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**Investment in Authentic Sustainable Cultural Tourism:  
Planning for the Future Benefit of Waikato-Tainui along the  
Waikato River, Case Studies at Tūrangawaewae and  
Te Awamārahi Marae**

*“Tērā ōkū hoa kei ngā tōpito e whā o te ao”  
“My friends will come from all parts of the world”  
– Kīngi Tāwhiao 1822-1894*

A thesis  
submitted in fulfilment  
of the requirements for the degree  
of  
**Doctor of Philosophy in Tourism & Hospitality Management**  
at  
**The University of Waikato**  
by  
**MEI TE WERAWERA TE REOKAHA COOPER**



THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

2018



**Ka Rongo te Pō**

*Ka rongo te Pō, ka rongo te Ao  
I te kōrero i te wānanga  
O Pū Ao Whio Papatūānuku, o Pū Ao Whio Ranginui  
Te mārama ahu Papatūānuku  
Te mārama ahu Ranginui  
Ka takoto i te hau o Tū  
Tū te whenua kia tupu  
Tū te rangi kia hora*

*He whakatupu a Papatūānuku  
He whakatupu a Ranginui  
Kia hora te waiora  
Kia hora te rongo  
Kia hora te oranga  
I whakahuru ki roto ki te ira, hi!  
Tāngata, ha!  
He kāwai kura  
He kāwai tāngata*

*I whakaputa i te Whei Ao  
I whakaputa i te Whei Ao  
I whakaputa i te Whei Ao  
Ki te Ao mārama, hi!*

This item is prominent in its reflection of the deistic, Te Aho Tuatahi – The First Strand that represents epochal periods in which Io, the Supreme God, evolved through the eight stages and the cosmology. Te Aho Tuarua, The Second Strand, creates the genealogy of Io and the World of Stars that created Ranginui, The Sky Father and Papatūānuku, The Earth Mother (Te Pūaha o Waikato Whānui, 2006).



**He Mihi**

*He hōnore, he korōria ki te Atua  
He maungārongo ki te mata o te whenua  
He whakaaro pai ki ngā tāngata katoa*

*Kia tau iho ai te manaakitanga a te runga rawa ki runga ki a Kīngi Tūheitia  
me te whare o te Kāhui Ariki nui tonu, rire, rire, hau. Paimārire.*

*E tangihia ana te ngākau aroha ki ngā tini mate o te motu whānui tonu, rātou kua  
whetūrangitia, moe mai i roto i ngā manaakitanga a te runga rawa  
(Whitireia, 2013). Haere, haere, haere*

*E ngā iwi, e ngā reo, e ngā karangatanga maha huri noa i te motu  
Tēnei te mihi atu ki a koutou katoa*

*Ko Taupiri te maunga  
Ko Waikato te awa  
Ko Pōtatau Te Wherowhero te tangata  
Ko Tainui te waka  
Ko Waikato te iwi  
Ko Ngāti Mahuta me Ngāti Aamaru ngā hapū  
Ko Tūrangawaewae me Te Awamārahi ngā marae*

*No reira, tēnā koutou, tēnā koutou, tēnā koutou katoa*



# HE WAIATA MŌ TE IWI

## A SONG FOR IWI

---

### **E Noho Ana Rā**

*E noho ana rā  
I te māhau o te Kimikimi  
Whakamau tonu te titiro ki te tau  
E wawatatia nei i te ngākau  
Kia haere tū, tonu mai ki runga rā  
Me pēwhea ana e te tau*

*I te iwi rā kua ngaro, hei whakahuru mai  
I ngā mahi rā he tau pua nei e  
Tēnā koa rā me tuku te korowhiti  
Ki ngā tai e aki mai nei kei Te Ākau*

*Kei te pukeitanga mahara, hoki mai āta tirohia  
Tāmaki te kei o te waka  
Maranga e te iwi e*

*He tūpara tonu te hoe, kāore kumea  
Kāore e totoia, he tūpara tonu rā*

*Tēnā rā e te iwi, rangatahi takahia atu  
Ngā mania roa, e takoto mai rā kimihia rapuhia*

*Ka ruha noa o te tinana i te ngenge  
Ka eke nei kei te uma e  
Hoki mai rā e te tau e, ka hoki tāua  
Ki te whare huri ai e*

*Mō ngā ia rā e papaki atu rā e  
Ki ngā taha tika roa o Waikato  
E whakamau atua ana, ki Te Awamārahi  
Hei Paerata tirohanga atu  
Ki Okoro e*

*Uma nui ki te iwi e, he kai tū ake nei  
Ki taku whatumanawa  
Kia ora e te iwi e*

*– Princess Te Puea Herangi*



# HE WHAKAMĀNAWA

## DEDICATION

---

*Ki a taku anahera, taku irāmutu, te wairua i fīneia e ngā mahi tōtōā a te Tari Hauora o Aotearoa. Tīramarama mai koe me ō tātau tūpuna e piri ana ki te uma o Ranginui. Arahina tō tātau iwi kia manaaki mātau i te taiao, kia tau ngā hua ki runga ki a mātau. Kua korowaitia tō wairua e o tātau koroua, ka mau tonu ki te whatumanawa mo āke tonu atu.*

*Kia tau te rangimārie.*

*Paimārire*



*To my angel niece, whose precious life was unfairly lost because of failings in New Zealand's health system. May you always be a bright shining star amongst our ancestors in the heavens above, to guide our people to be guardians of the natural realm, where they can live more prosperous lives. Your tiny spirit of hope, held in the hands of your loving grandfather, will always be in our hearts, forever more.*

*May there be peace.*

*Paimārire*



# NGĀ MIHI WHĀNUI

## ACKNOWLEDGEMENTS

---

**Hutia te rito  
Hutia te rito o te harakeke  
Kei hea te kōmako e kō?  
Kī mai ki ahau  
He aha te mea nui?  
He aha te mea nui i te ao?  
Māku e kī atu  
Te aroha! Te aroha! Te aroha, hī!**

*Pull out the shoot,  
Pull out the shoot of the flax bush  
Where will the bellbird sing?  
Say to me  
What is the greatest thing?  
What is the greatest thing in this world?  
I will say  
It is love! It is love! It is love!*

This traditional whakatauākī is often used today in various contexts, such as the strengthening of individual whānau, which are the foundation of the wellbeing of hapū and iwi.

“The flax is a symbol of family unity and the maintenance of close family connections, both between generations and among relations. The family of leaves remain within their cluster, just as people remain within their particular hapū or iwi. The flax plant grows from the centre. The first shoot divides into the father and the mother, and between them a child shoots up. As this continues to happen, the original parents become grandparents and so on, and you can have many generations in the same plant” (Melbourne, n.d.).

In traditional times, this whakatauākī concluded with the words ‘He tangata! He tangata! He tangata hi! – *It is people! It is people! It is people!*’ because a balance and harmony between humans and the natural world was essential. Today, that harmony no longer exists and the balance between humans and the natural realm has been broken and compromised. Humans have nearly exhausted the essential sustenance that the natural environment provides. Nowadays, it is more appropriate to conclude this whakatauākī with the powerful words ‘Te aroha! Te aroha! Te aroha hī! *It is love! It is love! It is love!*’ because the essential quality that is urgently required to sustain the people and the natural environment is ‘love’, as emphasised throughout this research.

Firstly, I would like to reflect great respect and admiration towards our tūpuna, who fought tirelessly throughout their lifetime for the justice and wellbeing of their people despite the hardship they had to confront. I acknowledge our tūpuna with great gratitude for gifting their wisdom and cultural knowledge to allow their descendants to ‘grow, prosper and sustain’ collectively into the future, as emphasised in this research. The guiding principles and practices of the past, combined with ideal modern structures and processes, create the force that will lead our people through many contemporary struggles. It will also guide our people to care for each other and for the natural world in ways that are often lacking today.

During challenging and difficult times, I believe that I have been spiritually guided and uplifted by our tūpuna. I pray that this research will contribute to the ‘cause and visions’ of our ancestors for the future growth and wellbeing of iwi. I hope that through this research I have helped to illuminate a process in which our people can open their minds towards the possibility of a long-term sustainable future. Due to the ever-changing and evolving nature of this research project, it will never be written and completed to perfection. However, I hope it will be a starting point, and that future indigenous researchers may contribute further to the field of ‘sustainable indigenous industries’ for the benefit and growth of indigenous people and the natural environment. Iwi need to be aware that in order to improve our people’s current low socio-economic position, this research aims to highlight and address some controversial areas, in order to provide a long-term sustainable approach to counteract future threats to tribal growth – without doing so, there would have been little reason to pursue this doctorate level research.

Although my father passed away eleven years ago, I continue to believe that his presence is always near. I know that he is looking over our whānau today, guiding us forward like a bright shining star. I will always treasure the wonderful memories that we share as a whānau and I strongly believe that his kind, humble, yet wise nature are attributes that I will always admire and aim to reflect throughout my life’s journey. I will always miss you daddy, and all our whānau and tūpuna who have departed this world. *‘Moe mai ngā tūpuna i raro i te tuanui o te Atua, Paimārire’.*

I would like to take this opportunity to thank the whānau of Te Awamārahi and Tūrangawaewae Marae for their supportive involvement throughout this PhD journey. Without the commitment, trust and sharing of wisdom by kaumātua, kaimahi, Trustees and Committees of each marae, this research would not have been possible. I would also like to thank Waikato-Tainui tribal governance as well as participating government and Māori tourism organisations for their valuable time and expertise. To the managers and staff of the fourteen Māori tourism providers who were willing to share the challenges to and

strengths of successful Māori tourism; thank you for sharing your time and specialist knowledge, which I am certain will contribute to the future wellbeing of whānau, hapū and iwi in Aotearoa.

To my special mother, thank you for being the driving force behind my academic achievements. You have always been the ultimate ‘rock’, keeping our whānau together and strong. Without your lifetime of aroha, wisdom and strength I would not be here today having completed this degree. Mum, you are our anchor, our star and our true inspiration. Your eloquent eye for detail and your sheer strength and determination are some of the attributes that I admire and hope will pass to us as your children and mokopuna. I will forever be indebted to you for your ongoing protection and dedication to care for our whānau, including the sacrifices you have made to support ‘us’ to reach our full potential.

To my oldest sibling Otaki, you are the best brother a sister could ever hope for. Living with four younger sisters has definitely shaped your personality as a thoughtful, loving, patient, yet strong character. We appreciate the unconditional love and support you have always shared with our whānau during times of happiness and need. To my sisters Tuti, Maehe and Laura, thank you for being the greatest sisters ever. Your unique talents, commitment and unlimited love and protection towards our whānau will always be an inspiration to me. To my brothers-in-law Toaiva, Taipu and Jamie, thank you for looking after my sisters over the years and bringing my beautiful nieces and nephews into this world. Also, Brent and Kelly, thank you for being a part of our lives and sharing your beautiful sons Tayne, Quinn and Mason with our family – we are fortunate to have your loving family in our lives.

To my precious nieces and nephews, Te Tuanui, Poulava, Peti, Maia-Heeni, Leah, Ella, Kataraina, Papipokaia, Ranginohopapa and Te Rautangata, I love you all from the bottom of my heart. Thank you for always making your Aunty so happy and proud. I hope one day that you will all reach your fullest potential and we will always be here to support you as you aim for the sky, and aspire towards your greatest dreams. And my beautiful daughter Te Rangimārie, you are my heart, my soul, my shining star. The love and happiness that you bring into my life has been a gift from the ancestors above. You are the driving force behind this research and everything I do, and my inspiration to never give up and aim for the highest mountain. I would also like to acknowledge the positive support and drive of my wider whānau, including my kaumātua, aunties, uncles and cousins, *‘he nui te mihi aroha kia koutou katoa’*. To my lifelong friends and whānau who have provided their unconditional support since we were young, I will always cherish and remember our loyal friendships over the years.

And importantly, I would like to express my utmost gratitude in acknowledging my supervisor, Associate Professor Rangi Matamua. Without your drive, direction and support throughout the past four years, this PhD research would not be where it is today. Regardless of the many challenges that we have faced over the years, you remain strong and loyal to your students, whether ‘right or wrong’, determined to ensure that we complete our research on time. I will always be indebted to your aroha and manaaki over the years, including the support of Marley and your whānau. Your humble, humorous yet intelligent nature reflects how easily people are drawn to your personality and wisdom. You have the ability to change a contentious situation into something that I can smile about, knowing that there is always a solution in spite of the challenge ahead. I will always admire you for your supervision and friendship.

Also, thank you Dr Sophie Nock for offering your time and expertise to supervise my PhD. I am very fortunate to have had your specialist knowledge available as I reached the completion of this research. I hope that in future the School of Management will be able to offer Māori or indigenous supervisors to guide and support Māori and indigenous PhD students; the lack of such supervision has been challenging over the past four years. However, in spite of this major challenge, I would like to thank the Waikato Management School and the Faculty of Māori & Indigenous Studies for providing the resources, research space and support to complete my research. I would also like to express my gratitude to Judith McDonald for proof reading this thesis. To my PhD colleagues at the University of Waikato and those from universities throughout Aotearoa, *‘kia kaha hoki o koutou mahi rangahau hei whai i o koutou moemoeā’*.

Finally, I would like to acknowledge how fortunate I have been throughout my academic career to receive financial support from Māori organisations such as Te Kotahi Research Institute Doctoral Scholarship, Waikato-Tainui Scholarships and Grants, Te Pua Wānanga ki te Ao Scholarships, Te Arikinui Te Atairangikaahu Waikato Regional Council Scholarship and Taharoa C Block Grants. Through the financial support of each of these organisations, along with the support of whānau, supervisors, research participants, colleagues and friends, I have been able to give 100% commitment to this research, with the aim of producing an outcome of the highest quality for the benefit of whānau, hapū and iwi in Aotearoa. This research would not have been possible without the drive, commitment and support of each person involved.

***Ehara taku toa, i te toa taki tahi. Engari he toa takitini***  
*Success is not the work of one, but the work of many*

***“Tērā ōkū hoa kei ngā tōpito e whā o te ao - My friends will come from all parts of the world” – Kīngi Tāwhiao 1822-1894***

This doctorate is guided by the visions of the second Māori king, Kīngi Tāwhiao, which reflect the importance of global connections, relationships (Turongo House, 2000:109) and investment to achieve the ultimate goal of authentic or ‘true’ sustainability throughout the world. The strategic process will require a balance between humans and the natural environment to ensure long-term growth and survival. This research will investigate whether investment in Authentic Sustainable Cultural Tourism (ASCT) will provide long-term and sustainable benefits for tribes throughout New Zealand, using a study of Waikato-Tainui. ASCT, if practiced correctly, must be driven by whānau of marae, hapū and iwi alongside ideal long-term partners to ultimately achieve indigenous autonomy. ASCT prioritises the wellbeing of indigenous and local communities, cultural preservation and environmental sustainability while providing secure economic returns to key stakeholders.

Today, tourism is New Zealand’s largest and fastest growing industry; total tourism expenditure is forecast to increase from \$34.7b in 2016, an increase of 12.2% from the previous year, to \$41b by 2025. The natural landscape is the main reason why international travellers visit New Zealand, followed by an interest in Māori culture (Tourism Industry Association, 2015). Unfortunately, there is sparse funding for Māori tourism development (New Zealand Māori Tourism, 2015; Goulter, 2015) compared to mainstream tourism and Māori are the most impoverished people in New Zealand (Statistics New Zealand, 2011). Cultural tourism has existed in New Zealand for more than 150 years and has a vital role in New Zealand’s tourism industry. Te Kīngitanga and the Waikato River are the main aspects that make Waikato unique in New Zealand, however, there is very little cultural tourism in the region. As a descendant of Waikato-Tainui, I work with my people at the marae level to inform tribal governance about the significant opportunities available to whānau compared to current mainstream investments by the tribe.

Using Kaupapa Māori and critical realism, the methods used in this research include an investigation of government tourism organisations, interviews with Waikato-Tainui governance groups, case studies at Tūrangawaewae and Te Awamārahi Marae, case studies at fourteen successful Māori tourism providers throughout New Zealand, and an international comparison of best practices in indigenous tourism.

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## Te Mātāpuna – The Beginning at Taupō

***“Tu ana mei he manu rere rangi ki roto i ngā wai marino o Taupō-nui-a-Tia  
e, kōkiri”***

*“Behold now! As the swift bird darts through the sky, so enter on to the  
calm waters of Taupō-nui-a-Tia”  
– Mōteatea, Waikato Te Awa*

### Introduction

The journey of this research begins with the metaphoric symbol ‘Te Mātāpuna – *The Beginning*’ which starts at the source of the Waikato River, at Lake Taupō. Above is a section of a well-known mōteatea (*traditional chant*) called ‘Waikato te Awa’, which shares the history and connection of the Waikato People to the Waikato River, a life-force and ancestor of the Waikato People. Although the journey of the Waikato normally begins at ‘Te Pūaha o Waikato’, the mouth of the Waikato River as chanted in the mōteatea, this research will flow downstream from Taupō-nui-a-Tia to emphasise the dramatic changes to the beautiful pristine waters, through the environmental degradation of the river caused by industrial and human development.

Tourism is a major growth industry and plays a vital role in the New Zealand economy. In 2016, tourism represented the country’s second largest export earner at \$11.8 billion, an increase of 17.1% from the previous year (Tourism New Zealand, 2016), and is anticipated to outperform major export sectors such as dairy (\$14.2b) and meat (\$6.2b) (Statistics New Zealand, 2015) due to the global demand for sustainable products. Directly and indirectly, tourism contributes significantly to the national and local economies, employment, export earnings and tax revenue. Total tourism expenditure reached \$34.7 billion in 2016, an increase of 12.2% from the previous year (Tourism New Zealand, 2016), and is forecast to reach \$41 billion by 2025. Tourism directly and indirectly employs 295,908 people throughout the country (TIA, 2016), including many in rural areas where a relatively high proportion of Māori reside. Furthermore, it was recently announced that a further 200,000 workers are required over the next three years to cater for the growing service sector throughout New Zealand (Careerforce, 2017).

The current blueprint for New Zealand tourism, introduced by the government in 2015, is coincidentally called ‘Sustainable Tourism’, replacing the previous concept of ‘Clean Green New Zealand’, which was very misleading (Harfield, 2017; New Zealand Herald, 2012), to market the New Zealand tourism industry on a national and global scale. The main attractant of tourists to New Zealand is the natural landscape, and the next is the distinct Māori culture (TIA, 2015). Government reports and findings confirm that Māori culture is a critical element in the success and future growth of New Zealand’s tourism industry. This signifies the vital importance of sustaining and caring for the natural environment and the indigenous people of New Zealand.

Māori culture offers an important point of difference for New Zealand on the world stage. Māori want to control their image so they can build a Māori dimension within the tourist industry (Māori Tourism Task Force Report, 1987). Māori involvement in New Zealand’s tourism industry has a history of over 150 years and Māori in regions throughout New Zealand are investing in Authentic Sustainable Cultural Tourism (ASCT) businesses that have proven successful.

There is growing interest among Māori about involvement in the tourism industry. The range of reasons includes the need for Māori business development, employment within the industry, management of environmental effects, cultural preservation, and the sharing of Māori culture (TPK, 1999). According to Sir Robert Mahuta (1987:1), a leader of Waikato-Tainui and the principal negotiator for the Waikato Raupatu Settlement 1995,

Māori groups are already well advanced in thinking about the potential of tourism in this country and the vital role they could play in this growth industry. Māori are very interested in autonomy and want to run their own show. We do not want to provide a tacked-on plastic Māori experience in the venue of facilities belonging to others. We want to provide authentic experiences, learning experiences, through which Māori can learn too, interacting with our guests. We want to add value to the visitor experience, not to have others do that for us.

Durie (2000:13) states that Māori-centred tourism promotes Māori having control over their economic, social, cultural and environmental resources. It is “about the development of Māori people as Māori”. According to the Ministry of Tourism (1992), there is a commitment by government to ensure that tourism growth takes place in ways that enhance its social, cultural and environmental benefits as well as its economic benefits. Therefore, the collective values of Māori-centred tourism represent an expression of the right as partners as stated in the Treaty of Waitangi and as indigenous people to control their future

(Durie, 2000). There is also a need to develop tourist ventures with long-term policies for sustainable growth within the tourism industry (Ministry of Tourism, 1992).

A significant advantage for ASCT is the fact that the initiative is indigenous-driven and cannot be replicated by overseas countries, ensuring the long-term success of the enterprise. However, despite tourism playing a significant part in the New Zealand economy, there is sparse funding for Māori tourism development in New Zealand (New Zealand Māori Tourism, 2015; Goulter, 2015) compared to mainstream tourism. Successful and world-recognised Māori tourism providers such as Whale Watch in Kaikoura and Footprints Waipoua in the Hokianga receive no financial support from government to develop these innovative businesses. The development of many Māori tourism providers is dependent on funding provided by associated whānau (*family networks*), some of whom risk their homes to secure bank loans to start up these initiatives. Furthermore, for over 150 years, Māori culture has been a significant part of profiling the unique attributes of New Zealand's tourism industry on a global scale, attracting a growing clientele from the world market. The critical issues of where the significant revenue generated from the tourism industry is distributed, and why Māori tourism is not a priority to government, are investigated in this research.

Although this research focuses primarily on investment in ASCT, I believe it is critical that industries throughout New Zealand, and the world, implement 'true' sustainable practices across all sectors, such as farming, fisheries and forestry, to ensure the survival of the natural environment that all countries are heavily reliant upon. It is envisioned that the findings from this research can be used as a platform to quantify and measure the sustainability of New Zealand's tourism industry, and highlight critical issues of sustainability for other major industries throughout the country.

This research investigated ASCT and its position within Waikato-Tainui, based on the experiences of members of Tūrangawaewae and Te Awamārahi Marae. To do so, it drew upon key events that have influenced the current position of Waikato-Tainui, and sought an understanding of why the tribe has not invested in cultural tourism. This chapter provides an introduction to the research, discusses the significance of the subject, and provides a statement of the research, including the background to the topic. The chapter then provides an analysis of current 'sustainable' industries in New Zealand and examines whether major export sectors incorporate adequate sustainable measures and practices to be able to market themselves globally as sustainable.

## Statement of Research

This research involved four years of full-time study at the University of Waikato for the requirements of the Doctor of Philosophy Degree in the Waikato Management School and the Faculty of Māori & Indigenous Studies. The aim of the research was:

*To investigate whether investment in ASCT can provide social, cultural, environmental and economic benefits for Waikato-Tainui along the Waikato River; using case studies at Tūrangawaewae and Te Awamārahi marae.*

Limited research has been undertaken in this area, particularly from an indigenous, holistic and tribal perspective. ASCT is a relatively new sector in which Waikato-Tainui could prioritise investment. Since the signing of the Waikato Raupatu Settlement 1995 and the growth of the tribe's asset base, the tribe has maintained a secure position, enabling it to invest in enterprises that may generate not only profit for the tribe, but also social, cultural and environmental benefits. A critique of successful Māori tourism providers in New Zealand, and overseas indigenous tourism businesses, could show significant benefits for the tribe compared to existing mainstream tourism investments. Current tribal tourism investments such as the Novotel and Ibis Hotels in Hamilton, the Novotel Hotel at Auckland Airport and The Base Shopping Centre in Hamilton require significant investment of funds from the tribe. Furthermore, these ventures employ few Waikato-Tainui people and are primarily focused on generating profit, with little emphasis on social, cultural and environmental growth. This research can be used as a framework for marae throughout New Zealand that may be planning to develop sustainable tourist ventures on tribal lands. It can be used as a proposal to the Ministry of Tourism for exploring the potential of investing in a field that provides multiple benefits for the tribe and the country. ASCT will require tribal members to attain tertiary level qualifications to effectively manage these businesses, avoiding control by non-Māori parties.

Development for Māori should focus on helping Māori communities to help themselves, to define their own problems and challenges, to devise their own solutions and strategies, and to gain greater control over the conditions that affect their lives (Himona, n.d.). As a descendant of Waikato-Tainui, the aim of my research was to provide whānau (*family networks*) of marae, hapū (*sub-tribes*) and iwi (*tribes*) with the capacity to design a structure unique to each iwi while providing an authentic cultural experience for tourists. ASCT ventures will be owned and operated by Māori alongside ideal long-term partners, aspiring towards greater independence and self-determination. Specifically, the concept will provide foreign tourists with an opportunity to experience the authentic culture of the

Waikato people and to learn about the history of the Waikato. It will also enable local ASCT operators to work with other iwi who would like to initiate ASCT on tribal locations throughout the country.

## Significance of the Research

Table 1: Significance of the Research

<p>The significance of this research is to develop new knowledge, including:</p> <ul style="list-style-type: none"> <li>• New frameworks for indigenous tourism development</li> <li>• Kaupapa Māori theory in tourism</li> <li>• Integration of Māori metaphor with tourism methodology</li> <li>• New concepts for tourism and Māori</li> </ul>
<p>The research also contributes to:</p> <ul style="list-style-type: none"> <li>• Sustainable development in New Zealand and internationally</li> <li>• Growth of New Zealand communities and tourism</li> <li>• New forms of sustainable tribal investment following Treaty Settlements</li> </ul>

## Statement of Research Questions

This research aimed to investigate whether investment in ASCT will benefit Waikato-Tainui along the Waikato River, using case studies at Tūrangawaewae and Te Awamārahi Marae.

Table 2: Statement of Research Questions

<p><b>Proposition:</b> That investment in ASCT improves tribal well-being</p> <p><b>Core research question:</b> Does investment in ASCT benefit tribes?</p> <p><b>To investigate this, the following questions were asked:</b></p> <ol style="list-style-type: none"> <li>1. Is ASCT environmentally sustainable?</li> <li>2. Is ASCT driven by Māori?</li> <li>3. Which investments are critical to the growth of ASCT (cultural, social, environmental and economic)?</li> <li>4. Does ASCT strengthen traditional Māori culture and values amongst Māori?</li> <li>5. Does ASCT improve tribal well-being?</li> </ol>
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## Background to the Research

### **Waikato-Tainui Tribe**

Around 1350AD the Tainui canoe sailed from Eastern Polynesia to New Zealand, bringing a rich cultural heritage that was subsequently adapted to a new land. After the arrival of the Tainui waka at Maketū in Kawhia, the captain, Hoturoa, other members of the canoe, and their descendants explored and settled within the following boundaries of New Zealand's North Island (Tainui Māori Trust Board, 1993:3).

**Mookau ki runga**

**Taamaki ki raro**

**Ko Pare Hauraki**

**Ko Pare Waikato**

**Ko Maungatoatoa ki waenganui**

From Mookau in the south,  
to Taamaki in the north,  
with Hauraki to one side,  
the Waikato to the other,  
and Maungatoatoa in the middle (Jones, 1995:9)

Within this area the descendants of those carried on the Tainui waka have multiplied, forming the major iwi groupings of Waikato, Maniapoto, Raukawa and Hauraki. Before 1863, Waikato achieved economic prosperity and social well-being under leaders such as Pōtatau Te Wherowhero (Tainui Māori Trust Boards, 1993). Some positive relationships were also formed between Waikato and Crown agents, missionaries, traders and settlers (Tainui Māori Trust Board, 1995). Waikato owned coastal vessels and trading ships, transporting agricultural goods to Auckland and exporting Māori-grown produce to Australia and America (Tainui Māori Trust Board, 1993).

### ***Treaty of Waitangi 1840 – A Partnership between Māori & Pākehā?***

New Zealand in the mid-1800s was a land in turmoil. To the newly arrived English settlers, it was a land rich in potential and a valuable addition to the British Empire. To the native Māori, it was a scene of unimaginable change. Their old ways of living were being undermined by the forceful army and colonisers of the numerous British arrivals. Even though the Treaty of Waitangi was signed between many Māori Chiefs and the Government in 1840, this clash

of cultures was to have serious and tragic consequences for Māori. At the heart of the problem was land. Māori did not see land as a commodity that was bought and sold. Land had mana (*prestige*), it had a spiritual as well as practical value and ownership was complex. When the European settlers saw New Zealand's landscape, they saw cities, forests, farms and mines to be exploited. These differing views inevitably created conflict between Pākehā and Māori where the majority of land in New Zealand was either unscrupulously sold or stolen by force by British settlers and their government. If this wasn't destructive enough to Māori, imported diseases were rampant and thousands of Māori died from influenza, tuberculosis, whooping cough and measles (Kiingitanga, 2017).

### ***Establishment of Te Kīngitanga - The Māori King Movement***

Due to the growing and significant loss of land to British settlers in the eighteenth century, tribes throughout Aotearoa (*New Zealand*) gathered to unite under Te Kīngitanga (*the Māori King Movement*) to prevent further loss of land. Pōtatau Te Wherowhero was chosen by tribal leaders to head Te Kīngitanga; this was made possible because of his whakapapa (*genealogy*) connections to many leaders throughout Aotearoa and his ability to lead his people successfully. Initially Pōtatau declined the role that was bestowed upon him; however, after some persuasion he eventually agreed to lead Te Kīngitanga and became the first Māori King. In order to acquire more land from Māori, the colonial government conspired a false rumour that Auckland was going to be attacked by 'rebels' and passed the New Zealand Settlements Act 1863, allowing the Crown to confiscate land belonging to Māori. In 1863, the colonial government confiscated more than 1.2 million acres of rich fertile land belonging to Waikato. Waikato suffered heavily during the land wars, in which thousands of innocent men, women and children were killed by British forces eager to own their lands. The confiscation, or Raupatu, meant that Waikato were denied the economic resources to participate in New Zealand's economy (Tainui Māori Trust Board, 1993), and resulted in war, murder, land alienation and poverty for the Waikato people. Ryan (2002), a professor of New Zealand tourism, maintains that any perspective on Māori culture must involve an understanding of the relationship of Māori with the land and water, and the adverse consequences of past colonization and land deals, established through malpractice on the part of the colonial power.

The value of land and resources belonging to Māori (not to mention indigenous intellectual property) prior to the signing of the Treaty of Waitangi 1840 is difficult to value; however, based on today's economy it could be in excess of trillions of dollars (Gibson, 2017). However, collectively, tribes have been allocated only \$1 billion to compensate for the loss of land and loss of lives caused by the illegal land wars. The term partnership, as proposed

in the Treaty of Waitangi, is difficult to identify in today's contemporary society, and the relationship that exists between the New Zealand government and Māori has been one of 'control, oppression and alienation'. In 1995, a Deed of Settlement was signed between Waikato-Tainui and the Crown to resolve the confiscation of land from Waikato-Tainui. Crown reparation included some land, funds to the value of \$170 million and a formal apology for the illegal confiscations of more than 1.2 million acres of Waikato land (Dictionary of New Zealand Biography, 1996:28). The reparation was equivalent to only one percent of the value of lands confiscated in 1863 (Ministry for Culture & Heritage, 2012). The Waikato Raupatu Settlement was achieved because of the determination and legal persistence of tribal leaders such as Sir Robert Mahuta, who challenged the government through the Court system in 1989 over the illegal sale of Coal Corp on Waikato land (Tainui Māori Trust Board, 1995; Fisher, 2015). This eventually led to the Waikato Raupatu Settlement 1995. Although the settlement represents a tiny fraction of what the agreement was worth, it was perceived by many as moving the tribe forward, as the Waikato people had endured over 150 years of 'mamae' or 'pain' caused by Raupatu. The settlement included recognition that the government was responsible for the land wars. Waikato-Tainui was the first tribe to settle through direct negotiations with the Crown, which set a precedent for other major land settlements, such as that of Ngāi Tahu and Ngāi Tūhoe. Over the past 20 years, since the signing of the Deed of Settlement, the financial position of Waikato-Tainui has grown steadily, generating an estimated total asset base of \$1.2 billion in 2015. Some tourism investments the tribe has made include the Ibis and Novotel Hotels in Hamilton, the Novotel Hotel at Auckland Airport and Te Awa Shopping Complex in Te Rapa, Hamilton. Today, the Waikato tribe is also known as Waikato-Tainui for commercial reasons and there are currently over 67,000 registered tribal members who affiliate with the tribe (Waikato Raupatu Lands Trust, 2015).

The relationship between Māori and some Pākehā can be strained and elements of racism and hostility can appear. This has been seen in the recent unsubstantiated comments that Māori are "greedy money-grabbers" in reference to the allocation of Treaty Settlements (Radio New Zealand, 2017) and the repeated focus of the mainstream media (Television, Newspaper, Radio) on minor negative incidents associated with Waitangi Day. On a personal basis, such actions and perspectives make me feel ashamed to be called a New Zealander. Previous governments have repeatedly found minor excuses to discredit Waitangi Day in order to avoid attending this national event and confronting Treaty injustices (Jones, 2017). The racism reflected by certain elements within New Zealand society, including the mainstream media, has been perpetuated by the New Zealand government and has influenced the perspectives of international tourists regarding Māori and Pākehā relations (Bradbury, 2016; Anderson, 2014; Taylor, 2016).

## **Tourism in New Zealand**

Tourism is a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes. These people are called visitors (which may be either tourists or excursionists; residents or non-residents) and tourism has to do with their activities, some of which imply tourism expenditure. As such, tourism has implications on the economy, on the natural and built environment, on the local population at the destination and on the tourist's themselves (World Tourism Organisation, 2015).

The marae, the ceremonial meeting place of Māori, is a target for tourism development, where government projects include various initiatives for combining enterprise with cultural integrity (Knight, 1998). According to the Ministry of Tourism (2005:8), the greatest opportunity for positive change relates to marae visits. Visiting marae is a positive driver of holiday satisfaction among international travellers to New Zealand and creates greater awareness of Māori cultural products. However, this research is targeted beyond marae visits and incorporates all forms of sustainable tourism opportunities available to iwi that are in high demand, including transportation, accommodation, cruise ships and adventure tourism.

The majority of international tourists visiting New Zealand in 2014 travelled from Australia (62%), followed by China (14%), the United States (8.5%) and the UK (5.3%) (Tourism New Zealand, 2017). In 2011, about 128,000 Māori were living in Australia (Heather, 2012) and a significant proportion of Māori residing in Australia visit their friends and family in the Waikato region each year. The 'visiting friends and family market' is a potential tourist target for ASCT ventures. With regard to domestic tourism, Ryan (2000) confirmed that there is a sector of New Zealand society that would prefer to ignore Māori culture, at least as an attraction, and found that interest tended to be higher among well-defined groups of overseas travellers than among domestic tourists.

Despite the relative disregard of New Zealanders for Māori culture, a significant number of mainstream tourism providers throughout the country incorporate aspects of Māori culture to market and sell their tourism product, with little or no direct benefit to Māori. This research strongly supports the sale of Māori cultural products being controlled by Māori. The majority of Māori tourism products from mainstream tourism providers are imported from overseas, due to competitive pricing. This raises the critical issue that Māori artists are unable to sell authentic cultural products in the industry because of the

inexpensive imitation products imported by New Zealand suppliers from foreign markets. Since tourism has multiple impacts, there is a need for a holistic approach to tourism development, management and monitoring in order to formulate and implement local, national and international processes to ensure sustainable tourism (World Tourism Organisation, 2015).

### **Sustainable Tourism**

According to Nicholas (2015) from Te Puia in Rotorua, the natural environment has only recently become a priority to New Zealand because the tourism industry depends on it. For thousands of years, the natural environment has been of vital importance to Māori and other indigenous people throughout the world. The New Zealand landscape is the most important driver of domestic and international visitors' choice of destination. About 90% of international visitors choose New Zealand as a holiday destination to experience the scenery and natural landscape (Landcare Research NZ, 2006). New Zealand's clean, green image as perceived by tourists throughout the world has attracted a growing number of tourists. This image is dependent on initiatives such as ASCT to protect the natural environment, enhance cultural identity and maintain the growing tourist clientele.

This research aims to incorporate the principles of sustainable tourism as endorsed by the United Nations World Tourism Organisation (UNWTO). According to the UNWTO, sustainability principles refer to the environmental, economic and socio-cultural aspects of tourism development, and a suitable balance must be established between these three dimensions to guarantee long-term sustainability (UNEP & UNWTO, 2005). In 2001 the UNWTO developed a *Global Code of Ethics for Tourism*, which sets a frame of reference for the responsible and sustainable development of world tourism (see Table 3).

Table 3: Global Code of Ethics for Tourism (*Source: UNWTO, 2001*)

<p><b>Global Code of Ethics for Tourism</b></p> <ul style="list-style-type: none"><li>• conserve the natural environment, ecosystems and biodiversity;</li><li>• respect and support local traditions, cultures and communities;</li><li>• maintain environmental management systems;</li><li>• conserve and reduce energy, waste and pollutants;</li><li>• educate and inform others about local environments and cultures; and</li><li>• co-operate with others to sustain environments and cultures.</li></ul>
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Tourism, if developed in a responsible, balanced and sustainable manner can become a driving force for environmental protection, heritage conservation and cultural pride.

Unplanned development means chaos and depletion of the fragile resources on which our industry relies (UNWTO, 2017). In spite of its title, the UNWTO does not have the status of the United Nations. It holds no executive sway over its membership. It is not global. Indeed, New Zealand is not a member despite our tourism being promoted as 'sustainable'. This is seen by Ryan (2000) as a failing of the New Zealand tourism industry.

Sofield (1993) developed a useful model of sustainable ethnic tourism in the South Pacific. Cultural sustainability can be achieved if the following principles can be adhered to: indigenous control; community support; intergenerational skills; prioritising cultural integrity; cultural pride; responsible tourists; audience size control; cultural durability; government support; intrinsically interesting offerings; and financial viability. Indigenous ownership and control has to be supported by the community. This requires acceptable consultative and decision-making processes with the indigenous group involved.

The notion of sustainable tourism has been widely discussed in the tourism literature (Bramwell & Lane, 1993; Hawkes & Williams, 1993; Wahab & Pigram, 1997; Hall & Lew, 1998; Swarbrooke, 1998). In its simplest terms, sustainable tourism does not erode its natural and cultural resource base, disappoint its customers, or alienate its host communities (Hall & Kearsley, 2001).

### **Māori Cultural Tourism in New Zealand**

Māori are the indigenous people of New Zealand and comprise approximately 15 percent of New Zealand's total population of 4.4 million. The unemployment rate for Māori in March 2012 was 13.3%; twice the rate for all New Zealanders of 6.6%. The unemployment rate for Māori in the Waikato was 19%, more than three times the rate of non-Māori at 6% (Statistics New Zealand, 2011). This emphasises the need to provide further employment opportunities for Māori in the region and throughout the country. The non-Māori population includes primarily Pākehā, who comprise the majority of New Zealand's population, followed by other ethnicities such as Asian, Polynesian, Middle Eastern, Latin American and African. The term non-Māori also includes overseas nationalities, such as Australians, Canadians, Americans, Indians and Europeans.

Each year the New Zealand government invests billions of dollars of tax-payer revenue in government social services, such as creating new prisons (Leslie, 2016), social welfare initiatives, and programmes focused on areas such as family alcohol and violence. Societal problems such as unemployment, poor health, incarceration, homelessness, poverty, and

dependency on social welfare services and rental properties are increasing each year, reflecting the failure of government to address these major issues (Marriott & Sim, 2014). To improve the situation, it is vital to invest in sustainable long-term employment initiatives such as ASCT, because tourism is New Zealand's largest and fastest-growing industry. Through employment, both Māori and non-Māori can improve health, reduce high unemployment rates, create healthier, happier families and reduce crime rates, thus also reducing the number of inmates in New Zealand prisons.

Currently, there is a small number of Māori-owned tourism providers in the Waikato. Although some writers have pre-conceived notions about developing Māori tourism ventures on marae (e.g. Cukier & de Haas, 2000), the success of marae tourism development is dependent upon the support and drive of the marae involved, providing positive returns to their respective Māori communities. Although Māori cultural tourism has a history of helping Māori in Rotorua, Waikato-Tainui are relatively new to the industry and are sceptical about the impacts of tourism on marae, as this research discusses. Waikato-Tainui are aware of the social, cultural and environmental resources of the tribe that tourists would like to experience, and it is important to understand that tribal members have considered the possibility of incorporating tourism on marae for many decades. However, for diverse reasons, including the perception of intrusion by tourists into sacred marae grounds, conflict with tribal tikanga, lack of tourist knowledge and lack of investment funding, tourist initiatives have rarely developed in the Waikato.

Although the current growth of Māori culture has been attributed to the efforts of Māori learning initiatives such as Kohanga Reo, Kura Kaupapa Māori, Whare Wānanga and the marae, ASCT can be seen as another mechanism to enhance the continuation of Māori culture, particularly at an international level. The development of ASCT initiatives will also benefit non-Māori businesses throughout the Waikato, attracting increased tourist clientele to the district. ASCT will benefit New Zealand's tourism industry as a whole, if Māori are willing to share their unique culture in regions throughout the country, while providing an authentic sustainable cultural experience for tourists.

### Significance of the Topic

Waikato-Tainui has a close connection with the Waikato River and the surrounding natural environment. The Waikato River is *te awa tupuna* (the ancestral river) of the Waikato people. The river represents the *mana* (prestige) and *mauri* (life force) of the people, and is central to the tribal identity, spirituality and physical being of Waikato-Tainui (Waikato-

Tainui Raupatu Claims, Waikato River Settlement Act 2010).

The Waikato River is the longest river in New Zealand, extending over 400km in length with approximately 40 marae situated within the Waikato River catchment. The Waikato River also provides a wide range of recreational activities to the wider public in the form of swimming, walking, camping, rowing, kayaking, water rafting, jet boating, water skiing, fishing, white baiting, duck shooting and boat cruises (Ministry for the Environment, 2010).

From the 1880s, dairy farming has been the main agricultural activity in the Waipa and Waikato areas, causing major pollution to the Waikato River (Waikato River Authority, 2017; Forest and Bird, 2011). Water quality in New Zealand pastoral catchments is on a declining trend, driven by agricultural intensification (Ballantine & Davies-Colley 2009; Cullen et al. 2006; Larned et al. 2004; Parliamentary Commissioner for the Environment 2004). Dairying has been shown to have a disproportionate effect on that decline in water quality compared to other agricultural practices (Ministry for the Environment 2009; Townsend et al. 1997; Foote et al, 2015:5). Today, the Waikato River Claim, signed in 2008 between Waikato-Tainui and the Crown, allows the tribe to work under co-management with government to improve the health and well-being of the Waikato River. The development of a tourist venture that is environmentally sustainable will provide multiple benefits for the tribe. If Waikato-Tainui is determined to uphold the importance of sustainable management practices, these ventures must reflect improved sustainable mechanisms for the tribe, including non-Māori businesses that impact on the natural environment. ASCT will emphasise the commitment the tribe has to the environment, by restoring the health and well-being of the ancestral river for current and future generations. Tūrangawaewae and Te Awamārahi Marae are located 45 to 60 minutes from Auckland Airport, where a significant number of international tourists arrive daily. The marae are located beside natural vegetation along the Waikato River, offering aesthetic appeal while attracting a growing tourist clientele who seek the benefits of a unique ASCT experience. The design and implementation of an environmentally sustainable tourism business would create an example for tourism providers throughout New Zealand and attract an increasing number of visitors to the region and country. As a descendant of Waikato-Tainui, I work alongside members of each marae to determine whether ASCT is desired and feasible. I aim to be realistic in my findings and inform marae members about potential risks, associated costs as well as the benefits of ASCT. Some Māori cultural products that will be discussed in this study include Māori art exhibitions; sites important to Māori history; Māori cultural performances (those events that showcase the Māori way of life, including

pōwhiri, haka and hongi); Māori music concerts; staying overnight on the marae; Māori cuisine; and Māori souvenirs (Ministry of Tourism, 2004).

It is vital that funds are allocated to educating Waikato-Tainui descendants to effectively manage ASCT businesses, and subsequently involve tribal members at all levels of the operation. Since 2011, 41 tribal descendants from Waikato-Tainui and iwi throughout the country have graduated with Masters of Business Administration (MBA) degrees from the Waikato-Tainui College for Research and Development, and the University of Waikato. These graduates are key candidates for management positions in ASCT in the Waikato and throughout the country. Other forms of employment for the tribe include tour guides, entertainers, artists, chefs, carvers and weavers, all of which help to retain tribal cultural values and practices. This research can serve as a framework for marae planning to establish ASCT businesses on tribal land throughout New Zealand. On completion of this study, I hope to work with iwi throughout New Zealand who would like to initiate ASCT in their regions. This research can also be used as a proposal to tribal governance and external sources such as the Ministry of Tourism regarding the potential of investing in businesses that provide long-term social, cultural, environmental and economic returns for the country. Therefore, to Māori willing to participate in tourism, Te Awekotuku suggests,

‘Accept, acknowledge and assess the opportunities offered by tourist development, and above all, never be afraid to reject them, or those aspects of them that are incompatible, offensive or undesirable. And remember, tourism can only be as good for the home people as the home people who first plan it, and those who continue to monitor its costs and benefits’ (Te Awekotuku, 1981:285), this is discussed in more detail in the following sections of this research.

## Sustainable Industries in New Zealand?

The world has never been as divided as it is now, facing problems including poverty, lack of respect for the planet, economic crises, international disputes over oil, widespread depression, and things only look bleaker as we head into the future (Coelho, 2011:1). It is usually assumed that the lifestyle of wealthy western countries is something to aspire, but rising levels of depression, suicide, incarceration, unemployment and poor health suggest otherwise. Most westerners aspire towards materialistic lifestyles, which are not good for them or the planet (Smith, 2006:230). According to IISD (1992:10), exploiting the land to extinction ultimately means our own extinction.

While sustainable use of cultural assets is a given, caution must be used when the term ‘sustainability’ is introduced, for it is a much-abused word that has been used by different groups to promote completely different agendas. To some stakeholders, sustainability means economic viability, where the intrinsic values of an asset can be compromised and local residents’ needs ignored as long as wealth is generated (du Cros & McKercher, 2015:14).

Many authors have commented on the propensity of governments to place a higher priority on economic policies than on those relating to environmental or sociocultural matters, even when they may be espousing sustainability as a development goal (Dodds & Butler, 2009). Capitalism encourages accumulation and profit maximisation, and prosperity is measured in economic terms. The environment is seen as an unlimited resource, available to be exploited for maximum profit (Smith, 2006:230). Employment and income generation are at the heart of most public-sector policies, and all too often environmental protection and cultural preservation are seen as being at the expense of economic growth (Butler & Carlson, 2011:230). With the increasing global demand for sustainability, major industries in New Zealand, such as farming, fishing and tourism, have applied the term ‘sustainability’ to promote these industries worldwide, to subsequently appeal to the global economic market, with limited emphasis on social, environmental and cultural sustainability. This scenario is a form of propaganda perpetuated at a national and global scale to increase profit margins. However, this research strongly emphasises the need to implement sustainable measures and practices at all levels (development, policy, operation), which includes social, environmental and/or cultural sustainability before an industry can market itself as ‘sustainable’.

### **Investments by the New Zealand Government**

The Ministry of Tourism has recently and coincidentally adopted the term ‘Sustainable Tourism’ as a replacement for ‘Clean, Green, New Zealand’ to market the country worldwide. Some major investments led by the New Zealand government that are claimed to be sustainable include the following. In each case the potential problems are briefly outlined:

1. **Dairy farming** – Dairy farming causes mass deforestation of wildlife habitat and is a major polluting industry worldwide (Foote et al, 2015; Greenpeace, 2017b). The majority of land in New Zealand is used for farming. This precious land could be converted into affordable housing for all New Zealand citizens, or used for sustainable industries such as mānuka honey or converting human sewage into biofuel, rather than

discharging waste into rivers and waterways. There are increasing reports of extreme animal cruelty inflicted by farmers on farm animals in New Zealand. In 2015, a single shipment of 48,000 pregnant sheep was made from New Zealand to Mexico; the voyage lasted two weeks in extreme conditions. As a result, 3000 sheep died on board and were simply tipped into the ocean (SAFE for Animals, 2016).

2. **Forestry** – Forestry causes mass deforestation of wildlife habitat and destroys the soil by removing its natural nutrients. There are also many other negative environmental effects caused by the industry (Science Daily, 2017).
3. **Commercial Fishing** – Commercial fishing threatens the current fish stock due to over-fishing and reported dumping of dead fish (Field, 2016).
4. **Deep sea drilling** – The process involves the ongoing and continued blasting of the sea floor with seismic cannons, searching for oil (Greenpeace, 2017a). Deep sea drilling is driven by the oil industry and government departments such as MBIE.
5. **Fracking** – Fracking of the natural landscape for minerals and resources poses major risks to the New Zealand eco-system (O’Halloran, 2016).
6. **Fossil fuels** – Supports investment in fossil fuels such as coal and gas. The burning of fossil fuels is one of the principal causes of global warming (Fossil Free, 2017).
7. **Factory farms** – Intensive farming has become big business in ‘100% PURE’ New Zealand, with one hundred million animals such as pigs, hens, ducks and fish confined in factory farms each year (SAFE, 2017).
8. **Mass-selling of New Zealand land** – Mass selling of New Zealand land to overseas investors for short-term profits and gain (Watkins, 2015).
9. **TPPA** – For six years, 12 Pacific Rim countries, including New Zealand, negotiated (TPPA), a controversial “free trade” agreement, behind closed doors. This deal has been promoted by large corporations and threatens fracking bans, GMO labels, affordable medicines and democracy (Care2, 2017).
10. **Support for war in the Middle East** – The New Zealand government repeatedly sends soldiers to war in the Middle East, including involvement in the wrongful attack on Iraq during the Iraq War that killed over 500,000 innocent civilians (Newshub, 2016). A strategy to alleviate war in the Middle East is for powerful nations like the USA, the United Nations, and other western countries to remove long-standing military forces from the Middle East, stop supplying weapons to these countries (Amnesty International, 2016), cease control over oil reserves and end the cultivation of opium poppies (Global Research, 2017).
11. **Panama Papers** – A formal investigation is currently underway to determine whether New Zealand is being used as a tax haven, which allows wealthy foreign overseas trusts to avoid paying tax in New Zealand (Bradbury, 2016).
12. **Mass immigration** – Large-scale immigration of overseas migrants is claimed to

contribute to rising unemployment for New Zealanders (Rutherford, 2015). Increased immigration to New Zealand has been encouraged by previous governments in order to build a positive profile with overseas countries.

13. **High unemployment and multibillion dollar investments in societal problems** – Multibillion dollar investment into the development of new prisons (Sachdeva & Kirk, 2016) and social welfare dependency systems (The Treasury, 2016) rather than investment in sustainable and long-term economic development initiatives for Māori and other New Zealanders, such as ASCT. A major contributor to the rise in criminal offences in New Zealand is high unemployment. Growing societal problems such as poverty, incarceration, suicide, homelessness and significant pollution levels reflect failure by central government to address these major issues.

**Contradictory investment:** The New Zealand government claims to support the preservation and conservation of natural resources; however, investment in the industries listed above contradicts those claims. Sustainable industries such as biofuel production, solar and wind power, and sustainable farming/forestry/fishing may reduce government's access to profits and revenue and consequently encourages minimal investment in sustainable industries. While conservation, preservation and restoration are allegedly based on sound scientific principles, these processes are influenced by ideological and political considerations, as national and other authorities exploit them to strengthen the identity of their collectives or their own legitimating (Cohen & Cohen, 2012:2191). The following cases provide an insight into three major industries in New Zealand and the sustainability of each sector as advertised in New Zealand's global marketing strategy.

### ***Sustainable Farming in New Zealand?***

According to the Strategy for Sustainable Dairy Farming (2013-2020:13), dairy farming in New Zealand aspires to **sustainable development**, meaning “development that meets the needs of the present without compromising the ability of future generations to meet their own needs”. This requires the reconciliation of environmental, social and economic aspirations.

Māori arrived in New Zealand around 950AD, followed by Pākehā in the late 18th century. Māori settlement had some impact on the natural environment, but the arrival of large numbers of Pākehā settlers in the late 19th century heralded a more systematic clearance of indigenous forests that once covered over 90% of the land biodiversity. Today, only 22% of the main islands are forested, and what forest remains is mainly in the colder, steep and high-altitude zones which have comparatively low biodiversity (Taiapa et al, 1997:236).

According to Wynn (2002:100-118), when the first Europeans arrived in 1772, New Zealand was covered in thick, dense forest cover. From 1840, lands were stripped for exports of valuable native timber (hundreds of years old) and cleared for farming using the highly destructive 'slash and burn' technique. Swamps were drained for farming, and free-flowing rivers were altered by dams and water extraction (Taiapa et al, 1997:236).

Over the past two decades there have been major increases in dairy production in New Zealand. This increase in intensity has required increased use of external inputs; in particular fertiliser, feed and water (Foot et al, 2015). As a consequence, the dairy industry is the single biggest consumer of water in New Zealand. It is certain that dairy farming has contributed to the significant decline and disappearance of streams and waterways throughout New Zealand, particularly in the South Island. Also, a very large amount of water is required to produce a single litre of milk. The best global estimate of the total water needed (green + blue + grey) to produce a litre of milk is 1020 litres of water (Waiology, 2012). Towns and cities throughout New Zealand are increasingly required to pay for water consumption while major industries, such as dairy farming, continue to use disproportionate amounts of water.

New Zealand's dairy sector has shifted from traditional pasture farming to a far more intensive, corporate industrial model. This is a new way of farming, pushed by Fonterra, which is having a huge impact on the environment worldwide (Greenpeace, 2017b). Dairy farming is the largest export earner for New Zealand of \$14.2b, but the industry is causing widespread pollution and loss of wildlife habitat (Foote et al, 2015). In 2015 there were approximately 1.7 million hectares of land used for dairy farming, consisting of 7,810 farm owner operators, 4,081 sharemilkers and 12,900 processing and wholesaling workers (NZIER, 2014), compared to 495,908 tourism employees. Furthermore, about 80% of dairy farms in New Zealand are Pākehā owned and operated.

Intensified dairy farming incurs considerable environmental externalities. Significant costs arise from nitrate contamination of drinking water, nutrient pollution to lakes, soil compaction, and greenhouse gas emissions. This is counter-intuitive given the dairy industry itself relies on a 'clean green' image to maximise returns. There needs to be a more holistic conversation in New Zealand of whether the dairy industry is actually beneficial for the country: economically, environmentally, and socially. This analysis indicates that it is likely that the environmental externalities from dairy farming may exceed the value of dairy's export revenue and the contribution to GDP (total of NZ\$16.6 billion). This is not

at present a cost for the dairy industry, but an estimate of the potential external cost to the public of New Zealand from dairy farming - from having a degraded environment or paying to clean up the pollution (Foote et al, 2015).

The current approach does not address the sustainability of land and follows the belief that any land can be put to use. According to this philosophy, lands are wasted when they are used for subsistence economic activities (Clarkson et al, 1992:58). Recent studies have shown that under current systems of production, agriculture is one of the worst industries globally for pollution and non-renewable resource consumption (Gayle, 2015). New Zealand's agricultural sector is responsible for almost half of the country's domestic greenhouse gas emissions (49%), with the dairy sector by far the biggest contributor (Greenpeace, 2017b). Over the past 25 years the number of dairy cows in New Zealand has nearly doubled, topping 5.22 million in 2006 and dramatically increasing greenhouse gases (Forest and Bird, 2011). To ensure that adequate food production can be maintained into the future, a shift towards sustainable farming strategies is urgently required. However, in New Zealand, as with all developed countries, alternative farming practices comprise a tiny fraction of the agricultural systems (Gayle, 2015).

Rolton claims that the knowledge we are taught today is relatively new, since Pākehā arrived to New Zealand. Farming in the past did not have the negative impacts on the environment as today's farming. Some farms today are working towards being sustainable by leaving paddocks fallow for a season and avoiding mass amounts of chemicals. It's all about 'Fonterra' and making money, causing negative impacts on the environment. Some farms are slowly improving, however progress throughout New Zealand is definitely far too slow (Rolton, 2015).

The New Zealand media has been instrumental in propagandising New Zealand's farming industry. For example, the New Zealand television media has illustrated the dairy industry as a tranquil industry that cares for all New Zealanders and the natural environment (Prime TV, 2017; TVNZ, 2017). However, for the first time in New Zealand's history, a television advertisement by Greenpeace (TVNZ, 2016) was released with factual evidence informing New Zealanders about the environmental devastation caused by dairy farming. This advertisement was immediately challenged in a complaint by Fonterra claiming that the images shown by Greenpeace were misleading and untrue (Greenpeace, 2017c). The current Fonterra advertisement portrays farming as sustainable and previously featured a Māori family in the advertisement to represent the industry, illustrating continual propaganda associated with dairy farming and ongoing support by the New Zealand media.

Internationally, arid and semi-arid lands are irrigated for agriculture, and rainforests are cleared for farming. The failure of agriculture in the rainforests due to soil exhaustion, and the alkaline conditions caused by constant irrigation, prove that these activities are unsustainable (Clarkson et al, 1992:58). Everything we do has consequences for something else. It is obvious that dairy farming is not sustainable. The dairy industry does not consider the survival of the natural environment in its goal of increasing economic returns. Agriculture, or more specifically the dairy industry, is one of the most harmful global industries on this planet (Foote et al, 2015; Greenpeace, 2017b; Gayle, 2015).

### ***Sustainable Forestry?***

Logging timber for forestry is controversial due to its environmental and aesthetic impacts. Removal of trees alters species composition, the structure of the forest, and causes nutrient depletion. Harvesting also leads to habitat loss, prominently in high-value, ecologically sensitive lands. Loss of trees adjacent to streams can increase water temperatures. Harvesting adjacent to streams can increase sedimentation and turbidity in streams, lowering water quality and degrading riparian habitat. Furthermore, native trees are critical to human survival as the trees reduce the effects of greenhouse gases into the atmosphere which causes global warming (Science Daily, 2017).

### ***Sustainable Fisheries Management?***

The Ministry for Primary Industries (MPI) is responsible for managing fisheries policy and practice in New Zealand. Their work involves making sure fisheries are managed sustainably by allocating quota and monitoring fisheries resources to ensure there are enough fish for the future (MPI, 2017). Commercial fishers in New Zealand have been exposed for the illegal dumping of dead fish to ensure the targeted catch is achieved. It is unknown how long commercial fishers in New Zealand have undertaken this illegal activity and few measures are undertaken to prevent the continuation of this exploitative activity. The main focus of the Ministry of Fisheries is the allocation of quotas which increases financial gain (Field, 2016). More emphasis needs to be placed on replenishing fishery stocks long-term as opposed to the simple monitoring of fish quotas, which will not ensure the sustainability of this finite natural resource.

Butler & Carlson (2011:230) confirm that if sustainable development depends on the acceptance of the 'triple bottom line' approach, then any government that is placing higher priority on economic development than on environmental and social issues is not serious or honest about moving towards sustainability. Although this research provides a brief insight into some of the major industries in New Zealand, further intensive study needs to

be undertaken to help with the ultimate goal of achieving sustainable global industries for the continued survival of human beings and the natural environment.

### **A National Body to Monitor Sustainable Industries**

Survival calls for cooperation and sharing among all members of society, although surplus accumulation has not previously been a prominent practice (IISD, 1992:17). In completion of this doctorate research I intend to continue research on the need to urgently monitor the sustainability of major industries in New Zealand, using this project as a foundation document.

The need for sustainable development has come about because of human beings' inability to manage the finite resources of the planet. Over-consumption of non-renewable resources such as water, oil, metals and minerals has created numerous negative impacts, contributing to global warming, droughts, floods and other environmental disasters, degradation of biodiversity and loss of species. Over-population and increasing life expectancy have made it even more difficult to manage the earth's resources in a way that they are equally distributed. As a result, at least half the world is starving while the other half has far too much (Smith, 2006:229).

The most quoted definitions of sustainability have come from the Brundtland Report: 'Development that meets the needs of the present without compromising the ability of future generations to meet their own needs', a statement that has become much-abused by major polluting industries (Brundtland Commission, 1987). The World Tourism Organisation (2004:231) states that:

'Sustainability principles refer to the environmental, economic and socio-cultural aspects of tourism development, and a suitable balance must be established between these three dimensions also known as the 'triple bottom line' to guarantee its long-term sustainability'. However, it is often difficult to apply in practice.

A risk exists when sustainability is used for cynical purposes as a form of reputation management with little commitment to its principles. Furthermore, different departments may develop different practices, rather than an integrated approach to sustainability (du Cros & McKercher, 2015:14). According to Stoddard et al (2012), the greatest operational challenge is how to measure 'sustainability'. Economic performance is easy to measure precisely and quickly, while social, cultural and ecological performance are difficult to

measure and must be assessed over a longer time frame. This research emphasises the need to create a national body to govern sustainable industries, to monitor and determine whether an industry is sustainable. The Ministry of Tourism needs to quantify precisely how many tourism providers throughout New Zealand are sustainable, as set out in the basic yet effective indicators in Table 4, to measure the sustainability of tourism and other major industries:

Table 4:

**Basic Measures for Sustainable Industries**

***Sustainability Assessor: Please explain (e.g. when, where, why, who, how?)***

1. Does the business protect and conserve the natural environment?
2. Does the business cause any harm to the natural environment?
3. Does the business employ local people, including Māori?
4. Does the business include any Māori culture? If so, is Māori culture owned and controlled by Māori? *(This specific question is targeted towards sustainable tourism providers)*
5. Is the business driven by the community?
6. Does the business provide long-term steady financial growth for the community and the country?
7. Does the business contribute to the future sustainability of the industry (farming, fishing, forestry, tourism etc?)?

Sustainable tourism providers must also refer to the findings from the ASCT framework developed in Chapter Five to measure the sustainability of tourism businesses in New Zealand. Also, a useful guideline to measure the indicators for sustainable tourism providers are provided by Lozano-Oyola et al, 2012 (pp.659-675), which needs to be developed by future researchers to monitor and measure the sustainability of other major industries.



When international tourists arrive to experience the sustainable lands of New Zealand they expect to see green, lush native bush and healthy, crystal-clear rivers. But as soon as they arrive, what is visible is miles of bare land, stripped for farming and industrial development. How can New Zealand promise to deliver on a pristine natural environment when the majority of what is offered is polluted waterways and mass deforestation? When we begin to separate ourselves from that which sustains us, we begin to lose understanding of our responsibility and our kinship to the earth (IISD, 1992:5). This introductory chapter has emphasised the importance of the natural environment and indigenous Māori culture to the success and sustainability of the tourism industry in New Zealand. Not only is tourism growing economically, the industry is also the largest employer of New Zealanders nationwide. Tourism can be an advocate for the environmental sustainability of the natural environment and the preservation of Māori culture, if the correct policies and procedures are applied. This research investigates whether investment in ASCT can provide social, cultural, environmental and economic growth for Waikato-Tainui along the Waikato River, using case studies at Tūrangawaewae and Te Awamārahi Marae. It also develops a framework for the successful development of ASCT, which can be applied to iwi throughout New Zealand and indigenous nations throughout the world. Ultimately, ASCT is based on indigenous ownership and control of ASCT businesses. These businesses will enable indigenous nations to have greater control over the sustainability of their culture, including their land and natural resources for current and future generations.

The historic relationship between Māori and Pākehā since the signing of the Treaty of Waitangi 1840 has been detrimental to the wellbeing of the Māori population, particularly through the alienation of tribal land and resources. It is important to recognise past and present injustices by the New Zealand government towards Māori over the past two centuries in order to understand the current low socio-economic positioning of the Māori population. Although Treaty Settlements offer some opportunities for the few iwi that have settled, they also present many challenges for Māori as the sum of tribal settlements are inadequate to address basic needs. However, over the past 21 years, some of the strengths of Waikato-Tainui include the graduation of 41 MBA students, who are ideal candidates for the management of ASCT businesses. The tribe has access to land along the river, and skilled descendants who specialise in carving, weaving, korowai making, Māori cuisine and many other Māori cultural arts. Some of the misconceptions that Māori have about

tourism will be discussed in this research to reduce scepticism about marae involvement in the industry.

In this introduction section it was important to address the sustainability of other major industries in New Zealand, such as farming and forestry, due to the direct and indirect impact of these industries on the sustainability of tourism. As the New Zealand government has recently profiled the tourism industry as ‘sustainable tourism’, it is important that measures are put in place to quantify whether an industry can market itself globally as ‘sustainable’ to increase profit margins. It is recommended that a national body be established to measure the sustainability of the tourism industry. However, there is an even greater urgency to measure the sustainability of other major polluting industries, such as farming and mining of fossil fuels, due to the growing and destructive effects of these industries on the natural environment. Although the introductory section has highlighted some of the major issues surrounding sustainable industries in New Zealand, it is important that further research is undertaken on the adverse effects of such ‘sustainable industries’ to enable the enforcement of tighter standards that these industries must conform to.

Despite the challenges facing many Māori in today’s society, there is a ray of hope for the impoverished indigenous person. There is a need to recognise and celebrate the precious gifts handed down by tribal ancestors. One of those gifts is the beautiful and distinctive Māori culture that the world is eager to experience. If Māori are in a better position to help their whānau, hapū and iwi socially, they will be in a stronger position to preserve their culture, including the natural environment. This research continually reinforces the importance of working collaboratively with whānau of each case study marae, Waikato-Tainui governance groups, case studies with fourteen successful Māori tourism providers throughout New Zealand, and government tourism organisations. Such co-operation and interaction will determine whether potential investment in ASCT will provide future growth and prosperity for all New Zealanders, as compared to the conventional, unsustainable industries that the New Zealand government has supported. Chapter One will therefore provide a literature review of past and present, indigenous and non-indigenous, national and international perspectives on investment in ASCT. Regardless of the obstacles ahead, it is ideal to conclude the introduction chapter with the practical yet valuable words of Princess Te Puea Herangi, emphasising the need to ‘never give up’ if the work will benefit the people.

**“Mahia te mahi hei painga mo te iwi”**

*“Work for the betterment of the people”*

*– Princess Te Puea Herangi*



## Te Whāititanga – The Currents, Turbulence & Whirlpools

**“Kāwhia moana, Kāwhia kai, Kāwhia tangata”**

*“An abundance of food and sustenance there is an abundance of people”*

*– Arrival of the Tainui waka to Aotearoa*

### Literature Review

This chapter uses the metaphor of ‘Te Whāititanga’, ‘*The Currents, Turbulence and Whirlpools*’ as the Waikato River departs Lake Taupo and travels through Huka Falls, towards the meeting place of the Ngāti Tūwharetoa and the Waikato people. Studying the current literature in New Zealand and internationally shows the challenges and opportunities that this research faced and the many perspectives that currently exist in relation to investment in ASCT. I have incorporated the whakataukī “Kāwhia moana, Kāwhia kai, Kāwhia tangata”, which refers to the arrival of the Tainui waka in Aotearoa at Kāwhia Harbour during the 13<sup>th</sup> century, to reflect the abundance of literature that exists in relation to this study. It is important that research by writers from different backgrounds and ethnicities is included, to provide a rich holistic view of ASCT. An abundance of literature from diverse sources can be compared with an abundance of food and sustenance for the continuation of human survival. The goal of this chapter is to provide a greater insight and understanding of the literature that continues to influence the growth of sustainable indigenous tourism throughout the world.

#### 1.1 Introduction

A growing body of writings has contributed to the field of Māori tourism in New Zealand. However, these studies have been dominated by western perspectives. Over the past decade, an increasing amount of literature including journal articles, published books, government documentation, university research and conference papers has been contributed by Māori writers, academics, politicians and tribal groups. This indigenous viewpoint has provided a rich and diverse insight into how Māori have been affected by tourism development, and the drive towards the successful operation of sustainable Māori

tourism businesses. Although several Māori writers quoted in this literature review are relatively dated, the viewpoints of these writers reflect the views of Māori leaders who have contributed a lifetime of commitment towards the growth of whānau, hapū and iwi throughout New Zealand.

The literature selected for this research focuses on investment in ASCT and on determining whether ASCT will benefit tribes in New Zealand. Other literature addresses several key questions including:

- what does authenticity mean?
- what is cultural and indigenous tourism?
- what is Māori tourism?
- what does investment mean?
- what does sustainability mean?
- what do tribal benefits mean? and
- will ASCT benefit tribes in New Zealand?

The unique, rich culture of Māori is a strong and attractive component of the social heritage in Aotearoa, which enhances New Zealand's appeal to world travellers (Hall, 1996:156). Māori are friendly, hospitable people who would benefit from being well equipped to take advantage of the growing demand from overseas visitors for cultural experiences and cross-cultural interactions (Barnett, 1999:83). Experiencing indigenous people and their culture can leave a lasting impact on international visitors, and increasingly they are demanding different cultural experiences as part of their travel packages (NZTB, 1996). Cohen (1997) argues that modern tourists are abandoning the conventional for unusual and novel experiences. Therefore, tourists' interest in the world of indigenous people can be explained as a search prompted by a desire for the new (Ryan & Crofts, 1997:899). Gaining an insight into Māori history, traditions and ways of life can provide this distinctive experience for visitors (Barnett, 1999:84).

## 1.2 Authenticity

The primary reason why this study has incorporated the term 'authenticity' alongside sustainable cultural tourism is to differentiate between the recent and growing use of the term 'sustainability' to market other major western industries in New Zealand. As described in the introduction chapter, primary industries such as farming, fishing, tourism and other industries have simply applied the term 'sustainability' to market New Zealand industries worldwide for commercial gain, with little emphasis on social, cultural and environmental sustainability (Gayle, 2015). Primary industries in New Zealand continue

to pollute the natural environment and exploit natural resources (Foote et al, 2015; Gayle, 2015; Greenpeace Aotearoa New Zealand, 2017) while the tourism industry contributes to the exploitation of indigenous people in New Zealand. These industries have shown little improvement in their operations from prior use of the term sustainability, instead contributing to global warming and continued environmental degradation.

According to the Oxford Dictionary (2017), authentic means true, genuine, original, real, actual, undisputed, rightful, legitimate, lawful, legal, valid, honest, factual, truthful, accurate and true to life. In terms of tourism, only the indigenous people of a particular country can truly deliver the authentic culture of that country. Indigenous people are the first people of the land, who employed sustainable tribal values and practices before the arrival of colonising forces. Colonisation often resulted in the subsequent alienation of land and natural resources. It is clear that non-indigenous writers will refute this argument, believing they have the ability to offer authentic cultural tourism. In New Zealand, it is more accurate to define Pākehā tourism as Pākehā or western culture, since the colonisation of New Zealand. Furthermore, Māori cannot practice genuine, authentic cultural tourism in any country other than New Zealand. As tourism is the largest industry in New Zealand, and Māori culture is the second main reason why international guests visit New Zealand, only Māori can truly contribute to the sustainable growth of this industry.

As an indigenous researcher, it is important to use the term ‘authentic’ sustainable cultural tourism, because the industry must include the original or first peoples of the land at the decision-making and ownership levels. Prior to the colonisation of many countries throughout the world, such as Canada, the USA, New Zealand, Australia and the Pacific, indigenous people maintained sustainability in different parts of the world for thousands of years. These lands were rich and plentiful in forests and natural resources, and indigenous tribes developed strong communal networks based on sustainable political structures, in balance with the natural environment. Within 50-100 years of the colonisation of these countries, many natural resources were depleted to extinction, and the indigenous people faced extreme poverty, land alienation, high mortality and high unemployment rates compared to the dominant culture.

Māori culture in New Zealand is regularly and tediously challenged as being real, authentic or fake (Kidman, 2007:59) primarily to alienate Māori from control over traditional knowledge and intellectual property rights with the assertion that Pākehā, with financial capital, have the right to benefit from ownership of Māori culture, including Māori land and resources.

There are the assiduous writers of letters to the editor, who claim that Māori are no longer sufficiently exotic in their everyday lives to be considered in terms of a distinct cultural identity. A further popular claim is that since there are no longer many ‘full-blooded’ Māori, the race cannot be considered to have been bred out of existence through miscegenation. The insistence here is that since Māori bloodlines are no longer ‘pure’, Māori cannot lay claim to a distinct ethnic or cultural identity (Kidman, 2007).

In response to these perceptions, non-Māori researchers need to find less self-conscious ways of talking about whakapapa (*genealogy*) to validate what constitutes indigenous authenticity. Indigeneity is not primarily an individual biological or cultural identity; it is a mode of belonging to places, communities and nations (Sissons, 2005:58). Since the Treaty of Waitangi in 1840, direct descendants of the chiefs who signed the Treaty maintain strong whakapapa lines to their ancestors, which involves only six generations of lineage. Also, the Waikato Raupatu Settlement 1995 and the following Treaty Settlements are evidence confirming that descendants of tribes maintain whakapapa connections to ancestors directly affected by the illegal land wars of the 19th century in order to access Treaty Settlements. Indigenous belonging to places cannot be quantified; nor is it about belonging or not belonging. Indigeneity, is a variable condition. Attachments to communities – rural and urban, on tribal land or away from tribal land – vary in strength throughout people’s lives (Sissons, 2005).

### 1.2.1 Authenticity in Tourism

There is a dearth of literature about authenticity and tourism from different philosophical approaches such as positivism, constructivism or post-modernism (Yeoman et al, 2007:1128). Exploring how Māori cultural tourism businesses create authentic and sustainable well-being, as stated by Spiller (2010:5), invites much discussion about authenticity, sustainability, and well-being. Other scholars who have considered what it means to be a ‘Māori business’ in terms of authenticity include (Durie, 2003; Henare, 1994, 2004; Knox, 2005; Sharples, 2007; Wolfgramm, 2007). According to Yeoman et al (2007), authenticity as a concept is nothing new. Destinations such as New Zealand and China are promoting authentic experiences. There is a growing desire to obtain experiences and products that are the real thing, not contaminated by being fake or impure.

Generally speaking, the word ‘authenticity’ has been used in three ways (Reisinger & Steiner 2006). In a modernist paradigm, authentic means that something is genuine, original, truthful etc. To postmodernists, authenticity is a chimera since

there are no true or genuine phenomena that we can reliably identify. A constructivist approach to authenticity emphasises the perception of an experience as genuine varies according to the social and personal situations of those witnessing the event. Anthropologist's view everything touched by organised tourism as inauthentic (Levine, 2011:139).

According to many non-indigenous tourism writers, authenticity is a familiar word but not a very stable concept, especially within the tourism literature. Its meaning involves a muddled amalgam of philosophical, psychological, and spiritual concepts, which reflects its multifaceted history (Steiner & Reising, 2005:299). Authenticity in tourism is held to have been produced by a variety of entrepreneurs, marketing agents, and interpretative guides (Hughes, 1995:781). People are interacting for money with tourists, so what tourists get is a series of commoditised performances. Commoditization makes cultural things meaningless, especially where staged performances alienate 'natives' from their culture, and the fakery is obvious to tourists as well (Levine, 2011:139). The problem is compounded within tourism because 'authenticity' is often used to describe the genuineness or realness of artefacts or events, and also as a human attribute signifying being one's true self or being true to one's essential nature (Steiner & Reising, 2005). This has stimulated a critical review of the political influences embedded in the presentation of culture to tourists (Hughes, 1995).

This research argues that if indigenous tourism is owned and operated by indigenous people themselves, with benefits returned directly to indigenous communities, regardless of a traditional or modern encounter, these central attributes constitute the meaning of authenticity. The first peoples of the land can directly whakapapa to their ancestors through blood lines, stories, culture, traditional values and practices that naturally evolve over time. Furthermore, non-indigenous people are not qualified to validate a culture that does not belong to them, and one cannot assume that indigenous people today live in an environment or lifestyle that existed over a century ago. The problem is reflected at a marketing level by non-indigenous counterparts who define indigenous tourism as restricted to pre-colonial existence. It is vital to work with indigenous tourism providers to ensure that the correct images of indigenous tourism are portrayed worldwide, to reflect the type of authentic experiences offered, whether contemporary or traditional. The term authenticity is continually contested, to find ways in which non-indigenous providers can use the term themselves, because authenticity is a major influence on travellers to a tourist destination. Researchers need to determine whether the chain of key stakeholders that capitalise on indigenous tourism is indigenous or not. That simple answer will help determine whether or not a product is authentic.

### ***Diversify towards Authenticity - Tāmaki Tours, Rotorua***

According to Hall & Kearsley (2001:270), Tamaki Tours is one example of a successful attempt by an indigenous people to keep their culture alive, and prove that Māori culture can add value to New Zealand as a visitor destination. Until recently, cultural tourism in Rotorua has largely centred on Māori crafts, hotel-based hāngi (*meals*), and Māori concert experiences. However, an emerging trend has been toward the delivery of more authentic or genuine Māori products, souvenirs, and experiences (Hall & Kearsley, 2001:269).

We are now seeing that a resurgence of Māori culture over the last three decades has led to demand for Māori control over Māori tourism development, and control over the use of cultural artefacts and images in promotion. One of the main issues being faced by Māori is that many Māori cultural experiences and products are being presented to tourists in an inauthentic manner. Many cultural products are being provided or managed by non-Māori people and products and services have been commoditised for tourists. Most of our international visitors are now expressing a desire to see and experience Māori culture and history in a setting that is as authentic as possible (Barnett, 1997:473).

Tamaki Tours started in 1990 as a small family-run tour company providing a Māori perspective of Rotorua, where authenticity is central to the cultural experience. Tamaki Tours is now a successful Māori tourist venture employing over seventy staff members (Hall & Kearsley, 2001).

### 1.3 Cultural Tourism

Cultural tourism is one of the oldest forms of special interest tourism, and yet remains one of the more misunderstood types. The fundamental questions of what cultural tourism is and who cultural tourists are have proven difficult to answer definitively (du Kros & McKercher, 2015:4). Depending on the source and destination, research indicates between 35 and 80 percent of all tourists are cultural tourists (Mandal 2009; Molle and Deckert 2009; Richards 1996; TV 2013). Cultural tourism as defined by non-indigenous counterparts often involves inciting visited populations to adapt elements of their culture to the visitors' tastes instead of displaying their real way of life (Kirch, 1984; Urbanowicz, 1989). Tourism is still largely perceived as stemming from the imposition of the 'West's view of Others' (Taylor, 2001) that is depicted as a visual experience (Bruner, 1995) resting on appearances alone and creating a demand for cultural differences (Lanfant, 1995; Condevaux, 2009:143).

According to Warren & Taylor (2001:89), Māori cultural tourism is defined as those tourist experiences that include visits, activities and stories that incorporate elements of the Māori culture, including Māori history, lifestyle, land, customs and performances, spiritual values, art and crafts, heritage and language. From the hosts' perspective, Cave (2005:265) states that there may be elements of cultural tradition and identity that can be made public and others that must remain private for spiritual and ritual reasons (Adams 1997). Cultural experiences for both visitor and host vary in terms of behaviour, values, perceptions and attitudes to the experience of cultures that are identifiably different from their own (Warren & Taylor, 2001). From the visitors' perspective, is the willingness to participate freely in a new experience related to their degree of prior experience or attitudes to intercultural experiences and the influence of their social group (Cave, 2005).

Tourism is frequently dubbed the business of “difference” and “the other,” (Hollinshead, 1998). It is a strategy for framing and interpreting cultural difference, the driving ideology behind which is a form of *ectopy* (Baktin, 1981) or appropriation of otherness (Harkin, 1995). “Otherness” is often associated with marginalised communities - primitive, exotic, post-colonial societies that are distant from mainstream western thought (Lester, 1998) (Cave, 2005). The development of Māori tourism, as stated by Warren & Taylor (2001), is needed to meet visitor demand and ensure the long-term sustainability of New Zealand's tourism industry overall. It is also central to the development of a heritage tourism sector.

Māori tourism can diversify the mix of tourism products and introduce innovative products. It is apparent from both qualitative and quantitative findings that Māori culture is recognised as an offering that cannot be found anywhere else in the world (Ministry of Tourism, 2004:1-2). Māori tourism can be defined as enterprises that incorporate aspects of Māori culture and are owned, at least partially, by Māori (Warren & Taylor, 2001). Some Māori cultural products include Māori art exhibitions, exhibitions of Māori history and sites, Māori cultural performances (e.g. pōwhiri, haka, and hongi), Māori music concerts, marae visits/stays, Māori souvenirs and Māori cuisine (Ministry of Tourism, 2004).

### 1.3.1 Indigenous Tourism

It is estimated that there are more than 370 million indigenous people spread across 70 countries worldwide. Practicing unique traditions, they retain social, cultural, economic and political characteristics that are distinct from the dominant societies in which they live. Spread across the world, they are the descendants of those who inhabited a country at the time when people of different cultures or ethnic origins

arrived. The new arrivals later became dominant through conquest, occupation, settlement or other means (United Nations Permanent Forum on Indigenous Issues, n.d.).

'Indigenous peoples' is a relatively recent term which emerged in the 1970s from the struggles of the American Indian Movement, and the Canadian Indian Brotherhood. The term internationalises the experiences and the struggles of some of the world's colonised peoples (Wilmer, 1993). Indigenous people have a strong link to territories and surrounding natural resources and have distinct social, economic or political systems. Furthermore, the term indigenous reflects people with a distinct language, culture and belief system, who form non-dominant groups of society (United Nations Permanent Forum on Indigenous Issues, n.d.).

Tourists are becoming more interested in indigenous culture, and research interest in tourism involving indigenous peoples is also increasing (inclusive of terminology such as aboriginal, first nations, native) (Maher, 2009:214). Indigenous tourism, as explained by Hinch & Butler (1996:9), refers to the factor of control, as shown in Figure 1, which is a key area in any discussion of development. Whoever has control can generally determine such critical factors as the scale, speed and nature of development.

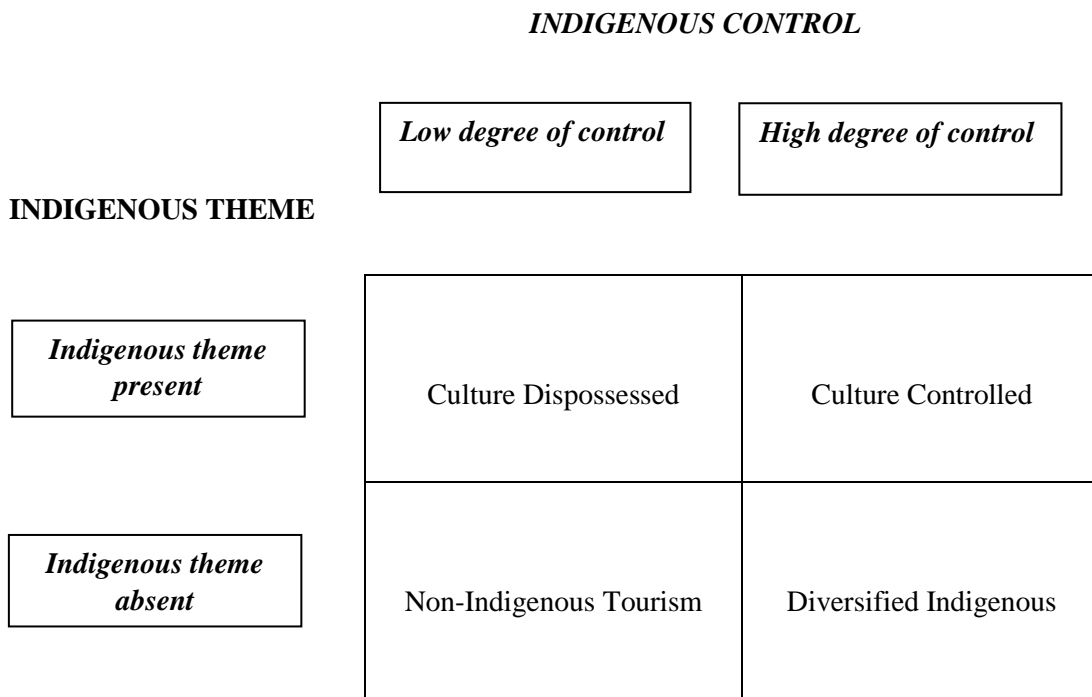


Figure 1: Indigenous Tourism  
(Source: Hinch & Butler, 1996:9)

In Figure 1, the horizontal axis represents the range of control that indigenous people have over a given tourism activity. While the vertical axis represents the degree to which the tourist attraction is based upon an indigenous theme (Butler & Hinch, 1996). An indigenous tourism product has three dimensions: the degree to which indigenous culture pervades the product; the intensity with which the visitor becomes immersed in the cultural “production”; and the degree that the product is owned by indigenous people (Ryan, 1999). Indigenous tourism is the segment of the visitor industry that directly involves native peoples whose ethnicity is a tourist attraction. Indigenous people need to be cautious of emerging tourism destinations anxious to maximise earnings from the development of indigenous tourism (Sinclair, 2003:140).

### 1.3.2 Māori Tourism

Māori involvement in the modern tourism industry is still in its infancy; however, in a study by the Tourism Research and Education Centre (1998), titled ‘The Impact of Tourism on the Māori Community in Kaikoura’, a perception expressed by both *kaumātua* (*elders*) and *rangatahi* (*young adults*) interviewed was that local *iwi* have been involved in tourism since before the signing of the Treaty of Waitangi in 1840 (Simmons & Fairweather, 1998:1). According to McIntosh et al (2004:331), Māori have had a long history of involvement in the New Zealand tourism industry. The release of the New Zealand Tourism Strategy 2010 has sought to increase the involvement of Māori, and benefits to Māori from tourism. In addition, there has been an increase in the number of published studies of Māori tourism, including the history and impacts of Māori involvement in tourism (Hall et al., 1993; Hall, 1996; Ryan, 1997; Ryan & Crofts, 1997; Ryan, 1999), strategies for achieving sustainable Māori development (Hinch et al., 1999; McIntosh et al., 2002), issues of authenticity (Tahana & Oppermann, 1998; Asplet & Cooper, 2000; Taylor, 2001), Māori business development (Page et al., 1999; Barnett, 2001) and visitors’ perspectives of Māori tourism.

Māori tourism falls into two categories – ‘Māori in Tourism’ and ‘Māori Cultural Tourism’. The former relates to Māori people involved in the whole tourism industry, while the latter relates specifically to tourism activities involving Māori culture (Ministry of Tourism, 2004:53). Recent definitions of Māori tourism, according to Dwyer (2012:13), go beyond issues of ownership and control of Māori tourism operations, emphasising the importance of Māori values and cultural integrity (McIntosh, Zygadlo, & Matunga, 2004). Diversification of tourism development and the tourism product forms part of a strategy for economic development in Māori communities (McIntosh & Zahra, 2007). Control over representation and the reflection of tribal identity and diversity is still a current issue (Amoamo, 2007; Amoamo & Thompson, 2010). Furthermore, tourism marketing has been

criticised for continuing to present a traditional homogeneous image of Māori (Amoamo & Thompson, 2010).

Defining Māori tourism also depends on the perspective of respondents. A tourist may regard all tourist activities associated with Māori culture to be Māori tourism. Those who are involved in Māori development may consider it encompassing all Māori involved in the tourism industry, through business ownership and employment. Tourism operators consider themselves to be a Māori tourism business as they promote their products offered to contain Māori cultural elements. Keeland and Hall (1993) define Māori tourism from the locus of control dimension, that is, as “any touristic activity or attraction directly owned, operated or interpreted by Māori” (Ministry of Tourism, 2004:53).

Additionally, tourism, as mentioned by the Stafford Group (2001:8), presents Māori with opportunities for establishing businesses, creating employment, supporting Māori social structures, encouraging greater participation in the economy, and promoting and maintaining Māori. Therefore, greater participation by Māori in the tourism industry can be beneficial in a broader context.

### ***Demand for Māori Tourism***

To position itself internationally, New Zealand needs to emphasise its uniqueness. According to Warren & Taylor (2001:89), Māori culture provides the industry with that opportunity at the same time as world-wide interest in indigenous cultures is growing. This interest is already influencing visitors’ choices of destinations and activities. Furthermore, Zeppel (1998) argues that tourism in New Zealand is becoming known internationally for its unique cultural attributes, primarily with regard to Māori culture. Aspects central to Māori tourism’s appeal include song and dance, bone and stone carvings, the hāngi (*traditional feast*), and marae visits. Visitors are demanding authenticity in indigenous tourism products. The industry needs Māori participation in tourism if it is to broaden the product base in ways that correspond with visitor expectations (Warren & Taylor, 2001).

Dwyer (2012:13) confirms that Māori culture is reportedly an important part of the international visitor experience to New Zealand (Colmar Brunton, 2004; McIntosh, 2004). Studies on the demand for Māori tourism, such as that reported by Colmar Brunton (2004), have generally had a marketing focus with little attention paid to the nature of Māori cultural experience until recently (McIntosh & Ryan, 2007). Studies have found that international visitors are more interested in Māori cultural tourism than domestic tourists; however, the interest level is modest (Ryan, 2002; Ryan & Higgins, 2006; Ryan & Pike,

2003). Various barriers to visiting cultural products in New Zealand, according to the Ministry of Tourism (2005), indicate that international tourists generally suffer from a lack of time, lack of awareness and limited tourist knowledge of the product. Also, domestic travellers are highly unlikely to pay to experience Māori culture within New Zealand (Manawatu, 2015) and prefer to undertake mainstream tourist activities from western-based companies rather than Māori-owned operators (Wright, 2015), confirming that international visitors are the primary targets for Māori-owned tourism providers.

Furthermore, research implies that the replication of existing attractions may negatively impact on the financial sustainability of new and existing products. An alternative suggestion is to use cultural difference to competitive advantage in mainstream products, such as accommodation and transportation (Cave et al, 2007) as emphasised throughout the present research.

A summary of the field of Māori tourism, using the framework for Māori cultural tourism providers shown in Table 5, hypothesises that a ‘by Māori for Māori/non-Māori’ tourism approach is more traditional and authentic than a ‘by non-Māori for non-Māori’ approach. Also, a Māori cultural product is most traditional and authentic if developed and delivered by Māori. To fully incorporate the unique interrelationship and findings from this framework, data collection was undertaken throughout this research to address each component of this framework.

Table 5: Māori Cultural Tourism Provider (MCTP) Framework – Cultural Dimension

**MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

*Hypothesis 1: ‘A Māori cultural product is most traditional and authentic if developed and delivered by Māori in tourism’*

**TYPES OF ENTERPRISE**

<b>DIMENSIONS</b>	<b>By Māori for Māori/Non-Māori</b>	<b>Co-owned for Māori/Non-Māori</b>	<b>By Non-Māori for Non- Māori</b>
<b>Māori cultural product/ Tradition Dimension (Cultural)</b> Measures: Activities Values Images Language Authentic	<b>Hypothesis:</b> Contemporary Most traditional Most Authentic	<b>Hypothesis:</b> Contemporary Partially traditional/ Traditional Authentic	<b>Hypothesis:</b> Contemporary Commodification Least authentic

## 1.4 Investment in Māori Tourism

The tourism industry offers many opportunities to establish a new business. Investments are being made in a wide range of activities and services related to tourism, such as adventure activities, backpackers' accommodation, restaurants, cultural tourism, ecotourism and retailing (Tourism New Zealand, 2001:4). In a study of Māori tourism businesses, Spiller et al (2010:166) show how values, developed by Māori over many generations, inform business and facilitate well-being. The Māori businesses in Spiller et al's study took the holistic view that business can be a catalyst for multi-dimensional well-being and wealth. Zapalska et al (2003:233) confirm that successful Māori entrepreneurs have learned how to balance business commitments with traditional demands. They have demonstrated management, marketing and financial skills, but clearly the prerequisite for Māori success is their continued obligations and communal commitments inherent in the local culture.

According to Tapsell (1997:47), Māori management is different because it blends two cultures. However, like managers anywhere, Māori managers are still required to manage the finances, operations and marketing functions of an organisation. According to this view, well-being does not equate with profit alone. The Māori approach challenges the belief that shareholder interests have the right to eclipse other stakeholder concerns, and dismisses the view that well-being is principally derived from material wealth (Spiller et al, 2010:166). At times conflict occurs between traditional values and business efficacy, but the test for any entrepreneur is his or her ability to resolve those conflicts. Successful Māori entrepreneurs have learned to accommodate values within contemporary business practices (Zapalska et al, 2003:233).

By adopting a largely long-term developmental view, a growing number of Māori businesses demonstrate concern for creating well-being along the way, rather than after creating 'wealth' in financial terms, usually considered to be the conventional business definition of wealth. These businesses demonstrate that they value the economic 'bottom line', but they are willing to make decisions that prioritise people and planet over short-term profits, and thus can be expected to yield greater long-term sustainable well-being across economic and other dimensions (Spiller et al, 2010:166).

Tourism is a competitive industry. There are many other attractive holiday destinations. It is important to realise that the success of a tourism operation is reliant upon attracting both domestic and international visitors (Tourism New Zealand, 2001:51). According to the

Stafford Group (2001:23), some barriers to investment in Māori tourism include a general view that projects are high-risk; Māori being resistant about approaching banks for finance; lack of understanding about lending requirements; and failure to conduct feasibility studies or develop business plans. To be an operator in the tourism industry you must plan to stay in the business. Preparing a business plan before you commit any money or approach a bank or investors about a tourism idea is vital (Tourism New Zealand, 2001).

Although there are no absolute guarantees in business, a well-considered business plan researching the strengths, weaknesses, opportunities and threats of a new venture will go a long way to ensuring its survival and profitability. A business plan provides the necessary guidance and direction to achieve goals. It helps a business identify where it is now, where it is going and how fast, and what to do along the way to reduce uncertainty to manage risk and change. More specifically a business plan should identify the specifications as outlined in Table 6 (Tourism New Zealand, 2001: 4).

Māori groups deciding on a single decision-maker was identified as a barrier to gaining funds. There is often no corporate structure to make investment decisions, limited expertise or experience, lack of commercial perspective and lack of asset banking (Stafford Group, 2001:23). The most common errors made by new businesses are providing a product that doesn't appeal to customers and overestimating the demand for the product. Other errors include underestimating competition and lacking sufficient capital for the ongoing operation of the business (Tourism New Zealand, 2001:51).

Table 6: Specifications of a Business Plan (Source: Tourism New Zealand, 2001:4).

<b><u>Specifications of a Business Plan</u></b>
1. A market opportunity
2. Support from whānau, hapū and iwi.
3. The competition
4. Goals & long-term strategy
5. Potential customer needs
6. Show funding sufficient to develop the business over 3-5 years
7. Show ways of making the product accessible, available and appealing
8. Have quality aims and how to achieve them
9. Obtain approvals and licences before the business can start
10. Effective marketing of the product
11. Realistic estimates of capital and operating costs
12. Show how to work with RTO's
13. Show other operators in the region or business type

### 1.4.1 Forms of Investment

To comprehend the process of Māori economic development, it is useful to understand that Māori economic development was disrupted from the middle of the nineteenth century, in the North Island through conflict with the Crown and land confiscations (Hargreaves, 1959; Sorrenson, 1995), and in the South Island through Crown land purchases, the terms of which were not honoured (Evison, 1987). A review of their immediate post-contact history with Europeans shows however, that Māori did have the ability to initiate and pursue economic development (O’Sullivan, 2005:1).

In a study by Smith et al (2015:124) of several iwi throughout New Zealand, sources describe Māori economic development in a variety of ways. Some iwi described Māori economic development with regard to outcomes (the end result), rather than in terms of process (the means by which to get there). Although the present research emphasises the need to place attention on the process of achieving successful ASCT development, it is argued that emphasis on ‘the means by which to get there’ rather than ‘the end result’ will ensure the long-term sustainability of the business by fostering a mentality of trust, purpose and determination amongst all tribal members involved. Many of the definitions of Māori economic development rely on western frameworks of knowledge, and therefore are often perceived as problematic when attempting to capture a notion of ‘Māori economic development’ that truly embraces Māori aspirations (Smith et al, 2015).

The field of investment encompasses many aspects. An investment is the commitment of funds that will be held over a time period; it involves the study of the investment process and its concerns with the management of an investor’s wealth (Jones, 2010:3). According to Cave (2009:54), many kinds of capital underpin the notions of exchange, transaction and interactions from a western point of view (Okazaki, 2008). Assets that can be invested to generate income generally include financial, physical and environmental, as well as human, cultural and social capital. Other forms of investment relevant to this research are political and entrepreneurial capital, all of which produce both individual and collective returns.

*Financial capital* refers to funds that can be invested in productive goods (Spellerberg, 2001), which can be sourced from fund-raising activities, bank loans, remittances, government grants or spending, or earned income (whether by legitimate or other means).

Economists see *physical capital* as three types of resources in a production function, including land, labour, and capital. The important types of capital for economic activity,

and poverty elimination, are objects constructed by humans including tools for accomplishing tasks (Godfrey, 2014:123). Forms of physical capital include the stock of real goods, land-tools, machines, and other equipment capable of production such as plant, machines, and buildings, which contribute to the production of further goods for the purposes of sales and consumer transactions (Hicks, 1974).

*Environmental capital* means natural resources that can best be used as raw materials in a productive process (Spellerberg, 2001) and are the stock of renewable and non-renewable resources provided by nature, including the ecological processes governing their existence and use (Jansson, 1996; Cave, 2009:55).

*Cultural capital* is in essence the set of values, history, knowledge, traditions and behaviours that link a specific group of people together (Spellerberg, 2001). Recent research recognizes that *human capital* is complex. The concept includes the role of education, on-the-job training and the importance of differences in ability, attitudes, and outlook that individual human beings bring to the production process (Godfrey, 2014:84). *Social capital* is an individual's personal network of institutional affiliations, including the web of social relationships that influence individual behaviour and thereby affect economic growth (Godfrey, 2014: 65).

*Political capital* is linked to formal and informal political structures that affect the control of local resources and the control of financial, physical, environmental, cultural, human and social capitals. These influence tourism planning and development decisions (Cave, 2009:57).

Finally, the people involved and the components of a person's total capital have worth in relation to the entrepreneurial process and enterprise. These form a person's *entrepreneurial capital*, which can be employed in the creation, development and maintenance of an enterprise (Cave, 2009). According to the New Zealand Tourism Strategy 2010, increasing tourism's contribution to the New Zealand economy cannot be achieved without investment. The emphasis on investment was reiterated in the New Zealand Tourism Strategy 2015; if tourism is going to be the leading contributor to a sustainable New Zealand economy, then the industry will have to work on strategies to ensure that it is able to attract ongoing investment funds.

However, an important issue for Māori to consider is whether tribal authorities articulate economic development as taking precedence, so that social and cultural development will follow. An emerging argument emphasises that these domains

need to be effected simultaneously, as they cannot be separated. Definitions of Māori economic development need to be reframed to better incorporate Māori aspirations (Smith et al, 2015:124).

The outline provided in Table 7 hypothesises that for Māori tourism investments a ‘by non-Māori for non-Māori’ tourism approach requires greater financial capital and receives more government funding than a ‘by Māori for Māori/non-Māori’ tourism approach. Additionally, social, cultural, environmental and economic investments are made by Māori producers of Māori cultural tourism.

Table 7: MCTP Framework – Investment Dimension

**MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

*Hypothesis 2: ‘Social, cultural, environmental and economic investments are made by producers of Māori cultural tourism’*

**TYPES OF ENTERPRISE**

<b>DIMENSIONS</b>	<b>By Māori for Māori/Non-Māori</b>	<b>Co-owned for Māori/Non-Māori</b>	<b>By Non-Māori for Non- Māori</b>
<b>Investment Dimension (Economic)</b> Measures: Type Purpose Outcome (Activities; Values; Images; Language)	<b>Characteristics</b> Social, cultural, environmental and economic goals	<b>Characteristics</b> Commercial and social goals	<b>Characteristics</b> Commercial goals

## 1.5 Māori views of the Natural Environment

Each generation has a responsibility to ensure the “survival of the next generation” (IISD, 1992:4). In New Zealand, sustainability has a unique meaning for Māori. The land is considered ‘tāonga tuku iho’, ‘a treasure handed down’, and sustainable futures with Māori land are about people sustaining the land and the land sustaining the people (Sharples, 2010). According to Tahana et al (2000:57), Māori have a special relationship with the natural environment. Māori view the environment based on philosophical premises that are often very different to those held by western people.

In Māori philosophy, creation plays a fundamental role. All things in the natural world are seen as the progeny of Papatūānuku (*Earth Mother*) and Ranginui (*Sky Father*). Māori see themselves as an intrinsic element of the environment (Tahana et al, 2000), as reflected in the following dimensions:

- Te taha wairua (*spiritual*)
- Te taha hinengaro (*mental*)
- Te taha tinana (*physical and economic*)
- Te taha whānau (*family - kin*)

Durie (1998:34-35) states that access to and ownership of natural resources remain unresolved issues for Māori. Rivers, lakes, harbours, minerals and forests comprise much of the disputed resources administered by the Department of Conservation (DOC) on behalf of all New Zealanders. Hall & Kearsley (2001:250) claim that several of the early parks and reserves in New Zealand were established on Māori land. However, until the new millennium, Māori had little direct involvement in park management, and management practices were generally unsympathetic to Māori modes of decision-making (James 1991; Keelan 1996). DOC controls about 8 million hectares or 30% of New Zealand's land area. Increasingly tribes are sensing that the creation of a national heritage has been at their expense, involving processes (RMA and DOC), in which Māori have little say (Durie, 1998).

DOC lands are an essential element of New Zealand's promotion as a 'clean and green' destination overseas. As Māori seek greater economic and cultural independence, they are increasingly involved in developing Māori tourism products, owned and managed by iwi (Hall et al. 1993; Hall 1996a; Walsh 1996). Alienation of Māori from their traditional lands is more than an academic issue. Various groups of protesters, impatient with the lack of progress in settling treaty claims, have occupied ancestral lands owned by DOC, hoping those lands will be returned (Durie, 1998). Mountains, lakes, rivers and forest areas are considered to be tāonga (*treasures*) by Māori, with many waahi tapu (*sacred places*) of cultural or spiritual significance being located within the boundaries of the conservation estate (Hall & Kearsley, 2001:250). Government policy regarding natural resources and environmental heritage has been the focus of much Māori discontent. Crown ownership of minerals, river beds and harbours has never been accepted by Māori, nor has it been unconditionally confirmed by the judiciary (Durie, 1998).

### 1.5.1 Sustainable Development in New Zealand

Tourism researchers first turned their attention to social and environmental issues almost four decades ago. Research using the specific term 'sustainable tourism', however, commenced barely two decades ago (Buckley, 2012:128). According to Hasna (2007), sustainability refers to the development of all aspects of human life affecting sustenance (Todorov & Marinova, 2010:1397). Bramwell & Lane (1993:2) state that sustainable tourism is a positive approach intended to reduce the tensions between the tourism industry, visitors, the environment, and communities as hosts. It is an approach that involves working for the long-term viability of both natural and human resources. Sustainability and sustainable development consistent with the views of Dymond (1997:279) are becoming increasingly important issues. Sustainability entails both resource conservation and equity elements for current and future generations.

The concept of sustainable development brings sustainability and development together under one umbrella, and in so doing seeks to turn the goal of sustainability into an achievable process (Dymond, 1997). Sustainable tourism is not anti-growth, but it acknowledges there are limits to growth. These limits will vary from place to place, according to management practices. It recognises that for many areas tourism was, is, and will be an important development (Bramwell & Lane, 1993:2). The special relationship between tourism and the environment, based on a unique dependency on natural and cultural resources, requires a balanced approach to tourism planning and development to maximise the associated benefits and minimise the negative impacts (Dymond, 1997). If ill-planned or excessive development is permitted, Connell (2008:868) claims that tourism can damage the special qualities that are essential for sustainable development. Conversely, tourism can support conservation, regeneration, economic development and enhance the quality of life of visitor and host communities.

In New Zealand, the Resource Management Act (RMA) 1991 is the primary law for planning in relation to tourism. The central purpose of the RMA is 'the promotion of sustainable management of natural and physical resources' (RMA, 1991:21). While the primary intention of the RMA is to advance sustainable management of natural and physical resources, there are suggestions that other mechanisms are required to achieve sustainable development (Connell et al, 2008:868). For tourism, the RMA should encourage public sector planners to adopt a more holistic view of development and the way in which tourism affects the population within a sustainable framework (Page & Thorn, 2010:66). In this context, sustainable management of tourism involves three main goals:

1. To balance our needs with those of the environment by ensuring that the use of resources does not endanger or irreparable damage any ecological system, including our own.
2. To ensure that acceptably high standards of environmental quality are maintained.
3. To ensure that the environment and its resources are used in such a way as to protect the ability of future generations to meet their needs.

(Source: *Ministry of Tourism, 1993: 7*).

A national strategy has been produced in New Zealand to assist sustainable development practices; however, the extent to which sustainable development ideology is translated into policy and practice requires investigation to determine whether the tourism strategy has improved this process (Connell et al, 2008).

The country's tourism brand, '100% Pure New Zealand', is world-leading. However, visitor demand and global tourism trends are changing, particularly where they depend on energy costs, such as rising oil prices (Yeomen et al, 2012:1). Will tourism become a 'future maker', shaping and contributing to the sustainability of the planet, or a 'future taker', consuming a disproportionate amount of resources? (Yeomen & McMahon-Beattie, 2014:415). Sustainability is a cornerstone of the New Zealand Tourism Strategy (NZTS) 2015, which states that 'New Zealand must deliver a world-class visitor experience that is committed to sustainable management practices' and 'the tourism sector should take a leading role in protecting and enhancing the environment' (Ministry of Tourism, 2004:394).

To find ways to achieve economic growth through tourism, while minimising the potential negative impacts of tourism on indigenous communities, significant discussion has been devoted to the achievement of sustainable development (see for example, Sofield, 1991, 1993; Hinch, McIntosh, & Ingram, 1999; Russell & Walters, 1999; Li, 2000; McIntosh, Hinch, & Ingram, 2002; McIntosh, 2004:1). While the concept of 'sustainable development' has gained in popular use, it has also attracted its share of critics. Some have suggested that efforts to 'build on Brundtland' are doomed because growth and sustainability are incompatible (Lele, 1991; Costanza & Wainger, 1991; O'Connor, 1994). Others have argued that it is merely the latest ideological counterattack on global capitalism (Escobar, 1995); that it is an ambiguous and useless concept (Rist, 1997; Young, 1995; Temple, 1992); or that it is an ideal that cannot be achieved in reality (Norgaard, 1994). Others suggest that more attention should be paid to indigenous initiatives if we are serious about finding viable approaches to sustainable development (Loomis, 2000:893).

Tourism is essentially seen as a sustainable activity that provides a symbiotic relationship between cultural survival and economic success (Sofield, 1991; Butler & Hinch, 1996). Although the resultant benefits of this relationship can be called into question (Craik, 1997), discussion relating to the achievement of sustainable indigenous tourism has predominantly focused on the need for development that is culturally sustainable; that is, owned, controlled, acceptable and desired by the indigenous communities affected, as well as economically sustainable (McIntosh, 2004:1). It is vital that Māori tourism ventures are supported and funded, but it is equally vital that research is conducted in order to generate recommendations on how to ensure that Māori involvement in tourism is possible and sustainable (Cukier & de Hass, 2000:19).

Using the framework in Table 8 for Māori cultural tourism providers, hypothesis 3 on the field of sustainability in cultural tourism shows that a ‘by Māori for Māori/non-Māori’ approach is more environmentally sustainable than a ‘by non-Māori for non-Māori’ tourism approach.

Table 8: MCTP Framework – Environment Dimension

**MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

*Hypothesis 3: ‘Māori cultural tourism driven by Māori is environmentally sustainable’*

**TYPES OF ENTERPRISE**

<b>DIMENSIONS</b>	<b>By Māori for Māori/Non-Māori</b>	<b>Co-owned for Māori/Non-Māori</b>	<b>By Non-Māori for Non- Māori</b>
<b>Environmental Dimension (Environment)</b> Measures: Activities Values Images Language	<b>Characteristic Sustainable - Most sustainable</b>	<b>Characteristic Sustainable</b>	<b>Characteristic Unsustainable</b>

1.6 Tribal Social Benefits

One in seven people (598,605 or 14.9 percent) in New Zealand in 2013 identified themselves as Māori, a 5.9 percent increase from the previous census in 2006. The largest iwi for people of Māori descent is Ngāpuhi, with 125,601 people. The second-largest iwi is Ngāti Porou, with 71,049 people, followed by Ngāi Tahu, with 54,819, then Waikato, with 40,083 people (Statistics New Zealand, 2013).

Although the latest Waikato-Tainui annual report confirms that there are 67,000 Waikato-Tainui tribal members, which requires a more accurate review of tribal descendants by Statistics New Zealand. The following major iwi groups in New Zealand are Ngāti Tūwharetoa, Ngāti Maniapoto, Ngāi Tūhoe, Ngāti Kahungunu and Te Arawa (Statistics New Zealand, 2013). Māori are substantially overrepresented in a wide range of negative social and economic statistics. These include higher levels of unemployment, lower life expectancy, lower median income, and increased rates of incarceration (NZ Ministry of Social Development, 2008, 2009).

In traditional Māori tribal society, the various tribal groups held total mana and rangatiratanga over their lands and resources. These resources were held on a communal basis for the benefit of the various iwi and hapū. The hapū or whānau had collective input into the decision-making process. The hierarchical structure of hapū consisted generally of a chief, with a number of tohunga, kaumātua and kuia. Decisions were generally made by a consensus process between the tribal or sub-tribal leaders, their advisers, and the people (Tutua-Nathan, 1992:192).

According to Amoamo & Thompson (2010:37), New Zealand's colonial settler heritage has influenced the development of its socio-political system and dictated relations between Māori and Pākehā over the past 160 years (Bargh, 2007; Maaka and Fleras, 2005). In settler societies such as Canada, New Zealand and Australia, tourism development is often controlled by non-indigenous peoples and dominated by power structures that have originated through colonialism (Butler and Hinch, 2007; Hinch, 2004; McClintock, 1992; Palmer, 1994; Smith, 2009). Many indigenous peoples have sought to regulate and represent their own image within current tourism marketing (Barnett, 1997; Carr, 2007; Cohen, 1993; New Zealand Māori Tourism Council, 2006; Spark, 2002; Zeppel, 2001). Community initiatives are said to occur when groups and individuals (a) identify needs and issues at the grassroots level; (b) take responsibility for them; and then (c) are supported and encouraged by local government to resolve issues that arise (Witten-Hannah, 1999).

Globally, ethnic communities are asserting their ownership of intellectual and cultural property through cultural tourism (Cave et al, 2007). The World Tourism Organisation (1985) claims that cultural motivators have been identified as the desire of the traveller to learn about other countries and their art, music, dances, traditions and religions. Community-based tourism initiatives are often endorsed as a means of community development that (a) permits local control; (b) retains economic benefits from out-of-region tourist spending; and (c) encourages vibrancy within local culture (Murphy, 1985; Cave et

al, 2007). Indigenous culture therefore has the ability to provide a destination with a sustainable competitive advantage that cannot be copied or replicated by its competitors. The Māori culture in New Zealand affords one such example (World Tourism Organisation, 1985).

### 1.6.1 Māori Models of Well-being

As for many indigenous groups, Māori well-being is influenced by a complex combination of cultural values and beliefs; a history of colonization and alienation from tribal lands; and diverse contemporary cultural interactions with non-Māori based on capitalist western values (Panelli & Tipa, 2007:449). Limited work has been carried out to enable clear understandings of the meaning of well-being and how it may be measured from an iwi perspective. This constrains planning and action to improve well-being for iwi (Porter, 2013:97). Because of the complexities of defining tribal wellbeing, this study has employed the term ‘tribal benefits’, which provides a more specific and definitive interpretation and understanding of tribal wellbeing. The iwi identification question in the census comes closest to approximating customary Māori conceptions of group membership based on whakapapa, which connects individuals to a specific place and locates them within a broader network of kin relations (Walling, Small-Rodriguez & Kukutai, 2009).

There is no single, unified Māori perspective (or critique of Māori experiences) and many complexities and contradictions exist for different Māori peoples. Durie (1994, 1998) explains that there are “diverse Māori realities.” For instance, many Māori live in urban settings with varying types of interaction with traditional tribal activities (Panelli & Tipa, 2007:449). In the context of whānau well-being in New Zealand the following whakatauākī (*proverbial saying*) has served for many generations of Māori as an expression of the importance of healthy human relations (Pihama et al, 2014:2-3).

#### **Te Pā Harakeke**

**Hutia te rito o te harakeke  
Kei hea te komako e kō  
Kī mai koe ki a ahau  
He aha te mea nui o te ao?  
Māku e kī atu  
He tangata, he tangata, he tangata**

*Pluck the centre shoot from the flax bush  
Where will the Bellbird sing?  
You ask me  
What is the most important thing in the world?  
I will say  
It is people, it is people, it is people*

Pivotal to the sustenance of Te Pā Harakeke is 'te rito', *the centre shoot*, which symbolises the importance of the child at the centre of the whānau, where the past stands as a resource to sustain current and future generations (Pihama et al, 2014). According to Rokx, Woodham & Joe (1999) the saying 'Kua tupu te pā harakeke: *The flax plant is growing*' is an indication that a whānau is secure and protected and therefore able to grow (Rokx, Woodham & Joe, 1999). The Pā Harakeke exemplifies the need for the interconnectedness of whakapapa that sustain and nourish human relationships. It highlights the relationship between new growth and old, and signifies how each generation is linked to ancestral and future lines (Pihama et al, 2014).

Within New Zealand, an opportunity for public debate about the meaning of well-being arose in 1988 with the Royal Commission on Social Policy. From the 6000 submissions, it was clear this concept had a plethora of meanings. Among Māori, the concept of well-being was irrevocably tied to the resolution of land and sovereignty issues, balance between the physical and spiritual realms, and protection of Māori identity. Indeed, the Commission was drawn to the notion that ngā pou mana, the four supports, may be pre-requisites for well-being: *Whanaungatanga* (family), *ngā tāonga tuku iho* (ancestral treasures), *te ao tūroa* (Māori estates) and *tūrangawaewae* (ancestral land) (Royal Commission on Social Policy, 1988).

The significance of Ngā Pou Mana was readily accepted by Māori (Palmer, 2004:49). Furthermore, Loomis (2000:902) points out that bureaucrats and development planners (and many health professionals) see things in sectoral compartments. Tribes and local communities know employment, economic development, learning, food production, health, natural environment, wisdom of ancestors, culture, and vibrant social institutions are all inter-dependent and interrelated.

A global measure of Māori well-being is highlighted by Durie (2006b:6-7). It includes:

**Te Manawa**, a secure cultural identity, results from individuals being able to access te ao Māori and to participate in those institutions, activities and systems that form the foundations of Māori society. Over time those institutions have changed so that the marae is not necessarily the key cornerstone of Māori society for all Māori. But other institutions can be identified as agents that contribute to the development of a secure cultural identity.

**Te Kāhui**, an important consideration for Māori, is the notion of community itself. While there is a link between personal well-being and community well-being, there is also evidence that community well-being may itself be a driver of personal well-being. Where community cohesion is low, personal well-being is threatened.

**Te Kete Puawai**, Māori Cultural and Intellectual Resources Māori language is one measure of a cultural resource; others include Māori values, knowledge, arts, and customs. The state of cultural and intellectual resources is an important consideration because cultural and intellectual resources are fundamental components of modern Māori society.

**Te Ao Tūroa** is a frequently expressed Māori view that present generations are trustees for future generations, especially in connection with land and the environment. A good outcome will therefore be one where the value of physical resources accrues so that future generations can enjoy an expanded Māori estate. Given the rapidly increasing Māori population, the estate will have reducing significance unless its size and value is increased.

During the 1980s, Palmer (2004:50) found that other models had been developed (see Table 9) to conceptualise Māori well-being and these had generated similar excitement. In particular, the Whare Tapa Whā model had symbolically linked Māori well-being to a house that needs four walls to stand: taha wairua (*the spiritual realm*), taha hinengaro (*the mental realm*), taha tinana (*the physical realm*) and taha whānau (*family*) (Durie, 1998).

Rose Pere also introduced the idea of Te Wheke, the octopus, to symbolise the dynamic, multi-faceted and inter-related nature of Māori well-being (1982, 1991). Four tentacles embraced the cornerstones of Whare Tapa Whā but the other four gave substance to the importance of mana (*status*), mauri (*life force*), ngā tāonga tuku iho (*heritage*) and whatumanawa (*emotional life*) (Palmer, 2004).

Te Roopu Awhina o Tokanui (1986) also put forward a model which likened the components of Māori well-being to a gallery of life. This gallery linked the cornerstones of Whare Tapa Whā with concepts of taha Māori (*Māori ways of life*), taha Pākehā (*non-Māori ways of life*), taha tangata (*the social realm*), taha whenua (*land*) and taha tikanga (*protocols*). Others have also contributed much to the debate on Māori well-being (Barlow,

1991; Barrett-Aranui, 1981; Durie et al, 2002; Pohatu & Pohatu 2003; Rangihau, 1977; Walker, 1990; Palmer, 2004).

Table 9: **Four Models of Māori Well-being**

<p><b>Whare Tapa Wha</b></p> <ul style="list-style-type: none"> <li>• taha whānau</li> <li>• taha wairua</li> <li>• taha hinengaro</li> <li>• taha tinana</li> </ul>	<p><b>Te Wheke</b></p> <ul style="list-style-type: none"> <li>• whanaungatanga</li> <li>• wairuatanga</li> <li>• hinengaro tinana</li> <li>• mana ake, mana mauri</li> <li>• hā / tāonga tuku iho</li> <li>• whatumanawa</li> </ul>
<p><b>Te Rōpū Awhina o Tokanui</b></p> <ul style="list-style-type: none"> <li>• taha whānau</li> <li>• taha wairua</li> <li>• taha hinengaro</li> <li>• taha tinana</li> <li>• taha whenua</li> <li>• taha tikanga</li> <li>• taha Māoritanga</li> <li>• taha Pākehātanga</li> <li>• taha tangata</li> </ul>	<p><b>Ngā Pou Mana</b></p> <ul style="list-style-type: none"> <li>• whanaungatanga</li> <li>• tāonga tuku iho</li> <li>• te ao tūroa</li> <li>• Tūrangawaewae</li> </ul>

(Source: Palmer, 2004:50)

Developing a model of sustainable business from within a Māori worldview meets the call for indigenous responses to the crisis of sustainability, which is having tremendously negative impacts on indigenous communities (Butler & Hinch, 2007; Cajete, 2000; Johnston, 2006; Loomis, 2000; McLaren, 2003; Ryan & Aicken, 2005; Zeppel, 2006) and has been a focus at a number of international indigenous forums. A desire to participate in tourism in ways that meet indigenous cultural ideas of development has been a major response (Spiller, 2010:9).

### ***Post-Settlements and Sustainable Development***

Tribal groups are looking to Treaty claims to instigate capacity-building processes that will help the self-determination of their people. However, the state cannot be absolved from its responsibilities to provide for tribal, Māori, New Zealand citizens (Bishop & Tiakiwai, 2002:36). In a post-settlement environment, iwi are increasingly investing in measures to improve the short- and longer-term well-being of their constituencies. To successfully accomplish these goals, iwi require accurate and robust data on registered tribal members to make informed policy decisions (Walling et al, 2009:13).

The dilemma for iwi is balancing the practical, immediate needs of iwi (many of which are state responsibilities, such as health and welfare) and the need for iwi organizations to provide for the future economic sustainability of their tribe (Bishop & Tiakiwai, 2002). The Māori Sustainable Development project identified that iwi organizations stressed that iwi identity and iwi-specific values were of fundamental importance to an effective capacity-building model for future sustainable development activities (Bishop, 2002:37).

### 1.7 Does Authentic Sustainable Cultural Tourism Benefit Tribes?

Tourism is seen as a major source of potential economic growth and independence for indigenous peoples. Greater focus is given in public policy to increasing the level of indigenous involvement in tourism and in the search for development options (Altman, 1989; Anderson, 1991; Finlayson, 1991a; Altman & Finlayson, 1993; Ryan & Huyton, 2000a). For example, the New Zealand Tourism Strategy 2010 has called for “increased participation of Māori throughout the (tourism) sector”, building “Māori capability”, providing “greater resourcing and support for the sustainable development of Māori tourism” and developing “Māori tourism products” (McIntosh, 2004).

In a study by Tahana (2000: xvi) titled ‘Tourism and Māori Development in Rotorua’, Māori respondents reported both good and bad effects from tourism, as illustrated in Table 10, with some seeing tourism as promoting their culture and self-determination, and others seeing it as disempowering.

Table 10: **Positive & Negative Perceptions of Tourism - A Māori perspective**

Positive		Negative	
Self-determination	Cultural retention	Disempowerment	Ownership – do not
Self-empowerment	Cultural heritage	Little control over our	receive annuity
Development	Rejuvenation of arts	resources	Limited parking
Entrepreneurship	and crafts	Lack of consultation	Legislation
Opportunities	Performing arts - top	Lack of information	Labelled as plastic
Initiatives	performers	Compromising tikanga and	communication
Investment	Promotion of culture	Fiscal risk	Dial a kapa haka
Finance	Exposure	No stability	Exploitation
Alliances	Sharing who we are	Seasonal business	Social problems
Co-operation	Pride	Increased rates	Racism
Employment	Confidence	Expensive	
Up skill	Community	Big players are non-Māori	
Education	Beautification	Barriers to entry	
High level of expertise	Entry to attractions		

(Source: Tahana, 2000:40)

Most respondents considered that Māori had adapted well to cultural performances and guiding. Generally, Māori culture has changed over time to cater for tourism but not in ways that significantly affect the practice of Māori culture (Tahana, 2000: xvi). Table 10 is a useful guide to illustrate some of the impacts of tourism from a Māori perspective.

There are certain aspects of Māori culture, however, which are not available for exploitation on the open market. Tangi and other special hui need to remain private. Only Māori can decide what is and is not for public consumption (Mahuta, 1987:9). Te Awekotuku (1981:1) comments in her thesis about the socio-cultural impact of tourism on the Te Arawa people in Rotorua;

‘... as a reaction to what I perceived as the singularly malevolent influence of tourism in Takiwa Waiariki, the thermal regions, I originally intended to write a deliberately contentious and provocative account.....I was determined to expose tourism as a corrupter of pure culture, spawning immeasurable cultural malaise.....I listened to the stories of my Te Arawa people. I observed closely, I then concluded that there was indeed substance to my people’s loud and frequent claim that tourism has not hurt Te Arawa; in many instances, it has helped us’.

Therefore, a comparison between tourism and ASCT, highlighting the benefits for whānau, hapū, iwi and their communities, is provided in Figure 2.

### **Tourism VERSUS Authentic Sustainable Cultural Tourism**

<p><b>TOURISM:</b></p> <ul style="list-style-type: none"> <li>- Can potentially exploit host or indigenous communities</li> <li>- Can interfere with traditional ceremonial practices (e.g. tangi) and commodify indigenous artefacts/tāonga</li> <li>- Can exploit the natural environment</li> <li>- Prioritises financial returns</li> </ul>	<p><b>VERSUS</b></p>	<p><b>AUTHENTIC SUSTAINABLE CULTURAL TOURISM:</b></p> <ul style="list-style-type: none"> <li>- Puts the well-being of Māori/communities first</li> <li>- Strengthens indigenous autonomy/ Mana Motuhake</li> <li>- Preserves indigenous culture</li> <li>- Cares for the natural environment</li> <li>- Prioritises social, cultural, environmental and economic returns</li> </ul>
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Figure 2: Tourism Versus Authentic Sustainable Cultural Tourism

### 1.7.1 Māori Ownership and Māori-Centered Tourism

Māori retained high levels of self-determination under the Treaty of Waitangi in 1840, although much of the subsequent history of the 19th century involved attempts, both formal and informal, by the colonial powers to subvert it (Ryan & Crotts, 1997:898). It is important to encourage greater Māori ownership and management of tourism ventures and the issue of control is what lies at the heart of Māori tourism development in New Zealand (Barnett, 1997:473). It is, however, important to consider that Māori entrepreneurial involvement will not necessarily be measured in Pākehā terms; rather “real success for Māori may involve more than a non-Māori can hope to understand” (Young, 1989:155). Therefore, while tourism has brought significant economic advantages for some tribes, and promises economic returns for others, Māori are insistent that they retain control over the process (Ryan & Crotts, 1997:898).

Defining Māori tourism and describing Māori-centred tourism values have policy implications. Defining Māori tourism provides a framework for those involved in Māori tourism who require a measurement of Māori economic development in the tourism industry (Zygadlo, 2003a:39). Māori tourism involves tourism products that use cultural, historical, heritage or natural resources that are uniquely Māori, with substantial Māori ownership and control. Accordingly, ownership and control of the business is critical to Māori tourism. It is the benchmark (Ingram, 1997:2). Barnett (2001) draws upon the same criteria. To be classified as a Māori tourism operation, businesses have to fulfil the following criteria: firstly, to provide a Māori tourism product, and secondly to have substantial Māori ownership (more than 50%) (Barnett, 2001:86). Furthermore, the “Māori Tourism Development Board’ describes Māori tourism as “being more than the person being Māori, there needs to be interaction with those things and values that are Māori and cultural elements that are relevant to Māori society” (Ormsby, pers. comm., 2002)” (Zygadlo, 2003a).

To achieve greater Māori participation in the tourism industry, there is a need to increase the number of Māori tourism businesses regardless of whether they provide a Māori tourism product. Māori ownership and employment may thus be targeted. Māori-centred tourism is identified and described by a series of collective values identified by Zygadlo et al. (2003). These values, as shown in Table 11 are wairuatanga, whanaungatanga, kaitiakitanga, kotahitanga, tino rangatiratanga, ngā matatini Māori, manaakitanga, tūhono, pūrotu and puāwaitanga.

Table 11:

**Values of Māori-Centred Tourism**

<b>Whanaungatanga</b> ( <i>relationship, kinship</i> )
<p><u>Principle:</u></p> <ul style="list-style-type: none"> <li>• making a contribution to Māori self-determined tourism development</li> <li>• fostering a Whānau work environment</li> <li>• being part of a Māori tourism network</li> </ul> <p><u>Outcome:</u></p> <ul style="list-style-type: none"> <li>• economic, social and cultural sustainability</li> <li>• cultural pride of staff</li> <li>• sense of belonging and support</li> </ul>
<b>Wairuatanga</b> ( <i>state of being spiritual</i> )
<p><u>Principle:</u></p> <ul style="list-style-type: none"> <li>• expressing the spiritual element in the product</li> </ul> <p><u>Outcome:</u></p> <ul style="list-style-type: none"> <li>• recognition and protection of spiritual values</li> </ul>
<b>Ngā matatini Māori</b> ( <i>Māori diversity</i> )
<p><u>Principles:</u></p> <ul style="list-style-type: none"> <li>• belonging to traditional and/or non-traditional Māori tourism organisations</li> <li>• representing the diversity of Māori culture in the Māori tourism product</li> <li>• acknowledging that Māori tourism development is tribally and regionally specific</li> <li>• allowing for different types of Māori tourism development strategy</li> </ul> <p><u>Outcomes:</u></p> <ul style="list-style-type: none"> <li>• recognition of diverse Māori structures</li> <li>• a more reflective portrayal of Māori culture in the product</li> <li>• recognition of tribal and regional diversity in Māori tourism acknowledgement of the different social/commercial realities of Māori tourism development</li> </ul>
<b>Kaitiakitanga</b> ( <i>guardianship</i> )
<p><u>Principles:</u></p> <ul style="list-style-type: none"> <li>• carrying out responsibilities of kaitiakitanga – guardianship and wise care of the environment</li> <li>• acknowledging close Māori affinity with the environment</li> </ul> <p><u>Outcomes:</u></p> <ul style="list-style-type: none"> <li>• environmentally sustainable tourism development</li> <li>• development of products that protect and promote a close Māori relationship with nature</li> </ul>
<b>Manaakitanga</b> ( <i>warm hospitality</i> )
<p><u>Principles:</u></p> <ul style="list-style-type: none"> <li>• fostering sharing of knowledge and beliefs and being hospitable with tourists</li> </ul> <p><u>Outcomes:</u></p> <ul style="list-style-type: none"> <li>• recognition of Māori way of interaction with visitors</li> </ul>
<b>Tino Rangatiratanga</b> ( <i>self-determination</i> )
<p><u>Principles:</u></p> <ul style="list-style-type: none"> <li>• controlling the process of tourism development (i.e. the decision-making process)</li> <li>• controlling commercial/economic independence</li> <li>• controlling the representation of Māori culture in tourism</li> <li>• asserting Treaty of Waitangi rights for ownership of resources for tourism development</li> </ul>

Table 11 continued: **Values of Māori-Centred Tourism**

<p><u>Outcomes:</u></p> <ul style="list-style-type: none"> <li>• ownership of the business (or partnerships with non-Māori) and management</li> <li>• self-determined tourism development</li> <li>• protection of cultural integrity of the tourism product</li> <li>• determination of authenticity of Māori tourism product</li> <li>• expression of 'constitutional ownership' under the Treaty of Waitangi</li> </ul>
<p><b>Kotahitanga</b> (<i>unity, solidarity</i>)</p>
<p><u>Principles:</u></p> <ul style="list-style-type: none"> <li>• establishing cooperative relationships and strategic alliances with other Māori in tourism</li> </ul> <p><u>Outcomes:</u></p> <ul style="list-style-type: none"> <li>• enhanced tourism business opportunities and a sense of unity with other Māori in tourism</li> </ul>
<p><b>Tūhono</b> (<i>principle of alignment</i>)</p>
<p><u>Principle:</u></p> <ul style="list-style-type: none"> <li>• aligning the economic, social, cultural and environmental goals of the business</li> </ul> <p><u>Outcome:</u></p> <ul style="list-style-type: none"> <li>• integrated, sustainable development</li> </ul>
<p><b>Pūrotu</b> (<i>principle of transparency</i>)</p>
<p><u>Principle:</u></p> <ul style="list-style-type: none"> <li>• addressing both Māori and non-Māori accountabilities and responsibilities</li> </ul> <p><u>Outcome:</u></p> <ul style="list-style-type: none"> <li>• western and Māori cultural business practices</li> </ul>
<p><b>Puāwaitanga</b> (<i>principle of best outcomes</i>)</p>
<p><u>Principle:</u></p> <ul style="list-style-type: none"> <li>• using indicators/guidelines that measure the social, economic, cultural and environmental aspects of the tourism business</li> </ul> <p><u>Outcome:</u></p> <ul style="list-style-type: none"> <li>• integrated measurement of the 'best possible outcome' of the business</li> </ul>

(Source: Zygadlo, 2003)

According to Durie (2000:13), in order to fulfil obligations under Article 2 of the Treaty of Waitangi with regard to the protection and development of cultural values and the support and promotion of Māori self-determined development, Māori-centred tourism is highly relevant and useful. The collective values of a Māori-centred tourism operation represent an expression of a right as Treaty partners, and as indigenous people, to control their future (Zygadlo, 2003a:39). One potential reason for the continued growth of Māori-centred tourism is that it promotes Māori having control over their economic, social, cultural and environmental resources. It is "about the development of Māori people as Māori" (Durie, 2000). It seeks to reflect a Kaupapa Māori self-determined development model that is a unique Māori approach to sustainability. It aims to successfully protect and develop social/cultural capital in development while also contributing to more holistic, sustainable development (Zygadlo, 2003).

Māori-centred tourism aims to support and empower Māori regional tourism organisations to pursue their own development. Māori self-determined development can only be accomplished by Māori through Māori structures (Loomis, 2000:13). Māori-centred tourism seeks to describe how Māori are involved in tourism rather than just measuring their participation in the industry. For example, it may involve establishing a Māori Tourism trademark along the lines of the Māori Made Mark (Zygadlo, 2003a). To support and promote Māori-centred tourism, it is recommended that capacity building be a major focus, concentrating on "strengthening governance, human capital and infrastructure" (Loomis, 2000), so Māori can control their own development.

In support of this argument, the framework in Table 12 for Māori cultural tourism providers hypothesises that for the field of social benefits or well-being, investment in ASCT benefits tribes and improves tribal well-being. The defining characteristics, according to Zygadlo (2003:39-40) provide indicators and/or guidelines for Māori tourism development that reflect a culturally acceptable approach to tourism.

Table 12: MCTP Framework – Tribal Benefits/Well-being Dimension

**MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

*Hypothesis 4: 'Investment in ASCT benefits tribes and improves well-being'*

**TYPES OF ENTERPRISE**

<b>DIMENSIONS</b>	<b>By Māori for Māori/Non-Māori</b>	<b>Co-owned for Māori/Non-Māori</b>	<b>By Non-Māori for Non-Māori</b>
<b>Tribal Benefits/ Well-being Dimension (Social)</b> Measures: Activities Values Images Language	Hypothesis: Improved/Highly improved	Hypothesis: Partially improved/ Improved	Hypothesis: Partially improved/Does not improve



This chapter has provided a review of the literature relating to authenticity in tourism, cultural tourism, investment in Māori tourism, Māori views of the natural environment, tribal social benefits and whether ASCT will benefit tribes in New Zealand. Table 13 is a framework that synthesises four key concepts in this research (Māori cultural products, investments, environment and tribal benefits/well-being) as identified in the literature review. The detailed findings for this framework are provided in Appendix 5. It fills a gap in the literature about ASCT by providing a framework of 14 successful Māori tourism operators in New Zealand using a Kaupapa Māori approach. It also provides a unique perspective on the issues of the development of consumable cultural products and managing tourism in general. The framework is designed to compare the diverse forms of ownership, to identify the target market, to indicate the forms of tourism that currently exist and compare the challenges and processes for success between each Māori tourism operator.

Table 13: **MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

**TYPE OF ENTERPRISE**

<b>DIMENSIONS</b>	<b>By Māori for Māori/Non-Māori</b>	<b>Co-owned for Māori/Non-Māori</b>	<b>By Non-Māori for Non-Māori</b>
<b>Māori Cultural Product Dimension (Cultural)</b>	Measures: Activities Values Images Language Authentic		
<b>Investment Dimension (Economic)</b>	Measures: Type Purpose Outcome (Activities; Values; Images; Language)		
<b>Environmental Dimension (Environment)</b>	Measures: Activities Values Images Language		
<b>Tribal Benefits/ Well-being Dimension (Social)</b>	Measures: Activities Values Images Language		

Table 14 is the ultimate framework that this research aims to develop to inform iwi about the strengths, challenges and opportunities towards the potential development of ASCT in regions throughout New Zealand. The results from case studies with Māori cultural tourism providers in Table 14 form the basis for the ASCT framework. In addition, data compiled and extracted from case studies with Tūrangawaewae and Te Awamārahi Marae are compared with interviews with Waikato-Tainui tribal governance. The criteria for comparison and analytical variables include activities, values, images used, language used and authenticity. The measures for the investment dimension also include type, purpose and outcome. An examination of the literature relating to the field of Authentic Sustainable Cultural Tourism showed there are gaps that this research aims to fill.

Table 14: **AUTHENTIC SUSTAINABLE CULTURAL TOURISM FRAMEWORK**

<b>TYPE OF ORGANISATION</b>			
<b>DIMENSIONS</b>	<b>Marae Case Studies</b>	<b>Waikato-Tainui Governance</b>	<b>Māori Tourism Providers</b>
<b>Māori Cultural Product Dimension (Cultural)</b>	Measures: Activities Values Images Language Authentic		
<b>Investment Dimension (Economic)</b>	Measures: Type Purpose Outcome (Activities; Values; Images; Language)		
<b>Environmental Dimension (Environment)</b>	Measures: Activities Values Images Language		
<b>Tribal Benefits/ Well-being Dimension (Social)</b>	Measures: Activities Values Images Language		

Although the current literature has contributed to understanding the dynamics of Māori tourism, further research needs to be undertaken by indigenous researchers to enrich our knowledge and understanding of the subject, particularly when involving Māori or indigenous participants. There are few writings that focus on ASCT from a whānau, hapū or iwi perspective, investigating how the tourism industry has contributed to the well-being of each of these groupings. Whānau, hapū and iwi are the fundamental components of

Māori society, and this study aims to provide an in-depth view of tourism's impacts on the well-being of Māori in each area. Secondly, this research undertakes a comprehensive study of whether tribes are investing into ASCT, and a review of Māori tourism investments following major iwi land settlements, such as those engaged in by Waikato-Tainui and Ngāi Tahu. A study of tribal governance structures employed by Waikato-Tainui following treaty settlements, are analysed to determine the effectiveness of such processes. Another gap in the literature that this research aims to address is a comparison between different generations (including kaumātua, pakeke and rangatahi) in terms of their attitudes towards Māori tourism development, to identify whether there are generational differences in regard to ASCT development. This study also compares western processes and structures in the management of Māori tourism businesses with traditional and sustainable Māori/indigenous practices.

Other gaps in literature that this research may not be able to address include an inventory and quantitative analysis of Māori tourism businesses in the Waikato, and a comparison of Māori tourism businesses by region and iwi. This type of research will help identify ideal and unfavourable locations for Māori tourism development, taking into consideration factors such as competition, rural/urban location, accessibility, population size, natural landscape and environmental tourist attractions. There is limited information about ASCT in the Waikato region as studies are predominantly based on conventional Māori tourism locations such as Rotorua. There is a lack of information about the influence of media on Māori tourism, and there should be a consideration of the influence of national Māori events, such as Waitangi Day, Matariki and Matatini on the success of cultural tourism. A study of annual local Māori events in the Waikato should be undertaken to analyse the importance of these events to Māori tourism, including the Koroneihana of Kīngi Tūheitia, the Tūrangawaewae Marae Regatta and Poukai events held at 29 Marae that support the Māori King movement. National and local Māori events are significant occasions throughout the country that attract thousands of visitors each year, and could potentially attract international visitors as well. An inventory of the level of government investment into tourism businesses over the past 20 years should be made available to the general public, since tax payer revenue is used to invest in these businesses.

The next chapter presents the methodology component of the research. It describes the key aspects inherent in Kaupapa Māori and critical theory, then discusses the alignment of each theory to articulate the appropriate processes for this research. This section includes the following categories: epistemology, approach, research design, analysis, sample, methods and limitations, to provide structure and cohesion throughout the research process, with a continual appreciation and incorporation of Māori and indigenous worldviews.



## Te Whānui – The Breadth of the River

**“Rapua te mea ngaro”**

*“Contemplate that which has been lost”*

– Kīngi Tāwhiao

### Research Methods

As the Waikato River leaves the currents, turbulence and whirlpools of Huka Falls, the journey of this research proceeds towards Karapiro near Cambridge, where the breadth of the ancestral being begins to widen. The purpose and intent of the methodology section is to find consolation in the words of Kīngi Tāwhiao “Rapua te mea ngaro - *Contemplate that which has been lost*”. The purpose of this part of the research is one of searching - searching for the answers using appropriate Māori and non-Māori methods of research to move tribes forward into the future. Furthermore, this section of the research refers to the collaboration between a Māori research approach and processes and a constructive and supportive non-Māori approach that will contribute to the evolution of effective indigenous growth and involvement in ASCT. The integration of Māori and non-Māori processes enabled this research to develop a strategy that is acceptable to Māori, in order to gain trust and support before, during and after the completion of this research.

#### 2.1 Introduction

This chapter provides a discussion of the research methods used in this study. Firstly, it presents an overview of Kaupapa Māori theory and critical theory, which are identified as the key methods for this research. The alignment of Kaupapa Māori theory and critical theory is examined in this section, and supported by a discussion around the use of metaphor in research. The chapter also considers the epistemology, approach, research design and analytical techniques applied in the study. The next section includes an analysis of the sample, and the methods and limitations of the research.

## 2.2 Kaupapa Māori Theory

Because this research is focused primarily on Māori tourism development involving marae and Māori communities, it is appropriate to incorporate Kaupapa Māori frameworks as the research methodology, given the need for a culturally relevant perspective. Kaupapa Māori research is widely cited by indigenous researchers around the world (Smith, 2011:13 in NZCER). Kaupapa Māori is a legitimate Māori initiative that emerged from Māori communities (Smith, 1992) based on culturally constituted validation processes (Bishop, 1996). It expresses the validity and legitimacy of being and acting Māori (Smith, 1992). It enables Kaupapa Māori researchers to work with their participants, not “on” them, with the assumption that the research is based on making a “positive difference for the researched” (Smith, 1999). The strategy adopted by many Māori has been to revitalise their traditional institutions and culture as the basis for development (Loomis, 2000:21).

Kaupapa Māori is about challenging the dominance of Pākehā worldviews, and initiating a research process that addresses the validity and legitimacy (Bishop, 1996) of the Māori worldview instead of being taken for granted (Smith, 1994). Kaupapa Māori is essentially “about the development of Māori people as Māori”. This is more than Māori participating fully in society; it is about “being Māori and being part of Te Ao Māori, *the Māori world*” (Durie, 2000:13). For Pihama (1993), inherent in Kaupapa Māori theory is an intrinsic critique of the power structures in New Zealand that have historically constructed Māori people in binary opposition to Pākehā, reinforcing the discourse of Māori as the ‘other’.

Research in the context of development relates not only to collecting data, but also to providing direction for future decisions. It is dependent on understanding the perspective of those studied and their processes for decision-making (Pomare et al, 1995). Te Awakotuku (1991:13) emphasises the issue of power in research. She asserts that research is the gathering of knowledge for use in a variety of applications. It is about control, resource allocation, information and equity. It is about power where Māori strategies for knowledge production and definition have been denied authenticity and legitimacy (Bishop, 1997:25). Despite Māori being one of the most researched people in the world, Bishop (1997) suggests that research on Māori has been of more benefit to the researchers. Pākehā political control over decision-making processes in research has belittled Māori knowledge gathering and information processing methods and contexts. Irwin (1994:34) claims that ‘as a direct result of colonisation, the research legitimated by the academic world has marginalised mātauranga Māori (*Māori knowledge*). As a result, researchers and academics generally have a poor reputation in Māori communities and are viewed with

suspicion and contempt. Stokes (1987:118) argued that the socio-economic problems facing Māori communities from the 1940s were a result of Pākehā colonisation.

There is really no Māori problem, but only a Pākehā problem. The loss of mana, and the land on which that mana was based, were the things that laid the Māori low. Their survival and recovery, let it be emphasised, has been due not primarily to the efforts of the Pākehā but to those of Māori people.

In spite of this analysis, few researchers based their research on this perspective. Pākehā writers provided descriptions of the demographic and economic issues of Māori, but generally ignored socio-cultural issues, resulting in a lot of information for Pākehā consumption (Stokes, 1987). Also, Māori who are part of the academic research community are often viewed as part of the system that oppresses mātauranga Māori (Irwin, 1994:34).

Over the past two decades, Māori academic writers and researchers have emerged who have provided valuable, in-depth, culturally-centred studies of Māori in their communities. Kaupapa Māori approaches to research, according to Smith (2012b:193), should set out to make a positive difference for the researched (i.e., Māori). The research approach also has to address the cultural ground rules of respect, of working with communities, and of sharing processes and knowledge. “If you are going to write about Kaupapa Māori, what have you done for Māori in the real world? Show me the blisters on your hands to gain a more authoritative right to talk or write authentically about Kaupapa Māori” (Smith, 2012b:11).

Researchers have to share their 'control' of research and work to maximise the participation and the interest of Māori. In many contexts, research cannot proceed without the project being discussed by a community or tribal gathering and supported (Smith, 2012b:193). Central to the whole Kaupapa Māori process is engagement; getting your hands dirty in the struggle. Kaupapa Māori is constantly being made and remade in practice, in political and social settings (Smith, 2012b:11). As an indigenous Māori woman, I perceived myself during the research journey as ‘a kaitiaki’, ‘a guardian’ of all information gathered. Therefore, the research does not necessarily belong to me as an individual - it belongs to my people, who have collectively confided their faith and trust, and supported me as the author of this study. I have a responsibility to protect this knowledge and articulate the findings in a way that will benefit my people, despite the potential accumulation of unfavourable statistical data. In order to request involvement from indigenous participants, it is vital to maintain positive relationships with your people, based on the notion of ‘what can I do for them as the researcher’ rather than ‘what can they do for me, as the researched’.

## 2.3 Critical Theory

Critical theory, according to Johnson (1995), was developed by a group of sociologists at the University of Frankfurt in Germany, who referred to themselves as The Frankfurt School, and included Jurgen Habermas, Herbert Marcuse, Walter Benjamin, Max Horkheimer, and Theodor Adorno. Calhoun (2002:23) states that Karl Marx's theories about society, economics and politics – collectively known as Marxism – hold that human societies progress through class struggle: a conflict between an ownership class that controls production and a dispossessed labouring class that provides the labour for production. Critical theory is oriented toward critiquing and changing society as a whole. Critical theories aim to dig beneath the surface of social life and uncover assumptions that keep us from a full and true understanding of how the world works (Johnson, 1995).

Marx believed that capitalism is run by the wealthy classes for their own benefit; and he predicted that, like previous socioeconomic systems, capitalism produced internal tensions that lead to its self-destruction and replacement by a new system: socialism and communism. A critical theory must explain what is wrong with current social reality, identify the actors to change it, and provide both clear norms for criticism and achievable practical goals for social transformation (Calhoun, 2002:23).

Critical theory is implemented in this research, particularly when compiling data from western structures such as government, Waikato-Tainui governance groups and non-indigenous Māori tourism operators.

Nielson and Wilson (2012:7) apply a critical, deconstructive lens to examine the assumptions underpinning research in indigenous tourism. Both white and black researchers have been calling for indigenous-driven research for well over a decade (Butler & Hinch, 1996; Martin, 2003a; Rigney, 1997; Ryan & Aicken, 2005; Tuhiwai Smith, 1999). Ultimately, those working from an indigenous-driven vantage point undertake critical action to make positive change. This explains why many working from this position are indigenous themselves or are critical of how the 'Other' is represented in research (Denzin & Lincoln, 2000). At the same time, indigenous people remain considerably under-represented and non-indigenous researchers remain the core contributors (Hinch & Butler, 2007; Ryan & Aicken, 2005). There is a need to move beyond indigenous people being the passive focus of tourism studies, to a position where they have an active role in driving research projects and their outcomes (Anderson, Bundaz & Walter, 2008).

It is vital that there is a balance of analysis throughout this research that represents both self-determination and redress. A primary goal for this research is to create ‘positive change to ensure self-determination through tourism’. Higgins-Desbiolles et al. (2012:3) reclaim that true change can only come when we “walk in the shoes” of the oppressed’. While tourism continues to have a role in perpetuating the oppression of many indigenous people (Patterson 1992, Kral & Brock 2009, McGehee 2012), we must continue to interrogate our relationship with the ‘main-stream’. Tourism is a significant force in society and shapes the world we live in. While we can hope for a better world for all, we must not lose sight of the serious social injustices, inequalities and institutional challenges around us (Wilson et al, 2012:3-4).

Bramwell and Lane (2014:1) state that research on sustainable tourism within society is increasingly likely to examine it through “critical” assessments that draw on general social science approaches, theories, and concepts. What is urgently needed is greater collaboration, cross-disciplinary and especially inter-disciplinary research. Such research will require expansion beyond the confines of disciplinary paradigms and experimentation with alternate methodologies (Echtner & Tazim, 1997:878). The issues associated with sustainable tourism may cover multiple sources of inequality, the forces of domination, hegemony and alienation, the practices and particulars of lived experience, the values and beliefs of the marginalised and unrecognised, and the potential for emancipation (Bramwell & Lane, 2014:1). Whether tourism studies eventually achieve a strong and cohesive theoretical foundation, or a fragmented and weak stance, will be largely determined by the perseverance of tourism researchers in overcoming disciplinary barriers and encompassing diverse methodologies and philosophical approaches (Echtner & Tazim, 1997).

## 2.4 The Alignment of Kaupapa Māori with Critical Theory

The roots of Kaupapa Māori in critical theory are more important than many realise (Smith, 2012a:11). The key underpinnings of Kaupapa Māori as a theory were initially transported out of critical theory, in particular with regard to the notions of critique, resistance, struggle and emancipation (Smith, 2012b:187). Critical theory involves ideas that foreground both action and theory. Many Māori dismiss critical theory, by stating “it’s a Pākehā theory”. But critical theory, with its joining of transformative practice and structural analysis, is an essential part of Kaupapa Māori (Smith, 2012a).

Kaupapa Māori theory aligns with critical theory to expose underlying assumptions that conceal the power relations that exist within society, and the ways in which dominant groups justify the maintenance of inequalities and the continued oppression of Māori

people (Smith, 2012b:187). Pihama (1993:57) suggests that intrinsic to Kaupapa Māori theory is an analysis of existing power structures and societal inequalities. A Kaupapa Māori approach without critical theory becomes an opening for a browning of mainstream institutions rather than a space from which to challenge them. It becomes domesticated, just like ‘taha Māori’ and ‘the Māori voice’ in government departments (Smith, 2012a). Hoskins, (2012:89) asserts that Kaupapa Māori has not been without political theorisation. Graham Smith (1997, 1999, 2003) has contributed significant political theory to Kaupapa Māori, drawing and expanding on the work of Paulo Freire. This theorisation has been compelling for many social and indigenous movements, providing important and sustaining analyses for activists and theorists alike.

‘When I first read Paulo Freire’s ‘Pedagogy of the Oppressed’ it made absolute sense to me. Everything he said I had a practical example from Aotearoa. It fitted; it described exactly the sorts of things we were engaging with. His use of the term ‘praxis’ to refer to the inseparability of action and analysis made sense for our struggle here in New Zealand. The word praxis is neglected these days, but it reminds us that we cannot merely talk about Kaupapa Māori. The idea of Kaupapa Māori contains the necessity of political action’. (Smith, 2012a:11)

Kaupapa Māori is a ‘local’ theoretical positioning, which is the way in which the emancipatory goal of critical theory, in a specific historical, political and social context, is practised (Smith, 2012b:188). For Māori, tino rangatiratanga is a core vision that gives impetus and momentum in struggle. However, people must look to the daily work of Kaupapa Māori, not only to grand ideas like tino rangatiratanga (Smith, 2012a). In what might be called a post-critical move, contemporary Kaupapa Māori enables a positive turn to be made towards the strengths within Māori and indigenous communities, and the insights of indigenous thought and analysis (Jones, 2012:103).

## 2.5 Metaphor in Research

Like the peoples of every nation, Māori draw inspiration from the wisdom embodied in the traditions of their ancestors (Mead & Mead, 2010:5) as wisdom is universal and is not confined by generations, by oceans or by cultures (Mead & Grove, 2001:9). It is part of the legacy of humankind; metaphors play a large part in Māori culture, in which ‘whakataukī’, ‘whakatauākī’, ‘pepehā’ and ‘tongi’ are sayings that reflect the thoughts and values of the past and carry many messages and meanings (Milroy, 1996:37-39).

Whakataukī is a short, advising saying, which can be found among all Māori tribes where the author, place of origin, original audience and reason of formulation is normally unknown. A whakatauākī is similar to a whakataukī, except that whakatauākī can be either short or long and the author, place of origin, and intended audience is normally known. A person of significance would usually use this type of saying. Another form of metaphor used by Māori is called a pepehā. A pepehā typically refers to the landmarks, chiefs, and mana of a certain area or tribe (Milroy, 1996).

However, it is accepted that when amongst your own kin, you may use your own pepehā to incite and raise the spirits of your people (Pihama, 2005:7-8). In contrast, a tongi is a prophetic saying, often used by tribal leaders such as Kīngi Tāwhiao (Te Ara, The Encyclopaedia of New Zealand, 2016), offering guidance, direction and uplift for his people despite the challenges that lay ahead. Whakataukī have long been used by Māori to explain human experiences and their connections to Te Ao Tūroa, the Māori world (Hutchings et al, 2012). Today, many Pākehā individuals and groups use Māori metaphors to portray the values and direction of their organisations.

Whakataukī are often identified as ‘proverbs’, but that interpretation is too restrictive. The term also embraces charms, witticisms, figures of speech, boasts, and other sayings (Williams, 1971). Whakataukī reflect thoughts on many aspects of Māori culture: history, religious life, conduct, ethics, warfare, marriage, death, and weather. They are featured in the formal speeches heard on the marae and the oral literature descended from past generations (Mead & Grove, 2001:9). To be considered a good orator, one must be able to employ whakataukī where appropriate, for they encapsulate a thought in a succinct manner (Brougham & Reed, 2012:3).

The language of the whakataukī can differ from Māori writers today and in the past. Ngata suggests ‘in former times a wealth of meaning was clothed within a word or two as delectable as a proverb in its poetical form’ (Ngata, 1972: xv). The content of some sayings indicates cultural attributes long since changed or abandoned. Nevertheless, most sayings are adaptable to present-day situations. The wisdom contained in them remains an inspiration to the descendants of those who first coined these sayings (Mead & Grove, 2001).

Māori metaphors such as whakataukī, pepehā and tongi are incorporated throughout this research, to frame the vision and direction of each chapter, and ensure this study continually applies appropriate Māori philosophies to guide and structure the research. Māori proverbs

provide a short form of advice and allow direction for many issues faced by Māori; thus, this research will implement Māori metaphors in a contemporary space and time to support reflexivity in Kaupapa Māori research.

### **Metaphor in Tourism Research**

Of all metaphors used to capture the postmodern condition, perhaps none has been employed more frequently than that of the 'tourist'. Metaphors related to the tourist in a moving social world need to be drawn from both tradition and change (Dann, 2002:6). Urry (2000:21) claims that 'much of our understanding of society and social life is based upon, and reflected through various metaphors'; furthermore, sociological thinking, like any other form of thought, cannot be achieved non-metaphorically.

To reinforce his position, Urry cites Sontag (1991:91), who stated that 'one cannot think without metaphors', and Hawkes (1972:60), who stated that 'all language is fundamentally metaphorical, as is the way it is communicated to others'. Roughly speaking, metaphor – calling one thing by the name of another – is not a strange poetic event. It is at the heart of language, and the direction of the metaphor is important. The body's influence (sensation and perception) spreads outwards, to features of the environment, and inwards to the mind (Denzin & Lincoln, 2005:1005n3). McCabe argues that the tourist experience becomes more than simply a metaphor of the social world, since it exactly mirrors and replicates the everyday world, along with the social concerns of its members (Dann, 2002:9-13).

Much of tourism theory to date has been based on metaphor and simile. The tourist has been considered as a sightseer; a stranger; a pilgrim in search of the sacred; a performer, and a child (Dann, 2002:6). According to Hammond and Wellington (2013:106), research is itself invariably described metaphorically as a 'journey', suggesting a sense of discovery, even if many of the 'travel guides' in the process sometimes appear as all-inclusive package tours. Therefore, researchers must consider a consistent metaphor for their research. As Orwell (1946) complained in an essay on politics and the English language, the lazy or misleading use of metaphor is a means of obscuring a message both for the writer and the reader (Hammond & Wellington, 2013). Provided that both speaker and addressee understand the comparison, metaphor can become 'the most powerful device available to us for changing people's attitudes, quickly, effectively and lastingly' (Elgin, 1993:146).

## 2.6 Epistemology

Kaupapa Māori and critical theory are the underpinning epistemological and methodological organising principles for this research. The integration of respective methods will carry the project forward through its successive stages, so each stage will feed forward into the next. This thesis is driven by a Kaupapa Māori epistemology, as mentioned earlier, centred on Māori tourism development in marae and Māori communities. Kaupapa Māori epistemology derives from a Māori worldview and is by no means a new discourse. Cram (2000:41) describes Kaupapa Māori epistemology as an attempt to retrieve space for Māori voices and perspectives. It is about providing a framework for explaining to non-Māori what Māori have always been about. In this way Kaupapa Māori is not a new initiative.

Kaupapa Māori epistemology promotes the right for Māori to reclaim the right to be Māori in wider New Zealand society. It is a culturally defined theoretical space (Pihama, 2001). Māori philosophies and principles presuppose that the legitimacy of Māori is taken for granted; the survival and revival of Māori language and culture is imperative; and the struggle for autonomy over our own cultural well-being is vital to Māori survival (Hutchings, 2002:57). This includes the need for researchers to employ Māori values derived from a Māori epistemology to analyse Māori tourism development (Zygadlo et al, 2003).

In the New Zealand context, research ethics for Māori communities extend far beyond issues of individual consent and confidentiality. In a discussion of what may constitute sound ethical principles for research in Māori communities, Te Awekotuku (1991) has identified the following set of responsibilities and behaviours:

1. Aroha ki te tangata (*a respect for people*)
2. Kanohi kitea (*the seen face; i.e., present yourself to people face to face*)
3. Titiro, whakarongo...kōrero (*look, listen .... speak*)
4. Manaaki ki te tangata (*share and host people, be generous*)
5. Kia tūpato (*be cautious*)
6. Kaua e takahia te mana o te tangata (*do not trample over the mana of people*)
7. Kia māhaki (*don't flaunt your knowledge*)

(Source: Te Awekotuku, 1991)

These guidelines are very different from the 'public' image of Māori society as a forum for ritual, oratory and chiefly leaders. They are the kinds of comments that are used to determine whether someone has 'good' qualities as a person (Smith, 2012b:124). Overall, researchers need to be happy with the project and the people with whom they will be working, in order for the research to be successful and beneficial to stakeholder groups (Edwards et al, 2005).

## 2.7 Approach

Both qualitative and quantitative approaches were used in this project to gain information and knowledge from a range of stakeholders. The initial stage of investigation involved a broad contextual analysis, in order to deconstruct historical events, and form a visual understanding of key issues. Secondary research using reports, media articles, journal articles, published and unpublished research by Māori and non-Māori authors was also used. Most resources were obtained from the University of Waikato Library, the internet, government websites and public libraries. During the early stage, information was collected and assembled into a timeline, in order to gain a broad picture of the relationship between different events and parts of the macro-context, including the political, cultural, economic and social environment.

### **Kaupapa Māori Approach**

The next stage of analysis involved a series of in-depth interviews with groups of individuals (between 8-10 participants) from each case study marae, consisting of kaumātua (*elders*), pakeke (*adults*) and rangatahi (*young adults*), to provide a diverse range of views on potential investment in ASCT. This research, using a Kaupapa Māori approach, involved the mentorship of kaumātua, so the journey was culturally safe, relevant and appropriate. The process of performing karakia, also known as *spiritual chants*, was undertaken before and after hui with participants, to protect knowledge and ensure safe passage during discussions (Smith, 2012b:88). The interviews were digitally recorded when appropriate, with participants' consent, and participants could withdraw their involvement in the research at any time. I drew upon the support of kaumātua and whakapapa connections to each marae to ensure safe passage as a researcher. I also provided an outline of this research to ensure each marae participant had a background understanding of the research before commencing the interviews.

A Kaupapa Māori research method using storytelling or oral narrative was encouraged

during interviews with Māori. This is the preferred mode of communication for some Māori, particularly amongst the kaumātua and pakeke of the marae. Storytelling, oral histories, and the perspectives of elders and women have become an integral part of all indigenous research. Each individual story is powerful. These new stories contribute to a collective story in which every indigenous person has a place (Smith, 2012b:145). Bishop suggests that “as a research tool, storytelling is a culturally appropriate way of ‘representing the diversities of truth’ in which the storyteller rather than the researcher retains control” (Bishop, 1996 in Smith, 1999:144). The interview questions were constructed in an open way to allow for storytelling using the practice of *kanohi ki te kanohi* (*face to face*). It was intended that kōrero would be open to allow freely expressed ideas so the conversation would focus on the primary research questions and subsequently proposals would develop.

For many indigenous writer’s stories are ways of passing down the beliefs and values of a culture in the hope that the new generation will treasure them and pass the story down further. The story and the story teller both serve to connect the past with the future, one generation with the other, the land with the people and the people with the story (Smith, 2012b:145).

The interview process required different levels of communication skills and approaches to ensure that participants felt comfortable and at ease with sharing information. Participants were able to adequately share so that information could be accurately gathered. This methodology included ideas of *utu* (*reciprocation*), *koha* (*gifting*), *manaaki* (*sharing*), *tautoko* (*support*), and *aroha* (*compassion*), with a continual appreciation and respect for all participants involved. As an insider, who is a descendant of Waikato-Tainui, and is connected to each case-study marae, the whānau principle was applied in this research to structure the gathering of information. This involved incorporating Māori participants as part of what Bishop refers to as the “research whānau of interest” (Bishop, 1994 in Smith, 1999:185). Pihama (2011:53), at a recent conference on Kaupapa Māori research in the 21<sup>st</sup> century asserts that:

“In Kaupapa Māori research, we need to be prioritising those whanaungatanga relationships, those whakapapa relationships, those iwi relationships, and those Māori organisational relationships. They’re here forever. Ministries, political parties, ministers, they come and go. Your relationships with your own people - those relationships are here, they precede us, they’re with us now, and they will be here when we’re gone. How do we want those relationships to be? In terms of the relationship between theory and research practice, when we talk about Kaupapa Māori research methodology and approaches within it like whanaungatanga”.

Other indigenous themes that were used as guidelines to conduct this research are summarised in Smith’s ‘Twenty-Five Indigenous Projects’ (2012b). The projects intersect with each other in various ways. They have multiple goals and involve different indigenous communities of interest (Smith, 2012b:143). Projects of relevance to this research that have been selected include creating, negotiating, sharing, protecting, restoring, networking, envisioning, revitalising and connecting, although each of the twenty-five indigenous projects can be applied to this research.

### Critical Theory Approach

A critical theory stance was taken for the analysis phase (outlined in Table 15). Critical theory is ‘how we know what we know’ or the ontology of analysis. This enables the researcher to look beneath the surface of observed phenomena, using the principles of reflexivity and positionality, social transformation, political action, collaborative action and historicity to form the basis of analytical techniques.

Table 15: **The ‘Eye of the Needle – Kotahi te kōwhao o te ngira’ Framework**

*Multi-layered, overlapping threads that integrate Kaupapa Māori and Critical theory*

<b>‘Eye of the Needle’ Approach</b>			
<b>Multi-layered, overlapping threads that integrate Kaupapa Māori and Critical theory</b>			
<i>Based on the Waikato whakataukī ‘Kotahi te kōwhao o te ngira’</i>			
<b>Kaupapa Māori (epistemology)</b>		<b>Critical theory (ontology)</b>	
<b>Principles</b>	<b>Data collection</b>	<b>Principles</b>	<b>Analysis</b>
Creating	Storytelling	Reflexivity and positionality	Content Analysis
	Case studies		Structural Analysis
Negotiating	In-depth interviews	Social transformation	Discourse
Sharing	Hui	Political action	Analysis
Protecting	Wānanga/ extended	Collaborative action	Constant
Restoring	focus groups	Historicity	Comparative
Networking	Participant observation		Analysis
Envisioning			Narrative methods
Revitalising			
Connecting			

#### *Reflexivity and Positionality*

With regard to reflecting on processes and consequences, this research includes self-reflection by the researcher and participants, and addresses the following:

What have they learned, if it will change the way they think and do things, whether they are willing to change, how they evaluate the significance of findings and whether the intervention proposed is appropriate based on the findings. A reflexive critique involves a self-questioning, self-critical thinking where biases about the researched, tendencies to exclude local and indigenous knowledge, tendencies toward deficit theorizing about the researched and the conception of researcher as knower are questioned (Chilisa, 2012:228).

Other queries to consider as the researcher include: Where do I stand with regard to the researched? Am I the coloniser? Who are the researched? Are the researched active agents capable of generating solutions to their social challenges? (Chilisa, 2012:236)

### *Social Transformation*

Over the centuries, every nation has tried to reach higher levels of human progress by attempting various societal transformations. The social transformation process can be painful, but the changes proceed in accordance with the capabilities and wisdom of the society. These capabilities are reflected in their ability to understand and control various disadvantages and convert problems into opportunities, through the desire to reduce the inherent economic and social imbalances (Anandakrishnan, 2010:3).

### *Political Action*

Political action is designed to achieve a purpose by the use of political power, including action by organised labour and recognised political means (such as participation in party organization, in elections, and by lobbying), in contrast with direct action (Merriam-Webster, 2016). The political action used in this research involved the direct action of marae members to promote the goals of this research to those in power, such as the Waikato Raupatu Lands Trust, Tainui Group Holdings, local government and the Ministry of Tourism. Political action could involve various local and national political processes, including a petition, hui, consultation, development of an online marae registrar and approaching the CEOs of political organisations.

### *Collaborative Action*

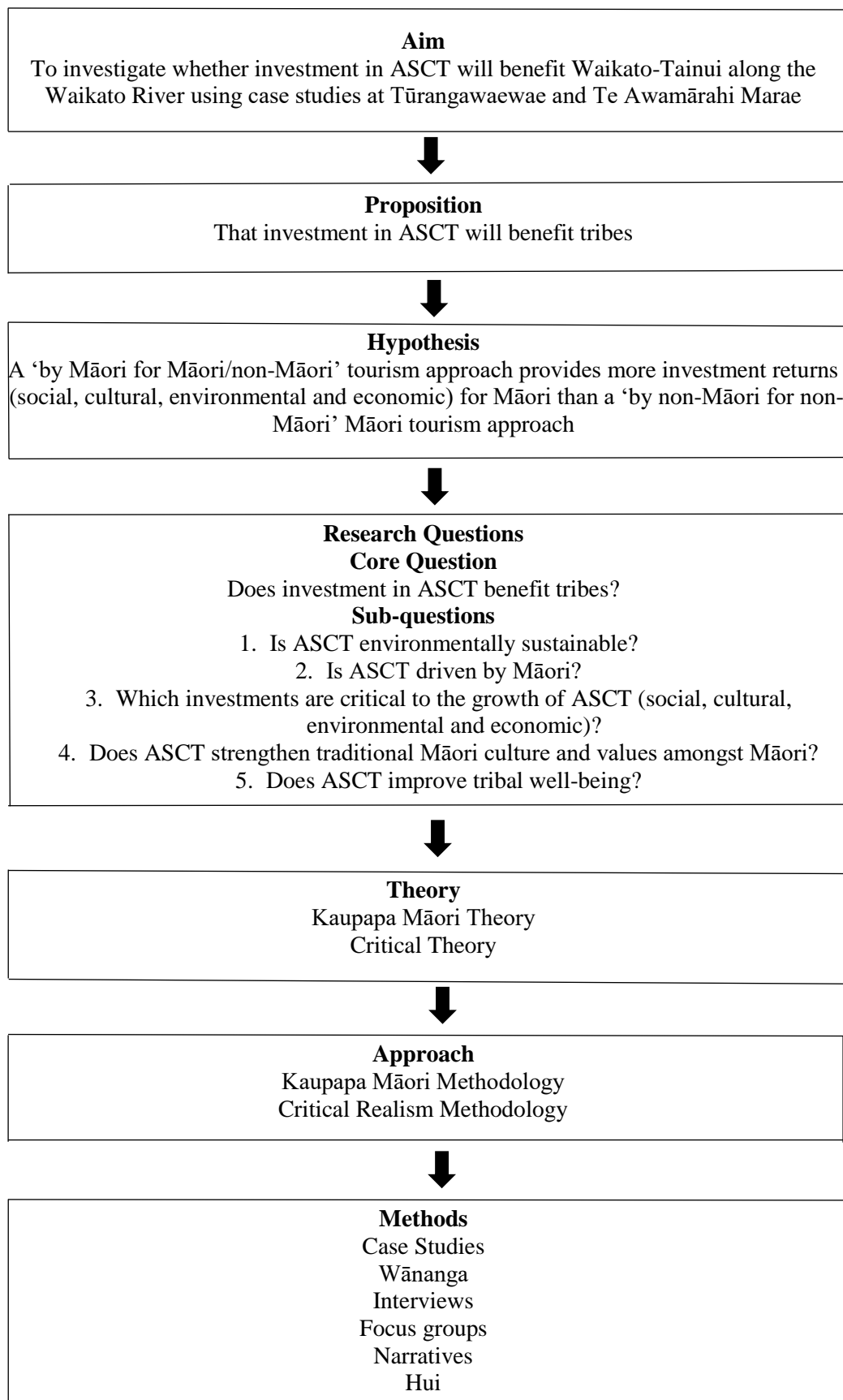
Action researchers examine their interactions and relationships in social settings, seeking opportunities for improvement. As designers and stakeholders, marae can work together to propose new courses of action that help their community improve their practices for positive growth and change (Centre for Collaborative Action Research, 2013). The process of collaborative action research has five sequential steps: problem formulation, data

collection, data analysis, reporting of results, and action planning. Three techniques that facilitate effective problem formulation are reflective interviewing, analytic discourse, and graphic representation (Sagor, 1992). As an action researcher, I sought evidence from multiple sources to help analyse reactions to the processes taken. I recognise my own view as subjective, and sought to develop my understanding of the events from multiple perspectives (Centre for Collaborative Action Research, 2013). Categories of data sources available to action researchers include existing sources (e.g., student work, archival evidence), tools for capturing everyday life (e.g., journals, logs, videos, observation checklists), and tools for questioning (e.g., interviews, written surveys, tests) (Sagor, 1992).

### *Historicity*

Historicity is the study of being part of history as opposed to being a historical myth or legend, or the quality of being part of recorded history, as opposed to prehistory (Harre & Moghaddam, 2006). Research participants, particularly kaumātua, refer to Māori history, customs and key historical events such as the connection to the gods, the environment and the colonisation of New Zealand when providing their perspectives. Questions of historicity arise where accounts of events are believed by some to be true, but cannot be verified, either because of a lack of historical records or where historical accounts incorporate folklore as fact (Wandersee, 1992).

## 2.8 Research Design



## 2.9 Analysis

The critical theory paradigm, according to Jennings (2010:44-45), is concerned with undertaking research that will effect transformational change for minority groups who, without the researcher and the knowledge generated by the research, would be unable to change the practices of those in power. Kaupapa Māori methodology is not primarily concerned with the tools of analysis, but rather with the concept of interpretation. Interpretation of data and understanding the phenomenon under study rely heavily on the researcher's own knowledge, understanding and world view (Rangahau, 2017).

The critical theory paradigm primarily uses a qualitative methodology, such as in-depth interviewing, focus group discussions, case studies, participant observation and action research, in order to expose the oppression, subjugation and exploitation of the minority group being studied (Jennings, 2010). Whether data is drawn from interviews, hui, surveys or other methods, the key to analysis using Kaupapa Māori methodology is to appropriately interpret and understand information that has been intertwined with Māori tikanga and wider cultural and societal contexts (Rangahau, 2017). The findings of the researcher should empower the minority group to effect social change to improve its social circumstances (Jennings, 2010).

### **Mixed Methods**

Miles and Huberman (1994) see the application of mixed methods as having four possible combinations and draws on features from both qualitative and quantitative methodologies:

- The simultaneous and integrated collection of qualitative and quantitative data/empirical materials during the field work phase
- Qualitative field work undertaken alongside a multi-wave survey, with the first wave survey informing the field worker of focal points for observation
- Alternation between qualitative and exploratory research that informs the construction of a quantitative data collection tool – for example, a questionnaire – followed by further qualitative field work to achieve a deeper understanding of the quantitative findings
- A quantitative starting point such as a survey used to determine the focal points for a qualitative study, which may be followed up by a qualitative study to clarify conflicting findings.

*(Source: Miles & Huberman, 1994)*

## Qualitative Data Analysis

Qualitative research in Kaupapa Māori deals with observations and interview data, such as audio tapes and written transcripts. The process of analysis is not dependent on the quantity of data, but rather on the quality and content of the data (Strauss & Corbin, 1990). Feasible data collection tools such as participant observation, storytelling, hui/focus groups, in-depth constant comparative analysis and discourse analysis are used to synthesise participants' contributions. Many key terms are in Māori and a significant amount of manual referencing and cross-referencing of ideas is necessary.

Generally, qualitative data analysis seeks to better understand people's lives, behaviours and stories, as well as the functioning of organizations, social movements and interactional relationships (Strauss & Corbin, 1990). Qualitative researchers draw upon the following methods: memos, coding, content analysis, constant comparative analysis, successive approximation, domain analysis, ideal types, event-structure analysis, matrices, taxonomies, typologies, conceptual trees, mind maps, grounded theory analysis and the zoom model (Jennings, 2010:225). This research used memos, content analysis, coding, discourse analysis, constant comparative analysis, narrative methods, typologies and mind maps as described below:

### *Memos*

Memos are messages researchers record during the course of research design, using systems including oral recorders if in the field; paper to produce diary and field notes; and as hard copy in exercise books or notebooks (Jennings, 2010).

### *Content Analysis*

Qualitative content analysis is predicated on four concepts:

- Openness – The researcher is 'open' to discover what the texts being studied reveal.
- Communicativity – The researcher is responsible for interpreting the contents of the 'communication' texts and explaining their meanings based on the social setting or context from which they were drawn
- Naturalism – The researcher interprets the content in its holistic form and setting so that the empirical materials reflect real-world settings, events and texts rather than abstractions of the real-world setting, as is the case in quantitative content analysis
- Interpretivity – The interpretation is embedded in the real world and so must be explained based on the context of the real world

(Source: Sarantakos, 2005:306)

### *Coding*

Codes are tags or labels for assigning units of meaning to the descriptive information compiled during a study. Codes may be developed using oral recorders, pen and paper lists to record codes, or file cards to record and organise codes (Jennings, 2010:225).

### *Discourse Analysis*

The word 'discourse' is the general idea that language is structured according to different patterns, and people's utterances follow these patterns when they take part in different domains of social life. 'Discourse analysis' is the analysis of these patterns (Jorgensen & Phillips, 2002:1).

### *Constant Comparative Analysis*

Constant comparative analysis, according to Janesick (1994:218-219), enables researchers to develop categories through constantly comparing coded data. Instead of proving a theory, the qualitative researcher studies a setting over time and develops theory grounded in the data.

### *Narrative methods*

The analysis of narrative interviews requires a different approach.

"Narrative inquiry addresses Māori concerns about research into their lives in a holistic, culturally appropriate manner because storytelling allows the research participants to select, recollect and reflect on stories within their own cultural context and language rather than in the cultural context and language chosen by the researcher" (Bishop, 1994, p. 24).

### *Computer Programs*

Computer programs are used to undertake text retrieval, text management, code-and-retrieval, code-based theory building and conceptual network building (Jennings, 2010:225).

## **Quantitative Data Analysis**

Quantitative research deals mostly with experimentation, observation, questionnaires and surveys in the form of numbers and figures. As the name suggests, quantitative research is concerned mostly with quantity of responses (Rangahau, 2017). This research used surveys (questionnaires) and structured interviews, case studies and observation (Jennings, 2010). The most basic form of analysis begins with counting the questionnaires completed and the

responses to each question. Following these basic additions, more sophisticated analysis of this form of data includes statistical investigations and graphical representation of data (Rangahau, 2017). Quantitative data analysis involves the following:

#### *Coding*

Coding data involves the development of codes, data entry and data cleaning. Data entry can be undertaken using edge-coding, direct data entry, scanners, spreadsheets and manual tally sheets. Data cleaning is associated with code cleaning and contingency cleaning.

#### *Descriptive Statistics*

Descriptive statistics enable researchers to describe trends in the data and also to determine whether relationships exist between variables.

#### *Measures of Central Tendency*

The three measures of central tendency are the mean, the mode and the median. The mean is the average of all scores; the mode is the variable that has the highest level of frequency; and the median is the middle score.

#### *Measures of Association*

Measures of association identify the existence of relationships between variables, their strength and direction.

#### *Inferential Statistics*

Inferential statistics require the use of probability sampling and are important to test a hypothesis and its relationship to the overall population being studied.

(Source: Jennings, 2010:299)

## 2.10 Sample

As researcher, I must describe how the participants from each case study marae were selected, and the number of participants involved to ensure validity and transparency. This entailed contacting the marae committee from each marae ‘kanohi ki te kanohi - *face to face*’, followed by a letter. I invited individual participants to participate in an initial hui. The contact details for marae members were requested from each marae committee. I explained how the research complied with the Privacy Act to ensure that contact details were only used for the purposes for which they were collected. All participants were fully informed before they made the decision to take part in the research, and I asked for permission to record participants. Participants were able to withdraw information they had provided at any time, and this right was outlined in the consent form. Confidentiality of all participants was guaranteed, unless the participant emphasised the need to disclose his or her name. In such cases it was prudent to ask whether a participant’s name and point of view could be used in the conversation with the named person.

This research consists of case studies at two Waikato-Tainui marae along the Waikato River, Tūrangawaewae and Te Awamārahi Marae. It involved recording and analysing the perspectives of descendants from each marae regarding the potential development of ASCT along the river. At each marae, individual interviews, focus group interviews and narratives were conducted with marae members. One hui and two wānanga took place at each case study marae, and included individual interviews with 25 members from each setting. With informed consent, interviews were recorded for subsequent transcription.

### *Interviews*

A series of in-depth interviews were undertaken with key stakeholders including individual members from each marae, Waikato-Tainui tribal governance and government tourism organisations. The interviews took approximately 30-60 minutes each. Each interview provided in-depth discussion relating to the key research issues, and supported the development framework (Pihama, 2003). This research involved 25 individual interviews at each case-study marae, 2-3 interviews with senior management at Te Arataura and Tainui Group Holdings and 1-2 interviews with fourteen Māori tourism providers throughout New Zealand. Letters including consent forms and questionnaires were distributed 2-3 months prior to undertaking interviews. It was critical that appropriate questions were prepared to obtain valuable constructive feedback to address the core research question.

### *Focus Groups*

Focus group research involves organised discussion with a selected group of individuals to gain information about their views and experiences of a topic (Gibbs, 1997). Focus groups were conducted at each case study marae, consisting of mixed groups of kaumātua, pakeke and rangatahi with no more than ten participants at a time. Each focus group lasted for approximately one hour.

### *Narratives*

A series of in-depth interviews with individual members from each case study marae was undertaken to develop a series of personal narratives from kaumātua, pakeke and rangatahi. This process enabled me as the researcher to get a sound view of the depth of perspectives on the research topic.

## 2.11 Methods

The mass of words generated in interviews needs to be described and summarised. As the researcher, I had to find relationships between various themes that were identified, and relate ideas to the characteristics of respondents, such as age or gender (Lacey & Luff,

2009:6). The methodology component of this research is highly interpretive and iterative. As far as possible, this research allowed participants to reveal their thoughts and feelings about investment in ASCT, and to reveal possible outcomes that could improve tribal well-being. As an iterative process, ideas raised formed the basis for a subsequent round of discussions where reactions and ideas were sought. A convergence of sentiments developed and this process reflects iwi/hapū differences, locational and other distinguishing factors.

Interviews are used for qualitative purposes. They involve recorded conversations with participants, in which the researcher/interviewer uses prompts to direct the conversation in the direction required (Lacey & Luff, 2009). Before undertaking a qualitative analysis of each marae, a thorough background search was undertaken, using information such as media reports, annual reports, committee reports, marae plans, marae goals and investments. I undertook narrative interviews with 25 participants from each marae for 30 – 60-minute sessions. Participants were chosen because of their diverse roles on the marae, which included the chairperson, committee members and marae members. Initially it was anticipated that three focus groups of rangatahi, pakeke and kaumātua would be conducted during wānanga; however, during actual processes with marae descendants, the majority of people were pakeke, so it was decided to merge these groupings.

### ***Tūrangawaewae Marae***

The initial case study focused on Tūrangawaewae Marae (*meaning 'a place to stand'*) where the primary hapū is Ngāti Mahuta. Tūrangawaewae is recognised as the national marae and holds the annual Koroneihana of Kīngi Tūheitia, Poukai, Tūrangawaewae Marae Regatta and many other hui. The marae is situated along the central part of the Waikato River in the town of Ngāruawāhia. Tūrangawaewae is the headquarters for Te Kīngitanga (*the Māori King Movement*) and the official residence and reception centre of the head of Te Kīngitanga - currently the seventh Māori monarch, Kīngi Tūheitia. The marae was established in 1921 by Princess Te Puea Herangi, who created a national marae complex as a centre of Māori culture and politics, thus creating a strong sense of community pride and mana amongst Te Kīngitanga (Ministry for Culture & Heritage, 2005). In order to effectively host national and international events, the marae is dependent upon the voluntary assistance of Waikato-Tainui marae and the collective efforts of Māori throughout New Zealand. Te Puea purchased the land to establish Tūrangawaewae Marae from Pākehā, and it was formerly used by council as a local rubbish dump. Currently, Tūrangawaewae Marae is one of the most prized historic and culturally significant sites in the Waikato, and throughout New Zealand.

### *Te Awamārahi Marae*

The second case study in the Waikato-Tainui region took place at Te Awamārahi Marae, translated as “*the widening of the river*”. Te Awamārahi Marae is located 20 minutes east of Port Waikato near the lower part of the Waikato River and the hapū is Ngāti Aamaru. The marae exemplifies a rural marae of Waikato-Tainui, with few marae members living nearby, a characteristic of many marae throughout the country. Te Awamārahi Marae is situated about 10km from Tuakau township along Port Waikato Road and has just over 1000 affiliated members. Historical references and records acknowledge the late Princess Te Puea Herangi for influencing the establishment of Te Awamārahi Marae to provide a sense of security and direction, and a means of active livelihood to strengthen the people to undertake a new way of life. The marae was officially opened on 11 April 1941 by the fifth Māori king, Korokī (Huakina Development Trust, 2006:3) and holds an annual Poukai in November each year. Whānau of the marae own several acres of surrounding land, which is currently leased for farming. Whānau of the marae also own various islands along the Waikato River that are currently leased for farming, where kaumātua once lived. These islands are seen as an ideal location for ASCT development or other sustainable enterprises. As a direct descendant of each marae, who grew up on Tūrangawaewae and Te Awamārahi Marae, it was appropriate for me to conduct the case studies for this research at these locations.

A quantitative study of government tourism organisations was undertaken, which included the Ministry of Tourism, New Zealand Māori Tourism and Te Puni Kōkiri. Using government websites and government reports, information was compiled about Māori involvement in the tourism industry. Structured interviews with the Chairperson of Te Arataura (*tribal governance*) and the Chief Investment Officer of Tainui Group Holdings (TGH) were conducted to analyse and critique current tribal tourism investments. This part of the research identified key investment priorities and determined where Waikato-Tainui beneficiaries are employed in the tourism sector. This section also determined whether TGH has made any sustainable investments since the Waikato Raupatu Settlement 1995.

Organised visits to fourteen successful Māori tourism operators throughout New Zealand were conducted to provide a national overview of Māori tourism. A study of tourism organisations was incorporated in the methodology section of this research to provide a value-based framework of current Māori Tourism Operators. It also provides a different perspective on the issue of managing tourism. The framework is designed to compare the diverse forms of ownership, identify the targeted market, indicate the forms of tourism that currently exist and compare the success rates between Māori tourism operators. For example, the framework compares by Māori for Māori/non-Māori, (co-owned) by

Māori/non-Māori for Māori/non-Māori, and by non-Māori for non-Māori approaches in terms of range and performance. Furthermore, a literature review of successful sustainable indigenous tourism providers was conducted to provide an international comparison of best practice in indigenous tourism.

## 2.12 Limitations

The limitations of this research include a restricted timeframe of four years full-time study permitted for PhD research. Due to limited resources, including a minimal timeframe, I was unable to conduct overseas research in the field, which would have provided a deeper insight towards indigenous involvement in ASCT. However, a literature review of international ASCT businesses in the United States of America, Australia and Canada provides an awareness and understanding of successful indigenous involvement in tourism, particularly over the past decade.

In order to provide a defined and manageable framework, a single tribe is used as a case study, which includes selected marae. Furthermore, there was a need to identify a specific location to establish a boundary for this study. Therefore, as a descendant of Tūrangawaewae and Te Awamārahi Marae, it was appropriate to undertake research within the Waikato region, alongside each marae. The Waikato River was also identified as a natural resource of significance to the Waikato people and a definitive location or boundary to ground this research.

It must be emphasised that the findings from this research are not representative of marae, hapū and iwi throughout New Zealand, as Māori identity and society is dynamic and changing (Durie, 1995:464). It is envisaged that a case study of Waikato-Tainui will provide an introductory insight into Māori involvement in ASCT from a particular whānau, hapū and iwi perspective. Although the findings and perspectives will differ between marae, hapū and iwi throughout New Zealand, I hope that the strategies and processes employed in the study can provide a foundation and direction for other tribes interested in ASCT within their regions. I also hope that common threads and patterns may evolve to reflect the changing dynamics of Māori society today. A major challenge for Māori is to recognise how quickly this space is changing and growing, and how rapidly the findings may become obsolete. These issues aside, this research represents an important contribution to the study of sustainable development in New Zealand, and plays an essential role in the development and growth of ASCT.



The purpose of the methodology section of this research was to find consolation in the words of Kīngi Tāwhiao “Rapua te mea ngaro - *Contemplate that which has been lost*”. This part of the research involves searching for answers using appropriate Māori and non-Māori methods of research to move tribes forward into the future. This section refers to the collaboration of a Māori research approach and processes with a constructive and supportive western approach that will contribute to the evolution of effective indigenous growth and involvement in Authentic Sustainable Cultural Tourism. The integration of Māori and non-Māori processes has produced a research process that is acceptable to Māori participants, helping to gain ongoing trust, involvement and support throughout the research process.

Firstly, the chapter provided an overview of Kaupapa Māori theory and critical theory, which are identified as the underpinning epistemological and methodological organising principles for this research. Because this research is focused primarily on Māori tourism development alongside marae and Māori communities, it is appropriate to incorporate Kaupapa Māori frameworks as the research methodology for this study. Despite Māori being one of the most researched people in the world, research on Māori has been of more benefit to the researchers than to those who have been the objects of study. Therefore, it is important to emphasise how this research will benefit Māori long-term. Critical theory is a type of social theory oriented toward critiquing and changing society as a whole. Critical theories aim to dig beneath the surface of social life and uncover the assumptions that keep us from a full and true understanding of how the world works. Critical theory has been used in this research, particularly when compiling data from organisations such as government, Waikato-Tainui governance groups and non-indigenous Māori tourism operators. Research on sustainable tourism within society is increasingly likely to examine it through “critical” assessments that draw on general social science approaches, theories, and concepts. What is urgently needed is greater collaboration, cross-disciplinary and especially inter-disciplinary research. Such research will require expansion beyond the confines of disciplinary paradigms and experimentation with alternate methodologies.

Māori proverbs and metaphors such as whakataukī, whakatauākī, pepehā and tongi are incorporated throughout this research, to frame the vision and direction of each chapter, to ensure this study continually acknowledges and applies appropriate Māori philosophies.

Māori proverbs provide a short form of advice and give direction for many issues faced by Māori. Research is itself invariably described metaphorically as a 'journey', suggesting a sense of discovery and personal meaning-making. Researchers need to consider a consistent metaphor for their research, as a metaphor can be the most powerful device available for changing people's attitudes, quickly, effectively and lastingly.

Both qualitative and quantitative approaches were used to provide information and knowledge from a range of stakeholders. The interview questions were constructed in an open way to allow for storytelling using the practice of *kanohi ki te kanohi* (*face to face*). The interview process involved different levels of communication skills and approaches to ensure that participants felt comfortable and at ease in sharing information. This methodology includes ideas of *utu* (*reciprocation*), *koha* (*gifting*), *manaaki* (*sharing*), *tautoko* (*support*), *aroha* (*compassion*) with a continual appreciation and respect for the participants involved. As an insider who is a descendant of Waikato-Tainui and both case-study marae, the *whānau* principle was applied in this research to structure the gathering of information. The concept of mixed methods was used in this research; this refers to the mixing of both quantitative and qualitative methodologies. Mixed methods have evolved to allow researchers to gain fuller insights into study phenomena – in this case tourist phenomena – by drawing on features from both methodologies. A mix of methods was used for specific types of data collection, to frame the types of data collection used and to analyse the iterative nature of the overall framework. The process of analysis in qualitative research is not to do with the quantity of data or responses, but rather with the quality and the content of the data. Generally qualitative data analysis seeks to better understand people's lives, behaviours and stories, as well as the functioning of organizations, social movements and interactional relationships. This research used surveys (questionnaires), structured interviews, case studies and observation.

The methodology component of this research is highly interpretive and iterative. As far as possible this research allowed participants to reveal their thoughts and feelings about investment in ASCT and reveal possible outcomes to improve tribal well-being. The next chapter will study the journey along the Waikato River by highlighting the challenges for the tribe since the Waikato Raupatu Settlement 1995. An investigation of Waikato-Tainui tribal governance and tourism investments, including a case study of Tūrangawaewae and Te Awamārahi Marae, is presented. Chapter Three will conclude with a comparison between the current mainstream approach used by the tribe, and a sustainable tribal economic approach proposed by this research.



## He Piko He Taniwha – Waikato Journey along the River

**“Waikato-taniwha-rau  
He piko, he taniwha  
He piko, he taniwha”**

*“Waikato of a hundred taniwha  
At every bend a taniwha can be found”  
– Kīngi Pōtatau Te Wherowhero 1770-1860*

### Findings

The pepehā or *statement of origin* above was declared by the first Māori king, Kīngi Pōtatau to inform those who traversed his land that at ‘*every bend of the Waikato River, a taniwha or guardian can be found*’. The pepehā also refers to a hundred chiefs, that at ‘every bend of the Waikato River, a prominent chief stands’. This chapter is based on the findings about the Waikato journey along the Waikato River, He Piko He Taniwha, signifying the importance of whānau, hapū and iwi involvement throughout the research process. Without the support, trust and involvement of whānau during this part of the research, this research would not have been possible. The cultural integrity and distinctiveness of whānau, marae, hapū and iwi is at the heart of ASCT. Although this research is based on a case study of Waikato-Tainui iwi, the questions, methods and frameworks employed during this study create a starting point for other iwi to inform, involve and understand the views of marae members in the potential development of ASCT on tribal lands.

### 3.1 Introduction

This chapter provides an analysis of the findings for this research. All relevant correspondence, information sheets and questionnaires can be found in the appendices. Firstly, this chapter provides an overview of Te Kīngitanga and the history of Waikato-Tainui following the signing of the Waikato Deed of Settlement 1995. The post-settlement phase is examined, highlighting some of the challenges faced by the tribe. An outline of the governance structure of Waikato-Tainui is provided and is followed by a section explaining the position of the researcher as a descendant of Waikato-Tainui. The following

section provides an overview of investments by the tribe since 1995. This is supported by key interviews conducted with Waikato-Tainui governance, to discuss potential investment in ASCT, followed by case studies with members of Tūrangawaewae and Te Awamārahi Marae. The concluding section compares the mainstream corporate approach to governance currently employed by the tribe with a sustainable tribal economic approach, and considers how traditional tribal structures such as Te Kīngitanga have sustained the tribe for over 150 years.

## 3.2 Post-Settlement Phase

Te Kīngitanga was established in 1858 by many tribes throughout New Zealand to halt the sale of land to Pākehā, to stop intertribal warfare, and to provide a springboard for the preservation of Māori culture in the face of Pākehā colonization. As it has done for the past 160 years, the role of Te Kīngitanga will remain a unifying thread for iwi throughout New Zealand, under the seventh monarch, Kīngi Tūheitia (Waikato-Tainui Annual Report, 2014:9).

In 1995, as part of the Treaty of Waitangi settlement, Waikato-Tainui received compensation of \$170 million, including the return of around 40,000 acres (16,000 hectares) of land (much of it rented out) and monetary compensation (Orange, 2011). The assets involved were estimated to be worth approximately \$12 billion (Joseph, 2005:68); however, the compensation was equivalent to only one percent of the value of the lands taken as a result of the 1863 invasion (Ministry for Culture & Heritage, 2012). Under the leadership of Te Arikinui Te Atairangikaahu and Sir Robert Mahuta, Waikato-Tainui were the first iwi to settle with government, which provided a foundation for other iwi settlements such as Ngāi Tahu, Ngāi Tūhoe and others. As a result of being one of the first iwi to settle, a ‘relativity clause’ was included in the Deed of Settlement 1995, to ensure that the value of the redress given to Waikato-Tainui would be protected (Tainui Māori Trust Board, 1995).

The clause enables Waikato-Tainui to claim additional redress if the total value of settlement redress exceeds \$1 billion in 1994 present value dollars. Once the relativity mechanism is triggered, claims can be made for payments to maintain the value of the original settlement. In 2012, the Crown advised that the relativity mechanism had been triggered. Waikato-Tainui (along with Ngāi Tahu who have a similar mechanism) subsequently made a claim for additional redress. The relativity mechanism provides for Waikato-Tainui to make claims for additional

payments every five years up until 2044 (Waikato-Tainui Relativity Hui Report, 2013).

A Deed of Settlement for the Waikato River was also signed in 2008. The Waikato River Settlement is based on the principle of co-management between Waikato-Tainui and the Crown, and supports work to restore and protect the health and wellbeing of the Waikato River for future generations (Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act, 2010). Furthermore, Waikato-Tainui still have outstanding claims over the West Coast Harbours, and Wairoa and Maioro land blocks (Tainui Māori Trust Board, 1995).

### **Challenges for Waikato-Tainui**

Major challenges faced by the tribe since the Waikato Raupatu Settlement 1995 include early underperforming investment decisions such as the purchase of the Auckland Warriors rugby league team, a hotel in Singapore and a fisheries company (wikipedia, 2017). These investment issues were sensationalised by the media as ‘a tribe on the brink of financial disaster’ (Turongo House, 2001:160). Waikato-Tainui has addressed tribal disputes between members through direct Court action, resulting in significant Court costs (mainly at the expense of the tribe) and ongoing negative media coverage. The mainstream media continues to be a driving force and barrier to tribal growth and development. Media such as the Waikato Times, the NZ Herald, TVNZ and social networks such as Facebook have perpetuated a negative portrayal of Waikato-Tainui, showing continual disrespect towards Kīngi Tūheitia, and supporting the disestablishment of Te Kīngitanga.

However, one of the most controversial matters relating to tribal politics since the Waikato-Tainui Deed of Settlement was the exposure of Te Arikinui Te Atairangikaahu to the High Court on 16 August 2000. This action was taken by Executives of Te Kaumārua (the tribe’s governance group), for breach of the tribe’s Constitution (Turongo House, 2001:163). A Constitution to govern tribal affairs was legally defined in 1995 as a condition of the Settlement process. The Constitution contains predominantly western government law and regulations that override traditional lore in tribal governance matters.

The catalyst for the High Court injunction was a Waikato Resolution adopted by Te Kauhanganui (representing Waikato marae) on 12 August 2000. Because the resolution was debated outside of Standing Orders of Te Kauhanganui and voted upon, this was the catalyst for six members of the Executive to challenge not only Te Kauhanganui, but also its chairman Koro Wetere, Sir Robert Mahuta and Te Arikinui, the leader of the King Movement, in the High Court. Te Arikinui’s

concern was that the people's voice was not being heard in Te Kauhanganui; hence she agreed to adopt a Waikato Resolution. In contrast, the plaintiffs or Executives of Te Kaumārua believed that their outcomes were being ignored by the people. Te Arikinui, Sir Robert Mahuta and Te Kauhanganui believed that matters should be resolved internally within Waikato-Tainui rather than through the Court system. However, to counteract the power of the people, legal consultants continued to advise the Executives to seek resolution in the High Court, resulting in costly Court action. Critics claim that Te Kīngitanga in the High Court lost one legal battle after another and the Executive Te Kaumārua won each time (Turongo House, 2001) because western law recognises the Constitution over the traditional rights of the people.

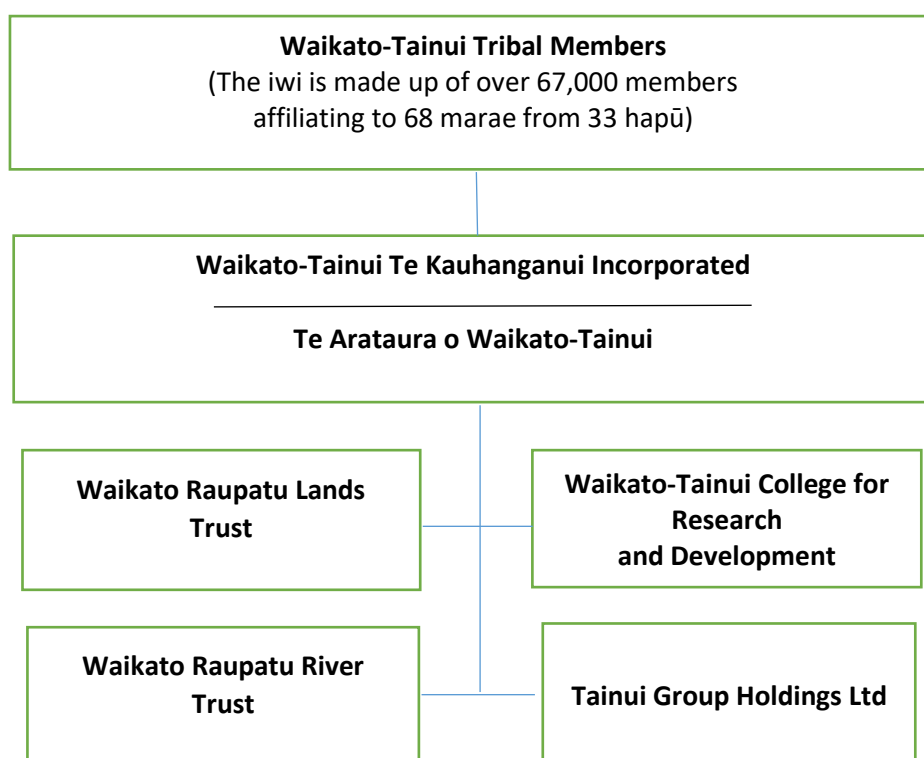
Waikato-Tainui will never forget the actions of the standing tribal governance group 'Te Kaumārua' and their supporters responsible for taking Te Arikinui to Court. The outcome fragmented the tribe and prevented growth for Waikato-Tainui. It was costly for the tribe through Court action, and placed traditional tribal leadership under significant stress, vulnerability and scrutiny by the Courts and the mainstream media. This attack on Kīngitanga leadership is an extreme example for iwi who have settled with the Crown, or are in the process of settlement. The 1995 Constitution as the fundamental process that forced Te Arikinui to the High Court and overrides traditional lore currently prevails (Waikato-Tainui Annual Report, 2014:11), and throughout the past two decades, Waikato-Tainui have made minor changes to the governance structure of Te Kauhanganui.

The extreme turmoil faced by tribal leadership confirms that despite the supposed autonomy that is presumed to be achieved through Treaty Settlements, western governance structures and processes continue to undermine, challenge and control iwi. A further challenge that Treaty Settlements impose is a division amongst iwi, as the Crown will negotiate with a single iwi entity only, despite being fully aware that multiple iwi exist, for easy, inexpensive settlements that fragment and divide Māori.

### **The Structure of Waikato-Tainui**

Waikato-Tainui currently has a membership of just over 67,000 descendants and two-thirds of its members are aged under 40 years old. The majority of members live within the tribal boundary, and many are located throughout New Zealand and across the world (Waikato-Tainui Annual Report, 2014:4).

## Waikato-Tainui Tribal Structure



Waikato-Tainui is a tribal organisation made up of four entities that aid in building the capacity of iwi, hapū, marae and tribal members.

### ***Waikato Raupatu Lands Trust***

The Waikato Raupatu Lands Trust manages tribal affairs; implements the tribe's development strategy; and, makes distributions for education, health and wellbeing, marae, social and cultural development.

### ***Waikato-Tainui College for Research and Development***

The Waikato-Tainui College for Research and Development has been established as a place for higher learning. It is an international centre of excellence that aims to provide quality postgraduate study and research to strengthen iwi development, produce future leaders and support indigenous development.

### ***Waikato Raupatu River Trust***

The Waikato Raupatu River Trust was established to oversee and implement the 2008 Waikato River Settlement and related statutory and regulatory reform. It also leads and monitors outstanding treaty claims.

### ***Tainui Group Holdings***

Tainui Group Holdings (TGH) is the commercial arm of Waikato-Tainui. A property investment and development company, TGH operates a 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 Ltd (Waikato-Tainui Annual Report, 2014).

### ***Whakatapuranga 2050***

The blueprint for the social, cultural and economic advancement of Waikato-Tainui is Whakatapuranga 2050, adapted from Whatarangi Winiata's work based on *Whakatapuranga Rua Mano*, Generation 2000. The strategy is a fifty-year long development approach to building the capacity of the iwi, hapū and marae. There are three critical elements fundamental to preparing future generations with the capacity to shape their own future (waikatotainui, 2013):

1. Pride and commitment to uphold their tribal identity & integrity;
2. Diligence to succeed in education and beyond; and
3. Self-determination for socio-economic independence

*(Source: waikatotainui, 2013)*

### **Position of Researcher**

As a tribal member of Waikato-Tainui, and descendant of Tūrangawaewae and Te Awamārahi Marae, I maintained an internal insider stance and position throughout this research. I aimed to be as neutral and free from bias as possible through the continual implementation of reflexivity, transparency and positionality. I have lived the majority of my life in Ngaruawahia, which is a predominantly Māori community, and I have been involved in kaupapa relating to my people. I have volunteered at least 20 years of service to the numerous gatherings that take place on my marae, including involvement in tikanga Māori, pōwhiri, waitressing, cooking, cleaning and preparing accommodation. The marae gatherings I regularly attend include the annual Koroneihana of Kīngi Tūheitia, annual Tūrangawaewae Marae Regatta, Poukai, tangihanga, wānanga and other hui that often take place. Although Ngaruawahia is a low socio-economic community with high unemployment, the township (like many other Māori communities in the Waikato) continues to maintain a strong collective tribal network, supporting the importance of Te Kīngitanga. At the signing of the Waikato Raupatu Deed of Settlement 1995, I was eighteen years of age. I am part of a generation that has partly felt the impact and devastation of 'Raupatu' or confiscation of lands on my people. My parents, grandparents and forefathers lived their lives in grievance, for non-recognition of past injustices by the crown towards the devastating impact caused by Raupatu. I acknowledge the challenges and significant struggles my people endured prior to settlement; however, it is vital that the next generation understands the struggles of the past, then moves forward with the current economic base, to aspire towards the long-term sustainable growth of iwi.

### 3.3 Tourism Investments by Waikato-Tainui

The slogan that Tainui Group Holdings (TGH) has used to promote the Company is the whakataukī of Princess Te Puea Herangi, ‘Kia tupu, kia hua, kia puāwai – *To grow, prosper and sustain*’ (Waikato-Tainui Annual Report, 2014:5). However, this research argues that TGH has made limited investment in sustainable initiatives to support the wellbeing of Waikato-Tainui. The main focus of the tribal organisation to date has been financial returns. Over the past twenty-one years, since the signing of the Deed of Settlement 1995, TGH has provided relatively few job opportunities for Waikato-Tainui descendants, with the exception of the recent investment in ‘Go-Bus’ in 2014. Furthermore, those tribal members who have secured positions within current tribal investments have obtained employment due to individual effort and achievement.

Current investments represent mainstream commercial ideals and values. The use of Māori whakataukī, symbols and carvings might appear at the face of these investments, but the operation of the Company is western-focused and driven. The Company director and managers at TGH are primarily Pākehā and there are few Waikato-Tainui descendants employed at governance level, despite the graduation of more than 41 tribal MBA graduates since 2011. TGH as the financial sector for the tribe represents the heart of future prosperity and sustainability for tribal members. While TGH is essentially owned by Waikato-Tainui, it seems that the company is directed and driven by outsiders. All decisions and investments made by TGH impact on tribal members, particularly around job opportunities and the future wellbeing of Waikato-Tainui descendants. In my view, the current western control over TGH is an obvious indication of dependency on western thinking, which prevents self-determination, independence and long-term sustainable growth for tribal members. The following list of tourism investments by the tribe show that Waikato-Tainui culture and tikanga is not a high priority, and few of these investments ensure the sustainability of the natural environment for future generations, as reported by the Company.

#### *Hotels*

The Portfolio Asset Allocation of TGH and Waikato Tainui Fisheries (WTF) is outlined in Figure 3. Tourism investments owned by Waikato-Tainui include the Novotel Tainui, which opened in central Hamilton in 1999. It was followed by the Ibis Tainui development nearby, which opened in 2007. TGH took full ownership of the venture in 2014, buying out the Council and Accor (TGH, 2017).

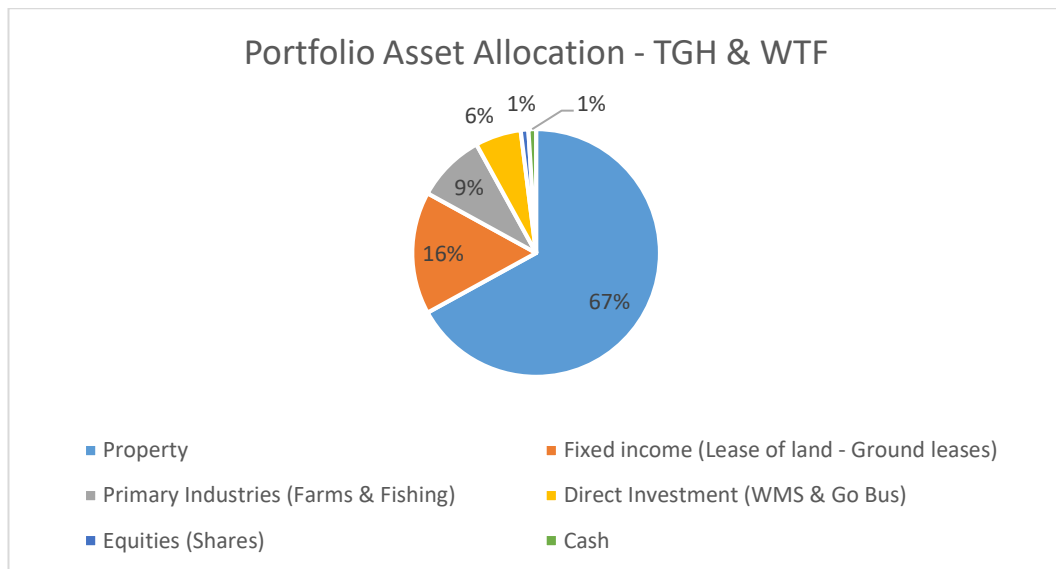


Figure 3: Portfolio Asset Allocation – TGH & WTF

(Source: *Waikato-Tainui Annual Report, 2015:18*)

Novotel Auckland Airport Tainui opened in 2011, with the tribe making an investment of around \$40 million (Fox, 2013) in the business. The hotel is commercially driven, with 263 rooms, conference and business facilities, restaurant and bar; it is a landmark at New Zealand’s largest airport. The hotel was developed as a joint venture with Auckland International Airport Ltd (20%) and Accor (10%) (Waikato-Tainui Annual Report, 2015). Few Waikato-Tainui descendants are employed in tribal hotel investments, particularly at governance level, and there is little emphasis on the social, cultural and environmental sustainability of the tribe.

***Another Commercial Hotel at Auckland Airport called ‘Te Arikinui’***

Tribal investment in another commercial hotel at the Auckland Airport called ‘Te Arikinui’, named after Te Arikinui Te Atairangikaahu (Malone, 2016), was raised by Tukuroirangi Morgan at the Annual General Meeting 2016 in Hamilton (Waikato-Tainui Annual General Meeting, 2016). These mainstream tourism investments require significant investment from the tribe, with limited involvement and communication with Waikato-Tainui descendants. They also reflect a purely commercial view of tribal tourism development, with limited employment of tribal descendants, based on replicating western investments centred primarily on financial returns.

As a specialist undertaking doctoral research in the field of Tourism Management, I expressed my concerns to tribal governance regarding investment in a fourth commercial hotel. Unfortunately, I did not receive a response. However, the recent Te Hōkioi magazine profiles the continuation of tribal investment in another commercial hotel at the Auckland

Airport (Te Hōkioi, 2017:17). Although my concerns were overlooked, I felt it was necessary to express my concerns to the development based on the findings from this research and because it would be unethical and unprofessional if I did not voice my informed opinion.

### ***The Base, Te Rapa***

The Base Shopping Centre at Te Rapa in Hamilton was formerly an Air Force base, and the land was returned to Waikato-Tainui as part of the Deed of Settlement. The Base is comprised of a 31-hectare site and is now the largest retail development in New Zealand. Construction of The Base began in 2004 and a 50% share was sold to Kiwi Property in 2016 (TGH, 2017). TGH has been seeking full sale of The Base, primarily due to the Company wanting to increase its capital to invest in other projects such as the Ruakura Development. The decision on the full sale of The Base was narrowly averted by 53% of Te Kauhanganui, who opposed the sale to ensure the land remained for future generations. The Warehouse remains a major tenant, along with Mitre 10 Mega, Briscoes, Rebel Sport, Farmers and Noel Leeming. More than 200 retail stores and 2500 carparks give shoppers choice and convenience, and the centrepiece is the Te Awa Mall (TGH, 2017). The Warehouse is the largest employer of Māori staff at The Base and one of the largest retail employers of Māori staff throughout the country.

### ***Tribal Funds into Tourism Investments***

On 3 September 2016, I sent a request to TGH for the sum of tribal funds allocated towards current tourism investments, to provide contextual background for this research. Unfortunately, I did not receive a response. According to media reports, about \$40 million was invested into Novotel Auckland Airport (Fox, 2013), \$25 million in Novotel Hamilton, \$20 million in Ibis Hamilton (Metherell, 2014) and at least \$200 million in The Base Shopping Centre in Te Rapa (Fox, 2013). Including the fourth commercial hotel in Auckland, 'Te Arikiniui', in excess of \$330 million has been invested into western tourism ventures. This represents over a third of the tribe's total assets. According to the International Institute for Sustainable Development (1992:28), where our people have been integrated into the wage-labour economy, it has been at the bottom of the social ladder.

### ***Cultural Tourism at Rangiriri***

Tribal governance has commenced the development of cultural tourism in Rangiriri, focused around the Rangiriri battle site of 1860. The Rangiriri tourism development was proposed by tribal governance due to the rerouting of State Highway 1 at Huntly, potentially designed to give tourists access to Hobbiton, a mainstream tourism provider in Matamata. Hopuhopu is tribal-owned land returned to the tribe as part of the Deed of

Settlement 1995, and is an ideal location for cultural tourism development along the Waikato River. The location is only an additional 10-minute drive from the Huntly bypass on the way to Waitomo Caves, a venture owned by the Waikato-Maniapoto people. The tribe can seek to develop a cultural tourism package with Waitomo Caves, which has been operating successfully for over 125 years. The Waikato people, Tūrangawaewae Marae, the Waikato-Tainui College for Research & Development, and the Hākarimata and Taupiri mountains that surround the Hopuhopu tribal land area represent some of the jewels of Te Kīngitanga, and reflect the ‘unknown’ that tourists would like to view and experience. Rangiriri represents warfare, pain and conflict between Māori and Pākehā. Despite past injustices by government, the tribe must work together with all New Zealanders and empower the people to move forward, rather than create a tribal business that represents warfare and turmoil. The Rangiriri battle site can be incorporated into ASCT, however, I do not believe this urupā (*burial*) site is a convenient location and base for iwi tourism development. Other major investments include Genesis Energy, farms and forestry, Waikato Milking Systems, Fisheries, Go Bus and the Ruakura Development, as discussed below.

### 3.3 Other Major Investments

#### ***Genesis Energy***

In 2014, TGH purchased 5 million shares into Genesis Energy, New Zealand’s largest electricity and gas retailer, with a portfolio of thermal and renewable energy assets. One of these is Huntly Power Station, which sits on land leased from TGH (TGH, 2017). Unfortunately, the continued use of fossil fuels such as coal at Huntly Power Station has devastating impacts on the natural environment. Fossil fuels are one of the greatest contributors to global warming (Fossil Free, 2017), and significantly compromise tribal values and beliefs.

#### ***Farms and Forestry***

On behalf of Waikato-Tainui, TGH now owns over 4000 hectares of Waikato land, supporting dairy, sheep and beef operations, including Hangawera Station, a specialist producer of Hereford bulls. TGH have recently welcomed tribal member interest in farm cadetships (TGH, 2017). Primary industries such as farming and forestry have contributed to the deterioration of the health of the Waikato River over the past 150 years in particular, causing significant pollution to the natural environment and loss of wildlife habitat through deforestation (Science Daily, 2017). In particular, dairy farming is under increasing scrutiny for its role in widespread environmental pollution (Gudsell, 2015).

### ***Waikato Milking Systems***

Along with Ngāi Tahu Holdings, TGH is a part owner of Waikato Milking Systems. Hamilton-based, this company designs and manufactures dairy technology, particularly rotary platforms. They provide dairy farm solutions in over 30 countries, including the USA, Russia and China (TGH, 2017).

### ***Fisheries***

The Waikato-Tainui fishing quota is managed by TGH through Waikato-Tainui Fisheries Ltd and Aotearoa Fisheries Ltd (TGH, 2017). The fishing industry has been accused of exploiting the resource and there are widespread reports of the illegal dumping of undesired dead fish in New Zealand (Field, 2016). Fisheries resources need to be replenished, and the simple management of quota is not protecting this finite resource.

### ***Go Bus***

In 2014, TGH purchased a third share of leading passenger transport company Go Bus, which provides employment for some tribal descendants. The joint venture with Ngāi Tahu Holdings and Pioneer Capital totalled \$170 million (TGH, 2017). Although Go Bus offer's employment for some tribal members, unfortunately, the company is recently recruiting driver and trainee drivers from overseas, instead of training and hiring Māori seeking employment. Go Bus is considering employing 200 drivers from the Pacific and industry sources point to Filipino drivers being brought in from Dubai (New Zealand First, 2016).

### ***Ruakura***

The tribe owns 480 hectares at Ruakura, a direct result of the Deed of Settlement. TGH plans to develop an inland port at Ruakura including a western-based logistics zone, industrial park, educational facilities, lifestyle hub, retail and reserves, requiring investment of at least \$300 million (Fox, 2010). The development is aimed at improving efficiency in the North Island supply chain, and promises to generate thousands of jobs (TGH, 2017). However, as TGH has provided limited employment opportunities for Waikato-Tainui descendants over the past 21 years, it is likely that the Ruakura development will follow the same path. Although the Ruakura development may eventually provide financial returns to the tribe, the development of a port is another replica of western commercial development.

### ***Ground Leases***

On behalf of Waikato-Tainui, TGH owns ground leases on a number of well-known establishments.

**Huntly Power Station** – On the banks of the Waikato River at Huntly, the largest thermal power station in New Zealand generates 10% of the nation’s electricity.

**Centreplace** – In Hamilton’s CBD, this 1.4-hectare retail complex is leased to specialist retail developer Kiwi Property Group.

**Wintec City Campus** – One of New Zealand’s largest tertiary institutes, enrolling 20,000 students a year, Wintec has the largest of its three campuses in downtown Hamilton.

**University of Waikato** – Established in 1964 on a tract of land east of the Waikato River, the university is a leading academic institution, with more than 13,000 students enrolled every year (TGH, 2017).

With the incorporation of the whakataukī ‘kia tupu, kia hua, kia puāwai’ to promote the aspirations of TGH, the Company must ensure the words of Princess Te Puea Herangi, a visionary and inspirational leader, are fulfilled. Should TGH continue on the path of western commercial development with a perceived lack of regard for the social, cultural and environmental wellbeing of its people, it will perpetuate a negative view of its operations. According to Paolo Freire (Pedagogy of the Oppressed 2000):

“The oppressors do not favour promoting the community as a whole, but rather selected leaders.”

“Leaders who do not act dialogically, but insist on imposing their decisions, do not organise the people - they manipulate them. They do not liberate, nor are they liberated: they oppress.”

“The oppressed, having internalised the image of the oppressor and adopted his guidelines, are fearful of freedom.”

### 3.4 Waikato-Tainui Governance

Interviews were conducted with Waikato-Tainui Governance to ascertain their views on the potential development of ASCT in the Waikato. An interview was conducted with Rahui Papa, the Chairperson of Te Arataura, and Craig Stephen, the Chief Investment Officer of TGH. Waikato-Tainui Te Arataura is the executive body made up of representatives from Te Kauhanganui. I conducted an interview with Rahui Papa of Pōhara Marae on 11 May 2015. Rahui has represented tribal parliament since its inception in 1999 and currently co-chairs the Ngāti Koroki-Kahukura Tribal Trust. He has a background in broadcasting and education and currently chairs several community organisations from Kohanga Reo to Tribal and Community Trusts (Waikato-Tainui, 2017).

On 15 May 2015, an interview was conducted with Craig Stephen, the Chief Investment Officer of TGH, to provide a commercial insight on the challenges the tribe may face regarding potential investment in ASCT. Craig was appointed to TGH in 2013. He came from the CIO and Head of Strategy roles at NZX listed company Heartland New Zealand and has experience in the banking and corporate sector (TGH, 2017).

### 3.4.1 Te Arataura

**11 May 2015**

**Rahui Papa, Chairperson of Te Arataura**

**Tourism Investment:**

**1. *What does the word 'investment' mean to Te Arataura?***

There are a whole lot of ways to look at investment. There is commercial investment or investment in financial terms where you would have an outlay of funds and expect a higher percentage or a long-term return to/for the people. We also look at investment in our people, for example Te Arataura views education grants as an investment. It's an investment to try and grow the skills and capability of our people so that they are not reliant on others or the unemployment benefit. That has a long-term benefit. It's not just about immediate benefits - some financial benefits in the short-term can expect a return in one to two years.

**2. *How do you view the investments in the Novotel/Ibis/Te Awa? For example, are they commercial investments or investments in tourism, or a bit of both? Have they helped Waikato-Tainui culturally, socially, economically and/or environmentally? If so, can you share some of these with me?***

They are both commercial investments. We expect a commercial return (at least 6% return) on investment. We put money in and expect an ongoing return on the investments that we have. We are 100% owners of the Riverside hotels in Hamilton and 80% owners of the Auckland airport hotel alongside Accor and the Auckland Airport. The Novotel Tainui and Ibis Hotels in Hamilton are Riverside hotels that are currently solely owned by the tribe.

We've recently repurchased shares from the Hamilton City Council and Accor to make us 100% owners in those hotels. There is a view of selling down to other iwi as part of our diversification strategy. Financial modelling was carried out before we got into the investment - that was the due diligence that we expect to be completed for every investment.

Some of our investments have performed better than we expected which is absolutely fantastic. Te Awa has both commercial and other opportunities - we infuse our cultural symbols within the building and outside with the pou. A few years ago, Te Awa received the cultural diversity award for bilingual signage from the race relations conciliator. Te Awa is one of the only malls in the country that has bilingual signage and every sign has Māori and Pākehā. We are big fans of environmental investment that all our buildings have a certain star rating. The airport hotel in Auckland has one of the highest environmental star ratings in the country. Other buildings, such as the

Tūhoe building in Tane Atua, also have the highest standard, so Māori are really leading the way. The lighting is natural light reflected through mirrors rather than the use of incandescent lighting. We are also big fans of employment investment so quite a few of our local Waikato-Tainui people are employed by the stores such as The Warehouse. At the Base, we have Waikato-Tainui tenants such as Raukura Hauora o Tainui and we are big fans of manaakitanga, so it's about looking after our own and looking after anyone that comes into our rohe.

We have invested in Go-Bus because we have a high percentage of bus drivers who are Waikato-Tainui, so that was a good investment. We have a number of land blocks and farms under Waikato Milking Systems, which pay fees to the tribe. We draw on those fees to provide revenue to our marae.

### **3. *What should be the focus for investment in the future?***

Those things mentioned previously should be our investment into the future and it's got to tick a number of boxes. For the commercial arm, the financial viability of an investment has to be the big box. For the tribal arm, that has to be one of the boxes definitely. It's got to wash its own face, so it can't lose money, otherwise you'll be pumping a social spend to try and cater for commercial investment. It doesn't have to perform at the particular levels that the commercial arm requires, but it shouldn't make a loss. It needs to be standing up to inflation and that's around 2.5% per annum.

It has got to tick the social box - that means if there is employment or an agreement with tribal businesses to purchase their products rather than purchasing from an external group. It has to tick the compliance box, Waikato-Tainui is a charitable entity, and sometimes it can be an inhibitor for investment, but most times it means that you have to abide or work within the aspects of the charitable trust tax status.

That's the commercial and social compliance - it also has to stack up to our culture. Waikato-Tainui use to have investments like a pub in Sydney, like the Sky City here in Hamilton. Our people said it doesn't stack up with us in a cultural sense. And so, they were divested almost immediately. We no longer invest in those sorts of gambling or alcohol businesses, regardless of the profit. Investments must be compliant with the rules and regulations of the region and the country, and one of the main ones is that it upholds the principles of our culture. The investment in the casino stopped around 2002. The people do have a say in the types of investments we invest in.

## **Natural Environment:**

### **1. *How important is the 'natural environment' to Te Arataura?***

The natural environment is right up there. We put a lot of resources into establishing the Tai Tumu Tai Pari Tai Ao Planning Document which has recently received a national award from the National Planning Institute. One of the first iwi planning documents to receive an award and I think that is on the website, I provided a press release about it. So, the natural environment is very dear to us. One of the things that was set aside outside of the 1995 settlement was the Waikato River. One of the key principles of the Waikato River Settlement was the health and wellbeing of the river. So, we know she is degraded and polluted, something needs to be done. Actually, the key focus was about the river. We believe the river to be a tupuna of the Waikato-Tainui people and I hate preaching to the choir but if you are going to say those sorts of things, then you must bloody well stand up and make sure something happens about them aye? So that is what Tuku and Raiha negotiated alongside the people, and now we are seeing a whole lot of re-introductions of our people to the river and the river to our people. Like waka ama, Tira Hoe, a whole host of different activities that are focused around the river. And then with the Waikato River Authority, funding projects particularly for the health and

wellbeing of the river. We think that our natural environment is ultra-important, both on the land, on the river and everywhere actually. On the coasts, in the atmosphere, the whole curtain caboodle really.

- 2. Do you believe we can protect the natural environment through sustainable cultural tourism?*
- 3. Should the natural environment be considered by the tribe when making investment decisions? If yes, why? If not, why not?*

If we were to embark in cultural tourism that has to be one of the key factors. The protection of the culture and the environment has to be something that is right up there. If there were to be river tours or things like that, we would insist that there would be things that would offset the environment. We used to have the Waipa Delta on the river and in the shallow parts it used to churn up most of the mud. That affected the ecology of the things living in the river so nothing lived in the shallow parts. Whereas in the past, the entire river teemed with kai and other wildlife. Also, bigger boats have a greater impact causing large waves that eroded the banks. After all this the council woke up and said 'hey, these Māori have a point?' and now there are some limits that the council impose. We are noticing on the coast, in the Kawhia harbour for example with the channel that comes past Maketu, the bigger the boat the bigger the wave, and that's actually eroding the bank that our waka sits on. So, it's eroding a significant site for the Tainui people. We are still meeting trying to get the boats to go around the sand dune, so when the wave comes over the sand dune it minimalises the impact on Maketu. So, there are ongoing things like that. Where they put up the wind turbines along the west coast at Aramiro, one of the concerns is how would they affect the environment? When Ngāti Mahanga said no, that was enough for us.

#### **Tribal Benefits:**

- 1. What does 'tribal benefits (social)' mean to Te Arataura?*
- 2. Should tribal benefits be considered in tribal investments?*

Definitely, tribal benefits should be considered in tribal investments. If it's about tourism, and we insist that within the Waikato, that the Waikato story is told then it should be Waikato people that tell the Waikato story in the Waikato rohe. And that means from the research to the marketing, to the how you actually tell the story. If it's going to be storyboards, then it should be designed by Waikato people, because we should be giving the go ahead for any marketing or communication that comes out of that particular tourism. If it's a river boat tour and there is someone talking about it, it should be a Waikato person that has good pronunciation of Waikato reo and those sorts of things. Even our own people mispronounce Māori words, you know like Pokeno. So that tourists don't come here to hear Pākehā history, they can hop on a river in their own country. They come here for the added value of tangata whenua cultural capital like Rotorua. So, when they engage, they want to engage with tangata whenua and they want it to be authentic in my view.

- 3. Can sustainable cultural tourism benefit Waikato-Tainui?*

Most definitely, cultural tourism can benefit Waikato-Tainui on so many fronts. From a commercial perspective, from a cultural perspective, from a compliance perspective, from a social perspective. So, any tāonga, whakairo or gift shop trinkets could be made by Waikato-Tainui people because they are authentic aye? I understand that Te Kauwhata is very popular. But unfortunately, it's not done by our people. It's done by Pākehā, replicating our beautiful tāonga and all that kind of stuff. But I'd rather buy something that says that this comes from Te Awamārahi Marae or Oraeroa Marae. The

artist was from Tauranganui Marae along the River, you know? That would say to me that's really authentic in that they actually know what they are doing and that could give value. For all of the things like kai or catering or things like that. A big tourist venture could have flow-on effects for a catering service and entertainment service you know? So instead of just getting a few school kids to come in and give them 10 bucks each or whatever, it's actually a professional type kapa haka exercise or teaching tourists how to do a Pōwhiri or a haka. So, one tourism venture could create a whole wrap around tourism service to provide more employment for the people to sustain their families.

## **Conclusion:**

### ***1. Can sustainable cultural tourism work along the Waikato River?***

Of course, it can along the Waikato River. For me, where I come from especially at Ngāti Korokī we have had a maunga to river strategy for a long time. We've just had no resources to put it into practice. Now we have limited resources with the maunga and there has been fighting for the Maungatautari Ecological Island Trust. People come to the mountain to pay to look at Sirocco, which is a rare bird or a kind of parrot. I don't understand this myself, but people love coming to look at Sirocco. So, tourism on the mountain can work and now we are trying to link in the River and the people and the marae, so it's authentic. It's our mountain, our river, our marae, our customs, our protocols our tourism venture aye? And each rohe along the river would have their own uniqueness, so definitely the Waikato River would work.

### ***2. What benefits would you like to see eventuate from sustainable cultural tourism? Any downsides?***

Any downsides? Not unless it is poorly planned. So, any tourism venture, I would insist as the tribal executive that a tourism operator consult with our environmental plan. They should also seek advice on the autographic conventions, the writings and things like that. So Te Kotahi Mahuta left us the double vowel system from Auckland University. Whereas Timoti Karetu developed the macron and they should when in doubt be asking for the Waikato-Tainui view. What is our word, our name and so forth? So that they would align with our environmental practice, our reo and tikanga.

### ***3. What are your perceptions towards the exploitation of tourism on our people?***

The only chance someone will get to exploit us in a tourism field would be if they weren't us as the tourists are more prone to. There may be some examples of us but then, if they are ours, then it's their history and knowledge base anyway. So, you can't exploit something that belongs to you from a historical whakapapa platform. Whereas, if Pākehā tried to emulate those sorts of things, that will be exploitation. If we aren't giving them the agreement to go forward.

### ***4. Should Waikato-Tainui invest in sustainable cultural tourism? Please explain why or why not?***

Should we invest? I think so, but I think there needs to be a lot of due diligence done. From now a huge motorway is coming out of Auckland. Unfortunately, at the moment, people coming through our rohe are on route to places like Waitomo, Rotorua or the Hobbiton really. So, a lot of them aren't coming into the main Waikato. They are going down highway 24 down to Matamata, to Hobbiton and then straight over to Rotorua. We need to have opportunities for them to have authentic cultural experiences while they are in the Waikato. And of course, one of our major aspects is Te Kīngitanga, Te Kīngitanga trails and things like that. We say that Te Kīngitanga belongs to everyone except Waikato-Tainui, so we are really just the caretakers of everyone's tāonga. Why not show people that we are a sovereign state although we are not recognised by our

government as such? I mean Te Kīngitanga operates in a self-sufficient way, and it relies heavily on its people to sustain it both financially and providing personnel, kai and things like that. We are not dependent on the state for running Kīngitanga hui such as Koroneihana and Poukai. Each marae sustains themselves to run their Poukai. And we don't have to be measured or censored to the way that the state or the government make us. And you know, with the Prime Minister being the Minister for Tourism you can get alignment, but really, it's an alignment to support, rather than reliance aye? We can tell our own story and if he says oh well I will not support this, oh well to hell with you then we carry on. That said he can probably change a lot and him with us again.

**5. Do you have any questions of me, related to my study?**

So, tell me, what are you hoping to achieve with your research? It goes to show that development for Tainui over the years in the times of Rua Cooper and Henare Tuwhāngai, they probably wouldn't go so much for cultural tourism because they didn't believe that our stories should be told in those types of ways. They tell them on the marae or you tell them in a wānanga, with the view that they would be carried on into the future. That stuff, it's not to be sold. To them, tourism was a Pākehā thing aye? And when people said to them, you know you are doing it all the time. They reply, "What? No, we're not?" When you get up to whaikōrero to people coming onto your marae, there may be a couple of Pākehā present, you are actually giving them a piece of it, but you're giving it for nothing. Utilise all of our god-given talents, or tupuna-given talents to further who we are and to make sure that those stories and songs are kept alive you know. We haven't got the Henare's and the Rua's and the Mite's and all those old people. They gave so much, but gave for nothing you know.

### 3.4.2 Tainui Group Holdings

**15 May 2015**

**Craig Stephen – Chief Investment Officer, Tainui Group Holdings (TGH)**

**Tourism Investment:**

**1. Have Tainui Group Holdings made investments in cultural tourism? If so, can you share what these are with me?**

Māori tourism has a history of not making money. I think that our tribal level people think that in order to make money out of commercial tourism, you're marginalising your culture in order to do that. And people don't tend to be happy about that.

*Response:*

*In response to the statement above, 'Māori tourism does not have a history of making money' is an unfair statement as world-recognised Māori tourism providers such as Te Puia in Rotorua, Waitomo Caves and Whale Watch Kaikoura have been operating successfully for 30–125 years. Also, Māori tourism providers in New Zealand do not receive the same or any level of investment as mainstream tourism providers, such as investment in accommodation, transportation and tourism development to further enhance Māori tourism businesses. The government for example, invests the majority of the annual multibillion dollar tourism revenue into mainstream tourism providers only, which is highly unfair and questionable. And for the past 17 years since the establishment of the tribe's first hotel investment, the Novotel Tainui in Hamilton, Waikato-Tainui has followed the same path.*

*Furthermore, I believe it is unprofessional of the tribe's Chief Investment Officer to*

*speak on behalf of tribal members that 'making money out of commercial tourism is marginalising their culture, and that tribal members are not happy about that'. Cultural tourism is not commercial tourism if indigenous people are delivering cultural tourism themselves with benefits returned to indigenous communities. This process is called 'sustainable tourism'. However, should non-indigenous people deliver cultural tourism in any country, which is often the situation in New Zealand, then cultural tourism is viewed as commercialism and misappropriation of culture. The findings from this research and the in-depth interviews with marae members refute the statement made above.*

*Mei: Marginalising our culture is when cultural tourism is not run by Māori isn't it?*

Um no I don't think so I'm not sure if that's so. Well the feedback I've heard within the tribe is a reluctance to move down that cultural tourism path because they see that it is potentially one, profiting from your culture and how does that actually feel, does that feel right? And secondly that in doing that your turning your culture into entertainment, are you then marginalising the culture as well. And I think that's because people's own experiences of cultural tourism have often been where people wear grass skirts, coconut bras and lacks authenticity. Where I think the world is now in a different space. People are looking for authentic forms they are looking for unique opportunities and doing something different. And in our case, I think Māori culture has an opportunity that's very different from a lot of other cultures around the world. So, it has an opportunity to provide unique experiences for people. I think there is an opportunity too and you don't need to compromise some of those cultural concerns that people have. But the issue is, do you still need to change people's mind-sets? Our framing is limited or linked to what we've seen and observed before by cultural tourism, that being a show on a stage and a hangi afterwards. You know it's a little different from what our perspective of what a culture is. So, I think in order to convince people to be involved in it has to do that. The other thing that I see as a potential limitation as an issue for us is in order to present a culture, we need numbers. To have to present haka or waiata you need 20/30/40 people which adds significantly to your cost base, so for it to be successful it has to be of scale so most other tourism type events or exercise adventures stuff like that generally have a very low ratio of staff to customer so, it's one staff member to 20 or 30 people. Whereas for us to provide our cultural experience, it's generally the other way around. Its 30/40 people on stage or who are involved. And you know, in order to make that work well you need 200/300 people to get that cost earnings balance right.

*Response:*

*Tribal members are not familiar with Māori ownership or management of cultural tourism in the Waikato. The majority of Māori tourism operators in the Waikato and many throughout the country are delivered by non-Māori, which creates a negative connotation by Māori towards New Zealand's tourism industry. Also, as stated in the literature review section in chapter one, Pākehā are not qualified to validate a culture that does not belong to them and define what constitutes authentic Māori culture. As the Waikato-Tainui people have rarely been exposed to commercial tourism within the Waikato, the tribe is unfamiliar with fake or inauthentic presentation of culture. This is an advantage for the tribe as they have maintained a reputation for providing excellent hospitality to all people, including international leaders throughout the world, with minimal resources, for over a century.*

*After visiting world-recognised Māori tourism providers such as Te Puia in Rotorua and Waitangi Treaty Grounds in the North, cultural performances are conducted with 6-8 performers, and some of these performers have multiple roles in the business, such as catering or guide roles. Furthermore, a cultural performance does not require 20-40 people as stated by the Chief Investment Officer. Such an observation is misguided by observing cultural performances on the marae, rather than performances delivered by professional Māori tourism providers such as Te Puia, who have been operating*

*successfully for over a century. Strategic planning and careful consideration in terms of the general operation of the business is a basic fundamental component of any business, including ASCT, as long as the business is driven by indigenous people themselves. ASCT is not confined to cultural tourism alone. It involves all forms of sustainable tourism opportunities available to iwi, which are in high demand in particular areas, such as investment in transportation, accommodation, cruise ships or adventure tourism. However, the product must be delivered by indigenous peoples themselves with a long-term sustainable focus and approach.*

**2. *Has the tribe made any investments in cultural tourism?***

Not in a direct sense, not yet. I do believe there is a number of opportunities around for the tribe. We try and impose or reflect our culture in some of the investments that we have made, that's not cultural tourism per se, but it is about improving the presence and the branding of the tribe and reflecting that. With the Pou at Te Awa. In Hamilton, the same with the Novotel and the Ibis and we've reflected that through those buildings. And also at the Auckland Airport Hotel as well. Much is reflected in the design, the colours, the artwork like we've done that in some respect, but not directly in a cultural tourism way. From my perspective, I think activities need to be tribally initiated, and we lend some commercial support to that. And it's not for a Pākehā to be telling the tribe how we should be doing cultural tourism, I don't think that's right. I can lend my commercial lens to it, but we should be the driver, that's my personal preference.

**3. *Would you consider investments in Novotel/Ibis and The Base to be an investment in tourism?***

No, they are not investments in tourism, but they certainly are investments in the culture or a reflection of our culture. And again, I don't think with these things that we necessarily have to own them. The Novotel and Ibis handles mostly domestic customers. They are mostly corporate customers though. NZ corporate customers. So, there's not a lot of international tourists. Different out in Auckland, I think half of those are considered tourists.

It will be a long boat to suggest that Te Awa has got a tourism element to it. It's just very much a retail shopping resource, a destination for people who want to shop, have something to eat and that's it. Not what I'll consider in the traditional sense of it. As far as cultural tourism goes, I believe there's a number of opportunities that are available to us and they could be commercially successful certainly with the intention to be sustainable. To benefit not only commercial success but also in terms of social, cultural and environmental success such as Tira Hoe.

*Mei: And the Ibis/Novotel are doing really well?*

Craig: Yes both of them are doing really well. But the Auckland one is out-performing all of them though. I think that's due to the location - it's the only one there, so you know it's got some structural benefits.

*Response:*

*According to the World Tourism Organisation (UNWTO) 2015, tourism is a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes. These people are called visitors (who may be either tourists or excursionists; residents or non-residents) and tourism has to do with their activities, some of which imply tourism expenditure (World Tourism Organisation, 2015). Tourism plays a significant role in the New Zealand economy in terms of the production of goods and services and the creation of employment opportunities, directly and indirectly*

*employing 186,900 full-time New Zealanders. Tourism expenditure includes spending by all travellers, whether they are international, resident householders, or business and government travellers. As tourism is a composite industry, it contributes directly to a number of tourism-characteristic industries such as accommodation, transport, cafes and restaurants, cultural and recreational services. In addition, it contributes indirectly to other industries such as retail trade, construction and manufacturing (Ministry of Tourism, 2005:1). In consideration of the above definitions of tourism, the Novotel/Ibis Hotels and The Base Shopping Centre are represented as tourism providers, in contrary to statements provided by the Chief Investment Officer. The tribe's significant investment in these commercial tourism providers reflect the major focus that TGH has made in the tourism industry over the past 17 years.*

**4. Does revenue from these investments go to marae?**

How the resources of the tribe are spread are decisions that are made by the Kauhanganui. So, the way it essentially works is that their commercial arm earns profit and that profit is distributed back to the tribe. The tribe determines how it has been allocated, how much go to marae, how much go to education grants, how much go to kaumātua, health and wellbeing programs and whatever else. How much gets invested in other areas. Any additional funds to go into the River Trust or wherever. So those are the decisions of the tribe. They are not decisions for the commercial arm.

**5. Which investments are critical to the growth of Waikato-Tainui?**

That's a dynamic process. There is nothing that is critical to our future growth now that I've seen. Ruakura offers a significant growth opportunity. Investments is about opportunity and then opportunity loss. I think we've missed more opportunities because of our current investment portfolio. Our investment in The Base and the concentration of the tribe to invest in that one asset represents 40% of our total assets. This has meant that we've missed a number of opportunities along the way that would deliver significantly more value to the tribe, than the investment in The Base. So, we've had a property focus, not to be biased, which has led to some success, but we've missed out on a whole range of other opportunities as a result. By locking out money from those areas we are looking at change and to move more into how could we own businesses ourselves? To operate them ourselves and employ more of our people. And invest in businesses that actually generate cash, and in doing so you create more income that flows back to marae. Whereas at the moment we haven't been doing that. The resources haven't flowed down to marae and to the tribal members as effectively as they could. We're in the process of trying to change it, so with any change process it just takes time. There are people at different levels of skills and understanding, well that's going to take a while. The tribe is the only people I think that we really need to worry about. It's the tribe's money ultimately. We need businesses across the board, so cultural tourism may form a part of it you know so, we haven't done things like that to date. We don't have any investments in technology, and I think we should you know. So, there's a whole range of stuff that we're not in that we should be.

**6. I understand that you have advertised for Waikato-Tainui descendants to be trained for positions within current tourism investments. What kind of positions are they?**

I am not currently aware of any positions for current tourism investments for Waikato-Tainui descendants.

**7. How influential is returning a profit to your decisions to invest in something?**

In terms of how we go about making investment decisions, how influential is profit, well that is our primary purpose. The tribe has dictated that to us. We have three

objectives: One is to preserve the value of the tribe's assets and grow them for future generations. So that's priority number one. The second priority is to ensure we derive an income from those assets and that income is made available to the tribe to pursue social and cultural initiatives and things like that. That's the objective. And then the third element is grow the tribal estate. So, land was taken, land should be returned. Rahui constantly reminds us 'mana before money' and the success of The Base as a development again is another example that has elevated our status. The other thing we do as an organisation, we have a Kawenata that links back into Whakatapuranga 2050. So those key priorities I talked about are fundamental. We also have a range of other objectives when we look at an investment.

#### **8. *How important is the natural environment to your investment decisions?***

We always apply an environmental lens - is the investment helping to improve the environment that we live in or is it detrimental? If it's detrimental we discuss other opportunities for us to employ our people or provide pathways for employment. And that's another alternative you know, areas for things like that. Investment in the Go Bus potentially improves the carbon emissions because people are using public transportation rather than private transport and employs about 1,700 people.

*Mei: So the biggest investments are in property?*

Craig: Absolutely.

*Mei: And you are wanting to diversify the types of investments?*

Craig: The tribe is already committed to that. We've got assets like I said that are performing but we could be doing better by investing in other areas.

*Mei: So underperforming investments, do you normally sell it?*

Craig: That's normally what people do but at the moment we have some limitations of what we can sell or can't sell.

### **Conclusions:**

#### **1. *Can sustainable cultural tourism work along the Waikato River?***

I certainly believe it can. I think there are a number of options that are interesting to us. Tira Hoe is something I have been involved with and which I loved and I loved it for a variety of different reasons. I loved the environmental aspect to it, to see the journey of the awa from its pure pristine to general degradation as you move along it. I loved the history around Te Kīngitanga movement, again which generally follows the path of the awa. You know the history of that through to the coronation of the first King. And those sights of significance are scattered along the awa too. So, when I think about what it is, you know I think this is how an enterprise works.

Anyway, you have to start with a customer lens, a customer focus and so what is it the customer wants and needs? And I don't know the answers to that, I know in my own views on it, you know you want unique experiences. When I think about the sorts of things that I like and when I think about the travel that I've done in different parts of the world, some of those more meaningful and memorable experiences have largely had a cultural element to it. Or an historic element to it, so that's integral in Asia, you know sights of significance, history throughout Europe and different things like that associated. And having those stories told and relayed to you whilst being in that place.

So, you come away wiser, more informed and if you can link that with an experience in some way shape and form that you interact with, that's great. That's why I think the cultural tourism along the river is somewhere that could really work.

*Mei: And what are your views towards Te Kīngitanga, because I have met with Tourism Waikato and they are all talking about it, it's something that's unique to this region, but it's never been shared, it's never been part of the tourism. Do you think there is potential there?*

Yes, I do, I think that's part of the story so again having multiple strands to what you are looking at doing, so Te Tira Hoe it wasn't just about the environment, there was a history, there was discussion around the land wars. How the people used the river as part of that, then there was a leading into a natural discussion around Te Kīngitanga movement and its history and why it was formed. That was really awesome. And that's unique to NZ. This is something I am trying to encourage you know, I think you need to again in terms of product development. You need to work out what is it the customer needs. Some people may only have a day, some people may have three or four days, some people may have a week and it's dialling that up or down, based on customer needs. I think 85% of the population goes in and out of Auckland. Forty-nine percent of the people spend most of their time in Auckland hotels and may only be interested in day trips. As you are developing some criteria for that, what is the customer value proposition, what can we actually provide and where's the price point? Do some validation around that and how is it going to work? What consent approvals are required, what are the occupational health and safety issues that you face? How can you link it in with other things like the Maungatautari Reserve? With some other things that are unique to us such as flora, fauna and bird life.

## **2. What benefits would you like to see eventuate from sustainable cultural tourism? Any downsides?**

See the word sustainable is a really hard one because the world is dynamic and so what tourists want now might be quite different to what tourists want in 20 or 30 years' time. Again, you know like a dinner, a show and a hangi use to work 20 or 30 years ago. That's passé now, people are interested in that, and that's considered you know kind of fake and inauthentic, but demands more authentic shows. What they would want beyond that I don't know so, I don't think there's anything we've set up to be sustainable. But there's no guarantee of success you know, so **for me sustainable doesn't really mean successful.**

*Mei: Sustainable in terms of prioritising the environment as well?*

Craig: Yes that I can get.

*Mei: Sustainability in terms of long-term jobs for the people of the tribe? And how it's about sustaining the natural environment, the culture and our practices. All those things as well as generating profit for the tribe?*

Craig: All of those is reasons why you do it. But if it is not commercially successful, would the tribe be there to support it for obvious reasons and I don't think they would. They would for a time and then afterwards, I don't know.

*Mei: Hmmm but you've got to give it a try, as you said earlier, it is the tribe's money. Before commencing any project, the appropriate due diligence, planning and research will need to be undertaken before any development should proceed. I believe the tribe must outweigh the social, cultural and environmental benefits for the people alongside*

*the economic benefits. I mean, do we need three (now four) commercial hotel investments? What if we sold one of them and diverted the funds towards this kind of concept?*

Craig: We are looking to sell-down our hotels as well for that very reason.

*Mei: Yes that type of thinking. Diverting funds into investments which are about prioritising the people, the natural environment, the culture as well as the money. Not only about prioritising the money. Yes, the hotels do provide a commercial face and revenue for the tribe, but we are using the people's money to employ non-Māori, rather than employment for our own people. In my view, that is not growth or Māori independence. That is another form of dependency which relies heavily on non-Māori to generate revenue for the tribe. Also, there has been a lot of interest over the past 20 years by government to develop marae tourism in the Waikato to create employment and revenue for the region.*

Craig: I'm not debating the point, I think there's an opportunity here, but I think with the aid of your help and the like is, they need to be well thought through. We do need to take a leap of faith with some respects in these things because you are starting from scratch. It will take time before that becomes successful. And I think another potential limitation or risk that we have to think about is that the Waikato is not thought of as a tourism destination.

*Mei: Waikato-Tainui have been doing sustainable cultural tourism successfully for over a hundred years with minimal resources and without any monetary returns. The determination, persistence and expertise of the Waikato people is the reason why the tribe received the Waikato Raupatu Settlement 1995, so why is there little faith in the people? In regards to the 'Waikato not thought of as a tourism destination', a potential for the Waikato region is being on route to Māori tourism providers such as Waitomo Caves, who have been operating successfully for over 125 years. As part of this research, I conducted a case study with Waitomo Caves and key staff have expressed the possibility of developing a cultural tourism package with the tribe, based on a scoping study that the business conducted, as Waitomo is within the Waikato-Tainui boundary.*

Craig: Correct, that's both an opportunity and also progress you know. One because people are always looking for new experiences, they'll go but have you ever been to the Waikato. You know, have you been on a river excursion? Have you been out to Kawhia? Have you been on a waka, have you done these things? And they probably haven't, so there's an opportunity leverage there. But it also takes time to build up the reputation of a region. To build brand and establish that, you know those sorts of things. So, I'm not putting a black hat on this, I'm just saying you have to enter into these things with an open mind. And these semi-errors I think, you know there's significant upsides to be had from doing this. And they need to be carefully planned. So, I think the ideas need to come from the tribe and then we can help on a commercialisation side.

### **3. Should Waikato-Tainui invest in sustainable cultural tourism? Please explain why or why not?**

Yes, that's easy. I think that's a logical progression for the tribe. For all those reasons that you talk about. There's a number of social benefits that fall out of this and then work invariable of consideration.

*Mei: Have you heard about the tribe wanting to do some kind of development in Hopuhopu? It's quite huge, isn't it? Similar to this.*

Craig: I don't know yet, there's talk, there's stuff that I've heard of things around a convention centre, an indoor gym facility and all those types of things and stuff around that. Well those are massive capital investments you know so, I don't know what those are but I assume they are 10, 20, 30 million dollars and do we have 10, 20, 30 million dollars? Do we want to invest in something like that for that amount where there is no guarantee of success? And you potentially create a 'white elephant', when you know, where else can you spend 10, 20, 30 million dollars on social initiatives or other things? It's all about trade-offs, if you are going to allocate a certain amount of money that way. You are taking it from somewhere else. Where do you take it from? So, I think that all of those discussions are really healthy and good discussions to have, so I'm certainly not suggesting I'm anti-any of those initiatives. I think the tribe needs to determine what those priorities will be. Are we prepared to commit 10 million towards cultural tourism? Where then best do we put that investment? Do we want to put it into building, or monument out at Hopuhopu or do we focus on a range of costs, smaller cultural tourism opportunities? And I don't know what your research has told you but the stuff that I've seen today suggest that tourism generally is smaller owner operated type businesses. They are mum and dad type operations, employ around five people generally. And they generally don't make a lot of money. So, these big grand-oath's sort of work. Show me an example where they are doing it, you know. So, whilst I understand to do something that's relatively unique, the issue is we still need to learn from mistakes other people have made or the successes of other parties. We need to look internationally and say what works and what hasn't worked and maybe look at other models. Otherwise you set yourself up for failure. If you just say we've got a product we want to push on here, that doesn't grow. And if you are dealing with say Chinese tourists, there's a whole bunch of issues; the Chinese tourist's dollar tends to be controlled from China to the country of destination and back again. And they only go to places where they are getting cap-backs, they own them or everything else along the way. So how do you unlock that tourism?

### 3.4.3 Findings

#### *Response to Rahui Papa, Chairperson of Te Arataura*

The views expressed by Te Arataura and TGH towards investment in ASCT differ significantly. Rahui expressed the importance of investment in social, cultural, environmental and economic sustainability; however, Craig focused primarily on financial returns, which he confirmed was the primary expectation of TGH. The differing stance at governance level is the reason behind the direction of current tribal investments and the prioritization of economic growth.

In response to the development of a new highway leading away from the Waikato region, it is highly likely that the government strategically developed the new highway to be accessible to mainstream tourism providers such as Hobbiton near Matamata. Furthermore, the new highway bypass is only an additional 10-minute drive from Huntly, and close to both Hopuhopu and Ngaruawahia, the headquarters for Te Kīngitanga (Ministry for Culture & Heritage, 2005). The new highway could be seen as an opportunity to establish ASCT within the Waikato region.

As stated earlier, the tribe could consider developing a cultural tourism package with Waitomo Caves which has been operating successfully for over 125 years. Waitomo Caves is owned by the Waikato-Maniapoto iwi and located within the Waikato region. After conducting a case study at Waitomo Caves, the business has expressed interest in the potential development of a cultural tourism package with Waikato-Tainui. The head office of Waitomo Caves (THL) is located in Auckland and a large proportion of the business includes rental cars and campervans, such as Maui and Britz, which can be linked to ASCT, through providing private transportation to the free independent traveller (FIT) market. The potential development of ASCT in Kawhia, as the original landing site of the Tainui Canoe to New Zealand, was also part of the cultural tourism package centred on an 'eco-cultural corridor'. A scoping study was commissioned by Waitomo Caves (Davis, 2015) exploring possible expansion into this area.

The promotion of ASCT requires collaborative planning and thinking. ASCT must be marketed at a global scale, and investment in communal and private transportation from the Auckland Airport needs to be undertaken to ensure overseas guests visit the Waikato to experience what the tribe has to offer. I believe that investment in adjoining sustainable eco-friendly accommodation such as a hotel, motel or lodge is crucial, to ensure visitors enjoy the full experience of Te Kīngitanga and the Waikato people. In simple terms, ASCT is about competing with mainstream tourism providers such as the Novotel hotel chain, rather than competing with existing Māori cultural tourism providers. However, the major distinction is that these businesses are driven by tribal entities and infused with tribal culture, employing skilled tribal descendants with a focus on sustainability.

Historically, the Waikato people have lacked involvement in tourism, and particularly cultural tourism. Culture was not seen as a commodity, but rather a part of life, and the selling of that culture sits uncomfortably for many Māori. Unfortunately, due to lack of investment, Māori have been denied the rewards that cultural tourism can generate, such as long-term employment, independence and cultural preservation. Waikato has a reputation for being a tribe based on humility and perseverance, despite massive upheaval such as the illegal confiscations of Waikato lands in the 1860s. Although our ancestors did not receive any monetary return for their excellent hospitality of guests, they established a reputation of manaaki and aroha to all people, including global leaders such as Nelson Mandela, Queen Elizabeth and the Royal Family, the Prince and Princess of Japan, Prime Minister Rajiv Gandhi, the Royal leaders of the Pacific Island Nations, indigenous leaders throughout the world and many prime ministers of New Zealand. The teachings of our ancestors have been instrumental in educating the next generation, so they can grow with pride and integrity, producing long-term benefits for the collective.

With regard to the sharing of knowledge, ASCT does not require the exhibition of the tribe's most precious and sacred knowledge. ASCT entails the need for whānau, hapū and iwi to collectively decide what is suitable and appropriate to share with guests. For example, a tailored exhibition can be designed for different tour groups such as schools, businesses, other iwi, Pākehā and overseas tourists, which will require the employment of a multi-lingual translator or the use of translation kits. The tribe can consider sharing the general history about Waikato-Tainui; however, the stories must be delivered by the tribe from a true, empowering and positive perspective. If tribal members are driving ASCT themselves, the intention and purpose behind our ancestors' teachings will be maintained for current and future generations. I believe it is also important to acknowledge those leaders of the past, such as Sir Robert Mahuta, who made huge sacrifices and worked tirelessly to put in place the Waikato Raupatu Settlement 1995 and the Waikato River Settlement 2010. The leadership of the past had strategically planned in advance for the future wellbeing of the tribe, on most occasions without any form of income or compensation. Tribal investments such as education grants, scholarships and the recent revenue generated from the Settlement's Relativity Clause were possible because of the drive, clever thinking and determination initiated by past leadership.

***Response to Craig Stephen, Chief Investment Officer of Tainui Group Holdings***

In his comments, Craig immediately dismissed the value of allocating \$20-\$30 million of tribal funds towards a cultural centre at Hopuhopu, without a feasibility study being conducted. He claims that such a development may become a 'white elephant investment' even though the tribe has not undertaken a sustainable investment of this kind in the past. However, Craig advocates for substantial tribal investment of \$300 million, including significant tribal land, in another western-based development at Ruakura, which obviously highlights the priority and direction of TGH governance. Also, it was emphasised that Māori tourism providers are generally 'mum and dad type operations that employ only 5 employees'. ASCT is not focused on developing small family-run businesses like the majority of Māori tourism businesses in New Zealand. ASCT is targeted at an iwi-level capacity, to maximise full potential within the industry, and compete with the multitude of Pākehā-owned tourism businesses that exist, in order to be financially sustainable.

In response to the statement made by Craig regarding the 'potential of creating a white elephant', I believe that investments in the Novotel/Ibis Hotels in Hamilton can be viewed in the same light. The number of visitors to Hamilton CBD has fluctuated over the past five years in particular, especially since the development of The Base Shopping Centre in Te Rapa, which attracts a significant clientele. The philosophy behind the development of

these hotels is not unique as they represent replicas of overseas mainstream tourism providers that rely heavily on conflicting businesses such as the Casino to attract customers. As a result, the hotels will require continual upgrading and maintenance to compete for future customers. Furthermore, the Novotel Tainui Hotel at Auckland Airport is 'outperforming the other Tainui hotels' because the investment caters for a significant number of international tourist travellers, which signifies the vital importance of the tourism industry for the future growth of the tribe.

All due diligence, feasibility studies and planning to identify information such as the ideal location, consents, risks and costs will need to be undertaken before any development can proceed. The product must be delivered by indigenous peoples with a cultural element and sustainable long-term focus. As Māori culture is the second reason why international guests visit New Zealand, following the natural landscape, Waikato-Tainui and other iwi are in an ideal position to lead this major growth industry. I believe it is vital to recognise and celebrate the unique attributes of Waikato-Tainui and their ability to deliver an authentic cultural experience through Te Kīngitanga. An experience of this kind would be timeless, unique, traditional, and sustainable and would not be found in any other country throughout the world.

Overall, despite the differing views between Te Arataura and TGH, the response from Waikato-Tainui governance is generally positive towards the potential development of ASCT in the Waikato. Although governance highlighted the challenges and requirements for such an investment, it is vitally important to ensure the goals of achieving ASCT are achieved, which includes the direct involvement of whānau, marae and hapū throughout the initial planning, operation and delivery process of the enterprise. After all, can TGH or tribal governance provide any single form of investment that contributes significantly to the social, cultural, environmental, economic and sustainable growth of the tribe?

### 3.5 Case Studies with Tūrangawaewae and Te Awamārahi Marae

Content analysis is the primary method used to analyse interviews for this part of the research, using a combination of qualitative and quantitative methods. A total of 50 participants, 25 from Tūrangawaewae Marae and 25 from Te Awamārahi Marae, were interviewed as part of the case studies. Overall, the findings from the interviews conducted with members of each marae reflect similar perspectives and responses throughout the questions raised. This may indicate that the views of the marae under investigation are similar, and that they perceive potential development of ASCT in the Waikato in the same manner. In order to provide a visual comparison between marae viewpoints, the major interview responses have been identified and shown in corresponding pie graphs, primarily to compare the major perspectives between each marae. It is important to recognise that the percentages shown on the pie graphs do not always reflect the exact ratio of responses. Rather, a confidence interval ratio of 5% provides an indication of the views of respondents from each marae. The key themes in the next section are based on responses associated with cultural tourism, investment, the natural environment and social benefits. This section concludes with questions about the potential development of ASCT in the Waikato.

#### 3.5.1 Individual Interviews

##### **Cultural Tourism**

###### *How would you describe cultural tourism?*

The following interview responses reflect the comments by members of Tūrangawaewae and Te Awamārahi Marae relating to cultural tourism. The verbal responses from Tūrangawaewae Marae reveal that 28% of participants described cultural tourism as showing the world who we are, followed by the arts, such as carving and weaving. According to a kaumātua, *‘Cultural tourism is about showing our tikanga, our carvings, and the meaning of our symbols’ (Female: aged 79)*. Sixteen percent of respondents described cultural tourism as moving the tribe forward, helping the people, followed by the marae, authenticity and indigenous people. Twelve percent described cultural tourism as reflecting their history and culture, while the remaining 2% of respondents gave other responses. *‘I am unsure about cultural tourism. It is not normal to us in the Waikato. We have a lot to offer here but I am not sure whether to open the marae to the community and to share the knowledge and history of the marae’ (Male: aged 62)*. The interview responses from Tūrangawaewae and Te Awamārahi Marae members are shown in the following pie graphs, to compare the major perspectives between each marae.

<b>'Descriptions of Cultural Tourism'</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>A means of moving our tribe forward today in the world economy....to present our uniqueness to the world and showing the people of the world our skills, how we do things and many other things</i>	- Male: aged 83
<i>To show our tikanga, our carvings, and the meaning of our symbols</i>	- Female: aged 79
<i>Creating something to sustain our people...creating jobs such as in Rotorua</i>	- Female: aged 58
<i>Something that is born out of the culture of the people....it is different from mainstream and it is authentic</i>	- Male: aged 59
<i>To sustain and preserve the history of the area, such as Raupatu</i>	- Female: aged 42
<i>Bringing people into a culture that they have never experienced or heard about and wanting to learn about...everything about Te Kīngitanga, the marae and the people</i>	- Female: aged 52
<i>Unsure, it is not normal to us in the Waikato. We have a lot to offer here but I am not sure whether to open the marae to the community and to share the knowledge and history of the marae</i>	- Male: aged 62
<b>Te Awamārahi Marae interview responses:</b>	
<i>Giving a snapshot of our authentic lifestyle as a people</i>	- Female: aged 43
<i>Teaching outsiders about what we have....how we have to improve nature, the waterways, the floral which are really important to the next generation....I cut down the trees as a farmer, this affected the eel habitat...eel farms, beehives and rongoa will be a great use of the land</i>	- Male: aged 73
<i>How to preserve and look after what we have...technologies are available....we need a connection to the past</i>	- Female: aged 51
<i>Looking at the people of the land and their connection to their culture and how they present their culture....for others to enjoy and participate in</i>	- Male: aged 48

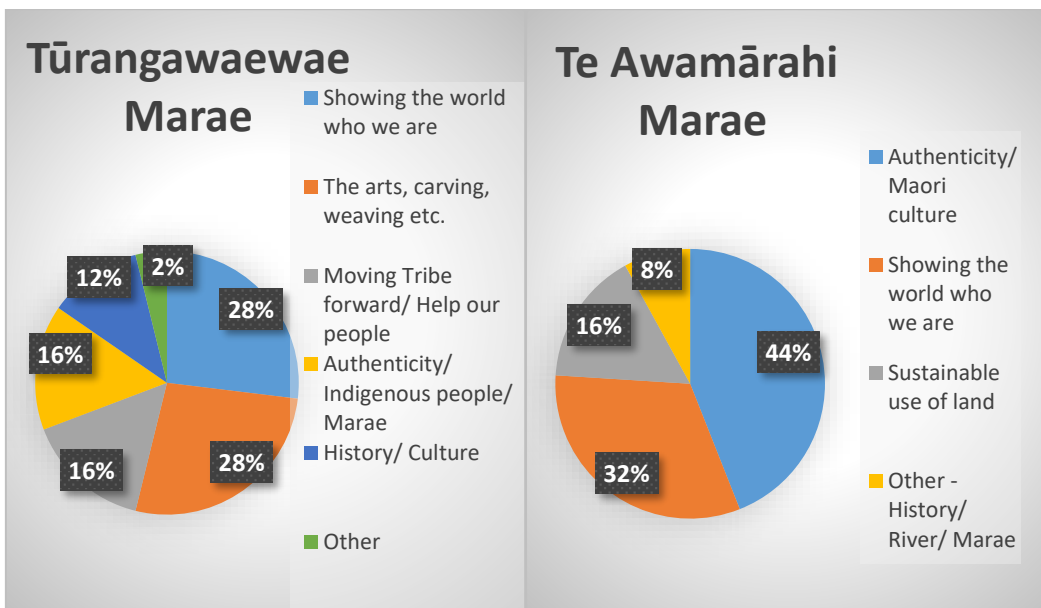


Figure 4: Descriptions of Cultural Tourism

The findings from Te Awamārahi Marae revealed that the majority of participants view cultural tourism as being authentic and about Māori culture. ‘Giving a snapshot of our authentic lifestyle as a people’ (Female: aged 43). The next major response describes who Te Awamārahi are, followed by the sustainable use of land. Eight percent of responses described cultural tourism as representing their history, the river and the marae. ‘Looking at the people of the land and their connection to the culture and how they present their culture’ (Male: aged 48).

### **How would you describe Māori tourism?**

The main responses from Tūrangawaewae Marae described Māori tourism as being unique to Māori; 28% perceived it as showing the Māori people in tourism. Some comments raised include ‘It is different, it is authentic, and it is run by Māori. It is the connection to the land and the awa’ (Male: aged 59). ‘When a group comes to look at your marae, be part of a pōwhiri and watch kapa haka’ (Female: aged 73). Twenty percent of respondents described Māori tourism as being focused on the marae and the importance of the land to Māori. Another response included the fact that there is little Māori tourism in the Waikato region.

<b>‘Descriptions of Māori Tourism’</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>It is different, it is authentic, it is run by Māori; it is the connection to the land and the river</i>	<i>- Male: aged 59</i>
<i>Māori culture...Rotorua...Pākehā use our culture to make money through tourism</i>	<i>- Male: aged 55</i>
<i>When a group comes to look at your marae, be part of a pōwhiri and watch kapa haka</i>	<i>- Female: aged 79</i>
<i>For others to understand more about us and what we feel about our land and being Māori</i>	<i>- Female: aged 73</i>
<i>We don't do tourism here...Pākehā don't understand our culture...there is a negative portrayal of Māori...Rotorua</i>	<i>- Female: aged 54</i>
<i>Being from a culture and entertaining people from overseas for money...about being Māori...to use the money to improve Māori wellbeing</i>	<i>- Male: aged 62</i>
<i>I would prefer to use Tainui, Ngāti Porou and it is up to iwi what they want to call it</i>	<i>- Male: aged 52</i>
<b>Te Awamārahi Marae interview responses:</b>	
<i>Māori are tangata whenua and hold the knowledge of the area...there are islands along the river with names, with a connection to hapū</i>	<i>- Female: aged 51</i>
<i>Our river, our natural environment....to learn more and improve the NE for future generations</i>	<i>- Male: aged 53</i>
<i>Rotorua...marae based tourism</i>	<i>- Female: aged 64</i>
<i>Tangata whenua having the knowledge, skills and abilities to deliver an authentic experience...when kawa and tikanga are followed....roles &amp; responsibilities are allocated accordingly</i>	<i>- Female: aged 39</i>

<i>The way Māori lived &amp; interacted in the past to the present</i>	<i>- Male: aged 74</i>
<i>We don't have it here....to benefit our people...boat rides, a bus tour, marae visits and trails....we need a positive drive</i>	<i>- Female: aged 45</i>
<i>For Waikato it's about Te Kīngitanga, how we live, entertain and do the haka</i>	<i>- Female: aged 55</i>

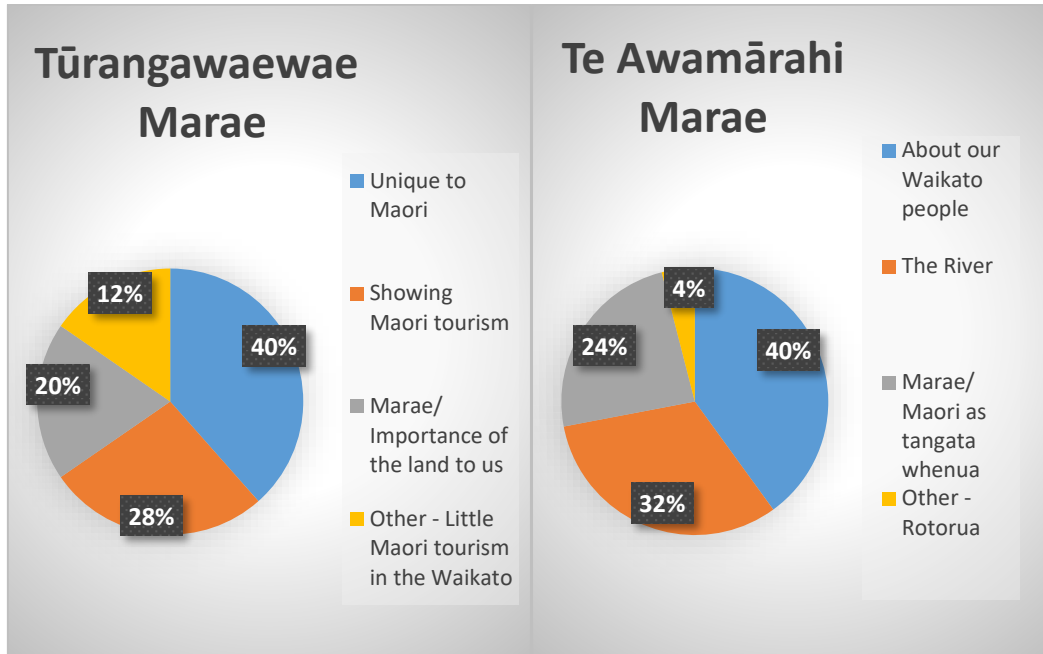


Figure 5: Descriptions of Māori Tourism

The primary response from Te Awamārahi Marae in relation to this question discussed Māori tourism as the Waikato people and the Waikato River. *‘Māori tourism is about our river, our natural environment and to learn more and improve the natural environment for future generations’ (Male: aged 53)*. Twenty-four percent of respondents viewed Māori tourism as the marae and Māori as tangata whenua, while other responses indicated that Māori tourism is predominantly based in Rotorua. *‘For Waikato it's about Te Kīngitanga, how we live, entertain and do the haka’ (Female: aged 55)*.

***Should cultural tourism be performed on the marae to earn income?***

The question of whether cultural tourism should be performed on the marae to earn income is somewhat controversial. The majority of responses from Tūrangawaewae Marae were that cultural tourism should not be performed on the marae to earn income, in order to protect the marae. *‘No, we need to keep the marae sacred and protected. We cannot desecrate the marae’ (Female: aged 71)*. Twenty-eight percent of respondents emphasised that Tūrangawaewae Marae was used in the past to fundraise for the development of the marae, and 24% stated that cultural tourism can be performed on the marae, however payment is through a koha. Eight percent of respondents from Tūrangawaewae Marae provided other responses and 4% were unsure. *‘I do because Te Arawa have done it.*

*Tūrangawaewae does not do it because the marae belongs to the motu' (Male: aged 62).  
 'No, you need a broad range of activities that targets different people. It depends on the target market and some people have limited time' (Male: aged 59).*

<b>'Cultural Tourism on Marae'</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>No, we need to keep the marae sacred and protected....don't desecrate the marae (Quote by Mamae Takerei – Consent to disclose name in research)</i>	<i>- Female: aged 71</i>
<i>Tūrangawaewae is the main marae and it can't really happen...tours in the past were for fundraising for the marae</i>	<i>- Female: aged 73</i>
<i>Tūrangawaewae has the means to but we don't....Whakarewarewa marae do it....we have tours but it is paid through koha</i>	<i>- Female: aged 35</i>
<i>I don't know whether money should be made on the marae, it is a sacred area</i>	<i>-Female: aged 38</i>
<i>I do because Te Arawa have done it...Tūrangawaewae does not do it....the marae belongs to the motu</i>	<i>- Male: aged 62</i>
<i>No, you need a broad range of activities that targets different people....the marae is only one component....the river is off the marae....it depends on the target market and some people have limited time</i>	<i>- Male: aged 59</i>
<b>Te Awamārahi Marae interview responses:</b>	
<i>It will depend on the capacity of the marae to deliver the experience put in place if it does</i>	<i>- Female: aged 39</i>
<i>No, the marae is for the people only</i>	<i>- Female: aged 64</i>
<i>It can work on some marae...It happens on Rotorua marae, not Waikato</i>	<i>- Female: aged 71</i>
<i>Yes, so the local whānau of the marae will benefit....to promote cultural awareness</i>	<i>- Male: aged 53</i>
<i>Not really, tourists will pick and choose what to show. Our beliefs and values will be compromised to suit tourists and water down our kawa to suit tourists</i>	<i>- Female: aged 36</i>
<i>It happens at the Regatta which is opened to the world</i>	<i>- Male: aged 48</i>

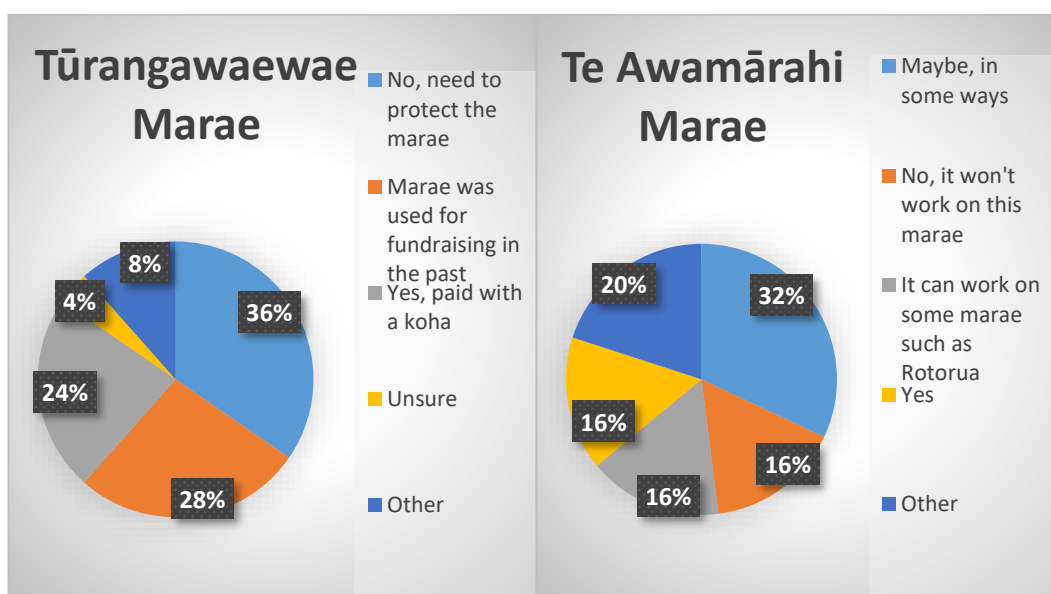


Figure 6: Cultural Tourism on Marae

The majority of members from Te Awamārahi Marae claimed that generating income from cultural tourism on their marae can work. *‘It will depend on the capacity of the marae to deliver the experience put in place’ (Female: aged 39)*. Sixteen percent said it wouldn’t work on Te Awamārahi Marae; however, it can work on marae that are designed for that purpose, such as marae in Rotorua. *‘Not really, tourists will pick and choose what they want to show. Our beliefs and values will be compromised to suit tourists and our kawa will be watered-down to suit tourists’ (Female: aged 36)*. Sixteen percent of respondents agreed to generating income from cultural tourism on the marae while 20% gave other responses.

***What does the term manaaki mean to you?***

The purpose of this particular question was to identify the level of commitment that members have towards looking after guests. Fifty-six percent of respondents from Tūrangawaewae Marae described manaaki as caring for and looking after guests. *‘To care and look after people. To provide them with sustenance and care. Manaaki embraces a whole lot of meanings’ (Male: aged 83)*. Forty percent of respondents described the concept as togetherness and helping each other. Eight percent claimed that manaaki embraces a lot of meanings while 4% of respondents described the term as mokai - to give yourself voluntarily.

<b><i>‘Meaning of Manaaki’</i></b>	
<b><i>Tūrangawaewae Marae interview responses:</i></b>	
<i>To care and look after people....to provide them with sustenance &amp; care....manaaki embraces a whole lot of meanings</i>	<i>- Male: aged 83</i>
<i>Togetherness, tautoko, awahi, join together, be safe and comfortable</i>	<i>- Female: aged 55</i>
<i>It's hard to describe....Mōkai...someone who gives themselves voluntarily....to support</i>	<i>- Male: aged 62</i>
<i>People from different parts of the world have different interpretations...we have a NZ style of manaaki which could be different to other countries....it can start from when you land or when you arrive at a place...it depends how big your networks are to give that full package – is it marketed overseas? Are there third parties involved? Manaaki depends on the planner, the accommodation or transport. The bigger the role, the bigger the manaaki</i>	<i>- Male: aged 59</i>
<i>Māori need to come together to drive this</i>	<i>- Male: aged 50</i>
<b><i>Te Awamārahi Marae interview responses:</i></b>	
<i>Taking people in, welcome them in a formal manner, and then treating them like they are your own whānau</i>	<i>- Female: aged 55</i>
<i>Supporting and helping each other to succeed</i>	<i>- Female: aged 62</i>
<i>To ensure we look after our guests...Tainui are renown for looking after our guests well</i>	<i>- Female: aged 43</i>
<i>Caring for and protection</i>	<i>- Male: aged 48</i>

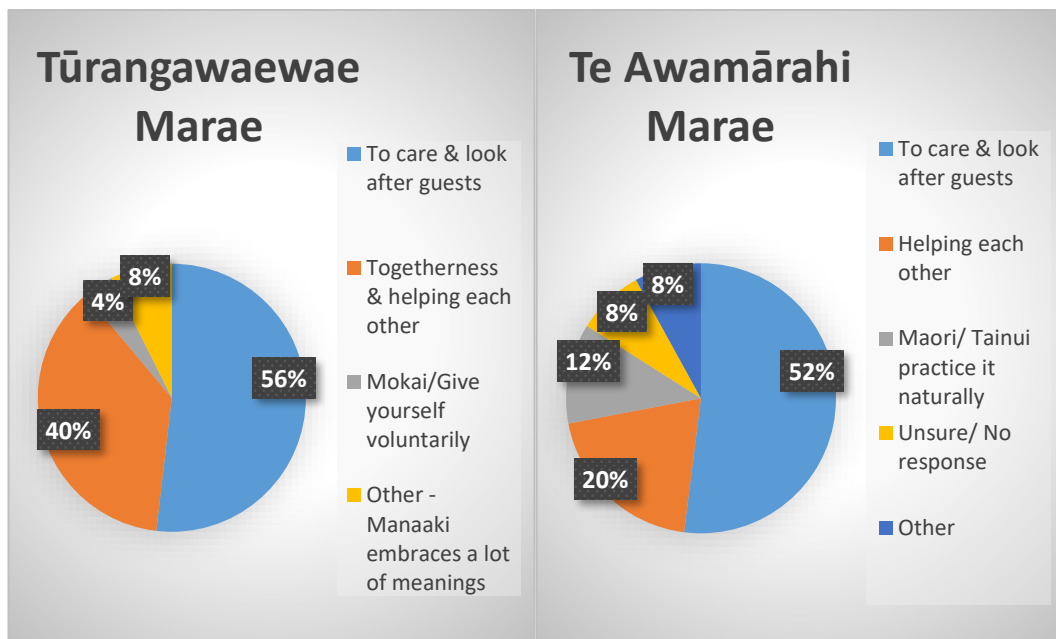


Figure 7: Meaning of Manaaki

The majority of respondents from Te Awamārahi Marae viewed the term ‘manaaki’ as caring and looking after guests and 20% perceived the term as helping each other. Twelve percent stated that Māori in the Waikato practice manaaki naturally, while 8% were unsure about the meaning of ‘manaaki’ and others did not provide a response to the question. *‘The word manaaki is to ensure we look after our guests. Tainui are re-known for looking after our guests well’ (Female: aged 43).*

***When guests visit the marae, how would you like guests to feel?***

This question was raised in further reference to the term manaaki, ‘when guests visit the marae, how would you like guests to feel?’ The majority of responses from Tūrangawaewae Marae were that they would like guests to be well looked after and cared for. *‘Manaaki is a strong word that is used in mihi. Manaaki must be displayed naturally and guests should arrive and leave with love’ (Female: aged 55).* The next major response indicated that marae descendants would like guests to feel welcome, safe and treated with respect. *‘I would like guests to feel good. We will need to provide a good translator/interpreter who knows the language of world countries. We must plan ahead for different people’ (Male: aged 59).*

<b>'Experience of Guests'</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>Manaaki is a strong word and used in mihi....to be displayed naturally....to arrive and leave with love</i>	- Female: aged 55
<i>Firstly, manuwhiri should feel comfortable and feel at home....if they have any questions we must not try to make them feel that there are boundaries</i>	- Male: aged 42
<i>They should feel as though they are cared for, loved and feel safe in our environment</i>	- Female: aged 58
<i>Pōwhiri, whaikōrero, waiata....to feel good....adapted to suit the industry</i>	- Male: aged 62
<i>To feel good, we need to provide a good translator/interpreter who knows the language of world countries....to plan ahead for different people</i>	- Male: aged 59
<b>Te Awamārahi Marae interview responses:</b>	
<i>Welcomed and be at ease in the environment they are not familiar with</i>	- Male: aged 53
<i>Some feel good. Some are frightened. Tainui enables you to speak your mind and reply in a positive way</i>	- Female: aged 82
<i>They should feel wanted &amp; important...They've had a good time all the time</i>	- Male: aged 55
<i>To offer a safe and welcoming place....tangata whenua are happy that the visitors are at their marae</i>	- Female: aged 45
<i>The same as all our guests....to receive payment for tours will be hard for our people to accept</i>	- Female: aged 43
<i>Welcomed at the least...our guests determine our status and spread the positive experience</i>	- Male: aged 47

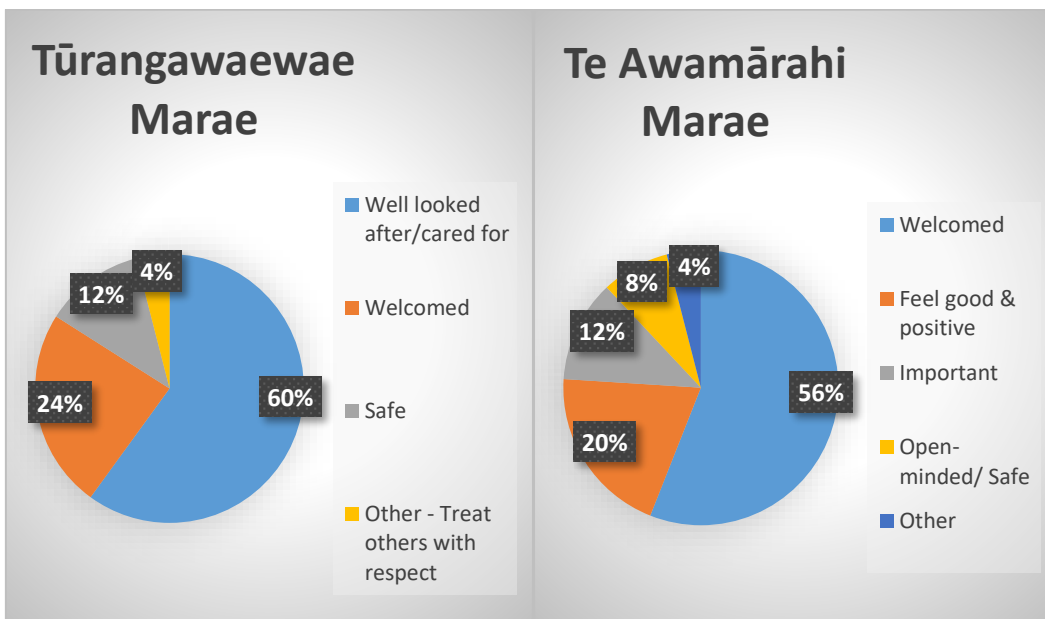


Figure 8: Experience of Guests

More than half of the respondents from Te Awamārahi Marae would like their guests to feel welcome and 20% would like guests to feel happy and positive. Twelve percent of

respondents would like guests to feel important while 8% believed that guests should feel open-minded and safe. *‘We must offer a safe and welcoming place for our guests. Tangata whenua are happy when their visitors are at their marae’ (Female: aged 45).*

***Where is an ideal location for cultural tourism along the Waikato River?***

This question asked marae members to identify an ideal location for cultural tourism along the Waikato River. Forty percent of respondents from Tūrangawaewae Marae emphasised that The Point in Ngaruawahia is an ideal location for cultural tourism, although it was equally important to have cultural tourism at any location along the river. *‘Anywhere along the River is an ideal location. We must seek permission from Tuwharetoa to Te Puaha and to support each other’ (Female: aged 71).* Twenty-eight percent confirmed that below the marae, alongside the barge is an ideal location for cultural tourism, and 16% believed that cultural tourism could be conducted on the marae. Eight percent stated that Hopuhopu is an ideal location for cultural tourism and another 8% provided other locations.

<b><i>‘Ideal Location for ASCT’</i></b>	
<b><i>Tūrangawaewae Marae interview responses:</i></b>	
<i>The Point...aspects of the marae can be included....international relationships formed by marae</i>	<i>- Female: aged 38</i>
<i>There are many areas along the river...preferably an area that is not too elevated or too low. Māori were marvelous at selecting prominent hills and areas to ensure safety.... it's all about manaaki and protecting those you have welcomed and helping the business grow...the flat areas like The Point are a good location</i>	<i>- Male: aged 83</i>
<i>Anywhere along the River....seek permission from Tuwharetoa to Te Puaha and to support each other (Quote by Mamae Takerei)</i>	<i>- Female: aged 71</i>
<i>On the River, on the barge, it depends what it is....for example Te Ahi Kā, waka experience at Hamilton Rose Gardens...Te Tira Hoe &amp; Waka ama is good for tourism</i>	<i>- Female: aged 35</i>
<i>Ideally at Tūrangawaewae marae, however, with our tikanga maybe not....Hopuhopu will be awesome...at our old pa sites</i>	<i>- Female: aged 58</i>
<i>Need to have a good business plan that will work....the best cultural package will determine the location....need to cover the costs and conduct the research</i>	<i>- Male: aged 59</i>
<b><i>Te Awamārahi Marae interview responses:</i></b>	
<i>On one of the islands, Te Werengaokapu, Namuhero, there is quite a few islands run by the iwi</i>	<i>- Male: aged 73</i>
<i>Between Manuheiriro, Te Werengaokapu and Kaiwaka, Tiopipi/waahi tapu which are our islands. They are used for Pākehā farms</i>	<i>- Male: aged 47</i>
<i>At the park, by the bridge</i>	<i>- Male: aged 58</i>
<i>Tauranganui Marae...Te wahapu o te awa o Waikato....Tūrangawaewae &amp; Maungatautari Marae....along the River</i>	<i>- Male: aged 53</i>
<i>The Point.... Anyplace that is ideal along the River...Not at the marae.... You have to come through the front, not the back. Coming from the back could mean war</i>	<i>- Male: aged 88</i>

*Hopuhopu is ideal because it has the history of Te Kīngitanga...Our whenua returned through Raupatu, the Raupatu story that Sir Robert said to celebrate – Ecotourism are ways to care for Papatuanuku. Mahi raranga, korowai, carvings etc....Te Arikinui wanted a tourism building/museum to be built on the corner of Kent St and River Rd*  
 - Female: aged 55

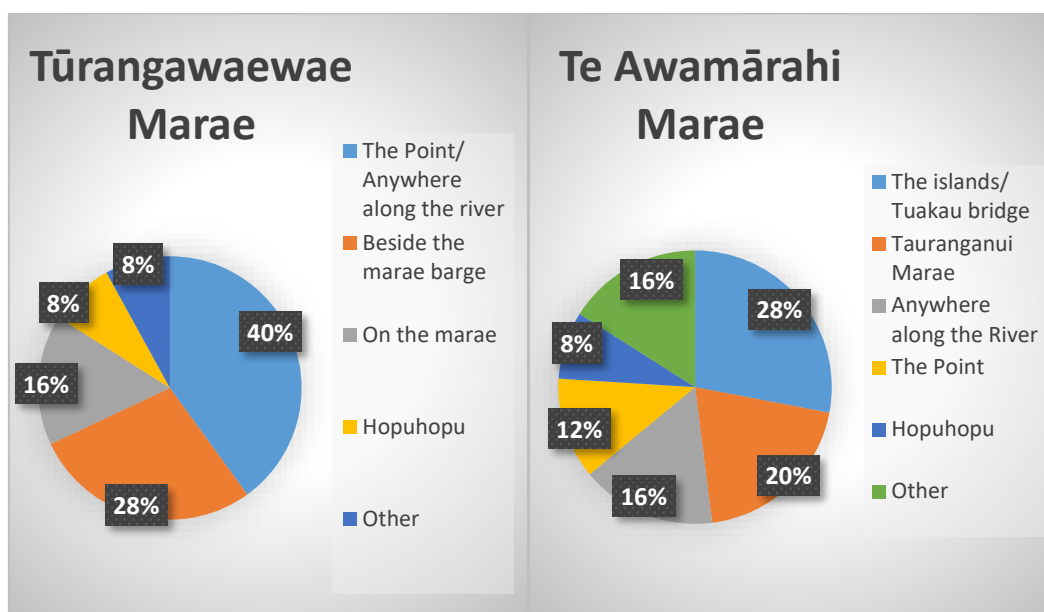


Figure 9: Ideal Location for ASCT

The ratio of responses from Te Awamārahi Marae about an ideal location for cultural tourism along the Waikato River were similar to Tūrangawaewae Marae. The islands along the river were identified as ideal locations for cultural tourism, as was the Tuakau Bridge. Tauranganui marae, which is positioned next to the river, was identified as an ideal location, as was The Point in Ngaruawahia, Hopuhopu and anywhere along the river. *‘Hopuhopu is an ideal location because it has the history of Te Kīngitanga. Our whenua was returned through Raupatu, the Raupatu story that Sir Robert said to celebrate – Ecotourism are ways to care for Papatuanuku. Mahi raranga, korowai, carvings etc. Te Arikinui wanted a tourism building and museum to be built on the corner of Kent St and River Rd’ (Female: aged 55).*

***Can cultural tourism help to preserve our culture?***

‘Can cultural tourism help to preserve our culture’ was the final question posed in association with cultural tourism. The majority of respondents from Tūrangawaewae Marae agreed that cultural tourism can help to preserve our culture, while 16% did not provide a response. The respondents claimed that the marae can preserve Māori culture if the right people are in control and if the people themselves are leading cultural tourism. *‘Yes, cultural preservation is part of it. Teaching te reo has been done on the marae,*

kohanga, kura etc. It is also about showing others where we have been, to recognise our kaumātua for sharing their knowledge' (Male: aged 59).

<b>'Preservation of Culture'</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
Yes, if it done right with the right key people to preserve and protect our tāonga	- Female: aged 42
Yes, if we promote it, speak to it, speak for it and we apply it. As long as we maintain control of providing the product...don't let others manipulate it (Quote by Mamae Takerei)	- Female: aged 71
Yes, it is part of it. Teaching te reo has been done on the marae, kohanga, kura etc....it is also about showing others where we have been, to recognise our kaumātua for sharing their knowledge	- Male: aged 59
Maybe, Te Arawa do it	- Female: aged 79
To run the business in partnership with other people from different cultures, but we have the last say	- Female: aged 55
<b>Te Awamārahi Marae interview responses:</b>	
Yes, definitely. We are not practicing our culture these days. If we do it every day and there's a purpose behind it, people might learn	- Male: aged 72
I am unsure about this, however Rotorua have done well with tourism and their culture	- Male: aged 48
Yes, but not all of it	- Male: aged 88
Yes, we need to by doing it ourselves	- Female: aged 54
Yes. We need to be more involved to promote te reo and educate our children...we need indigenous rights....to wānanga for the right people/leader	- Male: aged 53

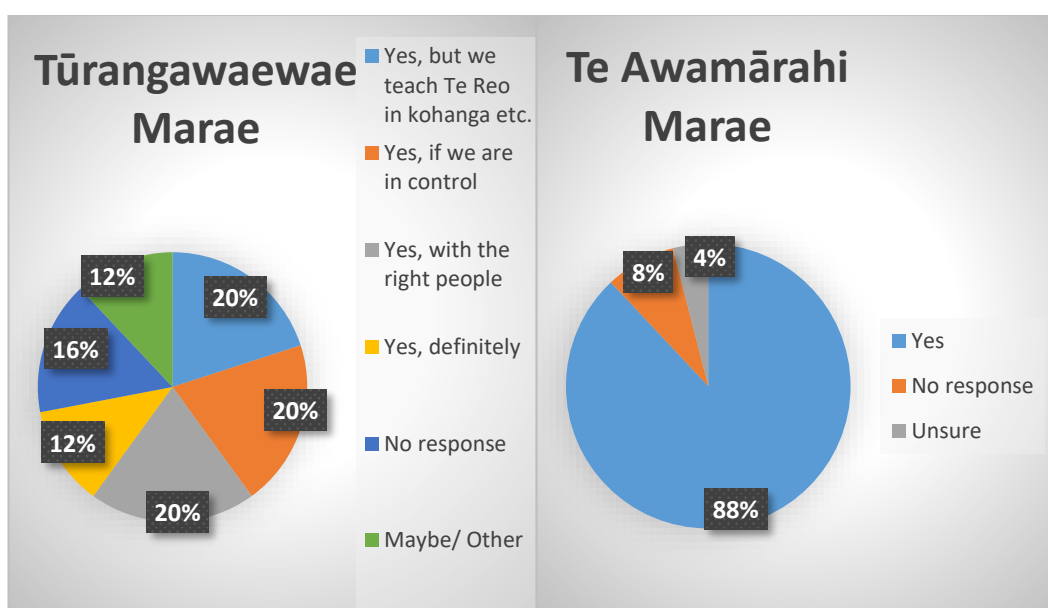


Figure 10: Preservation of Culture

Eighty-eight percent of respondents from Te Awamārahi Marae agreed that cultural tourism can help to preserve Māori culture. *‘Yes, definitely. We are not practicing our culture these days. If we do it every day and there’s a purpose behind it, people might learn’* (Male: aged 72). Eight percent of participants provided no response and 4% were unsure. *‘I am unsure about this, however Rotorua have done well with tourism and their culture’* (Male: aged 48).

## Investment

***If you were in charge, what should be the focus for tribal investments in the future? (e.g. social, cultural, environmental, economic)***

The tribal investment sector is the next area of discussion. The initial question was ‘if you were in charge, what would be the focus for tribal investment in the future?’ The majority of respondents from Tūrangawaewae Marae emphasised that education is the most vital form of investment for the tribe, followed by the wellbeing of the people. *‘We need healthy housing for the people, to improve the wellbeing of the people...To provide employment and support education’* (Female: aged 69). Other responses included the need to retain the visions of the ancestors, sustainable investment and growth and the need to have revenue to grow the tribe. *‘We must choose investments with sustainable growth...we need to be inventive and up with the play’* (Male: aged 83).

<b>‘Focus for Tribal Investments’</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>Healthy housing for the people, to improve the wellbeing of the people...To provide employment and support education</i>	<i>- Female: aged 69</i>
<i>Investment, research, time, skilled and trained people</i>	<i>- Male: aged 59</i>
<i>Invest in our history first...second the people, the culture and in the future of our mokopuna. ...it has to make money but it is not only about money (Quote by Mamae Takerei)</i>	<i>- Female: aged 71</i>
<i>Choosing investments with sustainable growth...we need to be inventive and up with the play</i>	<i>- Male: aged 83</i>
<i>Into our marae, people, the environment...everything</i>	<i>- Male: aged 76</i>
<i>To restore, preserve and conserve our NE. ...this affects our economy, the land and we should have māra kai</i>	<i>- Female: aged 42</i>
<b>Te Awamārahi Marae interview responses:</b>	
<i>Investment into all four areas: social, cultural, environmental and economic ...a well-balanced portfolio and investments for our future generations</i>	<i>- Female: aged 39</i>
<i>As a leader, it is in you. You have to know what is good for the people</i>	<i>- Male: aged 88</i>
<i>Sustainability, planting trees and kai for our future generations...there is a lack of pride in our people and we need to stay positive</i>	<i>- Female: aged 46</i>

*If everything was set up and suitable, to show the world how we are today....There is a thirst for Māori knowledge....To carry a kete full of tools...Māoritanga*

- Male: aged 74

*Tourism can enhance the wellbeing of our community, and the people....Te Tira Hoe...look to Te Arawa people who are experts in tourism....scholarships for students in the industry...use the MBA graduates...we can capitalise on being a stopover to Waitomo & Rotorua...invest into virtual reality*

- Female: aged 43

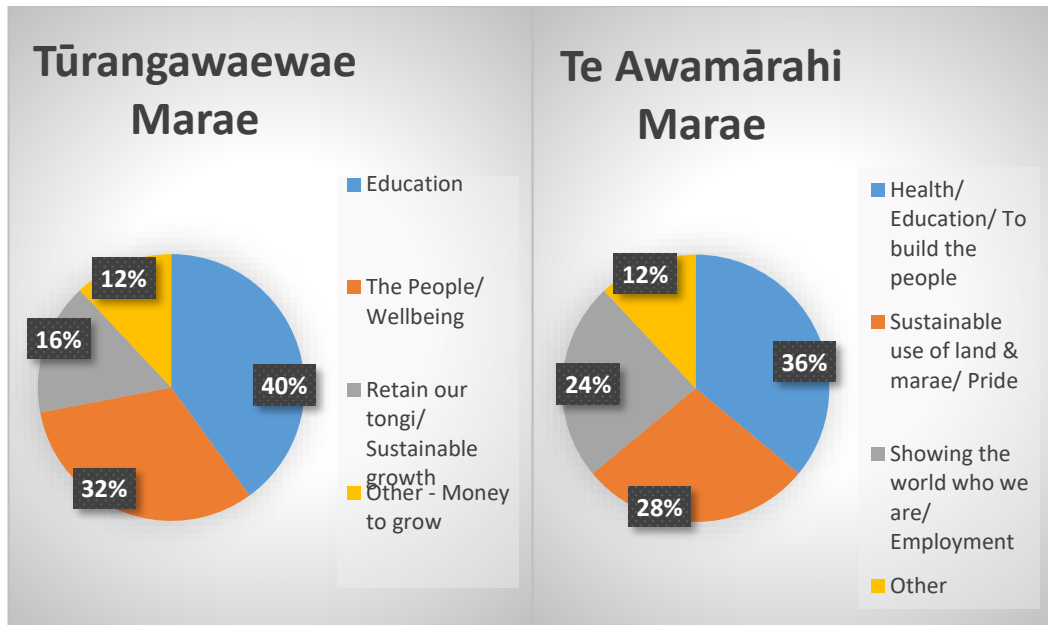


Figure 11: Focus for Tribal Investments

Members from Te Awamārahi Marae emphasised that health, education and building the people need to be the primary focus for tribal investments in the future. Twenty-eight percent of participants claimed that the sustainable use of land and marae is an important form of investment. *'We need investment into all four areas: social, cultural, environmental and economic as well as a balanced portfolio and investment for our future generations'* (Female: aged 39). Building tribal pride, employment and showing the world who we are were highlighted as almost equally as important. *'We need sustainability, planting trees and kai for our future generations. There is a lack of pride in our people and we need to stay positive'* (Female: aged 46). Twelve percent of respondents provided other responses about tribal investment priorities.

***Have current tribal tourism investments such as the Ibis/Novotel/The Base helped our people?***

The next question raised about tribal investments was 'have current tribal tourism investments such as the Ibis/Novotel/The Base helped our people?' Thirty-two percent of respondents from Tūrangawaewae Marae replied yes, through providing a successful face for the tribe as well as providing financial benefits. *'I think they have given us a successful face, which is a big thing.... Māori as the face at the Novotel, but I am unsure of the*

financial stability of these' (Female: aged 58). Thirty-two percent of marae members were unsure, 20% said no and 20% provided other responses.

<b>'Current Tribal Tourism Investments'</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>Yes, it's about making money for the tribe</i>	- Male: aged 61
<i>Unsure....I like going to Te Awa, I take pride that we own them</i>	- Male: aged 23
<i>No, because I don't see our people involved other than clearing tables</i>	- Female: aged 54
<i>I don't really know. I don't know their backgrounds and what is coming back to the tribe or the profits?</i>	- Male: aged 42
<i>It makes money but where is the money going? Who is it going to? Not to the people</i>	- Male: aged 50
<i>I think they have given us a successful face, which is a big thing...Māori as the face at the Novotel, but I am unsure of the financial stability of these</i>	- Female: aged 58
<i>I don't know much about them....it proves that we can do these types of investments as well...visitors see we Māori are capable &amp; professional...to move forward and lift the sights of our people</i>	- Male: aged 59
<b>Te Awamārahi Marae interview responses:</b>	
<i>I don't know...who is employed? There is no feedback? Makes money but where is it going?</i>	- Female: aged 64
<i>I don't think so...These places tell us what to do and how to do it...We already know...TGH and these businesses believe they are higher than the Waikato people</i>	- Female: aged 82
<i>Few of our people are employed in these...The money goes back to TGH... We have forgotten about the people...we need education</i>	- Female: aged 54
<i>Yes, but only in a small financial way...Growth of the tribe's reputation in the market nationally and internationally</i>	- Female: aged 39

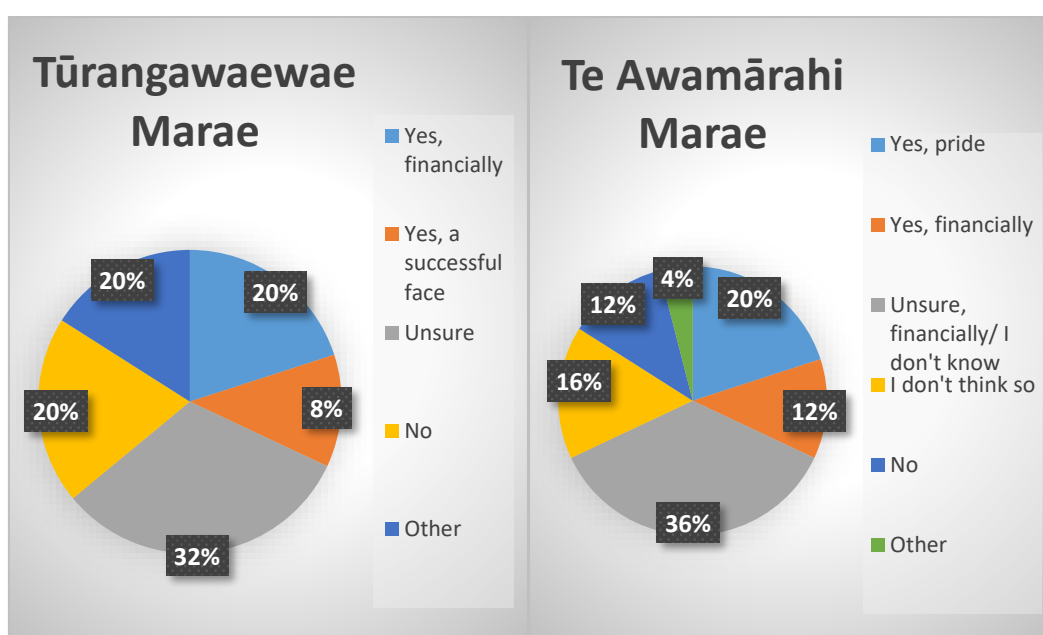


Figure 12: Current Tribal Tourism Investments

The majority of descendants interviewed from Te Awamārahi Marae were unsure whether current tribal tourism investments have helped the Waikato people. Thirty-two percent of respondents agreed, 16% said ‘I don’t think so’ and 12% replied ‘no, they do not help our people’. According to a kaumātua, *‘I don't think so. These places tell us what to do and how to do it. We already know what to do. TGH and these businesses believe they are higher than the Waikato people’* (Female: aged 82). *‘Few of our people are employed in these investments. The money goes back to TGH. We have forgotten about the people. We need education’* (Female: aged 54).

## **The Natural Environment**

### ***Should the natural environment be considered in tribal investments?***

This part of the study focused on marae perspectives of the natural environment, probing the question ‘should the natural environment be considered in tribal investments?’ Respondents from Tūrangawaewae and Te Awamārahi Marae emphasised that the natural environment should be considered in tribal investments. Tūrangawaewae Marae members confirmed that we do not exist without the natural environment, and sustainability can create further benefits for the tribe. Some replies included *‘The Raupatu settlement stemmed from the land and the natural environment. We must give back to the environment. If the land dies we die’* (Female: aged 71). *‘We don't care for the environment like in the old days. The river is polluted to make money’* (Female: aged 54).

<b><i>‘The Natural Environment &amp; Tribal Investments’</i></b>	
<b><i>Tūrangawaewae Marae interview responses:</i></b>	
<i>Yes, the Raupatu settlement stemmed from the land and the natural environment. ...we must give back to the environment...if the land dies we die (Quote by Mamae Takerei)</i>	<i>- Female: aged 71</i>
<i>Yes, for sure. ...They have a responsibility to preserve the land and the environment. ...every marae has a desire to improve the environment</i>	<i>- Female: aged 55</i>
<i>Yes, if the land is properly sustained, the iwi can have further benefits</i>	<i>- Female: aged 38</i>
<i>Yes, the tribe wouldn't have any money without the environment and the land. ...without the land we do not have a place to stand. ...the water is how we flourish</i>	<i>- Female: aged 35</i>
<i>Yes, I thought that is what they are meant to be doing?</i>	<i>- Male: aged 42</i>
<i>Pākehā use the law to control our access to the environment</i>	<i>- Female: aged 79</i>
<i>Yes, hopefully this industry can be used to help</i>	<i>- Male: aged 62</i>
<i>Yes, we don't care for the environment like in the old days...the river is polluted to make money</i>	<i>- Female: aged 54</i>

<b>Te Awamārahi Marae interview responses:</b>	
<i>Yes, I think they need to...there needs to be a balance between the industry and the environment...the industries have a responsibility....the NE is everything...it's the future of this country...for future generations...the environment is a tāonga</i>	- Male: aged 48
<i>Yes, to do things properly, balanced and positive....to restore the environment as much as possible</i>	- Male: aged 88
<i>Yes, if it will yield effective financial results and long term sustainable outcome for the people...with minimal environmental effects...with high social, cultural, economic benefits to the tribe</i>	- Female: aged 39
<i>Yes, absolutely. I don't think the tribe invests enough...for ASCT to work we need real transparent guidelines as to who is responsible such as Councils...ASCT can help clean-up the community...the youth need jobs...we need long-term goals, not short-term and to fully to commit</i>	- Female: aged 43

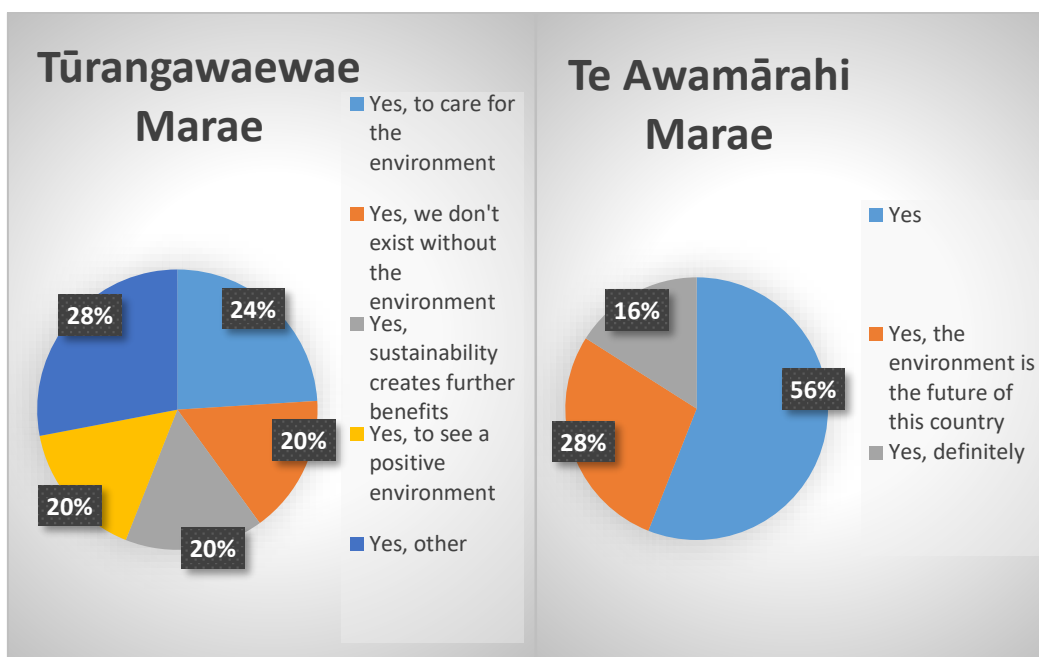


Figure 13: The Natural Environment & Tribal Investments

Descendants from Te Awamārahi Marae stated that the tribe should definitely prioritise the natural environment in tribal investments and the natural environment is the future of this country. According to a female descendant *‘I don't think the tribe invests enough in the environment. For ASCT to work we need real transparent guidelines as to who is responsible, such as Councils. ASCT can help clean-up the community. The youth need jobs. We need long-term goals, not short-term goals and to fully commit’* (Female: aged 43).

***Do you believe we can help to protect the natural environment through ASCT?***

The question posed to marae participants was ‘Do you believe we can help protect the natural environment through ASCT?’ Responses from both marae showed 100% support for ASCT helping to protect the environment. Members from Tūrangawaewae Marae

claimed that Māori are naturally connected to the natural environment and the tribe must teach others about the importance of the eco-system. The tribe can protect the environment with the right skilled people; however, a challenge is the need to comply with government legislation. *‘In terms of being Māori, looking after the land, the maunga, the awa is part of us. Officially that is our role as kaitiaki of our whenua’ (Male: aged 53).*

<b>‘ASCT &amp; Protecting the Natural Environment’</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>Yes, no one can do it better than us. ....we are connected to the land, it is in us as Māori to look after the environment</i>	<i>- Male: aged 59</i>
<i>In terms of being Māori, looking after the land, the maunga, the awa is part of us. Officially that is our role as kaitiaki of our whenua, so we have more control of our whenua</i>	<i>- Male: aged 53</i>
<i>Yes, it is our value to teach and show others the importance of the environment</i>	<i>- Female: aged 30</i>
<i>Yes, with the right skilled people to protect the environment and teach the next generation.... we must give back to the awa, give our first coins to the River &amp; the River will look after us. ....it is about time, it has been a long time</i>	<i>- Female: aged 79</i>
<i>Yes, to a point. The only way to really protect the NE is through legislation, through the government (gov't) and councils. The RMA should help to restore the NE</i>	<i>- Male: aged 59</i>
<i>Yes, however not on our own. We don't have enough money</i>	<i>- Male: aged 61</i>
<b>Te Awamārahi Marae interview responses:</b>	
<i>Yes, if we can run our own cultural tourism...I hope that we as a people would think of the environment first and to be sustainable....we need to plan ahead...We need to train our thinking...To have a good base, do not compromise ourselves and we must have control</i>	<i>- Female: aged 54</i>
<i>Yes, if we are running the business...the environment is for our mokopuna and future generations</i>	<i>- Female: aged 46</i>
<i>We need more discussions, education, buy in and to improve what we have. ....We can try by starting, then make policies to protect the environment</i>	<i>- Female: aged 45</i>
<i>It will have to be done at a very large scale...not only iwi...the input by ourselves has to be significant, to be seen to make changes...we have to fight legislation. ....it's a struggle to convince gov't to clean the environment</i>	<i>- Male: aged 72</i>
<i>Councils don't care about pollution. They allow it to happen if you have money</i>	<i>- Male: aged 55</i>
<i>Yes, all indigenous people recognise that we are in unhealthy environments...we need to return to the basics, replanting, solar panels, to think sustainably, to avoid artificial things, recycle and encourage healthy living</i>	<i>- Female: aged 55</i>

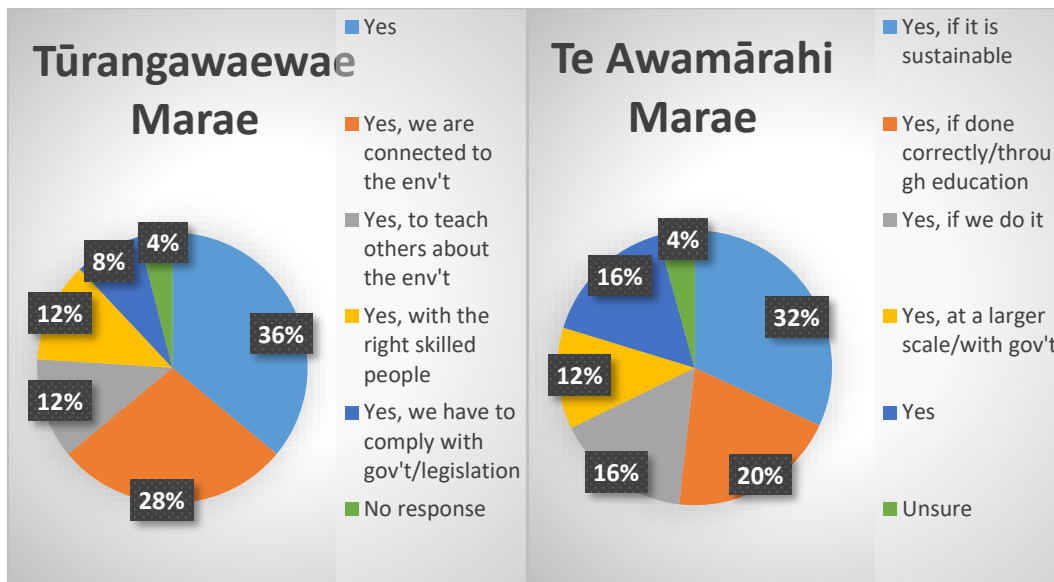


Figure 14: ASCT & Protecting the Natural Environment

Te Awamārahi Marae members believed that the tribe can protect the natural environment through education, with the correct processes and working together with government. *‘It will have to be done at a very large scale, not only iwi. The input by ourselves has to be significant, to be seen to make changes. We have to fight legislation. It’s a struggle to convince government to clean-up the environment’ (Male: aged 72). ‘All indigenous people recognise that we live in unhealthy environments. We need to return to the basics, to replant everywhere and to think sustainably such as having solar panels. We must recycle and encourage healthy living’ (Female: aged 55).*

## Social Benefits

### *What ‘social benefits’ can cultural tourism provide to marae?*

Social benefits was the final sector addressed during interviews with marae members, exploring the question ‘what social benefits can cultural tourism provide to marae?’ The primary response from Tūrangawaewae Marae participants was that employment, education, helping families and the wellbeing of the people are possible social benefits from ASCT. *‘Employment and to lift the mana of the marae and the town. The two views are Tūrangawaewae mo te Kīngitanga, Tūrangawaewae mo te ao katoa. The willingness to share ourselves with the world and to do the job to the best of our abilities’ (Male: aged 59).* There are many benefits that cultural tourism can provide marae, including cultural awareness, to generate revenue for the tribe and create a sustainable future that is unique to iwi.

<b>'Social Benefits of ASCT'</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>Employment and to lift the mana of the marae and the town....the two views are Tūrangawaewae mo te Kīngitanga, Tūrangawaewae mo te ao katoa....the willingness to share ourselves with the world and to do the job to the best of our abilities</i>	<i>- Male: aged 59</i>
<i>To come together in a positive way....to create employment, however it may conflict with the marae...the education of our people</i>	<i>- Female: aged 42</i>
<i>Huge amounts....if we are successful it's there for the taking</i>	<i>- Male: aged 83</i>
<i>The purpose of the settlement was to create an economic base to create opportunities for the people....it has become selective....our worst enemies are ourselves...nobody is prepared to stand up and challenge...it's for our future, for everyone....we need constructive advice from our kaumātua (Quote by Mamae Takerei)</i>	<i>- Female: aged 71</i>
<i>Employment, marae involvement and marae benefits....knowledge transfer...succession....strengthen the paepae and build capacity....it's not just about money and that is where we are being lost as a tribe....there will be other benefits if we sit together and plan</i>	<i>- Male: aged 53</i>
<i>Teach us how to use money sensibly...employ Māori....to be humble....Māori to drive it and feed off each other</i>	<i>- Female: aged 54</i>
<i>It has to be in them; employment; to get kai for their whānau; help families to have a better life; education; to have whānau in leading positions/gov't; to do the job properly</i>	<i>- Female: aged 79</i>
<b>Te Awamārahi Marae interview responses:</b>	
<i>Showcasing our marae...Pride.... Uplifting...Employment....I don't want to say money because it changes our thinking</i>	<i>- Male: aged 73</i>
<i>A new generation of people working....happy people and families....a positive outlook about ourselves....it has a flow-on affect, a natural attraction....Our people are in a state of dependency</i>	<i>- Female: aged 55</i>
<i>Promote wellbeing. No smoking, alcohol and violence...looking after our children and support overseas whānau</i>	<i>- Male: aged 53</i>
<i>Help kaumātua, high rental housing, employment....to maintain the marae</i>	<i>- Female: aged 71</i>
<i>To be part of something positive....sustainability....to stay here for a long time....we need new leaders and other ways to use the land - not only dairy farming....move away from surviving to sustaining....preparing our whānau....employment at all levels...we need to be in control</i>	<i>- Male: aged 58</i>
<i>Mana Motuhake....raising the bar in education...learn from the days of our ancestors</i>	<i>- Male: aged 47</i>

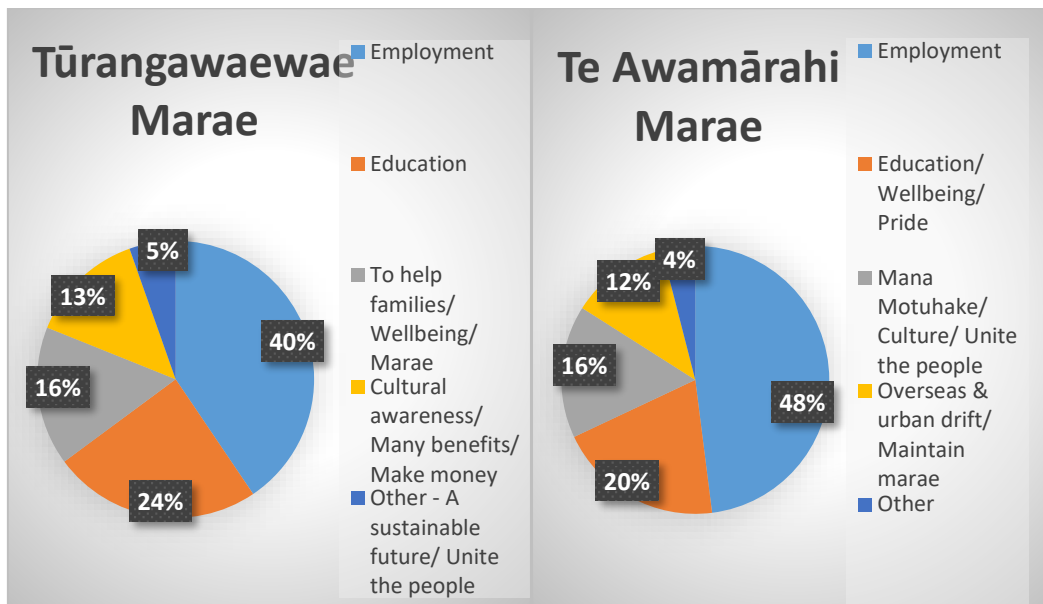


Figure 15: Social Benefits of ASCT

Te Awamārahi Marae participants provided similar responses to Tūrangawaewae Marae. Forty-eight percent believed that employment is the greatest benefit for marae, followed by 20% who claim that education, pride and the wellbeing of the people are also social benefits. *‘Showcasing our marae...Pride.... Uplifting...Employment...I don't want to say money because it changes our thinking’ (Male: aged 73)*. Other responses included mana motuhake, culture, uniting the people, maintaining the marae and the fact that many Māori have migrated overseas for employment. *‘A new generation of people working....happy people and families....a positive outlook about ourselves....it has a flow-on affect, a natural attraction....Our people are in a state of dependency’ (Female: aged 55)*.

***Should social benefits be considered in tribal investments?***

‘Should social benefits be considered in tribal investments’ was the question put to marae participants. Responses from each marae emphasised the need for social benefits to be considered in tribal investments. A distinguished kaumātua said *‘yes, we need to build our people like a rainbow....it can be difficult at times but we have to keep trying and believe.... we have to help our people who find it hard, then keep trying harder’ (Female: aged 79)*. Other responses included the need to grow and strengthen the people, consideration of the future of our children, and the need for TGH to listen to the people. *‘TGH are there and they are in control of our money on behalf of the tribe. It's not their money. They make the decisions, but there comes a point when they have to listen to the people’ (Female: aged 52)*.

<b>'Social Benefits &amp; Tribal Investments'</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>Yes, to build our people like a rainbow....it can be difficult at times but we have to keep trying and believe...we have to help our people who find it hard, then keep trying harder</i>	<i>- Female: aged 79</i>
<i>Yes, because TGH are there and they are in control of our money on behalf of the tribe. It's not their money. They make the decisions, but there comes a point when they do have to listen to the people</i>	<i>- Female: aged 52</i>
<i>Yes, you would think they would be priorities for the tribe, but they are not. It's a Pākehā game and it's about the profit. Tainui governance denies this but actions do not reflect this</i>	<i>- Male: aged 53</i>
<i>Yes, they are trying to do these things now however it benefits the staff &amp; the company only...we need to upskill the people of the marae</i>	<i>- Female: aged 35</i>
<i>Yes, to provide employment and money for our people to survive...social welfare benefits provides little money</i>	<i>- Female: aged 73</i>
<i>Yes, they would be stupid not to (Quote by Mamae Takerei)</i>	<i>- Female: aged 71</i>
<i>Yes, for sure. If the Pākehā can create tourism &amp; make money, so can we...people overseas say we have a rich culture because whānau give their time and aroha to the marae, without money</i>	<i>- Female: aged 55</i>
<i>Yes, it's about the future of our people</i>	<i>- Male: aged 61</i>
<i>Yes. But we need the right people there</i>	<i>- Female: aged 54</i>
<b>Te Awamārahi Marae interview responses:</b>	
<i>Yes, employment, education, housing etc....we need to push hard for this</i>	<i>- Male: aged 88</i>
<i>Yes, however the focus of the Tribe is to generate wealth</i>	<i>- Male: aged 47</i>
<i>Yes, because that was the original concept of the claim, to reclaim back the ways in which our tupuna were living and we are able to do things for ourselves</i>	<i>- Male: aged 72</i>
<i>Yes, they do try through health subsidies and childcare subsidies, however whānau are stuck</i>	<i>- Female: aged 64</i>
<i>Yes, marae get funding but not the owners...The whānau are not supported and the people are struggling</i>	<i>- Male: aged 59</i>

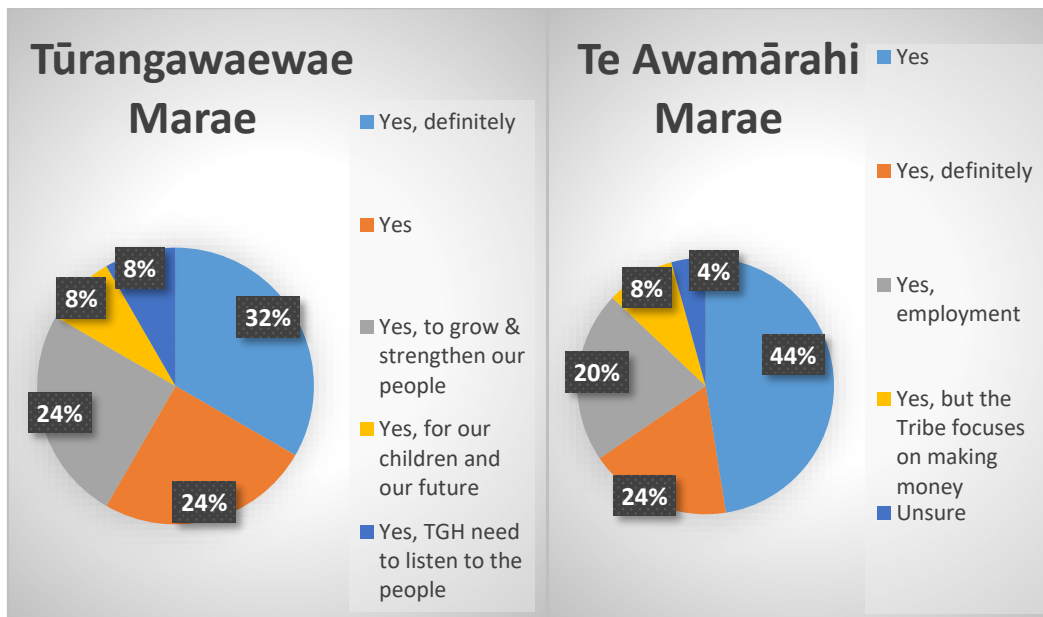


Figure 16: Social Benefits & Tribal Investments

According to Te Awamārahi Marae participants, there is an urgency for employment for the people, and some suggested that the tribe is focused only on making money. *‘The original concept of the claim is to reclaim the ways in which our tupuna were living and we are able to do things for ourselves’ (Male: aged 72). ‘Marae get funding but not the owners. The whānau are not supported and the people are struggling’ (Male: aged 59).*

## Conclusion

### *Can ASCT work along the River?*

The concluding section focuses on tribal investment in ASCT by firstly asking the question ‘Can ASCT work along the River?’ All participants from both marae stated that ASCT can work along the river if ASCT is driven by the right people. Tūrangawaewae Marae respondents emphasised the need to preserve the natural environment and for the tribe to undertake the right activities. *‘It depends on the plan. The plan needs to be unique, vibrant, colorful and entertaining. Then how you implement it....it needs transparency, honesty and to implement the objective of your purpose (Quote from Mamae Takerei).*

<b>‘Potential for ASCT’</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>Yes, if we have the right people who do not prioritise the money only....if we preserve &amp; restore the environment</i>	<i>- Female: aged 42</i>
<i>Yes, but it depends on the plan. The plan needs to be unique, vibrant, colorful and entertaining. Then how you implement it....it needs transparency, honesty and to implement the objective of your purpose. 1. To show the world the beauty that we have 2. To create employment for ALL peoples 3. To involve ownership of this concept to the</i>	

<i>whole community then it would work. If you don't it won't succeed...there needs to be ownership across the whole area. It's not about control. Every community will need to put into this to make it a success (Quote by Mamae Takerei)</i>	- Female: aged 71
<i>Yes, if the right people are put into place....with training</i>	- Female: aged 55
<i>Yes, it has some strengths. It depends how the package is put together and what types of things to do on the River...I would not like to see jet boats going up and down on the River. We need low impact...Haunui is not a river boat, it is a sea boat, it does not give the right impression of what our tupuna did on the River...Waka taua is ideal for the River</i>	- Male: aged 59
<i>Yes, but we need to work with the people and the trustees to help make it work</i>	- Female: aged 79
<b>Te Awamārahi Marae interview responses:</b>	
<i>Yes, absolutely. We have a lot of experts in our tribe who can see the potential....there are many areas on the marae, e.g. Planting, waka taua</i>	- Female: aged 43
<i>Yes, we have to be careful about how we use things and be sustainable....to keep the resource absolutely pure....no dumping...teach our children these practices</i>	- Female: aged 55
<i>It is difficult to say because is it a new thing here? Yes, it could be a great opportunity for families and the people</i>	- Male: aged 48

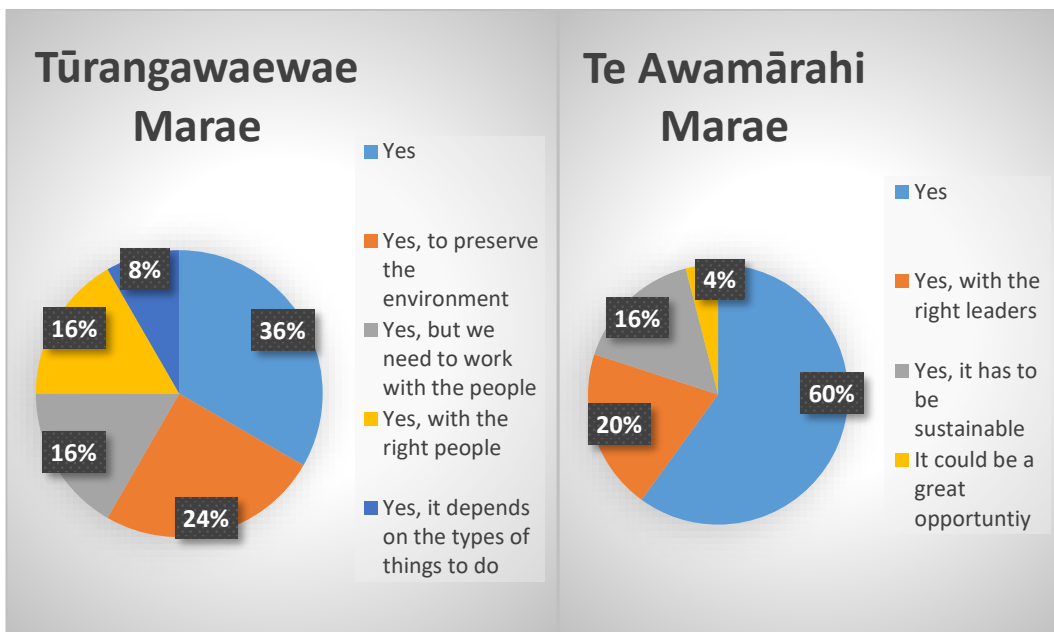


Figure 17: Potential for ASCT

Te Awamārahi Marae descendants claimed that ASCT can work along the River with the right leaders, and there is a need for ASCT to be sustainable. ‘We have to be careful about how we use things and be sustainable. To keep the resource absolutely pure and no dumping of rubbish. We must teach our children these practices’ (Female: aged 55). It is difficult to say because is it a new thing here. But yes, it could be a great opportunity for families and people’ (Male: aged 48).

### **What are the ‘downsides’ of ASCT?**

Some of the thoughts that were raised regarding the downside of ASCT by members of Tūrangawaewae and Te Awamārahi Marae are listed below.

<b>‘Downsides of ASCT’</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>We need educated and skilled people with both degrees and the local workers input...employ people in different areas such as rowers, builders, carvers, repair staff etc.</i>	<i>-Female: aged 55</i>
<i>Yes, there are downsides, but we need to talk together, listen then find a solution</i>	<i>- Female: aged 79</i>
<i>Government</i>	<i>- Female: aged 59</i>
<i>Negative thoughts of the people</i>	<i>- Female: aged 55</i>
<i>There's always a downside to everything. The initial planning and getting it up and running; To keep maintaining and improving. There is an initial downside but we must keep improving. Nothing is 100%, everything is open for improvement. The initial part is challenging but we must work on it and build on it</i>	<i>- Female: aged 52</i>
<i>Motivating the young and iwi</i>	<i>- Female: aged 38</i>
<i>Our whānau can be the worst critics, double-tongued. We must get others from outside the iwi to do the mahi that we are currently unable to do. Those with a certificate are acknowledged not the rest of us. We help outsider’s businesses, not our own marae</i>	<i>- Male: aged 42</i>
<i>Changing our mind-sets</i>	<i>- Male: aged 23</i>
<b>Te Awamārahi Marae interview responses:</b>	
<i>There are no downsides if everyone is agreeable</i>	<i>- Female: aged 71</i>
<i>No downsides, if planned properly with the right skilled people</i>	<i>- Female: aged 64</i>
<i>It needs to be done right, with the consent of Te Puaha/Iwi</i>	<i>- Female: aged 62</i>
<i>There are no downsides because everyone is more aware today, however we must avoid nepotism. Farmers are only recently becoming more environmentally conscious</i>	<i>- Female: aged 55</i>
<i>No, I don't think so</i>	<i>- Male: aged 55</i>
<i>We need to know what are the downsides, then put things in place to deal with them</i>	<i>- Female: aged 54</i>
<i>No, if it's done right</i>	<i>- Female: aged 40</i>
<i>I am unsure. We need to do research in this area and study other areas who have ASCT</i>	<i>- Male: aged 48</i>

### Who can help the Tribe?

According to each case study marae, the primary stakeholder that can help the tribe to develop ASCT is the tribe itself, especially tribal descendants with the right skillsets. *‘Ourselves. We can help the tribe by using our networks. We also need the right skilled people - kia mau ki te whakapono, te aroha’ (Male: aged 53).* The tribe can help with the development of ASCT and so too can the government (local, regional, national). *‘The tribe can help us including access to external funding. The government can also help the tribe. The tribe’s wealth is from the marae and the people’ (Female: aged 35).*

<b>‘Support for ASCT Development’</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>Ourselves....networks....need the skilled people...kia mau ki te whakapono, te aroha</i>	<i>- Male: aged 53</i>
<i>Councils need to work together with us</i>	<i>- Male: aged 61</i>
<i>Tribe....external funding.... government...the tribe’s wealth is from the marae and the people</i>	<i>- Female: aged 35</i>
<i>The Tongi of our leaders to continue to guide us</i>	<i>- Male: aged 59</i>
<b>Te Awamārahi Marae interview responses:</b>	
<i>Ourselves. Our people need to draw on the talents at our marae to be able to effectively participate....invest in upskilling and educating ourselves to be self-sufficient for many years to follow</i>	<i>- Female: aged 39</i>
<i>Ourselves...the people need to figure things out and make it work. To listen to what others are saying</i>	<i>- Female: aged 82</i>
<i>Ourselves...organisations with the same sustainable visions...Māori organisations....local community groups</i>	<i>- Male: aged 47</i>

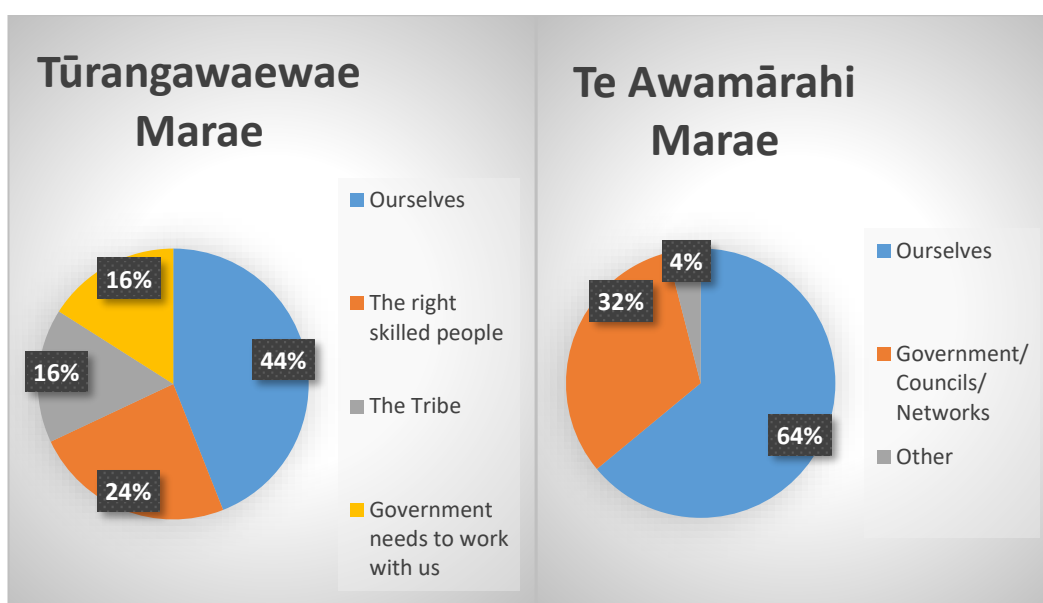


Figure 18: Support for ASCT Development

**What barriers are there to the tribe's success?**

Similar responses to the previous question were highlighted when identifying possible barriers to tribal development in ASCT. The majority of responses claimed that 'we' as the tribe can be an obstacle to the development of ASCT. The government was also identified as a barrier to development. There is a strong need to change attitudes towards tribal development. *'We can hold ourselves back. We have to change in a changing environment. We have to move with the times for our mokopuna in the future. The government has held us back'* (Female: aged 58).

<b>'Barriers to ASCT Development'</b>	
<b>Tūrangawaewae Marae interview responses:</b>	
<i>Ourselves, we have to change in a changing environment...we have to move with the times for our mokopuna in the future....Government has held us back</i>	- Female: aged 58
<i>Certain types of legislation.... gov't do not want to see Māori prosper, grow or expand...need to be diplomatic with gov't and councils</i>	- Male: aged 83
<i>Attitude and reluctance for change....ourselves</i>	- Male: aged 59
<b>Te Awamārahi Marae interview responses:</b>	
<i>Ourselves... an opportunity lost if we don't participate....find ways to be resilient....to believe in what we do....to overcome the challenges</i>	- Male: aged 48
<i>Government...we haven't been given equal opportunity...Māori have always shared. We have to find outside help because the government does not help Māori</i>	- Male: aged 72
<i>If it's done right there should be no hold backs...We need to do our homework first</i>	- Male: aged 58

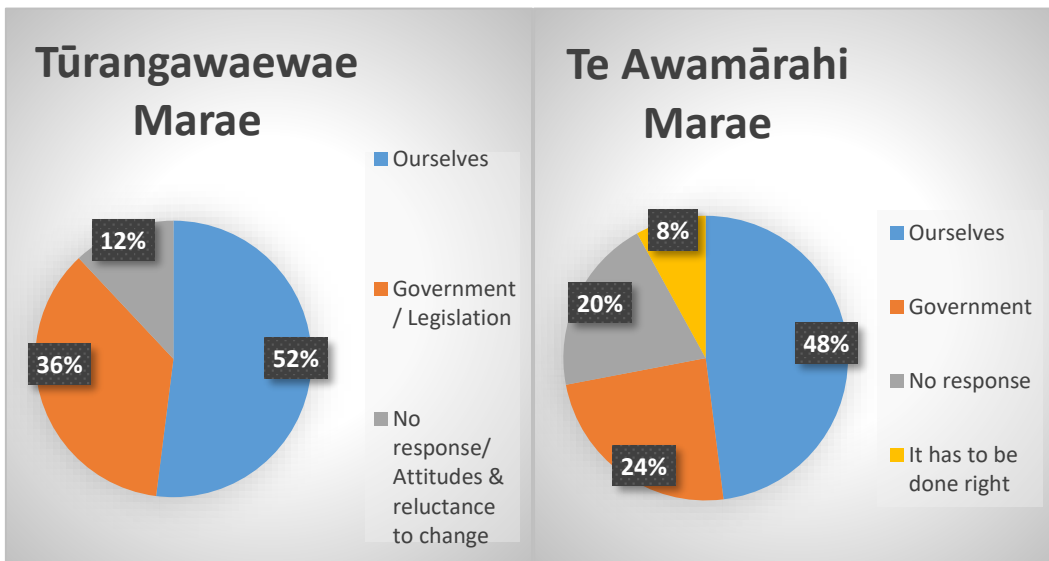


Figure 19: Barriers to ASCT Development

***Should Waikato-Tainui invest in ASCT along the Waikato River?***

The final question asked was ‘Should Waikato-Tainui invest in ASCT along the Waikato River?’ There was unanimous support from both marae for tribal investment in ASCT along the Waikato River. Responses from Tūrangawaewae descendants included the need to help the people, to look after the marae, to preserve the natural environment and that it is the people’s land and money, not TGH’s. *‘Why hasn’t the tribe done it already? It’s a generational change’ (Male: aged 59). ‘Yes of course the tribe should invest because that is why they are there, to invest in the people. It is not their money, it is the people’s money and they have to put back into the people’ (Male: aged 58).*

<b><i>‘Tribal Investment in ASCT’</i></b>	
<b><i>Tūrangawaewae Marae interview responses:</i></b>	
<i>Yes, if it's to help the marae and the people</i>	<i>- Female: aged 79</i>
<i>Yes, definitely. Because we all want to live beside our marae and we have to be here to look after her...if we could have sustainable living near the marae, we would all stay nearby so everything would be looked after</i>	<i>- Female: aged 58</i>
<i>Yes, why haven't they done it already? It's a generational change</i>	<i>- Male: aged 59</i>
<i>Yes, to benefit our children and today's society....to appreciate the environment which leads to improved health....to gather the whānau and retaining our culture</i>	<i>- Female: aged 38</i>
<i>Yes, of course. Because what are they there for? To invest in the people....it is not their money, it's the people's money and they have to put back into the people...we need to be realistic and have a plan a, b, c, d &amp; e</i>	<i>- Male: aged 58</i>
<i>Yes, because it is ours...Pākehā, the gov't and DOC dominate this area</i>	<i>- Male: aged 83</i>
<i>Yes, I believe they should....it should be done from the grassroots....I am not sure how, business wise, but we are the guinea pig</i>	<i>- Male: aged 62</i>
<i>Yes, most definitely. It can take place all along the river, not only on Tūrangawaewae marae, such as Te Tira Hoe</i>	<i>- Male: aged 42</i>
<i>Employment should be part of Te Whakatupuranga. It's another pathway</i>	<i>- Male: aged 59</i>
<i>Yes, we need the right people employed to be done properly</i>	<i>- Female: aged 54</i>
<i>Yes, for the good of the Tribe....as long as we have the power to do it</i>	<i>- Male: aged 76</i>
<i>Yes, it's about everyone</i>	<i>- Female: aged 30</i>
<b><i>Te Awamārahi Marae interview responses:</i></b>	
<i>Yes, we need the right location...there is little flow on the River from the Dams, there has been no water for 2-3 weeks...we need to stop discharge and pollution into the River where silt is formed...we can turn sewage into methanol/petrol/gas and recycle it so it doesn't go into the river</i>	<i>- Male: aged 88</i>

<i>Yes, the general thrust behind the settlement was to actually revive our people. That's why it was fought for with tooth and nail and all those people who went to England to seek redress because our local gov't does not respond to Māori. We could have done better, it was based on lost opportunity when our people had their lands stolen through Raupatu</i>	- Male: aged 72
<i>Yes, but it needs to be managed and monitored correctly.....it must be well supported by the tribe with sustainable succession plans</i>	- Female: aged 43
<i>Yes. We don't have something like this done by ourselves. It's done by others like DOC and the government</i>	- Female: aged 62
<i>Yes, at least look into it. If it is not the right timing, we should not disregard it</i>	- Male: aged 48
<i>Yes, absolutely before Pākehā do it....we must make sure the paperwork is put into place...it's about planning and identifying the gaps etc.</i>	- Female: aged 55

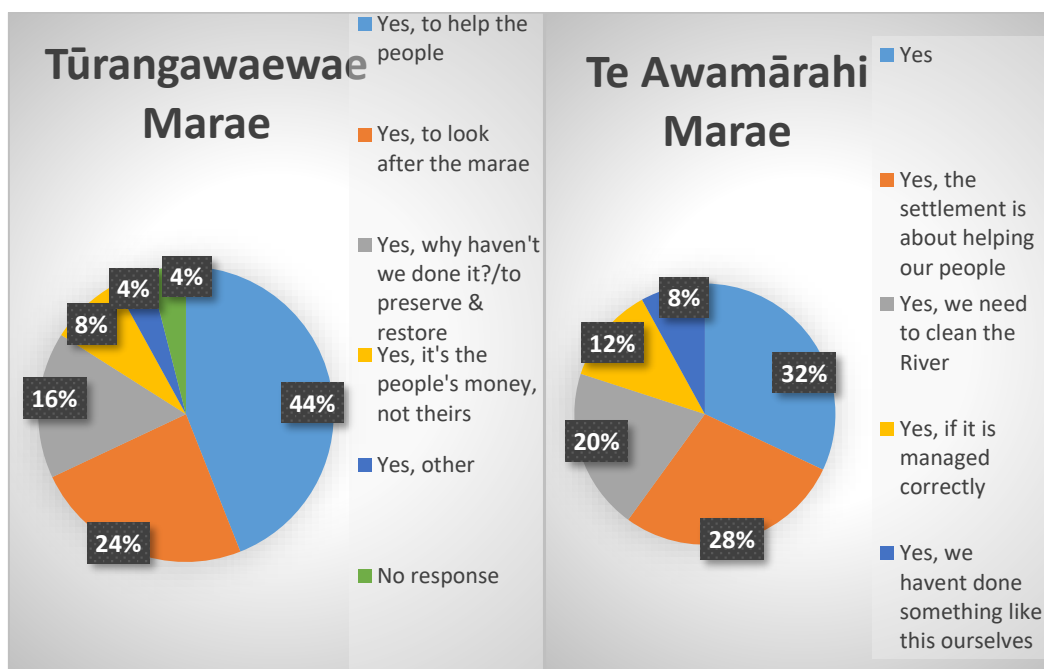


Figure 20: Tribal Investment in ASCT

The major findings from Te Awamārahi Marae revealed that the settlement is about helping the people and everyone must help to clean the natural environment, not only Māori. The tribe has not done anything like ASCT before, and it can be successful if it is managed correctly. *'We need the right location. There is little flow on the River from the Dams and there has been no water for 2-3 weeks. We need to stop discharging pollution into the river because silt is formed. We can turn sewage into methanol/petrol/gas then recycle it so it doesn't go into the river'* (Male: aged 88). *'We haven't done something like this by ourselves before. It's done by others like DOC and the government'* (Female: aged 62).

### 3.5.2 Wānanga

Two wānanga were conducted at Te Awamārahi Marae, and one at Tūrangawaewae Marae. It would be advantageous for further wānanga to be undertaken to provide a deeper insight into Māori involvement in the development of ASCT. This research had aimed to conduct two wānanga at Tūrangawaewae Marae; however, because several hui were held during this period, including the 2015 Royal Visit of Prince Charles and Camilla, the second wānanga did not proceed. Wānanga and workshops are about sharing skills and knowledge with marae and the community. For this study, it was important to conduct wānanga with whānau of marae to gain a deeper insight into their views about the development of ASCT on tribal land. These wānanga involved a series of hui (discussions about protocols and issues to be covered) plus topic-specific workshops that related to the research questions. Wānanga were conducted with participants from each marae over two separate days. Topic-specific workshops involve both the sharing of knowledge and the teaching of skills. They are useful in increasing the skill-base within a community, and are also a good method for whakawhanaungatanga or building relationships (Rangahau, 2017). Members from each marae were invited by the Marae Trustees and Marae Committee to participate in the wānanga. The contact details for each participant were provided at the end of the initial presentation hui.

Wānanga means:

1. (verb) (-hia,-tia) to meet and discuss
2. (noun) seminar, conference, forum
3. (noun) tribal knowledge, lore, learning (Māori Dictionary, 2018)

These wānanga were intended, for the purpose of this research, as forums in which to meet and discuss each research question and specific issues. Wānanga are places where tribal knowledge, lore and learning are valued and regarded as normal (Irwin et al, 2013:13). Wānanga means the higher and sacred knowledge (Smith et al, 1978:80) and whare wānanga means the wānanga house or house of knowledge (Best, 1986:11), house of learning, or house of teaching (Smith et al, 1978).

Wānanga are commonly used by marae, sports groups, schools and whānau and provide an educational analysis of the issue to be covered in a formal setting. Wānanga include learning outcomes that are determined by the organising team and involve the gathering and giving of knowledge using wānanga-a-roto (*internal wānanga*) or wānanga-a-waho (*external wānanga*) (Matamua, 2014). This part of the research did not include a wānanga on traditional knowledge, or a “pre-determined learning”. The wānanga consisted of a

series of hui on predetermined topics to increase the level of awareness about the issues contained in the research questions, rather than pre-determined pedagogical learning. The difference between wānanga and hui is that hui can focus on a particular topic of discussion over a short time, perhaps a few hours. At times, hui can be informal and ad hoc, including a process of open discussion (Matamua, 2014). Wānanga took place in consultation with members of each marae to determine factors such as the structure, research questions, dates, duration, koha, food, resources and other costs. The programmes for the two wānanga are provided in Figure 21.

**Program for Wānanga 1 & 2**

**Wānanga 1**

**Understanding the Topic**

**Focus group discussions:**

*(Compare & Discuss Results)*

1. How would you describe ‘cultural tourism’? And how would you describe ‘Māori tourism’?
2. What does the term ‘investment’ mean to you?
3. How important is the ‘natural environment’ to cultural tourism?
4. What does the term ‘social benefits’ mean to you?

**Wānanga 2**

**Planning for ASCT – Design, Challenges, Future Action**

**Focus group discussions:**

*(Compare & Discuss Results)*

1. Do you believe the tribe should invest in ASCT along the Waikato River?
2. If not, why not?
3. If yes, how would it look?
4. What are the challenges?
5. How could it work?

**Other discussions:**

1. What have we learned?
2. What do you want to do with it?
3. What might be future action?

Figure 21: Program for Wānanga 1 & 2

## Wānanga 1 Results

### Understanding the Topic

*(In alphabetical order and no order of priority)*

*How would you describe 'cultural tourism'?*

#### **Tūrangawaewae Marae**

Arts	Commercial with a cultural aspect	Events	Experience based on a particular culture
Kai	Native languages	Natural Environment	Package about the culture of the locals
Pūrākau	Practices	Sharing of knowledge	Sharing of history
Stories of the people	Te Kīngitanga	Values	E.g. winery, tours for business

#### **Te Awamārahi Marae**

About 'us' the people	Authentic	Boat rides	Clothing
Food	Ideal strategies	Indigenous culture	Include young & old
Māori & cultural tourism interrelate	Money	Purposely built	Scenery
Tangata Whenua	Tikanga	To gain buy-in	Tourism package
Water species	Water sports	Ways of living	Wairuatanga

*And how would you describe 'Māori tourism'?*

#### **Tūrangawaewae Marae**

Arts & Crafts	Bush walks	Colonisation Stories	Connect people
Contemporary Māori tourism	History	Intertribal Connections	Kai stories
Karakia	Kaupapa driven	Living today and living in the past	Manaakitanga
Māori stories	Our stories	Our tupuna	Paimārire
Physical environment	Relationship to the earth	Spirituality	Stories about places
Specific to different iwi	Tainui events such as Koroneihana, Poukai, regatta	Traditional Māori experience e.g. mock villages	Traditional pre-colonial experience
Te Kīngitanga	Te reo Māori	Treaty of Waitangi	Tribal boundaries
War/Battles	Whakapapa	Whanaungatanga	

### Te Awamārahi Marae

Aroha	Carvings	Eco-tours	Hangi
Harakeke	History	In-depth kōrero	Integrity
Islands	Kai	Kaimoana	Kaitiakitanga
Kākahu	Kapa haka	Knowledge of Māori tourism	Learning about visitors
Living off the land	Manaakitanga	Marae crafts	Marae stays/visits
Marae games	Mokopuna	Mud pools	Ngā atua
Ngahere tours	Pa sites	Pōwhiri	Respect
Rongoa Māori	Run by our people	Sense of belonging	Significant sites
Sports	Taniwha	Tāonga	Tikanga
Te Kīngitanga	Te Taiao	Tours of the awa	Tuna & Whitebait
Wahi tapu	Waka rowing	Waka taua	Weaving
Weapons	Whānau gathering	Whenua	

*What does the term 'investment' mean to you?*

### Tūrangawaewae Marae

A return of some kind	Bring people back	Capital/Money	Commercially viable
Development	Eco-tourism	Education	Employment
Evolves overtime	Financial commitment	Future plan	Grow skills
Growth	Health	History	Improvement
Innovation	In/External experts	Intergeneration returns	Investment/funding
Involvement from all	Iwi	Knowledge transfer	Management
Must commit	Must have value	People	Prosper
Preservation of marae	Relevant for our future	Restoration	Returns
Revival	Security	Short/long-term plans	Strategic planning
Survival	Sustainable future	Whānau wellbeing	Wise investment

### Te Awamārahi Marae

A clear pathway	An ideal package	Benefits for marae	Continuously growing
Education	Growth	Growth for the next generation	Identity

Improve the wellbeing of whānau, hapū, iwi	Invest in our people	Insurance	Learn from the past/ now & move forward
Mana whakahaere	Mana whenua	Money to preserve the natural environment	Must be done right
Must be long-term and survive into the future	Networking	People as first priority	Putting in time
Profits for marae/hapū	Providing for future generations	Research to benefit all marae	Self-sufficient
Social benefits for old and young	Succession	Sustainable	Stability
Tāonga tuku iho	To learn & maintain our matakauranga	Whakatupuranga 2050	Whare Tapa Wha

*How important is the 'natural environment' to cultural tourism?*

**Tūrangawaewae Marae**

Balance between humans & the Natural Environment (NE)	Central to our values & beliefs
Cultural products are made from the NE	Defines who we are
For our culture & future generations	Foundation of the people
If we look after the NE it will look after us	Improves our quality of life
Kaitiakitanga is our responsibility	Mauri
Mythological connections	Preservation and conservation
Promote the care of the NE	Pepeha
Spiritual connection	Teach others about our connections to the NE
The heart of everything	The NE sustains us
Tikanga is based on the NE	To sustain our natural resources i.e. Water, air
We need the NE	Western ideologies have colonised Māori
Whakapapa	

**Te Awamārahi Marae**

Appreciate the beauty of nature	All must live in harmony with nature
Benefits our wellbeing & culture	Clean the waterways
Connect to ngā atua	Critical to tourism success
Government & Councils need to clean the NE	Maintain healthy soils free from contaminants
Matakauranga Māori	Mauri, tapu, noa
Mythology	No compromise

Our assets are maunga, awa, ngahere, kararehe etc.	Replace trees after removal
Resourceful – Use only what is needed	Respectful
There is no other ‘take’ that is greater	Tikanga is based on kaitiaki of the NE
Walk the talk	We don’t exist without the NE

*What does the term ‘social benefits’ mean to you?*

### **Tūrangaewae Marae**

Adequate healthcare	Appreciate our culture & other’s culture	Aspirations to grow	Building relationships
Clothing	Cultural strengthening & innovation	Diversity	Education (continual)
Employment	Entrepreneurship	Food for Whānau	Fulfil dreams & aspirations
Good wages	Health	Healthy relationships	Healthy community and society
Home ownership	Housing (healthy)	Importance of manaakitanga	Life experiences
Look after our elders	Mana ake	Mana Motuhake	Marae fosters mana Motuhake
Micro/macro relationships	Networking – Healthy communication	Opportunities	Positivity
Quality of life	Self esteem	Teach each other how to grow kai	Trade/training
Sport & Recreation	Whakawhanaungatanga	Whānau ora	Working together

### **Te Awamārahi Marae**

Advertising	Belonging	Commercial business	Earn good wages
Employment	Educate others	Education/learning	Expeditions
Experiences	Financial security	Health	Housing
Improved lifestyles	Involve other marae, hapū and iwi	Marae development	Marae, hapū, iwi independence
Money/resources to enhance independence	National contribution	Our people	Physical wellbeing
Positive spinoffs	Preserving the NE	Humble yet proud	Research
Resources available for iwi tourism dev.	Speak positive about ourselves	Spiritual wellness	Succession plan
Te Kīngitanga	Teach who we are	Te reo Māori	Tikanga
Tribal independence	Understanding	Whanaungatanga	Whānau wellbeing

## Wānanga 2 Results

### **Planning for ASCT – Design, Challenges, Future Action**

#### *How could ASCT look?*

The data collected for this section was derived from the responses to the questions in wānanga 1, as previously discussed. The information in all tables provided a deep insight and basis for the design of ASCT.

#### *What are the challenges?*

The following challenges to ASCT were compiled from wānanga and individual interview responses:

Ourselves	Government
Need to change attitudes to tribal development	Farming and other polluters
Reluctance for change	Legislations
Need research into the area	Must do our homework
Need educated and skilled tribal members	Need to work together
Negative thoughts of the people	The initial planning
Motivating the young and iwi	May have to employ outside skilled people
Recognise only skilled people, not marae people	Need agreement from everyone
Planned properly	Need consent of marae, hapū, iwi
Nepotism	Need kaumātua knowledge and guidance

#### *How could ASCT work?*

The following information includes both wānanga and individual interview responses:

Whānau, hapū and iwi to decide	DOC training
Knowledge of the area	Create special migrating areas for whitebait etc.
Driven by ourselves	Trade training
Government support	Uphold our values and beliefs
Feasibility studies	Strategic planning
The package must be well planned	Honesty/ Transparency
Maintain integrity	No compromise
Low impact	A clear objective
Work with the people/trustees	Education/ A unique & vibrant plan
Community involvement & support	We must always be sustainable
Managed correctly	With the right people
Preserve & restore the NE	Planting as much as possible

### 3.5.3 Findings

#### **Individual Interviews**

##### ***Cultural Tourism***

The majority of responses from Tūrangawaewae and Te Awamārahi Marae confirmed that ASCT can help marae to preserve their culture if they have the right people in control, and if the people themselves are leading cultural tourism. Although it was highlighted that cultural tourism should not be performed on the marae to earn income, tourism can work on marae that are designed for that purpose, such as marae in Rotorua.

Members from Tūrangawaewae and Te Awamārahi Marae believed that the care and ‘manaaki’ of guests is extremely important for marae and to the success of ASCT. The Point in Ngaruawahia was identified as an ideal location for cultural tourism development, although it is equally important to have cultural tourism at any location along the Waikato River. Other locations identified as possible tourist destinations include below Tūrangawaewae Marae, alongside the barge and Hopuhopu. Te Awamārahi Marae descendants believed that the islands belonging to whānau along the river, and the land beside the Tuakau Bridge, are ideal locations for cultural tourism. Tauranganui Marae, which is positioned next to the river, was also identified as an ideal location.

##### ***Investment***

The majority of respondents from Tūrangawaewae Marae believed that education for the people is the most vital form of investment, followed by the wellbeing of the people. Other responses included the need to retain the visions of the ancestors, the need to have sustainable investments and to provide revenue to grow the tribe. Members from Te Awamārahi Marae emphasised that health, education and building the people should be the main focus of tribal investment in the future. The sustainable use of land and marae was seen as an important form of investment, in order to build tribal pride, provide employment for tribal descendants and show the world who Waikato-Tainui are.

Twenty-eight percent of respondents from Tūrangawaewae Marae claimed that current tribal tourism investments such as the Ibis/Novotel/The Base have helped the people, by providing a successful face for the tribe as well as financial returns. Thirty two percent of marae members were unsure about how successful these investments are, and 20% said that these investments were not successful at all. A further 20% provided other responses. The majority of descendants interviewed from Te Awamārahi Marae were unsure whether

current tribal tourism investments have helped the Waikato people. Thirty-two percent of these respondents replied yes, 16% said 'I don't think so' and 12% stated 'no, they do not help our people'.

### ***Natural Environment***

All respondents from Tūrangawaewae and Te Awamārahi Marae emphasised that the natural environment should be considered in tribal investments. Tūrangawaewae Marae members confirmed that we do not exist without the natural environment, and sustainability can create further benefits for the tribe. Descendants from Te Awamārahi Marae emphasised that the tribe should definitely prioritise the natural environment in tribal investments because the natural environment is the future of this country.

Responses from both marae showed that all participants agreed that the tribe can protect the natural environment through ASCT. Members from Tūrangawaewae Marae confirmed that Māori are naturally connected to the environment, and the tribe must teach others about the importance of the ecosystem. The tribe can protect the environment with the right people; however, a challenge is the need to comply with government legislation. Te Awamārahi Marae members believe that the tribe can protect the natural environment through education, with the correct processes and working together with government.

### ***Social Benefits***

Tūrangawaewae Marae participants believed that employment, education, helping families and the wellbeing of the people are the main social benefits that can be derived from ASCT. There are also many other benefits that cultural tourism can generate for marae, including cultural awareness, building revenue for the tribe, and the creation of a sustainable future that is unique to iwi. Te Awamārahi Marae participants provided similar responses. Employment was identified as the greatest benefit for marae, followed by education, tribal pride and the wellbeing of the people. Other responses included mana motuhake, cultural preservation, uniting the people, and maintaining the condition of marae. The responses from participants asserted the need for social benefits to be considered in tribal investments. Other responses included the need to grow and strengthen the people, building a future for our children, and a desire for TGH to listen to the people. According to Te Awamārahi Marae participants, there is an urgent need for employment for the people and the tribe is focused primarily on making money.

### ***Investment in ASCT***

All participants from both marae believed that ASCT can work along the river if it is driven by the right people. Tūrangawaewae Marae respondents highlighted the urgency to

preserve the natural environment and the need for the tribe to undertake the correct activities. Te Awamārahi Marae descendants emphasised that ASCT can work along the river with the right leaders and a sustainable focus. The downsides to ASCT include the need to change the negative mindsets of the people and the need to work together with Pākehā. The government was identified as a challenge to tribal development, especially when working to improve the health of the natural environment. Other downsides include nepotism and motivating the youth of the tribe. Some stated that there will always be downsides to any development, and the tribe must communicate together to find a solution. There is a need for the right skilled people in various fields to help develop ASCT. There are few downsides if all parties are agreeable, with the consent of the marae, hapū and iwi. Nothing is 100% certain and everything is open for improvement. The initial phases are challenging, and the tribe must work collectively if any development is to be successful. According to each case study marae, the primary stakeholders in the development of ASCT are tribal descendants and skilled leaders. The tribe can help with the development of ASCT and so too can government (local, regional, and national). Barriers to development were identified as tribal members and tribal governance. The government was also acknowledged as a barrier, and there is an urgent need for a change of attitude towards tribal development.

The final question posed to members of Tūrangawaewae and Te Awamārahi Marae was whether Waikato-Tainui should invest in ASCT along the Waikato River. The results revealed unanimous support from both marae regarding investment in ASCT. The responses from Tūrangawaewae Marae descendants included the need to help the people, to look after the marae, to preserve the natural environment and emphasised that it is the people's land and money, not that of tribal governance. The major findings from Te Awamārahi Marae stressed that the settlement is about helping the people and everyone must clean up the natural environment, not just iwi. The tribe has not done anything like ASCT before and it can be successful if managed correctly.

## **Wānanga**

The information collected from wānanga with marae provided a detailed account of the types of activities that can be incorporated into ASCT. This information is extremely helpful in developing a visual depiction of ASCT businesses in the planning and organisation stage of development. It must be noted that the ideas for ASCT development are not limited to the perspectives provided by members of Tūrangawaewae and Te Awamārahi Marae. The results are intended to initiate discussion and build a process of collaboration internally amongst iwi, and to prompt further ideas for deliberation.

### 3.6 21 Years Post-Settlement: Mainstream Corporate Approach versus a Sustainable Tribal Economic Approach

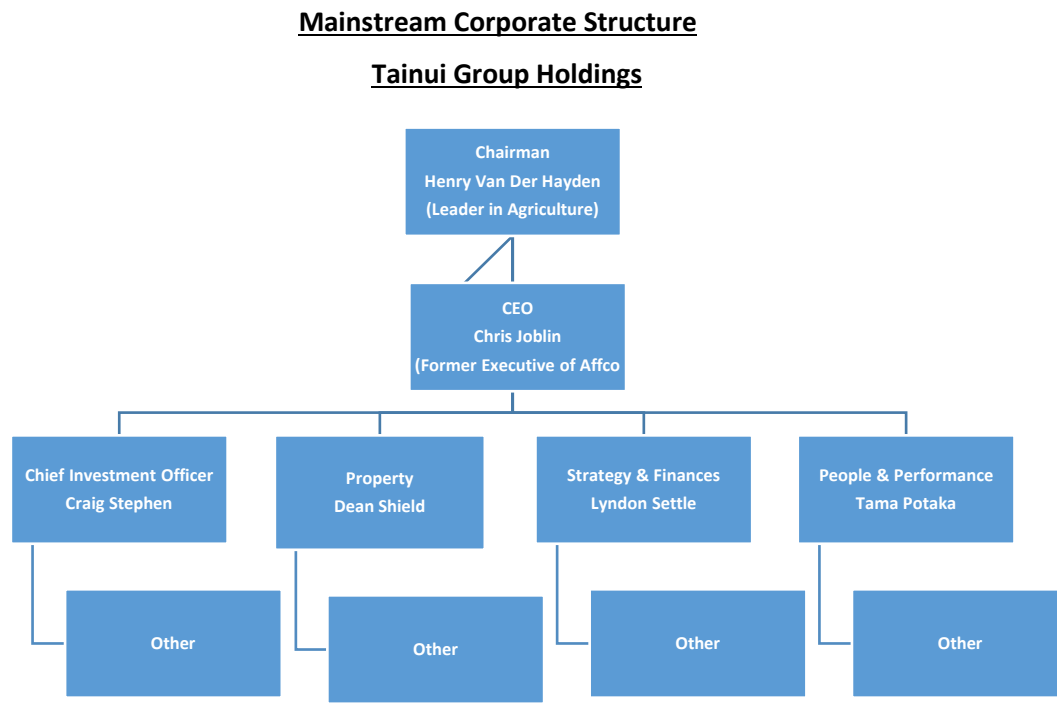
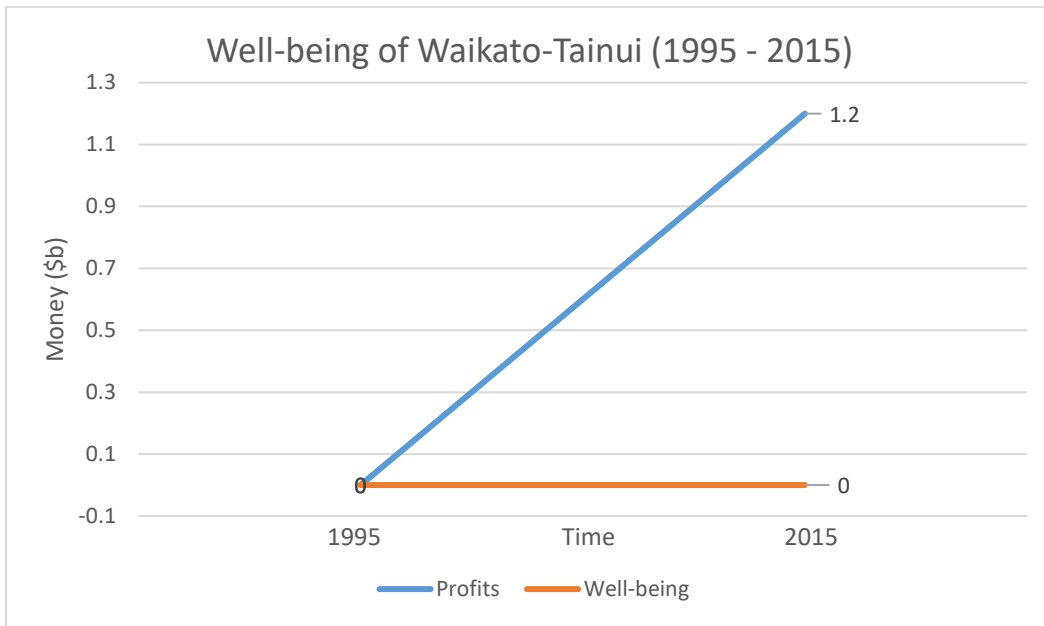


Figure 22: Mainstream Corporate Structure - TGH

#### ***Summary***

Senior Management of TGH, the tribe’s financial arm, use a hierarchical mainstream approach (TGH, 2017) (Figure 22) to govern the company, with little or no direct communication and/or collaboration with tribal members as the primary stakeholders. The Chairman and CEO of TGH both have backgrounds in agriculture, which is one of the main industries that contributes to the pollution of the Waikato River and the natural environment. Also, the Chairman of TGH, Henry van der Hayden, was recently reported for cruelty inflicted on animals on his family-owned chicken farm in Putaruru (Mather, 2016), which questions the credibility and suitability of TGH governance. The governance group is comprised of Pākehā males, with the exception of Tama Potaka, who descends from external iwi. It appears that highly competent and passionate tribal leaders such as Hinerangi Raumati and Arama Kukutai (co-founder of Finitere Ventures and director of several national and international organisations) (Bloomberg, 2017) were overlooked for key governance roles in TGH. This result suggests that despite the depth of knowledge and experience of tribal descendants, these central attributes are not sought by tribal governance. Evidence has shown that using a hierarchical ‘top-down’ approach as shown above, has had little success for collective groups such as Waikato-Tainui. A western hierarchical approach is designed to maintain control and dominance over tribal members and their assets, which primarily benefits those at governance level.

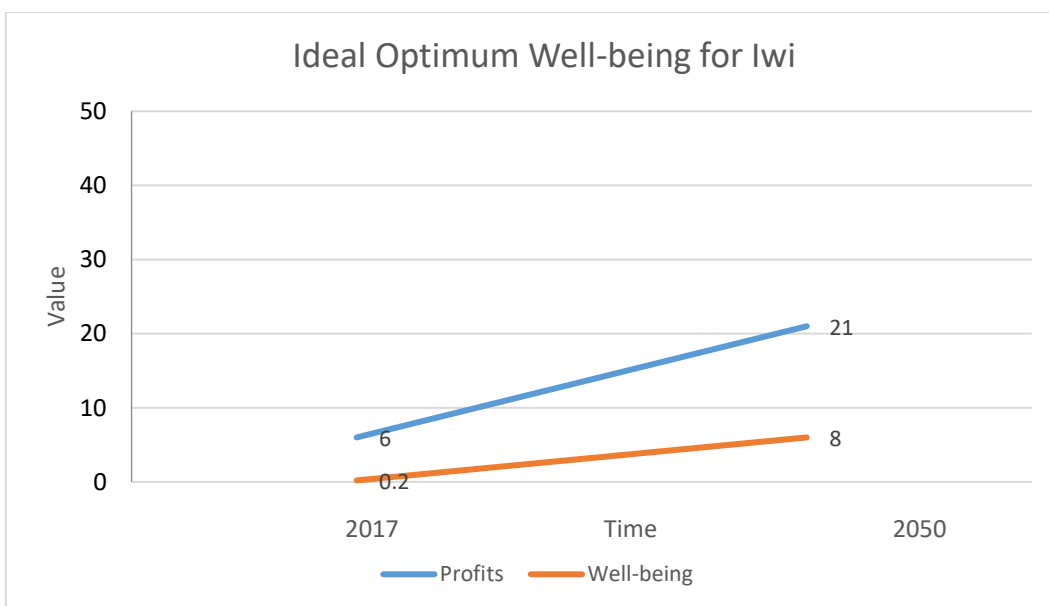
Table 16: Well-being of Waikato-Tainui (1995 - 2015)



(Source: Kukutai, 2015)

Tribal wellbeing has shown little growth over the past 21 years since the signing of the Waikato Raupatu Deed of Settlement 1995, as illustrated by Professor Kukutai (2015) in Table 16. Kukutai is a leading New Zealand demographer at the University of Waikato. It is highly cost-effective for TGH to distribute tribal funds only to marae, rather than individual tribal members.

Table 17: Ideal Optimum Well-being for Iwi – 2017 onwards



(Source: Smith, G et al: 2015)

The recruitment of appropriately qualified male and female tribal members is necessary to ensure a balanced and humane approach to our tribal economy. Tribal leaders require specialist knowledge along with background knowledge across multiple disciplines such as property, finance, Māori economic development and sustainable industries. The central component of Figure 23 emphasises the relationship of whānau to sustainable tribal economic development. The whānau represents the core entity that owns iwi assets, and Figure 23 highlights the ongoing collaboration between the tribal economy and economic decisions, which are determined collectively through hui and wānanga including workshops on financial literacy. The current wealth of iwi (Muaupoko Tribal Authority, 2016) and the ideal level of wellbeing aspired to using the sustainable tribal economic development approach is shown in Table 17. Tribal wellbeing improves by undertaking social, cultural, environmental and economic investments simultaneously, rather than solely economic investments.

**Sustainable Tribal Economic Development Approach**



Figure 23: Sustainable Tribal Economic Development Approach  
 (Source: Adapted from Fenton 2012:5 in Smith et al 2015:104)

### **Summary**

The model for sustainable tribal economic growth as shown in Figure 23 incorporates a cyclical and transparent approach that emphasises the interrelationship between whānau, economic goals and development, aspirational outcomes and the Waikato-Tainui pathway to success. The diagram is inspired by the Ngāti Awa tribal economic approach described by Smith et al (2015:104), a useful model that employs a collective and integrated tribal strategy within an economic development context. The diagram illustrates the need to collaborate with key parties (primarily whānau) to empower all stakeholders, rather than excluding key informants from contributing to major tribal and investment decisions. Collaborative and transparent development may require increased effort, involvement and planning on behalf of iwi, but the process is more likely to produce long-term and sustainable input, support and ownership.

#### 3.6.1 Traditional Tribal Structures: Sustaining the People for over 150 Years

Traditional tribal structures of Waikato-Tainui include Te Kīngitanga (*the Māori King Movement*), the spiritual belief in Paimārire, and associated hui such as Poukai and Koroneihana. These structures have proven to guide, unite and sustain the Māori people for over 158 years. Te Kīngitanga was instrumental in acquiring the Waikato Deed of Settlement 1995, which resulted in Waikato-Tainui being the first iwi to settle directly with the Crown. The Settlement also reflects the acknowledgement by the Crown of the illegal confiscation of tribal land during the land wars in the 1860s. Prior to the arrival of British settlers to New Zealand, each iwi maintained traditional tribal structures and processes that sustained the people and the natural environment for many centuries. With the arrival of the colonising forces, western authorities deliberately dismantled many tribal structures, which were believed to be a threat to acquiring Māori land and resources. Through ASCT, this research emphasises the need for iwi to revive many traditional tribal practices, which were devised by highly skilled tribal leaders and tohunga over many generations. These tribal structures are essential to strengthen the cultural integrity and uniqueness of iwi, which have been compromised by the effects of colonisation, assimilation, land alienation and poverty. The tensions and competing dynamics between western and Māori views on economic development are shown in Figure 24, which highlights the differences between the individualistic western philosophy adopted by TGH and a tribal collective approach.

**Tensions, Competing Dynamics or Dualities that Impact on Sustainable Tribal Economic Development**

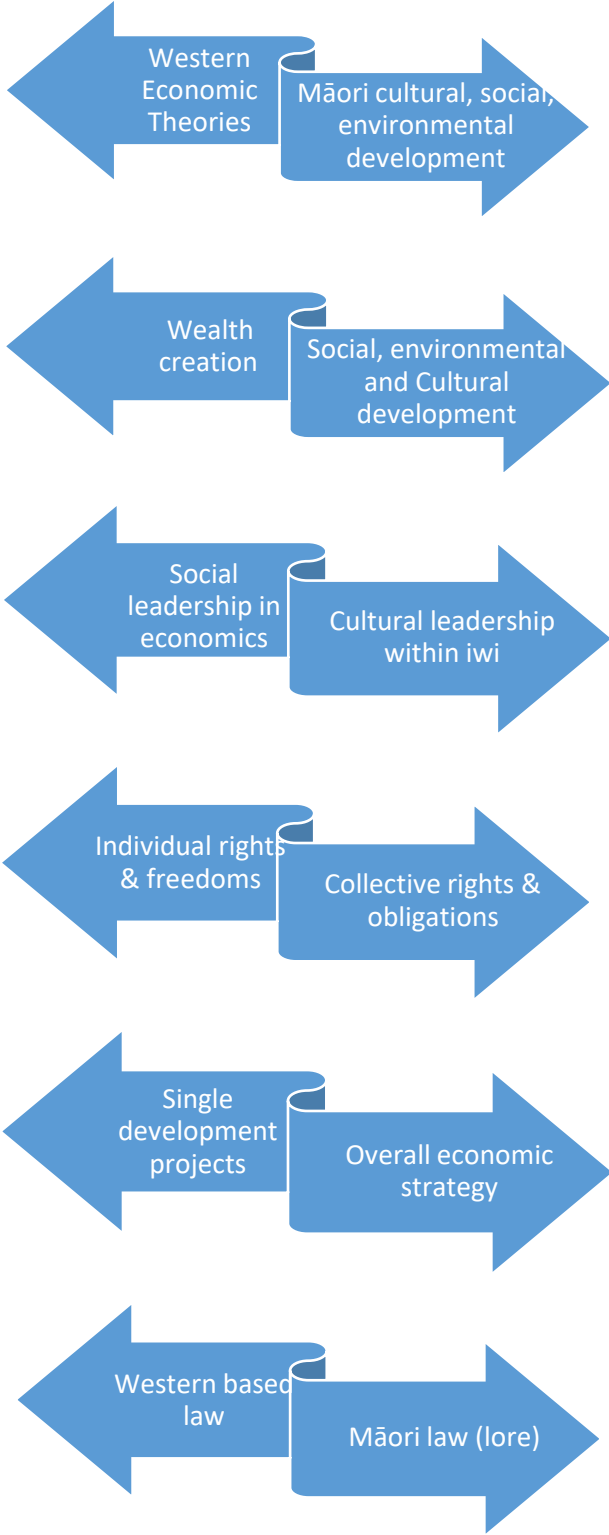


Figure 24:  
(Source: Smith et al, 2015:124)

### ***Paimārire***

While politics played a major part in the formation of Te Kīngitanga, there was, and still is, also a strong spiritual component. **Paimārire** is founded on peaceful beliefs and spiritual faith is the official religion of the movement which has been described by some observers as a fusion of honoring ancestors, Christian doctrine, Māori mythology and Māori beliefs in the millennium. Paimārire was created by Kīngi Tāwhiao to provide spiritual guidance and hope at a time of extreme hardship faced by the tribe following Raupatu, and it continues to spiritually uplift and guide the Waikato people today (Mahuta, 1978:36).

This custom has continued, as does the belief in one God. The position of king is not hereditary, yet the Te Wherowhero lineage has remained unbroken right through to the present Māori King, Kīngi Tūheitia, as shown below (Kiingitanga, 2017).

### ***Succession of Kīngitanga Leaders***

***Pōtatau Te Wherowhero 1858 - 1860***

*Kīngi o te Tika*

***Tāwhiao 1860 - 1894***

*Kīngi o te Maungārongo*

***Mahuta 1894 - 1912***

*Kīngi o te Rangimārie*

***Te Rata 1912 - 1933***

*Ko te taupoki whakamarie o te tapenakara*

***Koroki 1933 - 1966***

*Te Mana Motuhake o ngā waka katoa o te motu*

***Te Atairangikaahu 1966 - 2006***

*Kuini na te ao katoa*

***Tūheitia 2006 - present***

### ***Waikato as Custodians of Te Kīngitanga***

It is known by iwi that Waikato are not the ‘owners’ of Te Kīngitanga, although Waikato have been custodians of the movement on behalf of iwi since 1858. At the funeral and passing of Te Arikini Te Atairangikaahu in August 2006, it was raised amongst the many iwi present that custodianship of Te Kīngitanga was available for all iwi to accept. However, after much discussion and deliberation, only Ngāpuhi expressed interest in undertaking the prestigious role. In response to Ngāpuhi’s request, iwi raised concern about the fragmentation of Ngāpuhi as an iwi, who have difficulty reaching consensus in

relation to tribal political matters. Therefore, it was agreed that Te Kīngitanga remain with Waikato as custodians of the movement until Kīngi Tūheitia is succeeded.

Since Pōtatau's reign, there have been six leaders, guided by Te Kāhui Ariki (*paramount family*), Te Kaumārua (*council of twelve*) and the Runanganui (*tribal council*). Te Kaumārua is a traditional body of kaumātua who act as advisers to the head of the movement with regard to matters of kawa (*etiquette and procedure*) and policy-making in general. Te Kāhui Ariki are generally defined as the descendants of Tāwhiao, although in real political decision-making terms this tends towards the more senior lines of the aho ariki. Te Runanganui is the most dynamic and politically-oriented institution within the movement, made up of delegates from local marae committees (Mahuta, 1978:36).

These traditional tribal structures are critical to the future growth and survival of Te Kīngitanga, to ensure that leadership is well protected and guided at all times, to ultimately strive for the benefit of the people. Over the years, various groups and individuals have attempted to solicit support from the King Movement on all forms of political issues. The dilemma facing the movement is to what extent can its leaders be seen as just another pressure group (Mahuta, 1978:41). However, regardless of the challenges facing the movement, it is critical for Māori to retain traditional tribal structures such as Te Kīngitanga, which provides meaning and direction for the tribe. Although the movement offers unification for Māori today, it also allows iwi to share the history and unique significance of Te Kīngitanga with the rest of the world. The movement reflects the distinct identity of the Waikato people and its continued survival, despite attempts by government to remove the tribal structures of the past, and assimilate Māori into mainstream society. Other prominent and peaceful tribal structures that iwi need to uphold and continue to celebrate include the Rātana and Ringatū movements.

### ***Te Kīngitanga Gatherings***

Te Kīngitanga hosts many hui each year, mainly within the Waikato region, but increasingly out of the area as other tribes acknowledge Te Kīngitanga. The two main gatherings sponsored by Te Kīngitanga are the Poukai and the annual Coronation (Salmond, 1976:203). At Tūrangawaewae Marae, Te Kīngitanga has hosted numerous national events for many international leaders and indigenous tribal leaders throughout the world.

### ***Poukai***

The Poukai gatherings were instituted by Kīngi Tāwhiao, shortly after he returned from England in 1884, having unsuccessfully asked the British Government for the return of unfairly confiscated Māori lands. The Poukai served as a regular gathering for the King's followers (Salmond, 1976) after the Waikato land wars. The tongi left by Kīngi Tāwhiao in reference to the Poukai is:

“Ka whakatūria e au tēnei tāonga hei āwhina i te pouaru, te pani me te rawakore. He kūaha, whānui kua pūare ki te puna tangata me te puna kai”.

*“I have instituted this treasure [the Poukai] to embrace the widowed, the bereaved and the destitute. The door is opened wide, for the multitudes of people and the bounty of food”.*

Subsequently, the Poukai is seen as a means of bringing together “te pouaru, te pani me te rawakore” “*the widowed, the bereaved and the destitute*” (Mahuta, 1995:27).

It is said that Tāwhiao was a peaceful and loving man and Poukai can be understood in this context as bringing people together to share, to grieve, to feast, and to be united with a strong emphasis on manaaki tangata (*looking after people*) (Mahuta, 1995:32). The modern Poukai takes the form of a circuit of 29 marae, mainly within the Waikato. However, Poukai are also held among other tribes such as Hūria Pā in Tauranga, Kokohinau Marae in Te Teko, Poutū Marae in Shannon and more recently, Tāheke Marae in Rotorua. The Poukai binds the different marae loyal to Te Kīngitanga into a single unity, and also gives an opportunity for kawē mate (*deaths to be carried*) from one marae to another (Salmond, 1975:204). Today the Poukai has evolved into a forum where people can visit Kīngi Tūheitia, to raise, discuss and debate issues of importance, to recall the sayings of past generations to retell history, and to share tribal knowledge (Mahuta, 1995).

### ***Koroneihana***

Today the Koroneihana, held at Tūrangwaewae Marae, calls together all Māori to discuss important issues while bringing together a highly regarded genealogy. It invites visitors throughout the world to join and celebrate the unique customs of Te Kīngitanga (TPK, 2015).

Te Kīngitanga is one of New Zealand's longest-standing political institutions, founded 158 years ago. Te Kīngitanga continues to uphold enduring ideals, customs and traditions. Its priorities are listening to the voice of the people, supporting freedom of worship and speech, and working together so that Māori

and Pākehā can live in harmony. Although Te Kīngitanga is not recognised by Pākehā and government as a legally binding institution, Te Kīngitanga continues to remain a unifying force for all Māori who seek unification today (Kiingitanga, 2017).

“E tū ana Te Kīngitanga i ēnei wā i roto i tōnā pōharatanga”

*“The King Movement continues to sustain the people today despite the poverty of the people”*

*– Te Kotahi Mahuta (Te Kohure, 1998)*



The history of indigenous people everywhere has been one of underdevelopment through the appropriation of economic surpluses and unequal exchange in the marketplace (IISD, 1992:25).

If indigenous people everywhere are to survive as a distinct people, they must have access to and control over a land base, simply because culture and economy are indivisible. Westerners tend to equate culture with language or other outward manifestations such as dress, music, dance and art. However, our culture is more than this. It is a way of life. Indigenous culture is based upon a spiritual and material dependence on the land. To the degree that this relationship is severed, indigenous culture will disappear (Clarkson et al, 1992:56).

The slogan that Tainui Group Holdings has recently used to promote the company is the whakataukī of Princess Te Puea Herangi, ‘Kia tupu, kia hua, kia puāwai – *To grow, prosper and sustain*’. However, this research argues that TGH has made limited investment in sustainable initiatives to support the wellbeing of Waikato-Tainui. The main focus of the tribal organisation to date has been financial returns. Over the past 21 years, since the signing of the Deed of Settlement 1995, TGH has provided relatively few job opportunities for Waikato-Tainui descendants, with the exception of the recent investment in ‘Go-Bus’ in 2014. Those tribal members who have secured positions within current tribal investments have obtained employment due to individual effort and achievement.

With regard to the structure of the tribal economy, senior management of TGH use a hierarchical, mainstream corporate approach to govern the company, with little or no direct communication and/or collaboration with tribal members. The Chairman and CEO of TGH both have a background in agriculture, which is one of the main industries contributing to the pollution of the Waikato River and the natural environment, thus undermining tribal values and beliefs. The governance group is comprised of Pākehā males, with the exception of Tama Potaka, who descends from external iwi. Evidence suggests that TGH’s use of a hierarchical ‘top-down’ approach has created little success for collective groups such as Waikato-Tainui. A western hierarchical approach is designed to maintain control and dominance over tribal members and their assets, which primarily benefits those at governance level. Tribal wellbeing has shown little improvement over the 21 years since

the signing of the Waikato Raupatu Deed of Settlement 1995, which reflects a failing governance system. By comparison, a model for sustainable tribal economic growth uses a cyclical and transparent approach that emphasises the interrelationship between whānau, economic goals and development, aspirational outcomes and the Waikato-Tainui pathway to success.

Overall, despite the differing views between Te Arataura and TGH, the response from Waikato-Tainui governance is generally positive about the potential development of ASCT in the Waikato. Although governance has highlighted the challenges and requirements for such an investment, it is vitally important to ensure the direct involvement of whānau, marae and hapū throughout the initial planning, operation and delivery processes for ASCT enterprises. All due diligence, feasibility studies and planning to identify the ideal location, consents, risks and costs will need to be undertaken before any development can proceed. However, the product must be delivered by indigenous peoples with a cultural element and a sustainable long-term focus.

The results from case studies conducted with marae reveal that there is unanimous support from both marae for investment in ASCT along the Waikato River. The major responses from Tūrangawaewae Marae descendants included the need to help the people, to look after the marae, and to preserve the natural environment. The major findings from Te Awamārahi Marae indicated that the settlement is about helping the people, and everyone must clean up the natural environment, not only iwi. The tribe has not done anything like ASCT before, but it can be successful if it is managed correctly.

Traditional tribal structures of Waikato-Tainui include Te Kīngitanga (*the Māori King Movement*), the spiritual belief embodied in Paimārire, and associated hui such as Poukai and Koroneihana, which have proven to unite and sustain the Māori people for over 158 years. Te Kīngitanga was instrumental in acquiring the Waikato Deed of Settlement 1995, which resulted in Waikato-Tainui being the first iwi to settle directly with the Crown. Prior to the arrival of British settlers in New Zealand, each iwi maintained sustainable tribal structures and processes that sustained the people and the natural environment. With the arrival of the colonising forces, western authorities deliberately dismantled many tribal structures, which were believed to be a threat to acquiring Māori land and resources. Through ASCT, this research emphasises the need for iwi to revive many traditional tribal practices, which were devised by highly skilled tribal leaders and tohunga over many generations. These tribal structures are essential to strengthen the cultural integrity and uniqueness of iwi, which have been compromised by colonisation, land alienation and poverty.

Te Kīngitanga is one of New Zealand's longest-standing political institutions, founded 158 years ago. Although Te Kīngitanga is not recognised by Pākehā and government as a legally binding institution, Te Kīngitanga continues to remain a unifying force for all Māori who seek unification today.

Te Kīngitanga stands for the love we bear for one another. It tells when we are right and what is right. It stands for mana motuhake, the importance of our faith in ourselves under God. It draws us back, always to have respect for orderly conduct according to both Māori custom and the law of the land which came with the Treaty that was signed by two people during the reign of Queen Victoria (*Te Arikinui Dame Te Atairangikaahu* at the 35th Coronation anniversary celebrations at Tūrangawaewae) (Mana, 2001:52-53).

As Māori culture is the second main reason why international guests visit New Zealand, following the natural landscape, Waikato-Tainui and other iwi are in an ideal position to lead this major growth industry. I believe it is vital to recognise and celebrate the unique attributes of Waikato-Tainui to deliver an authentic cultural experience through Te Kīngitanga. An experience of this kind would be timeless, unique, traditional, sustainable and would not be found in any other country in the world.

Chapter Four provides a discussion of the research and highlights the challenges to and processes needed for success, based on the experience of fourteen successful Māori tourism providers throughout New Zealand. This discussion is significant for this research as it provides a local, regional and national context for the success of new Māori tourism businesses, such as ASCT, in regions throughout New Zealand. Chapter Four also analyses and discusses the challenges and success factors associated with sustainable indigenous tourism worldwide, to provide a global context of best-practice in indigenous tourism. Chapter Four then investigates government tourism organisations and the influence of Māori involvement in tourism, to discuss whether the New Zealand government has recently adopted 'Sustainable Tourism' as a marketing ploy to attract international tourists to New Zealand. The final part of the chapter discusses the challenges faced by Māori and indigenous peoples in terms of intellectual property rights, government's recent involvement in accessing international investment to control Māori in tourism, and the challenges faced by indigenous people in pursuit of long-term and successful indigenous tourism.

## Te Ia o te Wai – The Purpose and Direction

**“Kotahi te kōwhao o te ngira e kuhuna ai te miro mā, te miro pango, te miro whero. I muri, kia mau ki te aroha, ki te whakapono, ki te ture o te atua (Adams, 1998)”**

*“Through the eye of the needle pass the white threads, the black threads, and the red threads. Afterwards, looking to the past as you progress, hold firmly to your love, your faith and the law of god”*

– Kīngi Pōtatau Te Wherowhero 1770-1860

### Discussion



From a philosophical viewpoint, the whakataukī above can be seen as a metaphor for the interrelationship between the indigenous tourism providers chosen as case studies in this research. The overlapping threads of two multi-layered structures represent the influence of government tourism organisations on Māori tourism development in New Zealand. ‘Te ia o te wai, *the purpose and direction*’ provides a discussion of case studies with fourteen successful Māori tourism providers throughout New Zealand, sustainable indigenous tourism operators in the United States of America, Australia and Canada, and New Zealand government tourism organisations.

This whakataukī originated with Pōtatau Te Wherowhero, the first Māori King, who at the birth of Te Kīngitanga movement spoke of strength and beauty through both unity and diversity, by alluding to the woven tukutuku. The whakataukī suggests that individual threads are weak, but through the process of weaving they become strong. It also alludes to the notion that individual colours tell no story, but woven together collectively they become beautiful, and meaningful (Office of the King, 2013).

Te ngira (*the needle*) is symbolic in this whakataukī, and represents the centre of this research and the potential development of ASCT in the Waikato region. Ngā miro (*the threads*), symbolise the alignment of indigenous tourism providers and government tourism organisations during the research process. The threads can be interpreted as multiple levels or tiers. As researcher, I explore the use of this whakataukī as a multi-layered framework to integrate an indigenous research approach with an ideal contemporary approach.

#### 4.1 Introduction

Indigenous tourism encompasses a wide range of experiences, including cultural tourism, ecotourism, adventure tourism, gaming, resorts, and other related services (Bunten, 2010:285). Today's travellers are attracted to many global destinations because of the opportunity to interact with and learn from other cultures. Visitors to Australia can meet an aboriginal guide who will help them feel a spiritual connection in a memorable outback experience (New Zealand Māori Tourism Society, 2012). In the United States, visitors to the ancient desert wonders of Monument Valley can enhance their experience in a Navaho-run hotel, enjoying indigenous cuisine while learning about the cultures of the Native American groups (Coates, 2004). In New Zealand, tourists are often welcomed into a ceremonial community marae, a communal or sacred centre that serves a religious and social purpose in Polynesian societies (New Zealand Māori Tourism Society, 2012). Globally, indigenous peoples are those groups protected under international or national legislation as having specific rights based on their historical ties to a particular territory, and their cultural or historical distinctiveness from other populations (Coates, 2004).

However, the history of tourism has seen considerable exploitation of indigenous peoples. Land has been expropriated, economic activity has been suppressed by outside interests, and cultural expressions (such as arts and crafts) have been appropriated by outside groups (Henry & Hood, as cited in Westcott, 2015). In 2007, the United Nations created the Declaration on the Rights of Indigenous People. This marked a significant achievement

in obtaining international recognition of key rights, including, but not limited to, self-determination, land use, and natural resource rights (United Nations, 2007).

There is an extensive and growing discussion of indigenous cultural tourism internationally, reflecting the growth of this sector of the tourism industry and its relevance to indigenous peoples. Most of the literature is generated by non-indigenous commentators (Hinch & Butler, 1996), so much so that Altman (1988) has noted a general lack of consultation with indigenous people about their involvement in the tourism industry. Ryan and Huyton (2002:635) have also identified the indigenous perspective as a significant omission within the tourism literature. The development of indigenous agencies, specific programs and indigenous employees within tourism organisations, suggests that indigenous people may increase their participation in the discussion (O'Rourke & Memmott, 2005:5).

In a review of aboriginal involvement in the tourism industry, Altman (1993) identified four product categories that are specifically culture-based: 1. Manufacture and sale of aboriginal art and material culture; 2. Cultural tours that tend to focus on the interpretation of landscapes, rock art and ethnobotany; 3. Aboriginal small-scale enterprises providing a distinct aboriginal service, such as arts and crafts outlets or dance troupes; and 4. Cultural centres.

However, ASCT is targeted beyond the definition provided by Altman (1993) and includes all forms of sustainable tourism opportunities available to indigenous people. These tourism opportunities must include employment for and control by indigenous communities.

## 4.2 Māori Tourism Provider Case Studies – Best Practice

This section of the research is aimed at providing an insight into fourteen successful Māori tourism providers throughout New Zealand, to determine the challenges and success factors relating to best practice for each business with regard to the social, cultural, environmental and economic growth of Māori. The providers are owned by Māori, non-Māori and government, and reflect partnerships between Māori and non-Māori. They provide a comparison between the diverse management styles of each provider, and highlight the common themes leading to success for Māori cultural tourism in New Zealand. Due to the extensive information compiled for this part of the study, details of each Māori tourism provider can be found in Appendix 5, and the questionnaire is available in Appendix 4. The case studies provide a rich insight into each Māori tourism provider in regard to

investment in ASCT and the cultural product that they market. A universal framework combining the findings from each Māori tourism provider is provided in Chapter Five, to compare the strengths, challenges and themes in local, regional and national contexts. Case studies were also requested at Pā Harakeke (Te Kuiti), Wahine Moe (Raglan), Mitai Village (Rotorua), Te Papa Museum (Wellington) and Te Mahurehure Marae (Auckland). Unfortunately, for a variety of reasons, these were not able to proceed.

### 4.3 Sustainable Indigenous Tourism Case Studies – Best Practice

Indigenous peoples, have been involved with tourism since they first hosted guests during exploratory and early colonial encounters, yet indigenous ownership and control of such venues is a relatively new phenomenon worldwide. Most indigenous tourism venues are less than a decade old, made possible largely through increased communications technology, the rapid expansion of the international tourism industry, and government policies aimed to boost national economies to rectify multigenerational trauma resulting from past colonial engagements, assimilationist policies, genocide, and slavery (Bunten, 2010:285).

The next section provides an analysis of some successful and sustainable indigenous tourism providers worldwide, including the American Indian People of the United States of America, the Aboriginal people of Australia and the First Peoples of Canada. This provides a study of best practice in sustainable indigenous tourism in a global context, identifying the strengths of and challenges faced by indigenous people in their quest for social, cultural, environmental and economic wellbeing.

#### 4.3.1 American Indian People, United States of America

While indigenous tourism is growing at a rapid pace, many indigenous peoples around the world remain disenfranchised from the dominant political economy, and cannot take advantage of the opportunities offered by economic development in tourism (Bunten, 2010:285). The work of Gerberich (2005) forms the basis of the study of American Indians in the United States of America.

American Indians have endured decades of economic deterioration due to inappropriate federal economic development strategies. While tourism is cited as a potentially destructive activity to a region's cultural and natural resources, there is an emerging concept called sustainable tourism. Many reservations are incorporating sustainable tourism into their developments, giving them the ability

to manage resources according to tribal beliefs. For those who decide to take part in this industry, tourism offers multiple benefits to indigenous communities (Gerberich, 2005).

Many indigenous groups worldwide are not legally recognized and remain alienated from their ancestral lands and associated rights. For the fortunate ones that have legally recognized identities and land-based resources, community leaders often lack a basic western business education (Bunten, 2010:302), as highlighted in the following indigenous case studies.

### **Case Studies of American Indian Sustainable Tourism**

American Indians and the Alaska Natives are the most socio-economically disadvantaged racial groups in the United States (Spencer, 2010:684). According to Gerberich (2005:81), American Indian tribes currently own approximately 52 million acres of federally recognised reservation land. Many reservations, however, lack the necessities of modern life, such as running water, electricity and the basic infrastructure components of police officers, health services and education.

While the growing literature in various disciplines touches upon aspects of the indigenous tourism industry, such scholarship has tended to emphasise a development-based theoretical framework that regards tourism as a panacea for struggling communities trying to revitalise their economies (Bunten, 2010:285). Spencer (2010:684) claims that since American Indian reservations contain significant and largely untapped natural and cultural resources, tourism development is widely considered to be a tool with which American Indians can strengthen the economies of their reservations and lift themselves out of poverty.

To achieve the goals of sustainable tourism, cultural, environmental, socio-economic and political sustainability must be established within the development. A case study analysis of eight American Indian sustainable tourism providers (Table 18) reveals the sustainability factors found in each development (Gerberich, 2005:81). Also, surveys of tribal members have consistently confirmed that most American Indians generally support tourism on their reservations, although they are not without concerns about it. For tourism development to succeed over the long term, it requires effective tourism planning (Spencer, 2009).

Table 18: American Indian Tourism Case Studies used in the Analysis of Sustainability

<b>Name</b>	<b>Local Context</b>	<b>Tourism Type</b>	<b>Control</b>
Mashantucket – Pequot	Connecticut – close to metropolitan markets	Gaming	Tribal Council/Foreign Investor
The Easter Band of Cherokees	North Carolina – Gateway to Smoky Mountain National Park	Arts and Crafts Cooperative	Tribal Members of the Cooperative
Pueblos Indians	New Mexico – surrounding growing cities and federal lands	Cultural Education	Tribal Communities
Havasupai	Arizona – bordering Grand Canyon National Park	Recreational	Tribal Council and National Park Service
Navajo Nation	Arizona, New Mexico, Utah – containing or adjacent to several federal lands	Recreational Cultural Educational	Individual members, tribal council and federal agencies
Hopi	Arizona – adjacent to Navajo Nation and federal lands	Educational	Tribal council, local colleges and Elderhostel Coordinator
Flathead/Black feet Reservations	Montana – bordering Glacier National Park	Recreational Educational	Individuals, tribal council and colleges
Sinkyone	Northern California – within confines of state park	Conservation	The wilderness council and state agency officials

(Source: Gerberich, 2005:82)

### ***Cultural Factors***

Indigenous people have been represented along a continuum of cultural evolution, from savagery to civilization, through world's fairs, advertising, museum exhibitions, and theme park attractions where they are often represented by westerners as "the Other" (Bunten, 2010:289). In each case study, the cultural integrity of the developments was the primary objective. The educational component is also essential to tourism operations. It can be an effective tool for reducing visitor impact and a catalyst for tribal cultural knowledge (Hoare, 1993).

### ***Environmental Factors***

When development follows the community's environmental beliefs, a project is more likely to succeed. Many American Indians believe that nature should be respected, rather than manipulated as a land management practice (Hoffman 1997) or exploited to the point of destruction (Jostad 1996) (Gerberich, 2005:83). Indigenous communities are responding to this opportunity (or threat, depending on the perspective) in unique and innovative ways that set them apart from their non-indigenous counterparts (Markowitz, 2001:285).

Many of the cases in Table 18 may not focus specifically on the environment, but they support the sustainability of resources through the continued use of the lands. Therefore, the cases support the argument that tourism offers an alternative to resource extraction for income (Gerberich, 2005).

### ***Socio-Economic Factors***

Cultural tourism is an inescapable reality for every American Indian community and it needs to be understood in order to be dealt with effectively. Attempts can be made to stop tourism, but tourism can be moulded into a profitable business (Markowitz, 2001:260). In order to sustain communities, benefits and improvements must be made for the entire tribal community, not just one individual. Many reservations using cultural tourism have been able to provide better health care, childcare, housing facilities and substance abuse programs (Gerberich, 2005).

Initiated by necessity, guided by instinct, and refined by trial and error, sustainable indigenous-owned business models from Alaska to New Zealand share these basic elements: collective leadership; stewardship of land and natural resources; cultural perpetuation; and building understanding through education (Bunten, 2010:301). There is no right way to operate a cultural tourism business or to deal with the tourists, and the host community must achieve balance between its needs and resources, and those of tourists (Markowitz, 2001:260). These factors will help to mitigate the cross-cultural differences

between western and indigenous forms of capitalism, based on collective ownership of resources and motivated by a holistic approach to well-being, rather than pure profit (Bunten, 2010). The cases illustrate how small improvements in development activities can create significant benefits for the entire system (Gerberich, 2005).

### ***Political Factors***

An imperative in American Indian communities is maintaining the cultures and strengthening sovereign powers. Only when individual tribes control their own resources and maintain their identities as distinct civilizations does economic development make sense (Smith, 1994). The need for sovereignty and tribal ownership is vital in the development of tourism projects. To avoid conflicts and problems during development, all members must be aware of and support what is occurring on the reservation (Gerberich, 2005). Piner and Paradis's (2004) case study of the Yavapai-Apache tribe strengthens the argument for internal rather than external decision making. In planning for sustainable development, actions must encompass kinship, religion, the internal political system, education and local economics.

Although indigenous groups may apply for government subsidies and other development initiatives, many indigenous leaders view this aid with skepticism; they feel it enforces specific government-decreed models that limit profitability and chip away at self-determination (Bunten, 2010:302). Therefore, sustainable tourism development should work with local culture, rather than relying on inappropriate large-scale development schemes that originate from outside the tribe. Planning within the culture provides creative possibilities that may be neglected without tribal control of resources (Piner & Paradis, 2004:95).

While it is true that American Indians have received, and will continue to receive, unsolicited and solicited tourists, overdependence on cultural tourism is discouraged (Markowitz, 2001:259). This requires indigenous people to invest revenue generated from tourism industries into other sustainable indigenous industries such as renewable energy, hand-made indigenous arts and crafts and sustainable primary industries. While this section has provided an insight into the involvement of Native Americans in sustainable tourism, the next part of this study will discuss the growth of sustainable aboriginal tourism in several locations throughout Australia.

### 4.3.2 Aboriginal People, Australia

Experts estimate the number of Aboriginal and Torres Strait Islanders at more than 770,000 at the time of the invasion of Australia by England in 1788. The aboriginal population fell to a low of around 117,000 people in 1900, a decrease of 84%. Presently, 3% of Australia's population identify as aboriginal. In 2006, the majority (75%) of aboriginal people lived in cities and non-remote areas and only a quarter lived in remote (9%) and very remote (15%) areas (Creative Spirits, 2016).

Wranik (2011) states that indigenous tourism offers a mix of modern insight and traditional teachings relating to aboriginal life. Eager to change the stereotypical image of face-painted tribal dancing and didgeridoo playing, Australia's original inhabitants are carving a unique niche in the tourism industry. (Hall, Jenkins, & Kearsley, 1997; McKercher, 1993). According to Hall (1998), "the principles of sustainable development have become a highly contentious issue in Australian politics and controversy over tourism development indicates that the concept of sustainable development may have direct application to the Australian tourism industry" (Hall, 1993:21). Economic goals however, are still given more priority than social and environmental concerns in State/Territory and national government's tourism policy agenda (Hall, 1998; Ruhanen, 2004) (Whitford & Ruhanen, 2010:481). Indigenous tourism is a \$3.8 billion annual economy in Australia, catering to 689,000 international visitors in 2010 and 306,000 overnight domestic indigenous trips. In an Australian industry struggling for a market identity, indigenous Australia is seen as a strong point (Wranik, 2011), as discussed in the following case study of the Mossman Gorge, a world-class aboriginal eco-tourism centre in Cairns, Australia.

#### **Case Study: Mossman Gorge, A World Class Aboriginal Eco-tourism Centre, Cairns**

This case study was derived from the Mossman Gorge website (2016). Aboriginal owned and operated enterprises offer a more authentic experience to travellers. According to Indigenous Tourism Australia, there are 46 operators recognised under the Indigenous Tourism Champions program, an accreditation granted to companies that are at least 50% indigenous owned (Wranik, 2011).

Most Australian federal and state governments define indigenous tourism as participation by Aboriginal and Torres Strait Islander people in tourism: as employers; as employees; as investors; as joint venture partners; providing indigenous Cultural tourism products; or providing mainstream tourism products (ATSIC and the Office of National Tourism, 1997,

p. 3) (Larson & Herr, 2007:498). With the development of the Mossman Gorge Centre, a World Heritage listed rainforest environment will be protected and indigenous jobs and training opportunities created as part of the world-class eco-tourism visitor and interpretive centre (Mossman Gorge, 2016).

Based on a study by Whitford & Ruhanen (2010:475) there cannot be a “one size fits all” framework for indigenous tourism development. Policies need to draw upon indigenous diversity and, in a consistent, collaborative, coordinated and integrated manner, provide the mechanisms and capacity-building to facilitate long-term sustainable indigenous tourism. The Mossman Gorge (2016) Centre is staffed by local residents with extensive knowledge of the area. The Centre uses a low-emission bus service to transport visitors safely into the Gorge.

### ***Kuku Yalanji People***

In defining indigenous tourism, several authors emphasise the need to examine the type of engagement and control that indigenous people have over tourism operations, and the amount of indigenous culture that is featured in the tourism product or service (Bunten, 2010; Butler & Hinch, 2007; Nielsen & Wilson, 2012; Seiver & Matthews, 2016:1299). The Kuku Yalanji people are the indigenous inhabitants of the land and have a history dating back 50,000 years to the earliest human occupation of Australia. They are true rainforest people, living in complete harmony with their environment (Mossman Gorge, 2016). According to Richard Ahmat (Tedmanson & Maher, cited in Hunt, 2005:23) “to restore capacity to our people is to let us be responsible for our own future. [W]e have had 40 to 60,000 years of survival and capacity” (Whitford & Ruhanen, 2010:492). The Kuku Yalanji culture is built around a deep respect for nature and an intimate knowledge of its cycles. This knowledge has been passed down through the generations having learned all they know from their elders, parents, uncles and aunties (Mossman Gorge, 2016).

### ***World Heritage Listed Daintree Rainforest in 1988***

Australian national parks, marine parks and other protected areas are estimated to attract 80 million visitors annually (Larson & Herr, 2007:1). The Daintree Region is an ancient tropical rainforest containing one of the most complex ecosystems on earth. Spanning 120,000 hectares, the Daintree Rainforest is the largest rainforest in Australia. The Mossman Gorge contains the oldest surviving rainforest on earth (Mossman Gorge, 2016).

Aboriginal people have been living in the rainforests of the Wet Tropics region for at least 40,000 years. Before European settlement, the Wet Tropics rainforests were one of the most populated areas of Australia, and the only area where Aboriginal

people of Australia lived permanently in the rainforest. Rainforest Aboriginal people's environment provided everything - spirituality, identity, social order, shelter, food and medicine (Wet Tropics Management Authority, 2012).

### ***Indigenous Employment***

The Mossman Gorge Centre has a workforce with approximately 90% indigenous employment. The team includes local Kuku Yalanji people who share their knowledge of the area. Indigenous staff from across Australia have joined the business, providing diversity in the team (Mossman Gorge, 2016). Issues relating to aboriginal tourism are important in contemporary Australian society, as it seeks to address problems relating to aboriginal poverty, unemployment, over-representation in prisons and high mortality rates (Ryan & Huyton, 2002:634). Each year, Mossman Gorge provides up to 6 traineeships and a twelve-month training program for community members and students leaving high school. Also, a residential Training Centre provides up to 30 indigenous traineeships each year for students from around Australia (Mossman Gorge, 2016).

### ***Ngadiku Dreamtime Walks***

Australia's unique natural environment is a critical element of its global tourism appeal, and is regarded by tourism planning organizations as a key attribute that differentiates Australia from competing tourism destinations in the global market (Tourism and Transport Forum 2004) (Larson & Herr, 2007:1). The Ngadiku Dreamtime Walks are conducted by local indigenous people. Ngadiku (Nar-di-gul) means stories and legends from long ago. Visitors are led along private tracks, visiting culturally significant sites, past traditional bark shelters and over cool rainforest streams (Mossman Gorge, 2016). By juxtaposing aboriginal history, Dreamtime creation stories, and past and present cultural practices against colonial history and its impacts, alternate viewpoints are provided (Seiver & Matthews, 2016:1309).

### ***Indigenous Land Corporation (ILC)***

Buultjens et al (2010:501) claim that the ability for indigenous people to capture benefits from the natural environment is very important. Since the mid-seventies, indigenous land rights have increasingly been acknowledged by the Australian Government. The Indigenous Land Corporation (ILC) created the Mossman Gorge Centre to provide sustainable development, employment and training opportunities for indigenous people. The ILC was established in 1995 and has supported hundreds of land acquisition and land management projects across Australia (Mossman Gorge, 2016). Through a combination of land rights legislation, native title and the land acquisition scheme, indigenous communities

are gaining back some control over their “country”, mainly in remote areas. Economically, it is important that indigenous people can benefit from these lands (Buultjens et al, 2010).

### ***Voyages Indigenous Tourism Australia***

Voyages Indigenous Tourism Australia is a wholly-owned subsidiary of ILC and manages tourism and resorts on its behalf. One of the key responsibilities of Voyages is to promote and sustain eco-tourism, protecting pristine sites for many years to come (Mossman Gorge, 2016). All profits are reinvested in ILC’s indigenous training and development across Australia. Their reputation is built on the philosophy of supporting local communities and protecting and enhancing the culture and environment at these locations (Voyages, 2017). Voyages works collaboratively with local communities to help them to exercise sustainable environmental tourism practices, respecting and supporting the local indigenous cultures and offering employment and training opportunities to the local and broader Australian and Torres-Strait Islander indigenous communities (Mossman Gorge, 2016).

### **Other Successful Sustainable Aboriginal Tourism Providers**

Although there is a growing number of successful aboriginal tourism providers in Australia, Larson and Herr (2007: 499) state that the indigenous tourism arena in Australia remains an extremely fragile and tenuous sector. The key factors that lie at the heart of these challenges include:

- the complex relationships between interest in indigenous culture, the demand for indigenous tourism products and their supply;
- a low tourism market profile;
- competition from ecotourism/nature-based tourism;
- lack of skills, qualifications and general business knowledge;
- cultural factors;
- lack of ownership/control;
- the structure and administration of government programmes and assistance;
- lack of available finance;
- problems relating to any small and remote business; and
- non-indigenous tourism operators offering indigenous tourism product

*(Source: Buultjens & Fuller, 2007)*

However, Hunt (2010:426) asserts that rather than taking a punitive approach to indigenous community problems, a more collaborative approach, which builds on ideas and works with indigenous people who are yearning for change to help them to bring about change, is a more sustainable approach. The following sustainable aboriginal tourism providers, as

stated by Wranik (2011), show positive signs of aboriginal involvement in sustainable cultural tourism, despite the challenges faced by the aboriginal people of Australia.

### ***Bookabee Tours, Flinders Ranges***

Bookabee Tours provides cultural experiences in the Flinders Ranges. A four-day trip explores South Australia's Flinders Ranges, visiting the Ithala Awi Gorge and Wilpena Pound. The tour stays a night in Nepabunna village, the Adnyamathanha Aboriginal community. According to Bromley (Tourism Queensland, 2004:5):

“I’m a traditional owner in the Flinders Ranges and I’m also on the board of directors of our local traditional land association. When I take people, and show them a tree, I can tell them its traditional name and how it fits in our society. I can show them where my grandfather was born and where he went through his initiation, and rock painting sites, where I tell the stories and interpret them. As a mainstream operator, you can’t do that.”

Indigenous tourism encompasses activities that “involve Australian indigenous people and are sensitive to indigenous culture. It is not limited to cultural tourism product as it includes mainstream tourism activities and service provision to tourists and the tourism industry” (Tourism Queensland, 2004). Contemporary indigenous tourism experiences in Australia now include cultural centres, heritage tours, eco-tours, cultural shows/tours, fishing, camping, eco lodges/spas, art galleries, adventure tours, and cruises (Whitford & Ruhanen, 2010:479).

### ***Kooljaman Tours, Cape Leveque***

The camp offers traditional fishing, scuba diving, a wilderness retreat with safari tents and waterfront cabins. Totally owned by Aboriginal communities, all profits are channelled to the land’s traditional owners, representing a “great source of pride” to local communities (Wranik, 2011).

### ***Harry Nanya Tours, Lake Mungo***

Importantly, the indigenous tourism product in Australia is increasingly diversifying as the growing tourism demand for indigenous experiences coincides with indigenous need for sustainable independence and regional economies (Chang, 2006). Mungo National Park is one the oldest sites of human occupation, dating back 40,000 years. Harry Nanya Tours has guided tourists through the World Heritage-listed Park for around 20 years. The full-day tour explores Lake Mungo and visits ancient campsites (Wranik, 2011). Harry says,

“I suppose tourists recognise Australia as traditional Aboriginal land, and they know that Aboriginal people have a connection to it. So, when people come out here, they like to hear stories coming from traditional people and descendants from the land.”

### ***Guurrbi’s Rainbow Serpent Tours, Queensland***

Communities adjacent to or closely associated with protected areas are increasingly realising benefits from tourism in these areas (Eagles & McCool, 2002; Wall & Mathieson, 2006). These benefits centre on tangible economic and employment opportunities (Mill & Morrison, 2006), as well as on the use of natural resources, shared decision-making, and involvement in park or tourism management (Scherl & Edwards, 2007) (Strickland-Munroe & Moore, 2012:26). Gordon is a Nugal-warra Elder who launched Guurrbi Tours in 2003. His Rainbow Serpent Tour explores the ancient rock art sites and his grandfather’s ancestral birth site, as well as teaching about bush tucker and indigenous medicines from his bloodline (Wranik, 2011). According to Gordon,

“There’s a lot of misconception about indigenous people in Australia. Sometimes we’re categorised too much by the 40,000 years concept and Dreamtime, but my father was still living out in the wild in the 1930s. Today, we live in a modern society, but we still have our cultural values. I’ve been given stories by my father and I’ve now become the story keeper.”

### ***Home Valley Station, Western Australia***

For indigenous people, the maintenance of cultural traditions, biodiversity, conservation and protection of spiritual sites are important benefits (Nurse-Bray & Rist, 2009; Smith, Scherrer, & Dowling, 2009). Delivery of such benefits can positively influence local perceptions of a protected area and its tourism (Brockington, Duffy, & Igoe, 2008; Figgis & Bushell, 2007; Strickland-Munroe & Moore, 2012).

Home Valley Station is a working cattle farm owned by the ILC and the Balangarra people. About 30,000 guests visit the station each year; the station employs indigenous people and functions as an academy for local aboriginals (Mossman Gorge, 2016). In light of the growing number of successful sustainable indigenous tourism providers in Australia and the United States of America, the following section will provide an insight into sustainable indigenous tourism conducted by the First Peoples of Canada.

### 4.3.3 First Nations People, Canada

The final study of international sustainable indigenous tourism providers is an analysis of the First Peoples of Canada, based primarily on a report by Henry and Hood (2015). The research does not focus directly on a particular case study, but rather shows how the indigenous people of Canada have unified to form a global indigenous tourism network. This initiative supports new and existing indigenous-owned tourism providers in Canada that are socially, culturally, environmentally and economically successful. The guidelines and strategies developed by the First Peoples of Canada provide a useful foundation for this research, based on the successful implementation of global strategies that can be applied to the development of ASCT in New Zealand.

For over a decade we have seen a rapid proliferation of tourism developments in a sector of the industry which is as old as it is new and innovative: indigenous or aboriginal tourism (Notzke, 2004:29). The 'exotic Other' has been subject to the 'tourist gaze' (Urry, 1990) as long as there has been the phenomenon of tourism, and in many countries, including Canada, colourful indigenous images have always been used to embellish the attractiveness of the country as a tourist destination (Blundell,1990; Hollinshead, 1992; Lew,1998; Ryan,1997; Zeppel, 1999). However, it was only in the 1990s that indigenous tourism development in Canada and worldwide became a force in its own right (Notzke, 2004).

The Canadian Constitution Act recognises three groups of aboriginal people: First Nations, Inuit, and Métis. In 2011, approximately 1.4 million people in Canada identified themselves as aboriginal - roughly 4.3% of the total population (Henry & Hood, 2015). **First Nations** people have lived across Canada for thousands of years with numerous languages, cultures, and spiritual beliefs. For centuries, they managed their lands with their own governments, but with the formation of Canada, their way of life changed forever (Wilson & Henderson, 2014).

Colonial settlement left a legacy of land displacement, economic deprivation, and negative health consequences for Canada's First Nations. First Nations people are working hard to reclaim their traditions, and in many places, there is increasing pride in a revitalised culture (Wilson & Henderson, 2014). Comments on building pride through tourism include: 'when workshops are done in a positive way, I see pride in our community. Elders say, finally somebody is doing something positive to show our culture because we've been stereotyped for so long (Lynch et al, 2010:550).'

**Indian** (or **Native Indian**) is still an important legal term in Canada, but many aboriginal people associate it with government colonialism and its use has gone out of favour, unlike in the United States where **American Indian** is still common. **Inuit** have lived in the Arctic region of Canada for countless years. The old ways of life were seriously compromised when Inuit began to participate with European settlers in the fur trade, leaving traditional homelands to live in urban settlements. Today, despite social and economic hardships, many Inuit communities focus on protecting their traditional way of life and language. **Métis** comes from the words *to mix*. In the 16<sup>th</sup> Century, many French and Scottish men migrated to Canada for the fur trade. Some had children with First Nations women and formed new communities, and their people were called Métis (Wilson & Henderson, 2014).

There is an increasing appreciation that intercultural exchanges can help strengthen cultures at risk, if managed thoughtfully. In recognition, the World Wildlife Fund produced a ‘Code of Conduct for Arctic tourists’ (Henry & Wood, 2015). In part it reads:

**Code of Conduct for Arctic tourists**

*Respect local cultures:*

- Learn about the culture and customs of the areas you will visit before you go.
- Respect the rights of Arctic residents. You are most likely to be accepted and welcomed if you travel with an open mind, learn about local culture and traditions, and respect local customs and etiquette.
- If you are not travelling with a tour, let the community you will visit know that you are coming.
- Supplies are sometimes scarce in the Arctic, so be prepared to bring your own.
- Ask permission before you photograph people or enter their property or living spaces.”

*(WWF International Arctic Programme, n.d.: 2)*

One interviewee stressed the importance of protecting the sacred: “Some of our sacred practices, our medicines, our sweat lodges, places like that I think we should be cautious who we share that with. It’s something that shouldn’t be for sale” (Lynch et al, 2009:548).

***Guiding Principles for Successful Aboriginal Tourism Development***

According to the Larrakia Declaration, these are the key principles that should guide all culturally respectful indigenous tourism business developments:

### **The Larrakia Declaration as Guiding Principles for Successful Aboriginal Tourism Development.**

*It is hereby resolved to adopt the following principles; that....*

- Respect for customary law and lore, land and water, traditional knowledge, traditional cultural expressions, cultural heritage that will underpin all tourism decisions.
- Indigenous culture, the land and waters on which it is based, will be protected and promoted through well managed tourism practices and appropriate interpretation.
- Indigenous peoples will determine the extent, nature and organisational arrangements for their participation in tourism and that governments and multilateral agencies will support the empowerment of indigenous people.
- That governments have a duty to consult and accommodate indigenous peoples before undertaking decisions on public policy and programs designed to foster the development of indigenous tourism.
- The tourism industry will respect indigenous intellectual property rights, cultures and traditional practices, the need for sustainable and equitable business partnerships and the proper care of the environment and communities that support them.
- Equitable partnerships between the tourism industry and indigenous people will include the sharing of cultural awareness and skills development which support the well-being of communities and enable enhancement of individual livelihoods.”

*(World Indigenous Tourism Alliance, 2012:1-2)*

Using these guiding principles, it becomes clear that aboriginal tourism development can be considered successful only if the rights of indigenous people are upheld. Tourism can promote community and economic development while preserving indigenous culture (Henry & Hood, 2015). With regard to sustainable tourism, one person in particular highlighted that: “To make it sustainable...I[t] would basically take a lot of organisation, basically everybody getting together and organizing their knowledge of the culture. Everybody working together for one common goal” (Lynch et al, 2009:553). With that in mind, the next section looks at the evolution of aboriginal tourism in Canada, and at some strategies to advance this segment of the industry (Henry & Hood, 2015).

#### ***Evolution of Aboriginal Tourism in Canada***

As in other countries today, the market for indigenous tourism is growing in Canada as an increasing number of tourists seek softer and more educational tourism experiences (Notzke, 2004; Williams & Richter, 2002). As tourists become more interested in close contact with indigenous cultures, images of indigenous peoples are increasingly used to attract tourists to heritage sites, museums, galleries and festivals (Cassel & Maureira, 2015:1).

Aboriginal exhibits and displays were developed for tourism attractions and museums by well-meaning non-aboriginals who did not consult with local communities. Souvenir shops were often filled with inexpensive overseas-made replicas of authentic aboriginal arts and crafts, and some still are. Today, the

**Aboriginal Tourism Association of Canada (ATAC)** is a consortium of over 20 aboriginal tourism industry organizations from across Canada. ATAC continues to evolve to support marketing, product development, training standards, and other initiatives (Henry & Hood, 2015).

### ***Aboriginal Tourism in Canada Today***

In 2014 “aboriginal tourism provided over 37,000 jobs in Canada compared to 13,000 in 2002 and generated almost \$3 billion in gross output into the Canadian economy (O’Neil et al., 2014: i-xii) (Henry & Hood, 2015). Ultimately, globalization has made it much easier and for people to travel and tour other cultures, thus challenging questions of cultural identity and locality (Lynch et al, 2009:542). Growth brings jobs and career opportunities for aboriginal people at all skill levels. In the *Aboriginal Cultural Tourism Business Planning Guide*, the following are foundational building blocks necessary to run a successful and authentic aboriginal tourism business (Wilson & Henderson, 2014):

#### **Aboriginal Cultural Tourism Business Planning Guide**

- Understand the industry, learn about cultural tourists, and develop products carefully
- Ensure experiences are culturally authentic
- Involve the community’s “culture keepers” and Elders
- Practice environmental sustainability
- Prepare an aboriginal cultural tourism business plan
- Meet visitor expectations through staff training and excellent hospitality, provided from a cultural perspective
- Ensure an effective web and social media presence
- Build personal support networks

In order to highlight this sense of place, operators are encouraged to reflect on and impart aspects of their culture with the following elements of their business (Aboriginal Tourism BC & CTHRC, 2013):

#### **Elements of Aboriginal Tourism Business**

- Decor such as signage, displays, art, photography
- Company name
- Branding elements such as logo and website design
- Employee uniforms or dress code
- Food and beverage
- Traditional stories shared with guests
- Key words and expressions from the aboriginal host language shared in guest interactions

*(Aboriginal Tourism BC & CTHRC, 2013)*

These touch points create a richer and more authentic experience for the visitor. As an Elder once stated, aboriginal tourism businesses showcase “culture, heritage and traditions,” and “because these belong to the entire community, the community should have some input” (Aboriginal Tourism BC & CTHRC, 2013:19). For this reason, the guide

suggests operators consider the extent to which community members understand the business being proposed; keepers of the culture are engaged in the development of the idea, and the business or experience reflects community values (Henry & Hood, 2015).

#### **Examples of Canadian Aboriginal Tourism Development**

Over the past decades, hundreds of aboriginal-focused tourism experiences have developed in Canada. Examples include:

- The Head-Smashed-In Buffalo Jump interpretive centre in Alberta
- Northern lights viewing with indigenous hosts at Aurora Village in Yellowknife, Northwest Territories
- Essipit whale watching with the Innu in Quebec
- Driving the Great Spirit Circle Trail of aboriginal experiences on Manitoulin Island in Ontario

(Source: Henry & Hood, 2015)

#### ***Aboriginal Cultural Experiences: National Guidelines***

A self-assessment and reference tool, *Aboriginal Cultural Experiences: National Guidelines*, was developed to support the creation and expansion of aboriginal cultural tourism in Canada. These guidelines were created through national consultation with the Aboriginal Tourism Marketing Circle partners and industry (Henry & Hood, 2015). The Aboriginal Tourism Association of Canada continues to provide guidance for aboriginal communities and entrepreneurs, and the non-aboriginal tourism industry, on standards (Wilson & Henderson, 2014).

The *Aboriginal Tourism Association of BC (AtBC)* founded in 1996, identified that specific markets were motivated to visit BC to experience aboriginal culture. Using this information, AtBC established funding partnerships with governments and initiated a range of strategies and tactics (Wilson & Henderson, 2014). BC's tourism industry is fortunate to have an active organization like AtBC, which has gained an international reputation for effectiveness. Its role is to encourage the professional development of aboriginal cultural experiences then market those businesses to the world (Aboriginal Tourism BC, 2012).

## Aboriginal Tourism Promotion in BC (#AboriginalBC) - A Strategic Approach to Growth

In 2012, AtBC released its five-year strategic plan, which identified targets for aboriginal cultural tourism industry success. Its goals for 2017 included (Aboriginal Tourism BC, 2012):

- Increased provincial revenue of \$68 million (10% growth per year)
- Employment at 4,000 full-time equivalent positions (10% growth per year)
- 100 market-ready aboriginal cultural tourism businesses (10% growth per year in all six BC tourism regions)

To achieve these targets, the plan identified key strategies, reviewed and adjusted annually, such as (Aboriginal Tourism BC, 2013):

- Push for market readiness
- Build and strengthen partnerships
- Focus on online marketing
- Focus on key and emerging markets
- Focus on authenticity and quality assurance
- Take a regional approach

*(Source: Henry & Hood, 2015)*

Following good overall tourism planning principles, AtBC ensured its plan aligned with Destination BC's five-year tourism strategy, Canada's federal tourism strategy with recent efforts and renewed emphasis on the need to push for market readiness (Lynch et al, 2009:552). Today's travellers are more complex and have higher expectations. It is important that aboriginal operators ensure they are ready to run as a tourism business. There are three categories of readiness, with a set of criteria that must be met (Aboriginal Tourism Association of Canada, 2013):

### Criteria for Readiness

- A **visitor-ready operation** is often a start-up or small operation that might qualify for a listing in a tourism directory but not be considered ready for cost-shared promotions with other businesses due to lack of amenities or predictability.
- A **market-ready business** must meet visitor-ready criteria plus demonstrate a number of other strengths around customer service, marketing materials, published pricing and payments policies, short response times and reservations systems, and so on.
- **Export-ready criteria** include the previous categories, plus sophisticated travel distribution trade channels to attract out-of-town visitors. They provide highly reliable services to all guests, particularly those travelling with groups.

*(Source: Henry & Hood, 2015)*

By educating cultural tourism businesses about these standards, AtBC helps raise the bar for BC aboriginal tourism experiences. Its goal is to push as many operators toward market readiness, so they can become export ready alongside other BC tourism experiences (Henry & Hood, 2015).

## Authenticity and Quality Assurance



(Source: Henry & Hood, 2015)

The Authentic Indigenous logo helps consumers choose authentic arts and crafts. Another one of the five-year strategic initiatives is the program to encourage visitors to purchase authentic arts and crafts, not unauthorised knock-offs (Change & Kao, 2008:107).

The *Authentic Indigenous Artisan Program* protects aboriginal artists by identifying three tiers of artwork for active promotion (Authentic Indigenous, 2015) (Henry & Hood, 2015):

### **Active Promotion of Authentic Indigenous Art**

- Tier 1: The highest level of authenticity. If an artist, or an artist via an indigenous company, designs, produces, and distributes an indigenous art product, it will be permitted to display a Tier 1 Authentic Indigenous stamp or tag. This tag ensures that indigenous artists and craftspeople have been remunerated for their work, while at the same time the integrity of their designs is being protected.
- Tier 2: Allows indigenous arts entrepreneurs to compete in a market where there has traditionally been no indigenous involvement. If an indigenous art product is designed by an indigenous person and distributed by an indigenous person or business, but made outside the indigenous community, it can display a Tier 2 Authentic Indigenous stamp or tag.
- Tier 3: Allows artists to license their creations for production and sale outside of the indigenous community.

(Source: Henry & Hood, 2015)

### ***Authentic Indigenous***

Cultural tourists seek authenticity from exposure to the “other” by experiencing for themselves toured sites, objects and even people (Wang, 1999; MacLeod, 2006). Often, as stated by Schouten (2006), the tourist seeks confirmation of authenticity that conforms to or exceeds their expectations, and which is embedded in notions of the genuine, original and traditional (Chang & Kao, 2008:108). The Authentic Indigenous website provides profiles of artists, samples of indigenous art products, and lists of indigenous sellers. Tourists can purchase authentic products and explore the creation process, including traditional methods of harvesting materials, by visiting <http://www.authenticindigenous.com> (Henry & Hood, 2015). The importance of authenticity was highlighted by one individual as follows:

“It is important because our culture has been lost for so long and we’re starting to get it back little by little, and I think that promoting real stuff is important because it just hasn’t been said. We need to keep telling people what’s happening and the truth because there have been books out there that have been written by non-aboriginal people and it’s not really how our culture was” (Lynch et al, 2009:549).

### ***FirstHost***

The **FirstHost** program supports the development of aboriginal hosts who are well trained and who can help provide an authentic cultural experience. This is a one-day tourism workshop offered through the Native Education College and delivered throughout Canada (Henry & Hood, 2015). Mi’kmaw cultural tourism’s ability to preserve culture was emphasised by an attendee:

“We need to preserve our culture, and we can do that through tourism and trained people with knowledge of their culture and traditions. If you have that traditional knowledge handed down to someone willing to learn it, it’s already preserved with that person; plus, the person that you are training and teaching, get a chance to teach someone else and so on” (Lynch et al, 2009:547).

### **Successful Indigenous Case Studies in Canada**

Indigenous-driven research offers a new approach to indigenous tourism research in that it is driven by concerns about the lives of indigenous people, and encourages engagement from an empowered and self-aware perspective (Nielson & Wilson, 2012:6), as highlighted in the following case studies.

#### ***The Kamloopa PowWow***

The Kamloopa PowWow draws over 20,000 visitors each year from BC and the rest of the world. Featuring songs, storytelling, dance, and other traditional cultural components, the event is one of the largest in Western Canada (Henry & Hood, 2015).

#### ***Nk’Mip***

The Osoyoos (Nk’Mip) Indian Band (OIB) is home to about 400 on-reserve members. A main goal of the OIB is to move from dependency to a sustainable economy similar to that which existed before contact (Centre for First Nations Governance, 2013).

### ***Centre for First Nations Governance Success Stories***

The Centre for First Nations Governance is a non-profit organization dedicated to providing self-governance support to First Nations communities across Canada. It helps with planning, governance, the establishment of laws, and nation-rebuilding efforts (LinkBC, 2012). The interaction between hosts and guest in tourism is not just a financial transaction; it also involves the exchange of expectations, stereotypes and expressions of identity and culture, where both groups are affected by each other (Stronza, 2008) (Cassel & Maureira, 2015:1). While many aboriginal communities may have limited assets, most have something. The trick is to recognise the community's assets, however intangible or few they are, and build on them, rather than to constantly focus on the deficits (Mathie & Cunningham 2002) (Hunt, 2010:426).

### **Conclusion**

British Columbia has become one of the world's leading destinations for aboriginal tourism experiences. First Nations are using aboriginal-developed standards to preserve cultures while building economic returns, directly in line with the global trend to uphold indigenous rights (Henry & Hood, 2015). The strategies and mechanisms used by the aboriginal people of Canada will be extremely useful for the growth and development of ASCT in New Zealand. It would be useful to visit Canada and meet with the creators of authentic aboriginal tourism in British Columbia, to gain further insight into the dynamics associated with the long-term and successful development of ASCT in New Zealand. When developed in partnership with indigenous communities, aboriginal tourism can continue to attract visitors, provide quality guest experiences, and honour aboriginal heritage (Henry & Hood, 2015). This will be discussed in further detail in the following investigation of the impact of government tourism organisations on sustainable Māori tourism in New Zealand.

## **4.4 Government Tourism Organisations**

### **Tourism Industry Aotearoa (TIA)**

After requesting an interview with Tourism Industry Aotearoa (TIA) in January 2015, I was advised to contact New Zealand Māori Tourism (NZMT) for information. Because my research involves Māori participants, TIA thought NZMT was more suitable, although TIA incorporates a considerable level of Māori values and images to profile the organisation. Tourism Industry Aotearoa is the only independent association that represents all sectors of New Zealand's large and diverse tourism industry. The organisation

sets to ‘accomplish what no single member or sector group could achieve by themselves’ (TIA, 2017).

*TIA Vision - A \$41 billion visitor economy by 2025.*

TIA is a vocal supporter of the tourism industry, advocating relentlessly to ensure tourism is recognised as a vital contributor to New Zealand’s economic and social wellbeing.

*TIA Mission - Through leadership, influence and action, achieve tangible benefits for the tourism industry and New Zealand.*

TIA members include small-to-medium sized businesses and large, publicly-listed corporates. Collectively, they represent around 85% of total tourism industry turnover. Tourism Industry Aotearoa became the trading name for the Tourism Industry Association New Zealand Inc. in May 2016 (TIA, 2017), reflecting a government department that uses Māori identity and cultural symbols to market New Zealand tourism worldwide.

#### **New Zealand Māori Tourism (NZMT)**

My communication with New Zealand Māori Tourism (NZMT) began in January 2015, and involved attendance at a Māori tourism trade show held in Auckland. NZMT advised that there is no government funding for Māori tourism development; however, the organisation has online information to support new and existing Māori tourism providers.

NZMT was established in 2004 to provide an overarching direction and focus for Māori tourism. It is responsible for promoting, facilitating and leading the Māori tourism sector. In 2010, the government set aside \$4.5 million in funding over three years to strengthen and promote Māori tourism, recognising that there was potential to increase the value of Māori tourism to the New Zealand economy as a whole, and to improve economic outcomes for Māori (MBIE, 2017).

The size of this contribution shows the lack of commitment by government towards Māori tourism, despite the major influence of Māori culture in attracting overseas visitors to the country. NZMT has been used by government as an inexpensive mechanism to access Māori culture, values and images as part of government’s global marketing strategy. NZMT has only recently highlighted the significant Chinese investment available to government through the promotion of Māori culture (New Zealand Māori Tourism, 2015), although the department has not provided funding for Māori tourism development in the past.

### **Ministry for Business, Innovation and Employment (MBIE)**

An email request was sent to the Ministry for Business, Innovation and Employment (MBIE) on 23 January 2015 for an interview as part of this research. However, there was no reply to my request. The purpose of MBIE is to ‘Grow New Zealand for all’. Yet this approach is not conducive to supporting Māori tourism as the focus of this group appears to be ‘Growing Mainstream New Zealanders and economies’.

According to MBIE, ‘**Growth**’ relates to the economy. To achieve the standard of living and quality of life they aspire to, MBIE needs a better-performing economy that delivers ‘**sustainable growth**’. ‘**For all**’ captures growth for New Zealanders now and in the future – growth that doesn’t compromise our environment or the safety of our workplaces. Achieving this will mean that New Zealanders have higher standards of living, higher incomes, greater job opportunities and good quality, affordable housing (MBIE, 2017).

The MBIE ambition is for New Zealand to benefit from:

- a more supportive and dynamic business environment
- greater numbers of highly skilled people and innovative firms
- a built environment that better supports a well-functioning economy
- greater value sustainably derived from our natural environment
- more productive and prosperous sectors, regions and people

These aspirations are echoed in the MBIE (2017) Māori identity – Hīkina Whakatutuki – which broadly means ‘lifting to make successful’ and again signifies another government department that uses Māori philosophies and values to profile their organisation. According to Goulter (2015), the Chief Executive of Hamilton & Waikato Tourism, “there is little funding for Māori tourism start-ups. The only government grants that are available are through MBIE’s Tourism Growth Partnership Fund, however the grants are focused primarily on growing existing tourism businesses operating in the international market”.

### **Department of Conservation (DOC)**

An interview was conducted with Tahī Rangiawha (2015), a Māori Advisor for the Department of Conservation (DOC) who provided information about Partnerships and Tourism. Tahī confirmed that the department does not provide financial assistance for Māori tourism development; however, DOC provides services such as the development of ‘footpaths’ on Māori-owned land. DOC is a government agency charged with conserving New Zealand’s natural and historic heritage. DOC’s vision means ensuring that New Zealanders gain a wide range of benefits from healthy functioning ecosystems, recreation opportunities, and through living our history (DOC, 2017).

To do this, DOC organises its work around five outcomes:

- the diversity of our natural heritage is maintained and restored
- our history is protected and brought to life
- more people participate in recreation
- more people engage with conservation and value its benefits
- conservation gains from more business partnerships.

The department was formed in 1987, as one of several reforms of the public service, when the Conservation Act 1987 was passed to integrate some functions of the Department of Lands and Survey, the Forest Service and the Wildlife Service (DOC, 2017). As a consequence of the Conservation Act, all Crown land in New Zealand designated for conservation and protection became managed by DOC (Nathan, 2009). This includes about 30% of New Zealand's land area or 8 million hectares of native forests, tussock lands, alpine areas, wetlands, dune lands, estuaries, lakes, islands, national forests, maritime parks, marine reserves, nearly 4000 reserves, river margins, coastlines, and many offshore islands (Popay, 2009).

There are numerous examples where native habitat has been negatively impacted for industrial developments. Organisations such as Greenpeace, Forest and Bird, the general public and Māori have continuously challenged industry and the government to protect the natural environment.

Recently, DOC filed legal action to 'reclassify' part of the Ruahine Forest Park in the Manawatu, so it could be flooded for the Ruataniwha Dam, which would mean more industrial dairying, and more pollution in New Zealand rivers. There are already plans underway for another irrigation dam near Nelson, which would flood part of Mount Richmond Forest Park. In 2010, the government tried to allow mining on 'Schedule 4' conservation land - precious areas of the highest conservation value, but New Zealanders marched in their tens of thousands and the Government backed down (Greenpeace Aotearoa New Zealand, 2017).

Popay (2009) asserts that all of the land under DOC's control should be protected for either conservation, ecological, scenic, scientific, historic or cultural reasons, and for recreation, caring for marine life, and assisting landowners to effectively preserve natural heritage.

#### **Department of Internal Affairs (DIA)**

An interview was conducted with Lenadeen Simpson-Brown (2015) from the Department of Internal Affairs, who has undertaken considerable work with Māori in regard to the development of buildings on marae, governance and sustainability. The areas of social

enterprise that Lenadeen deals with include how marae can sustain themselves into the future; governance and access to funding; operations; planning; marae development; identifying how many marae members speak te reo Māori; liaising with iwi (low key); and providing seminars/evaluations.

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DIA seminars conducted with marae include:

1. Māori Land Court
  - Charter
  - AGM
  - Trusteeship
  - 1.5 hours
2. Register for GST
3. Planning/Strategic Study
4. Governance
  - Scary for marae
  - Trustees/skills
  - Financial Treasure is important
  - Nominations
  - Commitment
  - Funding if successful
  - Building Capacity
  - Focus on development of new buildings
  - Literacy work
5. Work with TPK
  - Michelle Paki
  - Kiri Goulter

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*(Source: Simpson-Brown, 2015)*

Other areas addressed by Lenadeen include financial planning; working with kaumātua and the youth; law versus lore – balancing tikanga and the kaitiakitanga ‘mauri of the marae’; educating Māori about new legislations such as the MLC 1993 Act; and identifying barriers to marae development such as personality differences/clashes. Some Māori perceive tourism as impacting on tikanga; however, there needs to be a balance where marae must plan ahead for future generations (Simpson-Brown, 2015).

### **Te Puni Kōkiri (TPK)**

Te Puni Kōkiri leads Māori Public Policy and advises on policy affecting Māori wellbeing. TPK is the principal advisor on Government-Māori relationships; it monitors policy and legislation, and provides government with policy advice. TPK’s contribution to Māori tourism includes mentoring advice and grant

assistance. Te Puni Kōkiri works within government and communities, to support Māori collective success, within New Zealand and globally, in three main ways (TPK, 2017):

*Ārahitanga*

By providing strategic leadership advice and guidance to Ministers and the State sector on the Crown's ongoing and evolving partnerships and relationships with iwi, hapū and whānau Māori.

*Whakamaherehere*

By providing advice to Ministers and agencies on achieving better results for whānau Māori.

*Auahatanga*

By developing and implementing innovative trials and investments to test policy and programme models that promote better results for Māori.

(Source: TPK, 2017)

The current priorities for TPK are tourism, housing and child poverty. Unfortunately, TPK as a Māori government agency, has minimal funding and resources to influence and contribute significantly to the growth of Māori tourism businesses throughout New Zealand.

### **Hamilton & Waikato Tourism**

According to Kiri Goulter (2015), Chief Executive of Hamilton & Waikato Tourism, there is certainly potential to develop Māori Cultural tourism experiences in the Waikato region. There are generally three phases to such developments to determine their viability/sustainability. She recommends that the following process to be undertaken to ensure success.

1. Concept
2. Feasibility
3. Business case

- **Undertake user/market testing** of concepts to provide valuable feedback on potential visitor **appeal, preference, motivation and expectations** in regards to the product. This should inform and guide the concept development phase and be developed further through feasibility and business case analysis. It will also provide helpful insights into **visitors' travel and spending patterns** in NZ and how much they may be willing to pay.
- When moving to a full business case to determine whether the proposed venture will be viable and sustainable you'll also need to **"size" the market** i.e. determine the number of potential visitors.

Some other thoughts from Kiri, which form part of the three-phased approach include:

- Things such as capital investment, revenue generation/forecasting, opex and marketing budgets will also need to be done and I'd encourage parties to **engage specialist assistance** with each development phase.
- The experience needs to be "**market led**" where there is evidenced demand within the market for the type of experience proposed. This should be supported by quantitative and qualitative research.
- I encourage early/initial focus studies to take the time to **develop the concept** with ideas well thought out and clearly defined.
- Look at other examples in NZ and internationally to understand the **critical success factors** and challenges others have faced.

(Source: Goulter, 2015)

Kiri believes there is great potential for Waikato-Tainui and the development of tourism experiences. The region currently has only a small number of cultural experiences available for visitors, yet has a unique, rich and wonderful story to tell (Goulter, 2015).

### **Rotorua Māori Tourism**

An interview was conducted with Oscar Nathan on behalf of Rotorua Māori Tourism. Oscar provided a document titled 'Planning for Inbound Success', which includes background information for Māori who would like to commence a business in tourism. Oscar advised contacting TPK, who provide a Māori Business Facilitation Service MBFS, for developing a business plan and mentoring advice.

- |                                   |  |
|-----------------------------------|--|
| Challenges for Māori include:     | - Not understanding the cost of the business |
|                                   | - People                                     |
|                                   | - HR Costs                                   |
|                                   | - Incomes                                    |
|                                   | - Experiences                                |
|                                   | - Cancellations/dedication of staff          |
| Assets that Māori attain include: | - Natural assets                             |
|                                   | - Access to marae natural assets             |
|                                   | - Contain costs                              |
|                                   | - Certified and key trained staff            |
|                                   | - Focus on pre-establishment                 |

(Nathan, 2015)

He also advised contacting Poutama Trust, a Waikato Māori tourism regional contact, and the National Māori Tourism Office in regard to Māori tourism development. Key issues for Māori to consider in Māori tourism business development include the need to identify the tourism product, and to be aware that tourism is an intense 24/7 full-time commitment. Māori must work with wholesalers, such as inbound travel agents, and identify who they are and where they are. There is also information on the <http://www.technz.org.nz> website for Māori tourism development (Nathan, 2015).

#### 4.5 Sustainable Tourism in New Zealand?

The New Zealand Tourism Strategy (2015:5) responds to changes that the Ministry of Tourism has seen in the global and local tourism marketplace, to ensure that New Zealand gets the best possible value from the changes that the government anticipates in the future.

##### *Measuring Success*

A number of ambitious targets have been set to drive New Zealand's tourism industry towards the vision for 2015. While growth in the volume of visitor arrivals is important, and indeed arrivals are forecast to increase at around 4% per annum, the targets focus on value and quality-based tourism development to ensure the ongoing sustainability of the industry (New Zealand Tourism Strategy, 2015:7).

This research argues that sustainable measures should have been implemented before marketing the industry as 'sustainable' worldwide. Furthermore, many non-Māori tourism providers throughout the country are selling inauthentic imitation Māori products and using Māori images, values and products to market their businesses worldwide, with few or no direct benefits to Māori.

##### *Sustainability – The Way Ahead*

The Strategy's vision is that in 2015, tourism was valued as the leading contributor to a '**sustainable**' New Zealand economy. Globally, it faces the impacts of climate change, exchange rate fluctuations and restricted aviation capacity. At a local level, challenges include the availability of qualified and skilled staff, environmental management, domestic air capacity and transport links. The Strategy recognises that for tourism to prosper and benefits to be shared, all of New Zealand must be sustainable (New Zealand Tourism Strategy, 2015).

Two values that have been selected as central to this Strategy are *kaitiakitanga* (*guardianship*) and *manaakitanga* (*hospitality*). Originally incorporated into the New Zealand Tourism Strategy (2010) following consultation with a Māori advisory group, these values are seen by government to provide a foundation for a sustainable approach to the development of the industry. The principles of *kaitiakitanga* and *manaakitanga* are the basis for a uniquely New Zealand approach to sustainability. By delivering on these principles, the tourism sector claims to provide hospitality to its visitors while protecting and managing the country's culture and environment.

The adoption of these selected Māori values to market New Zealand tourism is a form of capitalization of Māori culture and values. As asserted throughout this research, there is limited investment for Māori in tourism, despite the fact that Māori culture is the second most important reason why international visitors come to New Zealand. Significant emphasis in the Strategy is placed on increasing visitor numbers and improving visitor experience, which will contribute to sustainable revenue generated from increased visitor numbers. Although the government highlights the urgent need for skilled staff in the tourism sector, it needs to be proactive and offer tertiary funding to Māori students that guarantee employment for Māori, rather than focus on the deficits. Unfortunately, there is limited government emphasis on investment in building Māori capacity within this \$34.7b per annum industry. With regard to the sustainability of the natural environment, all tourism businesses in New Zealand must be assessed using sustainability criteria, as illustrated in the Introduction, before they can market themselves globally as sustainable.

A sustainable tourism sector requires New Zealand to achieve a balance between running financially viable businesses, satisfying customers, protecting the physical environment, and supporting communities (New Zealand Tourism Strategy, 2015). The Ministry of Tourism has claimed ownership of the important concept 'sustainability', before ensuring that the industry meets the basic requirements of sustainable tourism. This marketing strategy creates a false representation of New Zealand's tourism industry to market the sector globally, increase visitor numbers, and maintain economic sustainability. What is evident amongst government tourism organisations, and government organisations in general, is the employment of an individual Māori advisor or Māori advisory group to provide a mandate to use Māori intellectual property and processes, for the benefit of government and non-Māori organisations. The incorporation of Māori culture, ideals and values must be sought from *whānau*, *hapū* and *iwi* collectively, who are the rightful owners of traditional Māori knowledge and processes.

#### 4.5.1 Intellectual Property Rights – Who Benefits from the Haka?

Intellectual property rights (IPR), first developed in European and North American law, are a mechanism to protect individual and industrial inventions. Until recently, it was considered unlikely that IPR could pertain to the collective assets of indigenous cultures (Posey & Dutfield, 1996:1). From the time of British colonial settlement, innumerable *tāonga* (*treasures*) have been appropriated from Māori, including cloaks, weapons, carvings and musical instruments, and the practices and products of *tā moko* (*Māori tattoo*) (Tan, 2013:61). Increasingly, the traditional lifestyles, knowledge, and biogenetic resources of indigenous, traditional, and local peoples have been deemed by governments, corporations, and others to be of commercial value and, therefore, to be property that might be bought and sold (Posey & Dutfield, 1996:1).

Indigenous peoples are most often in a weaker economic position in societies than the non-indigenous majority. They suffer higher levels of discrimination and inequality in rates of pay, distribution of resources, education, and health (United Nations Department of Economic and Social Affairs, 2009). Statistics for Australia and New Zealand show that their indigenous peoples are consistently in the lowest income brackets, receive the highest amounts of welfare benefits and have the highest rates of unemployment in their respective countries (Australian Bureau of Statistics, 2012; Statistics New Zealand, 2012). Included in this process, the Māori worldview has been ignored, rejected or even purposefully suppressed (Lai, 2014:2).

The laws of trade marks, certification and collective marks have not been designed, for the most part, with the protection of indigenous interests as an underlying policy goal (Drahos & Frankel, 2012:147). Indigenous peoples are rich in potential revenue that can be created from intellectual property (Mittelstaedt & Mittelstaedt, 1997). Some countries have Indigenous Intellectual Property (IIP) laws to protect and enable indigenous peoples to profit from biologically specific IIP such as natural remedies. There is much less protection for non-biologically related IIP such as designs, traditions, art and songs (Pask, 1993; Kennedy & Laczniak, 2014:307).

For many indigenous peoples, there is little or no difference between cultural property (i.e. things) and intellectual property (i.e. ideas or knowledge) and thus no separation between intangible and tangible aspects of cultural heritage, nor, indeed, between past and present (Brown & Nicholas, 2013:309). Copyright laws in Australia (Copyright Act, 1968) and New Zealand (Copyright Act, 1994) assign ownership to the person who first fixes the IP

in tangible form. This is more often a marketer or retailer than the indigenous group itself (Janke, 2005; Kennedy & Laczniak, 2014:307).

For traditional knowledge-related products, Māori communities may not have the resources to develop and commercialise them, but desire collaborations. Without a right to collaborate, companies may not see an incentive to do so (Lai, 2014:3-4). Indigenous peoples are concerned that culturally significant aspects of their heritage have often been appropriated and made into commodities, or used in inappropriate ways (Brown, 2004; Johnson, 1996; Nicholas and Bannister, 2004a, 2004; Brown & Nicholas, 2013:309).

Therefore, offence can be caused when there is no means to define what can or cannot be commercialized. This is exacerbated in New Zealand and internationally when interest and respect for Māori culture is shallow and intermittent (Lai, 2014:3-4). The costs of appropriation and commodification of indigenous heritage may include diminished respect for the sacred, commercialization of cultural distinctiveness, replacement of original tribally produced work with reproductions, threats to authenticity, and loss of control and livelihood (Hollowell, 2004; Nicholas and Hollowell, 2006; Brown & Nicholas, 2013:309).

#### ***Who benefits from the Haka?***

Outside of New Zealand, there is something “cool” about Māori culture that has made it increasingly popular on the global market. When products from New Zealand are associated with Māori symbols, they tend to gain higher value overseas (Lai, 2014:1-3). Jackson and Hokowhitu (2002:125) examine how global forces such as transnational corporations are shaping local indigenous cultures. Specifically, they examine the politics associated with global sports company Adidas, and its use of the traditional New Zealand All Blacks haka as part of its global advertising campaign. Overseas companies are using Māori culture to increase the commercial value of their products. In fact, Māori culture is considered more “in” overseas than in New Zealand. Although this should benefit Māori, it is likely that it seldom does (Lai, 2014).

Globally, the best-known haka is the All Blacks ‘Ka Mate’ haka, composed in the 1820s by a famous Māori chief, Te Rauparaha. The New Zealand national rugby team performs this haka before it competes in international test matches (Jackson & Hokowhitu, 2002:127). The full market value of traditional knowledge is enormous and will increase as advances in biotechnology broaden. By one estimate, the market value of plant-based medicines alone, used first by indigenous peoples, was \$43 billion in developed countries in 1985 (Principe, 1989: 79-124). However, only a tiny proportion of this (much less than 1 percent) has ever been returned to the source communities (Posey 1990; Posey &

Dutfield, 1996:34). According to Jackson and Hokowhitu (2002:136), the implications of global capitalism for indigenous cultures are immense. In 2006, the global advertising revenue reached \$532 billion (Whitman, 2017).

Traditional cultural expressions lie within copyright and trade mark law, which only protect expressions, not ideas. Māori culture can give New Zealand a competitive advantage in international trade, providing a unique point of difference and also benefiting Māori (Lai, 2014:3-4). The haka has simply been colonised as a national rugby symbol to represent racial harmony. The haka represents contested terrain, and is perhaps the key site where Māori culture gains more global exposure than any other aspect of Māori identity (Jackson & Hokowhitu, 2002:137).

What we are seeing happening now, increasingly, is that you've got major corporates who are drawing upon Māori branding, Māori imagery, and Māori icons to promote their products. Now if they're going to do that, they've got to go to Māori and make sure that they have the proper authority, that they are doing the right thing, that they are using those images and icons in a culturally appropriate way. And if there is going to be a commercial return, then what share of those benefits will Māori get (Harcourt, 2000).

Today's interest in indigenous cultural heritage fails to understand the struggles of indigenous peoples. Its misuse belittles the culture and does not empower it. Māori discontent about cultural misappropriation and exploitation has become clearer and more vocalised (Lai, 2014:1). As Nicole MacDonald stated:

Māori are prepared to fight to protect their traditions, to hide them, if necessary, from the bored, fascinated eyes of a world hungry for the "exotic." Though they do not feel compelled to share their culture with those who do not respect it, they are eager to educate others who are willing to understand (Lai, 2014).

With regard to tā moko, Paama-Pengelly says:

Māori aren't in control of how they're portrayed in their imagery. The tā moko is not just the individual lines on the face; it tells a whole story of that person's heritage, of the marae of the tribe. It's part of that collective right.... So, it is wrong for me to go and try and copyright an ancestor's figure that's been carved on a tree because I've got a company and I want to use it on a logo, because that belongs to my collective; it belongs to my iwi (Harcourt, 2000).

Māori and indigenous cultures have a different sense of history, ownership, and community. Individuals are defined in relation to whānau, hapū and iwi. Given the symbolic power of the haka, it will remain an area of considerable tension and debate (Jackson & Hokowhitu, 2002:137). However, it is important to note that some Māori have a different point of view. For example, Māori MPs Winston Peters and John Tamihere have made statements pertaining to the over-sensitivity of Māori towards the misappropriation of culture (Lai, 2014:3).

The majority of Māori cultural products sold in New Zealand have been imported from overseas countries, such as China or Thailand, making it difficult for Māori to sell authentic Māori products in New Zealand and internationally (Nicholson, 2015). The current mass importation by New Zealand suppliers of inexpensive imitation Māori products has occurred over many decades. Government law regarding intellectual property rights enables non-indigenous people to legally profit and own Māori intellectual property. Generally, Māori have limited financial capital to patent such property, in addition to the belief that Māori knowledge belongs to the collective group, not individual ownership. Strict government laws in New Zealand regarding intellectual property need to be implemented to prevent the ongoing modern-day alienation of indigenous traditional knowledge by non-indigenous parties. Māori have little control over the trade of their cultural heritage. Non-authentic goods and services are falsely connected to Māori, and this false attribution has not always been prevented. The struggle to protect cultural spaces will become increasingly difficult (Lai, 2014).

### ***Other Cases of Misappropriation***

Māori cultural heritage is superficially appropriated, often without Māori knowledge. The experience of non-indigenous persons copying entire indigenous artefacts, images and themes for commercial reasons, without consent or compensation, is true for many indigenous peoples around the world (Lai, 2014: 1-3). The case of the (mis)appropriation of the Māori haka is one of many challenges faced by indigenous cultures. Despite signs of resistance, transnational corporations and their vast technologies continue to benefit from expanding environments of national, commercial, and legal deregulation (Jackson & Hokowhitu, 2002:136).

There are a number of cultural property concerns raised by the Māori. In 1992, Sir Graham Latimer successfully sought letters of administration to assist in the return of a mokomokai (*Māori head*) from a London auction house for burial in New Zealand. One recommended the government should actively protect and promote the use of the Māori language. Another found the government in breach of its

obligations for allowing burial chests to be taken from Māori sacred sites in 1902 and handed over to a museum where they remain (Williams, 2013:312).

The long-awaited Wai 262, filed with the Waitangi Tribunal in 1991, is an extensive claim which holds that ‘The Crown’ as treaty partner failed to protect Māori rights in relation to indigenous flora, fauna and cultural intellectual property (Tan, 2013:56). After twenty years, the report stated ‘Copyright authorship and ownership are very different from the Māori concept of kaitiakitanga, which is founded in concepts of communal responsibility’ (Waitangi Tribunal, 2011). The twenty-year period required to reach this point reflects the inadequacy and lengthy process by western governments to address IP matters, but also the ongoing dedication and significant funds required mainly at the expense of indigenous people (Tan, 2013:77). However, the Wai 262 outcome is highly significant, not only for Māori but for indigenous populations in other countries, as a ‘test’ of the extent to which a state may recognise the right to cultural self-determination of an indigenous population (Tan, 2013).

### ***Why don't Governments Protect Indigenous Knowledge and Property?***

One would expect that the legal fraternity would help protect indigenous people, or any person, from modern-day misappropriation or alienation of knowledge and property. Western property is founded in ‘ownership’, while indigenous property is based on complex ‘guardianship/kaitiakitanga’ relationships. Most legislatures view property as ownership and so have tended not to give indigenous peoples any rights, adopting an “all or nothing” mentality (Lai, 2014:5).

Indigenous communities therefore need sui generis laws to protect their shared cultural heritage and shared natural resources. So far, ‘Brazil, Costa Rica, India, Peru, Panama, the Philippines, Portugal, Thailand and the USA have all adopted sui generis laws that protect at least some aspects of traditional knowledge’. But extending such concepts into indigenous IPR laws could help lawmakers resolve the ethical and legal dilemmas over whose knowledge, and definitions of property, should prevail in exchange agreements and legal disputes (McGonigle, 2016:226).

The intangibility of cyberspace and the rapid development of computers and mobile devices has somewhat defeated the concept of digital ‘property’, making the protection of digital intellectual property, let alone digital cultural property, difficult to police in law (Brown & Nicholas, 2013:309). Developing policies, strategies, and laws for protection, compensation, and community empowerment requires a great deal of creativity and

tenacity. International law is important, and alliances of people's organizations can have an impact at the international level (Posey & Dutfield, 1996:139).

The situation in New Zealand and elsewhere is complex and constantly changing, and transcends the familiar 'indigenous' vs. 'western'. Acknowledging that tangible and intangible knowledge are indivisible, as is the case for many indigenous peoples, requires new modes of protection. Therefore, it is useful to learn about community-based activities and even national policies in different parts of the world that have attempted to empower communities, conserve environments, and revitalise traditional cultures (Brown & Nicholas, 2013).

Despite successive governments enacting statutes and policies that sought to benefit Māori with regard to the creation and trade of their cultural heritage, there is no all-encompassing mechanism that truly addresses Māori interests (Lai, 2014:6). Until government dramatically changes New Zealand's legal system regarding intellectual property rights, to protect indigenous knowledge and property from continual alienation, it is extremely unsafe to share Māori knowledge such as rongoa Māori with external parties. The following statement by Heather Manawatu (2015) from Māori Tours Kaikoura clearly highlights the continual legal control by government of indigenous knowledge, "not only has the government such as DOC taken ownership of all the land in New Zealand, but they also want our knowledge regarding the plants and everything, including our stories. I tell our people not to provide any information to DOC". This issue is emphasised further in the final section of this chapter.

#### 4.5.2 No Funding for Māori Tourism Development until 2016/2017? Government Recently Secures Foreign Investment to Control Māori in Tourism

On 18 April 2016, Prime Minister John Key secured significant Chinese investment by promoting Māori cultural tourism in New Zealand (Kirk, 2016; Yinquan, 2016). Also, government agencies such as New Zealand Māori Tourism have been recently promoting Māori culture to secure significant Chinese investment (Penn, 2017), although the majority of Māori tourism providers throughout New Zealand have been developed through investments made by individual Māori whānau, not government agencies. Furthermore, a tribe in the far North region of New Zealand, led by MP Kelvin Davis, has recently secured significant Chinese investment of \$1b to develop cultural tourism and renewable energy in the region (de Graaf, 2017), although there has never been an investment on such a scale in the past.

Government agencies are using tax-payer revenue to visit international companies in countries such as China to privately negotiate government investment agreements. They also refuse to disclose any recent taxpayer spending and investor details to Māori or the general public (New Zealand Māori Tourism, 2017). New Zealand Māori Tourism, which began in 2004 with funds of only \$1.5m, needs to advocate for investment from the New Zealand government, rather than rely upon funds from overseas countries to support whānau, hapū and iwi. Recently, the funding for New Zealand Māori Tourism has significantly increased (O'Connell, 2017).

There are major concerns regarding the motives behind agreements between the New Zealand government and foreign overseas investors regarding investment in Māori tourism. Firstly, it raises the issue of whether the government's interpretation of New Zealand's 'Sustainable Tourism' is based on control and exploitation, where government uses foreign investment to determine Māori involvement in sustainable tourism. Secondly, it is controversial that government has coincidentally made plans to develop sustainable Māori tourism businesses in New Zealand, although there is no funding for Māori tourism, particularly at this scale. Thirdly, it raises concern over whether government is negotiating other meetings with foreign investors, regarding the promotion of sustainable Māori tourism, before iwi access investment themselves. Māori culture belongs to tribes collectively. It does not belong to government agencies using taxpayer money to secure and control international funding.

This research is aimed at improving whānau wellbeing by empowering communities to determine their own futures, rather than relying upon government to decide how ‘empowerment’ should proceed. The government has used the commercial viability of Māori culture to secure foreign investment and maintain control. Investments need to reach iwi directly with sustainable structures; it is not for government to dictate to iwi how Māori culture should operate. Working with whānau, marae and iwi to develop ASCT requires significant time, planning, passion and trust, rather than the simple application of foreign investment adjoined to government terms and conditions. The poverty levels of not only Māori, but many New Zealanders, have continued to grow significantly, resulting in increased numbers of homeless people and high unemployment. This four-year study establishes that ASCT can be a powerful way to reduce the rising poverty and unemployment rates of communities throughout the country. This research also proves that a top-down approach by government is unsustainable and will not improve tribal wellbeing long-term; this has been the situation for New Zealand communities for many decades, yet the socio-economic disparities between Māori and Pākehā continue to escalate.

Now that many iwi have tribal structures in place, I strongly believe that they will carefully consider the sharing of their sacred knowledge and identity. Previous obvious attempts to control Māori culture will definitely influence the viewpoint of tribes. Tribes have to comply with strict government rules and regulations, compromising tribal values and beliefs to accommodate the needs and interests of government, when they could negotiate directly with investors themselves. This government strategy will create more barriers and obstacles, which will hold back development and become extremely costly and uncertain for investors.

The New Zealand government offers virtually no funding for Māori tourism, despite the significant revenue generated from tourism each year, and the government aims to control foreign investment as well. This strategy is an indication of the extent to which others will try to control and use Māori cultural knowledge and identity to benefit their own needs, with Māori involvement in the industry determined by government terms and conditions. This government action seems to imply that government would prefer Māori to have minimal involvement in New Zealand's tourism industry, rather than competing with the multitude of mainstream tourism providers that have prospered from Māori culture for a long period of time.



Tourism is one of the primary settings which indigenous people are valued for their unique culture in relation to the outside world. Through thoughtful planning, tourism can be a means for indigenous communities to reclaim the power from dominant societies to define themselves (Bunten, 2010:306). While tourism has been cited as potentially destructive to a region's cultural and natural resources, there is an emerging concept called sustainable tourism. Understanding the factors and practicing the concepts that contribute to sustainable tourism has become an integral component in the management of a growing number of indigenous-based tourism developments. Many indigenous people are incorporating sustainable tourism factors into their developments, giving them the ability to manage their resources according to their tribal beliefs and avoid the poor management practices that were applied to their lands by federal governments, such as resource extraction. However, the nature of success of indigenous tourism enterprises is not commonly agreed by all parties. Governments measure success primarily in commercial terms, while indigenous operators measure it using wider indicators including employment, social and cultural outcomes, environmental outcomes and community development (Whitford & Ruhanen, 2009).

Tourism has been gaining greater acceptance and recognition as a sustainable tool for economic development. However, in order to continue on the path of success, alternative tourism developments must be careful to respect local people and resources, avoiding mass tourism. Sustainable tourism has proven to be a powerful form of cultural rejuvenation. Once tribal organizations have gained greater strength and ownership of their resources, they will have the power to develop stronger economies and choose the type of activities desired (Gerberich, 2005:85-86).

There is an extensive and growing discussion of indigenous cultural tourism internationally, reflecting the growth of this sector of the tourism industry and its relevance to indigenous peoples. Most of the literature is generated by non-indigenous commentators, with a general lack of consultation with indigenous people about their involvement in the tourism industry, and a significant omission of the indigenous perspective within tourism literature. In spite of that, slowly a resurgence of indigenous writers is starting to emerge, which provides a holistic and integrated approach to tourism

development. Indigenous peoples have been involved with tourism since they first hosted guests in exploratory and early colonial encounters, yet indigenous ownership and control of such venues is a relatively new phenomenon worldwide. While the future of sustainable tourism relies on several factors, tribal associations must continue to strengthen tribal control and power, insist on equal access to and control of resources and develop projects that are not influenced by outside interests (Gerberich, 2005). This chapter has provided an indigenous insight into fourteen successful Māori tourism providers throughout New Zealand to determine the challenges and success factors of each business in regards to the social, cultural, environmental and economic growth of Māori (see Appendix 5). Although the information is extensive, the case studies provide a valuable and broad contextual analysis of each Māori tourism provider, in relation to the viability of potential investment in ASCT.

While indigenous tourism is growing at a rapid pace, there are many indigenous peoples around the world who remain disenfranchised from the dominant political economy, and cannot take advantage of the opportunities offered by economic development in tourism. Still others choose not to capitalise upon their cultural patrimony through touristic performance and display. However, for those who decide to take part in this industry, tourism can provide multiple benefits to indigenous communities. This chapter provides a literature review of successful indigenous sustainable tourism providers worldwide, including a study of the American Natives of the United States of America, the Aboriginal people of Australia and the First Peoples in Canada. Examples of indigenous sustainable cultural tourism demonstrate that some countries are on track to becoming leading destinations for indigenous tourism experiences.

An investigation of government tourism organisations was conducted using government reports and website information from TIA, NZMT, MBIE, DOC, DIA, TPK, Waikato Tourism and Rotorua Māori Tourism. This part of the study investigated how the New Zealand government has recently adopted the term ‘sustainable tourism’ as a marketing strategy to attract international visitors to the country. The Ministry of Tourism has claimed ownership of this important concept before ensuring the industry met the basic requirements for sustainable tourism. This government strategy creates a false representation of New Zealand’s tourism industry to market the sector globally, to maintain the goal of economic sustainability. Although ‘Sustainable Tourism’ in New Zealand is a long-term goal, there are many unsustainable tourism businesses within the industry. What is evident among government tourism organisations is the use of a single Māori advisor or Māori advisory group to provide a mandate to market Māori values, images and processes for the benefit of government and non-Māori organisations. The incorporation of Māori

culture, ideals and values must be sought from whānau, hapū and iwi collectively, who are the rightful owners of traditional Māori knowledge and culture.

Outside of New Zealand, however, there is currently something “cool” and “trendy” about Māori culture that has made it increasingly popular on the global market. This popularity is for both tangible goods and the intangible culture, including for example, Māori designs and dance movements. When products from New Zealand are associated with Māori symbols, they tend to gain a higher value overseas from seeming more “authentic” and “in touch with nature”. Even non-New Zealand companies are using Māori imagery and text to increase the commercial value of their products in order to appear more “exotic”. In fact, Māori culture is considered to be more “in” overseas than in New Zealand. Though this trend may seem like something that should benefit Māori, at least in an economic sense, it is likely that it seldom does. The government needs to dramatically change its legal system regarding intellectual property rights to protect indigenous knowledge and property.

The final challenge highlighted in this chapter is the major concern that the New Zealand government is using the commercial viability of Māori culture to secure foreign investment and control Māori involvement in the industry. What indigenous peoples throughout the world have become accustomed to is a lifestyle of struggle, battle and ongoing hardship imposed by dominant systems and governments. Significant barriers to success need to be overcome for indigenous tourism enterprises to achieve commercial viability, including treaty settlements, land ownership and access to financial capital (Whitford & Ruhanen, 2009). While indigenous people may not instantly rid themselves of the social and environmental deterioration that has been occurring due to colonisation, tourism certainly has the potential to aid tribal communities in their struggle for economic independence (Gerberich, 2005:85). After observing successful indigenous tourism models, it is clear that this industry can continue to showcase indigenous excellence to the rest of the world. After all, hospitality is inherently indigenous (Bunten, 2010:306). In contrast to the dictates of the dominant political economy, which often requires indigenous people to be “less like themselves,” embedding local values into their business models helps indigenous tourism professionals to be “more like themselves” (Bunten, 2010:306). Therefore, the future of indigenous life looks brighter as communities gain greater control of their futures (Gerberich, 2005). Chapter Five will provide a vision for iwi involvement in ASCT by creating a framework to report the findings towards Māori involvement in ASCT development. The chapter will provide some ideas to incorporate into ASCT businesses and will emphasise the importance of using a bottom-up approach to the development of authentic sustainable tribal futures, followed by a selection of useful contemporary structures for the long-term growth of iwi.



## Te Pūaha o Waikato – The Mouth of the Waikato River

***“Ki te kahore he whakakitenga ka ngaro te iwi”***  
*“Without foresight or vision the people will be lost”*  
– Kīngi Tāwhiao

### Direction

As the Waikato River flows past Te Awamārahi Marae towards Port Waikato, there are several marae along the river that are strong supporters of Te Kīngitanga movement. As the journey steers towards the mouth of the Waikato River, the knowledge, frameworks and strategies gained from this research will be dispersed into ‘Te Moana nui a Kiwa – *The Great Pacific Ocean*’ for the world to share. The words of Kīngi Tāwhiao symbolise the need for indigenous voices to be heard, as all tribes require foresight or vision to move forward, otherwise the people belonging to the tribe will be lost. The powerful messages behind these tongi and whakataukī were compiled by great iwi leaders and ancestors of the past, and they continue to provide strategic guidance and direction today. Over generations, indigenous peoples have developed highly specialised knowledge that is closely linked to lands and natural resources. In today’s context, indigenous knowledge is critical to the search for new solutions, linking human development, human rights, peace and environmental sustainability (Investment Weekly News, 2011).

### 5.1 Introduction

The path to sustaining our culture and our role as the caretakers of this planet is not to adopt non-indigenous systems, but to create our own mechanisms of change, based upon the values, beliefs and systems of our original teachings (IISD, 1992:47).

Many capitalist societies, especially Europe, are currently living through a period of great turbulence, where the environment, politics, economics and social systems have reached an apparent crisis. It seems that the world is at a turning point, where human beings need to acknowledge the consequences of their actions and to take

greater responsibility for their lives, fellow human beings and the planet. Social and cultural change is needed and tourism may be one of the vehicles for exchanging sustainable values. Tourists have much to learn from host communities about sustainable living and the protection of natural and cultural resources (Smith, 2016:251).

Māori organisations are making an increasing contribution to the New Zealand economy, showing growth rates superior to the national average. While Treaty Settlements account for some of this growth, these account for less than five percent of the total (Best & Love, 2010:3). Many Māori organisations have multiple purposes, and they are not set up primarily to generate profit. Many have to balance being financially viable with the social and cultural aspirations of the owners as their core purposes (Ministry of Education, 2013). Some Māori organisations have not performed well in the first few years, though others have performed well from the outset. Māori organisations measure success differently to Pākehā organisations and have different methods of management based on tikanga and kawa (Best & Love, 2010).

## 5.2 A Framework for Authentic Sustainable Cultural Tourism - Findings

The findings from the encompassing framework combining the strengths, challenges and requirements for ASCT is provided in Table 19, by comparing the case studies with Tūrangawaewae and Te Awamārahi Marae, interviews with Waikato-Tainui tribal governance and case studies with fourteen successful Māori tourism providers throughout New Zealand. Global challenges affecting tourism growth that are difficult for countries to control include the global financial crisis of 2008, SARS, 9/11, terrorism, the fluctuation in currency rates, and natural disasters, such as the Christchurch earthquake.

Māori development is about the sustainability of the Māori estate for future generations. The Māori estate is neither finite nor bounded by time. Even before 2020 the estate will include land, forests, fisheries, waterways, radio frequencies, real estate, shares in national/international ventures, and cultural heritage. Global forces such as climate change, economic crises and an increasing number of people entitled to succeed will challenge the Māori estate. But wise governance by marae trustees, trustees for land, board directors, and Rūnanga representatives has the potential to lead to an expanded estate which is future proofed against erosion, devaluation and alienation (Durie, 2011).

Table 19: ASCT Framework

**AUTHENTIC SUSTAINABLE CULTURAL TOURISM FRAMEWORK - FINDINGS**

<b>DIMENSIONS</b>	<b>Marae Case Studies</b>	<b>Waikato-Tainui Governance</b>	<b>Māori Tourism Providers</b>
<p><b>Māori Cultural Product/ Tradition Dimension (Cultural)</b></p> <p>Measures: Activities Values Images Language</p>	<ul style="list-style-type: none"> <li>- 100% support from marae for investment in ASCT</li> <li>- The people need to lead cultural tourism</li> <li>- Need the right people in control</li> <li>- Cultural tourism led by whānau of marae, hapū, iwi is authentic</li> <li>- Cultural tourism can work on some marae that are designed, such as marae in Rotorua</li> <li>- Prefer cultural tourism to be conducted away from marae so the business does not interfere with tikanga and marae hui</li> <li>- Need knowledge of the area</li> <li>- Must not compromise tribal tikanga and values</li> <li>- A sense of belonging</li> <li>- Mātauranga Māori</li> <li>- Respect</li> <li>- Maintain integrity</li> <li>- Manaakitanga is our role and responsibility</li> <li>- Māori practice manaaki naturally</li> <li>- Sharing knowledge that is appropriate</li> </ul>	<ul style="list-style-type: none"> <li>- Differing views between Te Arataura and TGH</li> <li>- TGH Chief Investment Officer states that Māori control of Māori tourism is exploiting Māori culture</li> <li>- TGH Chief Investment Officer believes that the Novotel/Ibis hotels and The Base Te Rapa are not tourism providers</li> <li>- Cultural tourism led by TGH is not authentic</li> <li>- Cultural tourism led by TGH exploits Māori culture</li> <li>- Will TGH governance with backgrounds in agriculture drive cultural tourism for the tribe?</li> <li>- Limited incorporation of Māori values in TGH governance</li> <li>- Tribal carvings stand as an external face to tribal tourism investments</li> <li>- TGH governance has limited knowledge of Māori tikanga, knowledge and worldviews</li> <li>- Governance should require knowledge of Te Ao Māori and Te Ao Tauwiwi</li> <li>- Uphold Whakatupuranga 2050</li> </ul>	<ul style="list-style-type: none"> <li>- Māori-owned Māori tourism providers are most authentic</li> <li>- Walking the steps of our ancestors</li> <li>- Māori culture is unique to NZ &amp; the second major drawcard to NZ</li> <li>- Consistent wānanga with staff</li> <li>- Deliver the correct info/stories</li> <li>- Sharing an indigenous way of life</li> <li>- Māori values &amp; kaupapa driven</li> <li>- Seek consent from local marae, hapū, kaumātua</li> <li>- Provide an authentic cultural experience</li> <li>- Manaaki is natural to Māori</li> <li>- Use own Māori images on uniforms/logo/website</li> <li>- Karakia</li> <li>- Whanaungatanga, employ whānau</li> <li>- Story-telling to preserve traditional knowledge</li> <li>- Teach staff te reo Māori/values/tikanga</li> <li>- Sell authentic local made products</li> <li>- Positive relationships with Māori</li> <li>- Understand past injustices by government</li> <li>- Develop Māori arts schools</li> <li>- Māori culture is sacred. It must be tika, pono and educational</li> </ul>

	<p>to share</p> <ul style="list-style-type: none"> <li>- Tāonga tuku iho</li> <li>- Taha wairua</li> <li>- Pākehā exploit Māori culture</li> <li>- Pākehā sell Māori culture</li> <li>- Whakatupuranga 2050</li> <li>- ‘Walk the Talk’</li> </ul>	<ul style="list-style-type: none"> <li>- Limited Māori culture/tikanga in tribal tourism investments</li> <li>- TGH have used ‘Kia tupu, kia hua, ki puāwai’ to profile the business however the company is not sustainable and it does not grow the people other than providing financial returns</li> </ul>	<ul style="list-style-type: none"> <li>- Māori culture is essential to the sustainability of NZ tourism</li> <li>- Form Māori groups to promote Māori Tourism</li> <li>- Museums hold many Māori tāonga. Māori need their own museums to store their taonga</li> <li>- Must be authentic &amp; have integrity</li> <li>- Infusion of Māori culture in mainstream tourism products</li> <li>- Most MTPs sell inexpensive fake imported Māori products</li> <li>- Iwi need to act immediately</li> </ul>
<b>DIMENSIONS</b>	<b>Marae Case Studies</b>	<b>Waikato-Tainui Governance</b>	<b>Māori Tourism Providers</b>
<p><b>Investment Dimension (Economic)</b></p> <p>Measures: Type Purpose Outcome (Activities; Values; Images; Language)</p>	<ul style="list-style-type: none"> <li>- Current investments have provided a face for the tribe</li> <li>- Current investments have provided financial returns</li> <li>- The majority of marae members interviewed were unsure whether current tribal investments have helped the people, other than financially</li> <li>- Education of the people is the most important form of investment</li> <li>- The wellbeing of the people is also important</li> <li>- Need employment for tribal descendants</li> <li>- Need to invest in sustainable</li> </ul>	<ul style="list-style-type: none"> <li>- Preconceived notions that a cultural tourism centre of \$20-\$30m is a ‘white elephant’ investment</li> <li>- Advocates for \$300m for the Ruakura Development</li> <li>- Provides financial returns only</li> <li>- Despite tribal assets total \$1.2b, over the past 21 years the wellbeing of the people has not improved</li> <li>- Using tribal funds to benefit Pākehā &amp; invest in Pākehā initiatives</li> <li>- All investments over the past 21 years have been commercially driven only</li> <li>- Use a top-down management approach with limited collaboration with tribal</li> </ul>	<ul style="list-style-type: none"> <li>- Tourism is growing</li> <li>- Māori culture is unique to NZ &amp; the second major drawcard to NZ, unfortunately there is sparse government funding for Māori tourism</li> <li>- Create partnerships with businesses, not government to share costs</li> <li>- Must be owned and operated by Māori</li> <li>- Social investment such as training and upskilling local Māori</li> <li>- Financial investment in business</li> <li>- Safety compliant</li> <li>- Qualmark certified</li> <li>- Annual audits – Maritime NZ</li> <li>- Time, effort &amp; experience in business</li> <li>- Deliver an internationally recognised product</li> </ul>

	<p>investments</p> <ul style="list-style-type: none"> <li>- Investments must retain and uphold the visions/tongi of our ancestors</li> <li>- Investments must generate revenue for the tribe</li> <li>- Must invest into: <ul style="list-style-type: none"> <li>Health;</li> <li>Building the people;</li> <li>Sustainable use of land/marae;</li> <li>Build tribal pride;</li> <li>Showing the world who we are</li> </ul> </li> <li>- Need research to inform the iwi</li> <li>- Need the right planning</li> <li>- An ideal package</li> <li>- A unique &amp; vibrant plan</li> <li>- To identify short-term &amp; long-term goals</li> <li>- A clear pathway and objectives</li> <li>- Must be done right</li> <li>- Undertake feasibility studies</li> <li>- Transparency</li> <li>- Social, cultural &amp; environmental goals are more important than economic goals</li> <li>- Commercial returns should support social, cultural &amp; environmental goals not drive the tribe</li> <li>- Whakatapuranga 2050</li> <li>- ‘Walk the Talk’</li> </ul>	<p>members</p> <ul style="list-style-type: none"> <li>- Internal sources confirm that governance may invest into cultural tourism, but they have not confirmed when, how and who will drive it?</li> <li>- Novotel/Ibis Hotels &amp; The Base Te Rapa are defined as Māori tourism</li> <li>- Will governance aim for Māori tourism or ASCT?</li> <li>- Limited focus on the social, cultural and environmental wellbeing of the tribe</li> <li>- TGH does not have a sympathetic heart for the growth of the people. Tribal governance employed TGH governance to make money only</li> <li>- Distribute funds to marae only, not individual tribal members for cost effectiveness</li> <li>- Need to uphold Whakatapuranga 2050</li> </ul>	<p>locally and globally</p> <ul style="list-style-type: none"> <li>- Ongoing marketing locally and globally</li> <li>- Always require investment to develop the business</li> <li>- Difficult for Māori to access funding/investment such as bank loans</li> <li>- Always undertake a feasibility study costing \$50-\$70,000</li> <li>- Usually wait 5 years for a return in profit</li> <li>- Iwi should not change marae. Iwi need to develop the right idea</li> <li>- Link to other MTP’s</li> <li>- Target higher-end customers</li> <li>- Diversify/expand Māori products</li> <li>- Include mainstream products</li> <li>- Create a website/ An excellent HR Team</li> <li>- Stakeholder perception report</li> <li>- Seek external investment</li> <li>- Keep improving the business</li> <li>- New product development</li> <li>- Work collaboratively with Māori</li> <li>- Know the competition</li> <li>- Research what the market wants</li> <li>- Bilingualism/international interpretation of product</li> <li>- Christchurch earthquake was a major challenge</li> <li>- All staff must believe in the social, cultural, environmental, economic wellbeing of Māori</li> <li>- SWOT analysis</li> <li>- Tourism is seasonal and challenging</li> </ul>
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DIMENSIONS	Marae Case Studies	Waikato-Tainui Governance	Māori Tourism Providers
<p><b>Environmental Dimension (Natural Environment)</b></p> <p>Measures: Activities Values Images Language</p>	<ul style="list-style-type: none"> <li>- 100% of marae members interviewed believe that the NE should be considered in tribal investments</li> <li>- The NE should be the first priority</li> <li>- Need the right skilled leaders</li> <li>- Critical to tourism success</li> <li>- The people do not exist without the NE</li> <li>- Sustainability can provide further benefits for the tribe</li> <li>- The NE is the future of this country</li> <li>- The tribe can protect the NE through ASCT</li> <li>- Māori are naturally connected to the NE</li> <li>- Must teach others about the importance of the NE</li> <li>- Must comply with government/legislations</li> <li>- Need education</li> <li>- Correct processes</li> <li>- The tribe must undertake the right activities</li> <li>- Must be sustainable</li> <li>- Need to preserve the NE</li> <li>- Planting as much as possible</li> <li>- Be resourceful</li> <li>- Kaitiakitanga is our role</li> <li>- Protect sacred sites</li> <li>- Require low impact activities</li> </ul>	<ul style="list-style-type: none"> <li>- Have implemented environmentally conscious technology such as natural lighting into building design which in turn reduces operating costs</li> <li>- Contradictory, as tribal governance upholds the importance of the wellbeing of the natural environment such as the Waikato River however, tribal governance invests into dairy farming, fossil fuels etc.</li> <li>- The Waikato River Authority was developed by tribal leaders of the past to work towards restoring the health and wellbeing of the Waikato River for future generations</li> <li>- Tribal governance claims to be sustainable however, aside from the Waikato River Authority, there is limited evidence to support this claim</li> <li>- Need to uphold Whakatupuranga 2050</li> <li>- Tribal investments do not prioritise the natural environment</li> <li>- ‘Walk the Talk’- ‘Kia Puāwai/ To Sustain’</li> </ul>	<ul style="list-style-type: none"> <li>- The NE has only recently become a priority to NZ because the tourism industry depends on it</li> <li>- NE has always been vital to Māori</li> <li>- The NE is vital to human survival</li> <li>- To replant native plants on as much land as possible</li> <li>- Educate staff/visitors about the NE</li> <li>- Enviro-gold Qualmark</li> <li>- ‘Trees for travellers’– GPS tracking of trees for travellers</li> <li>- Use eco-friendly products e.g. recycling, compost, solar power</li> <li>- DOC has concession charges</li> <li>- Centre product around the NE</li> <li>- Vital to conserve/preserve the NE</li> <li>- Strong safe infrastructure e.g. tracks</li> <li>- All staff require strong environmental values</li> <li>- Do not compromise the NE</li> <li>- Staff must have scientific, social, cultural, environmental knowledge</li> <li>- Work with government, DOC, councils</li> <li>- Conversion to solar power/composting toilets etc.</li> <li>- Farms, industries impact significantly of NZ tourism</li> <li>- Employ specialist staff e.g. cast officer to monitor caves</li> <li>- Undertake conservation work such as</li> </ul>

	<ul style="list-style-type: none"> <li>- DOC training</li> <li>- Pākehā exploit the NE</li> <li>- Everyone must clean the NE. Not only Māori</li> <li>- Whakatapuranga 2050</li> <li>- ‘Walk the Talk’</li> </ul>		<ul style="list-style-type: none"> <li>Kiwi/Takahē breeding</li> <li>- Passionate staff on the NE</li> <li>- Co-biodiversity management of sites</li> <li>- Land enhancements</li> <li>- Pākehā undermine and don’t appreciate Māori tikanga/practices</li> <li>- Few rainforests exist in the world</li> <li>- ‘Walk the Talk’ – ‘Uphold sustainable industries’</li> </ul>
<b>DIMENSIONS</b>	<b>Marae Case Studies</b>	<b>Waikato-Tainui Governance</b>	<b>Māori Tourism Providers</b>
<b>Tribal Benefits/ Well-being Dimension (Social)</b>  Measures: Activities Values Images Language	<ul style="list-style-type: none"> <li>- 100% of marae members interviewed believe that social benefits should be considered in tribal investments</li> <li>- Need the right leaders</li> <li>- Social benefits from ASCT: Employment; Education; Helping families; Wellbeing of the people; Cultural preservation; Unite the people; Maintain marae; The future of our children; Whānau ora</li> <li>- TGH must listen to the people</li> <li>- The tribe is focused on making money only</li> </ul>	<ul style="list-style-type: none"> <li>- Investment in Go-Bus in 2014 improves tribal wellbeing</li> <li>- Recruitment of overseas drivers for Go-Bus</li> <li>- Vocal tribal members, not necessarily with specialist expertise or a strategy for long-term growth, are voted into governance</li> <li>- Contradictory, as current investments do not employ or grow the people</li> <li>- Employment for Māori in Novotel/Ibis/The Base is not a target and priority for tribal governance</li> <li>- Tribal wellbeing is dependent upon Pākehā (TGH) decisions which does not aspire towards achieving mana motuhake or iwi autonomy</li> <li>- TGH distributes funds to marae only, not</li> </ul>	<ul style="list-style-type: none"> <li>- Employment of local Māori</li> <li>- Aim for low staff turnover</li> <li>- Loyal staff who enjoy their job</li> <li>- Training programs for staff</li> <li>- Support increased Māori representation on local government</li> <li>- Business mentoring</li> <li>- Community involvement</li> <li>- Offer koha entry to local schools</li> <li>- To view life through Māori eyes</li> <li>- Participation in community events</li> <li>- Work with kaumātua</li> <li>- Sustainable growth is the key</li> <li>- Positive role models for whānau, hapū, iwi to grow their potential</li> <li>- To share knowledge &amp; experiences</li> <li>- SWOT analysis</li> </ul>

	<ul style="list-style-type: none"> <li>- Communicate &amp; collaborate together</li> <li>- Need to change mind-sets</li> <li>- Negative thoughts of the people</li> <li>- Community involvement</li> <li>- Community support</li> <li>- Consent of marae/hapū/iwi</li> <li>- Temporary employment of outside staff until the people are upskilled</li> <li>- Manaakitanga is our role</li> <li>- Whare Tapa Whā: Taha wairua, hinengaro, tinana, whānau</li> <li>- Networking</li> <li>- Whakatupuranga 2050</li> <li>- ‘Walk the Talk’</li> </ul>	<ul style="list-style-type: none"> <li>individuals</li> <li>- Limited communication and collaboration with tribal members</li> <li>- Utilise a top-down western governance structure that does not work for Māori</li> <li>- Limited social growth of tribal members</li> <li>- Uphold Whakatupuranga 2050</li> <li>- Tribal investments do not prioritise the people</li> <li>- ‘Walk the Talk’- ‘Kia Tupu, Kia Hua/To Grow, To Prosper’</li> </ul>	<ul style="list-style-type: none"> <li>- A charitable trust to offer resources to the community</li> <li>- Employ a fitness instructor to keep staff/Māori healthy &amp; active</li> <li>- Offer Southern Cross to staff</li> <li>- Advertise jobs for the best person for the job</li> <li>- Employ staff from different marae</li> <li>- A sense of humour</li> <li>- Performance appraisals for staff</li> <li>- Seek advice from other MTP’s</li> <li>- Positive attitude/proactive/ thinking ahead</li> <li>- A small workforce/like a family</li> <li>- Consistent wānanga with staff</li> <li>- Fair payment for staff</li> <li>- Change negative mind-sets</li> <li>- Testimonials for local students</li> </ul>
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In the information gathered in the Authentic Sustainable Cultural Tourism Framework as outlined in Table 19, constructive advice and strategies are provided from case studies with marae and Māori tourism operators. In terms of governance, western tribal governance (TGH) have illustrated barriers and challenges to the successful development of ASCT in the Waikato. However, identification of the challenges that iwi may encounter at governance level will help iwi to prepare for major risks to development in pursuit of long-term and successful future development.

### **Slow, Sustainable Tourism**

Sustainability is iterative, it is a process, and it includes multiple perspectives and multiple disciplines (Dockry et al, 2016:136). In recent years, the slow movement as outlined by Smith (2016:231-233) in Table 20, has become more popular in all walks of life, and can be used by iwi as a guideline for ASCT development. The slow movement is not just about slowing down; it is about doing everything at the right speed. The process is about improving the quality of experiences, and being more sustainable, ideally using and appreciating local products and services.

Table 20:

#### **Principles of Sustainable Development: The Slow Movement**

S – STRATEGIC and long-term approach to development for future generations	<ul style="list-style-type: none"> <li>* Long-term thinking</li> <li>* Planning for future generations</li> <li>* Holistic approaches to development</li> <li>* Preservation and conservation</li> <li>* Economic stability</li> </ul>
U – UNDERSTANDING the meaning of ethics and responsibility	<ul style="list-style-type: none"> <li>* Considering needs of all stakeholders</li> <li>* Fair trade</li> <li>* Pro-poor tourism strategies</li> </ul>
S – STAKEHOLDER collaboration and cooperation	<ul style="list-style-type: none"> <li>* Networks</li> <li>* Clusters</li> <li>* Forums</li> <li>* Committees</li> <li>* Action groups</li> </ul>
T – TRAINING for businesses and employees	<ul style="list-style-type: none"> <li>* Equal opportunities</li> <li>* Entrepreneurship</li> </ul>
A – APPRECIATION for other countries, cultures and environments	<ul style="list-style-type: none"> <li>* Landscapes</li> <li>* Flora and fauna</li> <li>* Heritage</li> <li>* Local people</li> <li>* Customs</li> <li>* Lifestyles</li> <li>* Traditions</li> </ul>
I – IMPACT management resulting in maximum benefit and minimum damage	<ul style="list-style-type: none"> <li>* Enhancing standard of living and quality</li> <li>* Improving and conserving env'ts</li> <li>* Positive contribution to economic and social change</li> <li>* Cross-cultural understanding/education</li> </ul>

Table 20 continued:

**Principles of Sustainable Development**

N – NEW approaches to planning, development and management	<ul style="list-style-type: none"> <li>* Community-centered tourism</li> <li>* Indigenous tourism</li> <li>* Ecotourism</li> <li>* Green tourism</li> <li>* Volunteer tourism</li> <li>* Slow tourism</li> </ul>
A – ALTERNATIVE sources of energy down	<ul style="list-style-type: none"> <li>* Using alternatives to gas and cutting emissions</li> <li>* Green transport solutions</li> <li>* Water, wind and solar power</li> <li>* Low energy light bulbs/water saving</li> </ul>
B – BEST practice	<ul style="list-style-type: none"> <li>* Responsible tourism awards</li> <li>* Tourism concern</li> <li>* Survival of Tribal peoples</li> <li>* Ecotourism society</li> </ul>
L – LOCAL community development	<ul style="list-style-type: none"> <li>* Consultation</li> <li>* Involvement</li> <li>* Education</li> <li>* Empowerment</li> <li>* Entrepreneurship</li> <li>* Political support</li> <li>* Right to say no!</li> </ul>
E – ENVIRONMENTAL understanding and concern	<ul style="list-style-type: none"> <li>* Education</li> <li>* Codes of behavior</li> <li>* Hard and soft management</li> <li>* Carrying capacity</li> <li>* Zoning</li> <li>* Green business practices</li> </ul>

*(Source: Smith, 2016:231-233)*

The slow city movement, according to Smith (2006), originated in Italy in 1999 and now has many more than 100-member cities worldwide. The main characteristics of slow tourism are that tourism respects local cultures and history, protects the environment and is socially responsible.

**5.2.1 Link with and Invest in Existing Māori Tourism Providers**

In order to start up ASCT in a particular region, iwi should develop a cultural tourism package with existing Māori tourism providers to attract and appeal to domestic and international visitors. Many existing Māori tourism providers have established national or international recognition, which will help build the credibility of new iwi tourism businesses such as ASCT. Linking ASCT to existing Māori tourism providers will also help, in the development stage, to avoid the replication of products already offered by existing Māori tourism providers. The business will have the dual effect of providing accommodation and transportation needs for visitors to new and existing Māori tourism

providers. Ultimately, ASCT is aimed at targeting whānau at an iwi level capacity, combined with professional development that has the required level of investment to grow and benefit whānau of marae, hapū and iwi. The goal is to help iwi to maximize their full potential in the largest and fastest growing industry in New Zealand, and to involve as many tribal members as is feasible. Many Māori tourism providers, as listed in (Te Kāwanatanga o Aotearoa, 2011) are driven at a whānau level capacity due to limited access to investment funding. It is important to collaborate with existing Māori tourism providers to profile these businesses collectively, including the strategic allocation of investment funding. This research has examined the need for ASCT in New Zealand, by learning from the challenges and experiences of existing Māori tourism providers, including the initial ASCT pilot business. The following section of this chapter provides some ideas for ASCT development in the Waikato, which will form a starting point for other iwi to consider and build upon.

### 5.3 Ideas for Authentic Sustainable Cultural Tourism

#### The Plan to make ‘ASCT’ a Reality

*This chart illustrates a simple yet strategic plan to make ‘ASCT’ a reality.*

An indigenous consultancy business based on ASCT called Puāwai Authentic Cultural Tourism Ltd (PACT) was formed in February 2017



PACT Ltd to meet with iwi ‘kanohi ki te kanohi – ‘face to face’ to discuss:  
 What is ASCT?  
 How we can make ASCT work?  
 Would iwi like to drive ASCT in their rohe?



PACT Ltd to seek and foster ideal long-term partners and investors using this PhD as the foundation document and a business plan to summarise the commercial viability of ASCT



Ideally have Waikato-Tainui as the pilot business because of their involvement as a case study as part of this research, their experience in the commercial tourism industry (four hotels and The Base Shopping Centre) and ‘manaaki i te ao katoa’



Use pilot business as a template and collateral to start other ASCT businesses with iwi throughout New Zealand. Then begin investment in other authentic sustainable industries worldwide.



Figure 25: The Plan to make ‘ASCT’ a Reality



Figure 25: The Plan to make ‘ASCT’ a Reality

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Business ideas for ASCT may include the following, developed specifically for Waikato-Tainui; however, the overall concept can be applied to iwi throughout New Zealand. Whānau, hapū and iwi may have other ideas that they would like to integrate into ASCT, but the following list provides a starting point for iwi to consider when developing a concept that is unique to each region in accordance with tribal goals and aspirations.

In order to commence ASCT, an overall indigenous consultancy business called PACT Ltd, based on this PhD research, was formed to ensure that the intentions and goals of this research are acted upon. Ideally, all relationships must foster trust, mutual understanding and long-term relationships between iwi and local, national and international investors. A partnership between PACT Ltd, iwi and potential investors will aim to begin ASCT in the Waikato with a pilot business based on this four-year research, leading to the development of ASCT with other tribes in New Zealand that may be interested. Waikato-Tainui also has extensive experience hosting guests worldwide (*‘manaaki i te ao katoa’*), including expertise in the commercial hospitality industry (four hotels and The Base shopping centre). According to Morse (2011), the six key factors for success in sustainable indigenous tourism is to aim for high yield with low impact; creating a rich cultural experience; building linkages to local suppliers; fostering the right partners to help grow the business; building capacity in consumer technology; and maintaining cultural integrity or ‘keeping it real’.

## *Puāwai Eco-Hotel & Cultural Centre*

*'Preserving the Past for Tomorrow'*



### **A Chain of ASCT Businesses (Aim for High Yield, Low Impact):**

The aim is to initiate the development of a chain of ASCT businesses in New Zealand using Waikato-Tainui as the pilot business. Following the successful 2 to 3-year operation of the pilot business, PACT Ltd will then commence the development of ASCT businesses in other competitive tourist destinations throughout New Zealand in partnership with local whānau, hapū and iwi. PACT Ltd will include the development of tribal, eco-friendly accommodation with the option of a sustainable river, lake or ocean cruise associated with the business. It is important for indigenous communities to aim for high yield and low impact through the careful planning and construction of a secure physical foundation for ASCT. This also means the need to attract customers who will pay higher rates for the huge privilege of sharing and learning about the culture and people of indigenous communities (Morse, 2011).

### **Develop a Cultural Package with Existing Popular Māori Tourism Providers:**

The tribe will need to develop an ASCT package with existing successful Māori tourism providers in the region, such as Waitomo Caves, which belong to the Waikato-Maniapoto people, to build a brand for the Company within the tourism industry. There is an option of potential development at Kawhia on the West coast, the original landing site of the Tainui Canoe, which could be known as 'Te Kīngitanga Trails'. The project aims to develop a venture encompassing several attractions that are unique to the Waikato and initiate opportunities for the development of small businesses in the region.

## **Point of Difference: Create a Rich Cultural Experience through Te Kīngitanga, the Waikato River and nearby Harbours**

The aim is to create a rich cultural experience based on Te Kīngitanga, the main point of difference for Waikato-Tainui. Te Kīngitanga and the Waikato River are the primary factors that make the Waikato unique compared to other regions throughout New Zealand, and the region is en route to internationally known and successful market destinations such as Rotorua and Waitomo Caves (Chief Executive - Tourism Waikato, 2015). Other points of difference for Waikato-Tainui include nearby harbours (Kawhia, Raglan, Port Waikato, Hauraki Gulf) and the unspoiled natural environment (Pirongia, Karioi, Hākarimata ranges) that represent ideal locations to link to ASCT. Te Kīngitanga can potentially be the new 'Hobbiton'; a timeless and unique piece of New Zealand's history based on the unification of hundreds of Chiefs from tribes throughout the country. Te Kīngitanga was a traditional establishment designed to unite all iwi and prevent further loss of land to British colonial settlers during the 1860s, which resulted in war, murder, land alienation, poverty and injustice for tribes. (*Imagine the potential creation of a timeless movie about the true history of Te Kīngitanga, to market ASCT worldwide*). There are many opportunities available for iwi to consider involvement in the tourism industry and ASCT businesses are likely to evolve over time.

### **Tribal Themes**

Iwi should collectively decide to develop a theme or combination of themes that distinguish each region. The following concepts may help to initiate discussion:

Ngāi Tahu: Te Waipounamu; Te Waka a Māui

Ngāi Tūhoe: Children of the Mist; Rua Kenana; Māori Parliament; Whirinaki Rainforest

Ngāti Toa, Raukawa, Te Atiawa: Te Rauparaha; Haka/The Warrior Dance; Kapiti Island Nature Tours

Ngāti Tūwharetoa: Te Mātāpuna; Lake Taupo; Tongariro; Pūkawa

Taranaki: Parihaka; Te Whiti; A Peaceful Resistance; Te Tira Hoe

Te Arawa: Geysers; Lakes; Hinemoa & Tutanekai

Te Tairāwhiti: Te Hokowhitu a Tu ; Sir Apirana Ngata

Te Taitokerau: The Voyages of Kupe; Te Tiriti o Waitangi; Footprints Waipoua

Waikato: Waikato te Awa; Te Kīngitanga; He Piko He Taniwha

Other themes to celebrate and integrate include: Matariki; Atua Māori (Ranginui, Papatūānuku, Tāne Mahuta, Tangaroa, Tāwhirimātea); The Great Migration; Te Moana nui a Kiwa; Māori Values (Kotahitanga, Tino Rangatiratanga, Manaakitanga, Wairuatanga, Kaitiakitanga); Mana Motuhake; Iwi Whakataukī; Te Ao Mārama; Whakapapa; Te Tohunga; Legends of Māui; Whare Wānanga; Kai Festivals; Ngā Huawhenua; Mātauranga

Māori; Ngā Kete Wānanga; Waka Huia; Whakairo; Korowai Māori; Tangata Whenua; Waka Taua; Matatini; and Contemporary Māori Creations/Art/Dance.

**An Environmentally Friendly Complex including a Franchise of Museums, Restaurants, Gift Shops and Cultural Centres:** To create a sustainable and environmentally friendly complex including an eco-friendly hotel beside the Waikato River that reflects Waikato-Tainui culture and Te Kīngitanga. To create a franchise of Puāwai authentic restaurants (with Māori cuisine), gift shops (with authentic handmade art pieces), museums and conference centres, helping indigenous people to grow their communities.

**Transportation from Auckland Airport:**

To arrange individual and communal transportation for international guests arriving at Auckland Airport to the Waikato, then provide a traditional welcoming or pōwhiri. The head office of Waitomo Caves (THL) is located in Auckland and a large proportion of the business includes rental cars and campervans, such as Maui and Britz, which can be linked to ASCT.

**Traditional Marae Stay:**

To create a traditional pa site beside the complex for guests to visit if they desire. The option of a marae stay with a traditional welcome is also available to guests who request this experience.

**Native Plantations & Thermal Rock Pool:**

To plant native flora and fauna around the complex and along the riverside, which were used by iwi for medicinal purposes, weaving and food cultivation. Also, a thermal heated rock pool situated beside the Waikato River and surrounded by native vegetation will add luxury and appeal to the business.

**Organised Tours to Sites of Significance:**

To conduct organised tours relating to the history of Te Kīngitanga and visiting sites of significance such as Tūrangawaewae Marae, the national marae of New Zealand.

**Traditional Waka Experience & River Cruise: (*Te Tira Hoe*)**

To include waka ama rides or a traditional waka experience for guests to view or participate in along the river.

**Mountain Hikes, Horse Treks & Tours:**

To hike or trek along the river and up nearby mountain ranges such as Hākarimata, Pirongia, Karioi and Maungatautari, including a tour guide who shares the unique history of each area.

**Integration of Sustainable and Popular Mainstream Tourism Concepts:**

To incorporate other popular western tourism activities such as boat cruises, helicopter tours and adventure tourism delivered from a Māori cultural perspective and a sustainable approach. This will include the development and use of renewable energy such as biofuel, solar power, hydro power and other energy-efficient technology to operate ASCT activities.

**Cultural Centre:**

To use this complex as a cultural centre for Te Kīngitanga, which can be hired by schools, businesses, corporates, government departments, sports clubs, Australian Māori, eco-tourists and other tribal groups.

**Traditional Arts & Language Classes:**

Guests can observe or become involved in classes such as mirimiri (*massage*), cultural performances, Māori language classes, tā moko (*Māori tattooing*), flax weaving, and greenstone/wood/bone carving.

**National Events:**

Potentially host national Māori events such as Te Matatini and Matariki.

**Māori Cultural Performances:**

Māori entertainers and kapa haka cultural performances for entertainment.

**Tailored Tours:**

To develop a variety of guided tour experiences tailored to the needs of the market group. For example, a brief explanation may be provided to international guests and a more detailed explanation for groups who have a deeper interest, such as schools, businesses, government groups or iwi.

**Build Capacity through Employment of Skilled Tribal Members:**

It is vital to provide training and internships for tribal members and to incorporate Waikato-Tainui tikanga into teaching practices. At the start of the 3 to 5-year development of ASCT, there is a need to offer grants and scholarships to whānau in targeted areas to fill key roles. The recruitment of skilled tribal descendants from marae throughout the Waikato as future

employees is ideal, including the consideration of recommendations from marae. It will also be important to target external iwi members to occupy positions where Waikato-Tainui may lack experience, or undertake temporary employment of non-Māori where necessary.

**Maintain Cultural Integrity through being Humble:**

The Waikato people are known for providing humble yet proud hospitality to guests. Being humble is an important element of caring for guests which shifts the focus from a business-type structure. The experience will provide a natural, personal and warm encounter between guests and indigenous people. Being humble can be achieved through whaikōrero or kapa haka, as Waikato is known for ‘whakangāhau’ or entertaining guests, rather than ‘whakataetae’ or performing competitively. Other opportunities involve direct interaction with guests at all times, to avoid an inauthentic portrayal of culture and hospitality. This will enable guests to meet and experience the true people of the land, and produce a proud generation of descendants who enjoy working with their people. Also, a balance of professionalism will be needed during training with staff.

**Aim for a 4-5 Star Hotel Complex:**

To aspire towards a 4 to 5-star complex where Kīngi Tūheitia may also like to visit and share time with guests.

**Investment:**

There is no government funding or support for Māori tourism development; however, iwi can target local, national and international partners and investors. Waikato-Tainui should invest in ASCT or consider selling one of the four commercial hotel investments currently owned by the tribe and redirect funds towards ASCT.

**Future direction of ASCT:**

In future, the revenue generated from ASCT can be invested into other authentic sustainable indigenous industries that can be linked to the business, such as Māori products and renewable energy. Additional advice for iwi interested in ASCT is provided in the table below.

### **Further Advice for Iwi interested in ASCT**

1. Be fully committed and competitive in the industry; ASCT will be hard work
2. Don't be confined to cultural tourism alone. Find out what are the most popular mainstream tourist demands in the region, such as boat cruises, adventure tourism, transportation and accommodation.
3. Do your homework, do your research and work together with your people
4. Then invest in it and own it, or create partnerships
5. Iwi must outline their current operating environment, including the strengths, weaknesses, opportunities and threats (SWOT analysis) of ASCT.
6. Iwi must provide a detailed account of the short-term and long-term goals for ASCT at the development stages, such as:  
Stage 1: Establishment Phase (Year 1 - 2)  
Stage 2: Expansion (Year 3 - 5)  
Stage 3: Development of ASCT Centre (Year 6 - 10) (Shane et al, 2012)
7. The majority of iwi do not have Treaty Settlement's however, they have access to ideal locations for ASCT. Māori must not wait for government to improve the wellbeing of iwi as Waikato-Tainui waited over 150 years in compensation for only one percent of what was taken through warfare by government. Iwi require investments immediately, due to increased poverty and high unemployment rates. Investment is unlikely to be provided by government, because they wish to continue to capitalise significantly from Māori culture in the tourism industry. Investments that foster growth for Māori will be provided from overseas countries, not New Zealand.
8. At the start of the planning and construction phase, iwi must begin offering scholarships to their people in targeted areas to fill key roles. It is vital to begin this process at the beginning of the construction phase, otherwise iwi will be required to employ non-tribal staff.
9. And finally, iwi tourism must be SUSTAINABLE.

#### 5.3.1 Eco-friendly Building Design

Promoting the progress of mankind without depleting the world's resources, while safeguarding future generations, is one of the principal challenges today (Jauhari & Verma, 2014:2). Human existence is heavily dependent on fossil fuels for comfort and day-to-day services in which greenhouse gas emissions have taken centre stage in the mitigation of environmental impacts (Legrand et al, 2014:42). One of the key sectors that could influence emissions reduction is the housing sector, whether domestic or commercial. Practices that do not harm the basis of our existence need to be developed and put into use (Jauhari & Verma, 2014). For example, the entire building sector (production,

construction, use and demolition) accounts for 40% of total energy requirements. It is the single largest sector, and has the potential for achieving energy efficiency (ISAEN, 2004 in Jauhari, 2014).

Kular (2014:76) emphasises the need for government and policy makers to implement more measures for the hospitality and tourism industry, and to invest in sustainability ventures that will lead to long-term environment preservation. The introduction of sustainable building design measures can make an important contribution to minimizing our impact on the planet's resources (Jauhari & Verma, 2014). Case studies from across the world, such as the Green Design Hotels, have proven that sustainably designed hotels can contribute towards the care of the natural environment, while generating revenue at the same time (Kular, 2014).

According to Legrand et al (2014:68), the transition to a low-carbon economy is about governments' long-term approaches to innovation and green growth. It is also about businesses' current energy management practices and individual behaviour with regard to resource consumption. The implementation of eco-friendly building design, coupled with the need for consumers to reduce energy consumption, is a major component of ASCT. Iwi can adopt already established and successful eco-friendly building designs such as the 'Lemon Tree Hotels', founded in 2002, which is the fastest-growing sustainable hotel chain in India, incorporating sustainable technology and initiatives as listed in Table 21.

Table 21:

**Key Aspects of Eco-friendly Building Design****CARING FOR THE NATURAL ENVIRONMENT**

- Design and construct an eco-friendly hotel to qualify for the L.E.E.D Gold standard. Leadership in Energy and Environment Design (L.E.E.D) is the internationally recognised eco-friendly building certification standard for buildings designed for energy savings, efficient use of water, reduction of CO<sub>2</sub> emission and overall improvement in environmental quality.
- Planting of native trees and shrubs on hotel premises.
- Universal design for greater access for differently abled people.

**ENERGY CONSERVATION**

- Variable Refrigerant Volume (VRV) technology for air-conditioning.
- Heat Recovery Ventilators (HRV) for heat recovery from washroom exhausts.
- Chilled water reset through building automation, to reduce power consumption required for cooling building.
- Heat pumps: for heat recovery, for heating domestic water.
- LED lighting and CFL lighting: both consume far less energy than traditional lighting.
- Key Tag Energy Saver System: conserves energy in unoccupied rooms.
- Natural/day lighting: reduces power consumption dramatically.
- Double Glazed Vacuum Sealed Windows: to conserve energy and reduces noise.
- Auto Time Management (for lighting, air-conditioning and ventilation fans) through timers and motion sensors: helps conserve energy.
- Energy-Efficient Hydro-Pneumatic System with Variable-frequency Drive motors for water supply: ensures constant pressure and reduces load on pumps.
- LT Voltage Stabilizer: is energy saving and prevents damage to equipment due to sudden power fluctuations.
- Thermal Insulation: increases room comfort and conserves energy.
- Use of BEE certified equipment, for example air-conditioner, refrigerator, fans etc. to reduce energy consumption.
- Solar panels for hot water: alternative, renewable energy.
- Wind power: alternative, renewable energy.

**WATER CONSERVATION**

- Sewage Treatment Plant: recycles water used across the hotel. Approximately 30% of this recycled water is used in the garden and flush systems.
- Aerators/Flow Restrictors including Dual Flush System: maintains water force and yet reduces outflow, hence saving water.
- Rain Water Harvesting: protects and replenishes the ground water table.
- Auto flush for public urinals: minimizes water wastage.
- Guest engagement program – water saving poster placed in all rooms, which

**GREEN FUELS AND GREEN MATERIALS**

- Use CNG instead of LPG: leads to reduction of pollution
- Use of Green Building Material, for example:
  - \* Recycled Wood/Medium Density Fiberboard: saves trees.
  - \* Rubberwood: environmentally friendly as it makes use of trees that have already served a useful function.

Table 21 continued: **Key Aspects of Eco-friendly Building Design**

\* Particle Board: engineered wood manufactured from wood chips, sawmill shavings or sawdust

\*AAC blocks, that is cement concrete blocks in fly ash: offers several benefits including thermal efficiency, which reduces the heating and impact in all phases of its life cycle; light weight increases chances of survival during seismic activity.

#### **GREEN FUELS AND GREEN MATERIALS**

- quantifies the saving of water each guest can do by not getting their linen changed daily – encourages them to do their small bit to save precious water when they are travelling.

#### **WASTE MANAGEMENT**

- Sewage Treatment: prevents pollution.

#### **NOISE POLLUTION MANAGEMENT**

- Double-glazed vacuum sealed windows: reduces external noise level below 50 decibels.
- Environmental seals: prevents entry of noise and smoke (in case of fire) into the room.
- Noiseless generators: acoustically insulated, the sound level is dampened to a minimum

#### **OPERATIONAL PRACTICES**

- Laundry paper/cloth bags instead of plastic: environmentally friendly.
- Recycled garbage bio-degradable bags: environmentally friendly.
- Water glasses inverted and placed on a cork surface: thereby doing away with plastic covers.
- Pencils not plastic pens.

#### **FUTURE INITIATIVES**

#### **SHORT MEDIUM TERM**

- **Wind power**
- **Agro power**, which involves burning agricultural waste
- **Recycled water**, for AC cooling tower (target replacement of fresh water by 15-20%).
- **Heat pumps** for energy conservation (using AC plant's hot air for cooling).

#### **LONG TERM**

- **Solar photo-voltaic** system for lighting
- **Extensive** use of **LED** light fittings (post cost reduction)
- **Geothermal energy**

(Source: Jauhari & Verma, 2014:10-13)

In accordance with Kular (2014:95-97), when tourists respect local culture, preserve heritage sites, buy meals and souvenirs made by local people and employ local guides, they boost the economy of the culture by providing jobs for local people. In light of steady increases in electricity, gas and oil prices, improving energy efficiency and gaining energy independence has become an important goal for many hoteliers in regard to investments

for greater sustainability (Legrand et al, 2014:42). The design of the hotel, use of renewable sources of energy, use of energy efficient fixtures and equipment, and training staff to adopt energy efficient procedures will not only preserve the environment, but also provide financial savings (Kular, 2014).

#### 5.4 Towards Sustainable Futures – A Bottom-Up Approach

In comparison to current tribal investments, ASCT will require increased effort and planning on behalf of iwi to make ASCT a reality, and will include investment in our people to run these businesses successfully, to become self-sufficient tribal entities. However, in the long term, building the people and caring for the natural environment are rewards that are far greater than simply receiving monetary returns, which do not grow our people, including tribal governance.

Traditional knowledge, as discussed by Segger and Phillips (2015:451), refers to the knowledge, innovations and practices of indigenous and local communities globally, which has been handed down from experience over centuries of development and includes practices in agriculture, fisheries, health, horticulture, forestry and environmental management (CBD Art. 8(j); Kamau and Winter, 2009). Many people are now searching for a way to sustain development while balancing the relationships between humans, society and nature (Rudnev, 2015:46). Traditional knowledge is a vital component of the ever-evolving culture of indigenous communities and is an essential part of conservation and sustainable use practices pertaining to plants and animals, genetic diversity, and ecosystem management (Segger & Phillips, 2015).

Researching the role of traditions in processes of modernization is an important aspect of intercultural dialogue. There is definitely a need to bridge the gap between the past and the future, and fully understanding traditions is important in modern life (Rudnev, 2015:49). Many indigenous communities live in areas with significant levels of biodiversity and have cultivated biological resources sustainably for generations, preserving and enhancing local biodiversity, maintaining ecosystem health and developing principles of sustainable development (Segger & Phillips, 2015).

There is evidence of high-level iwi planning, often completed by external consultants with a focus on wealth creation strategies. Consequently, externally derived plans are often only tentatively implemented, and not wholly supported by the people, because iwi aspirations are not always captured by plan developers. The need for

iwi membership involvement in planning is essential, to provide a guide for the integration of economic development with the social, cultural and environmental goals for iwi development (Smith et al, 2015:128).

#### 5.4.1 Collective and Collaborative Leadership

Vocal tribal members, not necessarily with any specialist expertise or strategy for long-term sustainable growth, are re-elected into many tribal governance structures. Tribal leaders with specialist skills for collective collaborative growth are essential for the sustainability and continued survival of collective tribal entities. According to Mahuta (2003), a rangatira is predominantly quite humble. You cannot afford to be arrogant, and you must always have the good of the iwi at heart. Nowadays it is challenging being an iwi leader. The role demands, besides cultural competencies, a combination of whakapapa and technical attributes that ‘contribute to the survival of our people’ while being active participants in society and responsible global citizens (Katene, 2013:197). Whakapapa and associated mana has been a characteristic of traditional and contemporary Māori leadership. However, while whakapapa, te reo Māori and tikanga are important, life experiences and representing iwi to the best of one’s abilities cannot be overstated (Mahuta, 2003:141).

To understand Māori values and ideals, Patterson (1992:154) claims that Māori identity can be seen as essentially collective identity, viewed in terms of kinship. Māori values can be seen as collective values, expressed in terms of collective action and responsibility, incorporating Māori spirituality and the belief that everything is linked. Leadership based on values such as respect, faith, love, hope, inner strength, honesty, integrity and trust provides a firm foundation to strengthen a leader’s character and the collective’s unity of purpose. A leader’s responsibility is to serve others (Katene, 2013:217). Māori collective responsibility extends beyond family, beyond the tribe, beyond the human race. It extends to all living things; to the lands, the waters, the earth and sky. When Pākehā understand this, they can begin to understand Māori values (Patterson, 1992).

The next generation of leaders should be confident about grappling with uncertainty, convinced that with their new skills they can hold their own with the rest of the world, and unreservedly committed to success for all (Katene, 2013:212). The nature of Māori knowledge derives from an oral tradition; therefore, Māori tribal knowledge has increasingly recognised that the ownership of tribal information is the prerogative of the group, and not the individual (Mahuta, 1994). In relation to the Native Americans and the Pueblo peoples:

Recognition of tribal sovereignty is an implicit recognition that the group's rights supersede the individual's rights. Items and ideas spring well from individual creativity. A conflict arises when one tries to assert group rights or when a third-party researcher, artist, or business person enters the picture. The artists and researcher perceive their work as individual creations, as intellectual property, although the sources of original data may have been tribal (Evans & Pinel, 1994:50).

During times of change and uncertainty, a cooperative culture where people work together is the key to superior performance. Most leaders who encourage collaboration, teamwork and power-sharing create an environment in which people feel empowered, and share responsibilities and power (Lussier & Achua, 2010:384). When we liberate the leader in everyone, extraordinary things happen (Katene, 2013).

Collective leadership is not a recent phenomenon confined to modern organizations – but rather a form for achieving conjoint action in human groups, developed by the first peoples on earth and still practiced. In times when modern industrialised states are discussing how to move toward societies and organizations sustainable for this planet, it is of value to know that we can learn from the first peoples, both in terms of sustainable environmental practices and in terms of leadership (Sveiby, 2011:405).

For indigenous communities, weighing the costs and benefits of tourism is a difficult task. While tourism presents the opportunity to represent themselves according to their worldviews, indigenous tourism leaders must play by the rules of the western political economy (Bunten, 2010:304). Contemporary Māori leadership, as confirmed by Katene (2013:218), is about whānau, hapū and iwi socio-economic advancement, political influence and sound economics. More responsible leaders are practicing the traditional values essential for good leadership in diverse situations.

Present Māori vitality owes much to earlier generations and traditional times. Successful Māori leadership needs a capacity to plan well ahead and transform vision and potential into sensible realities (Katene, 2013). As expressed by the project manager for Māori-owned Wakatu Incorporation, “We know we don’t want to commercialise our culture. We want to culturalise our commerce!” By “culturalising commerce” through the incorporation of core values into business models, indigenous tourism enterprises contribute greatly to the overall well-being of their communities (Bunten, 2010:304). Therefore, today’s leadership will predictably come from Māori building on the achievements of those who went before. That leadership is ongoing and ever-changing. New personalities will

emerge, with their own unique styles of leadership, making the most of tomorrow's opportunities (Katene, 2013).

#### 5.4.2 Competency in 'Te Ao Māori' and 'Te Ao Tauīwi'

Our strength and uniqueness in this global-led society is not derived from Te Ao Tauīwi, it is derived from Te Ao Māori. However, we can extract what we need from the non-Māori world to support whānau, hapū and iwi to grow within New Zealand and internationally.

It is important to assure the required capacity and capabilities are present for iwi to undertake their own projects, rather than overly depend on external expertise. In this respect, iwi should ensure that governance members have adequate training and support not only in their areas of 'expertise', but also in the Māori and iwi domains. They must understand western thinking and be able to monitor external input and engagement, but not reproduce it internally. More diverse notions of leadership are therefore required (Smith et al, 2015:133).

The challenge for today's leadership is to strike a balance between economic opportunity, re-engaging their kin living in urban centers and preserving home marae communities. Certain kinds of leaders and leadership structures are now required (Pfeiffer & Tapsell, 2010:20). There is vulnerability for iwi who uncritically adopt Pākehā models. Iwi governance is encouraged to be more confident in developing, using or adapting culturally and/or contextually-relevant models and structures, thus changing from a shareholder to a stakeholder focus (Smith et al, 2015).

Given the business environment, Māori are asking what kinds of entrepreneurial leadership are now relevant. By blending the old and the new in innovative ways, today's Māori leaders are finding new approaches to preserve tribal identity in a global marketplace (Pfeiffer & Tapsell, 2010). A concentrated effort is required to train more Māori in management positions who have the confidence and competence in two worlds to work with iwi to develop appropriate economic outcomes aligned with iwi aspirations (Smith et al, 2015).

#### ***Kaumātua Leadership in Governance***

Consistent with Durie (1999:102), despite several generations of western influence, Māori society generally retains a positive view towards elderly people, affording them status and expecting them to fulfil certain defined roles on behalf of the whānau, hapū and iwi.

Johnston (2006:223) claims that we need our elders for guidance on how to sit together and address the pressing issues. In today's consumer society, the elderly have become 'disposable', whereas among indigenous peoples, elders are the historians and keepers of customary law.

While the numerical strength of Māori will depend on the vitality of its large youthful population, cultural strength, enrichment and the mana of the tribe will depend on the participation of its small elderly population (Durie, 1999). Facing today's crises in life systems, we cannot afford to exclude those who remember more compassionate times. We must let them help the youth, who are also abandoned today. We need a 'greying', not greening, of the globalised economy (Johnston, 2006:223). Executive and industrial leadership may rest with the young or middle-aged, but the older generation carry the status, tradition and integrity of their people. Without leadership at that level, Māori communities are unable to function effectively or fulfil their obligations (Durie, 1999).

#### 5.4.3 Recruitment of Educated and Specialist Tribal Leaders

Iwi must create a positive supportive environment in which their people are happy where they work and genuinely want to share their authentic cultural experiences. Then the people will put in the effort to witness their businesses grow long-term for future generations, rather than current needs. The concluding statements from the Te Puni Kōkiri (1992) publication *Nga Toka Tu Moana: Māori Leadership and Decision Making* speak of future leadership: Future leaders must be well educated, politically astute, firmly grounded in their Māori cultural base, sophisticated, very able, strong, and committed to their iwi and people. They must be able to withstand whatever difficulties come before them, including the factor of racism. They must be able to accept criticism both from their own people and from Pākehā society and know how to deal effectively with it (Katene, 2013:204).

Strategic leadership, according to Dodd (2000: 35-36), is not only about leadership, but also the vision needed to move a nation forward. It involves leadership that is visionary and inclusive, that motivates people to perform, cultivates an environment for producing leaders, and ensures prosperity for the tribe. Johnston (2006:223) asserts that it is critical that we understand what makes a leader. The business world values the executive and the entrepreneur, and this brand of leadership eclipses all others. However, there remains leadership in unassuming places where the qualities of humanity are still integrated.

Without cultivating future leaders, indigenous people remain at risk of defaulting to erroneous models of leadership that lead them backward into the future. Strategic leadership must bridge the disparity gap and be seen to repair, develop and promote our people (Dodd, 2000:35-36). Some cultures retain their customs of recognizing leaders in connection with spirituality and sacred knowledge. Some families teach their children gratitude and respect. These are the visionary leaders needed today. We need to elevate them while recognizing our own potential (Johnston, 2006:223). Subsequently, leadership needs to have the strength and intent to challenge the force of imperialism and behaviour of the iwi – collective and individually. Building strategic capacity is a leadership issue that requires leadership and planning (Dodd, 2000).

According to Bishop Manahuia Bennet, rangatiratanga means:

Ko te kai a te rangatira he kōrero  
Ko te tohu o te rangatira he manaaki  
Ko te mahi a te rangatira hei whakatira i te iwi

*This whakataukī identifies three attributes of a rangatira:*

*The thirst for knowledge, the desire to engage in discussion, debate and participate in wānanga.*

*Known for their generosity.*

*Able to bring people together (Bennett, 2013:3).*

#### 5.4.4 Prioritise Investment in Sustainable Tribal Development

Our experience as indigenous people indicates that the dominant culture assumes its perspective to be correct above all others. Because of this, all other perspectives, including indigenous people, are denied or minimized (Clarkson et al, 1992:20). Indigenous rights are alien to the corporate world; their collective and spiritual nature fundamentally counters industrial economics. Given this, industry tends to shrug off indigenous peoples' comments as antiquated and unrealistic. This has far-reaching consequences for our immediate 'biodiversity crisis' (Johnston, 2006:196).

Clarkson et al (1992) claim that the indigenous have become forcibly aware, living within the meaning systems of western thought. The colonial relationship has been forced upon indigenous people over the past few hundred years. It is difficult to forge bridges of communication on sustainability when one 'side' sees no reason, need or basis for connection. Industry will litigate for its own short-term interests, though we all sit on the same life raft (Johnston, 2006).

As global people, we are bent on the destruction of the planet. We know our survival depends on respecting the ecosystem and restoring the balance. We know that this is not the agenda of the dominant perspective (Clarkson et al, 1992:20). Learning from traditional experiences for the maintenance of harmonious relationships between populations and nature is an important aspect of finding ways to achieve sustainable development (Rudnev, 2003). Humanity has lost sight of the original teachings that bind people to our role and our responsibilities to our Mother, the Earth. We know that the answers will come from the last sustainable societies of this planet – the indigenous people (Clarkson et al, 1992).

It is important for anthropologists to study the contribution of indigenous knowledge to sustainable development (Billings, 2011). Operating an economic plan based on neo-classical economic frameworks will emphasise aspects such as wealth creation, which potentially colonises iwi interests. Initiatives that encourage creativity, innovation and experimentation across all facets of existence will enhance traditional knowledge systems (Smith et al, 2015:128).

Rudnev (2015:46) states that a history of human-kind has shown that each generation has its own successes and failures when using nature locally and globally. Local discoveries from the past have been found to be important today, just as they were for ancient populations. Throughout history, indigenous people have demonstrated a great capacity to respond to the complexities of changing circumstances of production, culture and society. Their knowledge is local knowledge, adapted to the ecology of each population, and matured over thousands of years (Clarkson et al, 1992). While there have been great results from using and transforming natural resources for the creation of well-equipped surroundings, at the same time there has always been the danger of systemic crises caused by the limited availability of natural resources (Rudnev, 2015). One tribal chief, watching variations of ‘development’ policy for the last 30 years notes that:

“For years governments have been determined to extinguish indigenous nations. They have created laws and policies to make this legal. But now they figure that the best way to extinguish us is to convince us to cut down our own tree. This is what we call neo-colonialism. It is all driven by economics. Governments inject their principles into you through development programs and then persuade you to use their philosophies on your own people” (Leach, 2002).

Indigenous knowledge is in compliance with natural law, based on a holistic vision of life. It is the basis for agriculture, fishing, food preservation and preparation, health care,

education, spiritual and psychological well-being, environmental conservation, and many other activities (Clarkson et al, 1992:63). Problems related to finding and using renewable resources, and worsening ecological conditions, are characteristics of the twenty-first century. It is essential for survival that development is sustainable and guarantees favourable interactions between humankind and nature for future generations (Rudnev, 2015). Wider society can benefit from indigenous people by learning how to adapt and use fragile, marginal environments. Indigenous people’s contribution to sustainable resource management, built on the relationship between people and Mother Earth, needs to be recognised, protected and fostered (Clarkson et al, 1992).

### 5.5 Useful Contemporary Structures for ASCT

There is extensive literature based on contemporary and western models of tourism development, which iwi can adopt for the operation of ASCT businesses. However, the intention of this part of the study is to provide an insight into and selective outlook on modern models available for iwi, rather than an intense overview of the field. A functional approach to understanding the role of the manager or leader has remained the most popular approach to management education (Carroll & Gillen, 1987) with most management texts drawing on the work of Fayol (1949) to organise this material (Dyck & Kleysen, 2001). Fayol’s (1949) original principles have been reduced to four: planning, organising, leading and controlling (see Figure 26).

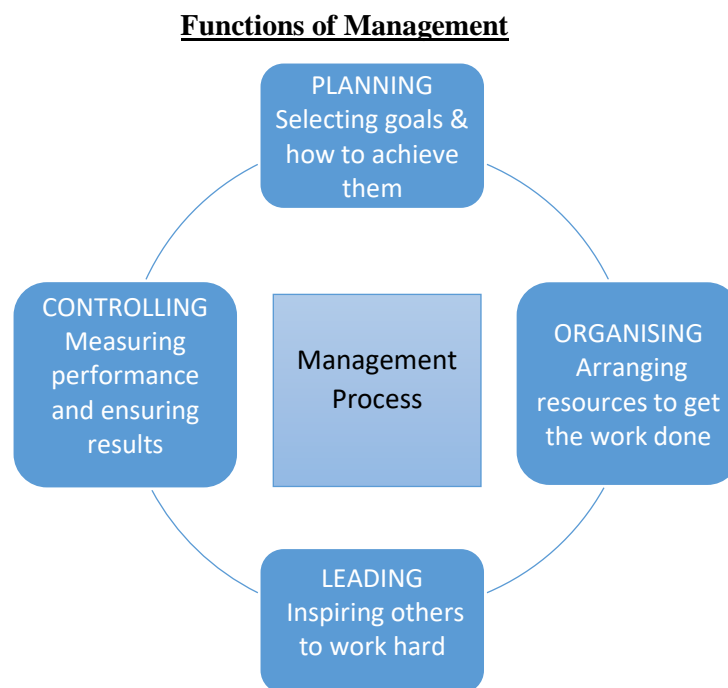


Figure 26: (Source: Adapted from Schermerhorn et al 2011:20)

Taking Fayol's (1949) functions of management as a framework for examining what it is that Māori managers do, Mika & O'Sullivan (2014) suggest that there is a distinctively Māori approach to management with respect to planning, organising, leading and controlling (see Table 22 for examples). Māori management tends to integrate Māori and western management theories and practices to achieve Māori-defined purposes within Māori and non-Māori organisational settings (Mika & O'Sullivan, 2014:651).

Table 22: **Selected Functions of Māori Management**

<p><b>Planning</b>            Consider future generations            Pursue social, cultural and economic objectives            Incorporate past, present and future goals</p>	<p><b>Organising</b>            Adapt and apply available resources            Consider whakapapa when assigning roles            Deploy resources based on tribal priorities            Collaboration to achieve organisational goals</p>
<p><b>Leading</b>            Seek consensus through hui            Balancing traditional and modern leadership            Legitimise role through whakapapa and mana role of elders</p>	<p><b>Controlling</b>            Māori values and customs as standards            Accountability to whānau, hapū and iwi            Sanctions and solutions collectively agreed and the role of elders</p>

(Source: Mika & O'Sullivan, 2014:652)

Table 23 illustrates some similarities and differences between contemporary Māori and western organisations (Mika & O'Sullivan, 2014:652). The binary distinctions are somewhat artificial, to the extent that contemporary Māori organisations are essentially 'structures built from European blueprints' (Salmond, 1987:2), but, nonetheless, are operated by Māori according to Māori-defined purposes and values.

Table 23: **Characteristics of Māori and Western Management**

Dimensions	Māori organisations	Western organisations
Power and Structure	Inherited and achieved authority Tribal and pan-tribal (multiple tribes)	Achieved (unless family owned) Commercial and non-commercial
People	Emphasis on kinship or blood ties that define membership and organisational rel.	Emphasis on merit and non-kinship ties to define membership and relationships
Objectives	Often multiple purposes (e.g., social, cultural and economic) Inter-generational wealth creation Focus on collective well-being	Inter-generational wealth creation Generally single-purpose (e.g., not-for or commercial) organisations or business units. Focus on individual wellbeing
Legal Forms	All western forms of organisations are used by Māori as well as: Ahu whenua trust and Māori incorporation Common law trust Māori trust board Charitable trust	Company Partnership Sole trader Co-operative Limited partnership
Values	Whakapapa (blood ties) Rangatiratanga (leadership) Kaitiakitanga (guardianship) Manaakitanga (hospitality) Aroha ki te tangata (compassion) Wairuatanga (spirituality) Panekiretanga (excellence)	Integrity and honesty Individual responsibility Competitiveness Sustainability Social responsibility Material success Quality

(Source: Adapted with permission from Massey University, 2012)

The Tribal Organisational Structure in Figure 27 reflects a useful model and provides an example of a contemporary structure that can be used by iwi involved in ASCT and the hospitality industry. The top level involves the owners of the business, who are the whānau or beneficiaries of iwi. The next tier reflects tribal governance, including marae trustees and tribal governance. A management team will oversee the business structure, which will be discussed in further detail below.

**TRIBAL ORGANISATIONAL STRUCTURE IN ASCT & HOSPITALITY**

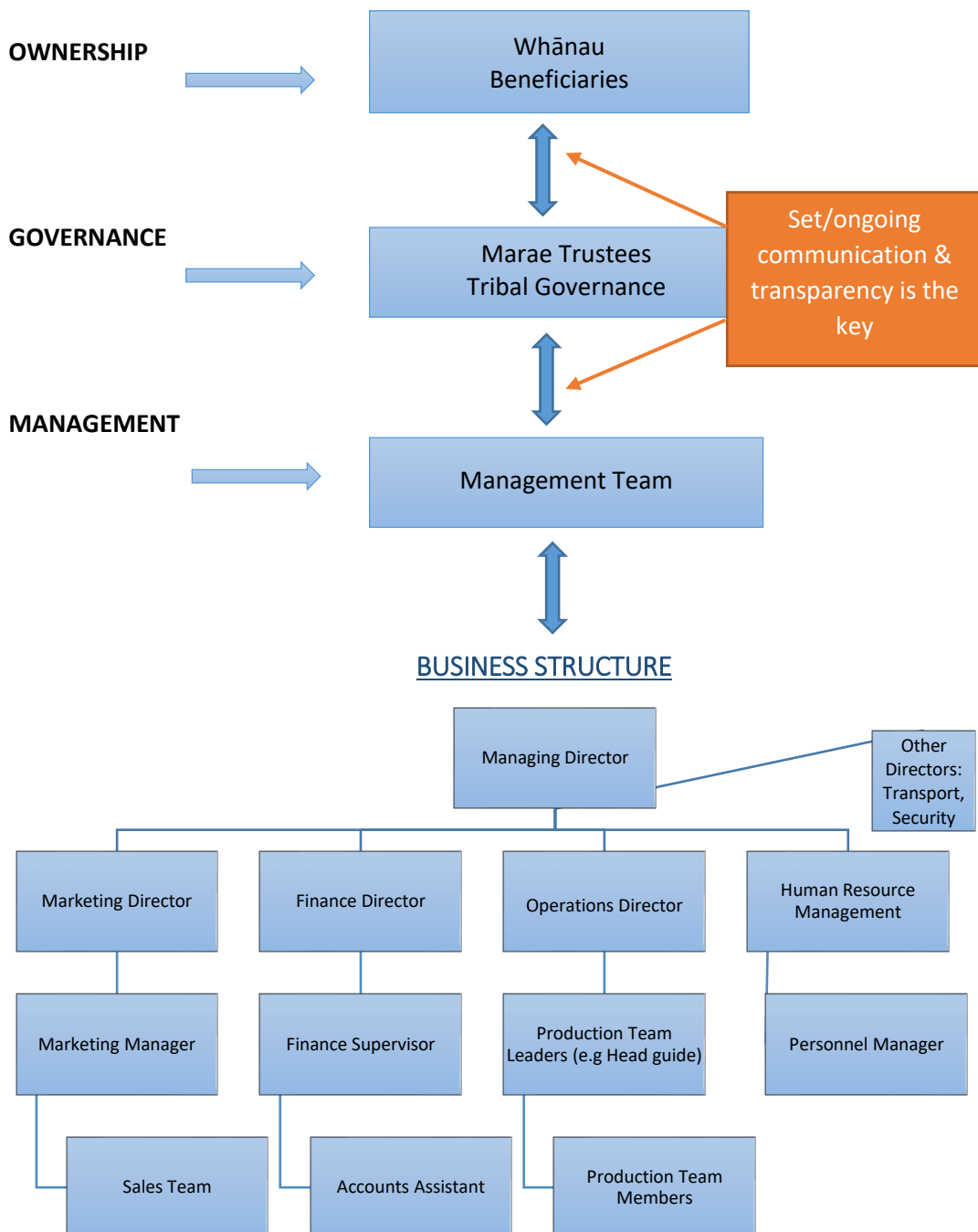


Figure 27:

(Source: Adapted from Rutherford & O’Fallon, 2007:392)

During the initial 3 to 5-year planning for the development of ASCT in different regions throughout New Zealand, it is vital that iwi offer scholarships and training incentives to their people in targeted areas, as outlined in the following key roles. Should iwi disregard this critical process, iwi will have to seek external employees from the tribe, such as non-Māori, which undermines the purpose of ASCT. However, if iwi are unable to fill key roles, they should then target external iwi members with specialist skills to fill those positions or seek temporary employment of non-Māori where necessary.

### ***Ownership***

Although the managing director has the responsibility of running a hotel, s/he does not always have the authority to establish the overall policy for its operation. This function is the prerogative of the owners (Gary & Ligouri, 2003:47), which includes the whānau members or beneficiaries of the tribe. The ownership structure creates a true operating partnership with the common goal of creating value through increased brand awareness and room sales. Corporate profits must be adequate to maintain technical and managerial leadership and to support the shareholders' investment (Rutherford & O'Fallon, 2007:17). In a collectively owned hotel, it is probable that the owners will delegate this authority to the managing director (Gary & Ligouri, 2003).

### ***Governance***

When people talk about company governance, they're usually talking about the role of the board of directors; however, in the case of tribal governance, this means formal bodies such as marae trustees. Governance groups exist to ensure a company is well run, and well governed so that shareholder value can be maximised and no 'funny business' goes on. Governance needs to think about: Where the business is now → where it is going → what is needed to get there (Institute of Directors, 2016).

#### **Good governance helps a company:**

- Improve performance
- Have a defined vision for the future of the company
- Take a big picture view of the business separate from the operations
- Ensure there is accountability and oversight of operations
- Manage risk
- Find the right balance between making short-term gains and building long-term wealth

*(Source: Institute of Directors, 2016)*

### ***Managing Director***

A managing director is responsible for the success of a business. Management is getting things done through the efforts of other people. This means guiding people's efforts toward organizational objectives by communicating, planning, organizing, controlling, evaluating and setting goals (Goodwin et al, 2005:5). A manager must exhibit several specialised skills, directed at achieving a variety of management objectives. Managers must relate to employees and guests, direct the work of their operation, and achieve operating goals to run a productive operation (Barrows & Powers, 2009: 5).

### ***Marketing Director***

Sales and marketing responsibilities are typically divided into five functions: sales, revenue management, convention services, advertising, and public relations. Sales and marketing staff need to coordinate their efforts with other hotel divisions to effectively assess and communicate guest needs (Kasanava, 2013:73). Other team members of the marketing division include:

- ***Marketing Manager***
- ***Sales Team***

### ***Financial Director***

The financial director oversees the company's accounting (Barrows & Powers, 2009:5-6). A hotel's accounting division monitors the financial activities of the property. Accounting activities include paying outstanding invoices, distributing unpaid statements, collecting amounts owed, processing payroll, accumulating operating data, and compiling financial reports (Kasanava, 2013:75). Other team members of the finance and accounting division include:

- ***Finance Supervisor***
- ***Accounts Assistant***

### ***Operations Director***

An operations director manages day-to-day activities, analyses statistics, reads and writes reports, liaises with other team members and managers, presents findings to stakeholders and higher management, trains and supervises new employees, as well as tracking and measuring staff performance (Totaljobs Ltd, 2016). Other team members of the operations division include:

- ***Production Team Leaders (e.g. Head Guide)***
- ***Production Team Members (e.g. Guides)***

### ***Human Resource Management***

Personnel in this department assist other departmental managers with human resources concerns, including recruitment, selection, orientation, training, performance evaluation, compensation, labour relations, safety and health, legal, and a wide range of other specialised tasks (Hayes & Ninemeier, 2004:97). Other team members in the human resources division include:

- ***Personnel Manager***
- ***Health & Safety***

***Other Divisions of ASCT in the Hospitality Industry include:*** Transportation; Accommodation; Food and Beverages/Entertainment; Engineering and Maintenance; and Security



We must remember, when dealing with whānau, hapū, iwi and indigenous people worldwide, that progress and growth in tourism is not always determined by strict management processes and structures. Long-term sustainable growth is determined more by trust, relationship building, proficient skilled staff and a strategic plan (ideally developed collectively by iwi) for tribal success. Commercial corporate structures and processes can be found anywhere, in any city street, worldwide. Indigenous Authentic Sustainable Cultural Tourism is an invaluable gift descended from the ancestors, which can only be truly accessed through the collective support, drive and freewill of the indigenous people involved.

Gandhi maintained that economics is on the opposite side of the coin to ethics, and that it was essential for a people to establish their own understandings of both if they were to control their own destiny. Historians have noted that Māori hapū or subtribes, using customary production arrangements, were commercially successful in the early period of British colonialism, before losing much of their land and resources to settlers and the Crown (Loomis, 2000:899). This chapter has emphasised the need to use a bottom-up approach to create successful ASCT businesses throughout New Zealand that aspire towards long-term sustainable tribal futures, as the Māori people are kaitiaki of Māori culture and the natural environment. Collective and collaborative leadership is the key to fostering future leaders, who must be competent in both ‘Te Ao Māori’ and ‘Te Ao Pākehā’. Tribal leaders require specialist knowledge across major fields to contribute to the wealth of knowledge required at governance level. Tribal leaders must also prioritise investments that provide sustainable long-term growth for the tribe rather than replicate conventional destructive western industries such as farming, forestry and the extraction of minerals such as fossil fuels that compromise tribal values and beliefs.

The findings for the Authentic Sustainable Cultural Tourism framework provides a guideline for iwi and a detailed account of the strengths, challenges and requirements for the success of ASCT businesses. This chapter has emphasised the need to link and invest in existing Māori tourism providers, so that iwi can avoid the replication of a tourism product that currently exists in a particular region. This process will also build recognition in national and global tourism markets, as existing providers have already developed a positive reputation that can assist with the development of new ASCT businesses.

Cultural tourism has changed quite radically within the past two decades. It is more broadly defined, less ‘sign-posted’, more creative and independent. It is arguably better managed in many places as awareness of sustainable development has grown. If managed well, cultural tourism can become a panacea for societies that need an alternative economic development option in order to survive. Although it has been argued that culture is ordinary (Williams, 1958), cultural tourism has the potential to become truly extraordinary (Smith, 2016).

Best and Love (2010:15) state that Māori businesses and organisations are once again becoming very successful and powerful. One of the reasons for their success has been their ability to convert cultural capital into economic capital over and above what can be expected. Henare (1997) maintains that Māori still practice an “economy of affection” based on connections of kinship and local community ties. This informal economy, based on reciprocity, encourages collective endeavour, communication and redistribution of a range of goods and services that invigorates the kinship system (Loomis, 2000). It is important to recognise the need to incorporate ideal and useful non-Māori processes and structures into ASCT development and contemporary Māori businesses, including set or ongoing communication and collaboration with key stakeholders.

During the planning and construction phase, iwi need to think strategically and provide scholarships to their people in targeted management positions, so iwi are not dependent on external expertise to manage their businesses. A study of international business structures in leading world economies such as Canada, China, Japan, India and Italy may also prove valuable to indigenous development in the future. Of particular interest are those countries that have maintained a sustainable and collaborative approach for the growth and development of their people. Loomis (2000:903) claims that today, indigenous groups are exploring holistic approaches to development not in an effort to return to a subsistence existence, but as an alternative to western models. The future well-being of the planet involves a creative reintegration of economy, society and ecology. Therefore, Chapter Six will discuss the importance of mana motuhake, or indigenous autonomy, through investment in Authentic Sustainable Indigenous Industries, including the significance of traditional tribal values and practices to achieve mana motuhake. The following chapter recognises the need for long-term investment and partnership, building true capacity for iwi, tribal identity and integrity in the long-term growth and sustainability of iwi in ASCT.



## Mana Motuhake – Autonomy

**“Ki te kotahi te kākaho ka whati, ki te kāpuia e kore e whati”**

*“When reeds stand-alone they are vulnerable, but together they are unbreakable”*

– Kīngi Tāwhiao

### Synthesis

#### 6.1 Introduction

The whakataukī of Kīngi Tāwhiao signifies the vital importance of collective and sustainable growth through whānau, hapū and iwi unity to achieve autonomy: “Ki te kotahi te kākaho ka whati, ki te kāpuia e kore e whati – *When reeds stand alone they are vulnerable, but together they are unbreakable*”. According to Emeritus Professor Ranginui Walker (1981:3), mana motuhake is the mauri (*life-force*) and wairua (*spirit*) of the Māori people. It is a force that cannot be denied because it embodies the spirit of the ancestors and soul of the people.

Māori aspiration for greater control over their own destinies and resources is variously described as a search for autonomy, sovereignty, independence, self-governance, self-determination, tino rangatiratanga and mana motuhake. There are important distinctions between those terms, though they all capture an underlying commitment to the advancement of Māori people as Māori, and the protection of the environment for future generations. All reject any notion of an assimilated future (Durie, 1998:218).

Mana motuhake is not about any one individual or certainly not the intellectuals or academics that the Pākehā media has often claimed. As a Māori kaupapa, mana motuhake is all-inclusive, embracing kaumātua, the young, the middle-aged and people from all walks of life. It is a vehicle for the expression of Māori identity, cultural aspirations and the social values of sharing, cooperation and fair dealing (Walker, 1981).

### 6.1.1 Mana Motuhake | Autonomy through Authentic Sustainable Indigenous Industries

The following tongi spoken by Kīngi Tāwhiao in the 19<sup>th</sup> century expresses leadership, responsibility, resourcefulness and autonomy. Tāwhiao mentions three particular trees he uses to build his ‘house’, although those trees were not traditionally used to build houses. Regardless of the humble resources available to him, Tāwhiao assumed responsibility for providing shelter and sustenance for his followers (Papa, 2004:76).



***Kīngi Tāwhiao 1822 - 1894***

***“Māku ano hei hanga i tōku nei whare,  
ko ngā pou o roto he māhoe he patatē,  
ko te tāhuhu he hīnau.***

***Ngā tamariki o roto me whakatupu ki te hua o te rengarenga,  
me whakapakari ki te hua o te kawariki”***

*“I shall fashion my own house,  
The poles within will be made of māhoe and patatē,  
And the ridge pole made of hīnau.  
The children within will be fed on the fruit of the rengarenga  
And raised on the fruit of the kawariki”  
(Kīngi Tāwhiao – Prophet)*

However, one of the main barriers to the development of ASCT in the Waikato is not the tribal descendants of Waikato-Tainui, but tribal governance. After 21 years of post-settlement and tribal investment into commercial mainstream enterprises, Waikato-Tainui tribal governance has recently commenced the development of Māori tourism for the tribe (Paki, 2017). Tribal members have been aware of my four-year doctoral research, working directly with descendants of Tūrangawaewae and Te Awamārahi Marae, yet there has been a lack of support or acknowledgment by tribal governance for this study.

The main reason why I decided to return to university in 2013 to complete a doctorate degree, after completing a master's degree in 2001, is that tribal governance was undertaking commercial investments only, such as the Novotel and Ibis Hotels, which are defined as 'Māori tourism'. Unfortunately, these 'Māori tourism' investments are inadequate and unsustainable. Tribal investments lack social, cultural and environmental sustainability, which is why I support the development of ASCT. In order for a business to be defined as ASCT, it requires clearly defined boundaries and expectations. It is vital that social, cultural, environmental and economic growth for tribes are undertaken simultaneously, otherwise all other forms of cultural tourism in New Zealand are defined as Māori tourism. The key to ASCT is the process of achieving cultural tourism, then the long-term survival of ASCT for current and future generations. Ultimately, tribal descendants are 'the bosses' of Waikato-Tainui, who require fully informed research to guide and support them, with the ultimate goal of driving authentic sustainable indigenous industries themselves. The tribe requires specialist tribal research and experts with a true passion and drive for the long-term future development of tribal descendants, including other iwi.

This study is focused on ASCT that is based on Māori ownership and control of social, cultural, environmental and economic resources.

Self-governance at local or national levels requires a level of organisation which incorporates both customary Māori practices and the application of democratic principles. The two are not incompatible, nor should their juxtaposition be discounted. Māori can be strengthened by the past and can learn from it. But the challenges of tomorrow will require a canopy of skills and wisdoms many of which will come from other cultures and nations. The task is not so much to dismantle the past 150 years as if it were all a mistake, but to draw on the past, good and bad, in order to reconstruct a pathway for future generations (Durie, 1998:238).

According to Clarkson et al (1992:56), indigenous people do not hold the modern economy in such esteem. We have pointed out that our ancestors survived for thousands of years by following the original instructions given by the Creator about how to live on the lands. The traditional economy and living with the land brings meaning to indigenous peoples. All culture comes from the relationship with the environment, and a people's sacred duty to all creation. Today, the traditional economy needs to be strengthened and supported (Brascoupe, 1993:101). In our entire history on this earth, our ancestors have maintained viability of the land for future generations and have not wrought the level of devastation caused by westerners over their relatively short period of dominance over the earth (Clarkson et al, 1992).

Māori enterprises have a key role in lifting the Māori contribution to the economy. They are critical for increasing productivity through effective utilisation of Māori assets and people, often in ways that are consistent with Māori values and approaches (Māori Economic Development, 2012:14). Investment and growth in authentic sustainable indigenous industries is essential in mana motuhake to achieve sustainable and long-term social, cultural, environmental and economic growth of iwi across all sectors. These industries range from indigenous products (such as art and horticultural products) to non-Māori sustainable industries such as renewable energy (biofuel/hydro power). However, these industries must be controlled by Māori in the same way as ASCT. Investment in Māori enterprises, SMEs and self-employed Māori will be critical in generating the sustainable economic growth New Zealand is looking for (Māori Economic Development, 2012). Therefore, mana motuhake has

... shaken the Pākehā faith in their ability to dominate and manipulate Māori through political processes. Its destiny is to liberate Māori society as a being for itself and not a colony inhabited by another. That destiny was foreseen a long time ago by Kīngi Tāwhiao, Te Whiti, Kotahitanga, Rua Kenana and Ratana. We owe it to the ancestors and ourselves to succeed. Collectively as iwi and as a nation determined to care for each other, we can become a driving force towards the long-term preservation and survival of indigenous culture and the natural environment (Walker, 1981:3),

as discussed in the following section about the need to incorporate traditional tribal values and practices to ensure sustainable tribal development.

## 6.2 'Tradition is Innovation': Traditional Values and Practices is the Key to Sustainable Tribal Development

As emphasised in the previous chapter, the notion that 'tradition is innovation' is a valuable term for both indigenous and non-indigenous sustainable development. Should the country return to at least 10% of the state of the natural environment prior to commercialism and industrialization, that, in my view, is an attempt towards achieving innovation, rather than the continued implementation of the modern approach of 'take it all before others profit from it', which has been the destructive global mindset for at least the past century.

Enz and Harrison (2008:213) claim that the invention of a new service, product, process, or idea is often called an innovation. For many, invention and innovation are synonymous. However, innovation also includes existing ideas that are reapplied or deployed in different settings for different customer groups.

The early development of innovation theory by Schumpeter (1934) conceived innovation as a source of value creation in which novel combinations of resources produced new products, production methods, markets or supply sources. Innovations involve a recombination of traditional ideas or a unique approach that is perceived as new by the individuals involved (Enz & Harrison, 2008:213), including the primary values and practices of Authentic Sustainable Cultural Tourism.

To understand traditional Māori values, it is important to know that Māori are spiritual people (Patterson, 1992). Māori believe that Io is their creator, creating their sky father, Ranginui (The Natural Resource Unit, 1991), also known as Rangi-awatea (Marsden, 1975) and their earth mother, Papatūānuku. Through this union and their off-spring, Te Ao Māori was created (The Natural Resource Unit, 1991; Savage, 2012:8). Two centuries ago, Māori were a driving economic force incorporating traditional Māori values and practices. Today, Māori have regained a stronghold in the national economy with strong cooperatives and iwi entities, maximising economic opportunities within the challenging global economic climate (Savage, 2012: 69-70).

Within this market-driven economy, human and spiritual considerations are put aside in making the profit motive the "prime" value (Marsden & Henare, 1992). In contemporary society, traditional Māori values are being connected to the capitalistic mode of production, resources and people, who all have a price in the marketplace (Royal, 2005). Many Māori no longer live in a close relationship with the natural world; nor do they live in a tribal

habitat situation. This has become a challenge when applying traditional Māori values today (Marsden & Henare, 1992). However, as simplistic as this may appear, a primary goal of ASCT is to reconnect Māori to their whakapapa and ancestral heritage. This process will help to maintain tribal identity, integrity and a sense of belonging in Māori, regardless of their diverse backgrounds or current level of connection to whānau of marae, hapū and iwi.

Traditional iwi are characterised by the collective ownership of all lands, waterways, forests and wildlife, full participation and consensus in decision-making, and non-coercive leadership (IISD, 1992:29). There is increasing awareness among Māori that traditional knowledge, values and concepts may be critical to resolving the contemporary sustainable development dilemmas being faced in New Zealand (Landcare Research NZ, 2008:2). There have been calls for a new epistemology and practical alternatives to western growth models of development. Māori have been reinventing traditional conceptual frameworks and principles as a basis for establishing alternative approaches to development and well-being (Loomis, 2000:902). Māori must ensure that traditional Māori values and beliefs will survive as they have for many centuries, and will be practiced and passed onto the next generation. This is the sustainability of traditional Māori values (Savage, 2012:69-70).

Occasionally traditional Māori values are misinterpreted and it is difficult to focus solely on a few traditional Māori values because they all have significance today. Māori businesses are operated by creative ‘can-do’ attitudes, incorporating traditional values into governance and operations (Patterson, 1992). As stated by Porter (2013), iwi vitality conveys the aspirations and outcomes that iwi are seeking to achieve regarding their well-being. Iwi are able to determine what matters to them and how best to advance as a collective. Seven outcomes of iwi vitality are outlined in Table 24:

Table 24:

**Iwi Vitality Outcomes Framework**

<b>Iwi Vitality Outcomes Framework</b>			
		<b>Iwi Values</b>	
Te reo me ōna tikanga a iwi Manaakitanga		Whanaungatanga	Wairuatanga Kotahitanga
		Tino rangatiratanga Kaitiakitanga	
<b>Outcomes</b>	<b>Characteristics</b>		
Secure Identity	<ul style="list-style-type: none"> <li>• Te reo Māori use and proficiency</li> <li>• Functioning marae</li> <li>• Iwi knowledge</li> <li>• Customary Practices</li> <li>• Access to natural environment</li> </ul>		
Intergenerational Sustainability	<ul style="list-style-type: none"> <li>• Intergenerational planning</li> <li>• Intergenerational transmission</li> <li>• Capacity for care</li> <li>• Succession planning</li> <li>• Engagement of youth</li> </ul>		
Collective Cohesion	<ul style="list-style-type: none"> <li>• Maintain the ahi kaa</li> <li>• Communication systems</li> <li>• Active participation</li> <li>• Regular iwi events</li> <li>• representation structures</li> </ul>		
Environmental Stewardship	<ul style="list-style-type: none"> <li>• Valuing of natural resources</li> <li>• Prioritisation of environmental concerns</li> <li>• Retention of lands</li> <li>• Quality of natural resources</li> <li>• Environmental management capacity</li> </ul>		
Self-determination	<ul style="list-style-type: none"> <li>• Strategic vision and planning</li> <li>• Decision-making and accountability</li> <li>• Human resource capacity and capability</li> <li>• Service provision</li> <li>• Critical awareness</li> </ul>		
Economic Prosperity	<ul style="list-style-type: none"> <li>• Financial planning</li> <li>• Asset base</li> <li>• Financial performance</li> <li>• Sustainable economic development</li> <li>• Financial investment</li> </ul>		
Whānau health and well-being	<ul style="list-style-type: none"> <li>• Whānau development</li> <li>• Whānau decision-making</li> <li>• Health status of Whānau</li> <li>• Socio-economic determinants</li> <li>• Effective health and social service</li> </ul>		

(Source: Porter, 2013:112)

Māori values are used in modern Māori society despite rapid changes and challenges to traditional worldviews and lifestyles. Such values are recognised in a raft of New Zealand's major environmental management and tourism strategies as a matter of national

significance (Landcare Research NZ, 2008:2). Although this research has highlighted several key values important to Māori wellbeing, other Māori values highlighted by Lincoln University (2003) relevant to tourism include ngā matatini Māori (*diversity of Māori*), tūhono (*integrating the different values*), pūrotu (*accountability*) and puāwaitanga (*quantifying values and strategies*) (Zygadlo et al, 2003a:14). Another important value for delivering high quality service in ASCT is panekiretanga (*excellence and quality*) as emphasised by Mika and O’Sullivan (2014:652). Ultimately, iwi well-being is highly localised and requires a significant level of investment to support iwi to build their own capacity and capability to measure what matters from their perspective in order to improve well-being outcomes for their collectives (Landcare Research NZ, 2008: 30).

### 6.2.1 Aroha | Whakapono – Love | Faith

In most Māori and indigenous societies, all people have a place and value in contributing towards the everyday needs and requirements of healthy collective communities. These members of society include the impoverished, the mentally ill, the unemployed, gang members and all those who are rejected or frowned upon as being undesirable, unsuccessful or outcasts by mainstream society.

The core underlying value of not only ASCT, but the survival of all human beings and species on this planet is ‘aroha - love’. Aroha is a sacred power that emanates from the gods. Aroha in a person is an all-encompassing quality of goodness, expressed by love for people, land, birds and animals, fish, and all living things (Barlow, 2015:8). Aroha is the essential element in interpersonal relationships. It begins from birth and continues till death. Aroha encompasses respect, friendship, concern, hospitality and the process of giving. Thus, every person is concerned for and respects the rights of others (Ministry of Justice, 2001:151). It is the act of love that adds quality and meaning to life. A person who claims to possess the gift of aroha demonstrates this love by sharing it with all people and without discrimination (Barlow, 2015:8).

Aroha is expressed during a person’s time of death, a regard for one’s ancestral lands or when manuwhiri present a koha. Then there is the expression of love between a man a woman and their children including their kin (Ministry of Justice, 2001:151). Aroha is given freely; it does not take account of personal cost but considers only what is beneficial to others (Tauroa, 1993:121). Aroha is an admirable attribute that has a lasting effect; is a challenge to provide good parenting; conveys the values of care, respect and affection; and its failure could result in embarrassment and a dysfunctional whānau (Ministry of Justice, 2001).

Another important value for sustainable tribal development includes the term ‘whakapono’ or ‘faith’, as all indigenous people require confidence and faith in themselves, including their descendants, to move tribes forward into the future. For many centuries, indigenous people throughout the world have suffered extensive and enduring processes of oppression and assimilation as a result of colonisation. Colonisation has subsequently developed a mentality of dependence upon the dominant coloniser to determine what constitutes tribal development. The Waikato-Tainui College for Research and Development and the Waikato River Authority exemplify tribal initiatives based on sustainable tribal growth and development. However, these initiatives were devised by tribal leaders prior to settlement. The current level of faith in ‘ourselves as tribal members’ must become a priority if sustainable development is to succeed, particularly at tribal governance level. This process requires strategic planning and research to proceed, including the involvement of tribal descendants as the primary stakeholders, before undertaking major investment decisions. Initiatives that provide social, cultural and environmental, as well as economic returns should take precedence over western commercial investments.

### 6.2.2 *Tika | Pono – Righteous | True*

In relation to Mead (2003:26), when evaluating the practical aspects of tikanga, two words are important. The concept of tika, or being *correct*, is a base principle that applies to all tikanga. So, the practice of a particular tikanga needs to be correct and right. But in making judgement about correctness there is another key term that should be considered. This is the concept of pono, which means ‘true’ or ‘genuine’, in terms of the principles of Māoritanga (Ministry of Justice, 2001:172). Pono forms the basis for negotiating with ideal partners, as well as internal and external tribal parties, planning for ASCT development. Pono is to have faith and trust. It expresses the ideal optimum that an individual is true to family and tribal values. Pono is the basis upon which a negotiating group can place its trust in the other party (Ministry of Justice, 2001). The concept of pono is understood in other parts of Polynesia, in Tahiti and Hawai’i for instance (Tregear, 1891:851), but has tended to be neglected here in Aotearoa.

The notion of pono is important today as more innovations are being introduced into tikanga. In order to qualify as tikanga Māori, a ceremony for example, needs to be correct and true to the principles and values of Māori culture. A judgement about the application of a particular tikanga in terms of tika or pono is based on whether the principles or standards of behavior or practice have been observed adequately. The principles, however, encompass all the values which are described in this chapter and they include assessments about cultural integrity (tika and

pono). A judgement is thus made by assessing a range of variables and is not a simple straightforward matter (Mead, 2003:26).

### 6.2.3 Whanaungatanga – Strengthening Families through Education & Employment

Strengthening whānau through education and employment is a key component in the success of ASCT, through the incorporation and importance of whanaungatanga. The whānau is the basic unit of Māori society, in which an individual is born and socialised. Whanaungatanga is derived from the word whānau (*to give birth*) and includes a cluster of families and individuals descended from a specific ancestor (Ministry of Justice, 2001:20). Today, whanaungatanga is expressed in whānau situations and Māori organisations. In terms of Māori-centred tourism, whanaungatanga is expressed by strategies ‘contributing to Māori development’, ‘being part of a Māori network’ and ‘creating a whānau environment in the business’ (Lincoln University, 2003:16). Whanaungatanga is fundamental because it determines and connects a person to chosen kin groups from immediate to extended family, to hapū and iwi, providing people with a sense of belonging (Ministry of Justice, 2001:32). Whanaungatanga, according to Mead (2003:28), embraces whakapapa and focuses upon relationships. Individuals expect to be supported by their relatives, near and distant, but the collective group also expects the support and help of its individuals. This is a fundamental principle. Parents, whānau and hapū have the responsibility of upholding, enforcing and maintaining cultural values within the whānau so that children are protected from harm spiritually, physically, emotionally and mentally (Ministry of Justice, 2001:107).

Whanaungatanga developed as a result of kinship rights and obligations, which also serve to strengthen each member of the kin groups, as well as the kin group that shares such values as aroha, pono and tika with each other (Ministry of Justice, 2001:32). Obligations of whanaungatanga include, for example, when relatives support the whole ceremony of a tangihanga. An associated principle is the *kanohi kitea* (*a face seen*), indicating that family must be seen so the bonds of whanaungatanga are kept strong (Mead, 2003:28). It also extends to others with whom one develops a close familial, friendship or reciprocal relationship (Ministry of Justice, 2001).

A high value is placed upon whanaungatanga and its obligations, which can be difficult to achieve (Mead, 2003). Whanaungatanga defines the relationships, obligations and responsibilities of parties. Māori society is seen as a collective unit. The strength and closeness of family groups mean that difficulties and problems are shared and whānau act

together under the wisdom of kaumātua (Ministry of Justice, 2001:107). In order to strengthen whānau of marae, hapū and iwi, the importance of education to effectively manage ASCT businesses cannot be overstated. The qualifications and skills acquired at tertiary level will ensure that whānau will gain employment within ASCT. Tertiary education will result in the growth of a whānau-based enterprise while caring for and building strong and independent whānau.

#### 6.2.4 *Wairuatanga* – Cultural Preservation through Spiritual Beliefs

Wairuatanga is central to the Māori worldview that will ensure the preservation of Māori culture and tāonga in ASCT by maintaining strong beliefs and connections to the spiritual world.

Māori culture acknowledges the relationship between the spiritual and the physical. Wairua is expressed as part of daily life, as karakia or prayers are conducted for blessing, guidance, care and protection in all things and for all people. Māori believe that all things have a spirit as well as a physical body. Even the earth has a spirit, and so do the animals, birds and fish. The spiritual and physical bodies are joined together as one by the mauri (Barlow, 2015:152).

When a person dies their physical remains are interred in the earth, but their spirit travels to the pathway of the gods. Here, the spirit is no longer subject to death, but dwells forever in the presence of the gods (Barlow, 2015). As stated by Lincoln University (2003:15), wairuatanga is the spiritual dimension of Māori tourism. The degree to which guests are immersed into spiritual values is through the way in which tourism products such as stories, legends, protocols, and whakataukī are delivered by Māori staff.

#### 6.2.5 *Kaitiakitanga* – Environmental Sustainability

Kaitiakitanga is another key aspect of ASCT that ensures the natural environment, which is the primary driver of tourists to New Zealand, is prioritised across all tribal sectors, ensuring the long-term survival and sustainability of the natural environment. Tiaki means to guard, keep, preserve, conserve, foster, protect, shelter and keep watch over. A 'kaitiaki' is a guardian, keeper, preserver, conservator, foster-parent, protector. The suffix 'tanga' added to the noun means guardianship, preservation, conservation, fostering and protecting (Marsden & Henare, 1992:18).

Māori see the natural environment in a holistic and spiritual way because Māori see themselves as an element of Te Ao Māori, and believe that all elements are related through whakapapa (The Natural Resource Unit, 1991). The concept of whakapapa within each whānau, hapū and iwi connects to ancestral whenua, providing whānau to live independently with shared arrangements, shared responsibilities and with a shared spiritual understanding (Kingi, 2002). Through these beliefs, Māori have practiced their own concepts of development based on their own values, visions, needs and priorities (Danida, 2004) (Savage, 2012:8). Furthermore, indigenous knowledge of the use of plants has also been acknowledged as important in solving many modern health problems (Sebestyen, 2003 in Rudnev, 2015:49).

‘Kaitiakitanga’ is defined in the Resource Management Act 1991 as guardianship and/or stewardship. Stewardship is not an appropriate definition since the original English meaning of stewardship is “to guard someone else’s property”. Apart from having overtones of a master-servant relationship, ownership of property in the pre-contact period was a foreign concept. The closest idea to ownership was that of the private use of a limited number of personal things such as garments, weapons and combs. Apart from this all other use of land, waters, forests, fisheries, was a communal and/or tribal right (Marsden & Henare, 1992:18).

Therefore, traditional Māori values are largely based on traditional concepts, beliefs and practices handed down from generation to generation, from whakapapa and the time Māori acquired knowledge, and from this knowledge came traditional Māori values (Barlow, 1994; Mead, 2004) (Savage, 2012:8). All life derived from Papatūānuku. The resources of the earth did not belong to man; man belonged to the earth. Man could harvest the bounty of mother earth’s resources but did not own them. Man had “user rights” (Marsden & Henare, 1992). Kaitiakitanga is integral to the vision of all Māori-owned tourism providers investigated in this study.

#### 6.2.6 *Manaakitanga* – Excellent Care of Guests & Hosts

Manaakitanga is a central value to the success of ASCT. In traditional Māori society, tangata whenua were responsible for ensuring that manuhiri (*guests*) were hosted appropriately. Exhibiting manaaki raises one’s mana through generosity and it is one of the main factors in judging a person’s status as a leader (Ministry of Justice, 2001:122). Manaaki relates to providing hospitality and being generous in caring for others; failure to host could result in embarrassment. Manaaki is a challenge and reminder to always host

visitors appropriately and signifies that giving your best is important (Ministry of Justice, 2001:166).

Manaakitanga, literally translated, is to care for a person's mana. Manaakitanga means to care for a person's wellbeing in a holistic sense – that is physically, mentally and psychologically. It is a concept that extends beyond family and involves all people (Ministry of Justice, 2001:299). As noted by Barnett (1999:84), hospitality has always been important in Māori society, where manaaki is to express love and hospitality towards people. Māori notions of hospitality meant that visitors were accorded a warm welcome (Ryan, 1997:260). The most important attributes for the hosts are the provision of an abundance of food, a place to rest, and speaking nicely to visitors (Barlow, 1991). The respect given to the elders is also an expression of manaakitanga, for it is the elders who are responsible for the manaakitanga (*care*) of the entire group, based on their knowledge, life experience and wisdom (Ministry of Justice, 2001: 123).

A unique factor that differentiates New Zealand from other tourist destinations is the friendly hospitality of Māori. This unique culture must be reflected by involving Māori at all levels of the tourism industry, not simply as icons or attractions (Barnett, 1999:91).

Another consideration raised by Berno (1999) is that cash economies and individual, private ownership are traditions largely alien to many Polynesians, but they are the basis of tourism. It is not money that brings about changes, it is the way money is injected into economies through tourism (Farrell 1982; Fisher 1997; Kirch 1984; Berno, 1999:659). Although there are alternative collective entrepreneurship models (Ingram 1990; Poirine 1995), the individual entrepreneurship often seen in tourism development may affect traditional collectively based societies by emphasizing personal gain over group benefit.

### *Hospitality*

From a western perspective, a review of literature begins with modern views of hospitality in organizations. Examining modern views of hospitality, Hepple, Kipps and Thomson (1990) reviewed the existing literature for definitions, and identified four characteristics of hospitality in its modern sense. Hospitality must be internalised throughout the entire organization, not just imposed on front-line employees by upper management (King, 1995:220). Hospitality, in terms of caring for guests, can be quickly shattered by mistrust or overt antisocial acts. Hostilities directed toward tourists take many forms, from rudeness and verbal abuse to violence that threatens their possessions (Smith, 2001:367). An article by Maoz (2006:235) examines tourism based on perceptions of guests about their hosts,

made up of images often constructed in advance, prior to the encounter, which are far from reality (Bruner, 1989).

#### **Characteristics of Hospitality**

1. It is conferred by a host on a guest who is away from home.
2. It is interactive, involving the coming together of a provider and receiver.
3. It is comprised of a blend of tangible and intangible factors.
4. The host provides for the guest's security, psychological and physiological comfort

#### *Hosts and Guests*

The degree to which sustainable development through tourism is possible depends on the negotiation among hosts and guests as to which interpretation of the touristic value and meaning of the destination predominates (Wallace, 2001:298). Tourism development is an ongoing process of negotiation, so it is inevitable that a tourist destination changes to fit the needs of both hosts and guests. Sometimes the hosts are in control and sometimes the guests are in control (Wallace, 2001: 314).

#### *Welcome*

What Bulley and Lisle (2012:186) saw in London's gesture of welcome for the 2012 Olympic Games is that every act of hospitality—welcoming, hosting, securing, educating, training, and facilitating—is a process of governmentality in which hierarchies of “host” and “guest” are produced. As Bell (2007:32) argues, hospitality is central to urban competition. Hospitableness is when “the city” promises its guests an experience that brings a cash dividend to the host city with benefits that will label the city as hospitable long after the event.

#### [6.2.7 Kotahitanga | Tino Rangatiratanga – Unity | Self-Determination](#)

Kotahitanga or tribal unity was fundamental to Māori ancestors in the past; however, unity is also an essential element to the success of ASCT today, where iwi must collectively unite to support each other throughout the planning, development and operation process. Māori ancestors lived in close-knit communities. Everybody contributed to the well-being of the tribe. The shared economy envisioned by Kīngi Tāwhiao when he instituted the Poukai in the eighteenth century was to provide for the poor and foster tribal unity (Barlow, 2015:57). Tino rangatiratanga or Māori self-determination is another key driver for the success of ASCT.

Barlow (2015: 131) asserts that Māori should abolish the term ‘tino rangatiratanga’ (a term coined by colonists who suppressed Māori sovereignty) and use instead the word arikitanga – a word coined centuries ago by Māori to describe their supreme power and authority. In response to Barlow’s concerns, the word arikitanga can be used primarily by those who whakapapa to chiefly ties, whereas the majority of Māori are unable to employ this concept in their individual or collective pursuit for self-determination. Although the term ‘tino rangatiratanga’ may be a contemporary concept, ‘absolute chieftainship’ can also be used to describe the term, rather than the dated and vague colonial concept of ‘sovereignty’.

Ultimately, there has been an argument for Māori businesses to integrate into the western or capitalist system that has arisen from colonization. Gould (1996:23) argued that although some organisations have held strongly to traditional values, “others have adjusted their culture more readily to reflect the values of a modern capitalist society”. French (1998:17) further explained that Māori business is “a phenomenon of the post-colonial era” and refers to Māori businesses as having to develop infrastructure “whilst enabling their survival and integration in the new systems”. Similarly, French and Walkey (1999:117) posited that “Māori who work in the western business entity are working in foreign soil, and they’ve got to adapt”. Traditional Māori businesses were developed using Māori values and perspectives. Twenty-first century Māori businesses are based on the same concepts – many of these are deeply embedded in “the ways of doing things” (Best & Love, 2010:12). However, even though traditional values and knowledge have important lessons for today and offer direction for the future, Māori self-determination is not about living in the past (Durie, 1998:4), as discussed in the final section about the need to develop long-term partnerships and investment, building true capacity for the tribe to maintain tribal identity and integrity.

### 6.3 Long-term Investment and Partnership

Strategic alliances must be formed between indigenous people, international networks and leaders throughout the world, to formulate and share successful and realistic processes for sustainability. Such alliances need to be formed to defend indigenous people from all forms of exploitative development, to advocate for the resolution of outstanding issues such as treaty claims, and to strengthen the capacity of indigenous peoples to promote sustainable development (Clarkson et al, 1992:70). According to Bricker et al (2013:337), partnerships at a local, national or global level have the capacity to help create a sustainable tourism industry that meets the needs of whānau, hapū, and iwi as well as external interests.

Foreign investors already play a significant role in New Zealand's tourism infrastructure, and can be expected to have a major influence on how the industry develops in the future (Duncan et al, 1994:52). These relationships must be built as strategic alliances rather than the more dependent notion of support, since it must be recognised that these matters are not just indigenous issues, but in fact threaten all of humanity (Clarkson et al, 1992). Partnerships have many benefits as well as challenges. Institutional benefits include the development of a sustainable tourism network linking local businesses and communities, contribution to environmental protection, and an improved community attitude towards nature conservation (Bricker et al, 2013).

Shared authority builds a solid foundation for approaching partnered work with indigenous communities, but it is not enough. Indigenous partners are not like other partners with whom we engage. Indigenous partners have unique, legally defined, and on-going relationships with colonizing population. Until recently, settler cultures denied indigenous people the authority to tell their own histories from indigenous perspectives (Barber, 2013:26).

This research shows that government and non-Māori in New Zealand rarely invest in initiatives that ensure Māori social, cultural, environmental and economic success. This research is targeted at seeking partnership from external sources, mainly overseas investors, who are seeking sustainable long-term growth and investment returns. Potential investment from local, regional or national partners may also be sought. Although a partnership approach has the capacity and potential to help meet and support the goals of ASCT, issues of equity, power, transparency, and involvement of relevant stakeholders must be resolved (Bricker et al, 2013) before finalizing long-term relationships.

### ***Inter-Tribal Support and Collaboration***

ASCT is not based on a single particular iwi prospering while other iwi struggle. There is a need for iwi to collectively unite and support each other during this 'exciting' process, similar to the days of the reign of Kīngi Pōtatau. Iwi with a solid economic foundation, such as Waikato-Tainui and Ngāi Tahu, need to support other iwi with minimal resources to grow their economic base. Each iwi is connected by whakapapa and this process will build and strengthen relationships between iwi. Inter-tribal collaboration is dependent upon strong leadership driven by collective growth, but also leadership that reflects 'true aroha and manaaki' for all Māori whānau. The financial growth of Ngāi Tahu has grown to \$1.5b and the tribe is one of the leading players in the New Zealand tourism industry, because they are aware of the benefits that the industry can generate for their people. Over the past decade, Ngāi Tahu has invested in existing successful tourism businesses

throughout the country. However, ASCT is based on empowering iwi to control and manage tourism in their own regions, rather than depending on external iwi. Waikato-Tainui must provide the same opportunities for their people. Initially, I would like to develop ASCT in the Waikato region because this four-year research has been primarily based on the drive, support and determination of the Waikato people. This investment will aim to develop ASCT in the Waikato, then to share the positive outcomes of this research with other iwi and indigenous nations who see the possibility of ASCT in their region.

### ***Representation of Whānau, Hapū and Iwi***

Whānau, hapū and iwi representation must exist throughout the key stages of development to ensure that the needs of whānau are continually considered, particularly during the planning, development and operation of ASCT.

#### ***To Foster the Right Partners***

There is a vital need to seek and foster ideal long-term partners and investors who understand and uphold the key values and aims of whānau, hapū and iwi involvement in ASCT, as previously emphasised, which include the need to:

- provide excellent care of guests and hosts
- care for the natural environment
- preserve tribal culture
- put the wellbeing of the people first; (e.g. long-term employment at all levels)
- be driven by the tribe alongside partners for everyone
- and in time, help bring money to partners, the tribe, and the country

### ***Mutual Understanding and Common Ground***

Professional and interpersonal communication between all parties must be exercised, where each party upholds the key foundations of ASCT in order to achieve success. Although potential partners and investors have a financial interest in ASCT, which delivers long-term and sustainable financial returns, it is important that iwi display ongoing manaakitanga towards key partners and parties. The reciprocal relationship expressed between key stakeholders determines whether each party is suitable and willing to commit long-term to ASCT. An exhibition of tribal assets to reflect cultural distinctiveness, to exhibit the beauty of tribal lands and resources together, with the excellent hospitality of guests and hosts, will provide partners with a valuable and authentic insight into ASCT.

### ***Building Trust Relationships***

Relationships between all stakeholders, including governance, management, operations and development, must be built on trust, honesty and integrity through ongoing hui and

wānanga to plan for ASCT. Ongoing interaction between primary stakeholders will form a solid foundation based on trust and confidence between key parties involved.

### ***International Partnership and Investment***

International partnership and investment will need to be sought to develop ASCT businesses on tribal lands throughout New Zealand. Strategic planning will need to be undertaken before approaching potential investors. Firstly, an indigenous consultancy business called Puāwai Authentic Cultural Tourism Ltd (PACT), based on this four-year PhD research, has been formulated, involving skilled whānau experts across relevant disciplines to ensure the success of ASCT. Following the initial stage, PACT Ltd will need to communicate directly with iwi to discuss: 1). What is ASCT? 2). How can we make ASCT work in a particular region? 3). Does iwi agree to drive ASCT alongside key parties and investors? Should iwi agree to be involved, the whānau business is required to seek and foster ideal long-term partners and investors using this research as the foundation document and a business plan, to summarise the commercial viability of ASCT.

Ideally, it is anticipated that Waikato-Tainui will form the pilot business for ASCT due to the direct involvement of Tūrangawaewae and Te Awamārahi Marae in this research, including the support, commitment and drive of the Waikato people. Throughout the past century, Waikato-Tainui has also exhibited manaaki to guests throughout the world, including global world leaders. The tribe has considerable commercial expertise in the shopping centre and hotel tourism sector including a growing asset base of \$1.2b generated over the past 21 years. Previous success in the hospitality industry reflects an economic foundation for potential partners to invest in ASCT. Should the business succeed in the Waikato, the pilot business can be used as collateral to develop other ASCT businesses throughout New Zealand, then act as a template or foundation for other iwi to grow. The whānau business must strategically plan to meet with potential partners from countries that visit New Zealand, such as China, Japan, Germany, Australia, South Korea, the United States and Canada. Alternatively, partnerships could be sought at global investment events such as the Global Investment Summit and UNCTAD World Investment Forum, held annually; coincidentally, sustainable development is the theme at these global events.

### ***Local, Regional, National Partnership and Investment***

Local, regional and national partnership and investment will also be sought in the same way that international partnership will be pursued. These potential partners include successful local, regional and national businesses. Other potential investors may include conservationists, community groups and other interested parties.

### ***Relationships between Government and Māori***

Ultimately, the government needs to take more responsibility for the growth of Māori through ASCT. Despite lack of government investment, ongoing collaborative relationships and communication between government (local, regional, and national) and Māori must take place to contribute to the growth of Māori and their respective communities. An example of key internal and external relationships between Waikato-Tainui and government and the nature of the relationship is outlined in Table 25.

Table 25: **Government Relationships with Māori**

<b><i>KEY INTERNAL RELATIONSHIP</i></b>	<b><i>Nature of relationship</i></b>
Office of the King	Support of Kingitanga and Kingi Tūheitia as patron.
Waikato-Tainui Te Kauhanganui	Appointment of representative to ASCT Board.
Te Arataura	Tribal reporting and coordination
Waikato Raupatu Lands Trust	
Waikato Raupatu River Trust	
Waikato-Tainui College for Research & Development	
Tainui Group Holdings Limited	
Specialist Consultants	IT support Design of Cultural Tourism Centre Marketing Plan and Consulting
<b><i>Key external relationships</i></b>	<b><i>Nature of relationship</i></b>
Waikato District Council	Existing legal commitment to collaborate and partner with Waikato-Tainui in areas of common interest, such as regional development – refer Joint Management Agreement 2008.
Waitomo Caves/ Te Puia Rotorua	Collaboration and Advice
Waikato River iwi	Whakapapa and Research
Ministry for the Environment, Historic Places Trust, Department of Conservation, Ministry for Economic Development	Funders Accords with Waikato-Tainui Research collaboration
University of Waikato	Academic & research collaboration
Te Wananga o Aotearoa	
Waikato Institute of Technology	
Te Toi Tupu	Memorandum of Understanding
Te Opa Koiora Te Puni Kookiri	Advice, collaboration and support.
WEL Energy Trust	Funder
Waikato Tourism Organisation New Zealand Tourism	Advice, collaboration and support.
Industry Operators and tour operators	Collaboration with Waikato and Waitomo operators to develop a regional heritage trail

(Source: Solomon et al, 2012)

### *Continuation of Government Responsibilities*

An analysis of government budgets relevant to programming for indigenous people demonstrates that proportionately more funds are spent on social services than on support for indigenous economic development. It must be accepted that social programming alone cannot in itself overcome the social problems that exist, and that equal weight must be given to indigenous economic development (Clarkson et al, 1992:79).

Despite the involvement and potential success of Māori in ASCT, it is vital that the continuation of government responsibilities is upheld to address the growing disparities between Māori and Pākehā, as part of the government's obligations under the Treaty of Waitangi 1840.

#### 6.4 Building True Capacity

In traditional extended family systems, each member shared responsibility for educating the children, caring for the sick or injured, providing for shelter and obtaining the necessary food requirement for survival (IISD, 1992:7).

Emeritus Professor Ranginui Walker grew up in a traditional whānau and hapū situation. He said: "It was an idyllic existence: no-one hungered, no-one suffered, children were not beaten, and there was love all around me from whānau. But it was an unreal world, because it was unsustainable. The real world was much more competitive. I had to learn that to live in that world and to survive, the way to get there was through education and working hard" (Katene, 2013:127).

Lacasse (1993:202) claims that aboriginal communities are living in crisis. The disintegration of families, the fragmentation of traditional values, the distorted economy, the erosion of spirituality seems to have no remedy. A disproportionately large number of aboriginal people are unemployed and homeless. To facilitate the transfer of large numbers of these into more skilled or better paid employment will require an extensive and intensive programme of education, training and conditioning of aboriginal workers, including Māori (Hawthorn Report, 1966:102). Ironically, 30 years later, conditions have not changed. The issues today, which I am addressing in this research, were the challenges of yesterday. So how then do we avoid them becoming the continuing problems of tomorrow? (Anaquod, 1994:175)

Classical models of economic development have shown themselves inadequate to meet the current crises. The problems are interconnected and cannot be understood within the fragmented methodologies of academic disciplines and government agencies. We believe the transformations are necessary toward self-sufficient aboriginal communities. To meet the challenge of the twenty-first century, a new way of thinking must be developed. This involves a profound reconditioning of our attitudes toward controlling socio-economic development (Lacasse, 1993:202-203).

By building strong partnerships and securing adequate investment in ASCT, iwi can direct funds towards building 'true' capacity for their people. This will mean that iwi sustainable development is able to flourish due to a solid investment foundation to improve the social, cultural, environmental and economic positioning of their people. The 1984 Hui Taumata recognised the importance of Māori economic development for reducing disparities in Māori wealth and employment, to improve wellbeing. It underscored the need for greater commercial acumen, better resource utilization and improved levels of education for Māori (Durie, 1998:6).

International research and governmental reviews confirm experience in New Zealand that self-determined and self-managed development is the most successful for indigenous peoples (1997 Canadian Royal Commission on Aboriginal Peoples; Boldt, 1995; Durie, 1998). Cornell and Kalt (1995a, 1995b, 1997a, 1997b) examined comparative research among Native American tribes and found a positive correlation between self-determination and successful development as defined by the tribe (Loomis, 2000:2). Earlier events such as the Waitangi hīkoi and Bastion Point clarified the aims of Māori self-determination, which continue today: advancing Māori economic and social development; affirming Māori identity; and protecting the natural environment for future generations (Durie, 1998). Loomis (1998:2) asserts that building capacity and good governance for self-determined development is:

**Building Capacity and Good Governance for Self-Determined Development**

- Self-determined indigenous development is more successful than government controlled mainstream service provision and development assistance. No one “develops” anyone else; people do that themselves.
- Social/cultural capital is a vital component of self-determined development.
- Indigenous capacity in regard to social/cultural capital often needs strengthening, building up or redirecting to achieve their desired outcomes.
- Providing information and technical assistance is not the same as capacity building, and can create dependency on the provider; and
- Just as transparent reporting, monitoring and evaluation are required after programmes are initiated, capacity assessment and capacity building should be required at the front end of new programmes, pilot projects and funding initiatives. Capacity building should be a component of every government initiative to promote Māori self-determined development

Capacity building is about building on the strengths of Māori communities and aligning those strengths to the needs of their people. It's about bottom-up development, targeting the pōhara 'poor' and making sure there is wide participation and benefit for Māori (Horomia, 2000:9). According to Loomis (1998:6), capacity building is the process by which individuals, community groups, organisations and nations develop abilities to perform functions, solve problems and achieve desired outcomes. This research focuses on the collective capacity of groups and organisations, as opposed to individual capacity. Capacity for development means having appropriate ownership arrangements, good governance, effective management and stakeholder involvement (Loomis, 1998), as shown in figure 28.

**TRIBAL ORGANISATIONAL STRUCTURE FOR ASCT**

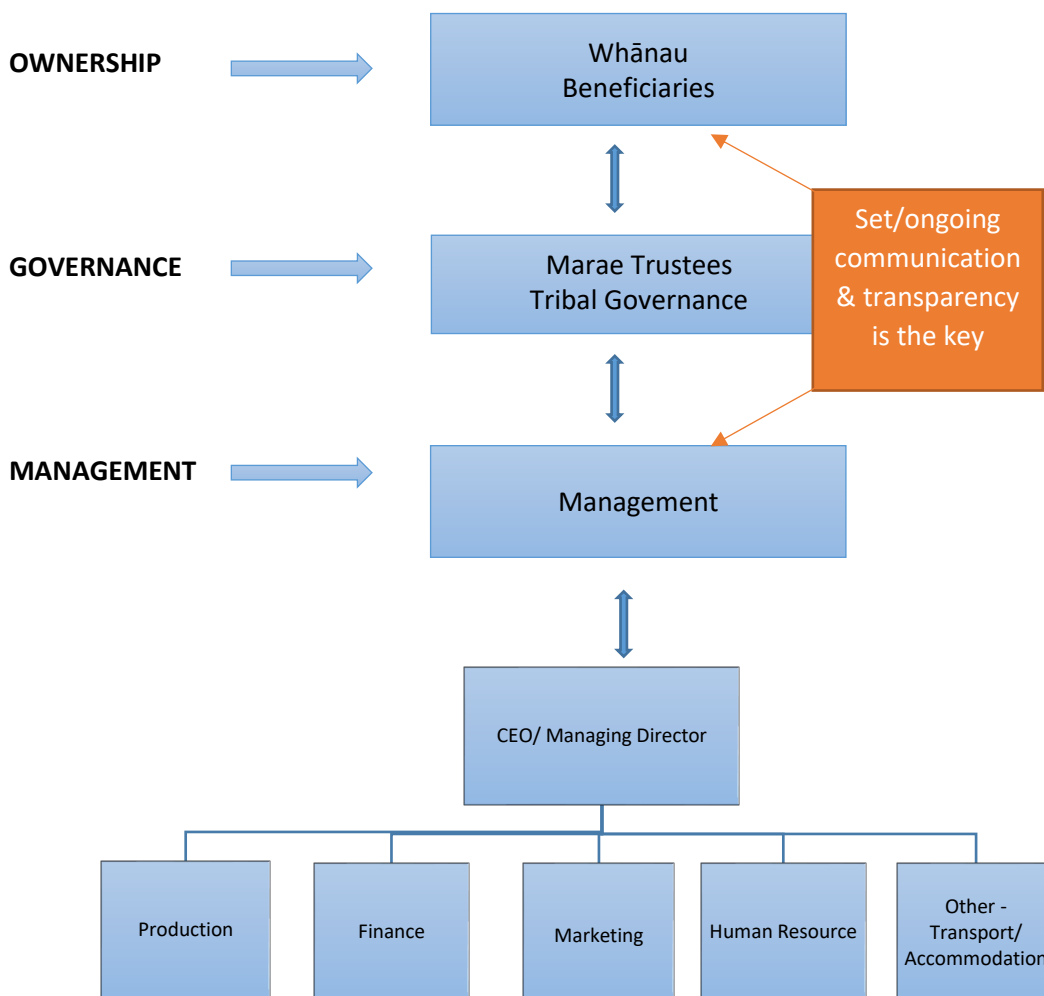


Figure 28:

(Source: Adapted from Rutherford & O'Fallon, 2007:392)

Capacity building should result in structures, policies and procedures that are responsive, participatory, transparent, equitable, and future-oriented. The separation of functions between government and commercial management is needed to avoid mismanagement and to ensure the long-term sustainability of the business (Loomis, 1998:6). Building capacity at ground level is needed to bridge the chasm in Māori under-development. This raises issues about who controls, what are the rules, and what is the game? (Dodd, 2000:31). Capacity assessment usually follows a step-by-step process as shown in Figure 29, designed to ensure the appropriate capacity needs (structures, policies, procedures, personnel) are properly identified and solutions found. Whānau of marae, hapū and iwi are involved from the outset.

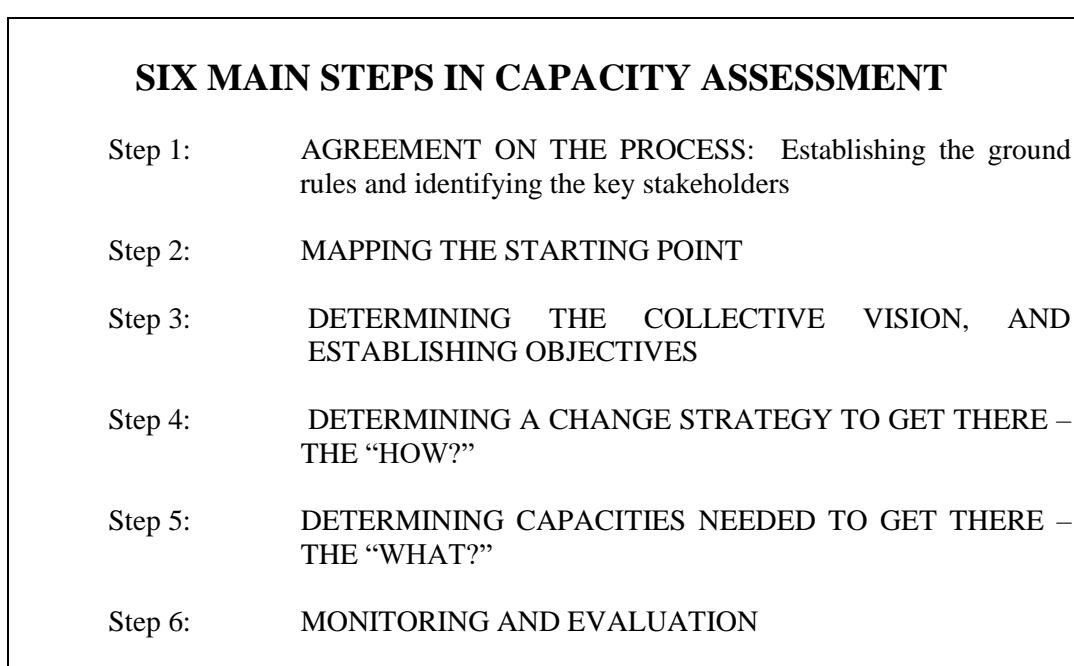


Figure 29: Six Main Steps in Capacity Assessment

(Source: Loomis, 1998:7)

In order to avoid nepotism, ASCT does not involve the sole employment and involvement of nearby marae. ASCT involves the involvement of iwi to collectively decide the recruitment of ideal tribal employees; however, nearby marae will be significantly involved in the initial development of ASCT. Because ASCT will not be built directly on traditional marae sites, an ideal location will be determined collectively by whānau of marae, hapū and iwi.

Building true capacity in the context of this research is centred on allocating investment from ASCT and future indigenous industries, to a knowledge-based economy, based on the need to continually upskill tribal descendants to sustain the people and the natural

environment. This process will help with supporting and upskilling tribal members via grants, scholarships and internships. There is a need to pursue tertiary education in targeted fields of expertise that will assist in the long-term growth of an indigenous enterprise, to open the window of opportunities to the people, to aspire to be 'limitless' leaders and global entrepreneurs. Then the aim is to nurture and create experts in Te Ao Māori and Te Ao Tauwi, to grow whānau, hapū and iwi collectively.

## 6.5 Tribal Identity and Integrity

In terms of Māori culture and identity, some iwi may encourage working alongside non-Māori; however, working under the control of non-Māori is unsustainable and does not work for either party, particularly when there is little or no collaboration and communication with Māori. Local cultural traditions provide exceptional opportunities for comparative research and a better understanding of the interrelationship between cultures, forecasting and directing the future (Rudnev, 2015:50). Tribal identity and integrity represent core components to achieve authenticity and distinctiveness in ASCT. Key aspects of tribal identity and integrity include (but are not limited to) tikanga, marae, te reo Māori and Māori learning systems such as Kōhanga Reo, Kura Kaupapa Māori, Wharekura and Whare Wānanga, as considered in the following discussion. All staff involved with ASCT must exercise tribal identity and integrity as a daily practice, including humility and professionalism. ASCT is not based on the strict operation of a business or the exact protocols for exhibiting cultural tourism. ASCT is focused on creating businesses where both hosts and guests enjoy being part of the business, and staff can continually grow and learn new skills on the job, while ensuring the long-term survival of the enterprise. Although correct processes of tikanga and protocol must be taught and revived amongst staff, the operation of ASCT is dependent upon the long-term drive, determination and enjoyment of all whānau involved.

### ***Tikanga***

Today, *tikanga* are commonly interpreted as actions or behaviours that are considered to be correct, right and appropriate. These views are widely held and based upon an historical interpretation of the word *tika* as 'correct' or 'right' (Royal, 2004:217). Tikanga Māori is defined in legislation as Māori customary values and practices, but this definition is hardly sufficient (Mead, 2003:10). Williams' Dictionary of the Māori Language (1971:416) provides a range of meanings for tikanga. For example, tikanga can refer to a 'rule, plan' or 'method', and, more generally, to 'custom' and 'habit'. Indeed, for many people tikanga Māori means 'the Māori way' or done 'according to Māori custom'. Another set of meanings refers to reason, motive or purpose (Mead, 2003). Tikanga is influenced by

upbringing, teachings, understandings, history, as well as environmental, social and political factors. Tikanga thrives because customary social structures, such as whānau, hapū, iwi and marae, have endured and are imbedded in the fabric of Māori society (Tinirau & Gillies, 2010:362).

Tikanga Māori has become a common term in our world today, but understanding of what it means varies considerably. Though a few people are quite knowledgeable, the vast majority know little about the subject. Active suppression of tikanga and mātauranga Māori by agencies of the Crown over the last century was thought to be necessary in order to speed the process of assimilation into western ways (Barlow, 2015:2).

Given that contemporary iwi employ modern institutional arrangements, issues of tikanga and mātauranga Māori become pivotal as the rules and norms associated with them give contemporary iwi their identity as uniquely Māori organisations – and hence their cultural legitimacy (Sautet, 2008:23). Tikanga Māori controls interpersonal relationships, provides ways for groups to interact and determines how individuals identify themselves. Ceremonies relating to birth, marriage and death are firmly embedded in tikanga Māori (Mead, 2003:5). Indeed, it can be argued that an iwi without a solid tikanga and mātauranga foundation is little different from a union, sports club or friendly society (Sautet, 2008:23).

Research has shown that there is a wide variety and diversity of tikanga currently practiced by Māori businesses and organisations. In most instances, tikanga Māori blends comfortably with conventional western practices, but where there is a clash, tikanga Māori is almost always forced to make the compromise. Generally, tikanga is embedded in different ways and at different levels in most participating organisations (Tinirau & Gillies, 2010:362).

The potential risk, according to Sautet (2008:29) is that forms of tikanga may be incompatible with modern society; however, this need not be the case as all cultures evolve over time. If Māori are to flourish, Māori development needs to embrace modernity while preserving key aspects of tikanga, then gradually introduce other aspects of traditional knowledge that may prove valuable today, particularly with regards to sustainable growth and development.

### ***Marae***

According to Durie (1998:221), there are many facets to the expression of Māori autonomy, though probably the most illustrative is the marae. As a centre for both formal and informal

meetings, the marae is the most authentic forum in terms of Māori culture. Marae are unique spaces where Māori culture is expressed and upheld to its fullest extent. Marae are spread over the contemporary landscape of New Zealand, from the north to the far south, as visual signposts that are distinctly Māori (Huia, 2015:5). According to Tauroa (1993:6), a marae needs people; people need a marae. The tangata whenua (*hosts*) are the unchanging foundation of a marae. Yet tangata whenua need manuhiri (*visitors*) – people to whom they can provide a service.

A marae is one of the few places where the agenda is controlled by tangata whenua, and if self-determination has any meaning at all, then it finds fullest expression in the politics, procedures, and leadership of the marae (Durie, 1998). The marae fosters Māori self-respect, pride, and social control, and is therefore a socially integrative place to be (Presbyterian Church of NZ, 1992:7). Marae are repositories of whakapapa and provide mana for modern Māori as powerful symbols of their identity. Marae are not relics of the past but are fully used and appreciated, vibrant places where people live and experience authentic Māori culture (Huia, 2015:5). People whose families become associated with caring and sharing contribute to the tradition of the marae (Tauroa, 1993:6). No two marae are the same, and despite efforts in many regions to observe more standard practices, in the end each marae retains its own style. In that sense, the marae is autonomous (Durie, 1998).

### ***Te Reo Māori***

According to Barlow (2015:114), language is the vehicle by which thoughts, customs, hopes, frustrations, history, mythology, dreams and knowledge are communicated from one person to another. It has been said that a people without their own language have no power or unique identity. As the indigenous people of New Zealand, Evans and Uruamo (2012) state that Māori descend from a profound oral tradition and were extremely skilled orators. Māori literature is extraordinarily rich with proverbs and sayings; treasures that enlighten Māori history and Māori lore.

According to Māori, their language is sacred because it was given to their ancestors by the gods and it is by language that Māori are able to know the will and power of the gods (Barlow, 2015). The narratives are full of wisdom with beauty in its poetry. As oral competencies increased, so did prestige, self-esteem and mana (Evans & Uruamo, 2012).

It is important to recognise that a language not spoken on a regular basis will die as a living language. To survive, a language must be spoken at all times. Unfortunately, Māori is spoken principally on marae and some schools (Barlow, 2015:112). Te reo Māori is the essence and foundation of being Māori. It is intimately intertwined with the culture that

Māori want to express. Its beauty is expressed in song, poetry, speech-making, chants and the haka (Tauroa, 1993:128). Although te reo has the status of an official language of New Zealand, there is little support to promote it. Māori however, continue to seek support through efforts to implement the clauses of the Treaty of Waitangi (Barlow, 2015).

### ***Mātauranga Māori & Authentic Sustainable Indigenous Industries***

Māori knowledge continues today and is part of a subject area called mātauranga Māori that is being taught and researched by a number of learning institutions. It is taught at graduate level at Te Wānanga o Raukawa and elsewhere (Mead, 2003:305). There is a need to prioritise the study of global and authentic sustainable indigenous industries in school curricula, particularly from the Kura Kaupapa level forward. Māori learning systems such as Kura Kaupapa, Whare Kura/Kura Kaupapa secondary schools and Whare Wānanga must foster the learning of multiple languages, including firstly Māori then other languages such as English, Chinese, Japanese, German, Spanish and Italian, to prepare future generations for developing connections with international nationalities and cultural worldviews.

Mātauranga Māori encompasses all branches of Māori knowledge. It includes a range of fields that are familiar today and includes subjects we have not heard about. Mātauranga Māori has no ending; it will continue to grow for generations to come (Mead, 2003). Undertaking studies at overseas universities will develop international networks between students that will contribute to the future growth of authentic sustainable indigenous industries at an international capacity.

### ***Kōhanga Reo***

Kōhanga Reo, which teaches te reo Māori and Māori culture to children aged under five years old, officially began in April 1982. After only two years of operation, there were more than 400 Kōhanga Reo throughout the country (Barlow, 2015:53). Kōhanga Reo have been a phenomenal success based on the commitment of whānau of iwi to the movement. Numerous benefits to Māori have arisen from the establishment of Kōhanga Reo, including the revival of the Māori language and culture (Barlow, 2015). Kōhanga Reo encapsulate what Māori perceive as the best theoretical foundations of learning for a child. There is a holistic approach, interwoven with cultural ethos, calling upon kaumātua whose knowledge is essential in the learning environment of the Kōhanga Reo (Reedy, 2000:160). According to Hohepa et al (1992:345) the mechanisms in Kōhanga Reo are clearly very effective. Smith et al. (1989) describe graduates of Kōhanga Reo as not like the Māori children described by Clay in the 1960s. As 2- to 3-year-olds, the children in their study spoke using multimorphemic utterances well advanced from simple,

holophrastic speech. Kirkness (1998:115), an international observer on aboriginal language development, judges the Kōhanga Reo to be a unique and proven method of effective language acquisition. Not only have they preserved the language; they have strengthened the traditional cultural base. Kōhanga Reo have gained the respect of the Māori people, government bodies and the Pākehā people of New Zealand. It is a movement unmatched (Reedy, 2000). It brings together family and people of all ages in support of the Māori language and culture as teachers and learners (Kirkness, 1998).

### ***Kura Kaupapa***

Kura Kaupapa Māori was an inevitable next step for the language. Parents who had committed themselves and their children to Kura Kaupapa were determined that the foundation laid at the Kōhanga pre-school level would not be lost (Reedy, 2000:160). The emergence of Kura Kaupapa Māori (*total immersion schools*) in 1982 evolved out of a history of educational failure by Māori within state schools (Smith, 1994:153-157). Kura Kaupapa Māori have also reasserted the "legitimacy and validity of Māori language and culture" (Jones et al, 1995:197). Māori language and culture, according to O'Sullivan (2001:165) is the underpinning legitimacy of the right to self-determination. Self-determination legitimises cultural frameworks adopted by Māori. It is not concerned with making those frameworks conform with those of the state unless Māori prefer it so.

Within Kura, Māori is spoken in all areas and at all times. The pedagogies of the school are Māori preferred systems of learning that accentuate collective action and reinforce whānau, hapū and iwi histories (O'Sullivan, 2001). Kura Kaupapa sought to create a schooling system that meant children excelled in two worlds. Kura Kaupapa have developed from the needs of whānau in different areas throughout New Zealand and development has been a bottom-up process (Smith, 1994). Kura allow children to learn about the past while creating new ways to envisage the future. They exist as decolonizing agents, for they inherently act not only to resist domination, but also to create new structures and new ideologies (O'Sullivan, 2001).

According to Sharples (1992), the schooling initiative Kura Kaupapa Māori was originally developed to preserve Māori language and culture; provide a Māori education for Kōhanga Reo graduates; validate traditional Māori knowledge and pedagogy within the school curriculum and all contexts of school life; produce bilingual, bicultural children through immersion in Māori language and education; and equip children with skills and knowledge to contribute positively to New Zealand society.

By 1997, there were 59 Kura Kaupapa representing 14% of all 27,000 Māori children in formal Māori classes. The whole environment supports the revitalization of te reo Māori and the overall operation of Kura Kaupapa Māori rests with the whānau (Reedy, 2000).

### ***Whare Kura: Kura Kaupapa Secondary Schools***

It is important to provide continued educational support to children at secondary school level based on both Māori and global worldviews, while offering multiple language classes to transition secondary school students to tertiary education at Whare Wānanga Māori or universities throughout the world.

Whare Kura is another development arising from a bottom-up pressure - continuing immersion education through to secondary school level. There are currently five Kura Kaupapa Māori with secondary education programs. Hoani Waititi in Auckland and Rakaumanga in Huntly are the two largest Whare Kura in New Zealand, however the current numbers catered for is quite small (Reedy, 2000:161).

### ***Whare Wānanga Māori & Whare Wānanga o Te Ao***

Elsdon Best was one of the well-known European writers about early Māori cultural life. Whare Wānanga (*traditional houses of learning*) were found throughout Polynesia, although Best maintains that the Whare Wānanga in Aotearoa attained a “remarkable status” (Best, 1986) in comparison to their Polynesian counterparts (Benseman, 1992:4). Traditional Whare Wānanga in Aotearoa evolved into sophisticated educational institutions whose central purpose was to preserve all traditional knowledge and to “hand it down through the centuries free of any alteration, omission, interpolation or deterioration” (Best, 1986). Participants in traditional Whare Wānanga achieved remarkable feats of learning, mastering huge quantities of traditional lore, history, whakapapa and other valued information (Benseman, 1992:1).

Traditional Whare Wānanga were centres for higher learning, which were not available to all. Men were segregated into their own school and the women into theirs. Male students were most often dedicated to the God of war and of human affairs, Tūmatauenga. Most often females were dedicated to the Goddess of the moon, Hine-te-iwaiwa. Students were recommended and often specially chosen by their hapū (Mead, 2003:306).

The term Whare Wānanga has come to be used in a variety of modern contexts, but Te Whare Wānanga o Raukawa in Otaki is probably the only true modern equivalent (Benseman, 1992).

It is important for students to undertake tertiary studies in order to effectively contribute to the diverse skills required to successfully manage ASCT, ranging from management level through to guiding and the Māori arts. This requires education from different forms of tertiary education providers such as polytechnics, wānanga Māori such as Te Wānanga o Aotearoa, Te Wānanga o Raukawa, and Te Awanuiarangi, through to universities throughout New Zealand as well as internationally. Tertiary learning is not restricted to a single style of learning; however, it is necessary for all employees to have an understanding of tribal tikanga, te reo Māori and Māori learning systems, together with ideal non-Māori learning systems. This process will require iwi to develop their own tikanga and reo classes for staff to undertake before and during employment, to build cultural identity and integrity.

The extent to which Kōhanga Reo, Kura Kaupapa Māori, Wharekura and Whare Wānanga can be seen as examples of self-determination is dependent on the extent to which the state controls what should be taught and how it should be taught (O'Sullivan, 2001:165). It is imperative that Māori and indigenous people retain control over indigenous learning structures to shape and prepare future academic leaders for the management of authentic sustainable industries as addressed in the final section of this research. TPK (1993:8-10) claim that evidence has shown that Māori students succeed within Māori learning systems. Students have future opportunities in the growing Māori language industry and tribal development sector, and other benefits include greater self-confidence and the revitalization of the Māori language and culture.



Mana motuhake is the mauri (*life-force*) and wairua (*spirit*) of the Māori people. It is a force that cannot be denied because it embodies the spirit of the ancestors and soul of the people. Māori aspiration for greater control over their own destinies and resources is variously described as a search for autonomy, sovereignty, independence, self-governance, self-determination, tino rangatiratanga and mana motuhake. There are important distinctions between those terms, though they all capture an underlying commitment to the advancement of Māori people as Māori, and the protection of the environment for future generations. Two centuries ago, Māori were a driving economic force incorporating traditional Māori values and practices. Traditional iwi were characterised by the collective ownership of all lands, waterways, forests and wildlife, full participation and consensus in decision-making, and non-coercive leadership. Today, Māori have established a stronghold in the national economy with strong cooperatives and iwi entities, maximising economic opportunities within the challenging global economic climate. There is increasing awareness among Māori that traditional knowledge, values and concepts may be critical to resolving the contemporary sustainable development dilemmas being faced in New Zealand. There have been calls for a new epistemology and practical alternatives to western growth models of development. Māori have been reinventing traditional conceptual frameworks and principles as a basis for establishing alternative approaches to development and well-being. Māori must ensure that traditional Māori values and beliefs survive, and are practiced and passed onto the next generation. This is the sustainability of traditional Māori values.

An analysis of government budgets relevant to programming for indigenous people in New Zealand demonstrates that proportionately more funds are spent on social services than on support for Māori economic development. It must be accepted that social programming alone cannot in itself overcome the social problems that exist, and that equal weight must be given to Māori economic development. Māori enterprises have a key role in lifting the Māori contribution to the economy. They are critical for increasing productivity through effective use of Māori assets and people, often in ways that are consistent with Māori values and approaches. Investment and growth in authentic sustainable indigenous industries is essential in mana motuhake due to the sustainable and long-term social, cultural, environmental and economic growth of iwi across all sectors. Investment in Māori enterprises, SMEs and self-employed Māori will be critical to generating sustainable economic growth. Traditional tribal values such as aroha, whakapono, tika, pono,

whanaungatanga, wairuatanga, kaitiakitanga, manaakitanga, kotahitanga and tino rangatiratanga are some of the key values discussed in this research that are universal to iwi throughout New Zealand. They also form a strong basis for sustainable collective growth and unity through ASCT.

Strategic alliances must be formed between indigenous people and international networks to formulate and share successful and realistic processes for sustainability. Such alliances need to be formed to defend indigenous people from all forms of exploitative development, to advocate for the resolution of outstanding issues such as treaty claims, to strengthen the capacity of indigenous peoples and to promote sustainable development. Partnerships at a local, national or global level have the capacity to assist in creating a sustainable tourism industry that meets the needs of whānau, hapū, iwi and external interests. Through building strong partnerships and securing adequate investment in ASCT, iwi are able to direct funds towards building 'true' capacity for their people. This will mean that iwi sustainable development is able to flourish due to a solid investment foundation to improve the positioning of Māori. Local cultural traditions provide exceptional opportunities for comparative research and a better understanding of the interrelationship between cultures, forecasting and directing the future. Tribal identity and integrity represent core components to achieve authenticity and distinctiveness in ASCT. Key aspects of tribal identity and integrity include (but are not limited to) tikanga, marae, te reo Māori and Māori learning systems such as Kōhanga Reo, Kura Kaupapa Māori, Wharekura and Whare Wānanga.

Capacity building is the process by which individuals, community groups, organisations and nations develop abilities to perform functions, solve problems and achieve desired outcomes. This research focuses on the collective capacity of groups and organisations, as opposed to individual capacity. Capacity for development means having appropriate ownership arrangements, good governance, effective management and stakeholder involvement. Capacity building should result in structures, policies and procedures that are responsive, participatory, transparent, equitable, and future-oriented. Building capacity at ground level is needed to bridge the chasm in Māori under-development. Building true capacity in the context of this research is centred on allocating investment from ASCT and future indigenous industries into a knowledge-based economy, based on the need to continually upskill tribal descendants with grants, scholarships and internships, to ultimately sustain the people and the natural environment. There is a need to strategically pursue tertiary education in targeted fields of expertise that will assist in the long-term growth of an indigenous enterprise.



# NGĀ KŌRERO WHAKAMUTUNGA

## FINAL DISCUSSIONS

***“Mehemea ka moemoeā ahau ko ahau anake. Mehemea ka moemoeā tātou ka taea e tātou”***

*“If I dream, I dream alone. If we all dream together, we can succeed”*

– Princess Te Puea Herangi 1883-1952



***Princess Te Puea Herangi 1883 - 1952***

It is appropriate to conclude this thesis with the whakataukī of Princess Te Puea Herangi “Mehemea ka moemoeā ahau ko ahau anake. Mehemea ka moemoeā tātou ka taea e tātou - *If I dream, I dream alone. If we all dream together, we can succeed*”. This whakataukī emphasises the need for collective unity and faith in the people to make tribal dreams and aspirations a reality, driven by the notion ‘that anything is possible if we plan and dream together’. Te Puea was an inspirational leader who led the Waikato people through forced conscription during World Wars 1 and 2 and cared for thousands of people who were affected by the influenza epidemic in 1918. Some of her other achievements include the establishment of Tūrangawaewae and Te Awamārahi Marae, and several other marae throughout the Waikato. Te Puea was influenced by the guidance of her grandfather, Kīngi Tāwhiao, especially during times of turbulence and political unrest between Māori and Pākehā. Although New Zealand had initially supported a bi-cultural society focused on the

relationship between Māori and Pākehā, from the 1960s, the country adopted a multi-cultural approach limiting the significance of Māori concerns to incorporate the needs of foreign overseas immigrants. For this study, ASCT is centralised around indigenous people of a particular country, and in this instance, is based on a ‘supposed partnership agreement’ between Māori and Pākehā that commenced with the signing of the Treaty of Waitangi 1840.

The introduction chapter emphasised the vital importance of the natural environment and the indigenous Māori culture to the success and sustainability of the tourism industry, which is New Zealand’s largest and fastest growing industry. Not only is tourism growing economically; the industry is also the largest employer of New Zealanders throughout the country, and can be an advocate for both environmental sustainability and the preservation of Māori culture, if the correct policies and procedures are applied in practice. In accordance with the statement of research questions as outlined in the introduction chapter, this research proves that investment in ASCT will provide social, cultural, environmental and economic benefits for Waikato-Tainui along the Waikato River, using case studies at Tūrangawaewae and Te Awamārahi Marae. This research confirms that investment in ASCT improves tribal well-being. As investigated in this research, ASCT:

1. Is environmentally sustainable
2. Is driven by Māori
3. Requires cultural, social, environmental and economic investments for its growth
4. Strengthens traditional Māori culture and values amongst Māori
5. Improves tribal well-being

#### ***1. ASCT is environmentally sustainable***

It is important to address the sustainability of other major industries in New Zealand, such as farming, forestry and fishing, due to the direct and indirect impact of these industries on the sustainability of tourism. As the New Zealand government has recently profiled the tourism industry as ‘sustainable tourism’, it is important that measures are put in place to quantify whether an industry can market itself globally as ‘sustainable’ to increase profit margins. It is recommended that a national body is established to measure the sustainability of the tourism industry. However, there is an even greater urgency to measure the sustainability of other major polluting industries, such as farming, forestry and the extraction of fossil fuels, due to the growing and significant adverse effects of these industries on the natural environment.

According to the responses from members of Tūrangawaewae and Te Awamārahi Marae, the natural environment should be considered in tribal investments. Tūrangawaewae Marae members confirmed that we do not exist without the natural environment, and sustainability can create further benefits for the tribe. Māori are naturally connected to the environment, and the tribe must teach others about the importance of the ecosystem. The tribe can protect the environment with the right people, however a challenge is the need to comply with government legislation. Descendant's from Te Awamārahi Marae emphasised that the tribe should definitely prioritise the natural environment in tribal investments because the natural environment is the future of this country. The tribe can protect the natural environment through education, with the correct processes and working together with government. Responses from both marae confirm that all participants agree that the tribe can protect the natural environment through ASCT.

Chapter One examines the literature in the field of Authentic Sustainable Cultural Tourism, and there are gaps in this space that this research has filled. Although current literature has contributed to understanding the dynamics of Māori tourism, research undertaken by indigenous writers provides a rich insider and holistic perspective of the subject, which is lacking in many non-Māori writings. Chapter Two provides an overview of Kaupapa Māori theory and critical theory, which are identified as the underpinning epistemological and methodological organising principles for this research. Because this research focused primarily on Māori tourism development alongside marae and Māori communities, it was appropriate to incorporate Kaupapa Māori frameworks as the research methodology for this study. Much discussion about Kaupapa Māori is also located in critical theory, in particular with regard to the notions of critique, resistance, struggle and emancipation. Kaupapa Māori theory aligns with critical theory in exposing underlying assumptions, some of which serve to conceal the power relations that exist within society.

As a descendant of Waikato-Tainui and each case-study marae, in Chapter Three I applied the whānau principle in this research to structure the gathering of information. The concept of mixed methods, as discussed in Chapter Two, was used and refers to the mixing of both quantitative and qualitative methodologies to gain fuller insights into study phenomena, by drawing on features from both methodologies. The process of analysis is not to do with quantity of data or responses, but rather with the quality and the content of the data. Generally, qualitative data analysis seeks to better understand people's lives, behaviours and stories, as well as organizational function, the operation of social movements, and interactional relationships.

## 2. *ASCT is driven by Māori*

Chapter Four discusses the fact that indigenous peoples have been involved with tourism since they first hosted guests through exploratory and early colonial encounters, yet indigenous ownership and control of such venues is a relatively new phenomenon worldwide. While the future of sustainable tourism relies on several factors, tribal associations must continue to strengthen tribal control and power, insist on equal access to and control of resources, and develop projects that are not influenced by outside interests. Examples of indigenous sustainable cultural tourism demonstrate that some countries are on track to becoming leading destinations for indigenous tourism experiences. In countries such as Canada, First Nations and their partners are using indigenous-developed standards to help preserve and strengthen cultures, while building economic benefits for their communities. This is directly in line with the global trend toward linking tourism with the need to uphold indigenous rights. When developed in partnership with indigenous communities, indigenous tourism can continue to attract visitors, provide quality guest experiences, and honour indigenous heritage.

An investigation of government tourism organisations revealed that the New Zealand government has recently adopted the term ‘sustainable tourism’ as a marketing ploy to attract international visitors to the country. The Ministry of Tourism has claimed ownership of this important concept before ensuring the industry has met the basic requirements for sustainable tourism. This marketing ploy creates a false representation of New Zealand’s tourism industry to market the sector globally, to maintain the goal of economic sustainability. Although ‘Sustainable Tourism’ in New Zealand is a long-term goal, there are many unsustainable tourism businesses in the industry. What is evident among government tourism organisations is the employment of a Māori advisor or a single Māori advisory group to provide a mandate to market Māori values, images and processes for the benefit of government and non-Māori organisations. The incorporation of Māori culture, ideals and values must be sought from whānau, hapū and iwi collectively, who are the rightful owners of traditional Māori knowledge and culture.

Aspects of Māori cultural heritage are superficially appropriated, often without Māori knowledge and tikanga Māori. The experience of non-indigenous persons copying entire indigenous artefacts or indigenous images and themes for commercial reasons, without consent or compensation and without respect for their underlying meanings, is true for many indigenous peoples around the world. The government needs to dramatically change its legal system regarding intellectual property rights to protect indigenous knowledge and property from ongoing theft. Another challenge is the major concern that the New Zealand

government is using the commercial viability of Māori culture to secure foreign investment and control Māori involvement in the industry.

**3. *ASCT shows that cultural, social, environmental and economic investments are critical to its growth***

While indigenous people may not instantly rid themselves of the social and environmental deterioration that has been occurring due to colonisation, tourism certainly has the potential to aid tribal communities in their struggle for economic independence. After observing successful indigenous tourism models in New Zealand and overseas, it is clear that this industry will continue to showcase indigenous excellence to the rest of the world. The knowledge that has been gained from previous experiences will provide tribal communities with greater strength to build their social, cultural, environmental and political systems, resulting in successful and sustainable community development.

The majority of respondents from Tūrangawaewae Marae believe that education for the people is the most vital form of investment, followed by the wellbeing of the people. Other responses include the need to retain the visions of the ancestors, the need to have sustainable investments and revenue to grow the tribe. Members from Te Awamārahi Marae emphasise that health, education and building the people should be the main focus for tribal investment in the future. The sustainable use of land and marae is an important form of investment including the need to build tribal pride, provide employment for tribal descendants and showing Waikato-Tainui to the world.

Historians have noted that Māori hapū or subtribes, using customary production arrangements, were commercially successful in the early period of British colonialism, before losing much of their land and resources to settlers and the Crown. Chapter Five emphasises the need to use a bottom-up approach to create successful ASCT businesses throughout New Zealand that aspire towards long-term sustainable tribal futures. Collective and collaborative leadership is the key to fostering future leaders who must be competent in both ‘Te Ao Māori’ and ‘Te Ao Tauīwi’. Tribal leaders require specialist knowledge across major fields to contribute to the wealth of knowledge required at governance level. Tribal leaders must also prioritise investments that provide sustainable long-term growth for the tribe, rather than replicating conventional western industries such as farming, forestry and the extraction of fossil fuels that compromise tribal values and beliefs.

#### ***4. ASCT strengthens traditional Māori culture and values amongst Māori***

Māori culture offers an important point of difference for New Zealand on the world stage. Māori desire to control their image so they can build a Māori dimension within the tourist industry. Māori involvement in New Zealand's tourism industry has a history of over 150 years and Māori in regions throughout New Zealand are investing in Authentic Sustainable Cultural Tourism businesses that have proven successful. Although the current growth of Māori culture has been attributed to the efforts of Māori learning initiatives such as Kohanga Reo, Kura Kaupapa Māori, Whare Wānanga and the marae, ASCT can be perceived as another mechanism to further enhance the continuation of Māori culture, particularly at an international level. Throughout this study it must be emphasised that the development of ASCT initiatives will benefit non-Māori businesses throughout the Waikato, attracting increased tourist clientele to the district. ASCT will benefit New Zealand's tourism industry as a whole, if Māori are willing to share their unique culture in regions throughout the country, while providing an authentic sustainable cultural experience for tourists.

The majority of responses from Tūrangawaewae and Te Awamārahi Marae confirm that ASCT can support marae to preserve their culture if they have the right people in control, and if the people themselves are leading cultural tourism. Although it was highlighted that cultural tourism should not be performed on the marae to earn income, tourism can work on marae that are designed for that purpose, such as marae in Rotorua.

The findings from the framework for Authentic Sustainable Cultural Tourism provides a guideline for iwi and a detailed account of the strengths, challenges and requirements for the success of ASCT businesses. This chapter has emphasised the need to link with and invest in existing Māori tourism providers, so that iwi can avoid the replication of a tourism product that currently exists in a particular region. This process will also build recognition with national and global tourism markets, as existing providers have developed a positive reputation that can assist with the development of new ASCT businesses. It is important to recognise the need to incorporate useful non-Māori processes and structures into ASCT development and contemporary Māori businesses, including ongoing communication and collaboration with key stakeholders. During the planning and construction phase, iwi need to think strategically and provide scholarships to their people in targeted management positions, so iwi do not need to depend on external expertise to manage their businesses.

Today, indigenous groups are exploring holistic approaches to development not in an effort to return to a subsistence existence, but as an alternative to western models. The future well-being of the planet involves a creative reintegration of economy, society and ecology.

Chapter Six states that Māori enterprises have a key role in lifting the Māori contribution to the economy. They are critical for increasing productivity through effective use of Māori assets and people, often in ways that are consistent with Māori values and approaches. Investment and growth in authentic sustainable indigenous industries is essential in mana motuhake due to the sustainable and long-term social, cultural, environmental and economic growth of iwi across all sectors. Traditional tribal values such as aroha, whakapono, tika, pono, whanaungatanga, wairuatanga, kaitiakitanga, manaakitanga, kotahitanga and tino rangatiratanga are some of the key values discussed in this research that are universal to iwi throughout New Zealand. They also form a strong basis for sustainable collective growth and unity.

##### **5. *ASCT improves tribal well-being***

In regards to tribal wellbeing, the primary responses from Tūrangawaewae Marae participants believe that employment, education, helping families and the wellbeing of the people are the main social benefits that can be derived from ASCT. There are many other benefits that cultural tourism can generate for marae including cultural awareness, building revenue for the tribe and the creation of a sustainable future that is unique to iwi. Te Awamārahi Marae participants provided similar responses. Employment was identified as the greatest benefit for marae followed by education, tribal pride and the wellbeing of the people. Other responses include mana motuhake, cultural preservation, to unite the people, and to maintain the condition of marae.

The responses from participants assert the need for social benefits to be considered in tribal investments. Other responses include the need to grow and strengthen the people, building a future of our children, and a desire for TGH to listen to the people. According to Te Awamārahi Marae participants, there is an urgent need for employment for the people and the tribe is focused primarily on making money. All participants from each marae believe that ASCT can work along the river if it is driven by the right people, with the right leaders and a sustainable focus. Tūrangawaewae Marae respondents highlighted the urgency to preserve the natural environment and the tribe must undertake the correct activities. According to each case study marae, the primary stakeholder in the development of ASCT is tribal descendants and skilled leaders. The tribe can help with the development of ASCT and so too can the government (local, regional, national).

Barriers to development were identified as tribal members and tribal governance. The government was also acknowledged as a barrier, and there is an urgency for a change of attitude towards tribal development. Overall, there is unanimous support from each marae towards investment in ASCT. The responses from Tūrangawaewae Marae descendants

include the need to help the people, to look after the marae, to preserve the natural environment and it is the people's land and money, not tribal governance. The major findings from Te Awamārahi Marae stress that the settlement is about helping the people and everyone must clean up the natural environment, not just iwi. The tribe has not done anything like ASCT before and it can be successful if managed correctly.

Tribal identity and integrity are essential in order to achieve authenticity and distinctiveness in ASCT. Traditional values and knowledge have important lessons for today and offer direction for the future. However, Māori self-determination is not about living in the past. Strategic alliances must be formed between indigenous people and external networks to formulate and share successful and realistic processes for sustainability. By building strong partnerships and securing adequate investment in ASCT, iwi are able to direct funds towards building 'true' capacity for their people. This will mean that iwi sustainable development is able to flourish, due to a solid investment foundation, to improve the social, cultural, environmental and economic positioning of their people, as outlined in the following thesis outcomes and recommendations.

## Thesis Outcomes and Recommendations

The following are the thesis outcomes and recommendations of the research for whānau of marae, hapū, iwi and potential partners. Further outcomes and benefits will become clear as the development of ASCT proceeds.

Table 26: Thesis Outcomes and Recommendations

<ol style="list-style-type: none"><li>1. Provide a final hard-bound copy of the thesis to the tribe and each marae involved, including Tūrangawaewae and Te Awamārahi Marae. Provide an electronic copy to iwi and potential partners.</li><li>2. Inform the tribe at governance level about the benefits of potential investment in Authentic Sustainable Cultural Tourism, which prioritises:<ul style="list-style-type: none"><li>➤ Long-term employment at all levels for the people</li><li>➤ Caring for the natural environment</li><li>➤ Excellent care of guests and hosts</li><li>➤ Preserving the culture of the marae, hapū, iwi</li><li>➤ Autonomy - Driven by the people, alongside partners for everyone</li><li>➤ Providing revenue for the tribe and partners, then the country</li></ul></li><li>3. Improve the well-being of the people involved, including kaumātua, tamariki and future generations.</li><li>4. Inclusive and representative of marae located at different parts of the Waikato River.</li><li>5. Empower the people of marae to be independent and drive this kaupapa.</li><li>6. PhD research to support marae and others with future sustainable development.</li><li>7. The position of a researcher who provides an in-depth holistic Māori and indigenous perspective towards Authentic Sustainable Cultural Tourism.</li><li>8. Immediately provide scholarships and incentives to upskill tribal members in targeted areas.</li><li>9. Offer internships and on-job-training while providing temporary fixed-term employment of non-Māori where necessary.</li><li>10. Highlight the urgency and need for government and all New Zealanders to sustain and care for the natural environment and Māori as the indigenous people of this country.</li><li>11. Influence government to allocate equitable funding for Māori tourism development.</li><li>12. Control by Māori of the sale of Māori cultural products and intellectual property rights to enable authentic Māori artists to sell their traditional and contemporary artefacts.</li><li>13. Authentic Sustainable Cultural Tourism enables Māori and indigenous people throughout the world to share their stories and histories in a true, positive and empowering way.</li></ol>
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14. Research to inform iwi to target sustainable and highly competitive mainstream tourism opportunities such as sustainable accommodation, sustainable transportation, sustainable boat cruises and adventure tourism.
15. Research to quantify and measure the sustainable practices of the tourism industry and other major industries.
16. This research is targeted at both marae and iwi development. To develop a framework that can be transferable to all iwi, working with their marae and people on the ground.
17. The study can also be transferred to other indigenous people, tribes and nations throughout the world, aspiring towards sustainable tribal development.
18. Develop a collective tribal Authentic Sustainable Cultural Tourism Organisation to support and market Authentic Sustainable Cultural Tourism businesses at a national and global scale.
19. Social, cultural, environmental and economic development must be undertaken simultaneously, not separately.
20. It is vital to incorporate traditional values, practices and knowledge systems throughout all sectors alongside ideal collaborative contemporary structures
21. Seek and foster ideal national, international and tribal partnership and investment.
22. Develop international networks with overseas countries including global world leaders to share knowledge and processes to develop authentic sustainable global industries.
23. Initiate investment in authentic sustainable tribal industries throughout New Zealand and the world such as indigenous products (art/winery) and non-indigenous sustainable products such as renewable energy (biofuel/hydro power).

Table 26 continued: Thesis Outcomes and Recommendations

## Conclusion

I believe that many solutions to the current global crisis are simple. Our survival is not solely based on the need to provide further unnecessary technologies and modern material goods for further unnecessary comfort and convenience. Our future is dependent upon each person reaching inside their hearts, for the survival of nature, then the survival of our children. That is the simple solution. The hardship facing people in modern society is growing significantly, and the natural environment is being damaged every minute of every day. Therefore, a loud, critical, yet constructive voice is urgently required to fight for the survival of our children. However, it must be emphasised that this research has found a remedy for a number of challenges; a sustainable, long-term solution that all New Zealanders can benefit from and promote with honesty and integrity. This can be a driving

force for true preservation, if ASCT is supported; one that genuinely cares for the people and the ecosystem versus one that cares for short-term gains to the detriment of nature and our children.

Indigenous people are at the crossroads of extinction as a culture and as people. We are the carriers of knowledge linking us back to our responsibility to the earth, and we are the signpost pointing the direction to the health and healing of the planet. If this knowledge becomes lost to humankind, then it is entirely possible that our time will run out. There is every indication of this today. To arrest the process of global destruction and to ensure the well-being of current and future generations, we must all be prepared to recognise our complicity and to be prepared for an active role in repairing the damage already perpetrated on the planet. We can no longer accept half measures from the technological and industrial sector with respect to the polluting and destruction of the eco-system (Clarkson, 1992:43).

This research emphasises the urgency for countries throughout the world to unite and work together with indigenous people to save our world from destruction caused by pollution, greenhouse gases and global warming. Since the colonisation of New Zealand, consecutive governments have achieved growth for the country often at the expense of the ecosystem. Indigenous people throughout the world continue to maintain holistic, sustainable values and practices that need to be incorporated into the management of all industries, alongside skilled indigenous leaders. The positive results from authentic sustainability reflect long-term goals and aspirations that will take at least 15 to 20 years to achieve positive change. To heal this country from 50 to 150 years of intense environmental degradation and destruction, the survival of the natural environment for future generations cannot occur with one indigenous leader alone. There is a need for governments to plan long-term, to prevent consecutive governments from overriding our efforts in order to prioritise unsustainable short-term gains, which has been happening in New Zealand for over 175 years.

In comparison to current tribal investments, we cannot deny that ASCT will require increased effort and planning on behalf of iwi to make ASCT a reality, such as investment in our people to run these businesses successfully, to become self-sufficient tribal entities. However, in the long term, building the people and caring for the natural environment are rewards that are far greater than simply receiving monetary returns. Although ASCT is based on Māori control and ownership of social, cultural, environmental and economic resources for development, successful outcomes for ASCT will have positive flow-on effects for communities and non-Māori throughout the country.

The findings from the research reveal 100% support from marae members interviewed, including support from successful Māori tourism providers in this study, for investment in ASCT. Twenty-one years post-settlement, the Waikato people require investments that provide social, cultural, environmental and economic returns, not solely financial returns. Tribal members view the social, cultural and environmental wellbeing of the tribe as paramount, and economic returns are intended to support tribal wellbeing, not drive tribal governance. As a specialist in the field of sustainable indigenous development, I strongly believe that investments based primarily on generating revenue without consideration for tribal descendants and the natural environment reflect simplistic investment decisions, particularly considering that most tribal investments are based on the replication of western concepts of development, with little regard for sustainability. Investments that provide social, cultural, environmental and economic returns are extremely challenging to achieve; however, evidence in this research has proven that ASCT can succeed. I believe my people have been extremely patient over the past 21 years while requesting investments that ensure the long-term future and sustainable wellbeing of the tribe. This research does not suggest disregarding the many commercial investments the tribe has made. This research highlights the urgency to commence at least one investment that prioritises multiple and sustainable returns.

Tribal governance teams need to have faith in their own people. A theme that was often raised during interviews is, ‘without the people, there is no Raupatu settlement’, meaning ‘it is the people’s land and money, not tribal governance’. The tribe must invest in areas that maintain tribal pride and integrity, rather than investing in exploitative industries that compromise tribal values and beliefs for monetary gain. The people desire mana motuhake, where tribal descendants are in control of their destinies, and are not dependent on outsiders to determine the future of our children. Furthermore, in this research, fourteen successful Māori tourism providers throughout New Zealand, the majority of which already practice ASCT, have shared their challenges and strengths for iwi to consider. Also, over the past decade, indigenous people throughout the world have engaged in ASCT enterprises, which have been successful, proving that ASCT is not an unknown form of investment.

A common skepticism or dilemma that is raised amongst tribal members is the fact that cultural tourism is a complex and risky business investment, although the tribe has undertaken commercial tourism for the past two decades and ‘manaaki i te ao te katoa’ throughout the past century. The unique distinction between current commercial tourism investments and ASCT is designing a sustainable and environmentally friendly complex (e.g. Green Design Hotels) that employs our own people, and offers a unique authentic iwi approach, such as Kīngitanga tours to attract international visitors. We need a distinct

cultural tourism product that is not provided in any other location in the country, or in the world. Compared to the struggles that our tupuna had to confront regarding Raupatu, including the evidence needed to substantiate the opportunities available to indigenous nations associated with cultural tourism within New Zealand and globally, ASCT can be perceived as an achievable and standard risk to tribal growth, rather than being perceived by tribal members as a significant risk that the tribe should take another 10 to 21 years to consider. Should this skepticism and apprehension remain amongst the tribe, the primary beneficiaries who will continue to capitalise on and benefit from cultural tourism and the largest growth industry in New Zealand, are non-indigenous people alone, not our children or the rightful owners of Māori culture.

Sir Robert Mahuta, a leader of Waikato-Tainui and the Principal Negotiator for the Waikato Raupatu Settlement 1995, spoke passionately about his lifetime journey of struggle and challenge involved with Te Kīngitanga, but also his future dreams and aspirations for the tribe.

Raupatu was a cause, in a sense worth dying for, and if I was going to ‘putt out’, then I wanted to do it for something that was worth dying for. I was afraid of nothing after that. I don’t think it’s been a huge burden. As soon as I could see the development potential of everything, I enjoyed it. Anything is possible, providing you set your mind to it, do your homework and just plug away at it.



*Sir Robert Mahuta 1939 – 2001*

We've come from an impoverished past, into a very troubled present, and we are trying to work our way out of these problems. But in future, I hope we could at least breed a bunch of scholars who would be international citizens, who'd be able to go out into the world to proselytize what it really means to be Māori. Not what it means to be Māori in New Zealand, but to be Māori in the wider world. After that, it's all bloody hard work (Mahuta in Diamond, 2003:142).

In order for ASCT to be successful, it is crucial that iwi employ skilled tribal members to manage ASCT businesses, which will lead towards investment in other authentic sustainable indigenous industries within New Zealand and throughout the world. To achieve success through ASCT, iwi require long-term investment and partnership to build true capacity for the tribe. Tribal identity and integrity forms the cultural foundation for ASCT, through the importance of Māori traditional values, tikanga, marae, te reo Māori and mātauranga Māori. ASCT is a vision dedicated to the future growth of iwi, not the immediate needs of the tribe. There is no doubt that iwi will face many challenges and obstacles along their journey; however, these 'learning experiences' have solutions if strategic planning and research is undertaken, particularly through the determination of each whānau member involved, coupled with intertribal support. ASCT businesses reflect tribal pride, future growth and prosperity for our children, and our children's children. Iwi must collectively dedicate 100% faith and belief in themselves to make ASCT a success, and seize the opportunity that is almost certainly available to iwi; an opportunity in which our 'future global friends' will see the value of ASCT within New Zealand and globally. They can then create sustainable long-term partnerships with iwi to make this dream a reality.

Current investments represent mainstream commercial ideals and values. The use of Māori whakataukī, symbols and carvings might appear at the face of these investments, but the operation of the Company is western focused and driven. For example, the Company director and managers at TGH are primarily Pākehā and there are few Waikato-Tainui descendants employed at governance level, despite the graduation of more than 41 tribal MBA graduates since 2011. TGH as the financial sector for the tribe represents the heart of future prosperity and sustainability for tribal members. While TGH is essentially owned by Waikato-Tainui, it seems that the company is directed and driven by outsiders. All decisions and investments made by TGH impact on tribal members, particularly around job opportunities and the future wellbeing of Waikato-Tainui descendants. In my view, the current western control over TGH is an obvious indication of dependency on western thinking, which prevents self-determination, independence and long-term sustainable growth for tribal members. With the incorporation of the whakataukī 'kia tupu, kia hua,

‘kia puāwai’ to promote the aspirations of TGH, the Company must ensure the words of Princess Te Puea Herangi, a visionary and inspirational leader, are fulfilled.

My dreams and aspirations for the future have always been to work for the wellbeing of my people. However, due to the critical approach taken in this research, and the urgency to reveal major barriers to tribal development, it is possible that tribal governance may prevent me as a founder of Authentic Sustainable Cultural Tourism from having involvement in the development of tourism for the tribe, despite the significant opportunities this research provides for iwi. After two decades of tribal investment into commercial mainstream enterprises, Waikato-Tainui tribal governance has just recently commenced the development of Māori tourism for the tribe. Tribal members have been aware of my 4-year doctoral research, working directly with descendants of Tūrangawaewae and Te Awamārahi Marae, yet there has been a lack of support or acknowledgment by tribal governance for this study.

As researcher, I had to decide whether my role as an ‘insider’ was to represent the interests of tribal descendants, or represent the interests of tribal governance. I believe that I am representative of both parties, due to my critical yet proactive stance for positive growth and change. I would not hold myself in high regard or with any integrity knowing that the interests of tribal governance, including the New Zealand government, are paramount, for individual or personal gain. The goal of this research is not about ‘painting a rosy picture’ for myself or the tribe, particularly considering the negative statistical evidence of minimal growth for tribal descendants over the past 21 years, as exposed in Chapter Three. In order for the tribe to truly ‘grow, prosper and sustain’, there is a need to recognise the barriers to tribal growth, then offer an alternative long-term and sustainable solution to those challenges. A basic requirement for any tribal governance entity is the ability to accept responsibility, criticism and ownership for unsuccessful performance, including policies and investments that compromise the future sustainability of the tribe, particularly since the wellbeing of the primary stakeholders (or tribal descendants) has most likely worsened over the past 21 years.

Consequently, because of the growing hardship and struggles faced by many Māori whānau, and my personal fight for my daughter’s future, as a specialist within the field of tourism management, including research to support the significant opportunities available for iwi involved in ASCT, I will continue to seek external forms of support and investment for the future involvement of iwi in ASCT. With regard to the current New Zealand government, current tribal leadership and traditional tribal leadership, my dreams for iwi for the future are summarised in Figure 30: to aspire to the days of our great iwi leaders

through the incorporation of sustainable and traditional tribal values and practices to guide the people, combined with ideal contemporary structures based on collective and collaborative growth, honesty, unity and indigenous autonomy. We can create a system that all governments and governance groups can learn from, and prosper with integrity, without compromising the future of the planet.

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### **Dreams for Iwi for the Future**



***Kīngi Pōtatau Te Wherowhero 1770 – 1860***

- To aspire to the days of Kīngi Pōtatau, the great iwi leaders, and the unification of all tribes, which was only 158 years ago
- Iwi had ‘Mana Motuhake’
- They were strong, healthy, fluent in te reo Māori me ngā tikanga and owned most of New Zealand’s land and resources
- Iwi were highly educated in iwi Whare Wānanga, retaining ancient knowledge and experience
- They were socially, culturally, environmentally and economically successful and sustainable
- Iwi exported overseas and employed their people
- This is the leadership that I aspire towards, not only for Waikato-Tainui, but for all iwi and indigenous nations throughout the world

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Figure 30: Dreams for Iwi for the Future

Charles de Gaulle’s statement, ‘There can be no power without mystery’, encapsulates what mana means to us. It’s that whole spirit of whakaiti within Kīngitanga that I am talking about – being very humble. There can still be strength in humility, it doesn’t have to be arrogant, but you can sense it is there. It’s sort of a steel fist within a velvet glove’ (Mahuta in Diamond, 2003:141).

Therefore, as already reflected and foreseen by Te Arikinui Te Atairangikaahu in the opening address at the Nations Building Conference held at Hopuhopu (2000:5),



*Te Arikinui Te Atairangikaahu 1931 - 2006*

“...perhaps the scope of opportunities for Māori have widened, yet progress has been slow and faltering. Most of our people still await a lead from somewhere. But from where? From government itself? That is the pathway too many have followed, too often, and it is one of waiting rather than moving. Government has said that the gaps of inequality must be closed. No one could disagree with that. The challenge is to ourselves, to our leadership, old and young, traditional and modern, finding the opportunities and taking them. To close the gaps, we need to find other gaps – those of escape from limitation – the gaps of opportunity. There will always be barriers and difficulties. But finances can be found, resources obtained and risks transformed into stable realities. The real enemies are within our minds and often amongst ourselves. If we limit our own horizons there is no one else to blame. Let us free our minds, secure in our knowing that our past will sustain us, then move ahead – together.”

**“Tērā ōkū hoa kei ngā tōpito e whā o te ao – My friends will come from all parts of the world” – Kīngi Tāwhiao**

## Glossary of Māori Words

<b>Māori</b>	<b>English</b>	<b>Māori</b>	<b>English</b>
Ahi kā	Occupation rights	Kawa	Procedure
Ake	Upwards	Kawemate	Mourning ceremony
Aotearoa	Land of the long white cloud	Kāwhia	Landing place of Tainui waka
Ārahitanga	TPK strategy	Kete	Basket, kit, bag
Aroha	Love	Kia māhaki	To be calm, humble
Atua	God	Kia tūpato	Be careful
Auahatanga	TPK trials & investments	Kiwi	A native bird of NZ
Awa	River	Koha	Gift, donation
Awhi	Care, look after, nurture	Kohanga Reo	Māori language preschool
Haka	Warrior dance, challenge	Kōhao	Hole (as in needle)
Hāngi	Food from an earth oven	Kōrero	Speak, talk
Hapū	Sub-tribe	Koroneihana	Coronation
Harakeke	Flax	Korowai	Feathered cloak
Hinengaro	Mind, heart, intellect	Kotahi	One
Hoturoa	Captain of the Tainui Canoe	Kotahitanga	Unity
Hui	Meeting, gathering	Kuia	Elderly woman
Iwi	Tribe	Kuini	Queen
Ka mate	To die, haka of Te Rauparaha	Kura Kaupapa	Māori medium primary
Kai	Food	Mahi korowai	Feathered cloak weaving
Kaimoana	Seafood	Mahi raranga	Flax weaving
Kaitiaki	Guardian	Mahi whakairo	Carving
Kaitiakitanga	Guardianship	Maketu	Tainui canoe landing site
Kanohi kitea	The seen face	Mamae	Pain
Kapa haka	Māori performing group	Mana	Prestige, authority, power
Karakia	Prayer	Mana ake	Uniqueness
Katoa	Everyone, all	Mana mauri	Strength of the life force
Kaupapa	Topic, purpose	Mana motuhake	Autonomy, independence
Kaupapa Māori	Māori purpose	Mana whakahaere	Jurisdiction, control

<b>Māori</b>	<b>English</b>	<b>Māori</b>	<b>English</b>
Manaaki	Care for	Pepehā	Proverbial saying
Manaakitanga	Care for, hospitality	Pōhara	Poor, destitute
Manuwhiri	Guests	Pōharatanga	Poverty, difficult situation
Māori	Ordinary, native people	Pono	True, truth
Māoritanga	Māori culture, practices	Pouaru	Widowed
Marae	Traditional gathering sites	Poukai	A gathering in the Waikato
Mātāpuna	Source, beginning	Pōwhiri	Ceremonial welcoming
Mātauranga	Knowledge, information	Puaha	Mouth (of the river)
Mātauranga Māori	Māori knowledge	Puāwaitanga	Blossom, flourish
Maunga	Mountain, hill	Pūrotu	Transparent, clear
Maungārongo	Peace	Rangahau	Research, search for
Mauri	Life principle	Rangatahi	New net, youth (adults)
Mauri ora	Independence, resources	Rangatira	Chief
Mehemea	However, if	Rangatiratanga	Chieftainship
Mihi	To greet	Rangimārie	Peace
Mirimiri	To massage, stroke	Ranginui	Sky father
Miro	Threads	Raupatu	Land confiscations
Moana	Ocean, sea	Rawakore	Impoverished, destitute
Moemoeā	Dreams	Rohe	Region, area, district
Mōkai	Give oneself voluntarily	Rongoa	Medicine
Mokomōkai	Māori head	Ruakura	Land returned to Waikato
Mokopuna	Grandchildren	Runanganui	Tribal council
Mōteatea	Chant	Tā moko	Māori tattooing
Motu	Island	Taha hinengaro	Emotional wellbeing
Ngahere	Forest	Taha Māori	The Māori side
Ngira	Needle	Taha Māoritanga	Māori cultural aspects
Noa	Free from tapu	Taha Pākehā	The Caucasian (NZ) side
Pā	Stockade village	Taha tangata	Human aspects/wellbeing
Paimārire	Religion of Te Kīngitanga	Taha tikanga	Protocol aspects
Pākehā	Caucasian of NZ	Taha tinana	Physical wellbeing
Pakeke	Adults	Taha wairua	Spiritual wellbeing
Pani	Bereaved	Taha whānau	Family wellbeing
Papatūānuku	Earth mother	Taha whenua	Land aspects/wellbeing

<b>Māori</b>	<b>English</b>	<b>Māori</b>	<b>English</b>
Tainui	Canoe of Waikato people	Tu pakari	Leadership, hapū unity
Takahē	Native bird of NZ	Tūhono	To join
Tangata	People	Tupu	To grow
Tangata whenua	Indigenous people	Tupuna	Ancestors
Tangi	To weep, a funeral	Tūrangawaewae	Cultural identity, connectivity
Taniwha	Guardian, monster	Ture	Rules
Taniwharau	A hundred guardians	Utu	Cost, revenge
Tāonga	Treasure, gift	Wai	Water
Tapu	Sacred	Waiata	Sing, song
Tātou	All, us	Waikato	Waikato People of the Waikato River
Tauīwi	Foreigner (overseas)	Waikato-Tainui	Waikato & Tainui people
Tautoko	Support	Wairuatanga	Spirituality
Te Ao Māori	The Māori worldview	Waka	Canoe
Te Arataura	Executive board of Te Kauhanganui	Waka ama	Outrigger canoe
Te Arikinui	Paramount leader	Waka taua	War canoe
Te Awamārahi	Widening of the River	Wānanga	To gather, plan and discuss
Te Kāhui Ariki	Paramount family	Whaikōrero	Make speech
Te Kauhanganui	Council	Whakaiti	Humility
Te Kaumārua	Council of twelve	Whakamaherehere	TPK advisory body
Te Kīngitanga	The King Movement	Whakapapa	Genealogy
Te reo	The language	Whakapono	Faith
Te rito	Centre shoot	Whakarongo	Listen
Te taiao	Universe, environment	Whakatauākī	Proverb, maxim
Te Whāititanga	Currents, turbulence	Whakataukī	Proverb, motto, slogan
Tēnei	This	Whakatupuranga 2050	Generation 2050
Tika	Correct, righteous	Whānau	Family network, kin
Tikanga	Customs, meaning	Whānau ora	Family wellbeing
Tino rangatiratanga	Self-determination	Whanaungatanga	Whānau
Tira Hoe	A canoe excursion	Whare wānanga	Place of learning
Titiro	To look, seek	Wharekura	Secondary school
Tohunga	Specialist, expert	Whatumanawa	Feelings, emotions
Toi ora	Optimal wellbeing	Whenua	Land
Tōnā	His or hers	Wāhi tapu	Sacred sites
Tongi	Proverbial saying		

## Glossary of Māori Terms/Phrases

Māori	English
Aroha ki te tangata	To love and care for the people
Kanohi ki te kanohi	Face to face, in person, directly
Kaua e takahia te mana o te tangata	Do not trample over the integrity of the people
Kia tupu, kia hua, kia puāwai	To grow, prosper and sustain
Manaaki te ao katoa	To care and be hospitable towards people worldwide
Ngā matatini Māori	Māori diversity
Ngā tāonga tuku iho	Treasures descended from the ancestors
Rapua te mea ngaro	Contemplate that which has been lost
Te Ao katoa	The entire world
Te Ao Māori	The Māori world, worldview
Te Ao Pākehā	The Caucasian (NZ) world, worldview
Te Ao Tauīwi	The foreigner (exclude NZ) world, worldview
Te Ao Tūroa	Māori estate
Te Awa Tupuna	The ancestral river
Te ia o te wai	The purpose and direction of the river
Te Kahui	Collective Māori synergies
Te Kete Puawai	Māori cultural and intellectual resources
Te Manawa	A secure cultural identity
Te Manawa Ora	Life-giving essence imbued at birth
Te Moananui a Kiwa	The Great Pacific Ocean
Te Pā Harakeke	The flax plant
Wānanga-ā-roto	Internal gatherings to discuss/debate
Wānanga-ā-waho	External gatherings to discuss/debate
Whare tapa whā	The four cornerstones of wellbeing

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*Ko Taupiri te maunga  
Ko Waikato te awa  
Ko Pōtatau Te Wherowhero Te Tangata  
Ko Tainui te waka  
Ko Waikato te iwi  
Ko Ngāti Mahuta me Ngāti Aamaru ngā hapū  
Ko Tūrangawaewae me Te Awamārahi ngā marae*

29 April 2015

Tēnā koe

**Re: Request to participate in doctoral research about investment in sustainable cultural tourism**

My name is Mei Cooper and I am currently undertaking a Doctor of Philosophy degree *PhD* at the University of Waikato through the Waikato Management School with guidance from the School of Māori & Pacific Development. I have lived most of my life in Ngāruawāhia and I have enjoyed being part of a strong, close community. I am particularly proud to be part of our marae in Waikato-Tainui, upholding the significance and importance of Te Kīngitanga under the mantle of Kingi Tūheitia. My research topic is ***‘Investment in sustainable cultural tourism – Planning for the future benefit of Waikato-Tainui along the Waikato River, case studies at Tūrangawaewae and Te Awamārahi Marae’***.

This study asks whether investment in sustainable cultural tourism along the Waikato River provides social, cultural, environmental and economic returns (such as employment, cultural preservation, environmental sustainability and financial benefits) for Waikato-Tainui; alongside current tourism investments by the tribe.

I believe this research can be an investment in our future, an investment in our kaumātua, an investment in our tamariki and an investment in each other. Collaboratively - the people with the land and our tupuna awa – we can protect our tāonga for current and future generations.

The purpose of this letter is to ask whether I can interview you about potential investment in sustainable cultural tourism along the Waikato River and your perspective towards this research topic. I envisage that the interview will take approximately 45-60 minutes in duration to complete.

If you have time to meet for an interview, please contact me by phone or email. Furthermore, please find attached an information sheet and consent form with a self-addressed stamped envelope should you agree to be part of this research.

Thank you for taking the time to read this letter and I hope to meet with you in the near future.

*‘Ki te moemoea ahau ko ahau anake. Ki te moemoea tātou ka taea e tātou’  
‘If I dream, I dream alone. If we all dream together, we can succeed’  
Princess Te Puea Herangi (1883-1952)*

Ngā mihi nui

Mei Cooper

*Ko Taupiri te maunga  
Ko Waikato te awa  
Ko Pōtatau Te Wherowhero Te Tangata  
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29 April 2015

Tēnā koe

**Re: Request to participate in doctoral research about investment in sustainable cultural tourism**

My name is Mei Cooper and I am currently undertaking a Doctor of Philosophy degree *PhD* at the University of Waikato through the Waikato Management School with guidance from the School of Māori & Pacific Development. My research topic is ***'Investment in sustainable cultural tourism – Planning for the future benefit of Waikato-Tainui along the Waikato River, case studies at Tūrangawaewae and Te Awamārahi Marae'***.

This study asks whether investment in sustainable cultural tourism along the Waikato River provides social, cultural, environmental and economic returns (such as employment, cultural preservation, environmental sustainability and financial benefits) for Waikato-Tainui; alongside current tourism investments by the tribe.

I believe this research can be an investment in our future, an investment in our kaumātua (elders), an investment in our tamariki (children) and an investment in each other. Collaboratively - the people with the land and our tupuna awa (ancestral river) – we can protect our tāonga (treasures) for current and future generations.

The purpose of this letter is to ask whether I can interview you about potential investment in sustainable cultural tourism along the Waikato River and your perspective towards this research topic. I envisage that the interview will take approximately 45-60 minutes in duration to complete.

If you have time to meet for an interview, please contact me by phone or email. Furthermore, please find attached an information sheet and consent form with a self-addressed stamped envelope should you agree to be part of this research.

Thank you for taking the time to read this letter and I hope to meet with you in the near future.

*'Ki te moemoea ahau ko ahau anake. Ki te moemoea tātou ka taea e tātou'  
'If I dream, I dream alone. If we all dream together, we can succeed'  
Princess Te Puea Herangi (1883-1952)*

Ngā mihi nui

Mei Cooper

## Appendix 1: Cover Letter – Marae Case Study

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Ko Taupiri te maunga  
Ko Waikato te awa  
Ko Pōtatau Te Wherowhero Te Tangata  
Ko Tainui te waka  
Ko Waikato te iwi  
Ko Ngāti Mahuta me Ngāti Aamaru ngā hapū  
Ko Tūrangawaewae me Te Awamārahi ngā marae

22 December 2014

Tēnā koe

**Re: Request to participate as a case study marae in doctoral research about investment in sustainable cultural tourism**

My name is Mei Cooper and I am currently undertaking a Doctor of Philosophy degree *PhD* at the University of Waikato through the Waikato Management School with guidance from the School of Māori & Pacific Development. I have lived most of my life in Ngāruawāhia and I have enjoyed being part of a strong, close community. I am particularly proud to be part of our marae in Waikato-Tainui, upholding the significance and importance of Te Kīngitanga under the mantle of Kīngi Tūheitia. My research topic is **'Investment in sustainable cultural tourism – Planning for the future benefit of Waikato-Tainui along the Waikato River, case studies at Tūrangawaewae and Te Awamārahi Marae'**.

This study asks whether investment in sustainable cultural tourism along the Waikato River provides social, cultural, environmental and economic returns (such as employment, cultural preservation, environmental sustainability and financial benefits) for Waikato-Tainui; alongside current tourism investments by the tribe.

I believe this research can be an investment in our future, an investment in our kaumātua, an investment in our tamariki and an investment in each other. Collaboratively - the people with the land and our tupuna awa – we can protect our tāonga for current and future generations.

The purpose of this letter is to ask you and the Te Awamārahi/Tūrangawaewae Marae Committee whether members of the marae would like to support this research by permitting a case study to take place in and around the marae, in early 2015 and by recommending people that I should meet and who might take part.

I envisage that the case study would consist of informal meetings with the marae board, perhaps two wānanga with groups of marae members on the research topics and individual discussions with perhaps 30 marae members. If I receive significant interest to be involved, participants who have indicated a willingness to take part will be randomly selected based on an even distribution of age, aiming for 8 people from the following age groups: rangatahi (18-39 years), mātua (40-55 years) and kaumātua (56+ years).

I would be privileged to bring the combined results to you at each stage and a copy of the thesis at the end of the research process. Furthermore, I would like to visit you in the New Year to provide a more personal and detailed account of my research. I will phone soon to make a time, but please do not hesitate to contact me by phone or email.

Thank you for taking the time to read this letter and I hope to meet with you in the near future.

*'Ki te moemoea ahau ko ahau anake. Ki te moemoea tātou ka taea e tātou'  
'If I dream, I dream alone. If we all dream together, we can succeed'  
Princess Te Puea Herangi (1883-1952)*

Ngā mihi nui

Mei Cooper

## Appendix 1: Cover Letter – Māori Tourism Providers

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*Ko Taupiri te maunga  
Ko Waikato te awa  
Ko Pōtatau Te Wherowhero Te Tangata  
Ko Tainui te waka  
Ko Waikato te iwi  
Ko Ngāti Mahuta me Ngāti Aamaru ngā hapū  
Ko Tūrangawaewae me Te Awamārahi ngā marae*

29 August 2015

Tēnā koe

**Re: Request to participate as a case study in doctoral research about investment in sustainable cultural tourism**

My name is Mei Cooper and I am currently undertaking a Doctor of Philosophy degree *PhD* at the University of Waikato through the Waikato Management School with guidance from the School of Māori & Pacific Development. My research topic is ***'Investment in sustainable cultural tourism – Planning for the future benefit of Waikato-Tainui along the Waikato River, case studies at Tūrangawaewae and Te Awamārahi Marae'***.

This study asks whether investment in sustainable Māori tourism provides social, cultural, environmental and economic returns (such as employment, cultural preservation, environmental sustainability and financial benefits) for tribes using Waikato-Tainui as the overall case study.

I believe this research can be an investment in our future, an investment in our elders, an investment in our children and an investment in each other. Collaboratively - the people with the land and our waters – we can protect our tāonga for current and future generations.

As a Māori tourism provider, the purpose of this letter is to ask you and key staff of your business whether you would like to support this research by permitting a case study to take place in and around your company, in the next three months and by recommending people that I should meet and who might take part.

I envisage that the case study would consist of an interview with key staff members responsible for managing your company. I would also like to visit your site around 22 September 2015 to conduct observations on-site (as a "mystery shopper" and if possible, to accompany one of the staff for a while). The in-depth interview, plus the observations should take a half day and will help me enormously to understand the ways that your business operates in indigenous tourism.

If you are able to meet with me around 22 November 2015 please contact me by phone or email. Furthermore, please find attached an information sheet for your referral.

Thank you for taking the time to read this letter and I hope to meet with you in the near future.

*'Ki te moemoea ahau ko ahau anake. Ki te moemoea tātou ka taea e tātou'  
'If I dream, I dream alone. If we all dream together, we can succeed'  
Princess Te Puea Herangi (1883-1952)*

Ngā mihi nui

Mei Cooper

You are being asked to take part in a doctoral research study. Please read this form carefully and ask any questions you may have before agreeing to take part in the study.

**Purpose of the research:** This research is in partial fulfillment of the requirements for Doctor of Philosophy degree PhD at the University of Waikato. The purpose of this study is to investigate whether investment in sustainable cultural tourism, using case studies at two Waikato-Tainui marae along the Waikato River, will provide social, cultural, environmental and economic benefits to Waikato-Tainui alongside current tourism investments by the tribe.

**Who is associated with this research?**

**Researcher:** Mei Cooper

**Supervisors:** Associate Professor Rangī Matamua  
Dr Sophie Nock

**Contact details of researcher/supervisors:**

**How this research will involve participants:** The study will involve interviews with 1-2 staff members responsible for the management of your company and dates of interviews are still to be confirmed. Each interview will take approximately 45 to 60 minutes in duration to complete. Participation is voluntary and all participants will remain confidential throughout this research as stated in the Privacy Act.

**What will happen to material collected from participants?** The results will be presented in the final copy of this thesis. They will be seen by my supervisor, a second marker and the external examiner. The thesis may be read by future students studying sustainable cultural tourism and other interested parties. Participants can access a summary of the findings from the study when it is concluded by contacting the researcher. A final bounded copy of this thesis will be provided to each marae involved.

**How will the researcher manage potential risks for participants (or for the researcher)?** All data and findings will be open, honest and true. No form of deception will be involved and tolerated throughout this research which may cause harm (emotional or physical) to any participant. Should participants become uncomfortable or distressed during interviews, participants are free to withdraw their involvement at any time during this research. Participants are also able to withdraw information they have provided that s/he feels is a risk to any person in consultation with the researcher.

**How to opt out of the research?** All participants can withdraw from the study at any time, whether before it starts or while you are participating. Participants can withdraw permission to use the data **within two weeks of the interview**, in which case the material will be deleted.

**If you have any questions:** The researcher conducting this study is Mei Cooper under the supervision of Dr Rangī Matamua and Dr Sophie Nock. Please ask any questions you have as soon as possible. If you have questions later, you may contact Mei by phone or email. If you agree to take part in the study, please sign the consent form overleaf.

## Appendix 2: Information Sheet – Marae Case Study

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You are being asked to take part in a doctoral research study. Please read this form carefully and ask any questions you may have before agreeing to take part in the study.

**Purpose of the research:** This research is in partial fulfillment of the requirements for Doctor of Philosophy degree PhD at the University of Waikato. The purpose of this study is to investigate whether investment in sustainable cultural tourism, using case studies at two Waikato-Tainui marae along the Waikato River, will provide social, cultural, environmental and economic benefits to Waikato-Tainui alongside current tourism investments by the tribe.

### Who is associated with this research?

**Researcher:** Mei Cooper

**Supervisors:** Associate Professor Rangī Matamua  
Dr Sophie Nock

### Contact details of researcher/supervisors:

**How this research will involve participants:** The study will involve the attendance of participants at two hui at Tūrangawaewae/ Te Awamārahi Marae and dates of hui are still to be confirmed. At each hui, a presentation will be provided by the researcher then focus group interviews will be conducted followed by individual interviews. Each interview will take approximately 30-60 minutes in duration. Participation is voluntary and all participants will remain confidential throughout this research as stated in the Privacy Act.

**What will happen to material collected from participants?** Permission is required from each marae committee to include the case study results in the final copy of this thesis. They will be seen by my supervisor, a second marker and the external examiner. The thesis may be read by future students studying sustainable cultural tourism and other interested parties. A completed copy of my thesis will be given to each marae involved, including a summary of “significant points” about the implications for each setting for discussion.

**How will the researcher manage potential risks for participants (or for the researcher)?** All data and findings will be open, honest and true. No form of deception will be involved and tolerated throughout this research which may cause harm (emotional or physical) to any participant. Should participants become uncomfortable or distressed during interviews and hui, participants are free to withdraw their involvement at any time during this research. Participants are also able to withdraw information they have provided that s/he feels is a risk to any person in consultation with the researcher. A kaumātua will accompany myself to hui to assist with facilitating this research.

**How to opt out of the research?** All participants can withdraw from the study at any time, whether before it starts or while you are participating. Participants can withdraw permission to use the data **within two weeks of the interview**, in which case the material will be deleted.

**If you have any questions:** The researcher conducting this study is Mei Cooper under the supervision of Dr Rangī Matamua and Dr Sophie Nock. Please ask any questions you have as soon as possible. If you have questions later, you may contact Mei by phone or email. If you agree to take part in the study, please sign the consent form overleaf

## Appendix 2: Information Sheet – Māori Tourism Providers

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You are being asked to take part in a doctoral research study. Please read this form carefully and ask any questions you may have before agreeing to take part in the study.

**Purpose of the research:** This research is in partial fulfillment of the requirements for Doctor of Philosophy degree PhD at the University of Waikato. The purpose of this study is to investigate whether investment in sustainable cultural tourism, using case studies at two Waikato-Tainui marae along the Waikato River, will provide social, cultural, environmental and economic benefits to tribes using Waikato-Tainui as the overall case study.

### **Who is associated with this research?**

**Researcher:** Mei Cooper

**Supervisors:** Associate Professor Rangī Matamua  
Dr Sophie Nock

### **Contact details of researcher/supervisors:**

**How this research will involve participants:** The study will involve interviews with 1-2 staff members responsible for the development or management of your business and dates of interviews are still to be confirmed. Each interview will take approximately 45-60 minutes in duration to complete. Observations on-site (as a “mystery shopper” and shadowing one of the staff) will take a half day, plus the in-depth interview will be conducted at each of the fourteen Māori tourism providers to study the management and visitor experience. Participation is voluntary and all participants will remain confidential throughout this research as stated in the Privacy Act.

**What will happen to material collected from participants?** The results will be presented in the final copy of this thesis. They will be seen by my supervisor, a second marker and the external examiner. The thesis may be read by future students studying sustainable cultural tourism and other interested parties. Participants can access a summary of the findings from the study when it is concluded by contacting the researcher. A final bounded copy of this thesis will be provided to each marae involved.

**How will the researcher manage potential risks for participants (or for the researcher)?** All data and findings will be open, honest and true. No form of deception will be involved and tolerated throughout this research which may cause harm (emotional or physical) to any participant. Should participants become uncomfortable or distressed during interviews participants are free to withdraw their involvement at any time during this research. Participants are also able to withdraw information they have provided that s/he feels is a risk to any person in consultation with the researcher.

**How to opt out of the research?** All participants can withdraw from the study at any time, whether before it starts or while you are participating. Participants can withdraw permission to use the data **within two weeks of the interview**, in which case the material will be deleted.

**If you have any questions:** The researcher conducting this study is Mei Cooper under the supervision of Dr Rangī Matamua and Dr Sophie Nock. Please ask any questions you have as soon as possible. If you have questions later, you may contact Mei by phone or email. If you agree to take part in the study, please sign the consent form overleaf.

### Appendix 3: Statement of Consent

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I have read the information contained in the cover letter and information sheet, and I have received answers to any questions I have asked. Therefore, I consent to take part in the study.

I .....agree to participate in the research study conducted by Mei Cooper.

The purpose and nature of the study has been explained to me in writing.

I am participating voluntarily.

I give permission for my interview to be recorded by Dictaphone.   
(Please tick box if you give consent)

I understand that I can withdraw from the study at any time, whether before it starts or while I am participating.

I understand that I can withdraw permission to use the data within two weeks of the interview, in which case the material will be deleted.

I understand that anonymity will be ensured in the write-up by disguising my identity.

Signed..... Date.....

*This consent form will be kept by the researcher for at least three years beyond the end of the study and was approved by the Waikato Management School Ethics Committee on 23 February 2015.*

**PLEASE RETURN THE COMPLETED CONSENT FORM IN THE ENCLOSED SELF-ADDRESSED STAMPED ENVELOPE**

Thank you for your time and consideration.

Preamble: Permission to record  
Consent form

### **Background of Study**

This PhD will investigate whether investment in sustainable cultural tourism will benefit tribes in New Zealand using a study of Waikato-Tainui. Sustainable cultural tourism if practiced correctly prioritises the wellbeing of indigenous communities, cultural preservation, environmental sustainability while providing economic returns to tribes. Cultural tourism has existed in New Zealand for more than 150 years and has a unique and vital role in New Zealand's tourism industry. Te Kīngitanga and the Waikato River are the main aspects which make Waikato unique to other regions throughout New Zealand (Chief Executive, Tourism Waikato 2015), however there is very little cultural tourism in the region. Tourism plays a growing and major role in the New Zealand economy and represents the country's largest export earner of \$9.6 billion (Statistics New Zealand, 2012), ahead of other major export sectors such as dairy \$5.9b and meat \$3.8b. Furthermore, directly and indirectly, tourism expenditure reached \$23.4 billion in 2012 and provides employment for nearly one in seven New Zealanders.

As an interview participant involved in this research, can you please answer as many of the following questions that you can which are relevant to your role within Te Arataura;

### **Part 1 – Tourism Investment:**

1. What does the word 'investment' mean to Te Arataura?
2. How do you view the investments in the Novotel/Ibis/Te Awa? For example, are they commercial investments or investments in tourism, or a bit of both? Have they helped Waikato-Tainui culturally, socially, economically and/or environmentally? If so, can you share some of these with me?
3. What should be the focus for investment in the future?

### **Part 2 – Natural Environment:**

1. How important is the 'natural environment' to Te Arataura?
2. Do you believe we can protect the natural environment through sustainable cultural tourism? If so, how?
3. Should the natural environment be considered by the tribe when making investment decisions? If yes, why? If not, why not?

### **Part 3 – Tribal Benefits (Social):**

1. What does 'tribal benefits (social)' mean to Te Arataura?
2. Should tribal benefits be considered in tribal investments?
3. Can sustainable cultural tourism benefit Waikato-Tainui?

### **Part 4 – Conclusion:**

1. Can sustainable cultural tourism work along the Waikato River?
2. What benefits would you like to see eventuate from sustainable cultural tourism? Any downsides?
3. Should Waikato-Tainui invest in sustainable cultural tourism? Please explain why or why not?
4. Are there any other comments you would like to add?
5. Do you have any questions of me, related to my study?

Preamble: Permission to record  
Consent form

### **Background of Study**

This PhD will investigate whether investment in sustainable cultural tourism will benefit tribes in New Zealand using a study of Waikato-Tainui. Sustainable cultural tourism if practiced correctly prioritises the wellbeing of indigenous communities, cultural preservation, environmental sustainability while providing economic returns to tribes. Cultural tourism has existed in New Zealand for more than 150 years and has a unique and vital role in New Zealand's tourism industry. Te Kīngitanga and the Waikato River are the main aspects which make Waikato unique to other regions throughout New Zealand (Chief Executive, Tourism Waikato 2015), however there is very little cultural tourism in the region. Tourism plays a growing and major role in the New Zealand economy and represents the country's largest export earner of \$9.6 billion (Statistics New Zealand, 2012), ahead of other major export sectors such as dairy \$5.9b and meat \$3.8b. Furthermore, directly and indirectly, tourism expenditure reached \$23.4 billion in 2012 and provides employment for nearly one in seven New Zealanders.

As an interview participant involved in this research, can you please answer as many of the following questions that you can which are relevant to your role within Tainui Group Holdings;

### **Tourism Investment:**

1. Have Tainui Group Holdings made investments in cultural tourism? If so, can you share what these are with me?
2. Would you consider the investments in Novotel/Ibis and Te Awa to be an investment in tourism?  
If yes please answer the following:
  - a) How have current tribal tourism investments helped Waikato-Tainui people? Any downsides?
  - b) Do current tourism investments provide employment for Waikato-Tainui descendants? If so, what kind of positions do they have?
3. Does revenue from these investments go to marae? If so, in what way?
4. Which investments are critical to the growth of Waikato-Tainui?
5. What type of investments are a priority for Tainui Group Holdings?
6. I understand that you have advertised for Waikato-Tainui descendants to be trained for positions within current tourism investments. What kind of positions are they?
7. How influential is returning a profit to your decisions to invest in something?
8. How important is the natural environment to your investment decisions?

### **Conclusion:**

1. Can sustainable cultural tourism work along the Waikato River?
2. What benefits would you like to see eventuate from sustainable cultural tourism? Any downsides?
3. Should Waikato-Tainui invest in sustainable cultural tourism? Please explain why or why not?
4. Are there any other comments you would like to add?
5. Do you have any questions of me, related to my study?

Preamble: Consent form

Profile Questions: Name; Age; Gender; Marae; Role & connection to the marae; Ability to speak te reo Māori (beginner/intermediate/advanced)

### Background of Study

This PhD will investigate whether investment in sustainable cultural tourism will benefit tribes in New Zealand using a study of Waikato-Tainui. Sustainable cultural tourism, if practiced correctly, prioritises the wellbeing of indigenous communities such as long-term employment, cultural preservation and environmental sustainability while providing economic returns to tribes. Cultural tourism has existed in New Zealand for more than 150 years and has a unique and vital role in New Zealand's tourism industry. Te Kīngitanga and the Waikato River are the main aspects which make Waikato unique to other regions throughout New Zealand (Chief Executive, Tourism Waikato 2015), however there is very little cultural tourism in the region.

Tourism plays a growing and major role in the New Zealand economy and represents the country's largest export earner of \$9.6 billion (Statistics New Zealand, 2012), ahead of other major export sectors such as dairy \$5.9b and meat \$3.8b. Furthermore, directly and indirectly, tourism expenditure reached \$23.4b in 2012 and is forecasted to reach \$41b by 2025. It also provides employment for nearly one in ten New Zealanders.

As an interview participant involved in this research, can you please answer as many of the following questions that you can which are relevant to your role and connection to the marae;

#### Part 1 – Cultural Tourism:

1. How would you describe 'cultural tourism'? (e.g. Marae stay)
2. And how would you describe 'Māori tourism'?
3. Should cultural tourism be performed on your marae to earn income?  
Has this happened already?
  - a). How could this work or not work? (e.g. Intervene with tangihanga)

*Prompts:*

- *What does the word "manaaki" mean to you?*
- *When guests visit the marae, how do you believe the guests should feel?*
- *Where is an ideal location for cultural tourism development along the Waikato River?*
- *What cultural knowledge of this marae cannot be shared with visitors?*
- *Can cultural tourism preserve our culture? If so, how? If not, why not?*

#### Part 2 – Tourism Investment:

1. What does the word 'investment' mean to you?
2. If you were in charge, what should be the focus for tribal investment in the future (e.g. cultural, social, environmental and economic)?
3. Have current tribal tourism investments such as the Ibis/Novotel/Te Awa helped our people?

*Prompts:*

- *In what ways?*
- *Any downsides?*
- *What could be improved? (please provide examples)*

**Part 3 – Natural Environment:**

1. How important is the 'natural environment' to Cultural tourism?
2. Should the natural environment be considered by the tribe when making investment decisions?  
If yes, why? If not, why not?
3. Do you believe we can protect the natural environment through sustainable cultural tourism? If so, how?

*Prompts:*

- *What activities are not permissible on this land/river/sea, why?*

**Part 4 – Social Benefits:**

1. What does the term 'social benefits' mean to you?
2. What social benefits can cultural tourism bring to your marae? Any downsides?
3. Should social benefits be considered in tribal investments?

**Part 5 – Conclusion:**

1. Can sustainable cultural tourism work along the Waikato River?
2. What benefits would you like to see eventuate from sustainable cultural tourism? Any downsides?
3. What or who could help us/hold us back?
4. Should Waikato-Tainui invest in sustainable cultural tourism along the Waikato River? Please explain why or why not?

Preamble: Permission to record  
Consent form

Profile Questions: Business; Name; Age; Gender; Position; Number of years employed in business

### **Background of Study**

This PhD will investigate whether investment in sustainable cultural tourism will benefit tribes in New Zealand using a study of Waikato-Tainui. Sustainable cultural tourism, if practiced correctly, prioritises the wellbeing of indigenous communities, cultural preservation and environmental sustainability while providing economic returns to tribes. Cultural tourism has existed in New Zealand for more than 150 years and has a unique and vital role in New Zealand's tourism industry. Te Kīngitanga and the Waikato River are the main aspects which make Waikato unique in Zealand, however there is very little cultural tourism in the region.

The purpose of studying Māori tourism providers is to understand how the industry works. Tourism plays a growing and major role in the New Zealand economy and represents the country's largest export earner of \$9.6 billion (Statistics New Zealand, 2012), ahead of other major export sectors such as dairy \$5.9b and meat \$3.8b. Furthermore, directly and indirectly, tourism expenditure reached \$23.4 billion in 2012 and provides employment for nearly one in seven New Zealanders.

As an interview participant involved in this research, can you please answer as many of the following questions which are relevant to your role in the business;

### **Part 1 – Sustainable Cultural Tourism:**

1. How would you describe 'cultural tourism'?
2. And how would you describe 'Māori tourism'?
3. What does the word 'investment' mean to you?
4. How important is the 'natural environment' to Māori tourism?
5. What does the term 'tribal social benefits' mean to you?

### **Part 2 – Your Business:**

1. How would you describe your business, is it?
  - a) By Māori for Māori/non-Māori (e.g.....)
  - b) By non-Māori for Māori/non-Māori (e.g.....)
  - c) By Māori/non-Māori for Māori/non-Māori (eg....)
  - d) Other, if your business is co-owned, what percentage is owned by Māori and non-Māori?
2. Can you think of examples of types of Māori tourism enterprise that are?
  - a) By Māori for Māori/non-Māori (e.g.....)
  - b) By non-Māori for Māori/non-Māori (e.g.....)
  - c) By Māori/non-Māori for Māori/non-Māori (eg....)
  - d) Other
3. In regards to question 2 above, which of those would be more authentic and why?
4. Is it more important to represent traditional or contemporary Māori culture in your business?
5. Tourism businesses can make several types of investment. Do you make any of the following?
  - a) Social investment

- b) Cultural investment
  - c) Environmental investment
  - d) Economic investment
6. Do these investments improve tribal well-being?
  7. Does your business contribute to?
    - a) Environmental sustainability? If so, in what ways and with what outcomes?
    - b) Social sustainability?
    - c) Cultural sustainability?
    - d) Economic sustainability?
  8. What makes your business unique in the New Zealand tourism industry?
  9. What is the range of activities, services and retail?
  10. What percentage of retail products that you sell are made by Māori? Are they sourced locally?
  11. What is your annual turnover? Less than \$10K pa, 11 – 50K, 51- 100K, 101 – 200K, 200 – 500K, 500K+
  12. How has your income changed over the years? 5 years back, today, looking 5 years ahead
  13. How many clients visit your business each year?
  14. Has the number of visitors increased or decreased over the past 5 years?
  15. Who are your primary markets? (%s)
  16. How many staff do you employ and what percentage of staff are Māori?
  17. How many Māori are employed full time and how many are part-time? What roles do they play in the business?
  18. What is the governance structure of your business?
  19. What is the legal description of the business?
    - Charitable trust, CT for commercial purposes, partnership, publicly listed company, etc.
  20. Have you used Māori images to market your business? If so, have you obtained consent from Māori?
  21. Seasonality of the business - When are your busy and non-busy periods? Do you add/reduce staff?
  22. What government funding is available to develop your business?
  23. What challenges have you faced in the tourism industry? Any weaknesses which need improving?
  24. What processes have you taken to make this business successful?

### **Part 3 – Conclusion:**

1. What benefits would you like to see eventuate from sustainable cultural tourism? Any downsides?
2. What/who could help tribes or hold them back?
3. Should Waikato-Tainui invest in sustainable cultural tourism along the Waikato River? Please explain why or why not?
4. Are there any other comments you would like to add?

### Case Study 1: Adventure Tourism - *Kaitiaki Adventures, Rotorua*

I interviewed Jason Wright, aged 40 to 50 years old, who has been the general manager of Kaitiaki Adventures for 15 years. Kaitiaki Adventures is situated on the Kaituna River, which is one of the most competitive stretch of white-water in the world. The business was the eighth company in the area, however Kaitiaki is the first company to seek permission from local marae, hapū and iwi. The staff at Kaitiaki perform a karakia and waiata before conducting each trip and they try to depict the history of the ancestral mountains of the Te Arawa people. The business offers white water rafting, white-water sledging and mountain hikes. The business is linked to a combo with other tourism providers in Rotorua, which distributes a percentage of sales to each provider involved. The combos generate revenue for the business and strengthens their relationship with other suppliers. Kaitiaki has a retail shop which aims to sell Māori products, however access to Māori products is dependent on localisation.

The annual turnover of Kaitiaki Adventure is about \$1.35m and the business is growing steadily. About 20,000 clients visit the business each year and the numbers have increased within the past five years. Although the number of clients to the business is plateauing, the bottom line is improving. 95% of visitors are international and 3% are Māori. Pākehā clients tend to go to companies such as River Rats, which is Pākehā owned and more well-known. 60% of staff are Māori and 40% are Pākehā, and these numbers will grow overtime. All staff are employed on a fulltime basis and the business provides many opportunities, such as programs to train as a raft guide, mountain guide, photographer, receptionist or an accountant. The governance structure of the business includes a governance board, which has two external members that conduct monthly board meetings. The management team includes the general manager, chief financial officer and the operations manager that conduct weekly meetings. Kaitiaki also holds monthly staff meetings.

Kaitiaki is privately owned and use their own images for marketing. Shortly, the business will secure sole concession on the Tarawera Mountain, which is owned by local hapū. From October to May is the busy season, and the quiet months are June, July, August and September. Kaitiaki send staff to California, Japan, and Colorado for three months during the quiet seasons and there is no government funding available to the business. Unfortunately, due to restricted time to conduct this research, a tour of Kaitiaki Adventures did not proceed.

#### **MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

##### **TYPE OF ENTERPRISE**

<b>DIMENSIONS OF SCT</b>	<b>By Māori for Māori/Non-Māori</b>
<b>Māori Cultural Product/ Tradition</b>	<ul style="list-style-type: none"> <li>• Cultural tourism is about walking the steps of our ancestors and includes tikanga Māori.</li> <li>• Māori tourism is similar to cultural tourism, however it also about employment for Māori.</li> </ul>

<b>Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• Must conduct consistent wānanga with staff.</li> <li>• We have dedicated iwi members who offer their time and advice to Kaitiaki.</li> <li>• I believe the most authentic Māori business of medium to larger size is Waka Village in Rotorua, which remains very raw and authentic.</li> <li>• Te Puia is modern, has a lot of reinvestment and government influence. Te Puia provides a lot of advice to Kaitiaki Adventures.</li> </ul>
<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>• There are several different forms of investment. There is financial investment and social investment.</li> <li>• TPK invest into growing the people within the business through training programs.</li> <li>• Poutama Trust provide about \$10,000 worth of funding each year as long as the business reaches their KPI's.</li> <li>• Need to consistently upgrade the business.</li> <li>• Must be safety compliant which has changed significantly in the past 7 years.</li> <li>• Annual audits through Maritime NZ.</li> <li>• Currently attain a high 90% Qualmark.</li> </ul>
<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>• The natural environment is very important to Kaitiaki Adventures because they are based on the rivers, mountains and geysers.</li> <li>• Removal of pines from the forests to plant native plants.</li> <li>• Education of staff and clients about the importance of replanting native plants.</li> </ul>
<b>Social Benefits Dimension (Social)</b>	<ul style="list-style-type: none"> <li>• Provides youth training programs to offer alternative career paths.</li> <li>• Work with DOC, marae and Environment BOP to replant on the mountains and clean the lakes from farm runoffs.</li> <li>• Encourage increased Māori representation on local government.</li> <li>• Increase employment of Māori through rangatahi training programs and marae incentives.</li> <li>• The business has the lowest staff turnover in New Zealand for adventure tourism.</li> </ul>

**Challenges and processes to make this business successful?**

According to Jason, “there has been many challenges for the business such as the global economic downturn, 9/11 and SARS. Kaitiaki Adventures works predominantly with the youth and the backpacker sector; therefore, the business is quite robust and continue to travel. However, the elite tourists such as the Dutch and Germans are more cautious. Constructive criticism is helpful to improve the business and seeking external help. TPK mentoring programs are free, and it is helpful to learn from the people that have made positive growth and mistakes. I believe that HR is our strength and we are selective of who we choose to stand on the board. We also have a great marketing strategy. We rely on other Māori organisations such as Tamaki Village, Mitai Village and Te Puia for support, advice and assistance. We operate at a level that we are comfortable, which has helped the business grow much faster. I believe the success of a business is about continuously developing new ideas, whether they are big or small, and pushing them through. Iwi must ensure the ideas are feasible and knowing when to push and when to conserve. Tourism is really buoyant at the moment and these are times to reinvest and develop the business further, in order to be sustainable. One of the key people in an organisation is the accountant and iwi should lobby TPK and New Zealand Māori Tourism Council for assistance”.

***Investment in Sustainable Cultural Tourism:***

The benefits that Jason would like to see eventuate from SCT is both social and financial sustainability for iwi. He believes that corporate governance is the sector that could make the process difficult for tribes to develop SCT. Jason also believes that “tribes such as Waikato-Tainui should invest into SCT because they have access to resources such as rivers, lakes, forests and beaches. Furthermore, if anyone should benefit and generate income in a tourism sense, it should be Māori. However, at the same time, the product must be authentic where iwi tell their own stories. Also, the product must be unique, away from the normal hangi and a concert. The entire country needs to be making long-term investments for sustainability, however the government is doing short-term gains”.

## Case Study 2: Botanical Gardens - *Te Parapara Māori Garden, Hamilton Gardens*

I conducted an interview with the guide and gardener of Te Parapara, who is of Waikato decent, and has worked at Hamilton Gardens for five years. Te Parapara Gardens incorporates predominantly traditional pre-European plants and Māori culture. The gardens are unique because they convey different themes with a collection of stories. The gardens include a shop, café, conference room and there are activities for families such as playgrounds and picnic areas. The gardens can be hired by the public for weddings or other events, and the business does not sell any Māori retail products.

About 1.2 million people visit the gardens each year and the number of visitors has increased over the past five years due to the development of new gardens, signage and a website. The visitors to the gardens are from around the world, such as Australia, the United Kingdom, Europe, Asia, North America and South America. Local visitors are from Auckland, the Waikato, the Bay of Plenty and Taranaki.

There has been a steady income increase for staff at the Gardens over the past 5 years. The staff includes two full-time Māori gardeners of 16 full-time employees. The business is a publicly listed company which is operated by the Hamilton City Council. The business has links to a charitable trust that contributes financially to the gardens. The gardens have used images of Whatarangī, which is a carving located in Te Parapara Gardens, to market the business. The carving was made by local Māori and all images are owned by the council. The busy seasons are from spring to autumn and there are many people who visit the gardens during the winter. There are no reductions of staff during the year, and the business offers a student internship during the busy summer period. The gardens are funded through the Hamilton City Council and in the near future, more staff are needed due to the expansion of the gardens.

### MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK

#### TYPE OF ENTERPRISE

DIMENSIONS OF SCT	By Non-Māori for Māori/Non-Māori
<b>Māori Cultural Product/ Tradition Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• Cultural tourism is important because it reflects the direction the world is heading.</li> <li>• Cultural tourism is one of the main reasons why tourists visit other countries.</li> <li>• To embrace an indigenous culture will be a major drawcard throughout the world.</li> <li>• Māori tourism is one of the main reasons why overseas tourists visit New Zealand. I believe Māori tourism can be utilised much more.</li> <li>• A Māori tourism operator is more authentic if the business is run by Māori. Māori tourism is inauthentic if it is managed by those with limited understanding of Te Ao Māori.</li> <li>• A Māori employee is more suitable than a non-Māori in Te Parapara because they understand and whakapapa to the gardens.</li> <li>• The gardens are very cultural, and include a Chinese, Japanese, Indian, Italian renaissance, Te Parapara and the Tudor garden.</li> <li>• The plaque at the entrance of Te Parapara has identified the contributors of the garden. The carvers are from Waikato and Rotorua.</li> </ul>

<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>• Each person invests in things differently to what they believe is right or wrong.</li> <li>• I invest energy and time into gardening because that is something that is real and sustainable.</li> <li>• Other people may invest into plastic because it generates revenue.</li> <li>• Need to invest in ways to attract people to Hamilton.</li> <li>• Investment in a website.</li> <li>• Investment in machinery and equipment.</li> <li>• The gardens must seek external investment such as Lottery grants to operate.</li> </ul>
<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>• The gardens are primarily focused around working with the natural environment.</li> <li>• To employ staff with a deeper connection, understanding and appreciation of nature.</li> <li>• Certain small groups within the community fundraise to care for the environment.</li> <li>• The gardens have received Green Awards to prove that the business is sustainable.</li> <li>• Passionate gardening staff that always try to improve their processes and methods.</li> <li>• Creates their own composts and mulch from the gardens.</li> <li>• The natural environment should be the paramount focus. Without the environment, people do not exist.</li> </ul>
<b>Social Benefits Dimension (Social)</b>	<ul style="list-style-type: none"> <li>• The gardens are free of charge and everyone can benefit.</li> <li>• Employment of staff and doing jobs that people enjoy.</li> <li>• Produce that is harvested is donated to charity such as the Salvation Army and foodbanks.</li> <li>• Provide tours to schools.</li> <li>• Provides advice about how to grow plants.</li> <li>• To demonstrate how simple gardening is.</li> <li>• Share stories to provide a deeper understanding of how Māori lived before European's arrived to New Zealand.</li> </ul>

**Participant Observation:** *Te Parapara Māori Gardens is a Māori tourism product which portrays traditional pre-European native plants and stories delivered by a passionate Māori staff member, however the gardens are owned and operated by Hamilton City Council.*

**Hospitality:** *Friendly hospitable tour guide of Te Parapara who has extensive knowledge of pre-European native plants in New Zealand. He also has knowledge of Māori culture and the Waikato tribe.*

**Challenges & processes to make this business successful:**

According to the interviewee, “there are always challenges at the gardens and staff have to continuously improve the way they operate, to be sustainable. We always try to find ways of saving money and we constantly push ourselves to improve the business. I strongly believe that the environment is not looked after by humans, it is being pillaged. Businesses are simply ticking the boxes and pretending to make people believe that they are looking after the environment, however they are not. If you understand gardening, you know that humans are not looking after the environment, because the soils are stripped of all its nutrients. Today businesses have to mine rock from the ground to replace the minerals and nutrients that have been stripped from the soils, to enable plants and vegetables to grow. That process is certainly not stable or sustainable”.

***Investment in Sustainable Cultural Tourism:***

According to the interviewee, “the benefits that I would like to see eventuate from sustainable cultural tourism is to increase awareness and appreciation of the natural environment and undertake sustainable practices such as composting and reducing waste. The tribe should be sharing authentic stories about our past, who we are and where we came from. They need to share the stories of our tupuna and certainly not by what we’ve made them up to be for the benefit of making money. Our tupuna did not have money in the past, it is today’s society that care about money. I believe this kind of thinking is poisoning the people and making them greedy. It is changing our thoughts to think individually, rather than collectively. We can tell the story about where we’ve come from, but tell it with integrity. I believe the natural environment is the most important aspect. Our tupuna were part of the environment. They didn’t live on the environment, but lived with the environment. We need to return to those values because we have lost many of those principles. I believe that all people from young to old can help tribes develop SCT. The people in power who are looking after their own interests can hold the tribe back. The people with the power tend to be looking after themselves first and then think about others later. Overall, I believe tribes should invest into SCT. The Novotel/Ibis hotel investments are not necessarily unique. A few pou stand at the front entrance, however as you enter the building, it is the same as everywhere else. The tribe needs investments that are authentic and has integrity. Something that our ancestors would be proud of. In the past tribes were exporting goods overseas and growing vegetables up to Auckland. We were strategically organised and we empowered ourselves, because we worked collectively and traditionally. Today we are not, we are getting financial benefits. However, in the past we lived with the environment and that was driving everything. That was the investment, which is something we lack today. That was knowledge that was thousands of years old”.

### Case Study 3: Conservation Reserve - *Kapiti Island Nature Tours, Paraparaumu*

I interviewed John Barrett, aged 60 to 70 years old, who has been the manager of Kapiti Island Nature Tours for 41 years. In 2013, the island was returned to Ngāti Toa, who immediately returned the land to the Crown under co-management. The three iwi that surround Kapiti Island include Raukawa ki Te Tonga, Te Atiawa and Ngāti Toa Rangatira. The business operates according to kaupapa that has been handed to them by iwi. Kapiti Island Nature Tours is a nature reserve that includes 2000 hectares of land, home to many kinds of native wildlife and natural habitat. The majority of the land is owned by the government and they manage and control the island very tightly. The business has a lodge, a small retail shop and it sells whānau made products such as harakeke items and some whakairo.

The annual turnover of the business is around \$750,000, and the staff income is growing quickly. About 12,000 guests visit the island each year and the business has a 44% increase in visitors from the previous year. The primary markets are 70% New Zealanders and 30% international, including USA, UK, Holland, France, Germany and Western Europe. 95% of staff are Māori and the business is closed for three months during the slow winter season. October to May is the busy summer period and the business employs 11 full-time and 5 part-time staff. The governance structure includes a mentor board comprised of three outside mentors who are experts in the industry. Kapiti Island Nature Tours has a board of directors including John and his family members. The business also has shareholders of the business which include John and his sister.

Kapiti Island Nature Tours is a limited liability company and there are no Māori images used in marketing. The images used to market the business include images of nature, whanaungatanga and manaakitanga, which belong to the business. There is no government funding available to the reserve however there was funding in the past to undertake feasibility studies. Unfortunately, due to restricted time to conduct this research, a tour of Kapiti Island Nature Reserve did not proceed.

#### **MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

##### **TYPE OF ENTERPRISE**

<b>DIMENSIONS OF SCT</b>	<b>(Co-Management) By Māori/Non-Māori for Māori/Non-Māori</b>
<b>Māori Cultural Product/ Tradition Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• There is no single interpretation of cultural tourism. Some indigenous cultures operate solely on the basis of displaying their culture through performance, and others operate through sharing the arts and paintings.</li> <li>• Māori employed in tourism provides a Māori dimension to the business.</li> <li>• Kapiti Island operates on a kaupapa basis through the exercise of kaitiakitanga and karakia.</li> <li>• Whanaungatanga based operation including employment of whānau.</li> <li>• John believes that Te Urewera Treks and Taia Mai Tours are authentic Māori tourism providers. They are smaller businesses that provide international visitors with a true connection to Māori people.</li> </ul>
<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>• Capital investment.</li> <li>• It is extremely difficult for the business to secure capital to grow.</li> </ul>

	<ul style="list-style-type: none"> <li>• Prioritise investment in whānau so they can operate the business successfully.</li> <li>• Had to mortgage their homes a third time to invest in the business.</li> <li>• Capital is required to purchase new boats, replace furniture and upgrade facilities.</li> <li>• Investment into local and international marketing.</li> </ul>
<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>• Staff exercise kaitiakitanga on the island.</li> <li>• Māori whakapapa to the environment.</li> <li>• Investment and conversion to solar energy.</li> <li>• Changed to composting toilets.</li> <li>• Kapiti Island will be worth little without the natural environment.</li> <li>• The natural environment should be important to everyone in tourism because the environment is the main reason why tourists visit NZ.</li> <li>• Partnership with DOC.</li> </ul>
<b>Social Benefits Dimension (Social)</b>	<ul style="list-style-type: none"> <li>• Employment of Māori.</li> <li>• Sponsor a Māori license residency every two years on the island.</li> <li>• Students from local kura and Te Wānanga o Raukawa visit the island regularly.</li> <li>• Provide community sponsorship.</li> <li>• Staff partake in Māori tikanga and practices on the marae.</li> <li>• Act as a role model for Māori businesses across NZ.</li> <li>• If Māori don't participate in Māori cultural tourism, someone else will.</li> <li>• To increase pride and enhance the mana of our people.</li> </ul>

***Challenges and processes to make this business successful?***

John believes that their greatest challenge has been securing access to capital to grow the business, because John and his sister are the main contributors. They invest significantly towards international marketing and they are constantly reviewing the state of the business.

***Investment in Sustainable Cultural Tourism:***

According to John, “tourism can act as a catalyst for whānau to reconnect with their culture and the natural environment. Māori should be maximising their potential to use resources such as a maunga or awa, and if anyone should be doing that culturally in New Zealand, it should be Māori. I think partnerships with DOC are probably quite important. Iwi should have relationships with the Crown. The relationship has worked with DOC because we at Kapiti Island Nature Tours have worked hard at it. We have ongoing relationships with internal and external partners. The long-term vision is for iwi across the motu to be involved in determining how our resources are used for tourism. Iwi must invest significantly. The Novotel/Ibis Hotels are big investments for Tainui and those are core hotel chains for tourism. Kapiti Island is a small business and our business has been reasonably successful because it is small. If we tried to build a bigger facility, like a small hotel for example, it would completely change the product. The small whānau business will become corporate and to be honest, our whānau view is that a corporate business would not be compatible with the nature of the island. We would definitely be interested in becoming involved with a hotel on the Kapiti Coast on the mainland. Iwi suffer through a lack of research and that’s the Māori Tourism sector in

general. Iwi must undertake planning first before entering into tourism. The issue I think that is worth raising is that we can't afford to be pushed out. We have to act now, because it's just going to become increasingly difficult to implement sustainable programs as the population grows and demand increases. They have to be done now, not later".

## Case Study 4: Excavated Site - *The Buried Village of Te Wairoa, Rotorua*

I interviewed Pam McGrath, aged 50 to 60 years old, and she is the manager of The Buried Village of Te Wairoa. The business is a limited liability company that has been privately owned by her family since 1931. The Buried Village is the only archaeological site in New Zealand that people can wonder through a village, and the theme is set in the 1930s. The business is an example of the fusion between Māori and settler New Zealanders which has been owned by the same European family for 84 years.

On a busy day, the Buried Village provides a tour of the village. The business includes a teahouse, retail store and museum, which sets the scene for the excavated site. The Village sells a mixture of Māori carvings made generally by local Māori, however some are mass produced in Auckland. The business does not import Māori products, and it specialises in selling New Zealand books.

Unfortunately, the number of visitors to the business has reduced by 30% in the last 5 years. The primary market is 40% New Zealanders, who are primarily from Auckland. The international visitors include Australia, UK, North America then Europe and 95% of visitors arrive on campervans and private vehicles. The Village relies on a personal website to market the business overseas and they have used external Māori images to market the business.

The Village currently employs five staff. One staff is from Ngāi Tahu and a part-time Māori guide is employed during the summer. The governance structure of the business includes Pam and her husband. They are also the shareholders of the Buried Village that work together with staff. The busy period for the business is from November to April and June to August are the slow periods. The business does not receive any government funding.

### **MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

#### **TYPES OF ENTERPRISE**

<b>DIMENSIONS OF SCT</b>	<b>By Non-Māori for Māori/Non-Māori</b>
<b>Māori Cultural Product/ Tradition Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• The Village works very closely with kaumātua and Tuhoerangi.</li> <li>• Pam has some knowledge about Māori culture.</li> <li>• The Village has positive relationships with Māori over the generations.</li> <li>• Some tension exists between some Māori in regards to land ownership.</li> </ul>
<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>• Investment in a museum and the main building.</li> <li>• Need visitor numbers to increase to invest into the business.</li> <li>• Increased competition. In the past, there was less competition and there were more visitors to the business.</li> </ul>

<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>• For the past 10 years, the Village has recycled everything.</li> <li>• Water is conserved and extracted from the stream.</li> <li>• Interpretation of the sites to avoid visitors making a hole in the ground.</li> <li>• Environmental sustainability can be a cost sometimes.</li> </ul>
<b>Social Benefits Dimension (Social)</b>	<ul style="list-style-type: none"> <li>• Part of the Rotorua sustainable tourism charter.</li> <li>• Work with Qualmark, the enviro-mark with Qualmark, where we help the community.</li> <li>• Free entry to everyone from Rotorua on the anniversary of the Tarawera eruption.</li> <li>• Offer half price to locals and cheap rates for school groups.</li> <li>• Free entry for people at the Ronald McDonald House.</li> <li>• Donate financially to the Cancer Society and Breast Cancer NZ.</li> <li>• Vouchers are provided to schools for raffles.</li> <li>• Sharing our stories.</li> <li>• Sustained the business through preserving the stories, the buildings and pieces that have been excavated for 85 years.</li> <li>• In the past, the business employed Māori as guides who had knowledge of the area.</li> <li>• Provides excellent hospitality of guests.</li> </ul>

**Participant Observation:** *A museum of beautiful Māori tāonga with Māori stories set in an early settler environment. I believe the excavated site needs extra development to appeal to customers. The merging of the site into the natural forest is lovely.*

**Hospitality:** *A standard level of service and hospitality towards guests.*

**What challenges and processes have you taken to make this business successful?**

Pam states that “one of the biggest challenges for the Village is the short busy summer season, then trying to run the business over the quiet winter period. There is increased competition in Rotorua, and the conventional tourists to Rotorua usually seek geothermal activities and adventure activities. Over the years, the business has constantly upgraded. It has created signs, a museum, guide maps, added guides and bought an audio-visual tour. The business is also locked, which means that there is only one place that the business can be situated”.

“The global economic crisis in 2008 has been a challenge for the business. Today, there are many Chinese people who visit New Zealand and they are not the kind of people that visit the Village. The business depends on the Australian, UK and European market and those numbers have decreased. The goal of the business is to attract the wealthier higher end consumers. There are hundreds of nz.com websites to compete with however the business depends significantly on the website to attract visitors. The past 10 years have not been profitable because the Village is a commercial business that is required to pay a certain tax and GST. The Village does not receive any grants or funding”.

**Investment in Sustainable Cultural Tourism:**

In regards to investment in SCT, Pam believes that “starting small and growing bigger is the key to success for Māori in tourism. Employment for their staff is the greatest

benefit. Pam has observed how tribes have been sold big dreams, and the people who have benefited are the consultants who have developed these plans, and nothing has eventuated. Tribes should learn from the Te Arawa people who have been part of the tourism industry for many years. Tribes need to employ the right skilled people, if Māori are not skilled to do the job. Tourism is a challenging industry which requires a lot of hard work and it takes many years to see a profit. Pam believes that tribes should not invest into large cultural buildings, to start small and put the money into their people. To invest in the knowledge of the naturalness of the river, rather than huge buildings. Those huge buildings are no good unless the people are involved”.

## Case Study 5: Geothermal Māori Experience - Te Puia, Rotorua

I interviewed Taparoto Nicholson, aged 60 to 70 years old, who has been employed at Te Puia as General Manager of Visitor Experience for 5 years. The core business of Te Puia is a visitor attraction which provides both guided and unguided tours through a geothermal space, sharing both the science and cultural narrative to local and international visitor groups. Complimenting this experience is the privileged access to wānanga whakairo, raranga and other Māori arts.

Less than 5% of products sold in retail are made locally by Māori, and the majority of products are imported from China and Taiwan due to the inexpensive wholesale prices. There is significant tourist demand for cheap imitation products which cannot be controlled by Māori. About \$214,000 in retail is earned each month and it's about creating a market for handmade authentic products. All images that are used for marketing the business are images of Te Puia, which are owned by the business.

The annual turnover of Te Puia is more than \$5 million, and the income has remained the same over the past five years. About 42,000 clients visit Te Puia each year and the numbers have increased each year. Te Puia employs between 119-125 staff members and 92% of staff are local Māori. Te Puia is a not for profit business that does not receive government funding.

### **MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

#### **TYPE OF ENTERPRISE**

<b>DIMENSIONS OF SCT</b>	<b>By Non-Māori for Māori/Non-Māori</b>
<b>Māori Cultural Product/ Tradition Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• Cultural tourism is infused with indigeneity, where clients can learn about indigenous people and experience what is different from others.</li> <li>• Māori tourism, while similar can be described as tourism that is managed and delivered by Māori, but not necessarily cultural.</li> <li>• Sharing narratives.</li> <li>• Te Puia makes significant contributions to the National carving school – Scholarships for Māori men; National weaving school – Free tuition for anyone; National Greenstone/Bone School – Scholarships for Māori; Navigation/Waka Haorua – Scholarships for Māori; Bronze Foundry.</li> <li>• Taparoto views Mitai Village as an authentic Māori tourism provider because Mitai is a family-owned business that employs whānau.</li> <li>• For the first 25 years, Te Puia took its direction from the New Zealand Māori Arts and Crafts Institute Act 1967 to retain and retrain young Māori men in traditional whakairo and later, traditional raranga.</li> <li>• NZMACI had to grow its product range to meet the demands of the tourism market place. By the 1990s the NZMACI had become a recognised leader in the hospitality industry, particularly Geothermal Visitor Attraction and Cultural Tourism spaces.</li> </ul>

<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>Investment is a contribution made with the expectation of an equal or increased return.</li> </ul>
<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>Taparoto believes that the natural environment has become a renewed importance to those within tourism because the environment is the main reason why tourists visit New Zealand.</li> <li>Māori tourism often relies on the importance and sustainability of the natural environment.</li> <li>Te Puia has invested into the sustainable management of the natural environment: <ul style="list-style-type: none"> <li>- Co-biodiversity management of site and neighbouring lands</li> <li>- Land enhancements</li> <li>- Puarenga water quality improvement project</li> </ul> </li> </ul>
<b>Social Benefits Dimension (Social)</b>	<ul style="list-style-type: none"> <li>Realising personal, hapū, iwi capability; hapū and iwi accessibility; improved marae infrastructure and passive income.</li> <li>Employment of local hapū and Iwi.</li> <li>The Act allows Te Puia to enter into business agreements with hapū/iwi to realise commercial development opportunities.</li> </ul>

**Participant Observation:** *Modern architecture combined with a marae built specifically for tourists. A professional yet authentic pōwhiri and performance for guests.*

**Hospitality:** *Very professional and confident Māori staff and environment.*

**Investment in Sustainable Cultural Tourism:**

In regards to SCT, Taparoto would like to develop and grow relationships with marae to have a strong sense of hapū identity. He hopes that SCT would influence iwi to think positively about tourism and to understand that there are no immediate returns to the people, SCT will take time to grow. Taparoto recommends reading Whatarangi Winiata's paper 'Whakatapuranga Rua Mano' about successful models for hapū/iwi development to grow the capability of the people, and give them a voice. Te Puia is looking at co-management and partnerships with businesses. The business encourages Māori to diversify their tourism product and offer packages with different tourism providers at discounted products. Taparoto believes SCT is a great opportunity for iwi to be part of, especially alongside natural resources such as rivers, lakes, forests and beaches.

## Case Study 6: Glow Worms Sightseeing & Recreation - Waitomo Caves, Waitomo

I interviewed Huia Davis, aged 60 to 70 years old, who is the head guide at Waitomo Caves. The business is a publicly listed company which is based on an attraction about glow worms. Waitomo Caves has a history of 125 years in the tourism industry and the business is one of the longest standing tourism providers in New Zealand. Waitomo is one of the biggest single attractions visitor wise in the country that generates about 450,000 visitors each year, due to the accessibility of the business. Traditionally, the business tourism package has included tourism providers from Auckland, Waitomo Caves and Rotorua. In recent years the business package has included the Hobiton, in Matamata. Local hapū own 75% of the land at Waitomo and 25% of land is under DOC management. A company called Tourism Holdings Ltd (THL) hold the license to operate the business, which ends in 2027. The entire operation of the business will return to local hapū from 2027.

The tour includes two other caves called Aranui and Ruakiri, which includes black water rafting. These caves are strictly owned and managed by THL. The business includes a retail gift shop with a small selection of local Māori handmade products. Waitomo is a multimillion-dollar business that averages about 1,500 people daily, at an average of \$35.00 per head, during the busy months of December to March. About 350-400,000 people visit the caves each year and the primary markets include firstly Australia, China, America, UK, Europe, Indonesia, India and Korea.

Waitomo is a corporate structured business. The head office (THL) is located in Auckland and a large proportion of the business includes rental cars and campervans, such as Maui and Britz. The structure includes a group that builds campervans, and Waitomo Caves is the other part of the business. The business is internationally recognised through renting campervans in Australia and the United States. Waitomo Caves has a cave management committee, which is comprised of the owners who are local hapū and DOC who co-manage the caves, mainly in terms of environmental management. The business includes an operations manager, followed by line managers. Other departments include food and beverage and reservations. There is an external group that provides specialist knowledge in terms of the cave environment, which is the advisory group for the caves.

The Māori images used to market Waitomo Caves include the Pou at the entrance of the business, and the images are owned by the business with copyrights from the hapū. During the quiet season, the business would reduce the number of staff and hours for permanent part-time workers, however the hours for fulltime staff are not reduced. Waitomo Caves is not funded by government and the business is managed by THL, a corporate business.

### MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK

#### TYPE OF ENTERPRISE

DIMENSIONS OF SCT	(Co-owned) By Māori/Non-Māori for Māori/Non-Māori
<b>Māori Cultural Product/ Tradition Dimension</b>	<ul style="list-style-type: none"> <li>Cultural tourism is about looking at the culture of a place and the indigenous people of the land. The culture specific to Waitomo is Waikato-Maniapoto and also Tainui waka.</li> </ul>

<b>(Cultural)</b>	<ul style="list-style-type: none"> <li>• Māori tourism involves Māori in tourism and cultural aspects relating to Māori. Māori tourism is unique to NZ which includes story-telling to maintain the preservation of traditional knowledge.</li> <li>• On the surface, the pou at the entrance was made by local hapū in celebration of 100 years since the caves were first explored.</li> <li>• Proficiency of certain staff to speak te reo Māori.</li> <li>• Kura provide a koha to see the caves and perform kapa haka for visitors.</li> <li>• The design of the building resembles a cave of light contrasting underground. The local connection is the concept of a hīnaki.</li> <li>• Some souvenirs in the shop are made by authorised local Māori.</li> <li>• Provides storytelling, pūrākau and kapa haka in the caves.</li> <li>• Whirinaki Rainforest and Footprints Waipoua are authentic Māori tourism providers due to the kaitiakitanga of the forest.</li> </ul>
<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>• Investing time and money into the business.</li> <li>• Capital development and reinvestment of the buildings and infrastructure.</li> <li>• Support community groups through sponsorships.</li> <li>• A long-standing attraction for guests which has employed families and local schools.</li> </ul>
<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>• The natural environment is the first priority, such as the cave, the river, the water conditions and the glow worms. Without the natural environment, there would be no tourist attraction at Waitomo. The major impacts on the Waitomo River are the farms and roading affects.</li> <li>• Significant investment into the environment because the caves is a key priority.</li> <li>• Employ a fulltime cast officer who monitors the conditions of the caves.</li> <li>• There is a body above the caves which has been used for replanting native forests.</li> <li>• Significant time and effort undertaken to monitor the caves.</li> <li>• To conduct tours to ensure the conditions of the caves remain as natural as possible.</li> </ul>
<b>Social Benefits Dimension (Social)</b>	<ul style="list-style-type: none"> <li>• Tourism in general had a very good year in 2014. There was a 10% growth in numbers of tourists to New Zealand.</li> <li>• Employment for whānau, hapū of the iwi.</li> <li>• To put the iwi in the forefront such as 'Maniapototanga'.</li> <li>• Sponsorship offered to the local community.</li> <li>• The business celebrated 125 years anniversary in 2014 which was 60-70% sponsored by THL and the other 40% were from the owners, the trust owners, DOC and other groups. A lot of effort was undertaken for this event.</li> <li>• There is a freeway group relationship which aims to balance the environment, social issues and the business requirements.</li> </ul>

**Participant Observation:** A professional Māori tourism provider that employs many Māori staff and incorporates Māori stories, art and design.

**Hospitality:** Excellent, friendly & humorous hospitality of guests. I felt a strong spiritual connection to the caves, staff and complex.

***What challenges and processes have you taken to make this business successful?***

According to Huia, “there have been many economic challenges that Waitomo Caves have faced, such as the global financial crisis in 2008 and the change in exchange rates. These challenges are difficult to control and find solutions. There are many challenges regarding health and safety compliance in tourism, especially when operating in adventure tourism. Customer service is extremely important and maintaining a high-quality standard. Waitomo Caves must recapture its reputation by providing a unique point of difference for the business. We highlight that we employ Māori staff who are descendants of the original explorer and owners of the cave. There has been increased competition in tourism with other tourist attractions in the local area. People’s perception that the money isn’t worth the experience has affected Waitomo Caves. The number of visitors had slowly decreased as a result of such perceptions and gradually, the number of visitors are increasing. During the global financial crisis in 2008, there was a significant fall in tourist numbers. From 2008, the business has increased and re-established the reputation of Waitomo Caves. We employed an overall operations manager within the past five years who has contributed significant time and effort into the business, including improvement of training and quality of tours. The business has a strong marketing strategy, however we had to rebuild the business in 2005 due to a major fire”.

***Investment in Sustainable Cultural Tourism:***

The benefits that Huia would like to see eventuate from SCT is kaitiakitanga of the natural environment for future generations in the Waitomo area. Huia would like to incorporate te reo Māori, pūrākau, kapa haka and tikanga Māori into the full experience at Waitomo. The downsides to SCT includes the costs to develop a business and access to the traditional knowledge and wisdom of kaumātua, which is lacking today. There is also a belief that knowledge should remain protected amongst Māori, which can be a barrier to development. Tribes must be aware of the competitors in the industry that offer different products. He believes there may be funding available for scoping studies, but there is no funding to start-up a Māori tourism business. Māori can seek advice from the Māori tourism advisory body for further support.

Following the Waikato Raupatu Settlement 1995, Huia attended a seminar by Tourism Waikato and Whaea Haggie in regards to tourism and Tūrangawaewae Marae. It was raised that there were opportunities available to the tribe, however no one had undertaken the role. A scoping study was conducted at Waitomo Caves about 3-4 years ago which focused on the development of an eco-cultural corridor commencing at Kawhia, to Waitomo, to Pureora and across to Taupo. The study had considered the cultural aspects that marae had to offer combined with the natural environment. Huia will attempt to locate the person that conducted the study. Huia always believes that there is a great opportunity to share the history of Tainui Waka, starting from the Auckland Airport, to Ngaruawahia (Te Kīngitanga), then visiting Kawhia (Te Tumu o Tainui). Then across to Waitomo Caves and down to Pureora (Maraeroa C) Te Pa Harakeke. The challenge is enticing tourists to drive that route basically. Many visitors return to Rotorua then across to Taupo. Huia believes that there is great potential for Māori to grow in the industry, and maybe this study would be a good basis to light the fire.

## **Case Study 7: Historical National Reserve - *Waitangi Treaty Grounds, Waitangi***

I interviewed Mori Rapana, aged 40 to 50 years old, who is the Cultural Manager and Visitor Experience Manager at Waitangi Treaty Grounds (WTG). Mori has been employed at the business for four years and really enjoys working there. WTG is governed by a national trust that is comprised of descendants from the major signatories of the Treaty of Waitangi. The trust has been operating since 1934. WTG is a commercial business that represents the interests of many stakeholders, both Māori and non-Māori. The WTG is the original sight of the signing of the Treaty of Waitangi 1840, which is the foundation document for Māori and Pākehā relations. The stories shared with visitors include how Māori had mana whenua and kaitiakitanga over the country before 1840. WTG includes tours of the grounds, kapa haka performances, a café and a retail store. A museum is currently being built on site, and the museum will be managed by WTG.

There are currently no Māori products sold in the retail shop, however from 2016, the business aims to sell hand-made Māori products due to the rebuilding of the retail facility. A carver and weaver will be introduced on-site to carve and create tāonga for the retail facility, similar to Te Puia in Rotorua.

About 200,000 guests visit the grounds each year which includes 75% international, who are primarily from the UK and Australia. 25% of visitors are from the domestic market. The staff incomes and the visitor numbers have increased over the past 5 years. 70% of staff are Māori who are employed on full-time and part-time contracts. WTG use Māori images in marketing, which include images of the waka and performers onsite. The busy periods are from October (Labour weekend) through to the end of April. The staff numbers increase to 100 during the busy periods and reduce to 50 over the rest of the year. The business has applied for funding through government agencies such as the Ministry for Culture & Heritage. This funding is primarily used to improve or build infrastructure, not for operating costs.

### **MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

#### **TYPE OF ENTERPRISE**

<b>DIMENSIONS OF SCT</b>	<b>By Non-Māori for Māori/Non-Māori</b>
<b>Māori Cultural Product/ Tradition Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• Cultural tourism is performed naturally by Māori through manaaki tangata. Māori practice manaaki better than anyone else throughout the world. Many indigenous cultures around the world have similar values to Māori. Cultural tourism is about showing visitors who we are as a people. The true and authentic side of our culture, rather than sanitizing any culture to appease the visitors to earn income.</li> <li>• Māori culture is sacred and it is real. Māori culture has to be tika, it has to be pono and it has to be educational.</li> <li>• Māori tourism is integral to New Zealand's economy. It is integral to the overall sustainability of tourism in this country. Without Māori tourism, the tourism industry would reduce significantly. However, Māori are still unable to secure funding for tourism or business development.</li> <li>• Incorporation of Māori tikanga and values.</li> <li>• Tour guides are local Māori and descendants of the signatories of the Treaty. They retain knowledge from local kaumātua, hapū and iwi.</li> <li>• Mori believes that Taiamai Tours in the North is an authentic and sustainable Māori tourism provider. Hone, who is the owner of the business, has built a high reputation for the business due to his dedicated time, energy and personal investment.</li> </ul>

<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>• Investment is the key to the survival of a business and there are many forms of investment.</li> <li>• Firstly, the need to invest in the future interests of the business.</li> <li>• Secondly to invest in the iwi, hapū, hāpori and local communities.</li> <li>• To upskill the staff and hiring locals, rather than sourcing workers from outside the region.</li> <li>• Building the skills of local hapū, iwi, and people in the catchment area.</li> </ul>
<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>• For Māori, everything is about the people and the natural environment. A lot of our tupuna prophesised this. They told us “this is how it will work, this is what we see and we will practice it today in our world”. However non-Māori frown upon the way Māori do things, and they wonder why we do the things we do? Why are Māori so hung up on tikanga, why are we so hung up on the environment and Papatuanuku and kaitiakitanga? Māori are being shafted and treated like the minority.</li> </ul>
<b>Social Benefits Dimension (Social)</b>	<ul style="list-style-type: none"> <li>• Social benefits are a key element.</li> <li>• To benefit the iwi, hapū, hāpori, socially, culturally, environmentally and economically is crucial. Businesses must believe in these.</li> <li>• Advise and monitor other managers at WTG.</li> <li>• Employment and upskilling local Māori.</li> <li>• Invest in a stakeholder perception report to identify what need to improve. The former structure focused towards investment in Pākehā.</li> <li>• Funding youth programs.</li> <li>• WTG has built a positive relationship with Māori for the first time in history.</li> <li>• Each manager must provide a strategic plan to highlight their social, cultural, environmental and economic goals.</li> <li>• Bilingualism of all tours and interpretations.</li> <li>• Fair payment of all staff, including Māori staff.</li> <li>• From 2012, many Pākehā managers had resigned because they did not support the changing direction of the business.</li> <li>• To undertake feasibility studies, such as a new museum to create employment for Māori.</li> <li>• WTG seek the return of the original Treaty Document and Te Whakaputanga which are stored in Wellington.</li> <li>• Staff attend courses and conferences to upskill themselves.</li> <li>• Performance appraisals for all staff including wage incentives.</li> <li>• Equitable wages for staff by comparing the average wage with other tourism providers.</li> </ul>

**Participant Observation:** A rich cultural experience including a ‘hearty’ kapa haka performance. Proud performers and staff with significant knowledge of the Treaty Grounds and the region.

**Hospitality:** Very friendly Māori staff who provide a warm welcoming of guests. One particular Māori staff member went beyond her duties and helped a visitor by escorting her around the complex in her wheelchair. The manager informed me that this is not part of her job description.

***Challenges and processes to make this business successful?***

According to Mori, “there have been many challenges for WTG, such as the attitude of the previous management staff to the business, and ensuring that they work to a new structure. It was a challenge to change the mind-set of the staff, to understand our vision and direction. It was a challenge when we built fences around the complex about 3 years ago, to charge visitors. There was a national resistance from politicians and almost everyone. We had to explain that we were not government funded and we were losing \$100,000 each year through allowing visitors to enter the grounds from any location, free of charge. Politicians were unaware of the full story. We were challenged by Māori as well. I deliberately positioned myself at the front entrance for a few months, to explain that we need pūtea to employ our Māori staff, otherwise they will be unable to provide for their families. The Pākehā staff could not direct those words at Māori families, otherwise they would be confronted with backlash”.

“The majority of events that occur on Waitangi Day is absolutely positive, however the media has repeatedly focused on a small negative incident to discredit Waitangi Day each year, particularly during protest marches and movements. In the past, the previous management staff had antagonised Māori who protest on Waitangi Day. Police were instructed to march alongside the protestors at all times. The previous staff did not want protestors doing certain acts on Waitangi Day and the staff emphasised that they have the law to support them. My response to the previous management team is that I believe that their actions were the cause of the problem. They were antagonising the situation and creating a hostile environment. I disagreed with their practices and stated that their attitude has to change. As a result, I attended two hui at the marae with the families that protest on Waitangi Day. I informed them that there will be no police present at the following Waitangi Day. The protestors are able to march on the Treaty grounds, then receive a pōwhiri to enter the meeting house, irrespective of whether I agreed with their protest movements. At the following Waitangi Day, I invited the protestors into the whare, where they had never been invited into the meeting house in the past. This process has removed significant pressure from the protestors and visitors on Waitangi Day. The people who visit on Waitangi Day visit more often, because the barriers have been removed. The process involves simple actions, such as engaging local koroua and kuia to partake in karakia, mihimihi and ceremonies. These kaumātua are the haukāinga (*local's*), I am not from here. It's been an amazing journey. My CEO allows me to undertake these processes. The positive achievement was achieved simply due to attendance at two marae hui. At tangihanga, the CEO would accompany myself to express his sincerity to the haukāinga. Pākehā don't conduct these types of actions”.

***Investment in Sustainable Cultural Tourism:***

*The views towards investment in sustainable cultural tourism were not provided.*

## Case Study 8: Māori Tour - Māori Tours Kaikoura

While undertaking a case study of Māori Tours Kaikoura, I interviewed Heather Manawatu, aged 50 to 60 years old, who has been an owner of the small business for 14 years. Māori Tours Kaikoura offers a tour of Kaikoura and provides stories about the whānau of the area and how they do things. The business provides tours, kapa haka performances and meals for guests, however they do not sell any retail products.

The annual turnover of Māori Tours Kaikoura is between \$100-200K, and the income has reduced by half due to the Christchurch earthquake. Most of the tours are pre-booked online, with about 2000-2500 visitors each year and 500 free of charge. The business has increased steadily since the earthquakes, and the key market is the United States of America and the education sector. The business employs about eleven Māori staff members and one Pākehā driver. Each staff member is employed under casual contracts because the business is financially unable to offer full-time employment.

The governance structure of the business is whānau based and they report to elders of whānau and hapū on an informal basis. The business includes a partnership between Heather and her husband, who secured a bank loan with their mortgage-free home to set up the business. A partnership was the quickest way to commence the business in order to acquire resources such as a vehicle, logo, name & register. The images used to market the business are owned by Māori Tours Kaikoura, and the key image has always been a hongi between staff and visitors.

The high season is from November to the end of March, and the shoulder seasons are September, October, April, May and June. During May and June, tours are conducted with university groups from the United States, and the business will reduce staff during the slow season. There is no government funding available to the business. Funding is usually provided to large tourism providers that can afford to run their businesses, but choose not to. Whale Watch Kaikoura used their homes as collateral to secure bank loans to start-up their successful Māori tourism business.

### MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK

#### TYPE OF ENTERPRISE

DIMENSIONS OF SCT	(Whānau Based) By Māori for Māori/Non-Māori
<b>Māori Cultural Product/ Tradition Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• Cultural tourism is about sharing a way of life, and Māori tourism is about sharing the Māori way of life.</li> <li>• Considers Whale Watch Kaikoura to be an authentic Māori tourism provider because of their values, and it is run by Māori for everyone.</li> <li>• Sought consent and advice from kaumātua and the rūnanga before setting up the business.</li> <li>• Employment of the local kapa haka group during large tour groups.</li> <li>• The full tour package they offer is culturally significant.</li> <li>• Operate a tamariki program to teach children business skills.</li> </ul>

	<ul style="list-style-type: none"> <li>• Provide lectures at Canterbury University and teach high school students Māori Tourism.</li> </ul>
<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>• Continual need to invest into a Māori tourism business.</li> <li>• Input of time, effort, experience and money into the business to determine a particular outcome.</li> <li>• Invest into the Tamariki Program to employ and educate the children.</li> <li>• Invest more into time and knowledge.</li> </ul>
<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>• The natural environment is essential, because we are all part of it, but not everyone realises that.</li> <li>• Māori Tours Kaikoura were the first Māori product to be enviro-gold by Qualmark and probably the smallest operator in NZ to receive the award.</li> <li>• Promotion of a local program called 'Tree's for Travellers' where visitors buy a tree then plant it in the area which can be tracked through GPS.</li> <li>• An environmentally conscious business that uses eco-friendly products such as light bulbs, recycling and have their own composting system.</li> <li>• Pay a concession rate per head to DOC who are required to manage forests in the area.</li> <li>• The business believes they manage the forests more efficiently than DOC because they actively remove rubbish, and travel with gloves and plastic bags to remove human excrement.</li> </ul>
<b>Social Benefits Dimension (Social)</b>	<ul style="list-style-type: none"> <li>• Constant improvements in way of life for tribal members.</li> <li>• Invest into communities through business mentoring, to assist Māori to setup business.</li> <li>• Offer free tours to Kaikoura residents, schools and pre-schools.</li> <li>• Enable Pākehā community to see their back yard through Māori eyes, free of charge.</li> <li>• The business operates by their values and believe if you do the right things, the right things will happen.</li> <li>• The business improves tribal wellbeing, but not for the whole tribe. They only have the capacity to care for certain children and whānau.</li> <li>• To upskill the staff.</li> <li>• Heather does not like position descriptions. She prefers staff to work in an area where they are a natural fit, then try to extend on it.</li> </ul>

**Participant Observation:** *An authentic small Māori tourism business that employs Māori staff that deliver authentic stories. They share the history of Kaikoura and incorporate Māori tikanga and values into their delivery.*

**Hospitality:** *Excellent hospitality of guests with friendly staff that naturally exercise manaakitanga & kaitiakitanga. As a small business, the staff made every guest feel special and important.*

**Challenges & processes to make this business successful?**

According to Heather, "there are many challenges involved with being part of New Zealand's tourism industry. Whale Watch Kaikoura is the biggest challenge that Māori Tours Kaikoura face. It is extremely difficult receiving recognition against popular tourism providers such as Whale Watch. Also, many people, predominantly Pākehā New Zealanders, do not value Māori culture. The parents of schools who visit our business would not spend \$134 to do a Māori cultural tour. When the tour is provided to them for free, they did the tour and enjoyed the experience, but they will never pay for the tour. Pākehā do not value Māori culture, they do not want to experience it, and they actually

do not appreciate that international visitor's do. So, they don't promote us, they don't think of us and they just don't think to push or support us".

"It costs a lot of money, time and effort to be involved in this industry and there are many roles. We are trying to work with Whale Watch to develop a package, and we will continue to try and work with them. There is a network of Māori operators around the country that we constantly promote and send our visitors, such as Kapiti Island Nature Tours, Alva's Guided Tours on Steward Island and the Te Ana Māori Rock Art Centre in Timaru. We have done everything that we can within our values, and all of our decisions are based on honouring those values. Our business is really successful and it has grown at a pace that we really like. The Christchurch earthquake was a great challenge and many businesses in Kaikoura had to close permanently. We have done really well to survive the earthquake, despite being so small. We have been very prudent in spending, provided good attention to detail and we really look after the people that we have".

***Investment in Sustainable Cultural Tourism:***

The main benefits that Heather would like to see eventuate from sustainable cultural tourism is to involve the young and old. "For the youth to understand who they are, and they are able to deliver their story every day. DOC is constantly seeking information on their information boards. DOC have taken ownership of most of the land, and they also want Māori knowledge and stories. Heather believes Māori should stop providing DOC information such as rongoa, when you harvest the rongoa and how to prepare it. The staff are extremely aware of the information they share with tourists, to avoid theft of knowledge".

Heather believes that "everyone can help set up SCT and anyone can be a barrier to development. If SCT is meant to happen in a particular region, it will be successful. It is also beneficial to hear the voices of those who oppose the development, as their ideas can be constructive. She also believes that the decision to invest into SCT is for iwi to decide themselves. There could be many opportunities for tribes to consider, however the key is to determine which opportunities are ideal. What are the consequences of sharing knowledge for non-Māori to copy? Iwi will be judged by the quality of their thinking in the beginning, and they must be open to thinking through all those possibilities".

## Case Study 9: Museum - *Waikato Museum, Hamilton*

I interviewed Cheree Meecham, aged 40 to 50 years old, who has been the director of the Waikato Museum for three years. The museum is funded by local government, and it is the only museum in New Zealand that has Te Kīngitanga in the region. The museum is located next to the Waikato River and provides a lot of exhibitions about agriculture as well.

The museum is quite varied, which has two areas of retail, a community gallery, guided tours, education and public programs. As the population grows older, the museum will need to cater for the older generation, because the younger generation tends to use technology today. There are some Māori products that are sold at Arts Post, which is the main retail area. The museum sells a mixture of products and they try to sell locally produced products, unfortunately not always.

The budget for 2015 was \$3.4 million, which dropped by \$1.2m from the previous year. Many local government museums have dropped in funding because they are not as popular today, and local governments are not required to fund a museum. The income of staff is fluctuating and entry into the museum is through a koha, which generates only \$5,000 per year. The museum conducts programs during the year, which generates about \$40,000 - \$50,000.

On average, 118-120,000 guests visit the museum annually. The primary markets are Waikato 60%, international 25% and about 5% from the rest of New Zealand. Tourists do not visit Hamilton compared to Auckland and Rotorua. The museum employs about 38 staff members. The business employs five full-time Māori staff and contracts a number of Māori curators and translators. The five Māori staff work in visitor host positions, working directly with visitors.

The governance structure of the business is operated completely through the council. The director of the museum reports to the general manager of the community, who reports to the chief executive, who then reports to the councilors. We are a publicly listed company, and we seek permission from kaumātua and Māori to use Māori images. The busy season is during the July school holidays, then the September, October and April holiday period. The museum is primarily a wet weather venue.

### **MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

#### **TYPES OF ENTERPRISE**

<b>DIMENSIONS OF SCT</b>	<b>By Non-Māori for Māori/Non-Māori</b>
<b>Māori Cultural Product/ Tradition Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• Cultural tourism is about the culture and the region that tourists visit, such as the stories of the land and the arts.</li> <li>• Māori culture is about the arts and the history of the Waikato people.</li> <li>• Māori tourism is very significant in Rotorua, and Māori have formed groups to promote Māori in tourism.</li> <li>• The museum acts as kaitiaki for about 4000 tāonga, and many are on loan for Māori.</li> <li>• To tell the correct stories of the people and places in the Waikato.</li> <li>• Traditionally museums are primarily for the white-class. We are trying to break those barriers for guests.</li> </ul>

	<ul style="list-style-type: none"> <li>Views Mitai Village as an authentic Māori tourism provider that is run by whānau, whereas Tamaki Village has become too tokenism.</li> </ul>
<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>Investment means financial investment and investment in the community, such as investment in the culture and place that we belong.</li> <li>The Hamilton City Council funds the museum with rate payer's money.</li> <li>Museums are not intended to make money, because they offer free tours with free entry or koha.</li> <li>The museum has to seek external sources for funding.</li> </ul>
<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>The museum is situated beside the river, which is a huge asset to the Waikato.</li> <li>A number of expeditions focus on the river.</li> <li>Staff recycle as much as possible, including recycled paint.</li> <li>Cheree believes that the natural environment is very important to Māori.</li> </ul>
<b>Social Benefits Dimension (Social)</b>	<ul style="list-style-type: none"> <li>Working with the people to ensure that the correct stories are told.</li> <li>Collaboration with Māori and the people in exhibitions.</li> <li>Māori in Rotorua have become more professional in tourism and realise they are great resources.</li> <li>Employment of 5 Māori staff and contracting Māori curators and translators.</li> <li>Offer education programs to about 8000 children that visit the museum each year.</li> </ul>

**Participant Observation:** *Beautiful display of Māori exhibitions, however the museum environment and building can be perceived as standard and impersonal, which has not changed significantly over the past 20 years. The museum needs 'something extra' to give it appeal.*

**Hospitality:** *Friendly and helpful Māori staff.*

#### **Challenges and processes make this business successful?**

According to Cheree, "access to funding is a great challenge for the museum. The competition with Hamilton Gardens and the Hamilton Zoo presents other challenges, as families tend to visit the museum during wet weather. Other competitions include the movies and the technology children have today to remain at home. The challenge for the museum is making the business more relevant to the community and finding ways to achieve that. There are predominantly Pākehā staff at museums in New Zealand and there are few Māori involved. The museum would like to build relationships with local iwi and encourage more Māori to be part of the museum".

#### **Investment in Sustainable Cultural Tourism:**

In regards to sustainable cultural tourism, Cheree "would like to see more visitors to the Waikato and not just once, but repeat visitors. There is a wealth of history in this region in regards to the land wars and Te Kīngitanga, and there needs to be a point of difference to attract people to the region. I believe that iwi can help themselves in this industry and iwi can also be a barrier to growth in tourism. It's about relationships, partnerships and compromising. Maybe it won't be perfect, but it's a start and who knows? I definitely believe the river is a key. The large cities overseas that sit on rivers, such as Melbourne, have really made the most of the resource in terms of tourism. Waikato and other iwi should invest into SCT because there are so many rewards. The opportunities include employment, visitors coming to the Waikato and the excitement of things happening. Hamilton is able to achieve this because the region has a large population base. There is the university, Wintec, companies like Fonterra, Ruakura and so forth. It just needs iwi to take the next step".

## Case Study 10: Nature Reserve - *Footprints Waipoua, Hokianga*

I conducted an interview with Carmen Graham, aged 60 to 70 years old, who is the manager of Footprints Waipoua located in the Hokianga. The business is unique because it provides a signature tour called the 'Twilight Encounter'. This is an evening tour of the Waipoua Forest, home to some of the largest and oldest trees in the world, the Kauri tree. The tourism product includes a group of tour options such as private tours, and the business does not sell any retail products.

The annual turnover of Footprints Waipoua is between \$200 – 500k and the business has not made any adjustments to tour prices in the past 5 years. There has been a steady income for the business within the past 5 years, with about 2000 clients who visit the business each year. The number of visitors has been steady over the past 5 years and the primary markets are UK 16%; Germany 9%; NZ 10%, Australia 8%; Netherlands 7%; USA 10%; Japan 7%; Northern Europe 4%; Ireland 3%; Denmark 6%; and other countries 20%.

The staff is comprised of three Māori guides and a part time administrator. All staff are employed when tours are operating on a part-time basis. The governance structure of the business includes a board of directors. The legal description of the business is Footprints Waipoua, which is the trading name only. Footprints Waipoua operates as part of a hotel business, and there are no Māori images used to market the business. The busy season is during the summer period and the slow season is during the winter. The business does not adjust staff numbers during the year, and there is no government funding available to the business.

### MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK

#### TYPE OF ENTERPRISE

DIMENSIONS OF SCT	By Māori for Māori/Non-Māori
<b>Māori Cultural Product/ Tradition Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• Māori tourism is about providing an authentic Māori cultural experience.</li> <li>• Footprints Waipoua believe in seeking input from kaumātua in the verification of the product.</li> <li>• The business believes that Waka Taiaimai Heritage Journeys is an authentic Māori tourism provider that is owned by Māori and employs Māori.</li> <li>• The biggest difference the business can contribute is to share the Waipoua story to an audience of willing participants.</li> </ul>
<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>• To increase the skills and expertise of staff.</li> <li>• To deliver an internationally recognised tourism product to local and international visitors.</li> <li>• Significant investment in the business, community and people since its inception in 2004.</li> <li>• Need for significant infrastructure development courtesy of closely aligned business interests.</li> <li>• NZ regional tourism is challenging because it is seasonal.</li> <li>• Ongoing marketing at travel trade and marketing in Auckland is critical.</li> </ul>

<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>• The product is completely centred on the natural environment.</li> <li>• The key areas of the tours have changed little over many decades.</li> <li>• Environmental sustainability is a big responsibility made up of small actions.</li> <li>• Need to preserve the natural forest and wildlife.</li> <li>• Regular visits to the Waipoua Forest to monitor and report anomalies on tracks, roads etc.</li> <li>• Creation of sturdy wooden footpaths for visitors and the public to use.</li> </ul>
<b>Social Benefits Dimension (Social)</b>	<ul style="list-style-type: none"> <li>• Provides a vehicle to share part of the tribal history of Waipoua.</li> <li>• Community involvement.</li> <li>• Employment of local Māori.</li> <li>• To showcase Māori culture as part of the Footprints experience.</li> <li>• Creating pathways for local Māori to work closely with Te Roroa iwi.</li> <li>• Participation in community groups and initiatives.</li> <li>• Ongoing engagement with kaumātua on matters relating to Māori kaupapa.</li> <li>• Growth creates both champions and opponents.</li> <li>• Sustainable growth is the key.</li> </ul>

**Participant Observation:** *An authentic Māori tourism experience delivered by Māori with employment of whānau, hapū and iwi.*

**Hospitality:** *Excellent, humble and friendly care of guests. Knowledgeable staff of the forest and area. An enjoyable experience with staff that exercise the importance of manaakitanga and kaitiakitanga.*

**Challenges and processes to make this business successful:**

According to Carmen, “Tourism in small towns in New Zealand is extremely difficult. We could complain about our location, lack of infrastructure, lack of a skilled work force, but the reality is they also present opportunities. Attitude, dedication and innovative thinking help with certain situations. We have recently found the governments MBIE Tourism Growth Partnership Fund a very onerous process. The processes taken to make this business successful is the ongoing involvement of kaumātua, including kaumātua representation on the board of directors and chairmanship. The success of the business is due to the specific work of the managers in the establishment and promotion of the product, and the work undertaken by the Japanese based NZ tourism team”.

**Investment in Sustainable Cultural Tourism:**

In regards to investment in sustainable cultural tourism, Carmen would like to see “hands on involvement and benefits directly to Te Roroa iwi. Footprints Waipoua has been working with Te Roroa in respect to ownership, opportunities and new initiatives. He also believes iwi should invest into SCT, however tribes must understand that involvement in the tourism industry is not a short-term investment. Like any other investment, it requires a significant amount of investment in developing the right product, getting the right people and time”.

## Case Study 11: Rainforest Experience - *Whirinaki Rainforest Experiences, Murupara*

I interviewed Chris Birt, aged 60 to 70 years old, who has been the director of Whirinaki Rainforest for 30 Years. From 1 September 2015, the name of the business will change to Rainforest Experiences New Zealand. Whirinaki Rainforest is a world re-known temperate rainforest. It has a ranking with the international conservation movement in terms of the volume of old growth trees. It is one of two forests in NZ that are evergreen, and there are few forests in the world that are consistent year-round, and Whirinaki is one of them. Another unique point about Whirinaki Rainforest is that the Māori people lived in the forest. That was their home before they started building villages, and that is part of the story that is told to visitors. The business provides a range of guided walks which include 3-day walks, 2-day heli-treks that includes a helicopter ride. There is a marae stay in the forest, a night walk, a one-day eco-cultural walk and privately guided walks. There is a range of new products to be introduced in the future and there are no retail products sold.

The annual turnover of the rainforest ranges from \$500,000 - \$1,000,000 each year and the business has the potential to reach \$3 million per annum. The number of visitors to Whirinaki has dramatically reduced because the business has been unable to conduct overnight walks, due to DOC leases. However, over the past two years, the one-day tour has increased by 25%, due to the rebounding tourism market. The primary markets are Europe, Britain, North America and Australia and the emerging market is Asia. Whirinaki Rainforest employs up to 12 staff members, depending on the number of tours and 11 staff are Māori. Chris is the only Pākehā. Guides are contracted when the tours arise, however the guides will return full-time when the overnight 3-day walks reconvene. The governance structure of the business includes a board of directors, that includes Chris and an advisory group comprised of the guides. The governance structure operates as an informal structure, which involves a process that works well for them.

Whirinaki Rainforest uses predominantly Māori images to market the business. All images belong to the business and they include images of the forest and the marae. The busy periods are from October to April, which is the traditional summer season for NZ tourism. There is no government funding available to the business.

### **MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

#### **TYPE OF ENTERPRISE**

<b>DIMENSIONS OF SCT</b>	<b>By Non-Māori for Māori/Non-Māori</b>
<b>Māori Cultural Product/ Tradition Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• Cultural tourism is any tourism that has an indigenous cultural element to it and delivered by indigenous people.</li> <li>• Māori tourism has a strong overlapping of cultural tourism. In NZ, culture is not about art galleries and museums, it is about Māori culture. If we were in Australia, it would be based on aboriginal culture. Indigenous is the best way to describe it.</li> <li>• An authentic Māori tourism provider depends on the business you are referring to and what you are selling. Whirinaki Rainforest promotes a heavily authentic experience for guests.</li> <li>• Whirinaki is the infusion of Māori culture into a mainstream tourism product, because guided walks are mainstream in NZ.</li> </ul>

	<ul style="list-style-type: none"> <li>• Iwi in the region have never had money in the past. The treaty settlement process is providing an opportunity for the business and iwi to be part owners. The biggest iwi is Tūhoe, Ngāti Manawa and Ngāti Whare. Whirinaki is also the joining location of major iwi, including Tūwharetoa, Ngāti Kahungunu, Ngāti Awa, Whakatōhea and Te Whānau a Apanui.</li> </ul>
<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>• Investment of money into a business.</li> <li>• Invest heavily into training and new product development to meet the demands of the tourism market.</li> <li>• To research what the market wants. Ask for input of ideas from big tour companies overseas and the inbound tour operators based largely in Auckland. A good seller for the business is to offer ‘a walk with a story’. The experience includes a beautiful world re-known temperate rainforest with stories about pre-colonial Māori that used the forest for food, medicine and shelter.</li> <li>• A strong cultural investment by delivering the culture and keeping the culture alive.</li> <li>• Providing opportunities for people to work in tourism. To work closely with Polytechnic’s to train staff.</li> <li>• To pay DOC to hire local people to clear the trees on roads and pathways. Tourism is the only industry in Murupara.</li> </ul>
<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>• The natural environment is absolutely essential.</li> <li>• Māori need to expand its product range to involve a range of new experiences in tourism.</li> <li>• Māori culture infused with the natural environment gives NZ a huge competitive advantage because Māori culture is one of the three main reasons that attract people to NZ.</li> <li>• Some places in Europe, such as Germany, are doing a lot of research about Māori culture before the English arrived to New Zealand.</li> <li>• New emerging markets of Asia, particularly China, can understand Māori even though English is not their first language.</li> <li>• There is no better people to deliver manaakitanga than Māori, because it is natural for Māori.</li> <li>• Māori culture should be delivered by Māori.</li> <li>• Must employ people with the right skills who may not necessarily be Māori.</li> <li>• The guides do not view their position as a job. They view the role as a career, a responsibility and being able to share their culture.</li> <li>• A collaborative effort between Chris and the guides. Although Chris is the director, he does not consider himself the boss.</li> <li>• All clients and staff are aware of the environmental care code of the business. Wherever we go we pick up rubbish and take it away. Nobody should drop rubbish because we are promoting a pristine natural environment and we have to keep it that way.</li> <li>• Alerting people to the importance of having big old forests in terms of global warming and absorbing greenhouse gasses. We are a global community and it’s really important that everybody does their bit.</li> <li>• They do not plant in the Whirinaki Rainforest because that part of the forest has never been harvested. Ngāti Whare, as part of its treaty settlement claim, has been allocated an area by the Crown to start planting Totara.</li> <li>• The Whirinaki conservation park has about 5000 visitors a year compared to 75,000 at the Tongariro crossing during the summer. Whirinaki is a very special place that is not well-known. It’s a secret place and that is how we want to keep it. Whirinaki will never be a mass tourism destination, and nor do we want it to be.</li> </ul>
<b>Social Benefits</b>	<ul style="list-style-type: none"> <li>• There are many social benefits, such as exposing the local people who often live in isolation, to outside communities with cultural differences.</li> </ul>

<b>Dimension (Social)</b>	<ul style="list-style-type: none"> <li>• Rainforests such as the Amazon and the tropical forests of Indonesia are disappearing very quickly due to deforestation.</li> <li>• Social interaction of Māori with overseas guests during marae stays, which changes the attitudes and perceptions of the locals.</li> <li>• Provide training to local Māori who are keen to learn.</li> <li>• Share a marae experience with overseas guests.</li> <li>• Manaaki and awahi the community and area financially.</li> <li>• Writing testimonials for local students to apply for scholarships and entry into tertiary institutions.</li> <li>• Management team conduct wānanga to discuss issues and new ideas.</li> </ul>
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**Participant Observation:** *An amazing and beautiful rainforest that New Zealand is extremely fortunate to have. A special team working at Whirinaki who implement sustainable practices to ensure the long-term survival and care of the rainforest.*

**Hospitality:** *Friendly, humorous and knowledgeable staff of the rainforest that share the relationship of Māori pre-European contact. The guides are descendants of local iwi in the region and provide both scientific and cultural knowledge of Whirinaki Rainforest.*

**Challenges and processes to make this business successful?**

According to Chris, “the downturns for the business was the 2008 global financial crisis. The growth had stopped and we couldn’t expand the business. Our greatest challenge is securing funding. Financial institutions will not lend to the business because the rainforest is located on public land, and it is not land that banks can take as security. If Iwi decide they want to be involved as a partner in our business, of course it would make it easier. Another challenge is that there is no accommodation for visitors to stay near Whirinaki. The business is successful because it has a collaborative approach with Māori, and it has a very unique location. There are very few forests like the Whirinaki Rainforest in the world today”.

**Investment in Sustainable Cultural Tourism:**

Chris believes “there is a lot more opportunities for Māori to get into sustainable tourism businesses, but they will need to have access to expertise. Iwi need to have mentors that understand Māori culture and tourism. Many people believe that dealing with Māori is probably one of the most difficult things you could imagine because Māori have a completely different way of thinking. Mainstream tourism in NZ do not involve themselves with Māori quite often because they don’t understand them and they are not on the same wavelength. The people who would hold Māori back from developing SCT is Māori themselves, because Māori in isolated communities may have a resistance to change. Overall, I believe that all iwi should be involved in SCT”.

## Case Study 12: Souvenirs - *Simply NZ Souvenir Shop Franchise, Auckland*

I interviewed Jonathan Milne, aged 60 to 70 years old, who has been the managing director of the Simply NZ Group for 42 years. The business is part of the FIT (Free Independent Travellers) market, which consists of overseas families who hire a private car to travel over New Zealand. The business has a group of 14 retail outlets in Auckland, Rotorua, Wellington, Napier, Nelson and Christchurch.

The most common Māori product sold in the business includes Māori carvings, which are sold in certain stores. Simply NZ sells many T-Shirts and caps with Māori designs. They sell many greenstones from Ngāi Tahu, which are beautifully crafted. They also sell other jewellery and items which have a Māori influence. The aim of the business is to make each store a little different from other retail outlets. They focus on how to present a product, talking to customers, then working through the display. The business tries to buy locally sourced products, but in the retail industry, most Māori products are imported due to the cheap competitive prices.

The annual turnover of Simply NZ is about \$12 million and the number of tourists that visit their stores has increased. The primary markets are Australia, UK, America, Germany, China, Japan FIT and local tourists. The business employs around 70 staff in total and 5 staff are Māori in varied positions. Two of the Māori staff are full-time employees and the other three are employed part-time. A Māori staff member is running the back office for a region and her role is data entry, banking and assisting the manager to buy from representatives. The other Māori staff member is a retail salesperson.

Simply NZ is a limited liability company with two limited liability companies that operate with a board of directors. The governance consists of Jonathan and two others, who delegate to the regional managers. The business incorporates a very flat structure. Because the business is small, the business does not require any hierarchy. The business has used Māori images over the years which were obtained from Tourism NZ and other organisations, such as the RTO in Rotorua.

The busy season starts from November to April during a successful season, and the winter is the quieter season where we reduce staff. During the slow season, the business opens later and closes earlier. In some stores, the business employs extra staff over the Christmas period, which is the busiest season. Simply NZ does not receive any government funding.

### **MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK**

#### **TYPE OF ENTERPRISE**

<b>DIMENSIONS OF SCT</b>	<b>By Non-Māori for Non-Māori</b>
<b>Māori Cultural Product/ Tradition Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• Cultural tourism is about participating in a countries culture such as the history, lifestyle and art.</li> <li>• In regards to Māori tourism, the business is aware of Māori products within the tourist industry, but do not go out of their way to sell them. The store in Rotorua will stock more Māori products than a store in Christchurch, depending on the clientele.</li> <li>• The business does not make many cultural investments in stores.</li> </ul>

<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>• Ownership and input.</li> <li>• Invest significantly in working collaboratively with the retail managers, such as providing capital and mentoring.</li> <li>• Increased profits from the stores within their regions.</li> </ul>
<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>• The staff are conscious of how they operate within the marketplace.</li> <li>• The business is not significantly environmentally focused; however, they are aware of the environment.</li> <li>• Jonathan believes that the natural environment is important to all of us, not only Māori tourism.</li> </ul>
<b>Social Benefits Dimension (Social)</b>	<ul style="list-style-type: none"> <li>• Social benefits are about the tribe embracing and participating in tourism.</li> <li>• A small workforce like a family situation.</li> <li>• Loyal staff and a low staff turnover.</li> </ul>

**Participant Observation:** A significant number of imported Māori products and souvenirs are sold online and advertised in the Simply NZ flyer. There were many imported Māori products sold at the Queen Street branch in Auckland and it is likely that other Simply NZ stores will sell significant Māori products as well.

**Hospitality:** Employment of Asian staff with a standard service of delivery.

**Challenges and processes to make this business successful?**

According to Jonathan, “the challenges that tourism has always faced is the seasonality of the industry. During the summer season, tourism is extremely busy, however the winter is quiet. I believe Tourism NZ are doing a good job marketing tourism over the shoulder seasons. There are many retail systems in place that the business undertakes. The retail industry is affected by the currency. If the \$NZD is strong, overseas tourists spend less money in the country. Now that the \$NZD is falling, tourists will be able to buy more for their money. We were affected by the Christchurch earthquake, and we have rebuilt the Christchurch stores. The business is working well and steadily, however not overly advanced. We were affected by the global financial crisis, where we had a reduction of retail sold, and now it is picking up again. In the next five years, we view souvenir stores as a steady business to be part of. Retail is changing significantly as customers are buying online. One of the advantages of tourism over other industries is because it is experiential, for example, a customer cannot undertake a thermal walk online”.

**Investment in Sustainable Cultural Tourism:**

Jonathan believes that “a good business plan is needed to ensure the success of SCT. In retail, it’s about knowing the basics of retail and having the discipline to stick to it. It must be professionally done with the right skilled people, and certain skills can be taught on the job. In order for SCT to be successful for iwi, the product must be unique, such as the Waikato River”.

## Case Study 13: Whale Sightseeing - *Whale Watch, Kaikoura*

I interviewed Teresa Sonal, aged 50 to 60 years old, who is the Human Resource Manager at Whale Watch Kaikoura. Teresa also helped to set up the business in the 1980s. The guides at Whale Watch share the stories of the connection between Ngāi Tahu and the whales. Kaikoura is the only place in the world where visitors can view the whales so near, because whales normally live in the deep ocean.

Whale Watch includes a retail store, a café and has a partnership with SeaWorld Whale Watch in Australia. The busy season is during the summer and the winter season is quiet. There are few retail products that are sourced by local Māori because it is difficult to source these products in Kaikoura. The annual turnover of Whale Watch Kaikoura is about \$10 million and the income reduced dramatically during the world recession and the Christchurch earthquake. The business has recently improved to around 100,000 clients each year, and these numbers have increased over the past 5 years.

The primary markets include 80% international, firstly from Europe, Asia, North America, Australia and 20% New Zealanders. Whale Watch has 40 staff in total and most staff are employed full time with only two-part time workers. 70% of staff are Māori and 30% are Pākehā. The general manager is Māori and most of the managers are Māori. The retail and café staff are Māori. Whale watch is a charitable trust with a limited liability and all images belong to the business. Whale Watch does not receive any government funding.

### MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK

#### TYPE OF ENTERPRISE

DIMENSIONS OF SCT	By Māori for Māori/Non-Māori
<b>Māori Cultural Product/ Tradition Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• Cultural tourism is about sharing the knowledge and values that indigenous people believe is suitable to share.</li> <li>• For the guides to be comfortable to share the cultural and historical component of the tour.</li> <li>• Māori tourism is focused on sharing the values and the kaupapa. To look at your own tribal hapū and study how they do things, because they may differ from other tribes.</li> <li>• Whale Watch was created by Bill Solomon in the 1980s and he was very contemporary. The nearby marae that he helped to build has modern colours and modern materials. Bill also allowed women to carve, because he said the oldest marae in the South Island was carved by women.</li> <li>• An authentic Māori tourism provider is Māori Tours Kaikoura, because they have a strong cultural component in the way Māori from Kaikoura live and do things.</li> <li>• A key value is being culturally appropriate. The staff unconsciously think about their culture and naturally practice it.</li> <li>• Paikea and Tohora are imprinted on the staff uniforms.</li> </ul>

<p><b>Investment Dimension (Economic)</b></p>	<ul style="list-style-type: none"> <li>• To me it's more than just time and money, it's also the impact on the community, impact on the environment, impact on the people. So, investment could be a number of things. It could be an investment of your energies as well.</li> <li>• Bill was a great leader who had a great love of God. That is why I believe he could think further than just his whānau. That is interesting. It's about doing what's right, there's a kindness there. An inner strength as well.</li> <li>• The trustees used their homes to receive the first lot of money. The business required \$95,000.00 for the first boat, but no bank would lend that amount of money, so the trustees went to an alternative bank. The bank wanted each house individually, or as a group if they didn't repay the money. Whale Watch did not take any government funding.</li> <li>• We paid some people to undertake a feasibility study on whale watching, and they decided to go whale watching when they discovered it was a good idea.</li> <li>• Purchased the first boat in 1989, and the second boat 10 months later.</li> <li>• At the beginning, the trustees worked for two years without pay trying to set up the business. Only the skipper and guides were paid.</li> <li>• Iwi need to be patient and aware that it will take 5 years to draw a profit.</li> <li>• 46% of the company was given to Ngāi Tahu, and Whale Watch has the majority shareholding of 54%. Each year, if there is a profit, the tribe will decide how they want to spend their profits. Whale Watch spends their profits on charitable purposes in Kaikoura.</li> <li>• Iwi should not change their marae. It is about coming up with the right idea.</li> <li>• Whale Watch is about linking marae in the South Island.</li> <li>• Always undertake a feasibility study which costs about \$50-70,000 to see if the idea would work.</li> <li>• A very low staff turnover because they are a good employer.</li> </ul>
<p><b>Environmental Dimension (Environment)</b></p>	<ul style="list-style-type: none"> <li>• The environment is the backbone of this business and I believe it is the highest priority.</li> <li>• The managers and staff have strong environmental, cultural, social and economic values. When making decisions they consider five key values. The decision must be good economically, it has to be sustainable and culturally appropriate to Kati Kuri, Ngāi Tahu. Decisions must be good for the community and it has to be great for our customers, so manaaki is important.</li> <li>• An example includes paying extra to remove human waste from the boats after tours rather than discharging the waste into the ocean, where the whales live.</li> <li>• Money is allocated to plant the buffer between the farming and the river and there is money available to help fence it off. Farmers can continue to farm, however there is a strip to plant to filter it.</li> <li>• Whale Watch is a marine tourism business and guides must talk about the whales accurately. The guides must talk about a sustainability aspect, a scientific aspect, about the canyon and also the design of the boats.</li> </ul>
<p><b>Social Benefits Dimension (Social)</b></p>	<ul style="list-style-type: none"> <li>• Social benefits can be financial or it can be employment.</li> <li>• To act as positive role models for whānau, hapū and iwi to grow their potential.</li> <li>• To share your knowledge and talk with those who are experienced in Māori tourism.</li> <li>• Highlight the challenges.</li> <li>• Training of staff.</li> </ul>

	<ul style="list-style-type: none"> <li>• The social benefits are the opportunities. The trust gives profits for various causes and purposes.</li> <li>• A charitable trust pays the wages for an ambulance person twice a week.</li> <li>• Purchased stretchers and two fire engine trucks.</li> <li>• Employ a fitness instructor to train the people at the marae.</li> <li>• Supply books to nearby schools.</li> <li>• Built one of the sleeping areas on the marae.</li> <li>• Employ staff to learn te reo Māori on the marae.</li> <li>• The business is qualmarked, green globed.</li> <li>• All permanent staff are paid with Southern Cross.</li> <li>• Advertise all job positions to get the best person for the job.</li> <li>• Employment of guides from different families.</li> </ul>
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**Participant Observation:** *A once in a life-time experience that all people must experience. A deep spiritual connection to the ancestral whales that guests were fortunate to be near. Never in the world would you ever come close to such special beings. Professional guides with modern boats and technology.*

**Hospitality:** *Professional yet friendly Māori staff who have cultural and scientific knowledge about the whales, Kaikoura, the boats and modern technology.*

**Challenges and processes to make this business successful?**

According to Teresa, “our income had reduced dramatically during the world recession in 2008 and the Christchurch earthquake. The business is expecting to have a good summer this year because we have a Chinese market. During the world recession, the backbone of the business had previously been the United Kingdom. During the recession we began to market in China and India, and the market has grown. The business did not seek the mass produced Chinese market or the shopping bus load people. We sought after the wealthier freedom independent travellers that want to stay and experience what New Zealand has to offer. Rather than tourists that visit the business, spend very little and leave”.

**Investment in Sustainable Cultural Tourism:**

*Due to limited time to conduct this interview, the views towards investment in sustainable cultural tourism were not provided.*

## Case Study 14: Wildlife Reserve & Māori Cultural Experience - *Ko Tane Māori Cultural Experience at Willowbank Wildlife Reserve, Christchurch*

I interviewed Mark Willis, aged 40 to 50 years old, who is the manager of Willowbank Wildlife Reserve, which is owned by his family. Willowbank has a joint venture with Dave Brennan, who is Ngāi Tahu and Te Arawa, to conduct a Māori cultural experience at the business called 'Ko Tane'. Ko Tane has been operating at Willowbank for 10 years, and the experience reflects traditional Māori culture based on pre-European contact. Willowbank is known for Takahe and Kiwi breeding and includes rare and heritage breeds of livestock. There are few wildlife parks of the same size and scale in New Zealand.

The business includes a retail shop, food and beverage, wildlife and cultural tourism. The business sells Māori made products which are sourced locally, and uses images of Ko Tane, which belong to the business to market Willowbank. The annual turnover of Willowbank is more than \$500K and the staff income reduced due to the Christchurch earthquake, however the income is rising quickly.

About 130,000 guests visit Willowbank each year and about 10,000 guests experience Ko Tane. Since the Christchurch earthquake, the visitors to Ko Tane reduced from 15,000 to 5,000, and these numbers have currently risen to 10,000. The main visitors to Willowbank are local families and international tourists. Ko Tane guests are primarily 98% international tourists from Australia, UK and some from China. The western market is interested in Māori culture for various reasons, such as their familiarity with the haka. Willowbank employs around 15-20 staff and Ko Tane employs about 8-10 Māori performers on stage each time. The Ko Tane staff are employed on a casual basis, when shows are required.

Willowbank is a company that includes a board of directors, which consists of Mark, Dave and other senior staff. Willowbank employs a kaumātua who has been with Ko Tane since the commencement of the Māori cultural experience. He is an incredible performer with a wealth of knowledge in terms of Māori culture. The busy season is during the summer and the winter season is slow. During the year, Willowbank tries to add or reduce shows depending on tourist demand, in order to be cost-effective and efficient. Willowbank has used government funding in the past, however they no longer use government funding.

### MĀORI CULTURAL TOURISM PROVIDER FRAMEWORK

#### TYPE OF ENTERPRISE

DIMENSIONS OF SCT	(Co-owned) By Māori/Non-Māori for Māori/Non-Māori
<b>Māori Cultural Product/ Tradition Dimension (Cultural)</b>	<ul style="list-style-type: none"> <li>• Cultural tourism is something that delivers an experience to a visitor, which in some way defines a country.</li> <li>• An experience which shows Māori culture.</li> <li>• New Zealand is now multicultural.</li> <li>• Ko Tane is an authentic Māori cultural tourism experience.</li> <li>• One of the most amazing things about the Māori people is their sense of humour, their sense of sharing and giving.</li> </ul>

<b>Investment Dimension (Economic)</b>	<ul style="list-style-type: none"> <li>• Investment is about putting an asset into something and growing the asset.</li> <li>• That asset may be time and energy.</li> <li>• That asset may be money and it may be people.</li> <li>• You have to put something into something to make it grow.</li> <li>• Ko Tane for example, has been a lot of 'blood sweat and tears', and it has been a financial investment. The type of investment that you make helps to define the type of experience offered.</li> <li>• What is culture? It's about people, and in the end, that comes under business.</li> </ul>
<b>Environmental Dimension (Environment)</b>	<ul style="list-style-type: none"> <li>• Willowbank being a wildlife reserve, ecology is exceptionally important.</li> <li>• The business markets the Ko Tane product around the natural environment. Offer a combination of conservation and culture.</li> <li>• The natural world is important in huge aspects of life, cultural or not.</li> <li>• Nature is a significant part of Māori culture because nature is part of everything.</li> <li>• Willowbank does a lot of work in conservation, Kiwi breeding, Takahe breeding and so forth. The business includes 18 acres of land which has one of the biggest Kiwi breeding programs in NZ. Willowbank is the only private institution to hold Takahe in NZ.</li> </ul>
<b>Social Benefits Dimension (Social)</b>	<ul style="list-style-type: none"> <li>• Employment.</li> <li>• Money indirectly goes to rūnanga.</li> <li>• Pride for Māori in their culture, background and whakapapa.</li> <li>• Training and upskilling of staff.</li> <li>• At the end of the day, everyone's got to be responsible for themselves for the collective benefit of the tribe.</li> </ul>

**Participant Observation:** *An authentic Māori pōwhiri and cultural performance delivered by young Māori and a kaumātua in a beautiful natural setting.*

**Hospitality:** *Excellent humble, kind and humorous hospitality of guests. The experience includes a delicious and generous hangi.*

***What challenges and processes have you taken to make this business successful?***

Mark states that "the Christchurch earthquake has been the greatest challenge faced by the business. There are no immediate solutions to success, and you have to try and keep improving your product, and stay in the game to improve your product". According to Dave, he strongly believes in creating partnerships to share the responsibility and risks. He recommends partnership with existing businesses and companies, and to avoid partnerships with government, because there are too many restrictions. Willowbank has a partnership with David, to divide the funds which provides employment for Māori staff. Dave also believes that Māori should focus on transport and accommodation, and recommends that Waikato-Tainui should invest in river cruises to cater for mass tourism. Māori Tourism does a lot of work for Māori tourism in terms of providing advice on development and marketing. Dave recommends the approach of the Tāmaki Brothers, who are successful yet humble Māori professionals in the field of Māori tourism. He has been in partnership with Willowbank since 2003 and he formerly managed Nga Hau E Wha National Marae's tourism operation. Dave says he is in tourism because he loves meeting people from different cultures. He gets tremendous fulfilment from watching visitors enjoy being in New Zealand and to experience manaakitanga. Staff are motivated by different goals such as aroha, pride, manaaki, financial and cultural enhancement.

***Investment in Sustainable Cultural Tourism:***

Mark believes that “if you share the culture you keep the culture and sustain the culture”. His outside observations of Māori in tourism is that “the greatest enemy to Māori success in the business is themselves. In terms of investment into SCT, it depends on the product that is provided. It has to be sustainable and it has to be something the people want to see because it is going to be commercial. It depends on the boxes that you want to tick. At the end of the day it’s got to be what tourists want to see. The challenges that you are going to have is there are not many international tourists that are attracted to Hamilton. I think that Ko Tane is probably quite a pure example of Māori cultural tourism and it comes back to the definition of what is cultural tourism? In regards to accommodation, it’s about integrating some culture into an accommodation, a form of uniqueness about New Zealand. I think this is something that’s going to happen throughout all New Zealand businesses. I think that Māori culture is a part of that uniqueness. Culture is the buzz word. It’s exciting”.



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### **Individual Conversations:**

- Barnett, J. (2015, October 16): Manager of Kapiti Island Nature Tours, Paraparaumu.
- Birt, C. (2015, August 10): Manager of Whirinaki Rainforest (now known as Rainforest Experiences New Zealand), Murupara.
- Brennan, D. (2015, August 22): Director of 'Ko Tane', Willowbank Wildlife Reserve, Christchurch.
- Carmen, G. (2015, August 14): Manager of Footprints Waipoua, Waipoua.
- Davis, H. (2015, August 8): Head Guide of Waitomo Caves, Waitomo.
- Goulter, K. (2015, January 14): Chief Executive Officer of Hamilton & Waikato Tourism, Hamilton.
- Manawatu, H. (2015, August 20): Manager of Māori Tours Kaikoura, Kaikoura.

Matamua, R. 2015: Associate Professor, University of Waikato, Faculty of Māori & Indigenous Studies, Hamilton.

McGrath, P. (2015, August 28): Manager of Buried Village of Te Wairoa, Rotorua.

Meecham, C. (2015, July 29): Manager of Waikato Museum, Hamilton.

Milne, J. (2015, July 24): Manager of Simply New Zealand, Auckland (Head office).

Nathan, O. (2015, January 17): Advisor, Rotorua Māori Tourism, Rotorua.

Nicholas, T. (2015, July 13): General Manager of Visitor Experience, Te Puia, Rotorua.

Paki, T. (2017, April 10): General Manager of Waikato River Team, Hamilton.

Rangiawha, T. (2015, January 16): Cultural Advisor of Department of Conservation, Hamilton.

Rapana, M. (2015, August 25): Cultural Manager of Waitangi Treaty Grounds, Waitangi.

Rolton, B. (2015, July 15): Professional Gardener & Horticulturalist, Hamilton.

Simpson-Brown, L. (2015, February 2): Department of Internal Affairs, Hamilton.

Sonal, T. (2015, August 21): Human Resource Manager of Whale Watch Kaikoura, Kaikoura.

Willis, M. (2015, August 22): Manager of Willowbank Wildlife Reserve, Christchurch.

Wright, J. (2015, October 29): General Manager of Kaitiaki Adventures, Rotorua.