

Mana Whenua Report

A Vibrant and Regenerative Ōpōtiki Community
Mana Whenua: Te Whakatōhea

Building Better Homes, Towns and Cities

Prepared by Whetu Consultancy Group
November 2018

National
science
Challenges

**BUILDING BETTER
HOMES, TOWNS
AND CITIES**

Ko Ngā wā Kainga hei
whakamāhorahora



**National Institute of
Demographic and Economic Analysis**
Te Rūnanga Tātari Tatauranga

Executive Summary

This report is the presentation and analysis of the information gathered for Whenu 2: Mana Whenua Building Vibrant Communities. The research aimed to seek a systems understanding, from a mana whenua perspective, of what makes vibrant and regenerative Pōkeno, Huntly/Rāhui Pōkeka, and Ōpōtiki, which are three settlements within the 'Golden Triangle'.

The "Golden Triangle" – is the term economic commentators use to describe the geographic area bound by Auckland, Hamilton and Tauranga. It has long been a major centre of growth in New Zealand's residential property market driven by the economies within it. It's where about 50 percent of New Zealand's population lives and much of the country's economic activity takes place, and all signs are that it will continue to be fertile ground for growth.^a

It has been identified that each of these towns are in the process of, or are exploring, further economic investment in infrastructure. For Ōpōtiki, at the time of Whenu 2 research development and wānanga, was the potential government investment in a harbour development.

Hui and wānanga with mana whenua in Ōpōtiki (and a workshop with community members) were undertaken in line with 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), was required before wānanga and workshops were held. There were three distinctive sessions 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.

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 identified that a mana whenua perspective on building a vibrant community in their town tend towards aspirations of their identity and seeing that identity recognised (and branded) within the town as managed/controlled by mana whenua.

The proposed pathways of delivery for mana whenua to use (should they wish) to enact and/or progress their aspirations and values, as well as address the challenges, have been outlined in the report. In applying a systems thinking philosophy, the mechanisms and measures outlined are

https://www.nzherald.co.nz/sponsored-stories/news/article.cfm?c_id=1503708&objectid=12061288

reflective of the multiple and various actors (agencies and organisations) involved in creating and managing vibrancy in communities and the ability to influence activities to regenerate. However, it is important to note that the suggested pathways outlined in section 3.3 – section 3.7 of this report are based on the ability of mana whenua to access, control and/or influence particular national/regional/local programmes and initiatives that are available and primarily within the context of their relevant regional and district planning.

Revision History

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This report has been prepared by Whetu Consultancy Group and includes work produced within the Whenu 2: Mana Whenua Building Vibrant Communities Project within the Building Better Homes, Towns and Cities National Science Challenge. It is prepared for the use of mana whenua identified within the report and for the purpose for which it is intended in accordance with the agreed scope of work. Any use or reliance by any person contrary to the above, to which Whetu Consultancy Group has not given its prior written consent, is at that person's own risk.

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1. Introduction and Research Context

1.1 Purpose of this Report

This report is for the mana whenua of Ōpōtiki, with a specific delivery to Te Whakatōhea via the Whakatōhea Māori Trust Board. This is an end user report/output in recognition of their contribution to research project Whenu 2: Mana Whenua Building Vibrant Communities. To ensure mutual benefit resulting from the research and findings of Whenu 2, the report is for mana whenua of Ōpōtiki for the purpose of:

- outlining the information gathered and analysed within the research project, and
- providing pathways of delivery for mana whenua to use (should they wish) to enact and/or progress their aspirations and values, as well as address the challenges, that were identified in focus group session

The research investigated place-based community development from a mana whenua perspective and hopes to advance Māori self-determination regarding vibrant communities which tangata whenua are a part of.

The report has been structured about and for mana whenua, therefore the relevant information associated with mana whenua is contained in the main body of the report, with supplementary information contained within appendices.

Structure of the Report

There are four sections to the report:

- **Section 1** – Introduction and Brief Outline of Research Project and its Context
- **Section 2** – Outlines the Aspirations and Challenges identified by Mana Whenua
- **Section 3** – Outlines Suggested Pathways to deliver/address Mana Whenua Aspirations and Challenges
- **Section 4** – Conclusion
- **Appendices**
 - Full Reporting on Wānanga with Mana Whenua in Ōpōtiki (Methodology and Analysis, and Findings)
 - Profile of Te Whakatōhea, and of the Ōpōtiki District Council and Bay of Plenty Regional Council
 - Information from Workshop with Community Members and Comparative Analysis

1.2 Research Context - National Science Challenge 11 Building Better Homes, Towns and Cities

1.2.1 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^b.

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.

The "Golden Triangle" – is the term economic commentators use to describe the geographic area bound by Auckland, Hamilton and Tauranga. It has long been a major centre of growth in New Zealand's residential property market driven by the economies within it. It's where about 50 percent of New Zealand's population lives and much of the country's economic activity takes place, and all signs are that it will continue to be fertile ground for growth.^c

It has been identified that each of these towns are in the process of, or are exploring, further economic investment in infrastructure. For Ōpōtiki, at the time of Whenu 2 research development and wānanga, was the potential government investment in a harbour development.

The research, Whenu 2, aims to seek a systems understanding, from a mana whenua perspective, regarding what makes vibrant and regenerative tier-two settlements. The project has 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?*

^b 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>
^chttps://www.nzherald.co.nz/sponsored-stories/news/article.cfm?c_id=1503708&objectid=12061288

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. There were/are five components to the Whenu 2 research projects:

- Literature Review
- Demographic Profiles
- Qualitative Focus Group
- Indicator Framework
- GIS (Takiwā)

Through the Qualitative Focus Group component of Whenu 2, there were wānanga/workshop activities with mana whenua and community members.

1.2.2 What is 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 Whenua 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 the acknowledges that there is no uniform model of community development.

Ecosystem – Economic and Entrepreneurial

In taking a systems perspective, the project used the phrase ecosystem to explain the system and the components, agents or variables that are both part of systems and are external influences on that system. While considering ecosystems thinking, it is important to note that:

“An ecosystem by definition isn’t owned or controlled by anybody. It’s a naturally evolving system... One of the big lessons for policymakers is how to facilitate those

^d Literature Review: Whenu 2: Mana Whenua Building Vibrant Communities - Strategic Research Area 3: Supporting Success in Regional Settlements, p3.

naturally occurring acts without pretending that they can create them. (Daniel Isenberg quoted in McMorrow & St Jean, 2013: 60).

In defining the ecosystem of a place, the project briefly considers several approaches to how those systems are conceptualised. In particular, it looked at economic, entrepreneurial and environmental ecosystems. How these are conceptualised and framed provides some insight into how different ecosystems are framed and how we might approach an understanding of community ecosystems.

In the economic sense, ecosystems can be depicted in different ways depending on how one conceptualises the interrelated agents and parts of a system that comprise an economy, one view of an economic ecosystem based on the notion of competitiveness. Competitiveness is generally seen as a force that increases productive use of resources and reduces prices, which also serves a functional role in identifying conditions to achieve and maintain sustainable productive growth (Grauwe, 2010).

Within that same view, economic growth can be achieved through optimal levels of, and investment in twelve broad areas: institutions; infrastructure; macro-economic environment; health and primary education; higher education and training; goods market efficiency; labour market efficiency; financial market development; technological readiness; market size; business sophistication; and innovation (WEF, 2012; Sala-i-Martin, 2010). Models such as this provide a frame to consider how to invest for systemic economic growth across a range of multi-dimensional and interrelated factors.

With entrepreneurship, it is seen as a key component for accelerating systemic economic growth. Entrepreneurship, particularly fast-growth entrepreneurship, has been found to substantially improve performance of economies (Isenberg, 2010). In the entrepreneurial sense, ecosystems have been used to represent interactions between institutional and individual stakeholders to “foster economic entrepreneurial growth and development” (Clark et al, 2016: 3) and form “a network [of individuals and institutions] to help, grown and sustain business development” (Cain, 2012: 6).

Isenberg (2011) highlights six entrepreneurial ecosystem domains: policy (leaders and government), financial capital, culture (success stories and societal norms), supports (non-government, support professions and infrastructure), human capital (education and labour), and markets (networks and early customers). He goes on to state that each ecosystem requires these domains, but that the arrangement of these domains will differ in each ecosystem. In addition to this Isenberg (2010) also argues several key points:

- Ecosystems must be built to local circumstances with homegrown solutions
- Private sector investment is required as governments cannot build ecosystems
- Investment in high-potential ventures is more important than spreading sparse resources over a higher volume of ventures
- New ventures should be selected through market rigour
- Clusters of entrepreneurship and creativity should grow organically, rather than by design

- Remove administrative and legal barriers for startups.

In general, literature suggests that entrepreneurs tend to benefit from concentrations of economic activity in one place, where economies of scale can result in shared fixed costs, such as infrastructure, professional services and human capital (Feld, 2012). As such network effects of grouping entrepreneurs in order to share information across companies and industries creates create space to innovate, and for entrepreneurs to learn by doing (Florida, 2012; Feld, 2012; Blank & Dorf, 2012).

1.2.3 Māori Self-Determination and Systems

An additional aspect of the literature review component of the project was contextualising the placed-based/context-based aspects of systems thinking as being relevant and aligned with kaupapa Māori methods. The intended outcome is to enable and advance on mana whenua perspectives within a systems dynamic, therefore locating the research in Māori self-determination – i.e. the aspiration of Māori to determine their own collective and individual futures in the communities where Māori iwi and hapū continue to exercise their mana whenua. Kaupapa Māori asserts the philosophy and practice of being Māori and acting Māori (Smith, 1992).

The literature review draws on the locational element of community, while the mana whenua element also considers whakapapa and the collective connection and belonging that tangata whenua have to both iwi and hapū (the people group), and to places where those iwi and hapū have a historical and whakapapa connection. However, within this notion the project also considered the mana whenua concept as existing outside of a Western frame of residency. So when people move away from a particular area, they can continue to maintain their attachment to place and maintain their interest in the development of community through the principles of whakapapa and ahi kā.

Indigenous and Māori Perspective on Economic and Entrepreneurial Ecosystem(s)

In an indigenous view, economic development can be defined as an increase in the productive economic activity in a community or other social unit, and that economic growth is not necessarily the same as economic development (Cornell & Jorgensen, 2007). Instead indigenous economies are not necessarily measured in economic terms (concurring with some non-indigenous scholars noted earlier). Instead indigenous economic development is a means to achieving indigenous self-determination (Cornell & Jorgensen, 2007; Cornell & Kalt, 1992, 1998, 2007; O'Regan, 2011). Indigenous and Māori economic development literature tends to revolve around a holistic consideration of the interdependence of wellbeing and economic development, and how economic development is a means to achieving wellbeing (O'Regan, 2011; Smith et al, 2016).

The project acknowledges that there has been recent attention placed toward the Māori entrepreneurial sector as a major key to transforming productivity of the Māori economy. *Maui Rau* (KPMG, 2017) identifies two key characteristics for Māori economic development: leadership and entrepreneurship. It identifies that Māori participation in small business is significantly lower than that for New Zealand as a whole, noting that “[w]ith over 70% of Māori assets sitting in private hands outside of the collective entities, there is significant potential if we are able to close the gap between business participation rates between Māori and Asian and NZ European populations” (at 38). By doing

so, it also anticipates that this could significantly create jobs and improve Māori incomes thereby creating a substantive boost to the Māori economy.

1.2.4 Takiwā – Geographic Information System Map

Takiwā is a resource that has been developed as part of Whenu 2 capturing and presenting mana whenua information and perspectives, tailored for mana whenua use.

It is a prototype data library (a portal) for the communities that took part in the research. For Pokeno, the data focuses primarily on Waikato regional data, and where possible and appropriate, to a finer detail around these settlements. Where relevant, Takiwā also includes some national data.

Overall, Takiwā is a data visualisation tool and library for community, iwi and Māori development. It brings together key sets of data into one place, making it much easier to use than going to a range of different systems to access data that may be available in a range of different ways (e.g. data tables). This portal allows you to sit different types of data alongside each other to help provide new insights. By providing data visualisations the portal can support broad collaboration, information-sharing and better decision-making.

The key datasets are based on the following principles:

- Mana Motuhake
- Mana Whenua
- Mana Wai
- Mana Tangata

1.3 Wānanga with Mana Whenua

1.3.1 Whenu 2 - Qualitative Focus Group Component

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

- undertake hui and wānanga with mana whenua and community groups in the three-case study area 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

Methodology

A full outline of the methodology is outlined within Appendix A, however as a summary of the methodology, there were three distinctive sessions of the wānanga and workshops:

- **Whakawhānaungatanga:** 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.

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 Opotiki 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.

Why Ōpōtiki?

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 Ōpōtiki, at the time of Whenu 2 research development and wananga, was the potential government investment in a harbour development.

Analysis Framework

A full outline of the analysis framework is outlined within Appendix A, however as a summary, to sort and categorise the data gathered from the each wānanga, the analysis drew from the Indicator

^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.

Framework research, which is a literature-led conceptual framework that was being developed in Whenua 2 as wānanga and workshops were carried out. The framework is based on the:

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

The key indicators of this framework are provided within Appendix B, as part of the demographic profile for Ōpōtiki.

2. Identified Aspirations and Challenges for Mana Whenua

2.1 Wānanga with Mana Whenua in Ōpōtiki

Engagement with mana whenua in Ōpōtiki was primarily achieved through collaboration with Whakatōhea Māori Trust Board, however support was also received from 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 attend community workshops on 18th and 19th May, and their contribution has been recorded as a mana whenua perspective.

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 kaumatua 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, 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, majority of the participants identify 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, and the most significant challenge that has created 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, therefore contributing to the quality housing shortage in Ōpōtiki, as well as employment opportunities. On three different occasions, pākeke and kaumatua 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 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 tipuna 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. Bright, colourful. Glowing. People. 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.

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

Shopping. Employment. Clothes. Lazy shop keepers. Specialist sports. Cheaper shopping. Employment opportunities. Other side of the whanau. Holidays. Better educational activities. Our weather. Proximity to the beach, to the bush, the scenery. Lifestyle. Our history, Māori history. Kai. Kaimoana. From the moana, the awa, ngahere, koros freezer. Our environment. Our community. Connectedness in the community. Shopping. Doctors. Communication. Visiting whanau. Mahi. School. Tertiary Education. Medical Specialists. Dentists. Entertainment. Aquatic centre. Linking with other iwi. Jobs, opportunities. High earning jobs. A variety of jobs

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 cuddies. Basic, important ways of living. Marae, hapū, iwi. Lifestyle, whānau, tangihanga. A quieter

life. Affordability of housing. Nostalgia. Mātauranga. Succession [00:17:10] /W: And it was only them saying they didn't want the horses but the horses are part of our lifestyle. Meaningful employment. Picking kiwifruit. Looking after elders.

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 center. Somewhere to meet, we can go and gossip, we can meet there. Vibrant partnerships be it Pākehā, Māori, hapū. 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.

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. Whakatōhea 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 mātaītai 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.

2.2 Community Capitals Framework - Categorisation and Analysis

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 1 – Community Capitals Framework: Ōpōtiki Wānanga/Workshop Data

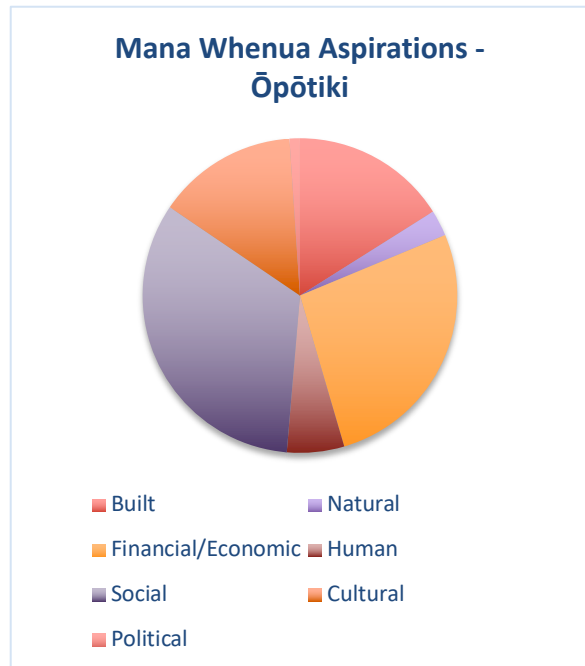
Categories	Aspirations	Challenges
Natural Capital (Environment)	<ul style="list-style-type: none"> An improved environment (as all aspects of the natural environment holds value to mana whenua and community) Whenua/Land (to live off and learn from) Marine area 	<ul style="list-style-type: none"> Coastal hazards Impacts on mahinga mātaimai/mahinga kai No land for housing and development (mana whenua) Flooding of rivers Ōpōtiki is Isolated
Financial Capital (Income, Wealth, Security and Investment)	<ul style="list-style-type: none"> Income and wealth achieved through tourism activities/aquaculture/manuka Whakatōhea Treaty Settlement Business opportunities in, and for, the town 	<ul style="list-style-type: none"> 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)	<ul style="list-style-type: none"> Space for youth Community hub 	<ul style="list-style-type: none"> Poor housing/Lack of quality housing Flood zone

	<ul style="list-style-type: none"> • Whare kura/Tertiary provider (higher qualification) • Affordable and quality housing • Roads • Accommodation for visitors 	<ul style="list-style-type: none"> • Accessibility to tertiary education • Better shops (basic supplies not available) • Health services (dentist and doctors etc) • Council red-tape/consenting process
<p>Cultural Capital (Tradition, Identity and Language)</p>	<ul style="list-style-type: none"> • 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 	<ul style="list-style-type: none"> • 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.
<p>Human Capital (Skills, Education, Health and Abilities)</p>	<ul style="list-style-type: none"> • Provision of, or easy accessibility to, youth activities • Quality of schooling at primary and secondary) • Families/whanau keeping children in Ōpōtiki schools 	<ul style="list-style-type: none"> • Local employment opportunities that is meaningful and provides certainty • Too many courses and not enough jobs
<p>Social Capital (Groups/Networks, Leadership and Trust)</p>	<ul style="list-style-type: none"> • 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 	<ul style="list-style-type: none"> • 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
<p>Political Capital (Access to Power and Organisations, Empowered)</p>	<ul style="list-style-type: none"> • Whakatōhea Maori Trust Board and Ōpōtiki District Council in partnership • Ōpōtiki District Council improves consent/permitting process 	<ul style="list-style-type: none"> • 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

2.2.1 Findings - Wānanga with Mana Whenua

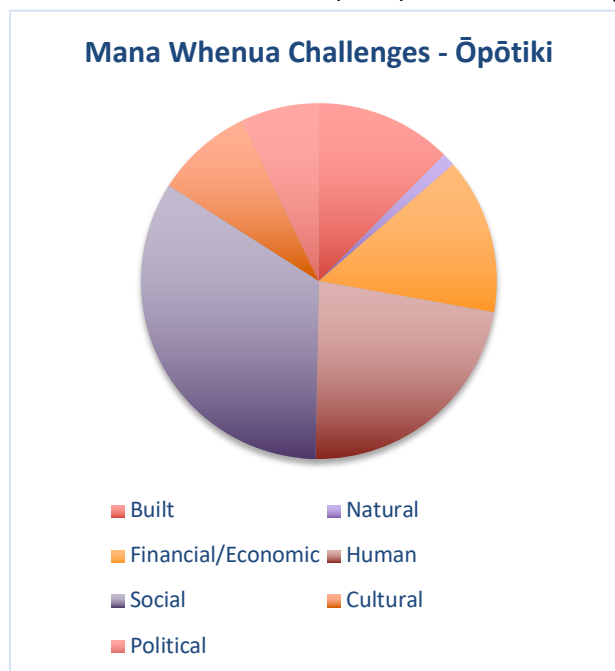
Mana Whenua Aspirations

Overall mana whenua identified that people were the key to reaching or achieving their aspirations for the town. 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. The people that go away from this town sooner or later they will come back and whether they want to retire or, it's a place they will come home eventually but so we are just a nursery to educate them and give them opportunities to go out and see the wide world and be successful with themselves and some come back and some don't.



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 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. (O1.3) Mana whenua appeared to be more candid about the challenges

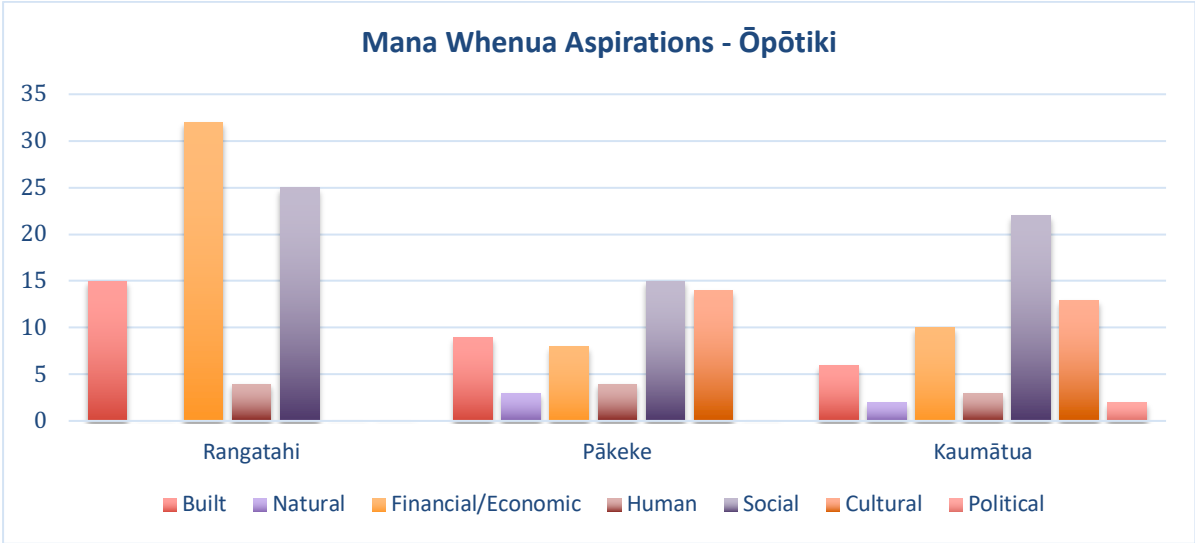


faced within their town and particularly identifying that increased economic development would not necessarily have an impact on this in a positive manner. There was also comment around who would actually benefit from this development, highlighting that only a select few within the community are able 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.

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

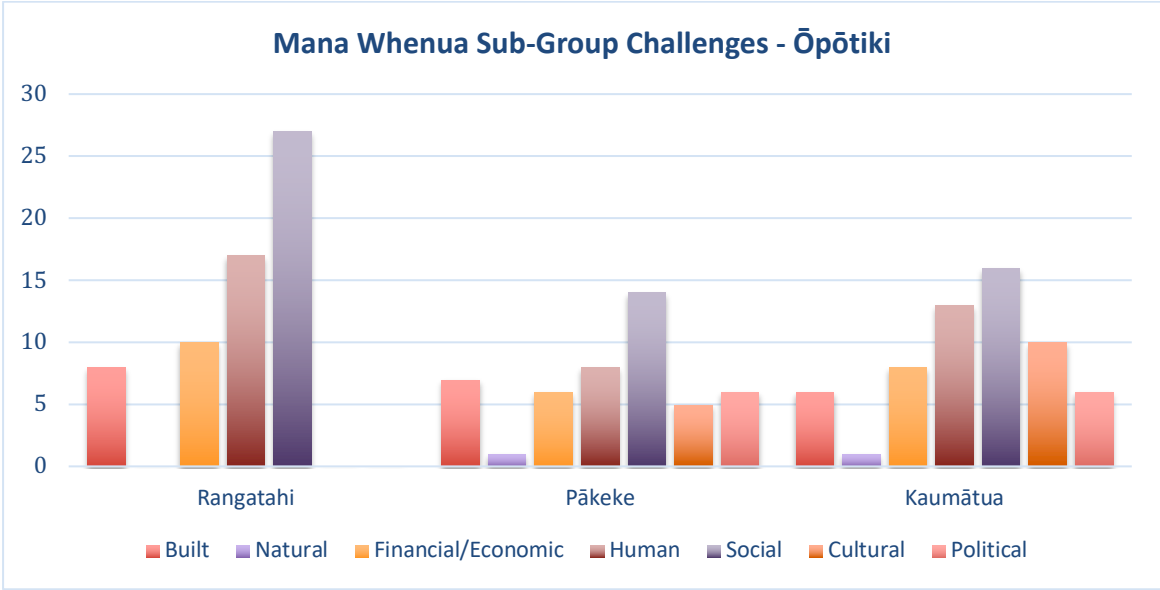
Interestingly, rangatahi had a significant focus on money and the effect that this had on achieving aspirations. They also focused on this being their biggest aspiration, that is, to have a lot of money. Another interesting note was how little emphasis the rangatahi placed on cultural or environmental 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 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 constraints of 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 identified as posing a challenge, as well as infrastructure 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.



2.2.2 Comparative Analysis

The full account of the Community Workshop and its analysis is outlined in Appendix C, however a summary and comparison of Wānanga/Workshop Outcomes in Ōpōtiki.

Comparative 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.

Comparative 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.

“That would be the main problem in this town just like every other town get rid of the P and the town might start growing again and that's going to be hard cause 80% of the people that take drugs are on P in this town, you know you've got mates that are not your mates anymore, cause the drugs got no friend aye.”

Prioritisation of employment was not always appropriate.

3. Whakatōhea Vision: 50 Year Strategy and Treaty Settlement

Whakatōhea Framework

The Whakatōhea Māori Trust Board undertook an extensive survey with its members and whānau to develop a 50-year strategy for the Trust Board to look at how it could improve its services to the community and to drive and build the aspirations of the iwi^f. Six themes were identified and are outlined in the figure below.

Figure 1 – Whakatōheatanga Framework



To measure the progress, a conceptual model of wellbeing co-developed with Professor Linda Tuhiwai-Smith that provided for leadership, collective decision making, capacity and capability, whanau involvement and community engagement. These were aligned with the indigenous development framework of reconciliation, regenerating our culture, intergenerational development, and practising hospitality^g.

Using the conceptual model of wellbeing for Whakatōhea, long term outcomes and priority areas were identified and included as indicators or goals for the Whakatōhea Māori Trust Board.

^f Whakatoahea Maaori Trust Board Annual Report 2015, page 15.

^g Whakatoahea Maaori Trust Board Annual Report 2015, page 15.

Table 3 – Whakatōhea 50 Year Strategy

Whakatōhea 50 Year Strategy <i>By 2060, Whakatōhea will be:</i>			
1	Whakatōheatanga (Culture) “Kia pūmau ki to tātou Whakatōheatanga” Culturally empowered, fully conversant in Te Reo me ngā tikanga o Whakatōhea	Long-Term Outcome Our Spiritual wellbeing and heritage will guide our cultural activities, language, identity and values	Priority Areas <ul style="list-style-type: none"> - Maintain cultural advisory group - Support the implementation of iwi development strategies - Progress digital natives academy - Support the compilation of Whakatōhea stories and history
2	Hauora (Health) “Whānau ora, hapū ora, ka ora ai te Iwi” Living beyond the national average age	Long-Term Outcome Our pēpi are born healthy, our tamariki are active learners, our rangatahi are ambitious, contributing, highly performing members of our community, our pākeke role model and embody whānau ora and our kaumātua are active and enjoy a high quality of life.	Priority Areas <ul style="list-style-type: none"> - Babies are born full-term with healthy birth weights - Are enrolled in early childhood education and well prepared for school - In homes with whānau that are healthy, safe and nurturing - Whānau and rangatahi are supported by connected health, social and education services - Pākeke are engaged, resilient, knowledgeable and well prepared for family life - Our kaumātua are involved in all aspects of whānau, hapū and iwi activity
3	Mātauranga (Education) “Ko te mātauranga te waka e kawē nei ngā wawata” Increasing participation and achievement benchmarks of ECE,	Long-Term Outcome Education is the vehicle to realising our potential dreams and aspirations	Priority Areas <ul style="list-style-type: none"> - Maintain the education advisory group - Implement the education strategy - Engage and participate in the national iwi leaders forum

	National Standards, NCEA, skills attainment and Ngā Whanaketanga Rumaki Māori student achievement.		- Develop and design a Whakatōhea curriculum for kura and schools
4	Rawa (Economics) “Mā te whai rawa ka pūawai te mana o Whakatōhea” Flourishing jobs and commercial activities, through collective strength.	Long-Term Outcome Maximise returns to the owner, whilst ensuring efficient operating performance at minimal risk	Priority Areas - Dairy Farm - Aquaculture - Kiwifruit - Forestry
5	Manaakitanga (Social) “Mā te whanaungatanga, he tangata kotahi tātou” Empowered to have strong relationships and the lowest statistics nationally	Long-Term Outcome We are socially connected and enjoy strong and vibrant relationships with our whānau and our community	Priority Areas - Whānau engagement has improved by 10% - Increase funding and contracting - MOU with Police, probation and Justice - Implementation of wellbeing and education survey results - MSD targets - Ministry of Health Strategic targets - Whānau Ora outcomes
6	Toi Ora (Environment) “Te tinorangatiratanga o a tātou whenua, o a tātou moana, awa me o tātou taonga katoa” Pro-active partners and kaitiaki (stewards) of our natural resources	Long-Term Outcome We are living in a great environment and are leading environmentally sustainable practices as kaitiaki	Priority Areas - Active partners and kaitiaki of our natural resources - Planning support to marae and hapū - Alignment of local, regional and national strategies

Whakatōhea Settlement with Crown

It is recognised that Whakatōhea are in the process of settling their grievance with the Crown. Although a process for confirming actions going forward for the Whakatōhea Pre-Settlement Claims Trust and the Whakatōhea Māori Trust Board is currently under way, this report draws on the information from the Agreement in Principle (AIP) signed 18 August 2017 to further frame the aspirations of Whakatōhea, specifically:

Mana whenua

- Transfer of cultural sites totalling over 6,692ha
- Conservation of 83,000ha (via Conversation Management Strategy)
- Cultural Materials Plan and Decision-Making Framework
- Rights of First Refusal
- Reserve Land Development Fund of \$5mil
- Statutory Acknowledgement over certain waterways
- 26 Commercial Sites

Mana Moana

- Reserving up to 5,000ha for aquaculture development
- Development of Marine and Harbour \$2mil
- Enhancement of Ohiwa Harbour Implementation Forum

Mana Tangata

- Relationship with Tertiary Education Commission
- Education Endowment Fund of \$2mil
- Te Reo Revitalisation Fund of \$5mil
- Cultural Revitalisation Fund of \$5mil
- Return of key sites for cultural development

4. Potential Pathways for Delivery of Mana Whenua Aspirations and Challenges

In developing potential pathways for mana whenua to consider in delivering on the aspirations (and actions to address the challenges), this report draws on the findings and key reflection of systems thinking identified in the literature review. These have a specific focus on Mason Durie's Te Pae Mahutonga Wellbeing Framework, and how those aspirations and challenges align and/or not align with the Whakatōhea Vision: 50 Year Strategy and the Whakatōhea settlement AIP. The pathways have a specific focus on resource management and local town planning.

It is important to note however that the suggested pathways outlined in sections 4.2 – 4.6 of this report are based on the ability of mana whenua to access, control and/or influence particular national/regional/local programs and initiatives that are available. For example, there is no suggested pathway to establish a community/youth hub or restaurants in Ōpōtiki, nor is there a pathway to resolve the challenges associated with gang presence in the community requiring the overlapping of other strategies.

4.1 Literature Review Findings and Key Reflections, and Mana Whenua Aspirations

Te Pae Mahutonga Wellbeing Framework

As outlined in detail within Appendix A of this report, Mason Durie's Te Pae Mahutonga wellbeing framework (Durie, 1999), consists of: Mauriora (secure cultural identity), Waiora (environmental protection), Toiora (healthy lifestyles), Te Oranga (participation in society), Ngā Manukura (leadership) and Mana Whakahaere (autonomy). Ngā Manukura and Mana Whakahaere are seen as guidance to implementing the wellbeing framework. For example, Mana Whakahaere manifests as self-governance and the importance of development and solutions being appropriately tailored to community aspirations, rather than a one-size-fits all, or top-down approach.

As a Māori-centred framework, the aspirations and challenges identified by mana whenua within Te Pae Mahutonga Wellbeing Framework have been adopted as the measures that indicate for mana whenua wellbeing in the context of vibrancy and the regeneration of Ōpōtiki as a 2nd tier settlement in the Bay of Plenty region. As Whakatōhea have their own wellbeing framework specific to them, it should be noted that the use of the Te Pae Mahutonga framework is one additional lens and is intended to provide an alternative but complementary perspective for the development in Ōpōtiki.

Key reflections of Systems Thinking

The key points from the literature review were:

- Ecosystems are dynamic interrelated systems consisting of system parts or dimensions, but do not follow a cause-effect relationship

- There is a fundamental ontological difference between general and Māori conceptualisations and motivations of systems
- For Māori and other indigenous peoples, economic development serves as a means of self-determination and Māori wellbeing
- Entrepreneurship and entrepreneurial ecosystems are key factors in generating economic growth and economic development
- Entrepreneurship and leadership are key factors in transforming the Māori economy
- While Māori are entrepreneurial, literature suggests that greater attention is needed to empower entrepreneurial ecosystems for Māori

Mana Whenua Aspirations - Te Pae Mahutonga Framework

The mana whenua information gathered at the wānanga has been compiled and categorised into the Māori-centred framework, Te Pae Mahutonga Wellbeing Framework.

Table 2 – 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 Sense of belonging	Land owned (and occupied) by mana whenua Occupation in marine and coastal environment	Whakatōhea weaved through Ōpōtiki township Authentic tourism	Whakatōhea values (Whakatōheatanga) weaved through Ōpōtiki, and Cultural knowledge (tikanga and mātauranga) shared/accessible to whanau
Waiora (Environmental Protection)	Improved involvement of mana whenua in planning and decision-making processes on local (and significant) resources and places in Ōpōtiki	The impact of agriculture discharges on waterways and coastline “warning notices = can’t gather shellfish”	Healthy homes and safe buildings	Sustainability (kaitiaki) of mahinga mātaimai and mahinga kai (includes self-sufficient living)
Toiora (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 Treaty of Waitangi settlement	Continuance of hunter/ gatherer life skills and cultural practices	Pā Wars/Muriwai Tournament	Whakatōhea history and Ōpōtiki history Manaakitanga

4.2 Whakatōheatanga (Culture) - Proposed Pathway

Whakatōhea 50 Year Strategy By 2060, Whakatōhea will be:		
Whakatōheatanga (Culture) “Kia pūmau ki to tātou Whakatōheatanga” Culturally empowered, fully conversant in Te Reo me ngā tikanga o Whakatōhea	Long-Term Outcome Our Spiritual wellbeing and heritage will guide our cultural activities, language, identity and values	Priority Areas - Maintain cultural advisory group - Support the implementation of iwi development strategies - Progress digital natives academy - Support the compilation of Whakatōhea stories and history
Whakatōhea Settlement – Agreement in Principle		
Mana Whenua	Mana Tangata	
<ul style="list-style-type: none"> • Transfer of cultural sites totalling over 6,692ha • Rights of First Refusal 	<ul style="list-style-type: none"> • Te Reo Revitalisation Fund of \$5mil • Cultural Revitalisation Fund of \$5mil • Return of key sites for cultural development 	

Identified in the wānanga:

- **Mauriora (Secure Cultural Identity)** - Sense of belonging, Whakatōhea weaved through Ōpōtiki township, and cultural knowledge (tikanga and mātauranga) shared/accessible to whanau
- **Taiora (Healthy Lifestyles)** - Access to, opportunities to learn, tikanga and mātauranga, and Foster a culture of Whakatōhea identity
- **Te Oranga (Participation in Society)** - Pā Wars/Muriwai Tournament and Whakatōhea history and Ōpōtiki history

4.2.1 Whakatōhea Māori Trust Board (or Post-Settlement Governance Entity)

There were no suggestions to the Whakatōhea Māori Trust Board around how to use the potential revitalisation funds, nor the development of those respective plans (eg Cultural Revitalisation Plan) in accommodating the aspirations of mana whenua captured at our wānanga.

It is anticipated that Whakatōhea are cognisant of these aspirations hence the proposed measures such as the revitalisations plans and funds outlined within the Agreement in Principle.

What has been suggested has specific focus on the potential pathways within the resource management and local town planning mechanisms. It is considered that these solutions/approaches

if applied, would be working towards achieving the aspirations of mana whenua in Ōpōtiki, especially in the context of vibrant Ōpōtiki and its regeneration.

Iwi Management Plan

The suggestion of an Iwi Management Plan will not be new to the Whakatōhea Māori Trust Board.

Iwi/Hapū Management Plans (or Iwi/Hapū Environmental Management Plans) are planning documents that are:

- recognised by an iwi authority^h
- relevant to the resource management issues of the region/district/rohe
- lodged with the relevant local authority

Iwi Management Plans are used by (and useful to inform) Councils, Department of Conservation, Environmental Protection Authority, other Government agencies, research institutes, and developers/consultants. They are used by iwi/hapū to express kaitiakitanga and may detail environmental, cultural, economic and spiritual aspirations and values, areas of cultural significance and outline how the iwi/hapū expects to be involved in the management, development and protection of resources.

Currently, it is noted that Whakatōhea have an Iwi Management Plan, *Tawharau o nga hapu o Whakatohea Iwi Management Plan*, but is dated (or lodged with the Bay of Plenty Regional Council) in 1993. It is uncertain whether there are plans by the Whakatōhea Māori Trust Board to update *Tawharau o nga hapu o Whakatohea Iwi Management Plan* in the near or immediate future.

An up-to-date Iwi Management Plan can support the management (includes protection, use and development) of the cultural sites that will/may be transferred to Whakatōhea as part of the settlement. Additionally, an Iwi Management Plan will help inform the Opotiki District Plan and the Bay of Plenty Regional Plan when reviewed and updated as part of the National Planning Standards requirement.

To support the potential future review and update of *Tawharau o nga hapu o Whakatohea Iwi Management Plan*, the Takiwa GIS programme can spatially illustrate information specific to the needs of mana whenua.

Whakatōhea Ethics/Tikanga Statement

A consistent aspiration across the Whakatōhea 50-Year Strategy, Whakatōhea Agreement in Principle, and the mana whenua wānanga is the compilation and use of Whakatōhea stories and history to empower and improve Whakatōheatanga in the rohe of Whakatōhea (which include towns and communities).

The suggestion of a Whakatōhea Ethics/Tikanga Statement is for the Whakatōhea Māori Trust Board to utilise as a measure of management (protection, use and development) of its mātauranga and

^h If hapū wish to have their own management plan and recognised by Councils, it needs to be supported by the iwi authority

future intellectual property that may be developed by Whakatōhea or those external of Whakatōhea iwi.

Representation on Ōpōtiki District Council

An aspiration of mana whenua was weaving Whakatōheatanga within its community, whether in town planning and/or design of the town centre (vibrancy) or economic opportunities (tourism/entrepreneurial activities). Participation in local election processes is a method of enabling and managing this aspiration.

It is recognised that there is a Councillor who is of Whakatōhea descent (but notably not in the role of representing Whakatōhea iwi).

It is proposed to mana whenua that a number of members from the wider whānau be identified, encouraged and supported through the campaign during upcoming local elections. This can be done through signage, pamphlets and door knocking, and supplemented by encouragement for wider whānau to vote and vote for whānau members.

4.3 Hauora (Health) - Proposed Pathway

Whakatōhea 50 Year Strategy By 2060, Whakatōhea will be:		
Hauora (Health)	Long-Term Outcome	Priority Areas
<p>“Whānau ora, hapū ora, ka ora ai te Iwi”</p> <p>Living beyond the national average age</p>	<p>Our pēpi are born healthy, our tamariki are active learners, our rangatahi are ambitious, contributing, highly performing members of our community, our pākeke role model and embody whānau ora and our kaumātua are active and enjoy a high quality of life.</p>	<ul style="list-style-type: none"> - Babies are born full-term with healthy birth weights - Are enrolled in early childhood education and well prepared for school - In homes with whānau that are healthy, safe and nurturing - Whānau and rangatahi are supported by connected health, social and education services - Pākeke are engaged, resilient, knowledgeable and well prepared for family life - Our kaumātua are involved in all aspects of whānau, hapū and iwi activity
Whakatōhea Settlement – Agreement in Principle		
Mana Whenua		Mana Tangata

<ul style="list-style-type: none"> • Rights of First Refusal • Reserve Land Development Fund of \$5mil • 26 Commercial Sites 	<ul style="list-style-type: none"> • Education Endowment Fund of \$2mil • Te Reo Revitalisation Fund of \$5mil • Cultural Revitalisation Fund of \$5mil • Return of key sites for cultural development
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Identified in the wānanga:

- **Mauriora (Secure Cultural Identity)** - Cultural knowledge (tikanga and mātauranga) shared/accessible to whānau
- **Waiora (Environmental Protection)** - Healthy homes and safe buildings and Sustainability (kaitiaki) of mahinga mātaurai and mahinga kai (includes self-sufficient living)
- **Toiora (Healthy Lifestyles)** - Whakatōhea to promote healthy wellbeing (eg having a “No P in Ōpōtiki” stance)
- **Te Oranga (Participation in Society)** - Continuance of hunter/gatherer life skills and cultural practices

4.3.1 Whakatōhea Māori Trust Board and the Whakatōhea Health Centre

It is acknowledged that the Whakatōhea Māori Trust and the Whakatōhea Health Centre have a plan/strategy to work with health services in Ōpōtiki (eg move Health Clinic into Ōpōtiki Health Centre and integration of services).

Position on Drugs (especially P)

A challenge that was identified by mana whenua participants in the wānanga was the presence and impacts of drugs in the community. It is suggested that the Whakatōhea Māori Trust Board considers outlining (and widely promote) its position on drugs, specifically P, and if not already developed, attempt to work with whānau around a strategy to address ‘P’ within the community. This was highlighted on a number of occasions to be heavily impacting a number of whānau and individuals.

Muriwai Tournament – Hunting/Survival Skills

An aspiration of mana whenua pākeke participants was to ensure that the ability and ongoing competence of the people as hunters and gatherers, and general life interaction with the environment, is not lost.

It is suggested that an event at the annual Muriwai Tournament provides for this aspiration with the intent to support existing Whakatōhea to participate in the Whakatōheatanga kaupapa whilst also encouraging young people to enter.

4.4 Mātauranga (Education) – Proposed Pathway

Whakatōhea 50 Year Strategy By 2060, Whakatōhea will be:		
Mātauranga (Education) “Ko te mātauranga te waka e kawe nei ngā wawata” Increasing participation and achievement benchmarks of ECE, National Standards, NCEA, skills attainment and Ngā Whanaketanga Rumaki Māori student achievement.	Long-Term Outcome Education is the vehicle to realising our potential dreams and aspirations	Priority Areas <ul style="list-style-type: none"> - Maintain the education advisory group - Implement the education strategy - Engage and participate in the national iwi leaders forum - Develop and design a Whakatōhea curriculum for kura and schools
Whakatōhea Settlement – Agreement in Principle		
Mana Whenua <ul style="list-style-type: none"> • Cultural Materials Plan and Decision-Making Framework 	Mana Tangata <ul style="list-style-type: none"> • Relationship with Tertiary Education Commission • Education Endowment Fund of \$2mil • Te Reo Revitalisation Fund of \$5mil • Cultural Revitalisation Fund of \$5mil 	

Identified in the wānanga:

- **Waiora (Environment Protection)** - Sustainability (kaitiaki) of mahinga mātauranga and mahinga kai (includes self-sufficient living)
- **Toiora (Healthy Lifestyles)** - Businesses hubs, and spaces for young people and community and Access to, opportunities to learn, tikanga and mātauranga, and Foster a culture of Whakatōhea identity
- **Te Oranga (Participation in Society)** - Whakatōhea history and Ōpōtiki history

4.4.1 Whakatōhea Māori Trust Board and the Ōpōtiki College

There are no suggestions to the Whakatōhea Māori Trust Board around how to use the potential revitalisation funds, nor the development of those respective plans (eg Education Endowment Plan and Funds) in accommodating the aspirations of mana whenua captured at our wānanga. It is anticipated that Whakatōhea are cognisant of their aspirations outlined in the Agreement in Principle. Similarly, it is recognised that there is an Education Advisory Group pursuing these aspirations.

Memorandum of Understanding/Agreement with Ōpōtiki College

What is suggested is defining the relationship between the Whakatōhea Māori Trust and the Ōpōtiki College. This is in response to the mana whenua rangatahi who outlined an ambition to succeed and earn higher salaries, to engage in community change, and to empower Whakatōheatanga in their community. Memorandums with Ōpōtiki primary schools may be considered necessary if it is part of the wider education strategy for Whakatōhea.

4.5 Rawa (Economics) – Proposed Pathways

Whakatōhea 50 Year Strategy By 2060, Whakatōhea will be:		
Rawa (Economics) “Mā te whai rawa ka pūāwai te mana o Whakatōhea” Flourishing jobs and commercial activities, through collective strength.	Long-Term Outcome Maximise returns to the owner, whilst ensuring efficient operating performance at minimal risk	Priority Areas - Dairy Farm - Aquaculture - Kiwifruit - Forestry
Whakatōhea Settlement – Agreement in Principle		
Mana Whenua <ul style="list-style-type: none"> • Transfer of cultural sites totalling over 6,692ha • Cultural Materials Plan and Decision-Making Framework • Rights of First Refusal • Reserve Land Development Fund of \$5mil • 26 Commercial Sites 	Mana Moana <ul style="list-style-type: none"> • Reserving up to 5,000ha for aquaculture development • Development of Marine and Harbour \$2mil • Enhancement of Ohiwa Harbour Implementation Forum 	Mana Tangata <ul style="list-style-type: none"> • Education Endowment Fund of \$2mil • Return of key sites for cultural development

Identified in the wānanga:

- **Mauriora (Secure Cultural Identity)** - Land owned (and occupied) by mana whenua, occupation in marine and coastal environment and Authentic tourism
- **Waiora (Environmental Protection)** - The impact of agriculture discharges on waterways and coastline and Sustainability (kaitiaki) of mahinga mātaītai and mahinga kai (includes self-sufficient living)
- **Toiora (Healthy Lifestyles)** - Mana whenua ownership of land in Ōpōtiki Businesses hubs, and spaces for young people and community
- **Te Oranga (Participation in Society)** - Treaty of Waitangi settlement and Pā Wars/Muriwai Tournament

4.5.1 Whakatōhea Māori Trust Board

It is acknowledged that the Whakatōhea Māori Trust Board have an economic portfolio, also noting the measures in the Agreement of Principle settlement document, to enhance Whakatōhea iwi economic capability/capacity, therefore there are no suggestions in this regard.

What was identified as an aspiration by mana whenua participants was tourism.

4.5.2 Tourism Infrastructure Fund/Provincial Growth Fund

Tourism Infrastructure Fund

The Tourism Infrastructure Fund (TIF) may be an avenue for funding to support some of the ideas and proposals that mana whenua have identified in the waānanga.

The TIF provides up to \$25 million per year for the development of tourism-related infrastructure such as carparks, freedom camping facilities, sewerage and water works and transport projects. Also, infrastructure for natural attractions and safety upgrades for infrastructure ie footpaths. This fund is for local authorities and not-for-profit community organisations to seek funding to help them manage the flow of tourism to their area and support tourism in their area. It is likely to have another round of funding in March 2019. It is for applications over \$100,000 although there is scope for feasibility studies that are under \$100,000.

It is suggested that there is scope for mana whenua to work towards accessing funding from this grant if they are set up as a community organisation. It appears that the community organisation needs to have the support of the local authority also when it is applying. When looking at who has been successful with the last two rounds there is a definite focus on:

- Toilets/and also Showers (occasionally)
- Car parks
- Ramps
- Jetties
- Wharfs
- Water and sewerage system infrastructure/support
- Bike parks
- Rubbish systems
- Facilities for celebrations
- Feasibility studies for tourism infrastructure related needs (\$10,000 - \$15,000 but up to -\$35,000)

This may be an opportunity to identify how your whānau can put your stamp on and make mana whenua visible within the development of the town.

More information about both the TIF and how to apply can be found here <https://www.mbie.govt.nz/info-services/sectors-industries/tourism/tourism-infrastructure-fund>

Provincial Growth Fund

The New Zealand Government has allocated three billion dollars over a three-year term to invest in regional economic development through the Provincial Growth Fund (PGF). The fund focuses on regional initiatives that drive local employment and economic growth. Funding from the PGF seeks to help accelerate the transition from a volume-based export economy, to a value-based economy.

The fund expects to see many projects being funded in the food and beverage, tourism and forestry sectors, because these align to international demand, and play to the regions' strengths.

While the Tourism Infrastructure Fund is focused on core tourism infrastructure, the Provincial Growth Fund takes a wider view of tourism as part of growing our regional economies so is the one to apply for projects that are intended to grow regional tourism. It is suggested that working in partnership with a larger organisation would be appropriate for mana whenua.

More information about both the PGF and how to apply can be found here <https://www.growregions.govt.nz/about-us/the-provincial-growth-fund/>

4.6 Manaakitanga (Social) – Proposed Pathway

Whakatōhea 50 Year Strategy By 2060, Whakatōhea will be:		
Manaakitanga (Social) “Mā te whanaungatanga, he tangata kotahi tātou” Empowered to have strong relationships and the lowest statistics nationally	Long-Term Outcome We are socially connected and enjoy strong and vibrant relationships with our whānau and our community	Priority Areas - Whānau engagement has improved by 10% - Increase funding and contracting - MOU with Police, probation and Justice - Implementation of wellbeing and education survey results - MSD targets - Ministry of Health Strategic targets - Whānau Ora outcomes
Whakatōhea Settlement – Agreement in Principle		
Mana Whenua <ul style="list-style-type: none"> Cultural Materials Plan and Decision-Making Framework 	Mana Tangata <ul style="list-style-type: none"> Relationship with Tertiary Education Commission Education Endowment Fund of \$2mil 	

	<ul style="list-style-type: none"> • Te Reo Revitalisation Fund of \$5mil • Cultural Revitalisation Fund of \$5mil • Return of key sites for cultural development
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Identified in the wānanga:

- **Mauriora (Secure Cultural Identity)** - Whakatōhea in partnership with the Ōpōtiki District Council, and government agencies
- **Waiora (Environmental Protection)** - Healthy homes and safe buildings and sustainability (kaitiaki) of mahinga mātaimai and mahinga kai (includes self-sufficient living)
- **Toiora (Healthy Lifestyles)** - Whakatōhea to promote healthy wellbeing (eg having a “No P in Ōpōtiki” stance)
- **Te Oranga (Participation in Society)** - Continuance of hunter/gatherer life skills and cultural practices and Manaakitanga

There are no suggestions to the Whakatōhea Māori Trust Board on how to use the potential revitalisation funds, nor the development of those respective plans in accommodating the aspirations of mana whenua captured at our wānanga. It is anticipated that Whakatōhea are cognisant of these aspirations outlined in the Agreement in Principle.

It is considered that some of the suggested pathways outlined in previous sections can accommodate the mana whenua aspirations.

4.6.1 Ōpōtiki District Council

Request for Service / Report a Problem / Request Information

The Ōpōtiki District Council has an online capability that allows customers to lodge requests through their website. Responding to mana whenua concerns about the lack of maintenance and upkeep of local town infrastructure, especially street lighting and footpaths, the online (and telephone) request for service provided by the Ōpōtiki District Council can ensure that remedial activities are performed.

Ōpōtiki District Council Long-Term Plan 2018-2028

To inform mana whenua of Ōpōtiki District Council long-term spending/investment, 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 millionⁱ
- Stormwater Improvements (2018-2021) - \$3.872 million^j
- Wastewater system (2018-2021) - \$10.485 million^k

ⁱ A further \$6.566 million is identified over the 2021-2028 period.

^j A further \$5.824 million is identified over the 2021-2028 period.

^k A further \$13.135 million is identified over the 2021-2028 period.

These commitments will be reviewed every three years. If mana whenua wish to add to this list of commitments during the 2020 review, participation in community workshops could identify mana whenua specific investment added into the next Long-Term Plan.

4.7 Toi Ora (Environmental) – Proposed Pathways

Whakatōhea 50 Year Strategy By 2060, Whakatōhea will be:		
Toi Ora (Environment) “Te tinorangatiranga o a tātou whenua, o a tātou moana, awa me o tātou taonga katoa” Pro-active partners and kaitiaki (stewards) of our natural resources	Long-Term Outcome We are living in a great environment and are leading environmentally sustainable practices as kaitiaki	Priority Areas - Active partners and kaitiaki of our natural resources - Planning support to marae and hapū - Alignment of local, regional and national strategies
Whakatōhea Settlement – Agreement in Principle		
Mana Whenua <ul style="list-style-type: none"> • Transfer of cultural sites totalling over 6,692ha • Conservation of 83,000ha (via Conversation Management Strategy) • Cultural Materials Plan and Decision-Making Framework • Reserve Land Development Fund of \$5mil • Statutory Acknowledgement over certain waterways • 26 Commercial Sites 	Mana Moana <ul style="list-style-type: none"> • Reserving up to 5,000ha for aquaculture development • Development of Marine and Harbour \$2mil • Enhancement of Ohiwa Harbour Implementation Forum 	Mana Tangata <ul style="list-style-type: none"> • Relationship with Tertiary Education Commission • Education Endowment Fund of \$2mil • Te Reo Revitalisation Fund of \$5mil • Cultural Revitalisation Fund of \$5mil • Return of key sites for cultural development

Identified in the wānanga:

- **Mauriora (Secure Cultural Identity)** - Whakatōhea in partnership with the Ōpōtiki District Council, and government agencies
- **Waiora (Environmental Protection)** - Improved involvement of mana whenua in planning and decision-making processes on local (and significant) resources and places in Ōpōtiki, The

impact of agriculture discharges on waterways and coastline “warning notices = can’t gather shellfish” Healthy homes and safe buildings and sustainability (kaitiaki) of mahinga mātaimai and mahinga kai (includes self-sufficient living)

- **Toiora (Healthy Lifestyles)** - Whakatōhea to promote healthy wellbeing (eg having a “No P in Ōpōtiki” stance)
- **Te Oranga (Participation in Society)** - Treaty of Waitangi settlement, Continuance of hunter/gatherer life skills and cultural practices and Manaakitanga

4.7.1 Whakatōhea Māori Trust Board

Improving involvement in resource management and town planning, as well as decision-making processes, on local (and significant) resources and places in Ōpōtiki is an important aspiration identified by mana whenua.

The role of the Whakatōhea Māori Trust Board as an iwi authority identified for the purpose of Resource Management Act 1991, and the role of the iwi to deliver the aspirations and mechanisms within the 1993 *Tawharau o nga hapu o Whakatohea Iwi Management Plan*.

It has already been suggested that reviewing and updating *Tawharau o nga hapu o Whakatohea Iwi Management Plan* would support mana whenua to participate in local and regional decision-making.

Cultural Values/Impact Assessment Report Templates

Cultural Values Assessment reports and Cultural Impact Assessment reports as planning measures available to Māori with their participating in resource consent assessments and Council planning documents.

It is proposed that report templates are prepared by (or on behalf of) the Whakatōhea Māori Trust Board that enable mana whenua as kaitiaki to actively and effectively participate in resource management processes.

Farm Environmental Management Plans

An aspiration (and challenge/concern) identified by mana whenua participants was the discharge of “paru” into waterways, and the subsequent warning notices imposed on the community when gathering shellfish.

It is suggested that the Whakatōhea Māori Trust Board considered having Farm Environmental Management Plans prepared for their Dairy Farm operations to demonstrate leadership and kaitiakitanga to and for its members.

4.7.2 Whakatōhea Māori Trust Board and Ōpōtiki District Council

Mana Whakahono a Rohe with the Ōpōtiki District Council

The Resource Management Act 1991 provides for iwi partnership in the development of Council planning policy and rules. The partnership arrangement is referred in the Act as a Mana Whakahono

a Rohe. It is prescribed in the Act that should an iwi authority request a Mana Whakahono a Rohe with a local authority (Council), then the local authority must initiate the preparation of the arrangement.

An aspiration identified by mana whenua that involvement in planning and decision-making processes on local (and significant) resources and places in Ōpōtiki be improved. It is considered that having a Mana Whakahono a Rohe arrangement with the Ōpōtiki District Council will ensure that this can happen.

Ōpōtiki District Plan and National Planning Standards

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.

Although this planning document has been recently reviewed and updated, there is a requirement under the Resource Management Act 1991 for planning documents to be consistent and has introduced the National Planning Standards.

The current template and directions set for the National Planning Standards includes the clearer recognition of tangata whenua/mana whenua resource management issues and for local district plans to provide for Māori purposes via precinct level rules.

It is anticipated that through the use of an iwi management plan and the participation through a Mana Whakahono a Rohe arrangement with the Ōpōtiki District Council, mana whenua can pursue their aspirations for a vibrant and regenerative community can be achieved.

4.7.3 Whakatōhea Māori Trust Board and Bay of Plenty Regional Council

Mana Whakahono a Rohe with the Bay of Plenty Regional District Council

As outlined earlier, the Resource Management Act 1991 provides for iwi partnership in the development of Council planning policy and rules. The partnership arrangement is referred in the Act as a Mana Whakahono a Rohe.

The Bay of Plenty Regional Council is the authority that manages the use, development and protection of the water, air, soil, coast/marine, and land. Section 30 of the RMA describes the functions of the Council (as a regional council) for sustainably managing the natural and physical resources in the Bay of Plenty region.

To perform these functions, the Council has a number of resource management planning documents that inform, direct and guide resource users and developers, and the Bay of Plenty Regional Council itself. The core planning documents of focus for this investigation are the Regional Policy Statement and the Bay of Plenty Regional Plan.

Regional Plan and National Planning Standards

The improved water quality and coastal/marine environment was identified by mana whenua as an aspiration. The Regional Plan is a planning document of the Bay of Plenty Regional Council that

contains policy, methods and rules to manage that natural and physical resources within the Region, and is the regulatory tool for the Bay of Plenty Regional Council to implement their Regional Policy Statement.

With the introduction of National Planning Standards, the current direction is for recognition of tangata whenua/mana whenua resource management issues. It is anticipated that through the use of an iwi management plan and the participation through a Mana Whakahono a Rohe arrangement with the Bay of Plenty Regional Council, mana whenua the participate in improving environmental wellbeing.

5. Conclusion

This report is for the mana whenua of Ōpōtiki as an end user report/output in recognition of their contribution to research project Whenu 2: Mana Whenua Building Vibrant Communities. The intended purpose of the report was to provide reciprocity for the support and participation of mana whenua in the research of Whenu 2.

The research investigated place-based community development from a mana whenua perspective and hopes to advance Māori self-determination regarding vibrant communities that tangata whenua are a part of.

Pathways of delivery for mana whenua to use (should they wish) to enact and/or progress their aspirations and values, as well as address the challenges, have been outlined in the report. In alignment with systems thinking philosophy, the mechanisms and measures outlined are reflective of the multiple and various actors (agencies and organisations) involved in creating and managing vibrancy in communities and the ability to influence activities to regenerate.

The proposed pathways for delivery on the aspirations identified by mana whenua rely on mana whenua (or a small group of people/whānau of mana whenua) to either pursue each or all of these pathways. Ultimately it will rely on whānau who are entrepreneurs; who are driven by accomplishment and continually respond to opportunity. In terms of inspiring Māori entrepreneurship, Maui Rau (2017) identifies a need to shift Māori education aspirations from employee-focused professions, to ones that inspire self-employment and business start-ups. This includes providing an entrepreneurial ecosystem that engenders an entrepreneurial culture.

If more whanau determining their own destiny is a positive thing, then developing systems to foster entrepreneurial thinking among whānau must be a priority (at 40).

In closing, we are very thankful for the support from the Whakatōhea Māori Trust Board and acknowledge the time gifted to this Whenu 2 research project and the sharing of the views, perspectives, values, aspirations and challenges experienced by mana whenua kaumātua, pākeke, and rangatahi.

It is hoped that the information outlined and provided within this report is of use to mana whenua and provides a base report on advancing Māori self-determination regarding the creation of a vibrant and re-generative Ōpōtiki community.

Appendix A: Qualitative Focus Group Report – Mana Whenua

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^l.

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.

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.^m

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 BBHTC 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

^l 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>

^m Building Better Homes, Towns and Cities Research Plan, p7.

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.ⁿ

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.

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*

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^o. 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.

ⁿ Building Better Homes, Towns and Cities Research Plan, p18.

^o 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.

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.^P

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

^P 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 us 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.

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 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.

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 Whenua 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.

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)		

The Community Capitals Framework draws from literature review, specifically on community development identifies a series of *capitals*⁹ required for community vibrancy, wellbeing and health. The exact number of these are not agreed, but the general nature of them are similar.

The framework reflects the following table.

Type	Capital	Inclusion
Material	Natural	Assets that abide in a particular location, including weather, geographic isolation, natural resources, amenities and natural beauty. This can shape the cultural capital connected to a place (Pretty, 1998; Constanza et al, 1997). E.g. air, soil, water, landscape and biodiversity.
	Financial	The financial resources available to invest in community capacity building, to underwrite the development of businesses to support civic and social entrepreneurship, and to accumulate wealth for future community development (Lorenz, 1999). E.g. Income, wealth, security, credit and investment.
	Built	Includes the infrastructure supporting all the community development activities (Flora et al, 2004). E.g. water systems, swers, utilities and health systems.
Human	Cultural	The way the people “know the world” and how they act within it. This includes their language and traditions. This influences what voices are heard and listened to, which voices have influence in what areas, and how creativity, innovation and influence emerge and are nurtured. Hegemony privileges the cultural capital of dominant groups (Bourdieu, 1986; Flora et al, 2004; Bebbington, 1999). E.g. Cosmogony, language, rituals, traditional crops and dress.
	Human	Includes the skills and abilities of people to develop and enhance their resources and to assess outside resources and bodies of knowledge to increase their understanding and to access data for community-building. This also includes the ability of leaders to be inclusive and participatory, and to act proactively in shaing the future of the community or group (Becker, 1964; Flora et al, 2004). E.g. Self-esteem, education, skills and health.
	Social	The connections that bridge people and organisations (Narayan, 1999; Granovetter, 1973, 1985). This is the social glue (both positive and negative. Bonding social capital refers to those close ties that build community cohesion. Entrepreneurial social capital specifically refers to the internal and external networks and mobilisation of resources to consider alternative ways of reaching goals (Flora & Flora, 1993). E.g. Leadership, groups, networks (bridging and bonding), trust and reciprocity.

⁹ Note that Māori often view the term capitals negatively, and may prefer the use of capabilities or similar term (e.g. Wereta & Bishop, 2006).

	Political	The access to power, organisations, connection to resources and power brokers (Flora et al, 2004). This also includes the ability of people to find their own voice and engage in actions that contribute to the wellbeing of their community (Aigner et al, 2001). E.g. inclusion, voice and power.
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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.

The literature review considered Mason Durie’s Te Pae Mahutonga wellbeing framework (Durie, 1999), consisting of Mauriora (secure cultural identity), Waiora (environmental protection), Toiora (healthy lifestyles), Te Oranga (participation in society), Ngā Manukura (leadership) and Mana Whakahaere (autonomy). When transposing these two ideas against each other, they form a four-by-four matrix (see below). Kearns et al remove Ngā Manukura and Mana Whakahaere from the matrix, but view them as guidance to implement the framework. For example, Mana Whakahaere manifests as self-governance and the importance of development and solutions being appropriately tailored to community aspirations, rather than a one-size-fits all, or top-down approach.

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 ngaa 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. The framework reflects the following table.

	Political environment	Physical environment	Built environment	Social/ cultural environment
Mauriora Secure cultural identity	National and community policies, communities and values that nurture cultural difference	Healthy public spaces including forests, waterways and beaches – recreational and traditional catches enhance identity	Construction and maintenance of significant cultural symbols of the built environment (e.g. settlements, marae, heritage buildings)	Institutions and networks of inclusion that facilitate the production and maintenance of culture
Waiora Environmental protection	Policies to protect environmental sustainability	Clean air, unpolluted waterways and stable productive soils; active management for biodiversity	Healthy housing and public buildings, visible health promoting settlement forms including public transport and space	Enabling of cultural and spiritual connection of people to places
Toiora Healthy lifestyles	Policies that make healthy choices easy choices (e.g. youth alcohol access, smoke free environments)	Recreational environments for physical exercise, soils that produce nutritious foods	Safe built environments that minimise risk of injury (including roads)	Supportive and inclusive social environments, social norms that are health promoting and foster cultural diversity
Te Oranga Participation in society	Economic and income supports policies that reduce socio-economic disparities and enable individuals and families to participate in society	Access to natural environments for sports, recreation, food gathering and other culturally significant forms of participation	Access to public and private amenities and services that enable participation in family and community events (e.g. education, health, worship, recreation and entertainment)	Inclusion in the customs, activities and relationships of an ordinary social life, voice, choice and access

Appendix B: Community, Mana Whenua and Institutional Profile

National Institute of Demographic and Economic Analysis – Demographic Profiles

In a snapshot, the demographic profile report^r 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 gradually 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.

^r Rarere, M. (2017). Demographic Profile: Ōpōtiki. National Institute of Demographic and Economic Analysis, The University of Waikato: Hamilton, NZ, pages 6-7.

- Employment rates were similar for Māori and European (around 50 per cent), and only slightly increasing in 2013.
- Māori unemployment was stable across both periods 18.3 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.

Indicators Framework

Te Pae Mahutonga domain	Community Capital domain	Indicator	Ōpōtiki	Aotearoa New Zealand
Waiora	Natural	Māori land ownership (hectares) *	17,720	1,413,403
		% change between 2006 and 2017	0.07	5.0
Te Oranga	Built, Financial, Social, Political	Population of Māori ethnicity	2,121	598,602
		% change between 2006 and 2013	-11.4	5.9
		Māori personal income (% in top bracket) **	9.7	18.1
		% point difference between 2006 and 2013	4.9	7.9
		Māori home ownership (%)	29.1	28.2
		% point difference between 2006 and 2013	-3.6	-2.0
		Māori involved in volunteer activities (%)	24.9	19.8
		% point difference between 2006 and 2013	-0.5	0.4
		Māori managers and professionals (%)	27.4	29.5
		% point difference between 2006 and 2013	1.1	3.9
		Māori voter turnout ***	68.9	71.1
		% point difference between 2014 and 2017	4.2	3.5
Toiora	Human	Māori who have never smoked (%)	37.4	44.2
		% point difference between 2006 and 2013	2.4	5.5
		Māori in employment (%)	81.7	84.4
		% point difference between 2006 and 2013	0.1	-4.6

		Māori succeeding in education (%)	11.8	16.3
		% point difference between 2006 and 2013	3.1	3.2
Mauriora	Cultural	Iwi affiliation (%)	93.2	82.9
		% point difference between 2006 and 2013	-0.9	-0.5
		Te Reo Māori use (%)	31.7	21.3
		% point difference between 2006 and 2013	-0.5	-2.4
		Knowledge of pepeha (%) ※	91.4	89.0
		% point difference between 2006 and 2013	n/a	n/a
		Connection to ancestral marae as tūrangawaewae - very strong (%) ※	73.0	67.1
		% point difference between 2006 and 2013	n/a	n/a

* Hectares of Māori owned land within 20km of each CAU

** Results should be treated with caution as although incomes have increased with inflation and a higher minimum wage, the top income bracket has remained static across the 2006 and 2013 censuses

*** Indicator is at the regional level (Waiariki electorate) and for the 2014 and 2017 general elections

※ Indicator is at the regional level (Bay of Plenty region) and based on results from the 2013 Te Kupenga survey

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^s
- Stormwater Improvements (2018-2021) - \$3.872 million^t
- Wastewater system (2018-2021) - \$10.485 million^u

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.^v

^s A further \$6.566 million is identified over the 2021-2028 period.

^t A further \$5.824 million is identified over the 2021-2028 period.

^u A further \$13.135 million is identified over the 2021-2028 period.

^v <http://www.whakatohea.co.nz/history-of-the-board.html>

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.^w

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^x. 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^y 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

Mana Moana

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

Mana Tangata

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

^w <http://www.whakatohea.co.nz/history-of-the-board.html>

^x <https://www.whakatoheapresettlement.org.nz/wp-content/uploads/Whakat%C5%8Dhea-Crown-Offer.pdf>

^y <https://docs.google.com/viewerng/viewer?url=https://www.whakatoheapresettlement.org.nz/wp-content/uploads/Hand-Out-Hui-a-lwi-FINAL.pdf&hl=en>

Appendix C: Community Workshop and Comparative Analysis

Workshop with Ōpōtiki Community Members

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.

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 Maori. Resourceful people. 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.

“My tipuna whenua.”

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

Shopping. Holidays. Women’s undies. Family. Restaurants. Eateries. Activities for older kids.

Employment opportunities. Tertiary education. Perception/brand/stigma. Doctors.

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. Innovation/opportunity. Bring skills home. Paradise.

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 Maori 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 Maori land. Too much on offer/too few volunteers. Geographic or topical challenges, scrub and reserves.

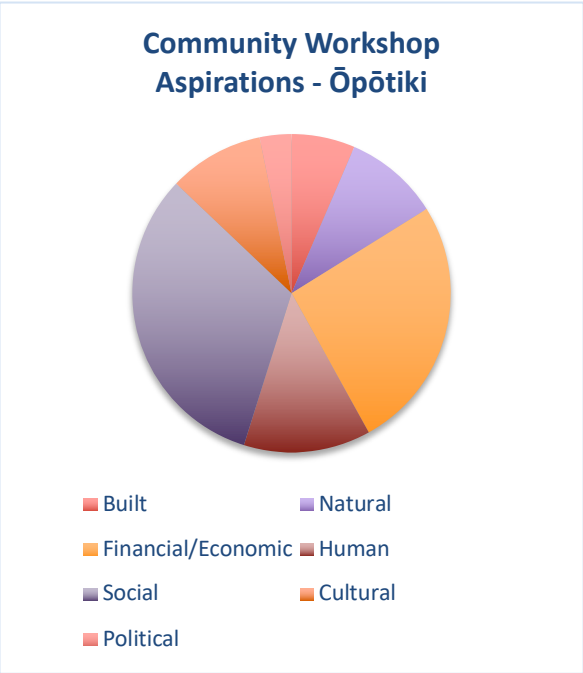
Findings - Workshop with Ōpōtiki Community Members

Community Aspirations

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

Aspirationally the same participant 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 available, it was able to provide a global protein

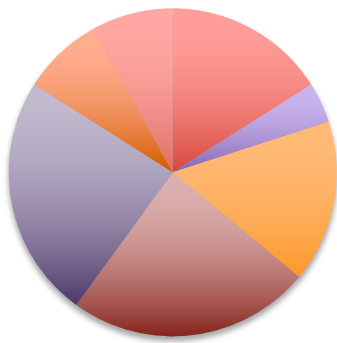
source and there was additional consented space. Kiwifruit in turn was identified as high value land use, with Maori Land potential and economic use of resources (water). Tourism on the other hand provided an opportunity for purpose built infrastructure, additional town revenue and that challenges necessitated 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 Maori 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



- 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, Maori land, funding, and barriers to economic development.

Appendix D: References from Literature Review

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