

HE KETE ARONUI HE KETE WĀNANGA

Local Government Toolkit

Enabling Mana Whenua Aspirations in
our Communities



PURPOSE

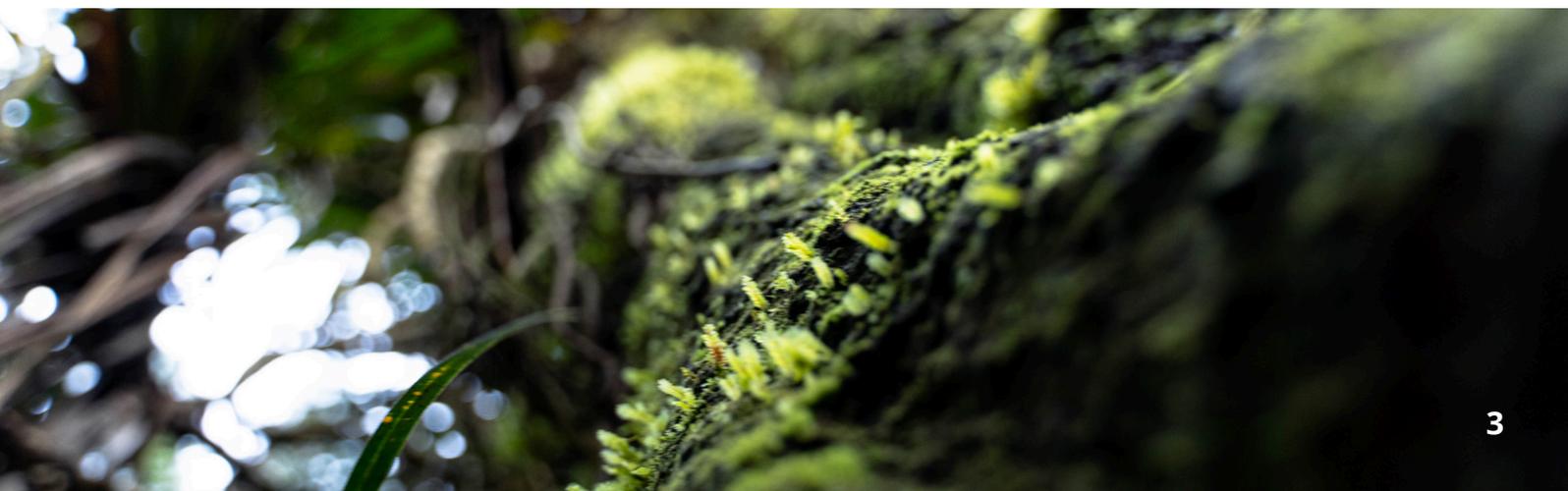
The purpose of this toolkit is to support those undertaking community planning and decision making, by increasing understanding around including mana whenua and their aspirations within planning processes.

By supporting local authorities to better understand how to effectively engage with mana whenua within their districts and regions, we can support creating healthier and more vibrant communities that reflect the needs, the culture and the histories in their rohe. In so doing, our local authorities can then become enablers rather than barriers to mana whenua achieving their aspirations.

Throughout the toolkit we have used a case study example based in Pōkeno. This toolkit is an output from a multi-year research project that had a key focus of exploring 'what makes vibrant and regenerative communities from a mana whenua perspective'. This project highlighted both the barriers and opportunities that existed for mana whenua and the role that Council plays in either reinforcing these barriers or enabling opportunities.

Use of double vowels and tohutō (macrons)

We acknowledge that the practice/kawa for Waikato-Tainui is to use double vowels rather than tohutō. We have done so where a name reflects this, however as this output is intended for use nationally, we have utilised macrons to increase understanding for those outside of the rohe.



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Image of Pōkeno Village

TUATAHI

INTRODUCTION

The toolkit is in the form of an online training course, with modules used as a learning resource. This is the digital document version of the course, which includes links to the video and other resources when used online. The resource is free to use and intended to be used by individual Council staff to enable and enhance their engagement with mana whenua across all work programmes.

This course uses ngā uara (values) o te iwi Māori as detailed below; manaaki, pono, tika, and aroha.

Karawhiua - Give it heaps!!!

Manaaki

We have developed this toolkit to share our learning and knowledge to help you and guide you to navigate this space. In turn empowering you to engage with mana whenua and manaaki them as they navigate through planning processes in their rohe.

Aroha

This course was created from a place of love and need, as identified working in this space. Ultimately it is intended to benefit both community, Council and mana whenua by increasing all parties understanding..

Pono

The content within this course has been derived from mahi and our experience and strives to share knowledge and truth throughout, enabling you to increase your confidence to work in this space.



Tika

The content in here is shared with the support of Te Haukainga and these experiences are offered to support your learning and growth transparently.

VALUES

BUILDING BETTER HOMES TOWNS AND CITIES NATIONAL SCIENCE CHALLENGE - HE PĀ HARAKEKE



He Pā Harakeke was a project within Building Better Homes, Towns and Cities is a National Science Challenge. The programme looks at building substantive new knowledge around regional development and regeneration in regional settlements or small towns, particularly supporting mana whenua to in furthering their aspirations in their towns and in their rohe.

PROJECT: The project within He Pā Harakeke that has informed this toolkit is 'Whakamanahia te rangatiranga o mana whenua'. This project included in-depth work with multiple communities and has a case study resulting from this work in Pōkeno is used throughout this toolkit as a teaching tool.

Find out more about the Building Better Homes, Towns and Cities National Science Challenge here <https://www.buildingbetter.nz/>

PŌKENO CASE STUDY BACKGROUND

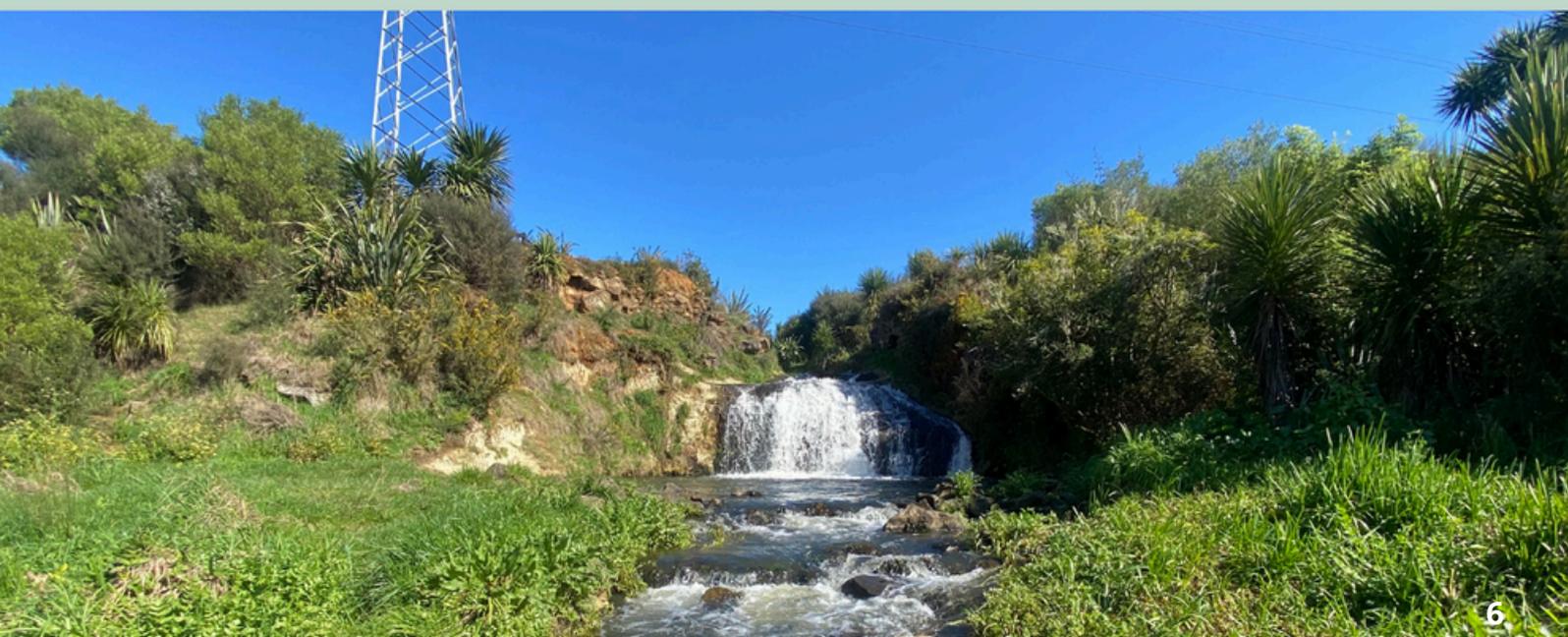
Project Background - Introducing the Case Study

This project began in Pōkeno, Rāhui Pōkeka/Huntly and Ōpotiki in 2017 as part of the first tranche of the Building Better Homes, Towns and Cities National Science Challenge. The project team began their role in 2018 after the commencement of the project design. The key focus for the wider project was exploring 'what makes vibrant and regenerative communities from a mana whenua perspective'.

Throughout the seven years of the project, the methodology and kaupapa has adapted to the needs of the communities being serving, and enabled collaborative outcomes to be achieved. The project included the privilege of being able to work alongside awesome organisations and individuals showing determination to move away from being research subjects, to being research partners and leaders of action in their communities.

It was encouraging to see things that felt so far from view, come into fruition over the length of the project. Seeing visions become realities, seeing these partners showing tremendous resilience and overcoming multiple challenges to achieve their collective moemoeā was the greatest outcome from this project.

The experiences from this project form parts of a case study woven through this toolkit and are used with the consent of the participants to help educate and inform others who are working in this space, increase understanding and contribute to greater outcomes for our collective communities.



TUARUA

PLANNING WITH MANA WHENUA

Introduction

This section takes a look into tangata whenua and mana whenua entities and their place within the planning context.

Our case study takes us into what this looks like in the rohe (territory) of Pōkeno. We also explore the whakapapa (genealogy) of Te Haukainga me ngā Mana Whenua o Pōkeno and their importance in so far as the decision making, community planning, and development of Pōkeno is concerned, given they are a new entity that has emerged, both with whakapapa to the whenua, as well as being inclusive of other groups in the community.

The case study provides an example of what a groups aspirations might be and the steps required for them to achieve their aspirations given often limited land or asset base, and resource to assist them in their pursuits.

This section is intended to help Councils to pinpoint the people, entities and mana whenua that they should consider engaging with in their own communities, assisting them to become better tangata Tiriti (Treaty partners), as well as provide an example of what aspirations similar mana whenua groups within our wider communities, might be trying to achieve.

Mana whenua has been said to mean: *“having the authority over an area of land settled on for multiple generations, that will be the home base for people, which ultimately becomes their rohe, supported by ancestral rites, rights and whakapapa.”*



THE IMPORTANCE OF MANA WHENUA

"Whatu ngarongaro te tangata, toitū te whenua - People perish but the land remains"
-Whakatauākī

Te Ao Māori – The Māori world view is encompassed in, and traditionally founded in rich oral history (Alsop & Kupenga). However, the impacts of colonisation on Te Ao Māori saw the suppression of tikanga Māori and mātauranga Māori, which in turn, accelerated the process of assimilation while concurrently displacing and disassociating Māori further from their whenua or tribal lands.

Conversely, mātauranga Māori embeds tikanga Māori – the physical aspect or implementation arm of Te Ao Māori. A quick breakdown of the word tikanga alleviates the importance of mana whenua.

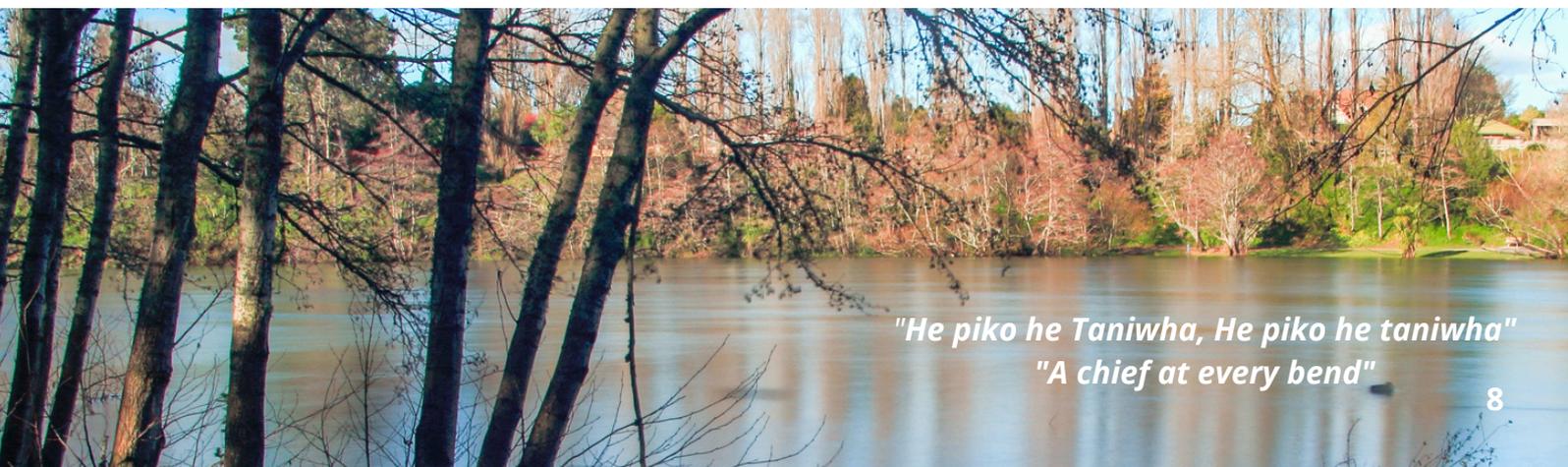
TIKA = Appropriation of good behaviour, good grace, true and correct

ANGA = a suffix used to turn verbs into nouns

TIKA + ANGA = Physical manifestation of doing good by behaving in balance. A customary system of values and behaviours. A correct way or procedure.

With mana whenua differing from rohe to rohe, so does that of tikanga and mātauranga Māori. Although there is a generalised acceptance of Te Ao Māori, it is important to note that tikanga practices that are used to bond with the whenua differ from rohe to rohe (Mead 2016). Mana whenua provide tikanga Māori and mātauranga Māori within the rohe which they reside, holding and providing the uniqueness of their environs, understanding the natural order of their whenua, where the mātauranga that is held can and will ensure abundance of natural resources now and into the future (Thompson – Fawcett et al 2017)

As the above whakatauākī (proverb) states 'people come and go but the whenua remains' alleviates the importance of mana whenua, the importance as to why councils need to have a general understanding of mana whenua, and as a result have meaningful engagement, relationships and partnerships.



"He piko he Taniwha, He piko he taniwha"
"A chief at every bend"



Image of Pōkeno Village

MANA WHENUA AND THEIR ROLE

In Te Ao Mārama or the world of light (physical world) mana whenua and kaitiaki are one in the same and therefore hold the rights over the responsibility for the management of resources within their rohe, handed down from ngā Atua (Māori deities) through generations to ensure the whenua is cared for in a way that does not take away from future generations.

Mana whenua in simple terms or in reference to 'te ora mo te taiao' (health and wellbeing of the environment) is the authority over an area of land that will be a home base for people. It is based on ahikā (occupation) of a group of people over an area of land settled on for multiple generations, which ultimately becomes their rohe or tribal area, supported by ancestral rights.

Mana whenua not only hold mātauranga about their rohe, but they also hold a shared responsibility with ngā iwi Māori to monitor and manage their environment. It is important to note that, Māori don't own the land, nor do they have mana over it rather their mana derived from whakapapa to their rohe, a mana that holds the right to enact kaitiakitanga (Mead 2016)

As kaitiaki of the whenua, their role as mana whenua is to ensure the balance of human interactions with the whenua – a taonga tuku iho, that natural resources are managed in a way that upholds the tikanga and mātauranga both spiritually and physically. Possessing both a duty of care and unique knowledge, the relationship that mana whenua have with te taiao is nurtured on the foundation upon which one is able to place their feet, not to be masters of the whenua, but to care for it in a way that does not add detriment now and into the future (Durie 1998).



The role that mana whenua can play in planning for their communities and their whenua is a critical one. When engaging with our communities and encouraging participation in planning processes, it is essential that those that uphold mana whenua and represent mana whenua, are included in these processes. The knowledge that they hold about enduring histories and whakapapa in the area, holds particular importance and should be part of these discussions.

Just as we have mechanisms for ensuring protection and enhancement of other components of our community histories, buildings and heritage, we must ensure that the

FINDING MANA WHENUA

We need to identify and locate those that hold mana whenua status in the communities that we work in. Local Councils have records of mana whenua groups that are registered authorities in each area. If you aren't sure, then ask. When you identify who you think mana whenua are in the area, then ask them whether there is anyone else you should be talking to. Mana whenua know best who mana whenua are, and these views may vary. Keeping a wide view of this and not assuming it is a one and done situation will be a safer and more accurate approach to engaging with mana whenua.

There may also be differing views on which groups' views should hold more weight. This too is not something that you should have a view on as a Council or Crown representative. Not all mana whenua have passed their mandate to a settlement authority and may form their own authority for this purpose. As a representative of a Council your role is to encourage participation of as many community members as you can in the planning process, this is not different when working with mana whenua.





**INTRODUCING THE
CASE STUDY:
PŌKENO - KO WAI MĀTOU?**

**EXPLORING MANA WHENUA AND COUNCIL
WORKING TOGETHER IN PŌKENO**

IWI AND MANA WHENUA IN PŌKENO

Pōkeno - Waikato Te Awa



View video here <https://youtu.be/-LIRvjyP6EY>

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

Ko Mookau ki runga

Ko Taamaki ki raro

Ko Mangatoatoa ki waenganui. Pare Hauraki, Pare Waikato,

Te Kaokaoroa-o-Paatetere

Mookau is above

Taamaki is below

Mangatoatoa is between.

The boundaries of Hauraki, the boundaries

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 over 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.”

Mana Whenua

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

IWI AND MANA WHENUA IN PŌKENO

Ngāti Naho

Ngāti Naho have four marae, these marae are:

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

Ngāti Tamaoho

- Ngāti Tamaoho have three marae, these marae are:
- Mangatangi Marae – 199 Mangatangi Road, RD 1, Pōkeno
- Ngā Hau e Whā Marae – 88 Beatty Road, Pukekohe
- Whātāpaka Marae – 78 Whatapaka Road, Karaka, RD 1, Papakura

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

Ngāti Te Ata

Ngāti Te Ata have four marae, these marae are:

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

Many whānau from these iwi, hapū and marae have settled in Pōkeno, along with other Māori who have moved there over generations. Collectively they have identified their aspirations for Pōkeno. As a community without a marae and with a large and growing population not from the area, took the opportunity to activate and drive their vision for the community and bring it to life. Te Hau Kainga me Ngā Mana Whenua o Pōkeno Was born.



TE HAU KAINGA ME NGĀ MANA WHENUA O PŌKENO

During the evolution of this project, a new entity emerged that includes mana whenua as well as others within the community. Te Hau Kainga me Ngā Mana Whenua o Pōkeno was established as a Charitable Trust in August 2020, as a response to delivering community aspirations as well as that of building a marae for all people in Pōkeno.

The slides below were prepared for them to share their purpose and vision for their community.

E ngā mana, e ngā reo, e ngā iwi, tēnā koutou katoa i runga i te korero rangatiratanga mo tātou katoa i runga i ngā tikanga o tēnā o tēnā o tēnā. Ko te tuatahi te wehi ki to tātou Mātua nui i te rangi mo ana manaakitanga ki runga i a tātou i ngā wā katoa. Me whakahonore to tātou Kiingi Tuuheitia me tōna whare Ariki.

Ki ngā mate o te tau kua hinga atu, hinga mai, haere atu koutou ki te tini, ki te mano, ki tau o te arai, Nō reira moe mai rā. Ki a tātou ngā mahuetanga o rātou

ma, tēnā koutou, tēnā koutou, tēnā koutou katoa.

Ka mirimiri mai te hau o te Tonga, ka mirimiri mai te hau o te Tokerau, ka mirimiri mai te hau o te tarawhiti, a, ka mirimiri mai te hau o te Hauauru...

Ko wai tātou? Ko Te Hau Kainga me ngā Mana Whenua o Pōkeno!

Tihei.....mauri ora.

Below is a link to a slide pack provided by Te Hau Kainga me Ngā Mana Whenua o Pōkeno that details their whakapapa, their vision, goals and purpose.

[https://www.whetugroup.co.nz/site_files/18189/upload_files/KoWaiMa%CC%84tou\(1\)\(1\).pdf?dl=1](https://www.whetugroup.co.nz/site_files/18189/upload_files/KoWaiMa%CC%84tou(1)(1).pdf?dl=1)

**Te Hau Kainga me Ngā
Mana Whenua
o
Pōkeno**



TUATORU

COUNCIL'S ROLE

Introduction

This section of the toolkit explores how Councils should and are required, to include mana whenua in planning, resource management processes and decision making.

The rationale for Councils to include mana whenua stems from the principles of partnership and participation outlined in the Te Tiriti o Waitangi/Treaty of Waitangi, which is echoed throughout resource management legislation and Local Government legislation. This will be explored further as we consider how this took place in the Case Study example of Pōkeno.



TE TIRITI O WAITANGI

Incorporating mana whenua in resource management processes allows Councils to tap into the rich cultural and traditional knowledge that mana whenua hold. Mana whenua have a deep connection to the whenua and a wealth of oral history and traditional practices that can provide valuable insights into sustainable resource management. By working together with mana whenua, Councils and communities can benefit from this knowledge to make more informed decisions that reflect both environmental sustainability and cultural wellbeing.

Furthermore, including mana whenua in decision-making processes can help Councils meet their legal obligations under the Resource Management Act 1991, which requires local authorities to take into account the principles of the Treaty of Waitangi. By actively involving mana whenua in resource management, Councils demonstrate a commitment to upholding the Treaty partnership and fulfilling their duty to actively protect and preserve Māori cultural values.

Overall, integrating mana whenua perspectives into resource management is essential for promoting sustainability, inclusivity, and respect for the heritage of Aotearoa New Zealand. To gain a sound understanding of why Councils are part of the story in supporting mana whenua to pursue their aspirations, it is imperative that there is a clear understanding of the history of Aotearoa.

This includes an understanding of Te Tiriti o Waitangi and the resulting role that the Crown and its government, central and local, play as treaty partners. It is also imperative that you have an understanding of the ways in which the Crown is seeking to make right some of the historical wrongs towards Māori, through the Treaty settlement process. If you are unsure of any of the key concepts raised here, there are many great resources that can support and enhance your learning. We strongly encourage you to pursue this at your own pace if this is not an area of strength for you, or where you just need a refresher.

Below are a few short video's that are excellent for providing some wider context to issues involving mana whenua and how and why Māori find themselves particularly challenged by land loss, Treaty issues and how economic and community growth is so connected with these histories.

Māori Land Ownership

<https://www.youtube.com/watch?v=rynnk2LBEY0>



TE TIRITI O WAITANGI

Te Tiriti o Waitangi (The Treaty of Waitangi) is a document that lays the foundation for effective equal relationships/partnerships between Crown entities and mana whenua in an Aotearoa context. As such mana whenua have an expectation that Te Tiriti will be upheld by both crown agencies and all people exercising and/or practising under the Resource Management act 1991 (RMA).

There are varying levels of implementation of Te Tiriti across local government and recent government shifts have seen much of this be challenged and tested. While there is currently a moving of expectations and requirements, there is still space for Te Tiriti to lead planning and Council practice in Aotearoa regardless of legislative or regulatory requirements.

Existing legislation still clearly requires Councils to recognise and provide for Māori in many ways. Some of these have been detailed below as reminders and prompts for workplace practice. Our experiences have shown that mana whenua engagement in Council and community decision making on the whole has shown demonstrable improvements in community wellbeing, connection, morale and community building. It is worth the effort!

The Link Between the Te Tiriti o Waitangi and the Māori Economy

<https://www.youtube.com/watch?v=j3UgTbGkMow>



Te Tiriti o Waitangi applied by Government Departments

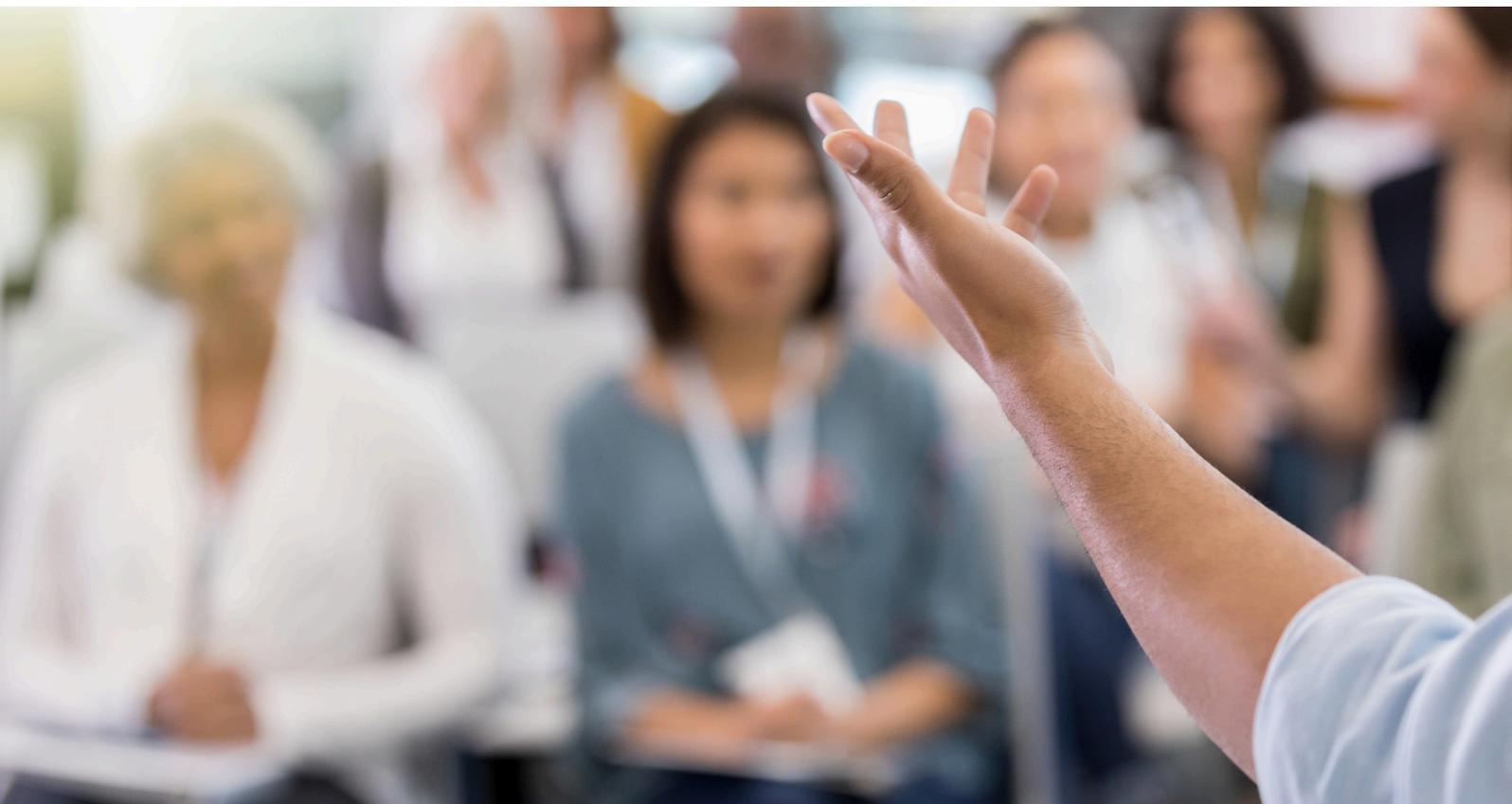
<https://www.youtube.com/watch?v=gm0vyBitlGQ>



COUNCIL'S ROLE THROUGH LEGISLATIVE AND REGULATORY REQUIREMENTS

District councils play a key role in our communities. They provide core local services, including supporting economic development, planning, leisure, wellbeing and environmental services for local communities – areas that are recognised as vital components of our community infrastructure.

By engaging with mana whenua, Councils can ensure that decision-making around the provision of these core services is inclusive and considers the perspectives and values of mana whenua. This collaboration helps to build trust, respect, and relationships between Councils, mana whenua and the community, leading to better outcomes for the community and the environment.



Te Tiriti based obligations are further echoed in our local government and resource management legislation. These requirements are the bare minimum and should be adhered to by all Councils and practitioners in this space. It is hoped that moving into a tangata Tiriti standard we would see these bare minimums being lifted and enhanced through practice and application regardless of where resource management or government reform is headed.

The specific requirements under our current legislation are detailed further in this section.

Resource Management Act

The RMA recognises Te Tiriti and provides for mana whenua involvement in the decision making process.

Where mana whenua are identified, Part II of the RMA (sections 5 – 8) applies, whereby the Council:

- Section 6(e) - **shall recognise and provide** for the relationship of Māori and their culture and traditions with ancestral lands, water, sites, Wāhi tapu and other taonga
- Section 6(f) – **shall recognise and provide** for the protection of historic heritage from inappropriate subdivision, use and development
- Section 6(g) - **shall recognise and provide** for the protection of protected customary rights
- Section 7(a) - **shall have particular regard** to kaitiakitanga
- Section 7(aa) - **shall have particular regard** to the ethic of stewardship
- Section 8 - **shall take into account** the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

LOCAL GOVERNMENT ACT 2002

The Local Government Act 2002 (LGA) within its legislation complements the requirements in the RMA pertaining to Māori. It provides for equal participation that ensures Māori are at the decision making table and participants in the decision making process. It stipulates that for Māori to participate in key decision making processes that local/territorial governments must provide mechanisms to do so.

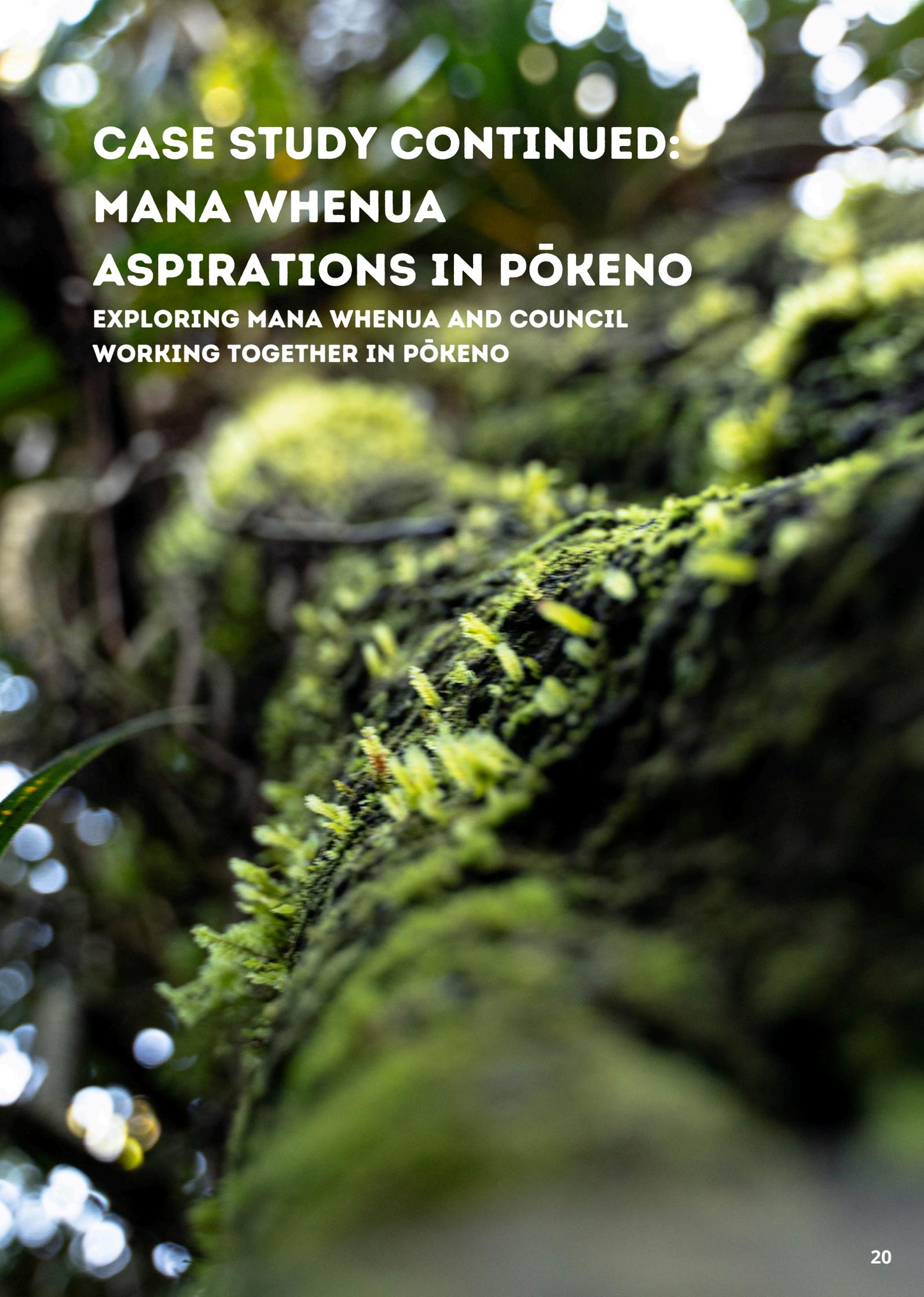
For the above reasons Te Haukainga me ngaa mana whenua o Pookeno address the following sections of the LGA:

- Section 77 – **take into account** the relationship Māori have with their culture and traditions with their ancestral land, water, sites, waahi tapu, valued flora and fauna, and other taonga, when making decisions in relation to land or a body of water.
- Section 81 – **establish and maintain processes to provide opportunities** for Māori to contribute to decision making and to consider ways to foster the development of Māori capacity to contribute to decision making.

APPLYING THIS IS AS SIMPLE AS POSING THESE QUESTIONS

While each bolded reference above differs in wording, these also differ in application across planning practice and across Councils. Regardless, all efforts should be made to enforce and apply these thresholds when making decisions that could impact mana whenua. Ask yourself some very clear questions eg:

- Does this decision/inaction recognise and provide for the relationships of Māori to their taonga?
- Will this action/direction recognise and provide for the protection of mana whenua customary rights?



**CASE STUDY CONTINUED:
MANA WHENUA
ASPIRATIONS IN PŌKENO**

**EXPLORING MANA WHENUA AND COUNCIL
WORKING TOGETHER IN PŌKENO**

TUAWHA: CASE STUDY - MANA WHENUA ASPIRATIONS IN PŌKENO

Introduction

As a deep dive into how Councils might find opportunities to support mana whenua aspirations around Aotearoa, we explore opportunities that arose during discussions with mana whenua in our Case Study in Pōkeno.

There were multiple aspirations that could be supported through specific pathways identified within Council's own functions and powers. We have provided detail as an example of opportunities on offer for Waikato District Council (and in turn potentially within the remit of other Councils around Aotearoa) to implement mana whenua led change for becoming more visible in town planning processes where this is sought by mana whenua.

Research Findings - Aspirations and Challenges

To fully grasp the rationale and perspectives that mana whenua are bringing to these community conversations, it is important to understand how and why mana whenua have expressed their aspirations and the challenges they see in fulfilling these.

The earlier findings from the research undertaken in Phase One of the Project in Pōkeno, clearly indicated that there were a number of challenges and a number of aspirations that were different for those that associated as mana whenua in Pōkeno compared with the other community engaged.

This tells us how important it is to seek out mana whenua perspectives intentionally to ensure that community planning responses are inclusive and representative of the whole community.



ASPIRATIONS AND CHALLENGES

Summary of Wānanga/Workshop Outcomes in Pokeno - 2018

Part of the research project entailed wānanga with both community members who may or may not have been mana whenua, as well as specific groups of mana whenua on their own. This was to ascertain whether there were any aspirations or challenges specific to mana whenua that were not otherwise evident or less prevalent in the community wānanga. Mana whenua identified by Waikato-Tainui were representatives from Ngāti Tamaoho and Ngāti Naho. On 26 April 2018, a wānanga with mana whenua was arranged and held at the Pōkeno Community Hall.

Overview

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

There was a real sense of both sadness and frustration shared by mana whenua about how Pōkeno is being developed, and for those at the wānanga the initial planning meetings in 2008 led by the Franklin District Council (previous Council/territorial authority) regarding the development of Pōkeno, 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 Pōkeno under the Waikato District Council does not adequately provide for the perspectives, nor enable the meaningful involvement, of mana whenua of Pōkeno.

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

The lack of land to call their own to develop 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 Pōkeno 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 Pōkeno by way of funding opportunities for growth in Pōkeno, in particular for business and community initiatives that will lead to employment and care of whānau and also for young people to develop their skills.

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

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

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

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

Comparative Aspirations

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

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

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.

Further Research Findings

For further more in depth analysis of our research reports and findings from the project (which also included Rāhui Pōkeka/Huntly and Ōpōtiki communities), copies of our reports can be found here.

www.whetugroup.co.nz/example-works



FULFILLING MANA WHENUA ASPIRATIONS - SUPPORT FROM WAIKATO DISTRICT COUNCIL

After identifying the aspirations and challenges for mana whenua the project team worked to identify ways that they could/should be able to achieve/remedy some of the aspirations/challenges identified throughout the project and at the culmination of Phase One. We have here highlighted some of the ways that we felt Waikato District Council could assist with this.

Bi-lingual Signage Policy – Parks and Reserves Signage

Waikato District Council perform a number of activities that manage and direct the development within Pōkeno. The Waikato District Council has a Bilingual Signage Policy – Te Kaupapa Here o Ngā Tohu Reorua which was approved in May 2017 and intended to be reviewed in 2020 (although no subsequent policy has been published), and 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 Māori
- Visibility of language where it will have most benefit for customers, including those who use te reo Māori
- Equality of language where te reo Māori and English are presented equally, or Māori only, noting that for Waikato District Council signage, English will appear first
- Quality of language where te reo Māori 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 Māori names within Pōkeno was undertaken and this indicated that out of 79 street names, 5 of these signs had Māori names, around 6% (at the time of reporting 2018). The focus for whānau however, was to increase this and be involved in these discussions. To enable these discussions it is suggested that Waikato District Council makes this a discussion point with mana whenua on a regular basis. Prioritising transitioning to bilingual signage on parks and reserves in Pōkeno should also be a priority and clearly supports mana whenua aspirations in this space.



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, we advised mana whenua to pursue their concerns via the online (and telephone) request for service system, provided by the Waikato District Council to ensure that remedial activities are performed.

It should be noted that there were obvious concerns around the disparity between the 'new' areas of town and their infrastructure, versus the older parts of town that many mana whenua reside in. The differences in quality footpaths, streetlights and upkeep were glaringly obvious to those interviewed and would be an area where we would suggest the Council considers in the planning and budgeting for infrastructure around the town to ensure equality and safety for long-time residents.

Waikato District Council Long-Term Plan 2018-2028

We spent time informing mana whenua of Waikato District Council long-term spending/investment. With these commitments being reviewed every three years. If mana whenua wish to add to this list of commitments during each review, participation in community workshops could identify mana whenua specific investment added into the next Long-Term Plan. A partnership approach with mana whenua would suggest that all efforts would be made to use relationships to ensure attendance and awareness of the importance of attending to be part of these processes and help to pursue their aspirations. A phonecall or direct email to those contacts now known to the Council, could help to rally some attendance where there is a large call on the time of mana whenua. Enabling them to identify the relevance and importance of these workshops in the planning process, would really help to ensure participation.



Waikato District Plan (Proposed and Operative)

For the management of the natural and physical resources in Pōkeno, the Waikato District Council has the Waikato District Plan as its primary planning document. There are currently two direct plans in operation with the proposed plan still within the Appeals timeline. This leaves the Waikato District Plan and the proposed Waikato District Plan. Information and the identification of the rules to enable (or constrain) development in Pōkeno have been identified in detail within reporting to mana whenua within this project. We see Waikato-Tainui as a JMA partner as being the best suited avenue for mana whenua to provide input into the District Plan process and to inform on their aspirations for Pōkeno. Council supporting mana whenua in this process would be beneficial for all parties.

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. 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:

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

We have encouraged mana whenua to work themselves into and through these JMA relationships as uri of Waikato-Tainui (as well as those with Ngāti Naho and Ngāti Tamaoho) to leverage their ability to influence environmental change within te taiao in Pōkeno. Particularly where they wish to improve involvement on these Council processes in the monitoring (and stopping) of stormwater discharges into waterways. However, having Council mindful of their desire to be included in these processes and environmental initiatives and planning in the District will be a huge help in advancing this aspiration.

Representation and Representation Review in 2024

An aspiration of mana whenua was being represented in local decision making, and one of the forums identified was the Pōkeno Community Committee. It was discussed how important it would be to ensure that there is always at least one mana whenua candidate standing for election.

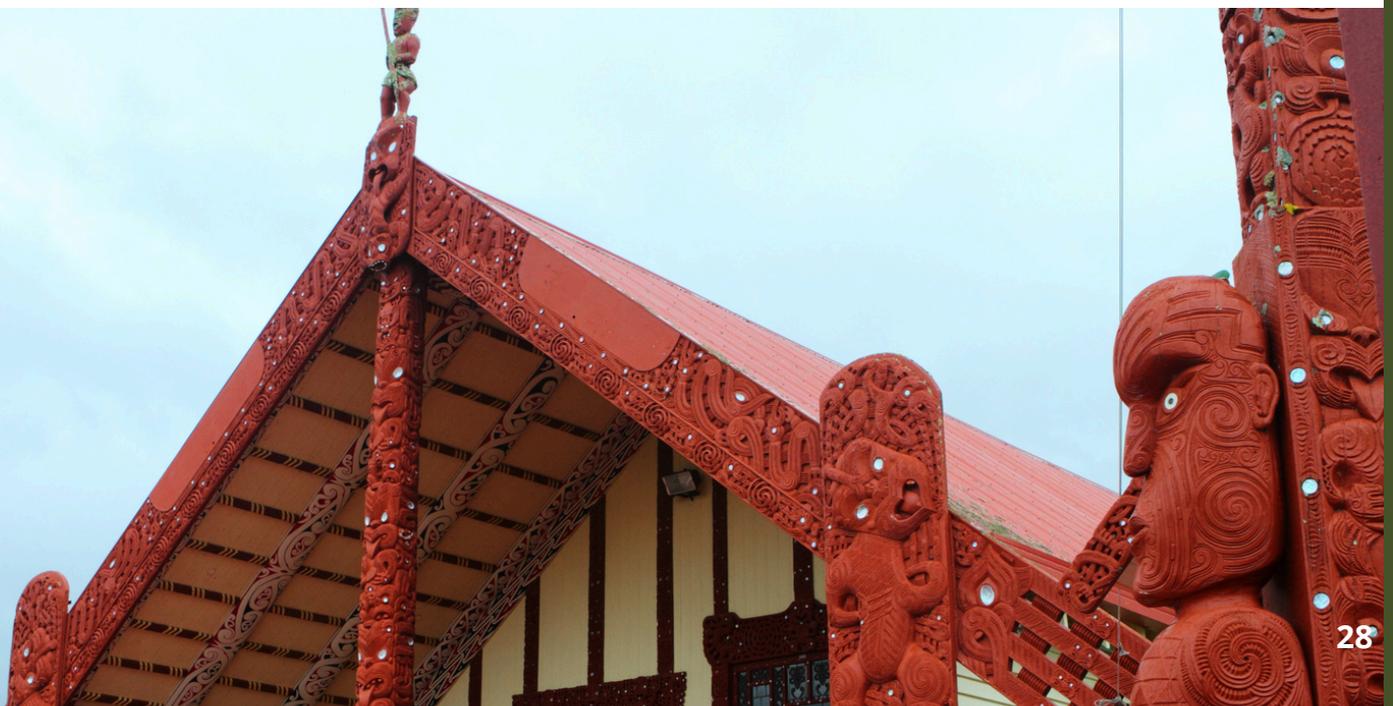
The Waikato District Council review its representation policy statement every six years or sooner depending on appropriateness and decision of Waikato District Council. The aspiration for 50:50 membership on the Pōkeno Community Committee by mana whenua is best suited for this review of representation process led by the Waikato District Council. The next review is anticipated for 2024, and we would encourage planning, thought and marketing undertaken by Council to encourage more mana whenua candidates to stand.

Marae Build Aspirations

As many of Waikato District Council staff will be aware the past few years have seen mana whenua clearly and boldly seeking out a location for their marae. This has resulted in many many meetings with Waikato District Council staff across varying areas of the organisation, planning, policy, funding, reserves, community growth, blueprint, Councillors and Mayor.

This is only the start of the journey with Council but we can clearly see a firm commitment from both councillors, Mayor and Council staff, to see this dream become a reality.

The support that has been demonstrated over time is a demonstration of a real partnership commitment, and we are thrilled for mana whenua that progress is being made to identify a great location for their moemoā to become a reality.



KEY FEEDBACK FROM MANA WHENUA

Mana Whenua Experiences

During the course of the research project we have been privileged to share some extensive time with mana whenua, hear their stories, their aspirations and triumphs. We have also been able to observe the barriers identified by mana whenua which in some cases were very visible to us during this process.

This is hugely valuable feedback that we have integrated into the next module of this toolkit. This provides clear feedback to support Council's development of processes and practices when dealing with mana whenua, and in some cases, any community member.

Video interview with Community Researcher representing mana whenua within Pōkeno.

<https://youtu.be/iTotHjQExXc>



TUARIMA

THE YARDSTICK - EXPECTATIONS FOR TERRITORIAL AUTHORITIES

This is the final section of the toolkit. It highlights increased expectations and obligations on Councils to work with mana whenua for the benefit of the community. It provides a handy checklist to support best practice and support your learning. It also sets out a challenge for Council employees and office holders to consider not just in their engagement with mana whenua, but in their every day work, decision making and planning for the District.



ELEMENTS OF GOOD PRACTICE

What does Good Practice look like behind the scenes?

Ensuring genuine and dedicated good practice for involving mana whenua in the planning and resource management space, can be a more fluid path. Doing so properly though, is critical to avoiding issues and concerns arising later on, or to avoid others feeling as though they have not had an opportunity to be heard or see themselves in planning and community design.

This can be achieved through some clear planning and intentional actions in your work programmes, outside of discussions with mana whenua themselves:

- Planning for early engagement and information sharing of projects relevant to development where you have mana whenua relationships
- Planning for multiple iterative engagement hui/workshops wherever possible, to ensure multiple opportunities and time for input and knowledge sharing outside of the workshop setting amongst mana whenua networks
- Encouragement of developers (potential and new) to engage with mana whenua early and genuinely, to avoid future issues and delays
- Encouraging of District Councillors and Community Committees to be open in discussions and representation of mana whenua views



ENABLING MANA WHENUA ASPIRATIONS

After identifying who mana whenua are within the subject area, identifying ways to enable and support them in fulfilling their aspirations, is a critical way that Councils can enact their responsibilities under Te Tiriti.

In our Case Study example, we can clearly see that mana whenua have identified one clear aspiration to unlock multiple needs within the community. Building a marae. They had also clearly identified what they needed to make this happen. Whenua - Land. There were multiple other ways identified that Council could support the other aspirations of mana whenua as well.

Council working with mana whenua to identify mutual needs within the community was a key part of furthering these conversations to establish a pathway towards finding and identifying whether there was any available land for this purpose, held by Council, within the town.

Working together collaboratively was key to this. But wherever possible, if Council can take ownership of the ways in which they can support mana whenua within their functions, mana whenua being enabled will be fast tracked to fruition.





CREATING PATHWAYS

Once these aspirations of mana whenua have been identified and articulated to you, there are multiple ways that Council can support fulfilling these aspirations:

- Work with them to identify how their goals for their community may differ than those of the rest of the community - normally this is best for all anyway
- Identifying sites of significance for protection, restoration and revitalisation, focusing on ones identified to you by mana whenua
- Through enhancing participation through hui/wānanga with Council staff so that they can remain engaged and aware of planning processes
- Keep going back to maintain relationships - see your role as a real relationship - introduce them to new staff and always ensure they know who their touchpoint is
- Maintaining long term relationships is critical. This may require one dedicated mana whenua contact point from Council, across all issues, not just a referral to another department.
- Ensure someone is there to see things through to completion. If you leave, who are you passing the ball to - be accountable!
- By communicating very clearly what opportunities exist for participation and contributing to planning and outcomes
- Explain the planning process clearly - meaningfully support participation in this process through stepping out exactly how individuals and groups can take advantage of these opportunities
- Don't use planning speak. Start at zero. Eg: many people don't know what a submission is, so stepping out the 'Submission Process' without covering off what it is, why it matters, and what it means to a community member, is not ever going to result in enhanced understanding.
- Making a plan that eventually everyone can get on board with
- Keep communicating even when its hard
- Providing easy access to information through online platforms, public forums, and newsletters to help maintain momentum and keep all those involved up to speed

Building effective relationships in the community is a process that takes time and effort. It involves consistent communication, understanding, and collaboration between the Council staff and the community. By actively listening to the needs and concerns of the mana whenua and community members, the Council can address issues more effectively and implement solutions that are truly beneficial.

It is essential to remember that building relationships is an ongoing journey that requires dedication and a willingness to adapt to the changing needs of the community. Transparency is key to fostering trust and credibility within any community group and mana whenua are no different in that respect. By being open and honest about decision-making processes, budget allocations, and future plans, the Council can demonstrate its commitment to serving their best interests and working together to create a thriving and sustainable environment where everyone feels valued and heard.

Keep communicating clearly through multiple forums

TEAM

Make a plan and stay consistent

Clearly explain the process

Find out what is important

Maintain strong relationships

Enhance participation wherever you can

TEAM

THE WERO

Having completed working through this Toolkit, we trust you have stretched and grown your understanding of mana whenua and the role that they hold as treaty partners, as kaitiaki and as community members.

We encourage you to champion a partnership approach within your organisation, as you navigate your relationship as a Council representative/staff member/office holder or other individual working with mana whenua.

Such an approach is supported and enabled by central and local government policy, but will only be as good as those who work to genuinely implement it on a daily basis. The choices and resulting actions in being such a champion are often the harder and more challenging roads, but they also lead to better conversations, better outcomes for mana whenua and for our communities that we are committed to serve.

Kia kaha, kia maia, kia manawanui.



AUTHORS

James and Amy Whetu

James is of Waikato, Raukawa and Ngāti Tūwharetoa descent. He is an Environmental Planner, CPD Teacher, Facilitator, Engagement Advisor and Businessman of Waikato-Tainui, Raukawa and Ngāti Tūwharetoa descent. James holds a Bachelor of Tourism and a Graduate Diploma in Te Reo from Waikato University, a Post Graduate Diploma in Planning and a Masters in Environmental Planning from Massey University.

Amy is a Director, Lawyer, Teacher, Researcher, Advocate and Businesswoman who also holds Governance roles in both the corporate and community spaces. Amy holds a Bachelor of Social Science in History, Art History and New Zealand Studies, a Bachelor of Laws, and a Master of Laws (First Class Honours) all from Waikato University. James and Amy carry a passion for bringing about and inspiring positive change in communities, businesses and within local and central government systems.

Together they own and operate [Whetū Group](#), a collection of businesses including a consultancy business, Whetū Consultancy Group, and a social enterprise aimed at rebuilding heart into communities that were previously overlooked and under-appreciated. Through their work they have identified a gap in the provision of practical, accessible teaching of Māori perspectives that equip and empower all people through growing their understanding.

James & Amy have developed Tapuae Leading Knowledge so that they can teach what they know and are passionate about, to anyone who wants to learn from open-hearted teachers at a pace that is right for them. It is their hope that through these courses their students will develop their worldview and be equipped with a relevant understanding that helps them move forward with confidence in all levels of their lives and work. Outside of their work James and Amy are devoted parents to their 4 children who are beautiful daily reminders of why they do the work they do.

