

Mana Whenua Report

A Vibrant and Regenerative Pookeno Community
Mana Whenua: Ngaati Tamaoho and Ngaati Naho

Building Better Homes, Towns and Cities
National Science Challenge

Prepared by Whetu Consultancy Group

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 Pookeno, Huntly/Raahui Pookeka, and Oopootiki communities, 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 is 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 Pookeno it is the potential investment in a business hub/infrastructure and gateway.

Hui and waananga with mana whenua in Pookeno (and workshops with community members) were undertaken aligning with a kaupapa Maaori centric format and application of tikanga Maaori. 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 waananga and workshops were held. There were three distinctive sessions within the waananga and workshops:

- **Whakawhaanaungatanga:** 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 waananga/workshops was 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 waananga identified that a mana whenua perspective on building a vibrant community in their town tended 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

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

report. In applying a 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. However, it is important to note that the suggested pathways outlined in section 3.2 – section 3.5 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. For example, there is no suggested pathway to fund the construction of a marae and location of a urupaa in Pookeno.

It is acknowledged that this report will be received by mana whenua after the submission period of the Proposed Waikato District Plan, and in the midst of the Waikato District Council Blue Print or Local Area Planning (Master Planning).



Table of Contents

Executive Summary	1
1. Introduction and Research Context	5
1.1 Purpose of this Report.....	5
1.2 Research Context - National Science Challenge 11 Building Better Homes, Towns and Cities	6
1.2.1 Whenu 2 - Mana Whenua Building Vibrant Communities.....	6
1.2.2 What is Systems Understanding?	7
1.2.3 Maaori Self-Determination and Systems.....	9
1.2.4 Takiwaa – Geographic Information System Map.....	10
1.3 Pookeno Waananga with Mana Whenua	10
1.3.1 Whenu 2 - Qualitative Focus Group Component.....	10
2. Identified Aspirations and Challenges for Mana Whenua	13
2.1 Waananga with Mana Whenua in Pookeno	13
2.2 Community Capitals Framework - Categorisation and Analysis	15
2.2.1 Findings - Waananga with Mana Whenua.....	17
2.2.2 Comparative Analysis.....	19
3. Potential Pathways for Delivery of Mana Whenua Aspirations and Challenges	20
3.1 Literature Review Findings and Key Reflections, and Mana Whenua Aspirations	20
3.2 Mauriora (Securing Cultural Identity)	22
3.2.1 Te Puni Kookiri - Whaanau Ora.....	22
3.2.2 Waikato-Tainui.....	22
3.2.3 New Zealand Transport Agency.....	23
3.2.4 Waikato District Council	23
3.2.5 Tourism Infrastructure Fund/Provincial Growth Fund	24
3.3 Waiora (Environmental Protection)	25
3.3.1 Waikato-Tainui.....	25
3.3.2 Waikato Regional Council	26
3.3.3 Waikato District Council	27
3.4 Toiora (Healthy Lifestyles)	27
3.4.1 Future Proof Strategy	27
3.4.2 Waikato District Council	27
3.4.3 Waikato-Tainui.....	28
3.5 Te Oranga (Participation in Society).....	28
3.5.1 Pokeno Community Committee	28
3.5.2 Waikato District Council	29
4. Closing Comments	30
Appendix A: Qualitative Focus Group Report – Mana Whenua.....	31
Appendix B: Community, Mana Whenua and Institutional Profile.....	42
Appendix C: Community Workshop and Comparative Analysis	51

Revision History

Revision No.	Prepared By	Description	Date
1	James Whetu	Preliminary draft document	July 2018
2	James Whetu and Amy Whetu	First draft document	November 2018
3	James Whetu	Final Draft	November 2018
4	Jonathan Kilgour	Final Review	November 2018
5	James Whetu and Amy Whetu	Final Report	November 2018

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.

© Whetu Consultancy Group and The University of Waikato 2018

1. Introduction and Research Context

1.1 Purpose of this Report

This report is for the mana whenua of Pookeno as 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 Pookeno and for the purpose of:

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

The research investigated place-based community development from a mana whenua perspective and hopes to advance Maaori self-determination while helping to achieve vibrant communities with tangata whenua at the centre.

The report has been structured with a focus on mana whenua therefore the relevant information for 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 Waananga with Mana Whenua in Pookeno (Methodology and Analysis, and Findings)
 - Profile of Waikato-Tainui and Mana whenua, and of the Waikato District Council and Waikato Regional Council
 - Information from Workshop with Community Members and Comparative Analysis

Use of Double Vowels

Throughout the report, Maaori words and place names are used. In our report writing, the practice of Whetu Consultancy Group is to use macrons over the vowels in text rather than double vowel. However to respect the tikanga and kawa of Waikato-Tainui, we have used doubles vowels within the main body of this report with exception to the reporting and writing contained in the appendices.

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 Pookeno, Huntly/Raahui Pookeka and Oopootiki.

The "Golden Triangle" – is the term economic commentators use to describe the geographic area bound up 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 Pookeno it is the potential investment in a business hub/infrastructure and gateway.

The research, 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. Pookeno

2. Huntly/Raahui Pookeka

3. Oopootiki

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>
https://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 Maaori 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 (Takiwaa)

Through the Qualitative Focus Group component of Whenu 2 were the wananga/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 start-ups.

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 create space to innovate, and for entrepreneurs to learn by doing (Florida, 2012; Feld, 2012; Blank & Dorf, 2012).

1.2.3 Maaori Self-Determination and Systems

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

Indigenous and Maaori 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 Maaori 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 Maaori entrepreneurial sector as a major key to transforming productivity of the Maaori economy. *Maui Rau* (KPMG, 2017) identifies two key characteristics for Maaori economic development: leadership and entrepreneurship. It identifies that Maaori participation in small business is significantly lower than that for New Zealand as a whole, noting that “[w]ith over 70% of Maaori 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 Maaori and Asian and NZ European populations” (at 38). By

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

1.2.4 Takiwaa – Geographic Information System Map

Takiwaa 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 Pookeno, the data focuses primarily on Waikato regional data, and where possible and appropriate, to a finer detail around these settlements. Where relevant, Takiwaa also includes some national data.

Overall, Takiwaa is a data visualisation tool and library for community, iwi and Maaori 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 Pookeno Waananga 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: Pookeno, Huntly/Raahui Pookeka, and Oopootiki. The project scope is to:

- undertake hui and wananga 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 (Pookeno, Huntly/Raahui Pookeka, and Oopootiki) 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 waananga and workshops:

- **Whakawhaanaungatanga:** 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 Pookeno, Huntly/Raahui Pookeka, and Oopootiki as prepared by the National Institute of Demographic and Economic Analysis were primarily reviewed, however other available data about the Pookeno, Huntly/Raahui Pookeka, and Oopootiki 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 waananga/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 waananga 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 waananga/workshops.

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

Why Pookeno?

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 Pookeno, Huntly/Raahui Pookeka and Oopootiki.

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

Analysis Framework

A full outline of the analysis framework is contained within Appendix A, however as a summary, to sort and categorise the data gathered from the each waananga, 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 waananga and workshops were carried out. The Indicator 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 Pookeno.

2. Identified Aspirations and Challenges for Mana Whenua

2.1 Waananga with Mana Whenua in Pookeno

The mana whenua identified by Waikato-Tainui were representatives from Ngaati Tamaoho and Ngaati Naho. On 26 April 2018, a waananga with mana whenua was arranged and held at the Pookeno Community Hall. One large waananga of kaumaatua, paakeke and rangatahi was held rather than three separate waananga. This approach was to accommodate the request and guidance of the mana whenua representative whom supported project engagement.

Overview

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

There was a real sense of both sadness and frustration shared by mana whenua about how Pookeno is being developed, and for those at the waananga the initial planning meetings in 2008 led by the Franklin District Council (previous Council/territorial authority) regarding the development of Pookeno, they could recall the little effort to consult/engage with mana whenua in the process. Similarly, many of the mana whenua participants feel that the current planning process and proposed development of Pookeno under the Waikato District Council does not adequately provide for the perspectives, nor enable the meaningful involvement, of mana whenua of Pookeno.

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

The lack of land to call their own to develop a marae complex and the related services and business opportunities that flow from these, places significant limitations on their plans. This along with an inability to mobilise funds to build what is required meant that these developments seemed a far-off concept to the attendees. There was a sense of geographic isolation frustration with Pookeno being a town that has developed close to Auckland for commuters but is really part of Waikato. Much was said about the desire for Waikato-Tainui to support their vision for Pookeno by way of funding opportunities for growth in Pookeno, in particular for business and community initiatives that will lead to employment and care of whaanau and also for young people to develop their skills.

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

GROUP THINK & TALK STORY

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

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

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

“Togetherness more than anything. Be one community. Togetherness.”

2. What do you want Pookeno to be known for?

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

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

A few of the challenges highlighted in the groupthink were:

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

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

It was felt that developing the identity of Pookeno and sense of place through Maori signage and carvings that follow through to a marae-based service and tourism centre could help the town to thrive. Community education and health services could be marae based along with opportunities to innovate with related tourism and business opportunities that were also mana whenua based. They

were fairly united in what they thought would make Pookeno a vibrant town by way of community services, education, social service support, reviving local businesses, and opportunities for tourism and therefore more employment in the town.

The challenges mana whenua face with regard to understanding the way Councils and developers operate meant that participants shared they felt disempowered as they were unable to find the most effective pathways to achieve what they would like to achieve. Participants felt that much happened that wasn't good in relation to their interests with the development in Pookeno but did not know the appropriate channels to pursue in relation to their concerns ie. stormwater going into their fishing and swimming creek. Discussion was had around the local community board and the need to have mana whenua representation on that board to action real change.

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

2.2 Community Capitals Framework - Categorisation and Analysis

In the format of the Community Capitals Framework, the information gathered from both the waananga with mana whenua has been compiled and categorised in the table below:

Table 1 – Community Capitals Framework: Pookeno Waananga

Categories	Aspirations	Challenges
Natural Capital (Environment)	<ul style="list-style-type: none"> Improved water quality of the Waikato River and local swimming/water holes Nature trails Parks (Recreational and Sports) Native areas 	<ul style="list-style-type: none"> Unhealthy river No land for housing and development (Mana Whenua) Town and Surrounds Parks
Financial Capital (Income, Wealth, Security and Investment)	<ul style="list-style-type: none"> Income and wealth achieved through tourism activities Ownership of land (Mana Whenua) 	<ul style="list-style-type: none"> Lack of employment opportunities Lack of funding available to complete development that fits with the housing growth Lack of economic development to fit with housing growth

<p>Built Capital (Infrastructure)</p>	<ul style="list-style-type: none"> • Space to hold events • Tertiary provider and facilitates • Improved maintenance of footpaths and street lighting • Accommodation for visitors 	<ul style="list-style-type: none"> • Supermarket/mini shopping store • Town centre development • Land for recreational and sports • Land for marae • Accessibility to tertiary education
<p>Cultural Capital (Tradition, Identity and Language)</p>	<ul style="list-style-type: none"> • Return of mana whenua/tribal land to mana whenua • A marae (and urupaa) in Pookeno or in town centre • Improved cultural knowledge and practices • Bi-lingual signage 	<ul style="list-style-type: none"> • No land ownership in Pookeno (mana whenua) • Inability to establish a marae, church and urupaa • Limited capacity in mana whenua to share cultural knowledge and practices
<p>Human Capital (Skills, Education, Health and Abilities)</p>	<ul style="list-style-type: none"> • Provision of, or easy accessibility to, youth activities • Accessibility to local/cultural knowledge and practices • Schools/Playcentres • Focus on holistic well-being • Community safety 	<ul style="list-style-type: none"> • No shared history or connection to Pookeno • Local employment opportunities • Qualifications or qualified to work
<p>Social Capital (Groups/Networks, Leadership and Trust)</p>	<ul style="list-style-type: none"> • Having an active community hub to connect (for mana whenua within a marae complex) • Community trust and confidence in people (each other) • Mentoring and role-modelling service for young people 	<ul style="list-style-type: none"> • Lack of community identity and connection • The “New” and the “Old” fitting together
<p>Political Capital (Access to Power and Organisations, Empowered)</p>	<ul style="list-style-type: none"> • Improved access and relationships with Waikato-Tainui organisations (includes Tainui Group Holdings) • 50:50 governance arrangement on the 	<ul style="list-style-type: none"> • Council working with Waikato-Tainui • Shop owners and outsiders (developers) have more say in what happens in Pookeno

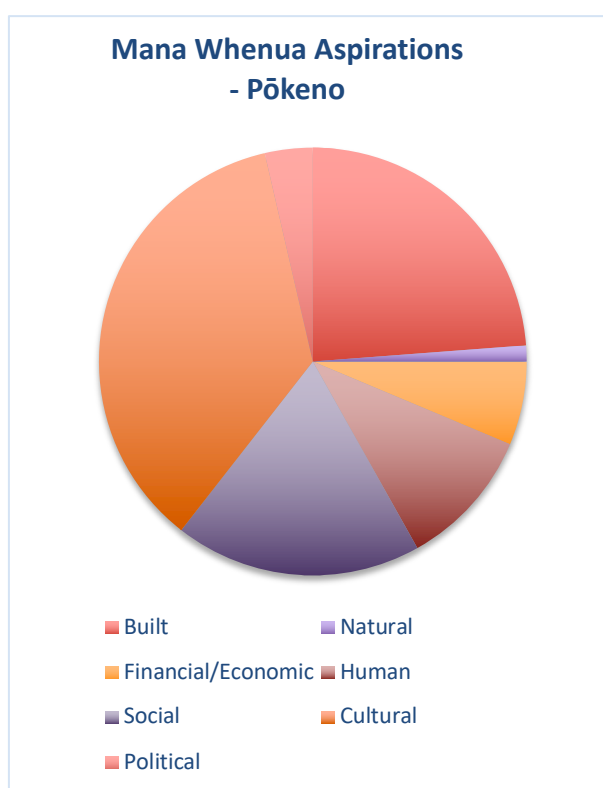
2.2.1 Findings - Waananga with Mana Whenua

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

Mana Whenua Aspirations

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

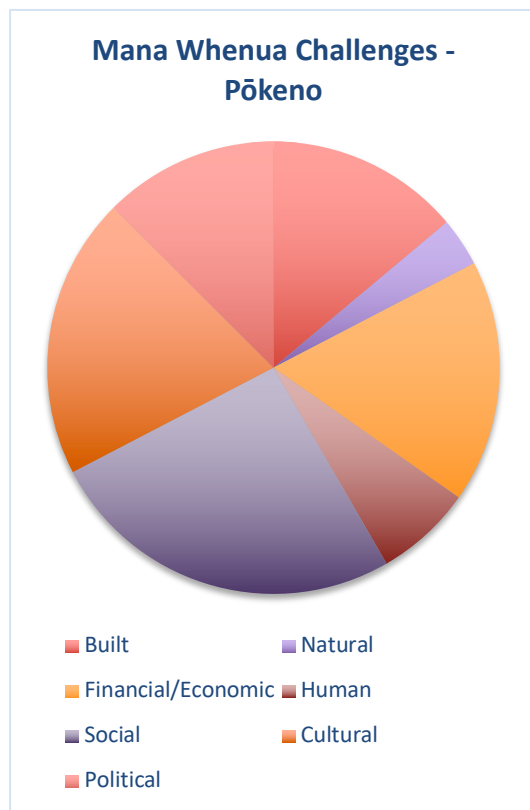
With the marae aspiration, there was a focus on the infrastructural needs that would come with the marae, to meet the needs of the people, creating a full cultural and infrastructural hub. Social and human capital too were seen as great aspirations, to be sure that there was the human power to fulfil the needs provided by the hub.



Environmental and financial or economic development aspirations were also outlined and considered important but not of high priority for mana whenua.

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

Mana Whenua Challenges



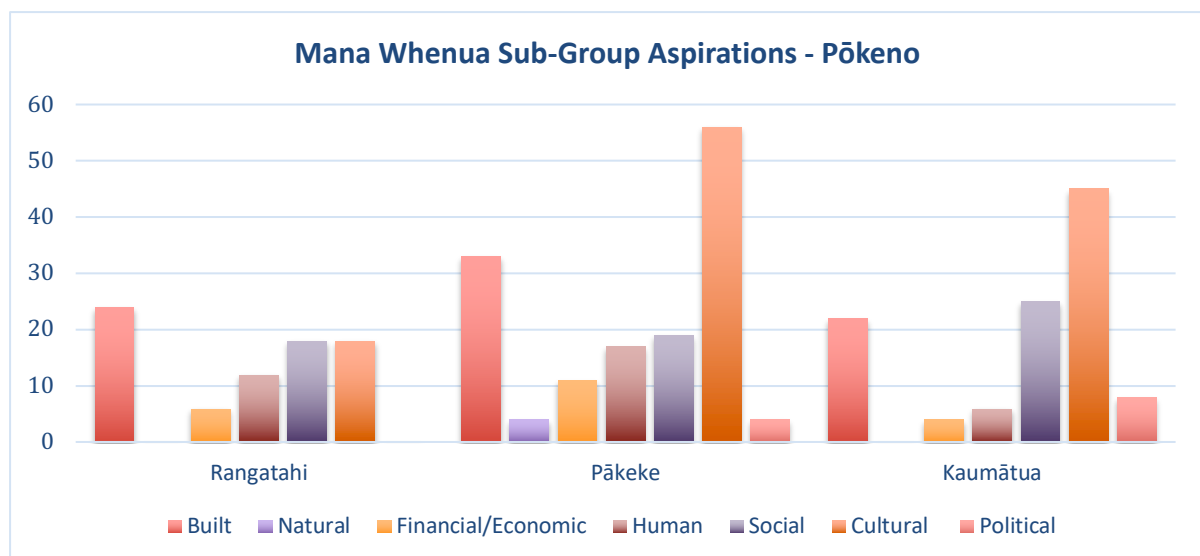
The challenges identified by mana whenua were relatively evenly split between social, human capital, finance, built and cultural. The primary challenge identified, mirroring that within the aspirations, was the lack of marae. This was seen as a significant impediment to cultural vibrancy for mana whenua,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

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

aside from environmental which played a relatively minor role.

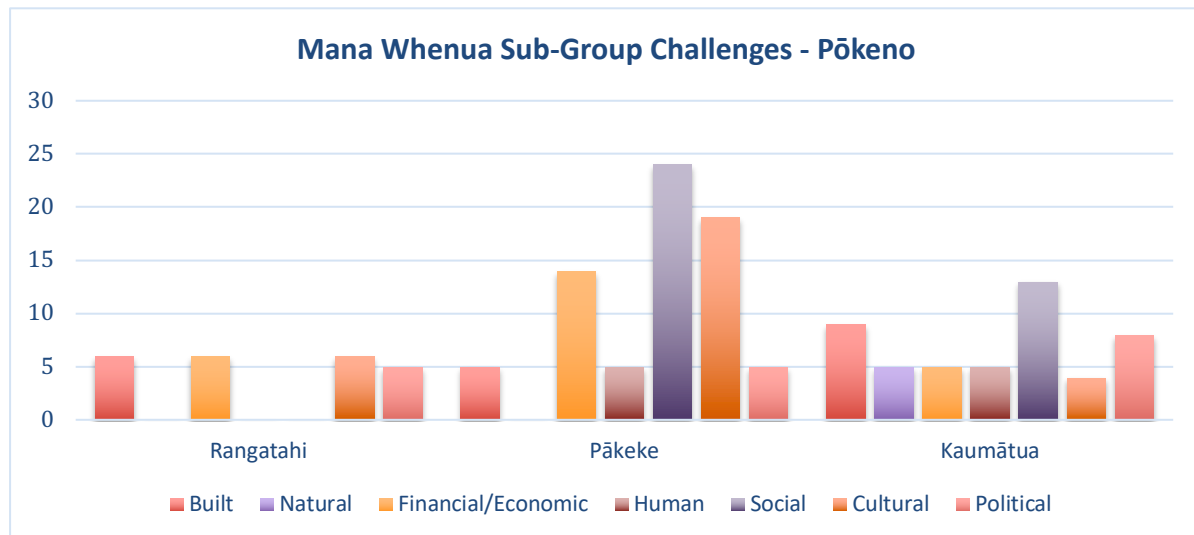
Mana Whenua Aspirations by Sub-Group

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



Mana Whenua Challenges by Sub-Group

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



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 Waananga/Workshop Outcomes in Pookeno.

Comparative Aspirations

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

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

Comparative Challenges

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

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

3. 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), the report draws on the:

- Findings and key reflection of systems thinking identified in the literature review, and
- Mana Whenua identified areas contained within Te Pae Mahutonga Wellbeing Framework

It is important to note that the suggested pathways outlined in section 3.2 – section 3.5 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 and primarily within the context of their relevant regional and district planning. For example, there is no suggested pathway to fund the construction of a marae and location of a urupaa in Pookeno.

3.1 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), Ngaa Manukura (leadership) and Mana Whakahaere (autonomy). Ngaa 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 Maaori-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 Pookeno as a 2nd tier settlement in the Waikato region.

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 Maaori conceptualisations and motivations of systems
- For Maaori and other indigenous peoples, economic development serves as a means of self-determination and Maaori wellbeing

- Entrepreneurship and entrepreneurial ecosystems are key factors in generating economic growth and economic development
- Entrepreneurship and leadership are key factors in transforming the Maaori economy
- While Maaori are entrepreneurial, literature suggests that greater attention is needed to empower entrepreneurial ecosystems for Maaori

Mana Whenua Aspirations - Te Pae Mahutonga Framework

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

Table 2 – Te Pae Mahutonga Wellbeing Framework: Pookeno Waananga with Mana Whenua

Categories	Political Environment	Physical Environment	Built Environment	Social/Cultural Environment
Mauriora (Secure Cultural Identity)	Process that provides for the return mana whenua/tribal land to mana whenua, and Policies that enable bi-lingual signage in town, ie “Nau mai haere mai ki Pookeno”	Land owned (and occupied) by mana whenua	Bi-lingual signage in town, ie “Nau mai haere mai ki Pookeno”, and Marae and urupaa in Pookeno, and Cultural tourism	Community (incl Council) awareness and understanding of mana whenua (eg identity, representatives, history), and Cultural knowledge (tikanga and maatauranga) shared/accessible to whaanau
Waiora (Environmental Protection)	Improved involvement of mana whenua in planning/decision-making processes on local (and significant) resources and places in Pokeno	Water quality of the Waikato River and local swimming/water holes is improved	Local town infrastructure (street lights and footpaths) maintained	Council monitoring and stop stormwater discharges into waterways
Toiora (Healthy Lifestyles)	Development provisions that provide for mana whenua wellbeing (includes cultural and economic) opportunities	Mana whenua ownership of land	Marae (as a community hub and complex) in Pookeno	Enable mana whenua to locate a marae and urupaa in Pookeno, and Access to, opportunities to learn, tikanga and maatauranga locally
Te Oranga	50:50 membership on		Physical presence of a	Support from Waikato-Tainui to

(Participation in Society)	the Pookeno Community Committee		marae and urupaa in Pookeno	participate in planning and decision-making processes, as well as access to lands (whether returned by settlement or not)
----------------------------	---------------------------------	--	-----------------------------	---

3.2 Mauriora (Securing Cultural Identity)

3.2.1 Te Puni Kookiri - Whaanau Ora

Whaanau Ora is a program administrated by Te Puni Kookiri. It puts whaanau and families in control of the services they need to work together, build on their strengths and achieve their aspirations.

Through Whaanau Ora, mana whenua can work towards the aspiration of securing mana whenua (cultural) tikanga and maatauranga to be shared/accessible for all whaanau (kaumatua, paakeke, and rangatahi).

A potential extension to this approach will be furthering the development of a business case to locate and operate a Marae (as a community hub and complex) in Pookeno, and/or a program that enhances community (incl Council) awareness and understanding of mana whenua (eg identity, representatives, history).

Another potential extension of using Whaanau Ora program is the supporting whanau to participate in local Council planning/policies for the development of Pookeno, as well as in local decision-making, such as membership on the Pookeno Community Committee.

3.2.2 Waikato-Tainui

It was expressed by mana whenua that opportunities for land ownership in Pookeno to locate both a marae and urupaa (with the marae also providing a wider service to the community), needs to be explored, and how Waikato-Tainui specifically can support mana whenua in this regard.

I riro whenua atu, me hoki whenua mai – As lands were taken, so should lands be returned

The Waikato Raupatu Lands Trust was established as part of the 1995 Waikato-Tainui Settlement, and the Waikato Raupatu River Trust was established as a result of the 2008 Waikato River Settlement. The Waikato Raupatu Lands Trust and the Waikato Raupatu River Trust operate as one entity to manage the affairs of Waikato-Tainui and the implementation of strategies and plans to advance Waikato-Tainui and the integrity of the tribal settlements and ongoing claims.

Tainui Group Holdings (TGH) is the commercial operations arm for Waikato-Tainui. A property investment and development company, TGH operates diversified investment portfolio including

retail, residential, commercial, industrial and rural properties. TGH also manages Waikato-Tainui Fisheries Ltd, which owns and leases fishing quota and holds shares in Aotearoa Fisheries Limited.⁶

In finding a solution for mana whenua to have land in Pookeno, mana whenua should engage with the Waikato Raupatu Lands Trust to identify whether any lands that were returned to Waikato-Tainui as part of the 1995 settlement were in Pookeno, and investigate whether there is an opportunity for those lands to be used by mana whenua. Additionally, mana whenua should use the opportunity to discuss with the Waikato Raupatu Lands Trust on what properties in Pookeno where the “right of first refusal” to Waikato-Tainui (includes tribal members) is registered. This may help with ensuring that any future sale and purchase public land in Pookeno is identified and provided to mana whenua when the opportunity arises.

3.2.3 New Zealand Transport Agency

Bi-lingual Signage – Place Name

The New Zealand Transport Agency manage, amongst a number of transport/road user safety activities, place name signage in New Zealand. It is with the New Zealand Transport Agency that mana whenua will need to engage with to include both Maaori and English text on Place Name signage (ie “Welcome to Pookeno - Nau mai haere mai ki Pookeno”).

3.2.4 Waikato District Council

Bi-lingual Signage Policy – Parks and Reserves Signage

As outlined in detail within Appendix B, the Waikato District Council perform a number of activities that manage and direct the development within Pookeno. The Waikato District Council has a Bilingual Signage Policy – Te Kaupapa Here o Ngaa Tohu Reorua was approved in May 2017 and will be reviewed in May 2020, which serves to clarify intent, describe how the policy is administered and define the policy.

The policy is related to property (buildings, offices and parks and reserves) managed by the Council. A number of key principles of the policy that are relevant:

- Responsive and accessible services for all customers, including those who use te reo Maaori
- Visibility of language where it will have most benefit for customers, including those who use te reo Maaori
- Equality of language where te reo Maaori and English are presented equally, or Maaori only, noting that for Waikato District Council signage, English will appear first
- Quality of language where te reo Maaori is accurate and consistent in all signage. The Waikato-Tainui dialect will be preferred for Waikato District Council signage.

As part of the project the team undertook an analysis of the number of signs utilising Maaori names within Pookeno was undertaken and this indicated that out of 79 street names, 5 of these signs had Maaori names, around 6%. The focus for whanau however, was to increase this and be involved in

⁶ www.waikatotainui.com

these discussions. To enable these discussions it is suggested that you make contact with the Waikato District Council to initiate discussion and action to provide for bilingual signage on parks and reserves in Pookeno.

3.2.5 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 wananga.

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 whanau can put your stamp on and make mana whenua visible within the development of the town.

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.

3.3 Waiora (Environmental Protection)

3.3.1 Waikato-Tainui

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

The role of Waikato-Tainui 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 Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010, can assist mana whenua in these aspirations.

Tai Tumu Tai Pari Tai Ao: Waikato-Tainui Environmental Management Plan

The Waikato-Tainui Environmental Plan Tai Tumu Tai Pari Tai Ao ('EMP') was prepared by the Waikato Raupatu River Trust in consultation with Waikato-Tainui Marae. The EMP is a comprehensive document with the overarching purpose to provide a map or pathway that intends to return the Waikato-Tainui rohe to the modern-day equivalent of the environmental state that it was in when Kiingi Taawhiao composed his maimai aroha.

The EMP represents the Waikato-Tainui environmental planning document that has statutory recognition and planning status for the purpose of the Resource Management Act 1991 under section 35A. The EMP is 'a' measure, not 'the' measure, to exercise Mana Whakahaere and support Waikato-Tainui, whilst not to supersede the kaitiakitanga of marae and hapuu. It is a document intended to enhance Waikato-Tainui participation in resource and environment management activities.

The EMP is intended for the Waikato District Council, the Waikato Regional Council and by developers in Pokeno to use when either assessing or preparing resource consents (land use development, water use and discharge into water). Mana Whenua in Pokeno should consider using the EMP to support their participation in resource management and town planning processes, and decision-making.

Joint Management Agreements with the Waikato District Council and the Waikato Regional Council

The Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010 provides for the establishment of Joint Management Agreements (hereon JMAs) between local authority and Waikato-Tainui. The JMAs provide Waikato-Tainui (as the iwi authority) the opportunity to sit at the table with local authorities and participate in the local government activities so far as they relate to

the Waikato River. Representing Waikato-Tainui is the Waikato Raupatu River Trust who have a JMA with the Waikato District Council and the Waikato Regional Council.

The scope of the JMAs must only include matters relating to the Waikato River and activities within its catchment affecting the Waikato River.^h The JMAs provide for the Waikato Raupatu River Trust and the local authority to work together in relation to the exercise of the following functions, powers and duties under the Resource Management Act 1991:

- a) monitoring and enforcement:
- b) preparation, review, change, or variation of a Resource Management Act 1991 planning document:
- c) duties, functions, or powers under Part 6 of the Resource Management Act 1991 in relation to applications for resource consents.

The JMAs must also include processes relating to customary activities (s62) and may also include other duties, functions, or powers agreed on by the local authority and the Trust.

Mana Whenua should look to work with the Waikato Raupatu River Trust to communicate and participate in the processes and decision-making outlined in the JMAs with the Waikato District Council and the Waikato Regional Council to improve involvement on these Council processes, especially the monitoring (and stopping) of stormwater discharges into waterways.

3.3.2 Waikato Regional Council

Waikato Regional Plan

The improved water quality of the Waikato River and local swimming/water holes was identified by mana whenua as an aspiration. The management of water in the Waikato region (includes the Waikato River and waterways near Pokeno) is by the Waikato Regional Council.

Outlined in detail in Appendix B, the Waikato Regional Council is the institution and authority that manages the use, development and protection of the Waikato River and its catchment, with their primary function under the RMA to sustainably manage the natural and physical resources in the Waikato region. To perform these functions, the core planning documents are the Waikato Regional Policy Statement and the Waikato Regional Plan.

The Waikato Regional Plan is a planning document of the Waikato Regional Council that contains policy, methods and rules to manage that natural and physical resources within the Waikato Region, and is the regulatory tool for the Waikato Regional Council to implement their Regional Policy Statement.

Waikato-Tainui has a JMA with the Waikato Regional Council. Mana whenua should look to work with the Waikato Raupatu River Trust to inform on their concerns regarding, and aspirations for, water quality, and to use the JMA to support understanding, awareness, information sharing and participation.

^h Waikato-Tainui Raupatu Claims Settlement (Waikato River) Act 2010, s42(a) Scope.

3.3.3 Waikato District Council

Request for Service

The Waikato District Council has an online capability that allows customers to lodge requests through their website www.waikatodistrict.govt.nz. 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 Waikato District Council can ensure that remedial activities are performed.

3.4 Toiora (Healthy Lifestyles)

There are crossovers between Mauriora and Toiora aspirations, accordingly in addition to the Mauriora pathways are the following Toiora pathways.

3.4.1 Future Proof Strategy

Hamilton to Auckland Corridor Plan

The Hamilton to Auckland Corridor Plan is to provide an integrated land use and transport management strategy between Hamilton and Auckland with the main focus on the central and northern areas of the Waikato District. One of the high-level priority outcomes expanding Tuakau and Pokeno, and the completion of the Waikato Expressway and State highway 1, and use of the North Island Main Trunk rail line.

Awareness and participation in the localised planning of Pookeno through Blue Print or Local Area Plan (Master Plan) that is responding to the Hamilton to Auckland Corridor Plan will assist mana whenua in promoting planning provisions that provide for, and/or consider, mana whenua wellbeing.

3.4.2 Waikato District Council

Waikato District Council Long-Term Plan 2018-2028

To inform mana whenua of Waikato District Council long-term spending/investment, the Waikato District Council Long-Term Plan 2018-2028 has outlined that over the 2018-2028 period a total of \$16.956 million will be invested into key infrastructure projects in the Pookeno township. The primary focus and three-year commitment to the Pookeno township by the Waikato District Council is the:

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

ⁱ a further \$536,000 is identified over the 2021-2028 period

^j a further \$621,000 is identified over the 2021-2028 period

^k a further \$165,000 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.

Waikato District Plan (Operative and Proposed)

For the management of the natural and physical resources in Pookeno, the Waikato District Council has the Waikato District Plan as its primary planning document. There are currently two direct plans in operation within the Waikato district; the operative Waikato District Plan and the proposed Waikato District Plan. Information and the identification of the rules to enable (or constrain) development in Pookeno have been identified in detail within Appendix B of this report. Waikato-Tainui has a JMA with the Waikato District Council. Mana whenua should look to work with the Waikato Raupatu River Trust to inform on aspirations for Pookeno.

3.4.3 Waikato-Tainui

Whakatupuranga 2050

Whakatupuranga Waikato-Tainui 2050 is the blueprint for cultural, social and economic advancement for Waikato-Tainui people. It is a long-term development approach to building the capacity of Waikato-Tainui marae, hapuu, and iwi. There are three critical elements:

1. A pride and commitment to uphold their tribal identity and integrity, through tribal history, maatauranga, reo and tikanga.
2. A diligence to succeed in education and beyond that promotes personal growth, contributes to building the capacity of tribal members, and provides opportunities to utilise that growth and capacity for the collective benefit of our marae, hapuu, and iwi
3. A self-determination for socio-economic independence, specifically the development and growth of tribal assets.

The Waikato Raupatu Lands Trust offer programs that can support mana whenua in these areas.

3.5 Te Oranga (Participation in Society)

There are crossovers between Mauriora, Toiora and Te Oranga aspirations, accordingly in addition to the Mauriora and Toiora pathways are the following Te Oranga pathways.

3.5.1 Pookeno Community Committee

Representation

An aspiration of mana whenua was being represented in local decision making, and one of the forums identified was the Pookeno Community Committee. Local body elections happen every three years with the upcoming/next local elections confirmed for October 2019.

It is proposed to mana whenua that a number of members from the whanau (wider whanau) are identified, encouraged and supported through the campaign during local elections with signage,

pamphlets and door knocking, and supplemented by encouragement for wider whanau to vote and vote for whanau members.

3.5.2 Waikato District Council

Representation Review in 2024

The Waikato District Council review its representation policy statement every six years or sooner depending on appropriateness and decision of Waikato District Council. The aspiration for 50:50 membership on the Pookeno Community Committee by mana whenua is best suited for this review of representation process led by the Waikato District Council. The next review is anticipated for 2024.

4. Closing Comments

This report is for the mana whenua of Pookeno 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 Maaori 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/whaanau of mana whenua) to either pursue each or all of these pathways. Ultimately it will rely on whaanau who are entrepreneurs; who are driven by accomplishment and continually respond to opportunity. In terms of inspiring Maaori entrepreneurship, Maui Rau (2017) identifies a need to shift Maaori 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 whaanau must be a priority (at 40).

In closing, we are very thankful for the support from Ngaati Naho and Ngaati Tamaoho 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 kaumaatua, paakeke, 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 Maaori self-determination regarding the creation of vibrant and re-generative Pookeno 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. Pookeno
2. Huntly/Raahui Pookeka
3. Oopootiki

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 Maori 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: Pookeno, Huntly/Raahui Pookeka, and Oopootiki.

The project scope is to:

- *undertake hui and waananga 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 (Pookeno, Huntly/Raahui Pookeka, and Oopootiki) 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 Pookeno, Huntly/Raahui Pookeka, and Oopootiki as prepared by the National Institute of Demographic and Economic Analysis were primarily reviewed, however other available data about the Pookeno, Huntly/Raahui Pookeka, and Oopootiki communities, such as the draft and final Long Term Planning documents of the Waikato and Oopootiki District Councils, were sought and reviewed to help identify mana whenua and community representatives and prepare for engagement and waananga/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 waananga 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 waananga/workshops.

The engagement approach employed for this project component was aligned with the kaupapa Maaori 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 Maaori 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 Maaori 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 Oopootiki 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 Maaori Approach

A kaupapa Maaori approach was adopted for this project component. The approach is shaped and driven by Maaori world views, including recognition of Maaori indigeneity and the primacy of Maaori interests (Mane, 2009). Identified within the BBHTC Research Plan are the seven principles that guide a kaupapa Maaori 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)
- Tiitiro, whakarongo... koorero (look, listen, then later, speak)
- Manaaki ki te tangata (look after people)
- Kia tuupato (be careful)
- Kua 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-Maaori 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 Maaori 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 hapuu that (a) exercises historical and continuing mana whenua in an area or (b) is a mandated iwi organisation under the Maaori 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 Maaori 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 Pookeno, Huntly/Raahui Pookeka and Oopootiki.

It has been identified that each of these towns are in the process of, or are exploring, further economic investment in infrastructure. For Pookeno it is the potential investment in a business hub/infrastructure. In Huntly/Raahui Pookeka it is the investment in the construction of the Huntly section of Waikato Expressway, and the associated infrastructure to support the expressway. And with Oopootiki 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. Pookeno and Huntly are both located within the Waikato District Council boundaries, while Oopootiki township sits under Oopootiki 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
- Paakeke
- Kaumaatua
- 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/hapuu 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

Paakeke: Participants aged between 25 and 49 years of age

Kaumaatua: Participants aged 50 years and older

Community: Participants aged 10 years and older

Waananga/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 Maaori centric format and tikanga Maaori 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/Pookeno/Oopootiki resonates most with you?
2. What does a vibrant community look like to you?
3. What do you want Huntly/Pookeno/Oopootiki 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 whaanau have a sense of pride and are likely to come back, etc.
- If relevant they were also asked to consider the role iwi and hapuu 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 waananga 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 Pookeno, Huntly/Raahui Pookeka and Oopootiki.

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

Data Sorting Framework for Analysis

To sort and categorise the data gathered from the waananga/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 waananga/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 waananga 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.

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).

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, sewers, 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 shaping 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.
	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.

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 Maaori-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), Ngaa 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 Ngaa 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	Healthy public spaces including forests, waterways and beaches – recreational and traditional	Construction and maintenance of significant cultural symbols of the built environment (e.g.	Institutions and networks of inclusion that facilitate the production and

	nurture cultural difference	catches enhance identity	settlements, marae, heritage buildings	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

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

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

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

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

- Pookeno's population has grown by nearly 40 per cent, from 1,272 in 1996 to 1,779 in 2013, exceeding Waikato District (+25.4 per cent) and the Region (+15.6 per cent).
- The biggest growth occurred in the inter-censal period 2001-2006, (+19.8 per cent).

Age structure and population ageing

- The median age increased from 36.6 years in 2001, to nearly 40.8 years in 2013; indicating Pookeno's population is ageing.
- A deepening 'bite' in the age structure over the young to middle adult years, is a result from the combined effects of the net migration loss at 15-24 years (successively over time), and the net gains above and below which act to accentuate the bite. This is further augmented

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

by the increasing life expectancy at the oldest ages, and declining birth rates at the youngest ages.

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

Education

- Overall, the education profile of residents has improved since 2006 with declines in the proportions of residents across all three sub-population groups with no qualifications.
- The proportion of Pookeno's population with at least a Bachelor degree increased from 9.8 per cent in 2006 to 11.5 per cent in 2013.
- The proportion of European with a Bachelors or higher (11.1 per cent) was nearly double that of Maaori (6.1 per cent) in 2013.

Work and Labour Force Status

- The labour force participation rate across all comparator groups was over 70 per cent.
- The labour force participation rate for the European population dropped to 75.9 per cent in 2013 from 78.8 per cent in 2001, while the MEG rate remained fairly stable over the same period.
- In 2006 the MEG employment rate was lower (approx. 69 per cent) compared to European, even though both Maaori and European men had similar rates (approx. 84 per cent). The difference was due to the significantly lower employment rate for Maaori women.
- Overall, the unemployment rate in Pookeno is relatively low. In 2013, the national unemployment rate was around 7.1 per cent, compared to Pookeno's 4.5 per cent.
- Unemployment was particularly marked amongst Maaori women (8.3 per cent).

Housing tenure

- In 2006, two-thirds (approx. 67 per cent) of Pookeno's population owned their own home. However, this dropped to around 56 per cent in 2013.
- In contrast, approx. 54 per cent of Maaori did not own the home they lived in; this increased to just over 65 per cent in 2013.

Access to transport and communications

- The majority of Pookeno households had access to two vehicles. Around 30 per cent of households had access to at least three vehicles.

- There was very little difference in terms of household tenure. However, households with no access to a vehicle were mainly non-home owners (6.1 per cent).
- Households access to telecommunication declined slightly from around 99 per cent in 2006, to 97 per cent in 2013.
- Households shifted to ‘smarter’ technology. The proportion of households with a telephone and/or facsimile dropped between 2006 and 2013, but proportion of households with mobile access increased from 84.4 per cent to 88.4 per cent over the same period.
- In 2013, 83.6 per cent of Pokeno households had access to the internet, well above the national rate of 76.8 per cent.

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

Indicators Framework

Te Pae Mahutonga domain	Community Capital domain	Indicator	Pōkeno ⁵	Aotearoa New Zealand
Waioira	Natural	Māori land ownership (hectares) *	2483	1,413,403
		% change between 2006 and 2017	1.5	5.0
Te Oranga	Built, Financial, Social, Political	Population of Māori ethnicity	1782	598,602
		% change between 2006 and 2013	1.4	5.9
		Māori personal income (% in top bracket) **	21.9	18.1
		% point difference between 2006 and 2013	6.9	7.9
		Māori home ownership (%)	37.2	28.2
		% point difference between 2006 and 2013	-5.9	-2.0
		Māori involved in volunteer activities (%)	22.1	19.8
		% point difference between 2006 and 2013	-2.4	0.4
		Māori managers and professionals (%)	30.2	29.5
		% point difference between 2006 and 2013	7.9	3.9
Toiora	Human	Māori voter turnout ***	67.3	71.1
		% point difference between 2014 and 2017	3.2	3.5
		Māori who have never smoked (%)	49.0	44.2
		% point difference between 2006 and 2013	4.3	5.5
		Māori in employment (%)	89.2	84.4
Mauriora	Cultural	% point difference between 2006 and 2013	-3.7	-4.6
		Māori succeeding in education (%)	12.6	16.3
		% point difference between 2006 and 2013	4.7	3.2
		Māori voter turnout (%)	78.5	82.9

⁵ Also includes the following CAUs that border onto Pōkeno CAU: Hunua, Bombay, Buckland South, Mangatawhiri, Onewhero, Opuawhanga

	% point difference between 2006 and 2013	-0.7	-0.5
	Te Reo Maaori use (%)	17.9	21.3
	% point difference between 2006 and 2013	-4.3	-2.4
	Knowledge of pepeha (%) ※	89.0	89.0
	% point difference between 2006 and 2013	n/a	n/a
	Connection to ancestral marae as tuurangawaewae - very strong (%) ※	71.6	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 (Hauraki-Waikato electorate) and for the 2014 and 2017 general elections

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

Iwi and Mana Whenua

Waikato-Tainui (Te Whakakitenga o Waikato) – Iwi Authority

Ko Mookau ki runga

Mookau is above

Ko Taamaki ki raro

Taamaki is below

Ko Mangatoatoa ki waenganui.

Mangatoatoa is between.

Pare Hauraki, Pare Waikato,

The boundaries of Hauraki, the boundaries

Te Kaokaoroa-o-Paatetere

of Waikato, to the place called ‘the long armpit of Paatetere’.

More than 700 years ago, Tainui waka carried ancestors that would go on to lead the tribes of Waikato, Hauraki, Maniapoto and Raukawa, and the area of authority is spread across the lands described in the above saying.

Waikato-Tainui is a collective of 33 Hapuu, 68 Raupatu Marae, and 70,000 registered members. In the Waikato-Tainui Environmental Management Plan it is outlined that:

“Waikato-Tainui’ means people who descend from or affiliate to a recognised Waikato-Tainui whaanau, marae, hapuu, or iwi. A person is recognised as being affiliated to a Waikato-Tainui marae, hapuu, or iwi only if that marae, hapuu, or iwi recognises that affiliation. ‘Waikato-Tainui’ also, where the context allows, includes the various organisations or bodies that Waikato-Tainui establishes to manage the individual and collective affairs of Waikato-Tainui. This includes, but is not limited to committees, trusts, or other organisations for marae, hapuu, management committees, clusters of the same, the relevant iwi authority or its delegated body, and other structures that, from time to time, Waikato-Tainui people may establish to consider matters of relevance under this Plan.”

The organisations representing Waikato-Tainui are:

- Te Whakakitenga o Waikato Incorporated

- Waikato Raupatu Lands Trust
- Waikato River Raupatu Trust
- Waikato-Tainui College for Research and Development, and
- Tainui Group Holdings

Te Whakakitenga o Waikato is the tribal body that represents the people of Waikato-Tainui. Originally established as Waikato-Tainui Te Kauhanganui Incorporated in the 1995 Waikato Raupatu Claim Settlement, the role of Te Whakakitenga o Waikato is to:

- Uphold, support, strengthen and protect the Kiingitanga (which incorporates the principles of unity, the retention of the tribal base in collective ownership, and co-operation among peoples).
- Protect, advance, develop and unify the interests of Waikato-Tainui.
- Foster among the members of Waikato-Tainui the principles of whakaiti, rangimaarie and kia tuupato and other tikanga of Waikato-Tainui.
- Achieve and support the existing and future settlements of the Treaty of Waitangi/Te Tiriti o Waitangi and/or raupatu claims of Waikato-Tainui.
- Act as trustee of the Waikato Raupatu Lands Trust established by the Lands Trust Deed.
- Act as trustee of the Waikato Raupatu River Trust established by the River Trust Deed.
- Maintain the spirit and intent of the 1995 Deed of Settlement between Waikato-Tainui and the Crown, and the Trust Deeds.[†]

To support Te Whakakitenga o Waikato in representing the people of Waikato-Tainui is Te Arataura, the executive body that is made up of representatives from elected members of Te Whakakitenga o Waikato and the Kaahui Ariki representative. The Kaahui Ariki representative is appointed by the Head of the Kaahui Ariki and serves at their discretion.[‡]

The Waikato Raupatu Lands Trust was established as part of the 1995 Waikato-Tainui Settlement, and the Waikato Raupatu River Trust was established as a result of the 2008 Waikato River Settlement. The Waikato Raupatu Lands Trust and the Waikato Raupatu River Trust operate as one entity to manage the affairs of Waikato-Tainui and the implementation of strategies and plans to advance Waikato-Tainui and the integrity of the tribal settlements and ongoing claims.

The Waikato-Tainui College for Research and Development (College), and Tainui Group Holdings were established resulting from the 1995 Waikato-Tainui settlement. The College is the international centre of excellence which aims to provide quality postgraduate study and research to strengthen iwi development, produce future leaders and support indigenous development. Tainui Group Holdings (TGH) is the commercial operations arm for Waikato-Tainui. A property investment and development company, TGH operates diversified investment portfolio including retail, residential, commercial, industrial and rural properties. TGH also manages Waikato-Tainui Fisheries Ltd, which owns and leases fishing quota and holds shares in Aotearoa Fisheries Limited.[§]

[†] www.waikatotainui.com

[‡] www.waikatotainui.com

[§] www.waikatotainui.com

Embedded within and overseeing these tribal organisations, 33 hapuu and 68 marae is the Kiingitanga. As described in the Waikato-Tainui Environmental Management Plan, the Kiingitanga is the unifying korowai of Maori that was established in 1858 to unite all tribes under the leadership of Pootatau Te Wherowhero.^w The principles of the Kiingitanga are the values that shape the people of Waikato-Tainui. Those principles are:

1. Whakaiti – Humility
2. Whakapono – Trust and Faith
3. Aroha – Love and Respect
4. Rangimaarie – Peace and Calm
5. Manaakitanga – Caring
6. Kotahitanga – Unity
7. Mahitahi – Collaboration^x

Mana Whenua

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

Ngaati Naho

Ngaati Naho have four marae, these marae are:

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

Ngaati Tamaoho

Ngaati Tamaoho have three marae, these marae are:

- Mangatangi Marae – 199 Mangatangi Road, RD 1, Pookeno
- Ngaa Hau e Whaa Marae – 88 Beatty Road, Pukekohe
- Whaataapaka Marae – 78 Whatapaka Road, Karaka, RD 1, Papakura

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

Ngaati Te Ata

^w WTEMP, p71.

^x WTEMP, p70.

Ngaati Te Ata have four marae, these marae are:

- Makaurau Marae – 8-10 Ruaiti Road, Mangere, Auckland
- Puukaki Marae – 161A Puukaki Road, Mangere Bridge, Auckland
- Rereteewhioi Marae – 83 Tahurangi Road, RD 3, Waiuku
- Taahunakaitoto Marae – Awhitu Road, RD 4, Waiuku

District and Regional Council

Waikato District Council

The Waikato District Council is funded by the rates and through other funding sources and initiatives to provide a range of services and facilities to the community. Activities include developing and actioning plans, policies and bylaws to direct and manage resources effectively. A wide range of services and facilities are identified and provided for the Long-Term Plan. For example:

- Maintenance and upgrades of the district's roading network
- Management of water, wastewater, stormwater and waste minimisation
- Provision of reserves, recreation facilities, libraries, halls, and community centres
- Land and property development, including building and resource consents
- Noise and animal control
- Inspection and licensing of premises
- Environment and health
- Civil Defence

The Council also works to ensure environmental protection and economic development within the district, which are managed under the Waikato District Plan.

Waikato District Council Long-Term Plan 2018-2028

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

- Sports Ground (2018-2019) - \$1.416 million^y
- Library and service centre (2018-2021) - \$2,763 million^z
- Stormwater Treatment Plant (2018-2021) - \$3.983 million^{aa}
- Water reservoirs and reticulation extension (2021-2028) - \$4.421 million
- North Waikato resource recovery centre (2022-2028) - \$3.051 million

Waikato District Plan (Operative and Proposed)

For the management of the natural and physical resources in Pokeno, the Waikato District Council has the Waikato District Plan as its primary planning document. There are currently two direct plans

^y A further \$536,000 is identified over the 2021-2028 period.

^z A further \$621,000 is identified over the 2021-2028 period.

^{aa} A further \$165,000 is identified over the 2021-2028 period.

in operation within the Waikato district; the operative Waikato District Plan and the proposed Waikato District Plan.

Operative District Plan

Within the Franklin section of the operative Waikato District Plan, are provisions within the Waikato District Plan that were developed by the former Franklin District Council. There are a number of district-wide restrictions that are relevant to the development of Pokeno and the use of resources in the area, however the introduction of the Pokeno Structure Plan in 2008 enabled the integrated future development of Pokeno village^{bb}. In 2015, the Pokeno Structure Plan was supported by the Waikato District Council when a design guide was prepared to advise developers on the architectural form, materials and signage to be used in the business development within the Pokeno township.

Proposed District Plan

In July 2018, the Waikato District Council notified its proposed changes to operative Waikato District Plan. Much like the operative planning provisions, there are a number of district-wide restrictions that are relevant to the development of Pokeno and the use of resources in the area, however this time there is a character statement for the Pokeno township. The outcomes sought by the provisions are:

- Encourage infill development to create a more continuous, consistent and active retail offering along Great South Road
- Encourage new development that is sympathetic to the surrounding rural context and existing main street built form (height, scale, form)
- Promote Pokeno as a destination in its own right, rather than a place to pass by
- Provide opportunity for the development of a Train Station and Park and Ride facility

The guidelines of the Pokeno character statement seek to assist in:

- Focus retailing activities along both sides of Great South Road and line this street with a continuous and active retailing strip from Market Street to Cambridge Street
- Design new development along these main retail streets to:
 - Be small in scale (one to two storeys with narrow frontages)
 - Contain active frontages / transparent facades at ground level
 - Contain buildings generally built out to the street boundary
 - Provide clearly visible, conveniently located main building entries
 - Provide footpaths sheltered by verandahs
- Locate parking, loading and storage at the rear of buildings wherever practical, and provide vehicle access by a side street or rear lane – to avoid breaks in the continuous retail frontage
- Enhance pedestrian amenity within the town centre through a convenient, safe and connected
 - to be compatible with the historic scale and sense of place and enhance the amenity of the town centre

^{bb}http://www.haurakidc.govt.nz/assets/council_documents/minutes/council/2011/April%2027/PlanChg24.pdf

- Design built form in accordance with Pokeno’s ‘Architectural Form, Materials and Signage Design Guide’
- Work with mana whenua to identify and determine sites of cultural significance and opportunities to celebrate / showcase Maaori culture through the design of built form, streetscape and public open space.

Waikato Regional Council

The Waikato Regional Council is the institution and authority that manages the use, development and protection of the Waikato River and its catchment.

Section 30 of the Resource Management Act 1991 describes the functions of the Waikato Regional Council (as a regional council) for sustainably managing the natural and physical resources in the Waikato region. To perform these functions, the Waikato Regional Council have a number of resource management planning documents that inform, direct and guide resource users and developers, and the Waikato Regional Council.

The core planning documents of focus for this investigation are the Regional Policy Statement and the Waikato Regional Plan.

Waikato Regional Policy Statement

The Waikato Regional Policy Statement: Te Tauaakii Kaupapa here-aa-Rohe (Waikato RPS) is the second-generation Regional Policy Statement for the Waikato Regional Policy. The Waikato RPS became operative in May 2016.

Section 59 of the RMA prescribes the mandatory requirement for regional and unitary councils to prepare a Regional Policy Statement to provide an overview of the resource management issues in the Waikato region and the integrated management of those resources. There are two resource management issues identified in the Waikato RPS that are relevant to Pokeno and mana whenua. These are.

- *Issue 4 – Managing the Built Environment* is also inclusive of the development of infrastructure. A key focus is protecting domestic and municipal water supply sources from the adverse effects of land use, and the availability of water to meet existing, and reasonably justifiable and foreseeable domestic or municipal supply requirements to support planned urban growth. This focus is alongside the increasing impacts on, and conflicts with, existing resource users^{cc}.
- *Issue 5 – Relationship of Tangata Whenua with the Environment (Te Taiao)* and *Issue 6 – Health and Wellbeing of the Waikato River catchment*, directly and indirectly outlines the importance of management of the water resources in the Waikato region.

^{cc} Page 1-4.

Appendix C: Community Workshop and Comparative Analysis

Workshop with Pookeno Community Members

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

Overview

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

GROUP THINK & TALK STORY

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

1. What feature of Pookeno resonates most with you?

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

"Blank canvas to work with."

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

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

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

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

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

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

A few of the challenges highlighted in the groupthink were:

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

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

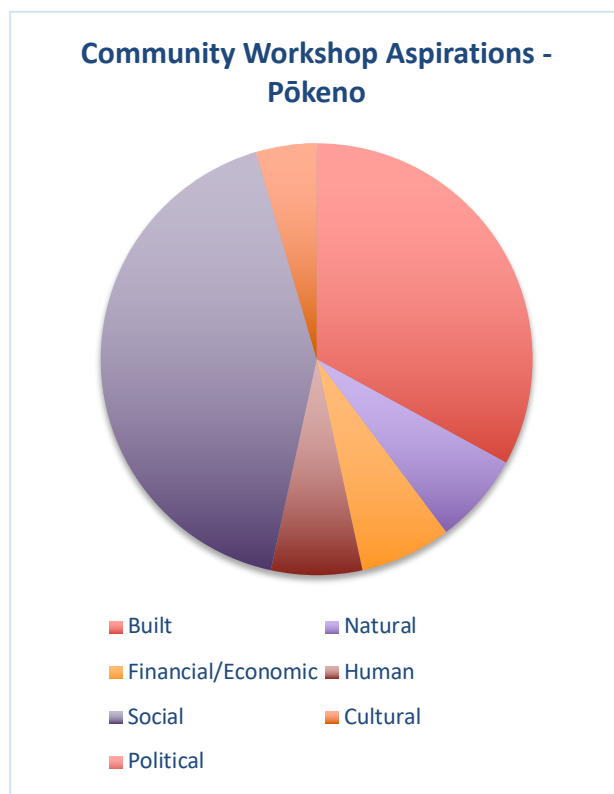
Participants expressed the pain they have been experiencing as a result of people not connecting and building relationships in the town so that everyone can pull together for the good of the Pookeno community. They also conveyed that there are a very limited number of volunteers that are attempting to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

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

To aid Pookeno in developing into a vibrant town and to build the identity of Pookeno, the need to build relationships within the community was expressed as being essential.

Findings - Workshop with Pokeno Community Members

Community Aspirations



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

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

Community Challenges

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



Appendix D: References from Literature Review

- Abu-Lughod, J. (1994). *From Urban Village to East Village*. Oxford: Blackwell.
- Ahibrant, R.S., and J.V. Cunningham. (1979). *A new public policy for neighborhood preservation*. New York: Praeger.
- Ahlburg, D.A., & Brown, R.P.C. (1998). Migrants' intentions to return home and capital transfers: A study of Tongans and Samoans in Australia. *Journal of Development Studies*, 35(2), 125–151.
- Aigner, S.M, Flora, C.B. & Hernandez, J.M. (2001). The Premise and Promise of Citizenship and Civil Society for Renewing Democracies and Empowering Sustainable Communities. *Sociological Inquiry*, 71, 493-507.
- Aitken, R. & Campelo, A. (2011). The four Rs of place branding. *Journal of Marketing Management*, 27 (9-10), 913-933.
- Atkinson, R. (2000). The hidden costs of gentrification: displacement in central London. *Journal of housing and the built environment*, 15(4), 307-326.
- Atkinson, R. (2000a). Measuring Gentrification and Displacement in Greater London. *Urban Studies*, 37(1), 149-165.
- Avraham, E. & Daugherty, D. (2009). “We’re known for oil. But we also have watercolors, acrylics & pastels”: Media strategies for marketing small cities and towns in Texas. *Cities*, 26, 331-338.
- Awatere, S., Harmsworth, G., Rolleston, S. & Pauling, C. (2012). Kaitiakitanga o ngā ngahere pōhatu: Kaitiakitanga of urban settlements. In Jojola, T., Natcher, D. & Walker, R. (Eds). *Reclaiming indigenous planning*. Montreal: McGill-Queen’s University Press.
- Bachrach, K.M., & Zautra, A.J. (1985). Coping with a community stressor: The threat of a hazardous waste facility. *Journal of Health and Social Behavior* 26(2), 127-141.
- Berthon, P., Holbrook, M., Hulbert, J., & Pitt, L. (2007). Viewing brands in multiple dimensions. *MIT Sloan Management Review*, 48(2), 37.
- Bergvall, S. (2006). Brand ecosystems. In Schroeder, J. & Salzer-Morling, M. (Eds). *Brand culture*. London: Routledge, 186-197.
- Bebbington, A. (1999). Capitals and Capabilities: A Framework for Analyzing Peasant Viability, Rural Livelihoods and Poverty. *World Development*, 27, 2021-2044.
- Becker, G. (1964). *Human Capital: A Theoretical and Empirical Analysis with Special Reference to Education*. New York: Columbia University Press.
- Blackman, T. (2006). *Placing Health: Neighbourhood renewal, health improvement and complexity*. Bristol: Policy Press.
- Blank, S. & Dorf, B. (2012). *The Startup Owner’s Manual: the Step-by-Step Guide for Building a Great Company*. Pescadero, CA: K&S Ranch Press.
- Blanke, et al. (2004). ‘The Growth Competitiveness Index: Analyzing Key Underpinnings of Sustained Economic Growth’. In World Economic Forum. (2004). *Global Competitiveness Report*. Geneva: World Economic Forum.

- Blaser, M., De Costa, R., McGregor, D., & Coleman, W.D. (Eds). (2011). *Indigenous peoples and autonomy: Insights for a global age*. UBC Press.
- Boshara, R. (2010). *Savings and assets over the life course*: New America Foundation; Cited in Yadama, G. and Sherraden, M. (1996). 'Effects of assets on attitudes and behaviours: Advance test of a social policy proposal.' *Social Work Research* 20(1), pp.3-11.
- Bourdieu, P. (1986). The forms of capital. In Richardson, J.G. (Ed). *The Handbook of Theory: Research for the Sociology of Education*. New York: Greenwood press, 241-258.
- Brenner, T. & Mühlig, A. (2013). Factors and mechanisms causing the emergence of local industrial clusters: A summary of 159 cases. *Regional Studies*, 47(4), 480-507.
- Brown, G., & Raymond, C. (2007). The relationship between place attachment and landscape values: Toward mapping place attachment. *Applied geography*, 27(2), 89-111.
- Butler, T. (2003). Living in the bubble: gentrification and its 'others' in London. *Urban Studies* 40.12, 2469–86.
- Byrne, D. (2005). 'Complexity, configurations and cases'. *Theory, Culture & Society*, 22(5), 95-111.
- Cain, C. (2012). The Entrepreneurial Ecosystem: Think Biology 101. *The Small Business Advocate*. 31(4), 6
- Caulfield, J. (1994). *City form and everyday life: Toronto's gentrification and critical social practice*. Toronto: University of Toronto Press.
- Cavaye, J. (2006). Understanding community development. *Cavaye Community Development*.
- Cerese, F.P. (1974). Expectations and reality: A case study of return migration from the United States to Southern Italy. *International Migration Review*, 8(2), 245–262.
- Chan, J.H., Iankova, K., Zhang, Y., McDonald, T. & Qi, Xiaoguang. (2016). The role of self-gentrification in sustainable tourism: Indigenous entrepreneurship at Honghe Hani Rice Terraces World Heritage Site, China. *Journal of Sustainable Tourism*, 24(8-9), 1262-1279.
- Chan, K.B. (1986). Ethnic urban space, urban displacement and forced relocation: the case of Chinatown in Montreal. *Canadian Ethnic Studies*, 18(2), 65-78.
- Chapman, R., Howden-Chapman, P. & Capon, A. (2016). Understanding the systemic nature of cities to improve health and climate change mitigation. *Environmental International*.
- Christensen, N.L., Bartuska, A.M., Brown, J.H., Carpenter, S., D'Antonio, C., Francis, R., Franklin, J.F., MacMahon, J.A., Noss, R.F., Parsons, D.J. & Peterson, C.H. (1996). The report of the Ecological Society of America Committee on the scientific basis for ecosystem management. *Ecological Applications*, 6(3), 665-691.
- Christiaensen, L., De Weerd, J. & Todo, Y. (2013). Urbanization and poverty reduction: the role of rural diversification and secondary towns. *Agricultural Economics*, 44, 435-447.
- Clark, D., McKeown, & Battisti, M. (2016). *Rhetoric and Reality: Building Vibrant and Sustainable Entrepreneurial Ecosystems*. Prahan: Tilde Publishing.
- Clark, G. (2007). *Report to the Economic Development Committee, City of Toronto Presentation to The City of Toronto, 24 January 2007*.

- Clayoquot Sound Scientific Panel (CSSP). 1995. First Nations Perspectives Relating to Forest Practices Standards in Clayoquot Sound. Report 3.
- Cocklin, C. & Alston, M. (Eds). (2003). *Community sustainability in rural Australia: A question of capital?* NSW: Centre for Rural Social Research.
- Commission for Financial Literacy and Retirement Income (2012). Financial Literacy Strategy for Maaori. Wellington, New Zealand.
- Connell, J. & Dufty-Jones, R. (Eds). (2014). *Rural change in Australia: Population, economy, environment*. Farnham, UK: Ashgate Publishing.
- Connelly, R., Roberts, K., & Zheng, Z. (2010). The impact of circular migration on the position of married women in rural China. *Feminist Economics*, 16(1), 3–41.
- Conradson, D. & Pawson, E. (2009). New cultural economies of marginality: revisiting the West Coast, South Island, New Zealand. *Journal of Rural Studies*, 25, 77-86.
- Cornell, S. and Kalt, J. (2006). Two Approaches to Economic Development on American Indian Reservations: One Works, the Other Doesn't. Harvard University Press.
- Cornell, S., & Jorgensen, M. (2007). The Nature and Components of Economic Development in Indian Country. National Congress of American Indians Policy Research Center.
- Cornell, S., and Kalt, J.P. (1992). 'Reloading the Dice: Improving the Chances for Economic Development on American Indian Reservations'. In Cornell, S. and Kalt, J.P. (Eds.), *What Can Tribes Do? Strategies and Institutions in American Indian Economic Development*, Los Angeles: UCLA. pp. 1-59
- Cornell, S., et al. (1998). American Indian Gaming Policy and its Socio-Economic Effects: A Report to the National Gambling Impact Study Commission. Cambridge: The Economics Resource Group.
- Costanza, R., d'Arge, R., de Groot, R., Farber, S., Grasso, M., Hanson, B., Limburg, K., Naeem, S., O'Neil, R.V., Parvelo, J., Raskin, R.g., Sutton, P. & van den Belt, M. (1997). The Value of the World's Ecosystem Services and Natural Capital. *Nature*, 387, 253-260.
- Courtney, P., Mayfield, L., Tranter, R., Jones, P. & Errington, A. (2007). Small towns as 'sub-poles' in English rural development: Investigating rural-urban linkages using sub-regional social accounting matrices. *Geoforum*, 38, 1219-1232.
- Crocker, D.A. (2008). *Ethics of Global Development: Agency, Capability and Deliberative Democracy*, Cambridge: Cambridge University Press.
- Crutzen, P.J. (2002). Geology of mankind: The Anthropocene. *Nature*, 415, 23.
- Department of Internal Affairs. (2011). *Some international approaches to community grant funding*. Wellington: Department of Internal Affairs.
- Douglas, E.M.K. (1984). *Waiora, Wai Māori, Waitai, Waikino, Waimate. Māori perceptions of water and the environment*. Hamilton, Centre for Māori Studies and Research, University of Waikato, Occasional Paper 27.
- Duany, A. (2001). *Three cheers for gentrification*. American Enterprise Magazine April/May, 36-9

- Durie, M. (1987). *The Langford oration: an integrated approach to health and health care*. Wellington: NZ College of Community Medicine.
- Durie, M. (1994). *Whaiora, Maori Health Development*. Auckland: Oxford University Press.
- Durie, M. (2006, August). Measuring Maaori Wellbeing. Paper presented to The Treasury, Wellington, NZ.
- Dustmann, C. (2003). Children and return migration. *Journal of Population Economics*, 16, 815–830.
- Emery, M. & Flora, C. (2006). Spiraling-up: Mapping community transformation with community capitals framework. *Journal of the Community Development Society*, 37(1), 19-35.
- Fabling, R. and Grimes, A. (2006). 'Practice Makes Profit: Business practices and firm success.' Ministry of Economic Development Occasional Paper 06/01. Wellington, New Zealand. 28 Green, R. and Argarwai, R. (2011).
- Feld B. (2012). *Startup Communities: Building an Entrepreneurial Ecosystem in Your City*. Hoboken, NJ: John Wiley & Sons, Inc.
- Flora, C., Flora, J. & Fey, S. (2004). *Rural Communities: Legacy and Change*. Boulder: Westview Press.
- Flora, C.B. & Flora, J. (1993). Entrepreneurial social infrastructure: a necessary ingredient. *Annual of the American Academy of Political and Social Science*, 529, 48-58.
- Florida, R. (2012). *Rise of the Creative Class Revisited*. New York: Basic Books.
- Forest Stewardship Council Canada Working Group (FSC Canada). 2003. Regional Certification Standards for British Columbia. Preliminary Version, July 11, 2003.
- Freeman, C. (1995). The national system of innovation in historical perspective. *Cambridge Journal of Economics*, 19, 5-24..
- Freeman, L. (2011). *There Goes the Hood: Views of gentrification from the ground up*. Temple University Press.
- Gibson, C. (2014). Rural place marketing, tourism and creativity: Entering the post-productivist countryside. In Connell, J. & Dufty-Jones, R. (Eds). *Rural change in Australia: Population, economy, environment*. Farnham: Ashgate Publishing.
- Glaser, M. Krause, G., Ratter, B & Welp, M. (2012). *Human-nature Interactions in the Anthropocene: Potentials of Social-Ecological Systems Analysis*. New York: Routledge.
- Gnoth, J. (2002). Leveraging export brands through a tourism destination brand. *Journal of Brand Management*, 9(4-5), 262–280.
- Granovetter, M.S. (1973). The strength of weak ties. *American Journal of Sociology*, 78(6), 1360-1380.
- Granovetter, M.S. (1985). Economic action, social structure and embeddedness. *American Journal of Sociology*, 91, 481-510.
- Grauwe, P. (Ed). *Dimensions of Competitiveness*. Boston: MIT.
- Grönroos, C. (2000). *Service management and marketing: A customer relationship management approach*. Chichester: Wiley.

- Groot, S., Hodgetts, D., Nikora, L.W., & Leggat-Cook, C. (2011). IA Maaori homeless woman. *Ethnography*, 12(3), 375-397.
- Gutierrez-Montes, I. (2005). *Healthy Communities Equals Healthy Ecosystems?* Unpublished Doctoral Dissertation, Iowa State University.
- Gutierrez-Montes, I., Emergy, M. & Fernandez-Baca, E. (2009). The Sustainable Livelihoods Approach and the Community Capitals, *Community Development*, 40(2), 106-113.
- Hackworth, J. (2002). Post-recession gentrification in New York City. *Urban Affairs Review*, 37(6), 815–843
- Haq., M. (1990). Human development report: United Nations Development Programme. New York: Oxford University Press.
- Harmsworth, G.R. & Awatere, S. (2013). Indigenous Maaori knowledge and perspectives of ecosystems. In Dymond, J.R. (Ed). *Ecosystem services in New Zealand – conditions and trends*. Manaaki Whenua Press, Lincoln, New Zealand.
- Hartman, C. (1979). Comment on “Neighborhood Revitalization and Displacement: A Review of the Evidence”. *Journal of the American Planning Association*, 45, 488–91.
- Harvard Project on American Indian Economic Development. (2006). *Honouring Nations: Citizen Potawatomi Community Development Corporation*. Boston: Harvard University.
- Hayden, D. (1997). *The Power of Place: Urban Landscapes as Public History*. Cambridge, US: MIT Press.
- Herbert-Cheshire, L. (2000). Contemporary strategies for rural community development in Australia: a governmentality perspective. *Journal of Rural Studies*, 16, 203-215.
- Holman, N. (2008). Community participation: Using social network analysis to improve developmental benefits. *Environment and Planning C: Government and Policy*, 26(3), 525–543.
- Independent Maaori Statutory Board. (2012). The Maaori Plan for Taamaki Makaurau. Auckland: Independent Maaori Statutory Board.
- Insch, A. (2011). Branding the City as an Attractive Place to Live. In Dinnie, K. (Ed). *City Branding, Theory and Cases*. London: Palgrave MacMillan, 34-41.
- Isenberg, D. J. (2010). How to start an entrepreneurial revolution. *Harvard business review*, 88(6), 40-50.
- Isenberg, DJ. (2011). Entrepreneurship does not = Self-employment. Babson Entrepreneurship Ecosystem Project. Originally posted in the Economist April 1, 2011. Retrieved from <http://entrepreneurialrevolution.com/2011/05/entrepreneurship-≠self-employment/>
- Jahnke, H. T. (2002). Towards a secure identity: Maori women and the home-place. *Women's Studies International Forum*, 25(5), 503-513.
- Jeremy, B., Brereton, D., Memmott, P., Reser, J., Thomson, L., & O'Rourke, T. (2010). The mining sector and Indigenous tourism development in Weipa, Queensland. *Tourism Management*, 31, 597–606.
- Kearns, R., McCreanor, T. & Witten, K. (2005). Connecting health, place and healthy communities. *Territoris*, 5, 189-203.

- Kidman, J. (2012). The land remains: Maori youth and the politics of belonging. *AlterNative: An International Journal of Indigenous Peoples*, 8(2), 189-202.
- Knox, P. & Mayer, H. (2013). *Small town sustainability: Economic, social, and environmental innovation*. Berlin: Birkhauser.
- Kovacic, A. (2011). Industrial Enlargement and Competitiveness Index. *Zagreb International Review of Economics & Business*, 14(2), 15-50.
- KPMG. (2017). *Maui Rau: From signal to action*. Auckland: KPMG.
- LaDuke, W. (1994). Traditional ecological knowledge and environmental futures. *Colorado Journal of International Environmental Law and Policy*, 5, 127-148.
- Leckie, S. (1995). When Push Comes to Shove: Forced Evictions and Human Rights. Utrecht: Habitat International Coalition.
- Levy, D. & Cybriwsky, R. (1980). The Hidden Dimensions of Culture and Class. In Laska, S.B. & Spain, D. (Eds). *Back to the City: Issues in Neighbourhood Revitalization*. New References, 138-155.
- Lorenz, E. (1999). Trust, Contract and Economic Cooperation, *Cambridge Journal of Economics*, 23, 301-315.
- Low, S. M. (1992). Symbolic Ties that Bind: Place Attachment in the Plaza. In Altman, I. & Low, S. (Eds). *Place Attachment*. New York: Plenum Press, 165-186.
- Malpas, J.E. (1999). *Place and Experience: A Philosophical Topography*. Cambridge: Cambridge University press.
- Maori Economic Development Panel. (2012). He Kai Kei Aku Ringa: Strategy to 2040. Wellington: Te Puni Kookiri.
- Matheson, A., et al. (2009). 'Complexity, evaluation and the effectiveness of community-based interventions to reduce health inequalities'. *Health Promotion Journal of Australia* 20(3): 221-226.
- McCarthy, J. (1974). *Some social implications of improvement policy in London*. Unpublished paper for Department of the Environment, London.
- McKinsey & Company. (2011). The Power of Many: Realizing the socioeconomic potential of entrepreneurs in the 21st century. Retrieved from: <http://g20yes2011.files.wordpress.com/2011/10/the-power-of-many-mckinseyreport-20110310.pdf>
- McMillan, D.W. & Chavis, D.M. (1986). Sense of community: A definition and theory. *Journal of community psychology*, 14(1), 6-23.
- McMorrow, C. & St-Jean, C.A. (2013). *The power of three: together, governments, entrepreneurs and corporations can spur growth across the G20: The EY G20 Entrepreneurship Barometer 2013*. Ernst Young.
- Mead, H. M. (2003). *Tikanga Maaori: living by Maaori values*. Huia Publishers.
- Metge, J. (1986). *In and Out of Touch: Whakama in Cross Cultural Contexts*. Wellington: Victoria University Press.

- Middleton, A.C. (2011). City Branding and Inward Investment. In Dinnie, K. (Ed). *City Branding, Theory and Cases*. London: Palgrave MacMillan, 41-52.
- Midgley G. (2000) *Systemic Intervention: Philosophy, Methodology, and Practice: Contemporary Systems Thinking*. London: Kluwer Academic/Plenum Publishers.
- Millennium Assessment Organisation. (2007). Ecosystems and Human Well-being: A Framework for Assessment Chapter 2: Ecosystems and Their Services (2007). Available at: <http://www.millenniumassessment.org/documents/document.356.aspx.pdf>
- Morton, L.W., Chen, Y.C. & Morse, R. (2008). Small town civic structure and interlocal collaboration for public services. *City & Community*, 7(1), 45-60.
- Murton, B. (2012). Being in the place world: toward a Maaori “geographical self”. *Journal of Cultural Geography*, 29(1), 87-104.
- Narayan, D. (1999). *Bonds and Bridges: Social Capital and Poverty*. Washington: World Bank, Report 2167.
- Nelson, R.R., & Rosenberg, N. (1993). Technical innovation and national systems. *National innovation systems: A comparative analysis*, 1, 3-21.
- Nussbaum, M. (2000). *Women and Human Development: The Capabilities Approach*, Cambridge: Cambridge University Press.
- Nussbaum, M. (2006). *Frontiers of Justice: Disability, Nationality, Species Membership*, Cambridge, MA: Harvard University Press.
- O’Flaherty, B. (2005). *City Economics*. Cambridge, US: Harvard University Press.
- O’Malley, J. (1970). Community Action in Notting Hill. In Lapping, A. (Ed). *Community Action*. London: Fabian Society.
- O’Regan, T. (2011). Closing Observations. Presentation to Ngaa Pae o Te Maramatanga Te Wharewaka Symposium on Indigenous Economic Development, 5 June 2011.
- Pearson, N. (2005). *The Cape York Agenda—fundamental transformation through radical reform*. Cape York: Cape York Institute for Policy and Leadership.
- Pere, R.R. (1991). *Te Wheke: A Celebration of Infinite Wisdom*. Gisborne: Ao Ako Global Learning New Zealand.
- Pike, A., Rodriguez-Pose, A. & Tomaney, J. (2017). *Local and Regional Development*. New York: Routledge.
- Pretty, J.N. (1998). *The Living Land: Agriculture, Food and Community: Regeneration in Rural Europe*. London: Earthscan Publications.
- Ragin, C. C., & Becker, H. S. (Eds.). (1992). *What is a case? Exploring the foundations of social inquiry*. Richardson: Cambridge university press.
- Ranis, G., Steward, F. & Ramirez, A. (2000). Economic Growth and Human Development. *World Development*, 28(2), 197-219.
- Riger, S., & Lavrakas, P.J. (1981). Community ties: Patterns of attachment and social interaction in urban neighborhoods. *American Journal of Community Psychology*, 9(1), 55-66.

- Royal, T. A. C. (2012). Politics and knowledge: Kaupapa Maori and matauranga Maori. *New Zealand Journal of Educational Studies*, 47(2), 30.
- Russell, W. (2004). The people had discovered their own approach to life: politicizing development discourse. In Blaser, M., Feit, H.A & McRae, G. (Eds). *In the way of development*. New York: Zed Books.
- Russell, W. (2011). Globalism, Primitive Accumulation, and Nishnawbe Aski Territory: The Strategic Denial of Place-Based Community. In Brydon, D. & Coleman, W.D. *Renegotiating Community: Interdisciplinary Perspectives, Global Contexts*. Vancouver: UBC Press.
- Sala-i-Martin, X. (2010). The Economics Behind the World Economic Forum's Global Competitiveness Index. In Grauwe, P. (Ed). *Dimensions of Competitiveness*. MIT. pp1-18.
- Sangha, K.K., Le Brocque, A., Costanza, R. & Cadet-James, Y. (2015). Ecosystems and indigenous well-being: An integrated framework. *Global Ecology and Conservation*, 4, 197-206.
- Sen, A. (1987). The Standard of Living. In Sen, A., Muellbauer, J., Kanbur, R., Hart, K. & Williams, B. *The Standard of Living: The Tanner Lectures on Human Values*, Cambridge: Cambridge University Press.
- Sen, A. (2004). Capabilities, Lists and Public Reasons: Continuing the Conversation, *Feminist Economics*, 10(3), 77–80.
- Sen, A. (2005). Human Rights and Capabilities, *Journal of Human Development*, 6(2): 151–66.
- Sinclair, D. (1975). Land: Maori view and European response. In King, M. (Ed). *Te ao hurihuri*. Wellington: Hicks, Smith and Sons, 115-40.
- Slater, T. (2006). The Eviction of Critical Perspectives from Gentrification Research. *International Journal of Urban and Regional Research*, 30(4), 737–757
- Smith, A. (2004). A Māori Sense of Place? - Taranaki Waiata Tangi and Feelings for Place. *NZ Geographer*, 60(1), 12-17.
- Smith, G.H. (1992). *Tane-nui-a-rangi's legacy: propping up the sky. Kaupapa Maori as resistance and intervention*. A paper presented at the New Zealand Association for Research in Education/Australia Association for Research in Education joint conference, Deakin University, Australia
- Smith, G.H., Tinirau, R., Gillies, A. & Warriner, V. (2016). *He Mangopare Amohia: Strategies for Maaori Economic Development*. Whakatane: Te Whare Wananga o Awanuiarangi.
- Smith, N. & Williams, P. (Eds). (1986). *Gentrification of the City*. London: Unwin Hyman.
- Southall, A. (1979). *Small Urban Centers in Rural Development in Africa*. Madison: University of Wisconsin, at 371.
- Southall, A. (1988). Small Urban Centers in Rural Development: What Else is Development Other than Helping Your Own Home Town? *African Studies Review*, 31(3), 1-15.
- Stiglitz, J., et al. (2009). The measurement of economic performance and social progress revisited. <http://www.stiglitz-sen-fitoussi.fr/documents/overview-eng.pdf> (last accessed: 27 April 2013).
- Stiglitz, J., et al. (2010). *Mismeasuring Our Lives: Why GDP Doesn't Add Up*. New York: The New Press.

- Teddy, L., Nikora, L.W. & Guerin, B. (2008). Place attachment of Ngaai Te Ahi to Hairini Marae. *MAI Review*, 1, 1-18.
- Tognetti, S. (2007). Millennium Ecosystem Assessment Toolkit. Available at: <http://www.millenniumassessment.org/documents/document.356.aspx.pdf>
- Trager, L. (1988). Rural-Urban Linkages: The Role of Small Urban Centres in Nigeria. *Agrican Studies Review*, 31(3), 29-38.
- Tuan, Y. F. (1977). *Space and place: The perspective of experience*. University of Minnesota Press
- Uphoff, N. (1993). Grassroots Organizations and NGOs in Rural Development: Opportunities with Diminishing States and Expanding Markets. *World Development*, 21(4), 607-622.
- Wereta, W. & Bishop, D. (2006). Towards a Maaori Statistics Framework. *Aboriginal Policy Research Consortium International*, Paper 119.
- Williams, A.M., & Hall, C.M. (2010). Tourism and migration: New relationships between production and consumption. *Tourism Geographies*, 2(1), 5-27.
- Williams, D. R., & Vaske, J. J. (2003). The measurement of place attachment: Validity and generalizability of a psychometric approach. *Forest science*, 49(6), 830-840.
- Williams, D.R. (2014). Beyond the commodity metaphor revisited: Some methodological reflections on place attachment research. *Place attachment: Advances in theory, methods, and research*, 89-99.
- Wilson, D., Wouters, J. & Grammenos, D. (2004). Successful protect-community discourse: spatiality and politics in Chicago's Pilsen neighbourhood. *Environment and Planning A*, 36(7), 1173-1190.
- World Economic Forum. (2012). Global Competitiveness Report 2010-11. Geneva: World Economic Forum.
- Zhang, H.X. (1999). Female migration and urban labour markets in Tianjin. *Development and Change*, 30(1), 21-41.