a systems understanding, from a mana whenua perspective, of what makes vibrant and regenerative tier-two settlements, with a focus on three settlements/townships:

1. Pōkeno
2. Huntly/Rāhui Pōkeka
3. Ōpōtiki

The central research questions for Whenu 2 are:

- *what structural changes/trajectories are occurring in specific communities?*
- *what types of physical and social (including health, education) infrastructure contribute to vibrant communities?*
- *how can mana whenua aspirations shape the development of a vibrant community? and*
- *how can structural change, infrastructure and aspirations be modelled to enhance mana whenua participation in 2nd tier communities?*

The aim is to provide this knowledge base and new perspective through the co-production of an understanding of economic ecosystems as they pertain to Te Ao Māori and the development activities they undertake in their communities.

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[a] Ministry of Business Innovation and Employment. http://www.mbie.govt.nz/info-services/science-innovation/funding-info-opportunities/investment-funds/national-science-challenges/building-better-homes

1.1.2 Strategic Research Area 3 - Supporting Success in Regional Settlements

The BBHTC Research Plan describes the objectives for Strategic Research Area 3: Supporting Success in Regional Settlements (SRA3) as increasing success of New Zealand's 2nd tier settlements through regeneration based around a new understanding of the systematic forces that affect settlement success. Also, it will identify which settlements and interventions should be focused on.[b]

The delivery of SRA3 is an inventory of regeneration solutions for 2nd tier settlements such that planners and communities can identify the most appropriate interventions to drive success in their community. IT is outlined in the BBTHC Research Plan that SRA3 will deliver a means to evaluate success thus driving iterative improvements, that it will work in tandem with stakeholders to assess approaches most likely to regenerate successful 2nd tier settlements, driving co-creation, as well as utilising real-life case studies which will act as future models for visualising possible communities.[c]

1.1.3 Systems Understanding

The literature review component of this project outlines that for Whenu 2, a systems view of development is a placed-based/context-based approach which seeks to understand and harness the levers of development for 2nd tier settlements, and acknowledge the complex features and dynamics there within. Also, for Whenu 2 it is to understand how, in building vibrant tier two communities, mana whenua aspirations can be empowered and supported.

The literature review draws on Blackman (2006):

> *"Places matter because they are open, dynamic and adaptive systems that do not have a simple cause-effect relationship with national or global drivers of economic, social or policy change. No strategy for tackling health inequalities will reach everyone it should without intervention in neighbourhoods to tackle the local factors that combine with wider determinants of health to create preventable geographical inequalities. This is because there are processes of local emergence at work."[d]*

A placed-based/context-based approach emphasises characteristics and meaning of places, the relationships between natural and human systems, and acknowledges that there is no uniform model of community development.

It is from this placed-base/context-based view of systems thinking that the analysis on mana whenua perspectives is reported.

1.2 Project Scope

The qualitative focus group component for Whenu 2 primarily seeks to understand what makes vibrant 2nd tier communities for mana whenua in the case studies identified: Pōkeno, Huntly/Rāhui Pōkeka, and Ōpōtiki.

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[b] Building Better Homes, Towns and Cities Research Plan, p7.
[c] Building Better Homes, Towns and Cities Research Plan, p18.
[d] Literature Review: Whenu 2: Mana Whenua Building Vibrant Communities - Strategic Research Area 3: Supporting Success in Regional Settlements, p3.

The project scope is to:

- *undertake hui and wānanga with mana whenua and community groups in the three case study areas in accordance with approved ethics application for fieldwork, and*
- *report on case studies that:*
    - *analyses the data from the qualitative component of the project, according to the project methodology and methods, by settlement (Pōkeno, Huntly/Rāhui Pōkeka, and Ōpōtiki) and for the whole project across all three settlements*
    - *develops draft findings, by settlement and overall, for the qualitative component of the study*
    - *analyses and determines overall findings and solutions from the study*
- *report findings tested with mana whenua and participating community stakeholders*

1.3 Methodology

As the qualitative focus group component of Whenu 2, the methodology of study was a mixture of quantitative and qualitative research methods to gather the information and for preparation of the report.

The demographic profile reports on Pōkeno, Huntly/Rāhui Pōkeka, and Ōpōtiki as prepared by the National Institute of Demographic and Economic Analysis were primarily reviewed, however other available data about the Pōkeno, Huntly/Rāhui Pōkeka, and Ōpōtiki communities, such as the draft and final Long Term Planning documents of the Waikato and Ōpōtiki District Councils, were sought and reviewed to help identify mana whenua and community representatives and prepare for engagement and wānanga/workshops.

The literature review report prepared within Whenu 2 was also reviewed as a measure to inform and prepare the facilitated questions and talk stories within each wānanga with mana whenua and workshops with community[e]. The purpose of the review was to ensure that a systems thinking and understanding was woven through the wānanga/workshops.

The engagement approach employed for this project component was aligned with the kaupapa Māori approach of Whenu 2. This alignment also included the definition of mana whenua.

A detailed outline of the project's methodology is outlined in ***Appendix A***.

1.4 Case Study/Focus Areas

The research, which is the northern component of SRA3, seeks to understand what makes vibrant 2nd tier communities for mana whenua in three settlements in the 'Golden Triangle'. This region encompasses Auckland, Waikato and the Bay of Plenty and focuses on the chosen settlements being the towns of Pōkeno, Huntly/Rāhui Pōkeka and Ōpōtiki.

It has been identified that each of these towns are in the process of, or are exploring, further economic investment in infrastructure. For Pōkeno it is the potential investment in a business

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[e] For clarity, the report uses the term "wānanga" when doing group exercises with mana whenua, and uses the term "workshops" when doing group exercises with community.

hub/infrastructure. In Huntly/Rāhui Pōkeka it is the investment in the construction of the Huntly section of Waikato Expressway, and the associated infrastructure to support the expressway. And with Ōpōtiki it is the long proposed harbour development.

For appropriateness, as the report is to accommodate the perspectives of mana whenua within each of these case study/focus areas, for Huntly, this report has used both the Māori and English reference which is Huntly/Rāhui Pōkeka and has used macrons for Ōpōtiki.

A detailed profile of Pōkeno, Huntly/Rāhui Pōkeka, and Ōpōtiki which has been prepared as part of this report, is outlined in **Appendix B**.

1.5 Data Sorting Framework for Analysis

To sort and categorise the data gathered from the wānanga/workshops, the analysis drew from the Indicator Framework research, which is a literature-led conceptual framework being developed in Whenu 2. The framework is based on the:

- Community Capitals Framework (Flora et al, 2004), and
- Te Pae Mahutonga Wellbeing Framework (Durie, 1999)

For consistency, the data from across all wānanga/workshops have been categorised alike. However, in each town, this included references to various topics as relevant for the town. These place-based differences are outlined within each specific case study/focus area.

The information/data gathered from both the wānanga with mana whenua and workshops with community members will be compiled and categorised in a Community Capitals Framework table as demonstrated below.

Table 1 – Community Capitals Data Sorting Framework

Categories	Aspirations	Challenges
Natural Capital (Environment)		
Financial Capital (Income, Wealth, Security and Investment)		
Built Capital (Infrastructure supporting community Development)		
Cultural Capital (Tradition, Identity and Language		
Human Capital (Skills, Education, Health and Abilities)		
Social Capital (Groups/Networks, Leadership and Trust)		

Political Capital
(Access to Power and Organisations, and Empowered)

On completion of categorising the information/data into a Community Capitals Framework, the mana whenua information will be transposed into Te Pae Mahutonga Wellbeing Framework to categorise the information into a Māori-centred conceptual frame. The table below provides an example of the format.

Table 2 – Te Pae Mahutonga Data Sorting Framework

Categories	Political Environment	Physical Environment	Built Environment	Social/Cultural Environment
Mauriora (Secure Cultural Identity)				
Waiora (Environmental Protection)				
Taiora (Healthy Lifestyles)				
Te Oranga (Participation in Society)				

The literature indicates that mana whakahaere and nga manu kura are also components of this framework, however these elements are to be applied or considered during implementation of the Te Pae Mahutonga framework.

1.6 Anticipated Use of the Report and Outputs

Within Whenu 2, it is anticipated that the information and analysis of the qualitative focus group component will in various capacities help to inform the Indicator Framework and GIS (Takiwā) component.

As a project within SRA3, it is anticipated that the information and analysis of the qualitative focus group component will support the production of new knowledge via its research, that supports and advances regenerative practices in regional settlements by working with key stakeholders and jointly explore the development of optimal pathways, networks, projects and interventions.

The report will also be utilised within the greater project within the BBHTC National Science Challenge to inform further research and more particularly, to inform around mana whenua perspectives of vibrant communities. The report will also be provided to the participants who have contributed to

the research for their use. The district Council's that were also part of the project, will be provided with a copy of the report to inform their planning processes and information gathering.

In addition to this report, to ensure mutual benefit resulting from the research and findings of Whenu 2, as a form of dissemination, further reports will be created for mana whenua, to help them to apply the learnings of this research project, in a practical sense. These mana whenua/end user reports will be prepared for Waikato-Tainui with a focus on Ngāti Tamaoho/Ngāti Naho and Ngā Marae o Rāhui Pōkeka and for Whakatōhea Māori Trust Board. They will include a review of local district plans and related documents where relevant, alongside project data. The purpose will be to assist iwi by detailing pathways to participate in creating vibrant and regenerative activities for their communities.

2. Wānanga/Workshop Outcomes – Pōkeno, Huntly/Rāhui Pōkeka and Ōpōtiki

The following sets out the information collected, analyses and summarises the findings of the workshops undertaken in the focal areas.

2.1 Pōkeno

2.1.1 Wānanga with Mana Whenua

Mana whenua identified by Waikato-Tainui were representatives from Ngāti Tamaoho and Ngāti Naho.

On 26 April 2018, a wānanga with mana whenua was arranged and held at the Pōkeno Community Hall. One large wānanga of kaumātua, pākeke and rangatahi was held rather than three separate wānanga. This approach was to accommodate the request and guidance of the mana whenua representative whom supported project engagement.

2.1.1.1 Overview

The wānanga was well attended by mana whenua who are passionate about their community, although acknowledging that many mana whenua[f] no longer work nor live in Pōkeno currently. Those that attended the wānanga were a wide range of ages represented with good numbers of kaumātua, pākeke and rangatahi whom contributed their perspectives.

There was a real sense of sadness and frustration shared by mana whenua about how Pōkeno is being developed. For those at the wānanga that attended the initial planning meetings in 2008 for the development of Pōkeno, led by the Franklin District Council (previous Council/territorial authority), this was particularly true as they could recall minimal efforts expended to consult/engage with mana whenua in the process. Similarly, many of the mana whenua participants felt that the current planning process and proposed development of Pōkeno under the Waikato District Council does not adequately provide for the perspectives, nor enable the meaningful involvement, of mana whenua of Pōkeno.

During the whakawhanaunga and talk story sessions, the perspectives of mana whenua, and their vision(s), came through clearly, but throughout the wānanga, participants expressed a huge sense of frustration at the challenges they faced to achieve their vision to make Pōkeno a mana whenua focused town with real vibrancy.

The lack of land to call their own to develop marae complexes and the related services and business opportunities that flow from these, places significant limitations on their plans. This along with an inability to mobilise funds to build what is required meant that these developments seemed a far-off concept to the attendees. There was a sense of geographic isolation frustration with Pōkeno being a town that has developed close to Auckland for commuters but is really part of Waikato. Much was

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[f] Reference was to whanau of those who participated in the wānanga, as well as the wider whānau of Ngāti Naho and Ngāti Tamaoho.

said about the desire for Waikato-Tainui to support their vision for Pōkeno by way of funding opportunities for growth in Pōkeno, in particular for business and community initiatives that will lead to employment and care of whānau and also for young people to develop their skills.

GROUP THINK & TALK STORY

Supported by questions, the group think and talk story korero from the mana whenua of Pōkeno outlined some of the following:

1. ***What feature of Pōkeno resonates most with you? What does a vibrant community look like to you?***

Friendly and inclusive. Communicates effectively. A sense of community. Marae. Church – Hāhi Karakia. Urupā. Community complex. Tūrangawaewae. Recreation Centre. Courtesy to one another. Kotahitanga. Manaakitanga. Respectful relationships. Sense of place. Unity and togetherness as a community. 5 Mana Whenua on local community committee. Cultural Centre. Full employment. Free WIFI. Māori street names. Pou for entrance and exit. Business opportunities. Big playground. Working street lights. Bi-lingual signage. Footpaths and road safety infrastructure. Has a Mana Whenua focus. Effective transport links. Māori designs around town.

"Togetherness more than anything. Be one community. Togetherness."

2. ***What do you want Pōkeno to be known for?***

A place focused on Aroha. A place that has created education and health aspirations from a Marae foundation. Its Pōkeno Cultural Centre that shares culture with tourists and creates job opportunities for locals.

"A place that has a Mana Whenua focus that is woven through all the structures and services in the town."

A few of the challenges highlighted in the groupthink were:

No land to action ideas, lack of funding. Red tape (consents, technical language barriers). Lack of cultural understanding amongst different cultures. Pōkeno being only reflective of Pākehā culture. Lack of unity. Lack of skills amongst Māori. Ignorance. Inequality. Resistance from Council. Housing development. Relationship challenges.

The participants had similar themes coming through in their mind maps. They wanted Pōkeno to have a mana whenua focus and for this to be reflected in how the town is developed.   There was a deep desire expressed for there to be a local marae (including an urupā) to meet the holistic well-being needs of mana whenua.

It was felt that developing the identity of Pōkeno and sense of place through Māori signage and carvings that follow through to a marae-based service and tourism centre could help the town to thrive. Community education and health services could be marae based along with opportunities to innovate with related tourism and business opportunities that were also mana whenua based. They were fairly united in what they thought would make Pōkeno a vibrant town by way of community services, education, social service support, reviving local businesses, and opportunities for tourism and therefore more employment in the town.

The challenges mana whenua face with regard to understanding the way Councils and developers operate meant that participants shared they felt disempowered as they were unable to find the most effective pathways to achieving their aspirations. Participants felt that there had been negative impacts in relation to their interests with the development in Pōkeno but did not know the appropriate channels to pursue in relation to their concerns ie: stormwater going into their fishing and swimming creek. Discussion was had around the local community board and the need to have mana whenua representation on that board to action real change.

Additionally, there was a feeling that there was a loss of identity in Pōkeno. This was expressed in the context of no bilingual signage nor Māori thematic design within the town and that Pōkeno is referred to for its ice-cream and bacon/sausages. There were concerns about the lack of understanding between mana whenua and the rest of the Pōkeno community and it was hoped that more unity could be developed between the various groups in the community. Participants voiced that they would like there to be a bringing together of the businesses, Council, Waikato-Tainui and different cultures that are part of Pōkeno to help inspire the development of a town that is a true reflection of its entire community rather than its current identity with its Pākehā/non-Māori focus.

2.1.2 Workshop with Pōkeno Community Members

A workshop was held with community members at the Pōkeno Community Hall on 10 May 2018, at 5.30pm. A further workshop was proposed for community members however, no further business or community members contacted were able to attend.

2.1.2.1 Overview

This workshop was well attended by local community members who are passionate about their community and its potential to develop into a special place. Several were involved with the Pōkeno Community Board who are working hard to lobby with Council for the needs of Pōkeno but feeling frustrated by the lack of progress they are making over many years.

GROUP THINK & TALK STORY

Supported by some questions, the group think from the Community Workshop in Pōkeno developed some good discussion:

1. What feature of Pōkeno resonates most with you?

Rural life. Rugby. Queens redoubt. Shopping town. Passion. Love all of it! Close Community. A beautiful place. A blank canvas.

"Blank canvas to work with."

2. What does a vibrant community look like to you?

Friendly and inclusive. Communicates effectively. Has a sense of community. Unity. Effective transport links with parking. Jobs. Town infrastructure. Community education. Community Health and well-being services. Recreation centre. Rugby Club. Playgrounds and activities for all ages. Tourist attractions. Reasons to stop in the town. Activities for youth. Clubs. A development plan that is followed through. Has a robust civil defence system.

"Businesses investing in the town and bringing their resources to it."

3. What do you want Pōkeno to be known for?

North Waikato – Clean, green, welcoming. An attractive vibrant village that sets the tone for the Waikato. Rural meets urban "Welcome to the Waikato – we are the gateway to the Waikato. Pōkeno – Town of inspirations.

"Te Paki o Waikato – North Waikato – Our paradise."

A few of the challenges highlighted in the groupthink were:

New community which is very diverse leading to challenges around getting people together to connect and develop respect and empathy towards each other. Challenges working with Council to achieve community needs. Still waiting on the sports ground. Lack of action for much talked about sports teams, skate park and cross country trails. Difficulty getting the community involved. Difficulty finding land for development of recreation spaces for the community. Lack of local volunteers.

The group had similar themes coming through in their mind maps by way of what they thought Pōkeno needs to develop into a truly vibrant town. As Pōkeno has had huge and rapid housing development in recent years the town now needs the infrastructure and services that are necessary to meet the needs of the people the housing has brought into the community. There was discussion around the fact that some people had moved to Pōkeno expecting city services when until recently it has been a rural village. As a result there has been issues between different groups in the community

as they express their frustration with the lack of development to go with the housing that has been built.

Participants expressed the pain they have been experiencing as a result of people not connecting and building relationships in the town so that everyone can pull together for the good of the Pōkeno community. They also conveyed that there are a very limited number of volunteers that are attempting to work with Council to communicate and achieve the needs of Pōkeno. Meetings with the Council have been getting more and more intense as the Council seems unable to progress the development that has been promised in the past. Stress levels have been high.

Along with the need for a realistic community plan for development with transport links, parking, and other community well-being needs, the big project that the attendees said they need desperately to achieve is a recreational ground so that members of the community have somewhere to go and be active. Land has been allocated for this purpose but Council has not followed through with this because it says the land is not of suitable quality. This is an ongoing source of frustration for the attendees of the workshop which they would like to see resolved as soon as possible. They see recreational grounds as a place for sports clubs to orient themselves around, and that traditionally that is how people get to know each other and socialise, as an essential part of a vibrant community. They would also like to see some sort of community hub developed to provide service and resources to the community to aid in bringing the people of Pōkeno together. To aid Pōkeno in developing into a vibrant town and to build the identity of Pōkeno, the need to build relationships within the community was expressed as being essential.

2.1.3 Data Sorting

In the format of the Community Capitals Framework, the information gathered from both the wānanga with mana whenua and the workshop with community members have been compiled and categorised in the table below:

Table 3 – Community Capitals Framework: Pōkeno Wānanga/Workshop Data

Categories	Aspirations	Challenges
Natural Capital (Environment)	• Improved water quality of the Waikato River and local swimming/water holes • Nature trails • Parks (Recreational and Sports) • Native areas	• Unhealthy river • No land for housing and development (Mana Whenua) • Town and Surrounds • Parks
Financial Capital (Income, Wealth, Security and Investment)	• Income and wealth achieved through tourism activities • Ownership of land (Mana Whenua)	• Lack of employment opportunities • Lack of funding available to complete development that fits with the housing growth

		• Lack of economic development to fit with housing growth
Built Capital (Infrastructure)	• Space to hold events • Tertiary provider and facilitates • Improved maintenance of footpaths and street lighting • Accommodation for visitors	• Supermarket/mini shopping store • Town centre development • Land for recreational and sports • Land for marae • Accessibility to tertiary education
Cultural Capital (Tradition, Identity and Language)	• Return of mana whenua/tribal land to mana whenua • A marae (and urupā) in Pōkeno or in town centre • Improved cultural knowledge and practices • Bi-lingual signage in Pōkeno	• No land ownership in Pōkeno (mana whenua) • Inability to establish a marae, church and urupā • Limited capacity in mana whenua to share cultural knowledge and practices
Human Capital (Skills, Education, Health and Abilities)	• Provision of, or easy accessibility to, youth activities • Accessibility to local/cultural knowledge and practices • Schools/Playcentres • Focus on holistic well-being • Community safety	• No shared history or connection to Pōkeno • Local employment opportunities • Qualifications or qualified to work
Social Capital (Groups/Networks, Leadership and Trust)	• Having an active community hub to connect (for mana whenua within a marae complex) • Community trust and confidence in people (each other) • Mentoring and role-modelling service for young people	• Lack of community identity and connection • The "New" and the "Old" fitting together

| Political Capital	• Improved access and relationships with Waikato-Tainui organisations (includes Tainui Group Holdings)	• Council working with Waikato-Tainui
(Access to Power and Organisations, and Empowered)	• 50:50 governance arrangement on the Pōkeno Community Committee	• Shop owners and outsiders (developers) have more say in what happens in Pōkeno

2.1.3.1 Data Presentation and Findings - Wānanga with Mana Whenua

Graphs were created reflecting the number of references to topics within each category from the total number of responses across the group.

Mana Whenua Aspirations

There was a clear focus on bringing cultural aspirations to life, and a major focus for mana whenua was reflected in the fact that they did not have a physical marae or land in Pōkeno to call home, their community hub, their whare wānanga, their kura, their kōhanga, and a place to lie/rest their deceased love ones. This was the priority focus for many of the mana whenua participants when outlining their aspirations.

Mana Whenua Aspirations - Pōkeno

- ■ Built
- ■ Natural
- ■ Financial/Economic
- ■ Human
- ■ Social
- ■ Cultural
- ■ Political

With the marae aspiration, there was a focus on the infrastructural needs that would come with the marae, to meet the needs of the people, creating a full cultural and infrastructural hub. Social and human capital too were seen as great aspirations, to be sure that there was the human power to fulfil the needs provided by the hub.
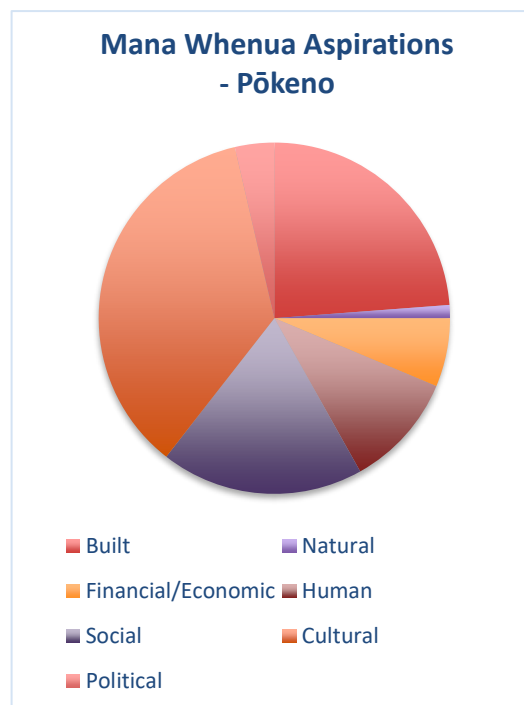
Environmental and financial or economic development aspirations were also outlined and considered important but not of high priority for mana whenua.

There were also aspirations for how mana whenua wished to see themselves represented within the community. They noted that there was no obvious representation reserved for mana whenua and proffered having representative seats as a goal or aspiration.

Mana Whenua Challenges

Mana Whenua Challenges - Pōkeno

- Built
- Natural
- Financial/Economic
- Human
- Social
- Cultural
- Political
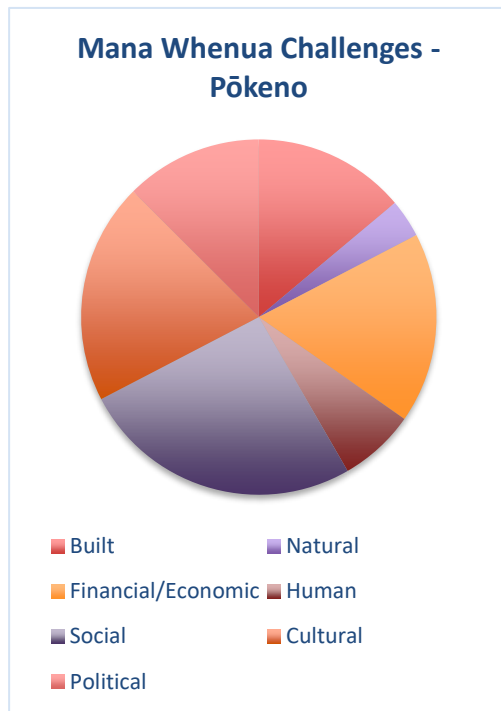
The challenges identified by mana whenua were relatively evenly split between social, human capital, finance, built and cultural. The primary challenge identified, mirroring that within the aspirations, was the lack of marae. This was seen as a significant impediment to cultural vibrancy for mana whenua, and as a result, cultural deficits in the town.

As part of the driver for mana whenua aspirations, the participants noted the significant changes in their town due to fast growth and which have meant that infrastructure is lacking. These changes or new growth areas being provided with services that mana whenua have long been without, was a bone of contention (houses on what once was the edge of town being without working streetlights or footpaths for years, and then new sections being added with all new infrastructure, leaving them sitting in the middle). This infrastructure issue was identified as a challenge but subservient to some of the other challenges identified. Environmental challenges played a relatively minor role.

Mana Whenua Aspirations by Sub-Group

When broken into the sub-groups for mana whenua, the areas of aspiration were not dissimilar across the age groups. The primary difference was between the emphasis on cultural aspirations for the older two age groups, compared with rangatahi. Pākeke also included environmental aspirations such as cleaner waterways, but maintained the otherwise similar aspirations across the board.

Mana Whenua Sub-Group Aspirations - Pōkeno
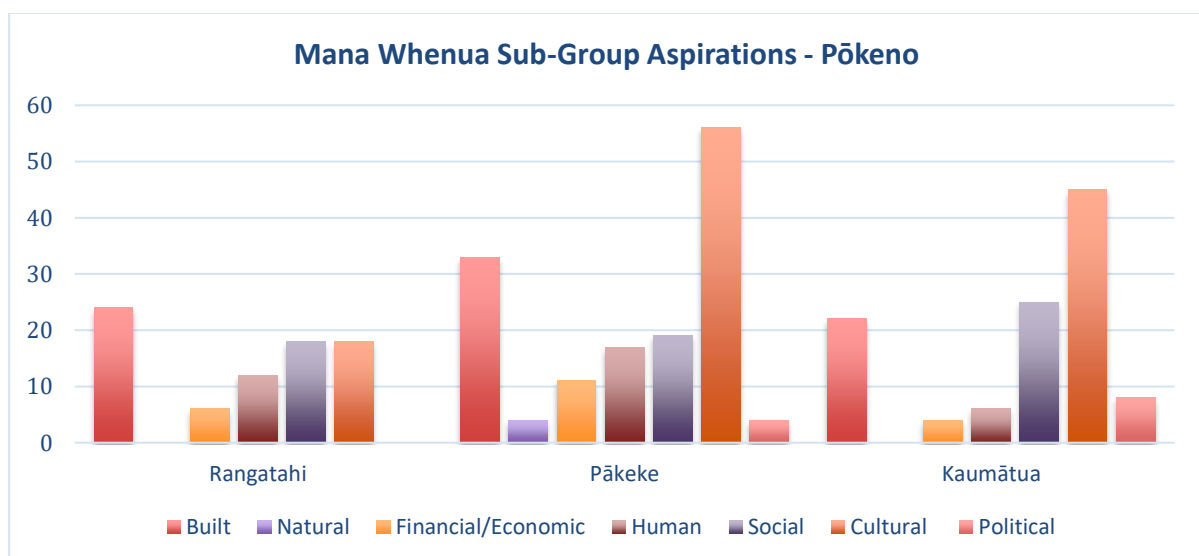
Mana Whenua Challenges by Sub-Group

The breakdown of challenges across the age brackets shows a clear focus from the pākeke on challenges across the board, however, only kaumātua indicated concerns around environmental challenges. The rangatahi did not identify challenges as abundantly as they did aspirations, nor did kaumātua.

Mana Whenua Sub-Group Challenges - Pōkeno
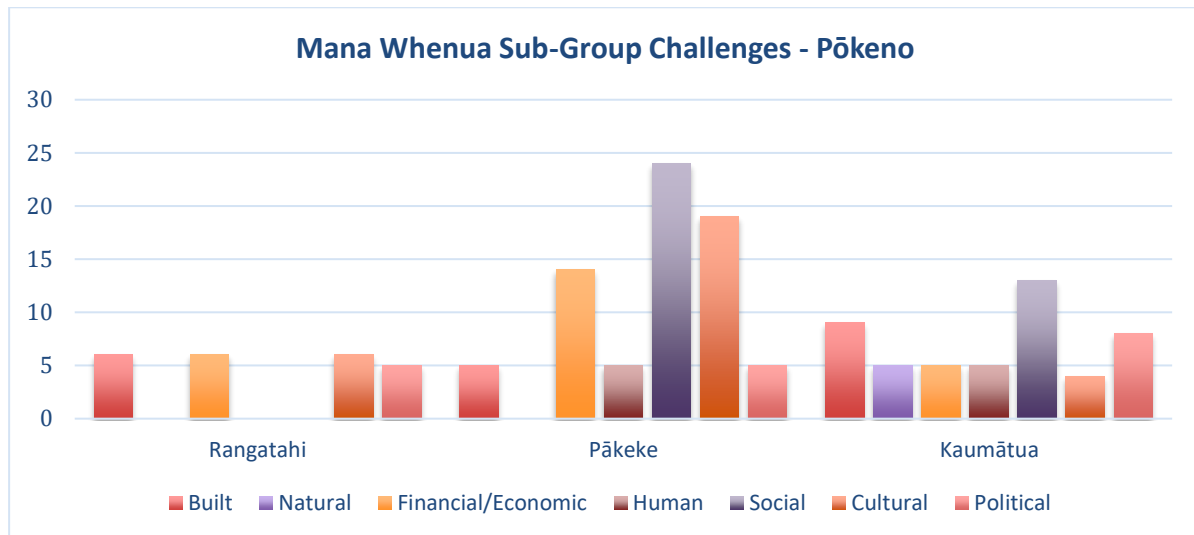
2.1.3.2 Data Presentation and Findings - Workshop with Pōkeno Community Members

Community Aspirations

Community Workshop Aspirations - Pōkeno

- Built
- Natural
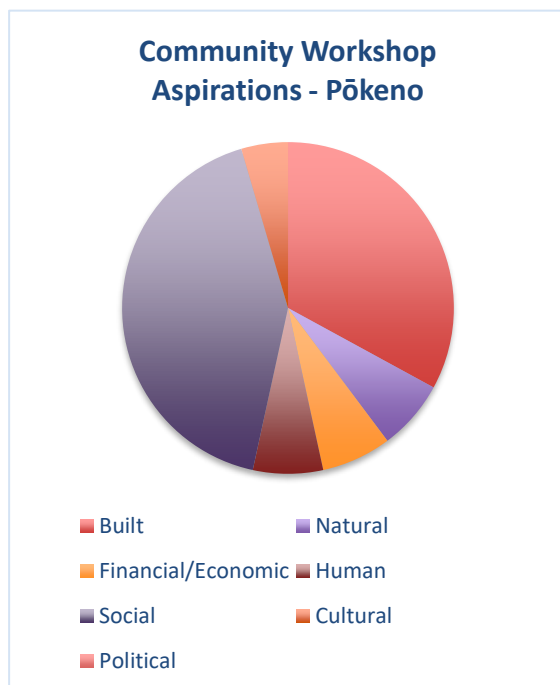- Financial/Economic
- Human
- Social
- Cultural
- Political

The community focus on aspirations was heavily focused on human, social, and built (infrastructure) capitals. The social capital element focused mostly on the relevance between a vibrant community and the connectedness and friendliness of the people within that community. The built capital aspirations for infrastructure needed to support their community aspirations broadly focused around a well-supported town, included parking, services and aesthetic appeal.

There were no discussions or identified references to cultural aspirations for the town, however there were some aspirations around environmental and economic growth/development, but these were significantly fewer than those above.

Community Challenges

Challenges for the community participants mirrored those aspirations indicated above, aside from an increase in the finance category and a subsequent reduction in social and human capital challenges in response. The financial challenges rested primarily with the needs within the community and the inability to achieve what they felt was needed. There was a connection between the services and infrastructure needed and the finance needed to receive this, regardless of whether this was privately needed or should be provided by the council. The infrastructure challenges mainly identified the issues that have arisen in relation to the significant residential growth in the town.

Community Workshop Challenges - Pōkeno

- Built
- Natural
- Financial/Economic
- Human
- Social
- Cultural
- Political

2.1.4 Summary and Comparison of Wānanga/Workshop Outcomes in Pōkeno

2.1.4.1 Comparative Aspirations

When comparing the two datasets between mana whenua and community participants it was clear that the difference primarily sat with the focus for mana whenua on cultural aspirations. In Pōkeno this was based on the clear drive for mana whenua to create a marae complex to serve their whanau and the community at large.

Community responses instead focused their aspirations on social and human capital, including relationships and community connections and the essential role these played in a vibrant community.

2.1.4.2 Comparative Challenges

The challenges that were revealed between the mana whenua and community perspectives were comparatively similar aside from the cultural challenges identified by mana whenua. The community perspective alternatively had slightly more focus on each other area, including infrastructural issues, social and human, financial and natural.

Aside from the mana whenua focus on cultural aspirations and the challenges that exist currently, there were really few other differences between the groups. They both had a passion and a love for their town and community and a desire to see it grow and thrive.

2.1.5 Te Pae Mahutonga Wellbeing Framework

The mana whenua information gathered at the wānanga has been compiled and categorised into the Māori-centred framework, Te Pae Mahutonga Wellbeing Framework. Interpretation of information from talk story and mind-mapping has been used in populating the framework.

Table 4 – Te Pae Mahutonga Wellbeing Framework: Pōkeno Wānanga with Mana Whenua

Categories	Political Environment	Physical Environment	Built Environment	Social/Cultural Environment
Mauriora (Secure Cultural Identity)	Return mana whenua/tribal land to mana whenua, and Bi-lingual signage in town, ie "Nau mai haere mai ki Pōkeno"	Land owned (and occupied) by mana whenua	Bi-lingual signage in town, ie "Nau mai haere mai ki Pōkeno", and Marae and urupā in Pōkeno	Community (incl Council) awareness and understanding of mana whenua (eg identity, representatives, history), and Cultural knowledge (tikanga and mātauranga) shared/accessible to whānau
Waiora (Environmental Protection)	Improved involvement of mana whenua in planning/decision-making processes	Improved water quality of the Waikato River and local swimming/water holes		Council monitoring and stop stormwater discharges into waterways
Taiora (Healthy Lifestyles)		Mana whenua ownership of land	Marae (as a community hub and complex) in Pōkeno	Enable mana whenua to locate a marae and urupā in Pōkeno, and Access to, opportunities to learn, tikanga and mātauranga locally
Te Oranga (Participation in Society)	50:50 membership on the Pōkeno Community Committee		Physical presence of a marae and urupā in Pōkeno	Support from Waikato-Tainui to participate in planning and decision-making processes, as well as access to lands (whether returned by settlement or not)

2.2 Huntly/Rāhui Pōkeka

2.2.1 Wānanga with Mana Whenua

The mana whenua identified by Waikato-Tainui were representatives within Ngā Maramara o Rāhui Pōkeka, which is an entity that considers and develops strategies and programmes that deliver on the cultural, environmental, marae and education training and relationship objectives for the following marae:

- Kaitumutumu Marae – Te Ōhāki Road, RD 1, Huntly
- Te Kauri Marae – 163 Hetherington Road, Huntly
- Te Ōhāki Marae – 212 Te Ōhāki Road, RD 1, Huntly
- Wāhi Pā – 177 Harris Street, Huntly

Wānanga with mana whenua was held at the Huntly Power Station conference room on 6 June 2018 at 4pm. We also had a mana whenua representative attend one of the community workshop on 16th May.

2.2.1.1 Overview

The timing of the wānanga was between three consecutive tangihanga at Te Ohāki Marae and Te Kauri Marae, which are marae of the Ngā Maramara o Rāhui Pōkeka. Although there was a tangihanga on the evening of the wānanga, the wānanga was well attended by rangatahi, and by four pākeke and two kaumātua (one kuia and one kaumātua).

In the whakawhanaungatanga session, the kaumātua and kuia shared their wisdom and enthusiasm with the pākeke and rangatahi on their learnings throughout their own journey and used the opportunity to uplift and encourage the rangatahi to put their vision and aspirations for Huntly/Rāhui Pōkeka out there and outlined that they (kaumātua and kuia) were there to help make those dreams happen.

> ### GROUP THINK & TALK STORY
>
> *The group think from this workshop developed some good discussion before work began on the mind mapping exercise:*
>
> **1. *What feature of Huntly/Rāhui Pōkeka resonates most with you?***
>
> *Awa. People. Whanau. Whakapapa. Tūrangawaewae. Marae. Te Reo. Tikanga. Hitori. Whenua. Brick works. Maunga. Tūpuna Wa. Kīngitanga. Kai (Eels). Rugby league. Way of life. Coal mines. Values. Huntly Maternity Hospital. Huntly Power Station. Community. Wāhi Pā plan. A community with purpose. Tūranga Limited. The beauty in this small town. Memories. Groups with vision for youth. Friends. Kāhui Rangatahi.*

"I believe that Kīngitanga was established in Rāhui Pōkeka therefore Kīngitanga filters throughout Rāhui Pōkeka be it metaphysically or culturally you probably don't see it but the Kīngitanga is something that is important to us as people of Rāhui Pōkeka."

2. If you live in Huntly/Rāhui Pōkeka, what takes you out of town?

Restaurants. Whānau. Movies. Shopping Malls. Activities for Mokopuna. Work. Fishing. Sports. Education. Hospital. Poukai. Wanting to learn about other towns. Exploring.

"Bigger opportunities."

3. If you live out of town, what might bring you back here?

Jobs. Mātauranga Māori. Whānau. Marae. Shopping Mall. Beautiful looking town. Supportive community. Variety of sports and clubs to join. Tangi. People. Helping and inspiring the next generation. Keeping in touch with my knowledge of Huntly and where we come from.

"The desire to help, the passion, the love for my whanau."

4. What does a vibrant community look like to you?

Physically attractive (beautiful looking town). Hub of activity (sports, clubs and recreational activities). Annual International Event (Waka Ama). Huntly's achievements are showcased. Support groups working within families. Tourist activities that thrive ie. Walking track through Huntly with Huntly's history on Pou along the track. Support for Rangatahi to upskill. Clean Tupuna Awa/plenty of Kai (Eels). Safe. Free health care. Free WIFI. Shopping malls. Te Reo speaking. Māori in executive positions being part of local authority decision making. Papa Kāinga. Housing and care for Kaumātua. Māori whanau in business. Self sustainable Marae. Plenty of jobs. A place that is respected and striving for success. Friendly. Drug and violence free. A supportive community – no violence. Tainui supporting Huntly youth in career pathways towards jobs. Indigenous placemaking. Sustainable focus for land, marae and river. Colourful, bright and stands out. Tikanga Māori alive in Huntly and this history being taught. Tikanga Māori being taught to decision makers. Community health days. Culturally appropriate youth justice and education services.

"A place where people, history and community are the priority."

5. What do you want Huntly/Rāhui Pōkeka to be known for?

Bright future. Enlightening People. Bettering change.

"Kīngitanga, mahi, te reo Māori."

A few of the challenges highlighted in the groupthink were:

Money. Leadership. Need for proper planning. Need for people to follow through projects from start to finish. Negative image of Huntly. Navigating local Council. Gangs. Drugs. Young people getting a record at a young age due to driving without licenses. Youth activities are

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A common theme throughout the discussion and mind-maps was concern about the social aspects of Huntly/Rāhui Pōkeka and the need for it to be a safe and supportive town that local people can be proud of. Participants discussed what their feelings were around Rāhui Pōkeka and Huntly as names of their town. For majority of the rangatahi, Huntly is the name of their town and that Rāhui Pōkeka was a recent name to them, whereas for the kaumātua and kuia and the pākeke, Rāhui Pōkeka was the name they related to.

With the kaumātua, kuia and pākeke, their discussion was on the need for Huntly/Rāhui Pōkeka to have its identity derived and developed from its indigenous Māori Heritage and beliefs and the group believed that this would benefit the town culturally, socially and economically. This approach to developing the identity of Huntly/Rāhui Pōkeka would lead to more connection to the town for mana whenua and local community members, and also provide a special reason for visitors to visit the town for a purpose.

In the mind mapping exercise, participants outlined that there is a need for more tertiary education opportunities for everyone in Huntly/Rāhui Pōkeka so that they don't need to travel/move away. If people are educated they felt that there would be more opportunities for jobs and this leads to a brighter future (more money) beyond just retail service employment.

Additionally, a concern was shared that driver's licence testing has been taken away from Huntly/Rāhui Pōkeka, and outlined how this is impacting their community, rangatahi in particular. Now to sit the test Huntly/Rāhui Pōkeka, locals have to go to another town/city to do this on roads they are unfamiliar with which makes obtaining a drivers licence a lot more challenging.

Everyone at the wānanga wanted Huntly/Rāhui Pōkeka to be a place that is thriving and that they can be proud of. They wanted their town to be safe and free of violence and drugs. A place where you can afford to own your own home and that local people get first choice when it comes to purchasing homes. It was felt that Waikato-Tainui could be stepping in more to get alongside rangatahi to help and support them into a career pathway and beyond. People were also keen to see mana whenua in more leadership and executive committee positions in Huntly /Rāhui Pōkeka to help with the way forward.

2.2.2 Workshop with Huntly/Rāhui Pōkeka Community Members

There were two separate workshops held with community members held in the Riverside Room at the Civic Centre in Huntly/Rāhui Pōkeka on 2nd May and 16th May at 5.30pm. The participants in the community workshops did not refer to Huntly as Rāhui Pōkeka. For appropriateness and true reflection, the name Huntly has been used.

2.2.2.1 Community Workshops

General overview/comment

The first workshop was well attended by people who are community minded and had generally lived in Huntly for decades. Many were business owners in the area. They were all united in their love and passion for Huntly. They spoke a lot about the heart of Huntly and its people and how it is a wonderful town to live in. They all believed that Huntly has so much to offer but has an unfortunate image and much more is possible for the town at many levels.

This group had similar themes coming through in their mind maps. They were fairly united in what they thought would make Huntly a vibrant town by way of community services, education, social service support, reviving local businesses, and opportunities for tourism and therefore more employment in the town. Developing the identity of Huntly and growing locals understanding of its cultural and historical heritage was suggested as a way to build up local pride for their town. People thought that the development of a community hub to provide services and resources to local people would be helpful along with a space to hold events for locals and also bring in visitors by way of events and festivals. They spoke of the idea of turning the shops around so that they face on to the river and how the town needs beautifying to make it more of an appealing destination. They thought that shop owners need to be more motivated in seeing how things could be so much better for their businesses if the overall town was more appealing to visitors.

With regard to challenges that Huntly is facing attendees put in their mind maps that the negative image that Huntly has is in part due to a sense of hopelessness that many lower socio-economic families have. It was suggested that this is intergenerational, sometimes drug related and that young people have a lack of role models who have jobs, are educated and live healthy active lives. It was thought that there is a definite need for extra support for these families by way of affordable healthy housing, more employment opportunities, community education and social services that meet their needs and mentors/role models to support and encourage people to step out and develop to their true potential.

The second workshop had members of the community that were very proactive in terms of their involvement with the youth of Huntly. Whilst every person that was at the workshop was an enthusiast for Huntly with a passion for the place and what it had to offer they were very effective at articulating where they saw the challenges in their town. All the attendees felt that Huntly was a great town with much to offer by way of activities and clubs and that lack of involvement from the community was the issue. They stated that the lack of involvement combined with the negative image that Huntly has acquired (more rapidly in recent times due to social media) gives the impression that there is nothing to do or good about Huntly to both locals and non-locals. The group thought that there needed to be more commitment from families to have their whanau involved in the local sports, clubs and activities that are on offer so that everyone can feel the benefit.

People in this group felt that it was essential that local people educated local service providers about how to engage and build relationships with local youth. It was noted that in the past there have been outside providers coming to Huntly to deliver contracts and that these are not effective as they have to start from scratch to build relationship before they can make any progress.

Another noted concern is the lack of community support available to support youth who are not using social services. These youth need services wrapped around them to help them step out and thrive and not fall through the cracks and end up requiring social services. It was thought that the current community support model in Huntly is very much "the ambulance at the bottom of the cliff" approach which is contributing to an ongoing cycle of youth believing there are few possibilities for them in Huntly.

GROUP THINK & TALK STORY

We posed several questions to encourage open thinking and get the participants thinking about a wide range of issues and topics before they began their own exercise.

The group think from the Community Workshop in Huntly developed some good discussion:

1.   What feature of Huntly resonates most with you?

Friendly. Whanau focused. Genuine people. A place with a real sense of community. Water - Community pool, lakes and river. People care. My home town. Pretty. History. A great base. The sense of trust within the town. Heritage buildings. People return. Relationships. People are welcoming. Great schools. Generosity. Its richness of community. Friendly. Whanau. Schools. Passion. Community. Waka. Sports Groups. A community with purpose. The beauty in this small town. Memories.

"Huntly is full of what you think are very ordinary people but they are actually very extraordinary people and everyone has this wonderful story about them, and not everyone sees that…"

2.   What does a vibrant community look like to you?

Jobs. Town with identity and reason to stop and visit. Attractive looking shops. Education for all ages that is well attended. Education for parents. Social support. Good quality, affordable housing. Healthy people. Good medical care. Opportunities to be active – affordable recreation. Playgrounds. Harnesses local opportunities for tourism ventures. Inclusive of all cultures. Safe. Space for events and festivals for the community and visitors as a destination. A community hub to provide resources to people. Mentoring and encouragement from people who have had success in Huntly. Education for everyone. Employment. Environmentally conscientious. Affordable Sports and clubs for everyone. Arts/culture. Safe. Affordable housing. A community hub for all to utilise. Well supported teachers. Police and Community educators. Space for events. Activities for tourism to create jobs. Activities for youth. A community who gets involved in what is on offer. A community that communicates. Youth involved in decision making. Community health days.

"We need people to go into the homes and help the people".

3. What do you want Huntly to be known for?

A thriving community of care. Destination for events. Harnessing its rich cultural heritage (Māori, coal and rail). Extraordinary people doing good. Pretty lakes, hakas and history. Wonderful colourful people. A place with quality housing. A good place to stop for a chat. As a united historical town. The place everyone wants to be. Its great lakes and walks. Stock cars. A community that communicates. A place that provides good education.

"I would like Huntly to be seen as a town that takes you back to your roots and feels like you are going to see the family."

"Welcome to Huntly – we like to have a chat".

A few of the challenges highlighted in the groupthink were:

Image/perceptions of Huntly. Huntly perceived as boring and unsafe with little economic possibilities. Sense of hopelessness. Reluctance to change that is intergenerational. Local people think they need to leave to achieve. Students not engaged in school. Lack of motivation and family expectation to achieve. Drugs, Impact of Fetal alcohol syndrome. Confidence of people. Image/perceptions of Huntly. Negative Huntly Facebook page. Need to change the negative attitude that locals have about Huntly. Lack of funding. Teaching and equipping the youth and elders of the community. Older members of the community not allowing youth to grow through. Disconnectedness between community members – new and existing. Lack of community support for youth advancement (if youth are not a social service user then there is little community support to help them develop and grow). Service delivery contracts delivered to Huntly people by non-local contractors.

"Sometimes you've got to teach the kids to teach the parents".

2.2.3 Data Sorting

In the format of the Community Capitals Framework, the information gathered from both the wānanga with mana whenua and the workshop with community members have been compiled and categorised in the table below:

Table 5 – Community Capitals Framework: Huntly/Rāhui Pōkeka Wānanga/Workshop Data

Categories	Aspirations	Challenges
Natural Capital (Environment)	• Improved water quality of the Waikato River and local swimming/water holes • Restored sites (of significance to mana whenua) • Whenua/Land	• Poor water quality (mauri) • No land for housing and development (mana whenua) • Town and surrounded/locked between train track, main road (State

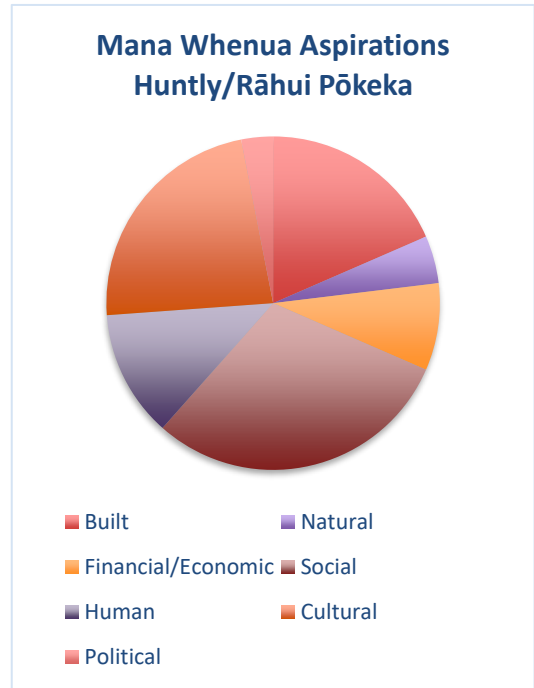|		Highway 1), the Waikato River and mining corridor
Financial Capital (Income, Wealth, Security and Investment)	• Income and wealth achieved through tourism activities • Entrepreneurs/Cultural-preneurs • Tribal land returned to mana whenua	• Lack of employment opportunities for rangatahi/young people • Lack of economic development
Built Capital (Infrastructure)	• Space to hold events • Tertiary provider (higher qualification) • Affordable and quality housing • Roads • Accommodation for visitors	• Poor housing/Lack of quality housing • Flood zone • Accessibility to tertiary education • Better shops (better shopping experience)
Cultural Capital (Tradition, Identity and Language)	• Return of mana whenua/tribal land to mana whenua • Community recognises and upholds the Kiingitanga • Know whakapapa and story of Rāhui Pōkeka • All practicing tikanga and speaking te reo	• Rangatahi preference towards the name of Huntly • Limited knowledge and practicing of tikanga by some rangatahi in Huntly/Rāhui Pōkeka • Not all mana whenua connect back to their marae
Human Capital (Skills, Education, Health and Abilities)	• Provision of, or easy accessibility to, youth activities • Quality of schooling • Community safety	• Local employment opportunities
Social Capital (Groups/Networks, Leadership and Trust)	• Community trust and confidence in people (each other) • Mentoring and role-modelling service for young people	• Poor image of community and its identity • Drugs and crime in the community • Feel and perception that town is unsafe • Police harassment (expressed by rangatahi) • Dog controllers taking dogs/pets • Lack of respect shown to community members and people in authority

| Political Capital

(Access to Power and Organisations, and Empowered) | • Greater role of Waikato-Tainui to support Māori in community
• Relationships with key influencers | • |

2.2.3.1 Data Presentation and Findings - Wānanga with Mana Whenua
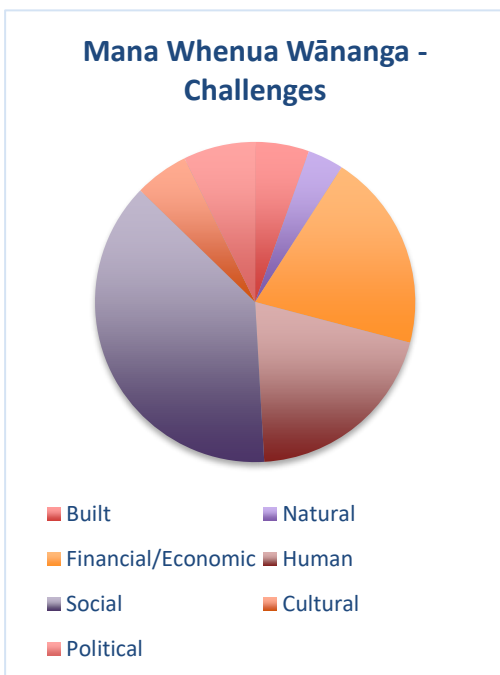
Mana Whenua Aspirations

The aspirations from mana whenua perspectives were heavily weighted towards increasing human and social outcomes in creating a vibrant community. This included a focus on youth and providing better pathways forward, alongside community focused and inspired hubs, clubs and things to do. Cultural and infrastructure aspirations were the next most favoured elements of a vibrant community. Their views on infrastructure for these participants included better and healthier homes, shopping areas and tertiary education facilities. Cultural aspirations were focused on knowledge holding and practices, as well as strengthening marae and the Kīngitanga.

Financial and environmental aspirations were fewer and with less focus on economic development than their community counterparts.

Mana Whenua Aspirations Huntly/Rāhui Pōkeka

Legend:
- Built
- Natural
- Financial/Economic
- Social
- Human
- Cultural
- Political

Mana Whenua Challenges

Mana Whenua Wānanga - Challenges

Legend:
- Built
- Natural
- Financial/Economic
- Human
- Social
- Cultural
- Political

When identifying the challenges, they saw they faced in their Huntly/Rāhui Pōkeka community, mana whenua participants focused heavily on social and human capital as proffering the greatest challenge. Not surprisingly this correlates with this area being identified as needing to increase to create vibrancy. This included issues around drugs and violence and associated social problems, safety and criminal activity. They also identified how finance was lacking to help address some of these social problems.

The remaining areas of cultural, natural and built capital were significantly less important during discussions and mind-mapping about challenges within the community, as evidence in the associated graph.

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Mana Whenua Aspirations by Sub-group

When broken into sub-groups, the focus for each age group was not significantly different, apart from the increase in focus on social capital for rangatahi. They saw that the changes needed or aspired to included a greater focus on youth development and people focused activities. Pākeke and kaumātua were similar in their aspirational focuses, with kaumātua commenting more on the need for more financial supports within the town to achieve the aspirations. They additionally had a greater focus on cultural aspirations than pākeke. As with rangatahi they also saw that social/human capital was pivotal to achieving a vibrant community.
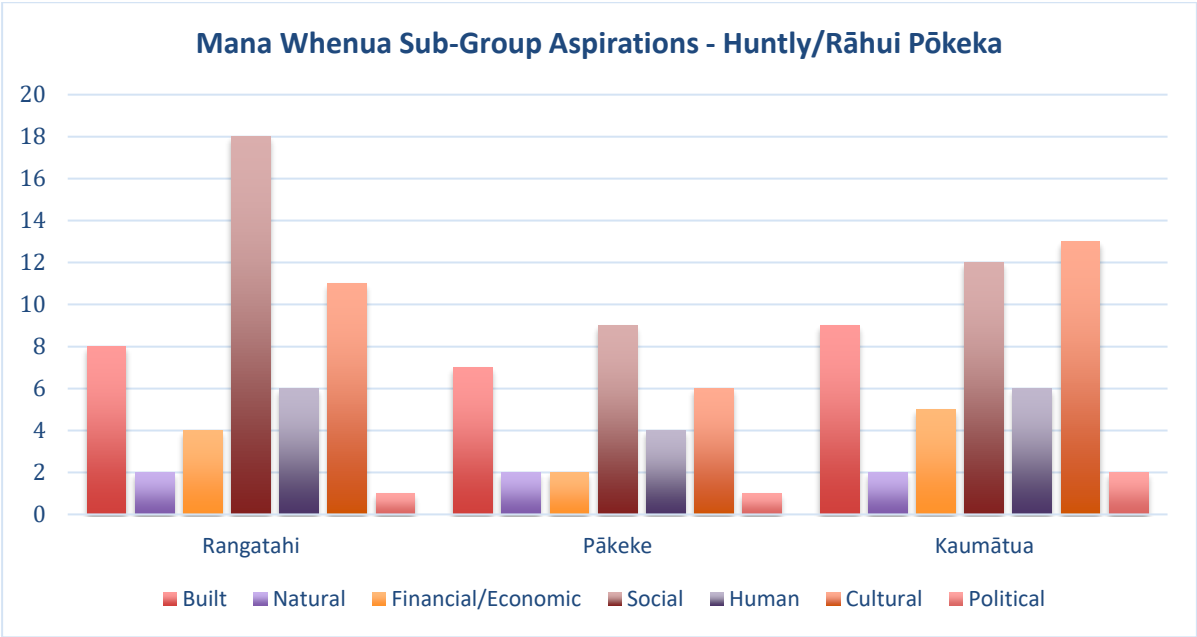
Mana Whenua Challenges by sub-group

When comparing comments and mind-map data between the identified mana whenua subgroups, it was clear that there were some obvious conclusions to be drawn. Kaumātua were only concerned with the social and human challenges alongside financial, as well as political capital in the form of leadership aspirations. Rangatahi too were more concerned with social/human issues alongside financial, although did have some comments regarding the other 3 primary areas of environmental/natural cultural and infrastructure/built capital. Pākeke too were concerned equally about cultural, infrastructure, finance and environment and only slightly more focused on the social challenges that presented in the community. There were however, fewer participants within this sub-group.

Mana Whenua Sub-Group Challenges - Rāhui Pōkeka
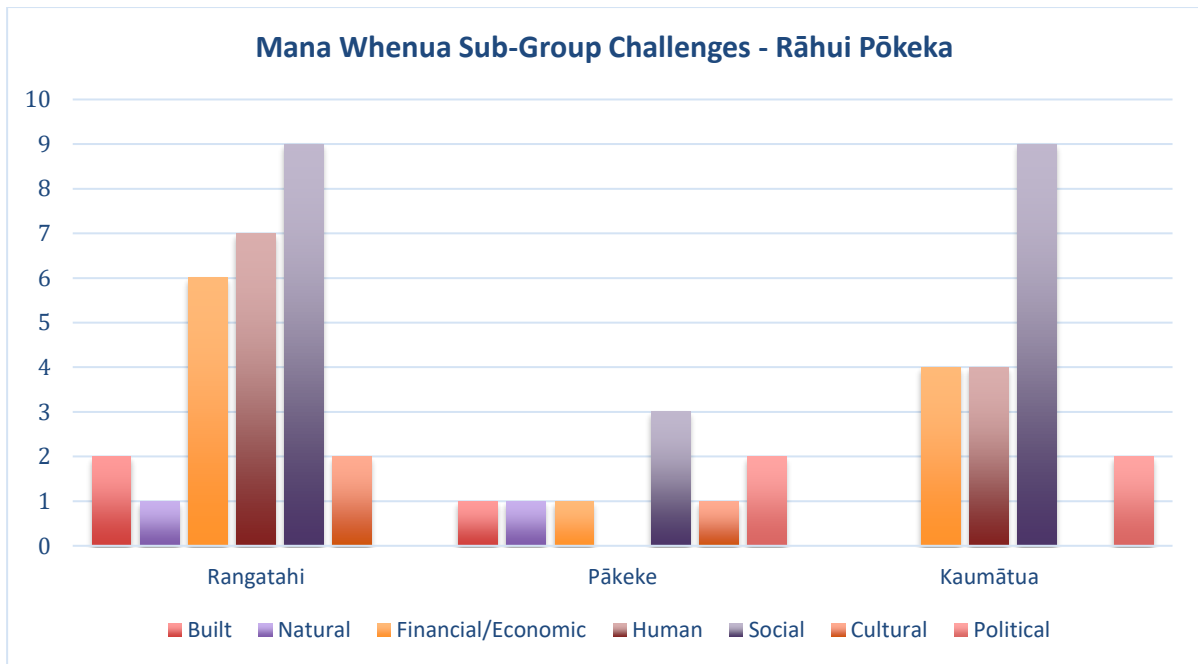
2.2.2.2 Data Presentation and Findings - Workshop with Huntly/Rāhui Pōkeka Community

Community Aspirations

Community Workshop Aspirations - Huntly/Rāhui Pōkeka
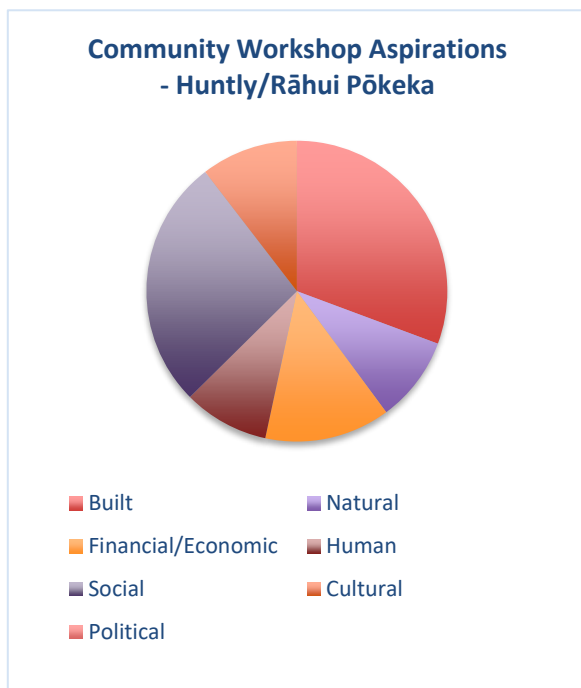
There was a much more broader spread of aspirations for Huntly from the community workshops. They showed a clear focus on how the town looked, including big infrastructural changes such as turning the entire shopping precinct around to face the river (albeit that idea had apparantly been visited and revisited a number of times in the past). The second largest focus was around the social/human capital required to achieve their aspirations, acknowledging that people were a key part of achieving their dreams for their town.

There was then a relatively similar split between the financial, cultural and environmental/natural. Cultural from the community perspective included taking advantage of the cultural heritage of the 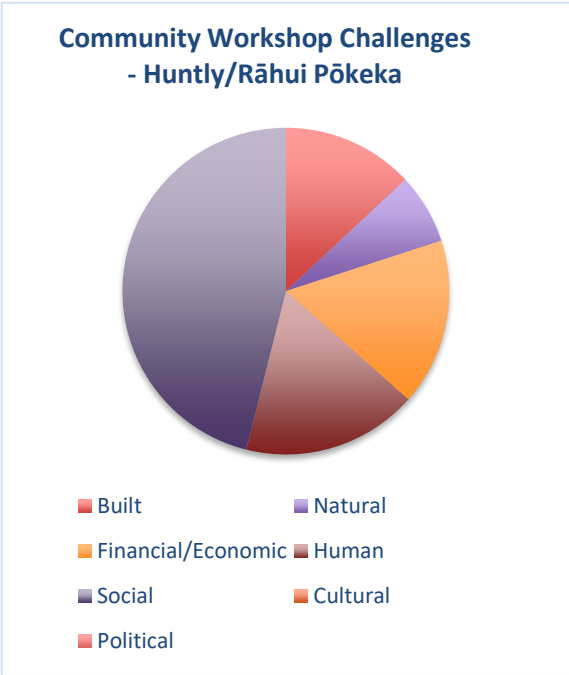town, including tourism and Māori experiences and other opportunities for marae to take advantage of from the community's perspective. Environmental included the emphasis on the river and taking advantage of the beauty that it and other surrounds had to offer, including the Hākarimata.

Finances featured less dominant as an issue to achieving aspirations, compared other mana whenua perspectives.

Community Challenges

The challenges highlighted by community participants were heavily weighted towards human or social capital. They identified that there were human resources needed to achieve these aspirations and that there were also considerable social issues that were impeding development in general. These comments also included issues around town image and reasons for this, drugs, violence etc. They saw a real connection between needing to turn around this image but also, that this image was not entirely accurate from their perspective.

Again, finances were not necessarily identified as impeding or an integral challenge for the community. They were identified as an issue for many families, but not to achieving the collective aspirations of the town.

Community Workshop Challenges - Huntly/Rāhui Pōkeka

- Built
- Natural
- Financial/Economic
- Human
- Social
- Cultural
- Political

Infrastructural issues such as housing, shop upgrades and access to services were identified, but again, these were limited as on the alternative side, many had argued that the town had everything they could need as far as necessary services were concerned.

Environmental/natural challenges included flooding and the fact that the town was not built in a manner that took advantage of the river and other environmental assets that the town possessed.

2.2.4 Summary and Comparison of Wānanga/Workshop Outcomes in Huntly/Rāhui Pōkeka

2.2.4.1 Aspirations

Overall, the trends that were identified between the mana whenua and community groups were similar. Each group identified social and human capital as being the key to creating a vibrant community and as their aspiration for their community. To have happy, healthy vibrant people. The primary difference rested within the mana whenua aspirations of achieving greater infrastructure to support the community, alongside strengthening their cultural capital through increased knowledge and understanding of their culture and the Kīngitanga. For the community members the greatest aspiration they had for their town was to strengthen and enhance the infrastructure, including creating a shift in the outlook of the town visually as well as ensuring greater housing and supports for the community.

2.2.4.2 Challenges

The challenges identified between the mana whenua and community groups were in fact similar, however the mana whenua participants identified that there did exist some additional cultural

challenges within the community. These represented mainly, comments regarding a lack of knowledge around "who we are". The community instead focused more around infrastructural needs or challenges that the community faced.

Both mana whenua and community participants all predominantly focused on the challenges posed by the social/human issues within the town and how these impacted the vibrancy or positive elements of the town, particularly perceptions of those who lived outside of Huntly. The aspirations for most participants overall identified that the things that posed the greatest challenge, if turned around, would in turn create vibrancy in the town. Ie: drugs were an issue, hence if these were removed, the town wold become vibrant.

2.2.5 Te Pae Mahutonga Wellbeing Framework

For additionality, the mana whenua information gathered at the wānanga has been compiled and categorised into the Māori-centred framework, Te Pae Mahutonga Wellbeing Framework. Objectivity and interpretation of information from talk story and mind-mapping has been used in populating the framework.

Table 6 – Te Pae Mahutonga Wellbeing Framework: Huntly/Rāhui Pōkeka Wānanga with Mana Whenua

Categories	Political Environment	Physical Environment	Built Environment	Social/Cultural Environment
Mauriora (Secure Cultural Identity)	Return mana whenua/tribal land to mana whenua Restore Huntly place name to Māori name - Rāhui Pōkeka	Land owned (and occupied) by mana whenua Restore sites of significance to mana whenua	Affordable and quality housing on mana whenua owned land	Community (incl Council) awareness and understanding of mana whenua (eg identity, representatives, history), and Uphold the Kīngitanga
Waiora (Environmental Protection)	Mana whenua capacity to participate in local planning/decision-making processes	Improved water quality of the Waikato River, and The restoration of sites of significance		Empower "Mauri of environment = mauri of people", and Mana whenua capacity to participate in local planning/decision-making processes
Taiora (Healthy Lifestyles)	Relationship with community groups of authority (ie Police, Council – Dog Control)	Mana whenua ownership of land	Businesses hubs (eg cultural tourism)	Foster a culture of being entrepreneurs

Te Oranga (Participation in Society)	Working with key stakeholders (influencers, industry, businesses and people in Huntly/Rāhui Pōkeka)			For Huntly/Rāhui Pōkeka to be viewed as one town (not Huntly East or Huntly West)

2.3 Ōpōtiki

2.3.1 Wānanga with Mana Whenua

Engagement with mana whenua in Ōpōtiki was primarily achieved through collaboration with Whakatōhea Māori Trust Board, however support was also received from the Ōpōtiki High School.

Multiple wānanga were arranged with mana whenua in Ōpōtiki due to the unfortunate occurrence of consecutive tangihanga of two active and significant contributors to Whakatōhea.

One wānanga was initially scheduled for the morning of 20th May, however all intended participants gave their apologies due to the tangihanga. A small wānanga of three people was held later that same day.

Two further wānanga were arranged and held on the 31st May. One was with kaumātua and pākeke, and another was held at Ōpōtiki High School with Whakatōhea rangatahi.

In an effort to get more information, and on the back of one of the tangihanga in Ōpōtiki, a remote wānanga session was organised with two Whakatōhea whakapapa/mana whenua who live in Perth as they were aware of the wānanga while they were at the tangihanga and had wished to participate.

Lastly, two (2) mana whenua attended community workshops on 18th and 19th May, and their contribution has been recorded as a mana whenua perspective.

2.3.1.1 Overview

The mana whenua perspectives from the Ōpōtiki wānanga varied but there were similarities when it came to identifying challenges.

Many of the participants shared about a sense of belonging as their whakapapa was in Ōpōtiki, it is their *'tūpuna whenua'*. Most spoke of a spiritual connection to the town, that there is something about the town that keeps people here and brings people back. This saw a significant sense of connection with the land, the place and the town, to the extent that majority of the rangatahi don't want to leave Ōpōtiki because of the connection, and for those rangatahi that aspire for more in their future (potential income and employment, education, and community leadership), acknowledge that they will have to leave to get that but would prefer that these opportunities were in Ōpōtiki. Similarly, the pākeke who have left to qualify themselves (eg: one obtaining an MBA) and work experience, have no job to come to. Whilst the kaumātua spoke that the only reason they leave Ōpōtiki is to visit whanau and for tangihanga.

Some participants saw the town as a nursery to nurture kids. Some indicated this meant to give them the best life-skill education (through hunting, survival, whanau, gathering food) we can and then send them off into the world to achieve great things. However, the majority of the participants identified that the town had changed with families/whanau sending kids out of town for schooling, changes in community leadership with some outsiders being in key leadership roles. The most notable and most significant challenge that has brought change is drugs, primarily 'P' and the influence of gangs. The flow-on/subsequent choices and the effects on whanau and the community that result from drugs,

and the strong presence of gangs (and recruit of, and attraction to, young people), is viewed as a major issue. Also, participants noted that the 'P' issues impact in multiple layers of the community and have a view that a large number of homes are tagged as 'P' houses, which then remove them as available housing. This therefore contributes to the quality housing shortage in Ōpōtiki, as well as employment opportunities. On three different occasions, pākeke and kaumātua spoke on the types of employment available and that there were in fact jobs and a lot of people 'ticketed' or qualified to fulfil them, such as drivers, but drug testing meant that they were unable to take up that employment. This would suggest that there is a connection between work being available, and the commitment from prospective employees to remain drug-free in order to take up that employment.

GROUP THINK & TALK STORY

The group think sessions from these mana whenua workshops developed some good discussion before work began on the mind mapping exercise. This data was not intentionally collected separately and does not feature in the overall data summaries compiled and presented below in relation to the mind mapping:

1.   What feature of Ōpōtiki resonates most with you?

Whakapapa. Big role in community. My tūpuna whenua. Future. Born and Bred. Smell of the ocean. Small tight knit community. Whakapapa connects. Whanau. Bush. Living off the land. Clean country living. Outdoor living, recreation and sports. Whanau support. Whenua. Mahi. Hapū. Mokopuna. Taiao. Moana. Maunga. Lifestyle, hunting, food gathering which all go back to the moana aye. Kaumātua. Lively. Sticks out. Happy. Jobs. Fast foods. WINZ. Something to do for youth. Less gangs. Safe. Healthy environment. Natural resources. People don't have to leave to get jobs. Our weather. Proximity to the beach, to the bush, the scenery. Lifestyle. Our history, Māori history. Kai. Kaimoana. From the moana, the awa, ngahere, Koro's freezer. Our environment. Our community. Connectedness in the community.

"Bright, Colourful, Glowing People."

2.   If you live in Ōpōtiki, what takes you out of town?

Shopping. Employment. Clothes. Lazy shop keepers. Specialist sports. Cheaper shopping. Other side of the whanau. Holidays. Better educational activities. Shopping. Doctors. Communication. Visiting whanau. Mahi. School. Tertiary Education. Medical Specialists. Dentists. Entertainment. Aquatice centre. Linking with other iwi. Jobs, opportunities. High earning jobs. A variety of jobs

"Employment opportunities."

3.   If you live out of town, what might bring you back here?

Family. Employment. Whanau. Living of the land. Wanting kids to grow up with cuzzies. Basic, important ways of living. Marae, hapu, iwi. Lifestyle, whānau, tangihanga. A quieter

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life. Affordability of housing. Mātauranga. Succession. Meaningful employment. Picking kiwifruit. Looking after elders.

"Nostalgia."

4.   What does a vibrant community look like to you?

Close knit. Tight community. Nice place to be. Spiritual connection. Bigger picture. There is something about this place. Being active participants, positive roles models. Being welcoming to outside visitors. Interactive, supportive council. Clean open shops. Healthy, supportive, safe and clean. Great tourism industry and events. Lots of our people back home. A community centre. Somewhere to meet, we can go and gossip, we can meet there. Inter-connectedness. People looking out for each other, people who care about each other. Our claim be settled. More meaningful jobs. An education hub, technology hub a digital hub. Iwi having a strong presence in the community and the town itself. Putting our mark there. People taking pride in the town as well like keeping it clean.

"Vibrant partnerships be it Pākehā, Māori, hapū."

5. What do you want Ōpōtiki to be known for?

A nice place to be. Nice place to live or bring your family to. Rugby. Kapa haka. Amazing artists. Māori artists. Tourism. Authentic Māori crafts. Māoritanga. Our history. Whakatōhea.

"Our community spirit."

A few of the challenges highlighted in the groupthink were:

Drugs. Health problems. Gangs. Rangatahi ambition. Social issues. No jobs. Remove the pokies. Whakatohea not connected. Transport/no taxis. Relationship between te ture and customary practice. Limited helpers. Limited knowledge holders. Cost of living.

Participants shared views around economic growth not just relying on large businesses or primary industry, especially in the context of "paru" or discharges entering their waterways and impacting on mahinga mātaitai and mahinga kai (customary seafood gather areas) and broadly on their individual environmental values. Conversely, there were some participants who recognised the commercial benefit of primary industry operations as Whakatōhea were farmers.

Other ideas on economic growth regarded small business hubs so that contractors can be based there and still have a community base to work from together, share resources and ideas, also some pākeke participants shared a view that entrepreneurship should be promoted and explored as an option for Ōpōtiki. Not many of the participants (kaumātua, pākeke, rangatahi) referred to the harbour development as the key to unlocking the economic potential for the people of Ōpōtiki.

Kaumātua shared concerns around succession planning for Whakatōhea to uphold tikanga (cultural practices), especially with tangihanga, and the impact on kaumātua to attend tangihanga and other events to uphold Whakatōhea values due to manpower issues and natural attrition. It was outlined that whanau are starting to choose to remain at home to lay tūpāpaku and for tangihanga rather than return to their marae. These appears to be based on cost and disconnection from local marae and loss of identity.

2.3.2 Workshops with Community

The community workshops saw attendees from local council, businesses and schools including a couple of mana whenua representatives. The community workshops were held on Friday the 18th of May at 2pm and Saturday the 19th May at 2pm at the Memorial Park Pavilion in Ōpōtiki.

2.3.2.1 Overview

The discussions were focused on growth and prosperity for the town. There was some focus on the challenges, but ideas proffered solutions from their perspectives. These were primarily based on businesses growing to offer increased employment and in turn this having a positive impact on the town and social issues. There were also discussions around the challenges of limited land and the inability to use the land that was available for local iwi when working in partnerships.

Council representatives covered the work they are doing with local iwi regarding rates rebates to assist with land development and the proposed work they are doing to help businesses get off the ground in the town.

There was a lot of positive discussion around ideas for growth including tourism and aquaculture, which were focused on capitalising on the resources available to the town and its natural beauty. Workforce issues were discussed as well as the need to bring in people that were skilled in specific areas to assist with business growth.

Schooling was also raised as an issue, with participants talking of students travelling out of town for secondary school, but not really with any good reason, just perception. There was also discussion around local businesses working with schools to develop connections and pathways for students there.

> ### GROUP THINK & TALK STORY
>
> *With each workshop, we undertook a group thinking or talk story exercise where we asked the group to introduce themselves and provide an example of a great story about their town. We also posed a number of questions. This was a great way to encourage open thinking and get the participants thinking about a wide range of issues and topics before they began their own exercise.*
>
> *The groupthink from the Community Workshop in Ōpōtiki developed some good discussion:*

1. What feature of Ōpōtiki resonates most with you?

Dynamic. Multi-faceted. Family tradition. Economic development potential. Potential waiting. Tangata whenua. Natural environment. Connectedness of whanau. Vibrant marae. Authentic Māori.. Natural beauty. Activities. Fish, hunt, dive. Opportunity waiting. Marriage. Whakapapa. Big role in community. Future. Born and Bred. Smell of the ocean. Small tight knit community.

"Resourceful people."

2. If you live in Ōpōtiki, what takes you out of town?

Shopping. Holidays. Family. Restaurants. Eateries. Activities for older kids. Employment opportunities. Tertiary education. Perception/brand/stigma. Doctors.

"Women's undies."

3. If you live out of town, what might bring you back here?

Family. Lifestyle. Work/development. Historically, kiwifruit industry. Affordable housing. Time to give back/philanthropic. Bring skills home. Paradise.

"Innovation, opportunity."

4. What does a vibrant community look like to you?

Active. Participatory. Arts/culture/music. Things to do. Economic activity. Productive people. Feeling welcome/inclusive. Growth. Clean. Utilised resources/clubs/infrastructure. Safe and respectful. Bi-lingual, know who you are. Active iwi.

"Pride of place."

5. What do you want Ōpōtiki to be known for?

Aquaculture. Balance between economic and environment. Quality education with pathways in whanau based environment. Confidence. Excellence in sports. Helpful Council.

"Leading in the Māori land impasse."

A few of the challenges highlighted in the groupthink were:

P, the drug. Image/perceptions. Opportunity needs a kick start ►Central government. Lending for Māori land. Too much on offer/too few volunteers. Geographic or topical challenges, scrub and reserves.

2.3.3 Data Sorting

In the format of the Community Capitals Framework, the information gathered from both the wānanga with mana whenua and the workshop with community members have been compiled and categorised in the table below:

Table 7 – Community Capitals Framework: Ōpōtiki Wānanga/Workshop Data

Categories	Aspirations	Challenges
Natural Capital (Environment)	• An improved environment (as all aspects of the natural environment holds value to mana whenua and community) • Whenua/Land (to live off and learn from) • Marine area	• Coastal hazards • Impacts on mahinga mātaitai/mahinga kai • No land for housing and development (mana whenua) • Flooding of rivers • Ōpōtiki is Isolated
Financial Capital (Income, Wealth, Security and Investment)	• Income and wealth achieved through tourism activities/aquaculture/manuka • Whakatōhea Treaty Settlement • Business opportunities in, and for, the town	• Lack of economic development planning (focus is on harbour development and farms) • Lack of employment opportunities for rangatahi/young people (no restaurant brands to work for) • Smart money has left Ōpōtiki • Not enough certainty in jobs available in Ōpōtiki (seasonal work) • The presence of "red trucks" taking advantage of people in Ōpōtiki • Minimal return on investment for rental properties
Built Capital (Infrastructure)	• Space for youth • Community hub • Whare kura/Tertiary provider (higher qualification) • Affordable and quality housing • Roads • Accommodation for visitors	• Poor housing/Lack of quality housing • Flood zone • Accessibility to tertiary education • Better shops (basic supplies not available) • Health services (dentist and doctors etc) • Council red-tape/consenting process

Cultural Capital (Tradition, Identity and Language)	• Whakatōhea weaved through Ōpōtiki (much like Te Arawa identity is weaved through Rotorua image) • Community recognises and upholds Whakatōheatanga • Succession planning towards all practicing Whakatōhea tikanga and speaking te reo	• Limited knowledge and practicing of tikanga • Not all mana whenua connect back to their marae • Uncertainty and/or uniformed perception on what the "Whakatōhea Māori Trust Board" do for Whakatōhea.
Human Capital (Skills, Education, Health and Abilities)	• Provision of, or easy accessibility to, youth activities • Quality of schooling at primary and secondary) • Families/whanau keeping children in Ōpōtiki schools	• Local employment opportunities that is meaningful and provides certainty • Too many courses and not enough jobs
Social Capital (Groups/Networks, Leadership and Trust)	• Community trust and confidence in people (each other) • Community safety • No 'P' • Mentoring and role-modelling service for young people • Horses can continue through town centre and around town	• Poor image of community and its identity • Drugs and crime in the community • Feel and perception that town is unsafe and negative • Lack of respect shown to community members and people in authority
Political Capital (Access to Power and Organisations, and Empowered)	• Whakatōhea Māori Trust Board and Ōpōtiki District Council in partnership • Ōpōtiki District Council improves consent/permitting process	• Uncertainty on the role of Whakatōhea Māori Trust Board • The role of the Ōpōtiki District Council to enable and constrain opportunities in Ōpōtiki • Shop owners and outsiders (developers and industry operators) have more say in what happens in Ōpōtiki

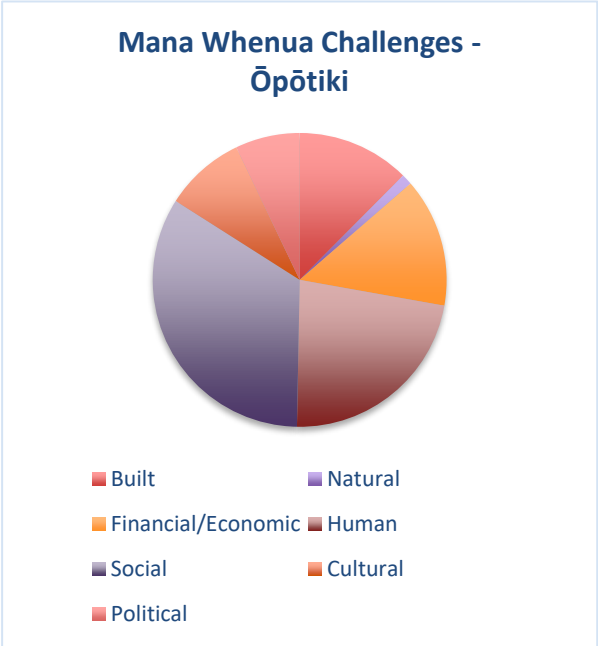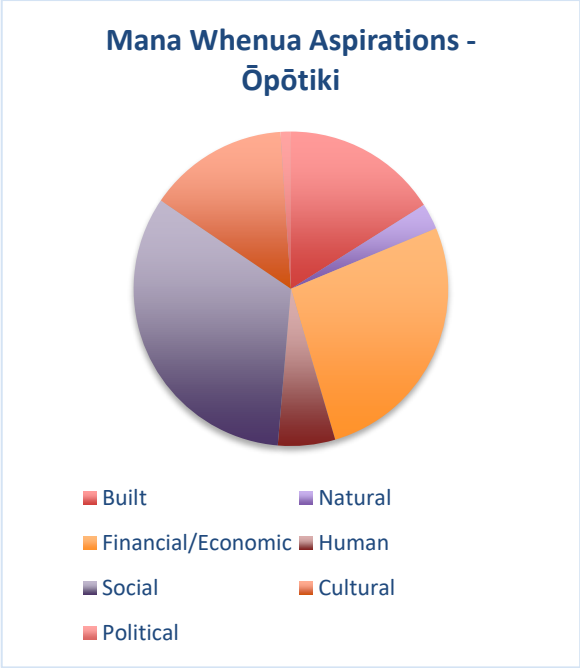### 2.3.3.1 Data Presentation and Findings - Wānanga with Mana Whenua

Mana Whenua Aspirations

Overall mana whenua identified that people were the key to reaching or achieving their aspirations for the town, reflected in the social and human capital responses. This was closely followed by the role that financial or economic development played in achieving these goals. Creating a town that

provided the necessary infrastructural needs was also identified as a key aspiration, including things such as retail, business development and easily accessible services, including healthcare. There was focus on cultural elements, but these primarily focused on having accessible marae. It was noted that the town was one where people would often leave to upskill but ultimately some were happy to send them off into the world to achieve their aspirations and then welcome them home to settle.

Mana Whenua Challenges

Mana whenua included an economic focus, and the connection between seasonal work and access to employment as both a challenge and an

Mana Whenua Aspirations - Ōpōtiki

Legend:
- Built
- Natural
- Financial/Economic
- Human
- Social
- Cultural
- Political

aspiration. The impact of the work being seasonal was noted, and the fact that this contributed to a lot of the other challenges within the town and an overall lack of motivation. Mana whenua appeared to be more candid about the challenges faced within their town and particularly identifying that increased economic development would not necessarily have an impact on this in a positive manner. There was also comment around who would actually benefit from this development, highlighting that only a select few within the community are able to invest and at this point it appears that the wealthier are getting wealthier and only sometimes will the community benefit through employment. The traditional seasonal jobs on offer are not necessarily helping the community, and the alternative employment is often specialised so those roles are filled by others from outside the community.

Mana Whenua Challenges - Ōpōtiki

Legend:
- Built
- Natural
- Financial/Economic
- Human
- Social
- Cultural
- Political

Overall, people were identified as posing the biggest challenge to fulfilling the participants aspirations for their town. This was either through the type of people needed to achieve the vision for the town, not being available or present in the town, losing those that could have been there to help achieve the dream, of those that are there, simply hampering the ambitions/aspirations of others. Finance was seen as the next biggest barrier or challenge that the community faced in achieving their ambitions, followed by the services or support needed infrastructurally within the town. Cultural and environmental capital were seen as subservient or posing little challenge/opposition to achieving one's aspirations for the town. This is broken down into the subgroups of rangatahi, pākeke and kaumātua below.

Mana Whenua Aspirations by Sub-group

Interestingly, rangatahi had a significant focus on money and the effect that this had on achieving aspirations. They also focused on this being their biggest aspiration, that is, to have a lot of money. Another interesting note was how little emphasis the rangatahi placed on cultural or environmental aspirations. Their focus was on improving themselves, and making money, and in turn, this would help the town. Their comments were much more internally focused, or personalised, compared with the pākeke and kaumātua, who focused much more on the aspirations for the town as a whole. Both groups focused considerably more on cultural capital and how social capital will be key to creating vibrancy in the town.

Mana Whenua Aspirations - Ōpōtiki
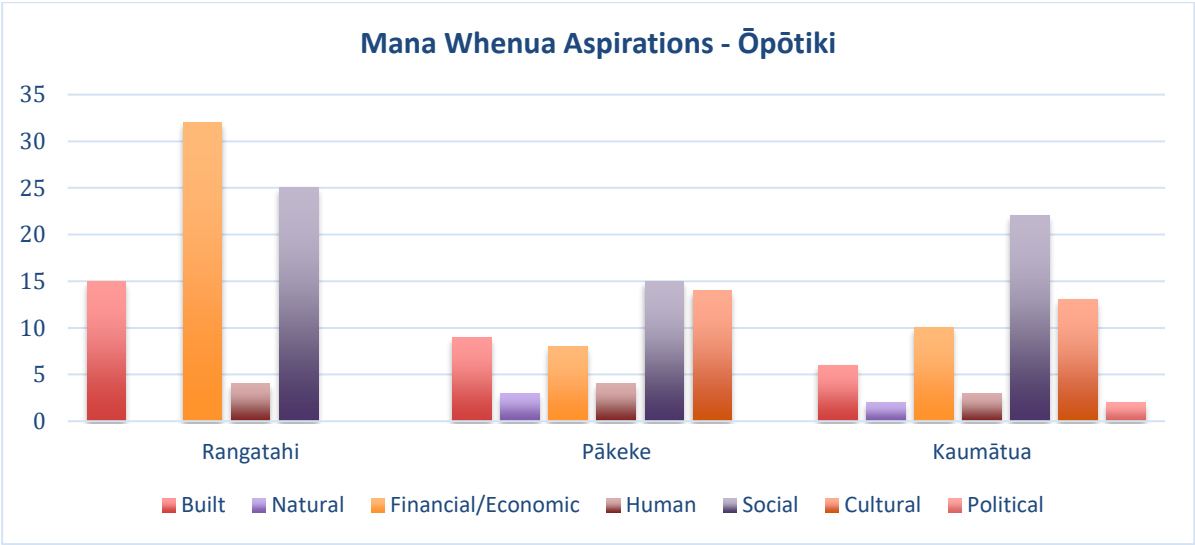
Mana Whenua Challenges by sub-group

When analysing the sub-groupings for mana whenua, we can really see the difference between the challenges as viewed by rangatahi, compared with the remainder of the participants. The challenges for rangatahi again were not identified to be connected to cultural or environmental contraints or barriers, but again relied more on people and finance. For the remainder of the mana whenua participants however, culture and in a small way, the environment, were identified as being in some way impeding or posing some form of barrier to the achievement of their aspirations for the town. Again, social/human capital was identifed as posing a challenge, as well as infrastructure/built capital and finance. Rangatahi seemed to be much more confident in their beliefs regarding what the challenges and causes of concern were, while pākeke and kaumātua spread their comments across a greater number of areas/types of challenges.

Mana Whenua Sub-Group Challenges - Ōpōtiki
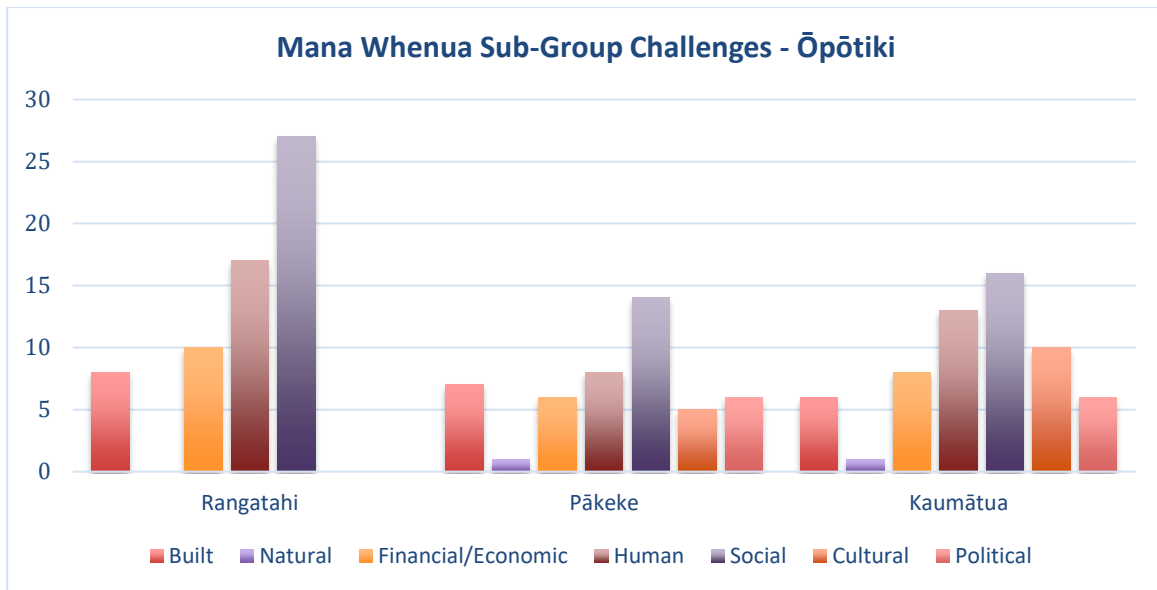
2.3.3.2 Data Presentation and Findings - Workshop with Community
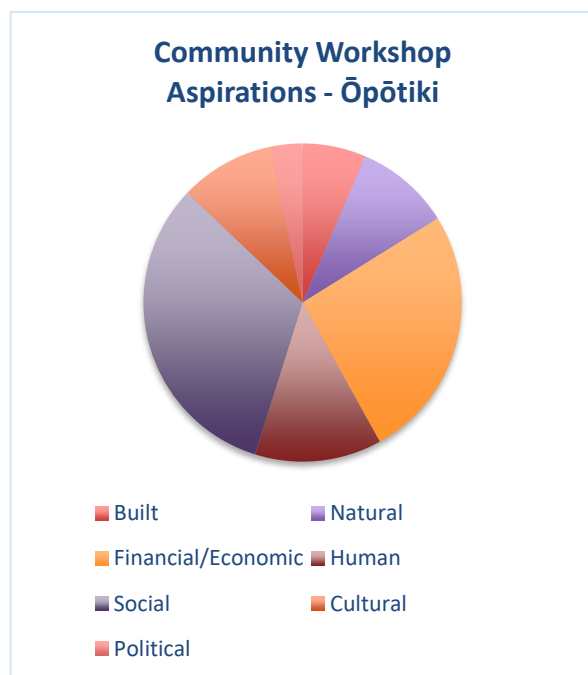
Community Aspirations

The community representatives that were part of local businesses articulated clearly the connections between vibrant businesses and community revitalisation. The links were made both on the challenge and aspirational discussions.

The participants who were related to local industry had significant vision for the community. They identified major economic development, innovation and a well managed environment as being their primary goals for the town and area. This was then broken down to identify tourism, kiwifruit and aquaculture as the primary economic focuses. Aquaculture because they had identified that government funding was

Community Workshop Aspirations - Ōpōtiki

available, it was able to provide a global protein source and there was additional consented space. Kiwifruit in turn was identified as high value land use, with Māori Land potential and economic use of resources (water). Tourism on the other hand provided an opportunity for purpose built infrastructure, additional town revenue and that challenges necessitated different thinking in this space. Tourism was identified as a way to preserve, protect and promote the environment, as well as utilise innovations in electric vehicles and technology.

Community Challenges

For example, where it was identified that utilisation of Māori land was an issue, it was swiftly identified that there were a multitude or connected and interconnected issues causing this as well as

Community Workshop Challenges - Ōpōtiki

Legend:
- Built
- Financial/Economic
- Social
- Political
- Natural
- Human
- Cultural
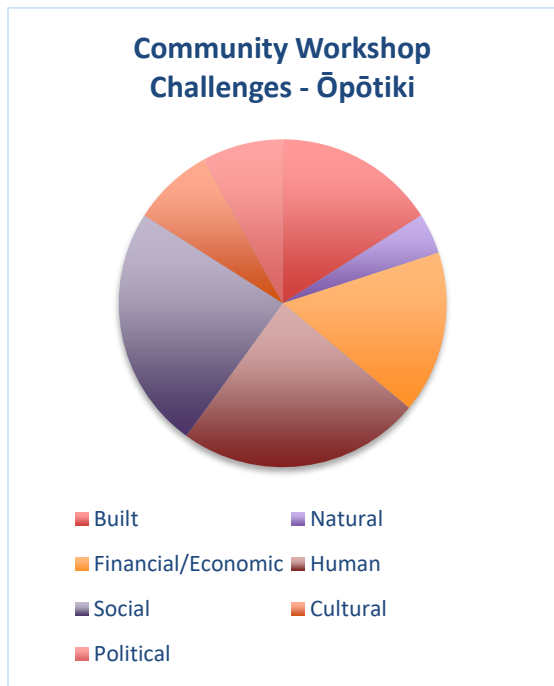
resulting from this. The utilisation was directly connected to the ownership issues and lending barriers. Multiple owners, alongside disengaged owners and unknown owners made utilisation difficult. Equally, barriers to accessing lending were identified as land security, valuation and also the existing government legislation.

An additional challenge identified by one participant was that of accommodation. They identified that this had an overwhelming impact on the area and its ability to revitalise itself. This issue was in part identified to be caused by land and service availability and willing developers. In turn this was affected by things such as climate change impacts, subdivision requirements, Māori land, funding, and barriers to economic development.

2.3.4 Summary and comparison of Workshop Outcomes in Ōpōtiki

2.3.4.1 Aspirations

The primary difference between the community and mana whenua aspirations was evident in the discussions around the infrastructural aspirations and environmental aspirations. Mana whenua also had slightly more focus on financial aspirations, and this rested primarily in the rangatahi sector of participants. In turn, the community focused slightly more on aspirations for the community at large that fell within the social/human capital arena.

2.3.4.2 Challenges

Comparatively the community did not feel that the local environment held any challenges to creating a vibrant community for them. They also felt that people/human challenges were fewer than mana whenua believed. In turn the community challenges rested more with infrastructural and financial arenas.

Mana whenua felt that social and human capital were the biggest challenges to be faced and addressed in aspiring to create a more vibrant community. With less emphasis on financial or infrastructural challenges. They also felt that the environment did offer some challenges, these were primarily based on isolation and the natural hazard risks.

Also, in contrast to some of the community discussion around pushing for economic development and employment, there were some insightful comments around concerns that if employment increased, so too would money and that would only further fuel the 'P' problem and the habits due to the significant addictions involved. More money meant more 'P' to some and more wealthy and influential drug dealers in the town.

Prioritisation of employment was not always appropriate.

2.3.5 Te Pae Mahutonga Wellbeing Framework

For additionality, the mana whenua information gathered at the wānanga has been compiled and categorised into the Māori-centred framework, Te Pae Mahutonga Wellbeing Framework. No graphs were prepared to present the information.

Table 8 – Te Pae Mahutonga Wellbeing Framework: Ōpōtiki Wānanga with Mana Whenua

Categories	Political Environment	Physical Environment	Built Environment	Social/Cultural Environment
Mauriora (Secure Cultural Identity)	Whakatōhea in partnership with the Ōpōtiki District Council, and government agencies	Land owned (and occupied) by mana whenua Occupation in marine and coastal environment	Whakatōhea weaved through Ōpōtiki	Whakatōhea values (Whakatōheatanga) weaved through Ōpōtiki, and Cultural knowledge (tikanga and mātauranga) shared/accessible to whanau
Waiora (Environmental Protection)				Sustainability (kaitiaki) of mahinga mātaitai and mahinga kai
Taiora (Healthy Lifestyles)	Whakatōhea to promote healthy wellbeing (eg having a "No P in Ōpōtiki" stance)	Mana whenua ownership of land in Ōpōtiki	Businesses hubs, and spaces for young people and community	Access to, opportunities to learn, tikanga and mātauranga, and Foster a culture of Whakatōhea identity
Te Oranga (Participation in Society)	Whakatōhea in partnership and working with non-government agencies in Ōpōtiki			

3. Project Summary Findings

3.1 Engagement

As the qualitative focus group component of Whenu 2, the methodology of study was a mixture of quantitative and qualitative research methods to gather the information and for preparation of the report. The engagement approach adopted for this project was a kaupapa Māori approach.

3.1.1 Mana Whenua

Implementing a kaupapa Māori approach acknowledges that organising wānanga with mana whenua would be led by mana whenua themselves.

Although the Whenu 2 direction for the project outlined that wānanga would be organised into multiple separate wānanga reflecting the determined sub-groups of rangatahi, pākeke and kaumātua, it was identified very early in the engagement with mana whenua that the preference was for wānanga to be inclusive of all three. However, this preference would be waived, specifically in Ōpōtiki, when time constraints and external circumstances (ie: tangaihanga) forced the approach into sub-group wānanga settings.

Additionally, the Whenu 2 direction for the project outlined that both maximum and minimum of six (6) participants from each sub-group was to be sought for the wānanga. Although this would be requested of mana whenua in the early engagement, ultimately the project team could not control the number of participants (and who would be attending).

The timing of the research wānanga with mana whenua garnered feedback and criticism on the project as we were starting a conversation after consultation and planning preparation performed by the local Councils. As examples, the draft Long Term Plans for the Waikato District Council and Ōpōtiki District Council were being notified when the initial wānanga discussions started with mana whenua, with Ōpōtiki District Council going through a hearing of submissions process on the completion of wānanga in Ōpōtiki. Similarly, both Councils had talked to some of the mana whenua (Whakatōhea Māori Trust Board more extensive than Pōkeno and Huntly/Rāhui Pōkeka mana whenua) in the preparation of new provisions for the towns as part of the Proposed District Plans which had nearly been completed as the research was starting initial conversations with mana whenua.

For the project, before initiating planning arrangements to hold wānanga with mana whenua (and the subgroup there within), upholding core Māori values such as tikanga and whakawhanaungatanga with mana whenua in Pōkeno, Huntly/Rāhui Pōkeka and Ōpōtiki was performed. It is important to outline that a number of meetings to develop trust and confidence in the BBHTC Challenge, Whenu 2 research, and the project itself, had to be held to enable good discussions and required patience and participant led progress with mana whenua.

Although there were challenges, mainly due to timeframes, the positive interactions at the wānanga and appreciation and awareness of the research relevance to support mana whenua in participating in planning, will ensure that mutual benefit can arise from this research, as well as ongoing participation of mana whenua in subsequent/further research.

3.1.2 Community Engagement

A kaupapa Māori approach was implemented when engaging with various groups within the community.

Many community members that were contacted and participants in the research workshops were initially confused as to why they were participating in a project that seeks "mana whenua perspectives on building a vibrant community", however were still positive and active in workshop discussions and for some, seeing their role in either being an enabler or a constraint on mana whenua perspectives. With the Waikato District Council and the Ōpōtiki District Council, the project was well supported by staff in either the community service department or the economic growth department to access information and maps to help in the facilitation of discussions with both community members and mana whenua.

The primary departments within Council that engaged with the research project were the Ōpōtiki District Council Finance and Corporate Service Group, and the Waikato District Council Economic Growth and Development Team. There was little interest from within the Council planning and policy teams to engage with the project. This could be reflective of their energy and efforts focussed on their Long-Term Plans and notification of the Proposed Waikato District Plan. The council staff who were engaged were receptive to the research project, especially in the context of vibrancy and connections to the community capitals framework and its link to the Living Standards framework being prepared by the NZ Treasury.

The Ōpōtiki District Council staff were able to link the research project with key and active community members (including Councillors) to participate in the workshops. As with the Waikato District Council staff connecting the research project with key and active community and business members in Pōkeno and Huntly/Rāhui Pōkeka as well as Councillors within the Huntly/Rāhui Pōkeka area.

A key criticism during engagement was the timing of the workshops. Many community members had just expressed their views and perspectives on building vibrant communities and investment in either the District Plan planning process or in the Long-Term Plan planning process. The concern was what will happen to the research if the information is after the decisions and finalising of District Plans and Long-Term Plans.

Lastly, it is important to outline that in the initial meetings and workshops with the Ōpōtiki community, the harbour development was still supported by the government, with many referring to the potential the harbour development will have on Ōpōtiki.

3.2 Systems Thinking/Understanding

The concept of a systems thinking, or a systems view of development, was not freely shared or taught to mana whenua (nor community members) in the wānanga/workshops. The focus of the wānanga/workshops were on mana whenua and wider community views of vibrant communities, and what makes a community vibrant. However, in preparing the wānanga/workshop programme (talk story and mind-mapping), and the preparation in the facilitation plan for each wānanga/workshop (questions for the talk story and guidance in the drawing of mind-maps), allowed for observation of what mana whenua were identifying as their levers to develop and build a vibrant

town and community. These levers and/or indicators are outlined in the respective Community Capital Framework and Te Pae Mahutonga Wellbeing Framework tables.

Although levers and measures to harness these levers were identified by mana whenua (and the wider community), this does not necessary imply that mana whenua and community members understood systems thinking or the ways in which the project team would be interpreting their views.

The talk story provided a forum for participants to share their views and concerns whilst also express their emotions on particular issues in their town. However, although there were questions to support the talk story session, prompting participants was often required, and on the odd occasion, tough facilitation of dominant speakers/participants was necessary to ensure all participants could share their views (and feel free to do so).

Overall the mind-mapping exercise was not easily understandable by majority of the participants in the wānanga and workshops. Demonstrations were needed in all wānanga/workshops prior to getting participants to start drawing, or fill out their mind maps, so that they could sequentially work backwards from an aspiration or from an identified challenge. Also, using singular words was not well supported by participants as most preferred (or were most familiar with) using a sentence to describe their perspective and also to list their aspirations and challenges rather than mind mapping. In most instances, to address this situation, pre-drawn mind maps (with empty squares/blocks for singular words and a picture of the town in the middle of the paper) were provided to participants.

4. Conclusion

A kaupapa Māori approach was adopted for this project component. The approach was shaped and driven by Māori world views and the application of tikanga Māori, especially in the initial meetings with mana whenua to develop trust and confidence in the research project and arrangements of wānanga with whanau.

This approach continued in the engagement and meetings with community members in promoting and assembling people together to participate in workshops in Pōkeno, Huntly/Rāhui Pōkeka, and Ōpōtiki.

Although the initial directive that wānanga (and workshops) would have both a set number of participants, with each being a separate wānanga representing either a grouping of rangatahi, pākeke or kaumātua, this was adapted as part of the participant led process. It was advised that the preference for mana whenua was for one wānanga catering for all sub-groups rather than separately, as it was preferred not to split whanau and instead maintain whanau groupings.

Altogether, the research project had 105 people participate in wānanga as mana whenua, or in workshops as active/influential community members in their towns (40 from Ōpōtiki, 34 from Pōkeno, 31 from Huntly/Rāhui Pōkeka).

At a glance of the information recorded and observations at wānanga, many of the perspectives shared by mana whenua participants could fall within matters of commitment under the Treaty of Waitangi by the Crown (or its agencies). Such as the commonalities, such as active participation in community planning and the weaving of mana whenua narratives and identity in the town, or other forms of empowerment, could be viewed as the missed opportunities by local authorities and as a result of passive relationships that exist between local authorities and mana whenua.

Overall, in using the Merriam Webster definition for vibrant as "pulsating with life, energy, vital and lively", mana whenua perspectives on building a vibrant community in their town tend toward aspirations of their identity, and seeing that identity recognised (and branded) within the town. Whether its bi-lingual signage or a marae in Pōkeno, or tourism opportunities in Huntly/Rāhui Pōkeka, or the weaving of Whakatōheatanga in Ōpōtiki, vibrancy for mana whenua seem to be associated with identity rather than employment or thriving and liveable towns.

References

Appendix A: Methodology
Quantitative Research Methods

Demographic Profile Reports

The project team have utilised data demographic profile reports prepared by the National Institute of Demographic and Economic Analysis, and other available data, about the communities to prepare for and inform their discussions with each community, as well as to inform the analysis of the resulting focus group/workshop data collected.

Whenu 2 Literature Review

The project primarily adopted the literature review report prepared within Whenu 2, which was a full review regarding systems and eco-systems, including indigenous and Māori perspectives, environmental and systems thinking. The review also included elements on community development such as regeneration and degeneration, community development frameworks as well as considerations around community development in smaller communities, gentrification, attachments to place, identity and Māori perspectives on this.

Resulting in an informed approach to applying the community capitals framework and systems level approaches to this community research within the subject communities.

Long-Term Plans and District Plans - Territorial Authorities

A significant aspect of this research includes the consideration and critical analysis of the long-term plans that exist for these communities. The two long-term plans that were reviewed were the Waikato District Council Long-Term Plan 2018-2028 and the Ōpōtiki District Council Long-Term Plan 2018-2028.

To be able to meaningfully engage with the participants it was important for the researchers to fully understand the issues that exist from a planning perspective and from the relevant Council's view. This understanding also enabled the researchers/facilitators to discuss real examples and get participants to think both in real terms and alongside their aspirations based on real life examples of development in their community.

This analysis will also lead to the outputs of mana whenua end user reports, as mana whenua identified the need to consolidate and identify pathways for themselves to work towards meaningful participation in creating vibrant communities.

Qualitative Research Methods

The project includes a number of elements in addition to this Qualitative research.

Engagement

Kaupapa Māori Approach

A kaupapa Māori approach was adopted for this project component. The approach is shaped and driven by Māori world views, including recognition of Māori indigeneity and the primacy of Māori interests (Mane, 2009). Identified within the BBHTC Research Plan are the seven principles that guide a kaupapa Māori approach (Cram, 2009; Smith, 1999), these are:

- Aroha ki te tangata (respect for people)
- Kanohi ki te kanohi (being a face that is seen and known)
- Tītiro, whakarongo… kōrero (look, listen, then later, speak)
- Manaaki ki te tangata (look after people)
- Kia tūpato (be careful)
- Kaua e takahia te mana o te tangata (do not trample the dignity of the people)
- Kia mahaki (be humble)

While the research aims and questions have been defined prior to engagement with mana whenua groups and communities, our engagement process explored and aligned the research practice to the needs of mana whenua groups, as well as non-Māori members of the community participating in the project. Through this approach, we aimed to empower, enrich and add value to the aspirations of mana whenua groups and the participants.

Through these mechanisms we give value to Māori perspectives in the research and align them to the aspirations of mana whenua groups to provide value.

Mana Whenua Definition

Mana whenua refers to demonstrated authority by local people over land or territory in a particular area. Mana whenua are either local Māori with ancestral ties to a region or an iwi authority of the region by 'take raupatu' – or conquest. In legal terms, mana whenua group means an iwi or hapū that (a) exercises historical and continuing mana whenua in an area or (b) is a mandated iwi organisation under the Māori Fisheries Act 2004; a body that has been the subject of a settlement of Treaty of Waitangi claims; a body that has been confirmed by the Crown as holding a mandate for the purposes of negotiating Treaty of Waitangi claim, and that is currently negotiating with the Crown over the claims.[g]

This project additionally applies another lens, in that it offers the opportunity for those invited to participate to indicate whether they are mana whenua or not. This has meant that some whanau that have lived in the area for decades but have other whakapapa, have contributed as mana whenua. Equally, where Māori spouses have married into a whanau that are mana whenua, their views have

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[g] Building Better Homes, Towns and Cities Research Plan, p11.

been included in mana whenua perspectives also. This method of self classification has allowed a more participant led research outcome.

Qualitative Focus Groups

Focus Areas

The research, which is the northern component of SRA3, seeks to understand what makes vibrant 2nd tier communities for mana whenua in three settlements in the 'Golden Triangle'. This region encompasses Auckland, Waikato and the Bay of Plenty and focuses on the chosen settlements being the towns of Pōkeno, Huntly/Rāhui Pōkeka and Ōpōtiki.

It has been identified that each of these towns are in the process of, or are exploring, further economic investment in infrastructure. For Pōkeno it is the potential investment in a business hub/infrastructure. In Huntly/Rāhui Pōkeka it is the investment in the construction of the Huntly section of Waikato Expressway, and the associated infrastructure to support the expressway. And with Ōpōtiki is the long proposed harbour development.

The project included a series of hui/workshops with a variety of mana whenua groups and community groups within the 3 subject communities. Pōkeno and Huntly are both located within the Waikato District Council boundaries, while Ōpōtiki township sits under Ōpōtiki District Council.

The key stakeholders within the community and within mana whenua groups were identified through relationships existing as well as through identifying relevant community and iwi/hapuu/marae structures already existing within the community areas.

Mana Whenua and Community

Within the subject settlements groups there was a focus on a number of participant groups. These were:

- Rangatahi
- Pākeke
- Kaumātua
- Community

These groupings required a method of clarification or defining further. The first three groupings were based on age, although we noted that within iwi/hapū this is not normally defined, nor easily defined. We did need to do so however, to enable is to provide and sort the data and deliver it in a manner that allowed analysis of these sub groupings.

Sub-Groupings Defined

Although we were led by the participants as far as group selection was concerned, some participants did not indicate, nor feel they wanted to identify which group they fell within. The participants did however indicate their age to allow us to allocate them to a sub-grouping during analysis. We utilised the following age brackets to do this:|

Rangatahi: Participants aged between 10 and 24 years of age
Pākeke: Participants aged between 25 and 49 years of age
Kaumātua: Participants aged 50 years and older
Community: Participants aged 10 years and older

Wānanga/Workshop Programme

As part of the data collection we focused on helping participants feel relaxed and that their contributions were a valued part of the research. This involved firstly welcoming and explanation around the purpose and intent of the project. We then followed a kaupapa Māori centric format and tikanga Māori within the context or setting of the workshops.

Whakawhanaungatanga

We had a period of whakawhanaungatanga, getting to know each other and sharing a meal together. This was an important element of the process and added value to the data collection by making participants feel welcome and at ease in the environment, which for most, was a new one.

Groupthink and talk stories

As part of the whakawhanaungatanga session we moved into a group sharing time with introductions and discussion around how each participant connected with their place, shared a memory or how and why they came to be there. We called this part of the workshop, the groupthink and talk stories. This was a great way to encourage open thinking and get the participants thinking about a wide range of issues and topics before they began their own exercise. The questions varied with the groups in some instances but primarily included a focus around:

1. What feature of Huntly/Pōkeno/Ōpōtiki resonates most with you?
2. What does a vibrant community look like to you?
3. *What do you want Huntly/Pōkeno/Ōpōtiki to be known for?*
4. What challenges do you face in your town?
5. *If you live here, what takes you out of town?*
6. If you live out of town, what might bring you back here?

Mind Mapping

This part of the workshops provided a chance for participants to map their aspirations and challenges that they felt they were facing within their towns. The purpose of the mind mapping activity was to get a clear understanding of the challenges that the community and individuals felt that they were facing at present in the face of the structural, environmental and social changes that are occurring in their communities.

The exercise was broken into two parts and followed the following process:

Aspiration and Challenge Mapping

- Participants took a piece of paper and were asked them to divide it into two sides and write the word Aspirations at the top on one side and Challenges on the other.

- Next they were asked to start writing down some key words around what your aspirations were for their town and consider the same for Challenges. They were asked to be as specific or detailed as possible (e.g. not just say "education" but what is it about "education" that is an aspiration – better schools? More subject options? Work training?)
- The participants were then asked to use arrows to connect the ideas on the paper. This was to identify how each of the ideas relate to and influence each other. E.g. aspirations for good quality school affects job opportunities, more local businesses affects job opportunities, being more connected to marae means whānau have a sense of pride and are likely to come back, etc.
- If relevant they were also asked to consider the role iwi and hapū play in this? Also the role of Council in these aspirations and challenges?

The above method theoretically utilises soft systems methodology and fuzzy cognitive mapping and provides a way to quantify participant-generated system models of a given problem and its determinants (Craven, 2017). The method enables the collection of data required for telling complex relationships between multiple participant perspectives of a system and the relationships between factors within that system (Craven, 2016).

Following the mapping exercises, the workshops concluded, and participants remained to chat informally with the facilitators or carry on with their day.

Ethics Approval – University of Waikato

This research was approved by the University of Waikato Faculty of Arts and Social Sciences Human Ethics Committee and adheres to the University of Waikato's Ethics Procedures. Formal approval was given 8 February 2018 for the research activities, including the focus group wānanga with mana whenua groups, businesses and community under Ethics Approval Number: FS2017-56.

Appendix B: Case Study/Focus Areas – Pōkeno, Huntly/Rāhui Pōkeka and Ōpōtiki

Pōkeno

The National Institute of Demographic and Economic Analysis prepared a demographic profile of Pōkeno for Whenu 2. The information in the profile outlined that:

Pōkeno occupies an advantageous space. As a small rural town nestled in North Waikato and on the southside of the Bombay hills, Auckland central is a 55 kilometre drive northward, and Hamilton, a 72 kilometre drive southward. To the north-west is Pōkeno's closest retail centre, Pukekohe. Flowing just beyond south of the town is the Waikato river; diverging westward towards Port Waikato. Other settlements surrounding the town include Tūākau (West), Mercer (South), and Mangatāwhiri (East).

Pōkeno was once a thoroughfare for State Highway 1 but upgrades conducted in 1992 bypassed the settlement. Further highway developments i.e. Waikato expressway and Pōkeno's adjacent locality provides a key advantage for the town's development (Waikato District Council, n.d.). In recent times, Pōkeno has attracted considerable attention. Housing market pressures in Auckland has seen an influx of property buyers and industrial hubs to the town (Henson, 2013; Waikato District Council, 2017).

Community Profile - Quantitative Research

National Institute of Demographic and Economic Analysis – Demographic Profiles

In a snapshot, the demographic profile report provides the following analysis as a result of the data and information gathered:

Population trends

- Pōkeno's population has grown by nearly 40 per cent, from 1,272 in 1996 to 1,779 in 2013, exceeding Waikato District (+25.4 per cent) and the Region (+15.6 per cent).

- The biggest growth occurred in the inter-censal period 2001-2006, (+19.8 per cent).

Age structure and population ageing

- The median age increased from 36.6 years in 2001, to nearly 40.8 years in 2013; indicating Pōkeno's population is ageing.

- A deepening 'bite' in the age structure over the young to middle adult years, is a result from the combined effects of the net migration loss at 15-24 years (successively over time), and the net gains above and below which act to accentuate the bite. This is further augmented by the increasing life expectancy at the oldest ages, and declining birth rates at the youngest ages.

- Older persons (65+ years) increased their share of Pōkeno's population from 7.3 per cent in 1996 to 11.1 per cent in 2013. A significant proportion of the population are in the working ages; but their share of the population has remained fairly stable at around 55 to 56 per cent over the same period. Similar patterns applied to the MEG.

Education
- Overall, the education profile of residents has improved since 2006 with declines in the proportions of residents across all three sub-population groups with no qualifications.

- The proportion of Pōkeno's population with at least a Bachelor degree increased from 9.8 per cent in 2006 to 11.5 per cent in 2013.

- The proportion of European with a Bachelors or higher (11.1 per cent) was nearly double that of Māori (6.1 per cent) in 2013.

Work and Labour Force Status
- The labour force participation rate across all comparator groups was over 70 per cent.

- The labour force participation rate for the European population dropped to 75.9 per cent in 2013 from 78.8 per cent in 2001, while the MEG rate remained fairly stable over the same period.

- In 2006 the MEG employment rate was lower (approx. 69 per cent) compared to European, even though both Māori and European men had similar rates (approx. 84 per cent). The difference was due to the significantly lower employment rate for Māori women.

- Overall, the unemployment rate in Pōkeno is relatively low. In 2013, the national unemployment rate was around 7.1 per cent, compared to Pōkeno's 4.5 per cent.

- Unemployment was particularly marked amongst Māori women (8.3 per cent).

Housing tenure
- In 2006, two-thirds (approx. 67 per cent) of Pōkeno's population owned their own home. However, this dropped to around 56 per cent in 2013.

- In contrast, approx. 54 per cent of Māori did not own the home they lived in; this increased to just over 65 per cent in 2013.

Access to transport and communications
- The majority of Pōkeno households had access to two vehicles. Around 30 per cent of households had access to at least three vehicles.

- There was very little difference in terms of household tenure. However, households with no access to a vehicle were mainly non-home owners (6.1 per cent).

- Households access to telecommunication declined slightly from around 99 per cent in 2006, to 97 per cent in 2013.

- Households shifted to 'smarter' technology. The proportion of households with a telephone and/or facsimile dropped between 2006 and 2013, but proportion of households with mobile access increased from 84.4 per cent to 88.4 per cent over the same period.

- In 2013, 83.6 per cent of Pōkeno households had access to the internet, well above the national rate of 76.8 per cent.

The data about mana whenua is minimal and therefore the profile report did not have detailed analysis.

Waikato District Council – Long-Term Plan 2018-2028

The Waikato District Council Long-Term Plan 2018-2028 has outlined that over the 2018-2028 period a total of $16.956 million will be invested into key infrastructure projects in the Pōkeno township. The primary focus and three year commitment to the Pōkeno township by the Waikato District Council is the:

- Sports Ground (2018-2019) - $1.416 million[h]
- Library and service centre (2018-2021) - $2,763 million[i]
- Stormwater Treatment Plant (2018-2021) - $3.983 million[j]
- Water reservoirs and reticulation extension (2021-2028) - $4.421 million
- North Waikato resource recovery centre (2022-2028) - $3.051 million

Waikato District Council – Waikato District Plan

For the management of the natural and physical resources in Pōkeno, the Waikato District Council has the Waikato District Plan as its primary planning document.

Within the Franklin section of the operative Waikato District Plan, are provisions within the Waikato District Plan that were developed by the former Franklin District Council with regard to introduction of a Pōkeno Structure Plan to enable the integrated future development of Pōkeno village[k].

In 2015, the Waikato District Council prepared a design guide to advise developers on the architectural form, materials and signage to be used in the business development within the Pōkeno township.

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[h] a further $536,000 is identified over the 2021-2028 period
[i] a further $621,000 is identified over the 2021-2028 period
[j] a further $165,000 is identified over the 2021-2028 period
[k] http://www.haurakidc.govt.nz/assets/council_documents/minutes/council/2011/April%2027/PlanChg24.pdf

Mana Whenua

Waikato-Tainui (Te Whakakitenga o Waikato Incorporated) is recognised as the iwi authority in Waikato region, which includes Pōkeno. The mana whenua identified on our behalf by Waikato-Tainui were Ngāti Naho, Ngāti Tamaoho, and Ngāti Te Ata, with the latter not involved in the wānanga.

Ngāti Naho

Ngāti Naho have four marae, these marae are:

- Horahora Marae – 172 Horahora Road, RD 2, Te Kauwhata
- Matahuru Marae – 760 Tahuna Road, RD 4, Ohinewai
- Maurea Marae – 198 Te Ohaaki Road, RD 1, Huntly
- Waikare Marae – Waerenga Road, RD 1, Te Kauwhata

Ngāti Tamaoho

Ngāti Tamaoho have three marae, these marae are:

- Mangatangi Marae – 199 Mangatangi Road, RD 1, Pōkeno
- Ngā Hau e Whā Marae – 88 Beatty Road, Pukekohe
- Whātāpaka Marae – 78 Whatapaka Road, Karaka, RD 1, Papakura

Also, Ngāti Tamaoho have a Deed of Settlement in which the Crown and Ngāti Tamaoho agreed to the final settlement of the historical Treaty of Waitangi claims of Ngāti Tamaoho. A bill was first introduced to Parliament on 5 July 2017, with the bill's third and final reading on 5 July 2018. On the 10th of July 2018, the Ngāti Tamaoho Claims Settlement Act 2018 had its royal assent into legislation. The legislation describes and confirms the area of interest of Ngāti Tamaoho.

Ngāti Te Ata

Ngāti Te Ata have four marae, these marae are:

- Makaurau Marae – 8-10 Ruaiti Road, Mangere, Auckland
- Pūkaki Marae – 161A Puukaki Road, Mangere Bridge, Auckland
- Reretēwhioi Marae – 83 Tahurangatira Road, RD 3, Waiuku
- Tāhunakaitoto Marae – Awhitu Road, RD 4, Waiuku

Total Pōkeno Participants

Within the Pōkeno community we engaged with a total of thirty-four (34) participants. Twenty-five (25) identified as mana whenua, with a spread across the identified mana whenua groups detailed above. They were also active within various iwi/marae related committees as well as organisations and businesses within the town. There were strong rangatahi, pākeke and kaumātua representatives present, providing clear perspectives across these groups.

Nine (9) participants were identified as community members within community organisations, community board and local businesses and trusts.

Huntly/Rāhui Pōkeka

The National Institute of Demographic and Economic Analysis prepared a demographic profile of Huntly/Rāhui Pōkeka for Whenu 2. The information in the profile outlined that:

Huntly is ideally positioned in the central area of Waikato District. State Highway 1 currently slices through the township, making it easy to travel to Auckland City (approx. 95 kilometres) or Hamilton City (approx. 32 kilometres). However, population growth and economic development within the 'golden triangle' has seen the Government invest heavily in the transport corridor (i.e. Waikato Expressway) to enhance the connection between Auckland, Waikato and Bay of Plenty. Construction of the Huntly section is expected to be completed in 2020, eventually diverting traffic further east, cutting through Taupiri Pass before rejoining the Highway just south of Ohinewai (New Zealand Transport Agency, 2017). Huntly is also known for coal mining, but its economy has withered in recent years; unsettling the tight-knit working-class community. The Waikato River is a natural feature that meanders through the township, while towering on the western bank sits Huntly's iconic power station. Interestingly, the river acts as a virtual line that naturally delineates two demographically and socio-economically distinct communities within the settlement: Huntly West and Huntly. Both areas are defined separately in Stats NZ's statistical geography classification as area units (AU).

Community Profile - Quantitative Research

National Institute of Demographic and Economic Analysis – Demographic Profiles

In a snapshot, the demographic profile report provides the following analysis as a result of the data and information gathered:

Population trends

- Huntly's population increased by nearly 11 per cent between 1976 (6,282) and 2013 (6,953). However, recent trends show that Huntly's population only slightly declined by 1.6 per cent, since1996. Recent estimates suggest Huntly is expected to grow in the near future.
- Since 2001, Huntly experienced modest inter-censal gains (0.2 and 1.7 per cent) but these increases were insufficient to recover the numbers lost between 1996 and 2001 (-246 or - 3.5 per cent).
- Huntly's Māori population grew by 7.9 per cent between 1996 and 2013. This overall increase was attributed to the large gains in the most recent inter-censal period 2006-2013 (6.7 per cent) and earlier period 1996-2001 (4.2 per cent).
- Mana whenua living in Huntly i.e. Waikato iwi, experienced volatile growth over the period, with large inter-censal increases in 1996-2001 (+31.2 per cent) and 2006-2013 (+28.1 per cent) but a huge decrease in population in 2001-2006 period (-16.9 per cent).

Components of change

- Looking at the growth trajectory since the late 1970s, migration accounted for some of Huntly's population growth between 1976 and 1986, but would have been larger if it was not for migration loss since 1991.
- Natural increase has positively contributed to growth since 1976. Between 1991 and 2001, migration losses outweighed the gains from natural increase. Natural increase increased substantially between 2006 and 2013.
- Huntly has consistently experienced net migration loss at taiohi/ rangatahi age groups (15-19 and 20-24 year olds). During the 1970s and 1980s, Huntly's migration gains came from young families with children. Conversely, between 2006 and 2013, the data suggests gains of older families with children, but net migration was negative at most other age groups (Jackson & Brabyn, 2017).

Age structure and population ageing

- Like other areas in New Zealand, Huntly's population is ageing. Overall, Huntly's age structure changed dramatically between 1996 and 2001, shifting from an older to a much younger structure. This was much more pronounced in Huntly West, which also has a high Māori population.
- Older persons aged 65+ years increased their share of Huntly's population from 12.2 per cent in 1996 to 14.4 per cent in 2013, while the population share of the working-age population gradually increased, from 44.6 per cent in 1996 to 45.6 in 2013.
- The age structure of Huntly's MEG residents is much more youthful than the total population, however, there was a noticeable shrink in the proportion of tamariki (0-14 years).
- Adults aged 45-64 years, increased their share of the MEG population by 4.1 percentage points.

Education

- In 2013, 46.8 per cent of MEG lacked any form of educational qualification compared to 40.7 per cent of all Huntly residents. The proportion for the total population was somewhat muted by the smaller proportion of European with no qualifications, 39.0 per cent
- There were noticeable increases in the proportions with high-level qualifications. The proportion with at least a Bachelor degree increased from 4.7 per cent in 2006 to 7.1 per cent in 2013. This was reflected by a marked improvement amongst the MEG, from 3.3 per cent in 2006 to 5.6 per cent. In comparison, the proportion of European with a high-level qualifications increased by 1.3 percentage points.

Work

- In 2006, the MEG labour force participation rate (59.5 per cent) was similar to the total population and European (59.5 and 58.4 per cent respectively). Taking into account the different age structures, that the adjusted MEG was lower (56.9 per cent). In 2013, the MEG

participation rate was higher (61.0 per cent; adj. 58.8 per cent), while European rate was lower (56.9 per cent; adj. 62.4 per cent).

- Māori employment rates were much lower (45.8 per cent; adj. 45.1 per cent) than European (51.1 per cent; adj. 56.0 per cent) in 2013.
- Unemployment rates amongst the Māori population (25.3 per cent; adj. 20.1 per cent) were significantly higher compared to much lower unemployment amongst European (10.4 per cent; adj. 9.9 per cent).

Housing tenure

- Majority (54.2 per cent) of Huntly residents do not own the home they usually live in; this increased to nearly 60 per cent in 2013
- About three quarters of Māori in Huntly did not own the home they lived in, and increased to just under 80 per cent in 2013.

Access to transport and communications

- At both census periods, the majority of Huntly households (at least 40 per cent) had one vehicle, compared nationally (approx. 38 per cent).
- 14.6 per cent of Huntly's households had no access to vehicles.
- In 2006, 71.0 per cent had access to mobile phones but increased by nearly 15 per cent to 81.4 per cent in 2013.
- There was a significant increase in the proportion of households accessing the internet, from 37.2 per cent in 2006 to 54.7 per cent in 2013; an increase of 47 per cent.
- Access to mobile phones were near similar between homeowners and non-homeowners but access to the internet was markedly different, with much higher proportions of homeowners accessing the internet.

Waikato District Council – Long-Term Plan 2018-2028

The Waikato District Council Long-Term Plan 2018-2028 has outlined that over the 2018-2028 period a total of $4.738 million will be invested into key infrastructure projects in the Huntly/Rāhui Pōkeka township. The primary focus and three-year commitment to Huntly/Rāhui Pōkeka by the Waikato District Council is the:

- Community Centre (2019-2021) - $162,000[l]
- Resource recovery centre (2019-2020) - $103,000[m]
- Roading (Interchange and Road Connections (2018-2021) - $3.306 million

Waikato District Council – Waikato District Plan

For the management of the natural and physical resources in Huntly/Rāhui Pōkeka, the Waikato District Council has the Waikato District Plan as its primary planning document.

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[l] a further $633,000 is identified over the 2021-2028 period
[m] a further $534,00 is identified over the 2021-2028 period

There is no structure plan for the Huntly/Rāhui Pōkeka area, however alongside the district-wide provisions are requirements that recognise and provide for:

- the subsidence concerns as a result of the underground mining tunnels under the Huntly/Rāhui Pōkeka township
- open cast mining/extractive industry activities and its haulage corridors
- the operation of the Huntly Power Station (including its ash ponds)
- the controlled development in urban spaces that are located within known flood prone areas

Mana Whenua

Waikato-Tainui (Te Whakakitenga o Waikato Incorporated) is recognised as the iwi authority in Waikato region, which includes Huntly/Rāhui Pōkeka. The mana whenua identified by Waikato-Tainui were representatives within Ngaa Maramara o Raahui Pookeka, which is an entity that considers and develops strategies and programmes that deliver on the cultural, environmental, marae and education training and relationship objectives for the following marae:

- Kaitumutumu Marae – Te Ohaki Road, RD 1, Huntly
- Te Kauri Marae – 163 Hetherington Road, Huntly
- Te Ōhāki Marae – 212 Te Ohaki Road, RD 1, Huntly
- Waahi Paa – 177 Harris Street, Huntly

Total Huntly/Rāhui Pōkeka Participants

Within the Huntly community we engaged with a total of thirty-one (31) participants. Fifteen (15) identified as mana whenua, with a spread across the identified mana whenua groups detailed above. They were also active within various iwi/marae related committees as well as organisations, schools and businesses within the town. There were strong rangatahi, pākeke and kaumātua representatives present, providing perspectives across these groups.

Sixteen (16) were identified as community members within community organisations, Council and community board and local businesses and schools.

Ōpōtiki

Community Profile - Quantitative Research

National Institute of Demographic and Economic Analysis – Demographic Profiles

In a snapshot, the demographic profile report provides the following analysis as a result of the data and information gathered:

Population trends

- The population of Ōpōtiki District grew irregularly over the past three decades, from 8,134 in 1986 to 8,820 in 2016 (8.4 per cent).
- Positive growth was a key feature for the District between 1986 and 1996, but has gradually declined since.

Components of change

- Natural increase (more births than deaths) contributed to population gains between 1991 and 1995, however, migration loss (more people leaving than arriving) has been the main factor to the District's population decline over the last 20 years.
- Migration loss was mostly attributed to taiohi/rangatahi (15-19 and 20-24 years) whereas moderate gains were notable amongst the key working population, in particular those aged 25-39 years, and late working ages and early retirees (50-69 years).

Age structure and population ageing

- Like other areas in New Zealand, Ōpōtiki's population is ageing. There is a deepening 'bite'in the age structure over the young to middle adult years, indicating the combined effects of the net migration loss at 15-24 years (successively over time), and the net gains above and below which act to accentuate the bite. This is further augmented by the increasing life expectancy at the oldest ages, and declining birth rates at the youngest ages
- Older persons aged 65+ years increased their share of Ōpōtiki (Area Unit) population from 13.8 per cent in 1996 to 16.2 per cent in 2013. Likewise, the share of the working-age population graudally increased, from 43.1 per cent in 1996 to 45.6 in 2013.

Education

- Ōpōtiki residents education levels has improved since 2006, with declines in the proportions of residents across all three sub-population groups with no qualifications.
- There were pronounced increases in the proportions with degrees and post-graduate qualifications since 2006. For example, the proportion with at least a Bachelor degree increased from 5.1 per cent in 2006 to 6.9 per cent in 2013.

Work

- Māori labour force participation rates were higher than European across both periods.
- Employment rates were similar for Māori and European (around 50 per cent), and only slightly increasing in 2013.

- Māori unemployment was stable across both periods18.3 per cent, while the unemployment rate for European increased a little from 7.1 per cent in 2006 to 8.2 per cent in 2013.

Housing tenure

- The proportion of non-homeowners increased from 51.8 per cent in 2006 to 58.4 per cent in 2013.
- Over two-thirds of Māori did not own the home they lived in; this increased to just under 71 per cent in 2013.

Access to transport and communications

- In 2013, 23 per cent of dwellings not owned by the occupants had no vehicles, compared to 6.5 per cent of households who were owner-occupiers
- Access to telecommunications improved with 94.7 per cent of households in 2013 having access to some form of communication compared to 91.1 per cent in 2006.
- There was a significant increase in the proportion of households accessing the internet, from 33.5 per cent in 2006 and 52.4 per cent in 2013.

The data about mana whenua is minimal and therefore the profile report did not have detailed analysis.

Ōpōtiki District Council – Long-Term Plan 2018-2028

The Ōpōtiki District Council Long-Term Plan 2018-2028 has outlined that over the 2018-2028 period a total of $134.472 million will be invested into key infrastructure projects in the Ōpōtiki township and wider community. The primary focus and commitment by the Ōpōtiki District Council is the:

- Ōpōtiki Harbour development (2020-2022) - $54,503,680
- Community Facilities (2018-2021) - $14.242 million[n]
- Stormwater Improvements (2018-2021) - $3.872 million[o]
- Wastewater system (2018-2021) - $10.485 million[p]

Ōpōtiki District Council – Ōpōtiki District Plan

For the management of the natural and physical resources in Ōpōtiki, the Ōpōtiki District Council has the Ōpōtiki District Plan as its primary planning document. However, in 2014, the Ōpōtiki District Council reviewed their District Plan, and as of May 2018, released their decisions version of the Proposed Ōpōtiki District Plan.

The Proposed Ōpōtiki District Plan was developed over the period of 2014 to 2016[q], in consultation with key stakeholders (including Whakatōhea Māori Trust Board), which looked at the management

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[n] a further $6.566 million is identified over the 2021-2028 period
[o] a further $5.824 million is identified over the 2021-2028 period
[p] a further $13.135 million is identified over the 2021-2028 period
[q] https://www.odc.govt.nz/SiteCollectionDocuments/OUR%20COUNCIL/Policies%20Plans%20Bylaws/Proposed%20District%20Plan/The%20decision/2018%20-%20Overall%20Recommendations%20decisions%20report.pdf

of the natural and physical resource in the district, as well as the design and control parameters for development in the Ōpōtiki town centre (including provisions for the harbour development).

Mana Whenua

Te Whakatōhea (represented by the Whakatōhea Māori Trust Board) is recognised as the iwi authority in Ōpōtiki region.

Whakatōhea Māori Trust Board

The Whakatōhea Māori Trust Board was established in 1952 and is constituted under the Māori Trust Board's Act 1955. The purpose of the Trust Board is to administer its assets in accordance with the Act for the benefit of its members. The Trust Board is made up of twelve members elected from the six hapū of Whakatōhea and has enrolled on its tribal database approximately 11,030 members.[r]

The Trust Board has made steady progress since 1952 and has grown its asset base to include dairy farms, kiwifruit orchards, forestry shares, property investments, fisheries assets, aquaculture ventures, social, health and education services and is very pleased with the results so far. Through strong leadership and a clear Vision, the Board has set a path for the next 50 years that focuses on improving the wellbeing and prosperity of its people.[s]

Whakatōhea Pre-Settlement Claims Trust

Te Whakatōhea are currently progressing their Treaty of Waitangi claim, and as of 18 August 2017 have a signed Agreement in Principle[t]. The Whakatōhea Pre-Settlement Claims Trust are managing the negotiations on behalf of the iwi. The focus of the negotiations is on achieving the aspirations of mana tangata, mana whenua, and mana moana, which are guided by the Whakatōhea Transformation Framework.

As at the signing of the Agreement in Principle, the Crown offer[u] to settle historical claims of Whakatōhea is $100 million, which includes:

Mana Whenua

- Transfer of sites totalling over 6,692ha
- Conservation management strategy over 83,000ha
- Cultural materials plan and decision-making framework
- Rights of First Refusal
- Statutory acknowledgement over certain waterways

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[r] http://www.whakatohea.co.nz/history-of-the-board.html
[s] http://www.whakatohea.co.nz/history-of-the-board.html
[t] https://www.whakatoheapresettlement.org.nz/wp-content/uploads/Whakat%C5%8Dhea-Crown-Offer.pdf
[u] https://docs.google.com/viewerng/viewer?url=https://www.whakatoheapresettlement.org.nz/wp-content/uploads/Hand-Out-Hui-a-Iwi-FINAL.pdf&hl=en

<u>Mana Moana</u>

- 5,000 ha reserved for aquaculture development in Ōpōtiki
- Marine and harbour development fund

<u>Mana Tangata</u>

- Relationship with the Tertiary Education Commission and Government agencies
- Education Endowment Fund
- Te Reo Revitalisation Fund
- Cultural Revitalisation Fund

Total Ōpōtiki Participants

Within the Ōpōtiki community we engaged with a total of forty (40) participants. Thirty-one (31) identified as mana whenua, with a spread across the identified mana whenua groups detailed above. They were also community members that were active within various iwi/marae related committees as well as organisations, schools and businesses within the town. One of the workshops was run in conjunction with Ōpōtiki High School so there is a particularly strong rangatahi voice within the data set. There were also strong pākeke and kaumātua representatives engaged with, providing perspectives across these groups. The pākeke included 2 participants that were located in Perth, providing another perspective during engagement.

Nine (9) were identified as community members within community organisations, Council and community board and local businesses and schools.

Remote Participants:

We had a number of invitees that could not, for whatever reason, make it to any of the workshops but indicated that they were very keen to be involved. We offered for these participants to take part remotely. We sent them instructions, discussion and some groupthink examples so that they could simulate the focus group/workshop experience themselves.

Although a number of people did not do so, 3 participants from Ōpōtiki did. One community member and two mana whenua who reside in Perth.