TE WHAKATERE I TE PĀNGA AHUREA

NAVIGATING

CULTURAL IMPACT ASSESSMENT (CIA)

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Acknowledgements

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Chapter 1 Introduction and background

This literature review provided the background research to develop the Cultural Impact Assessment (CIA) Toolkit[1] publication as part of the Better Building Homes, Towns and Cities Research programme. The full review is provided as an additional resource to the toolkit.

CIAs related to Māori housing and aspirations articulate the necessity of cultural values-based planning, historical analysis and privileging the voices of Māori to regain the mana and integrity implicit in community development, regulatory provisions and the conditions necessary for building 'homes' as opposed to building 'houses' (Cram et al., 2022). In the regulatory/compliance domain, related to housing and infrastructure development, much work has been undertaken on Cultural Impact Assessments in Aotearoa. Particularly in the wake of the 'Resource Management Act, 1991' and its policies and processes. Largely applied to facilitate environmental understandings to ensure effective participation of Māori in impact assessment and planning work by agencies such as town or city councils (Environment Foundation, 2018).

The publication commissioned by the BBHTC NSC, 'Social Impact Assessment – Guidelines for thriving regions and communities (Taylor & Mckay, 2022) provides a practical approach/guideline on how to assess social impacts for community groups and organisations when planning and decision-making. It identifies "In Aotearoa New Zealand, indigenous Māori world views, rights, and interests are integral to Treaty-based decision making and community development" (p.5). These Social Impact Assessment (SIA) guidelines, however, are not intended for cultural impact assessment and/or guidelines to ensure those indigenous rights are upheld.

The development of a CIA toolkit is thus designed to enhance planning, decision making and bring further depth to social impact, and environmental impact assessment. Iwi Māori, responding to the 'reactive' treadmill of development, challenge the emphasis on compliance (only) goals of CIAs that's focus is on 'do no harm' to one that is proactive and restores, resonates, revitalises and is regenerative. The necessary tikanga (*guiding philosophy)* for Māori or indeed indigenous peoples is engagement at first step in planning for thriving communities. Clearly stating the social, environmental, political and cultural aspirations of the people from the outset.

A scan through desk top research, literature review, analysis of existing research reports, discussion with CIA experts, and CIA case study review was undertaken to enable the development of the cultural impact assessment background for the CIA toolkit publication. To support the toolkit development the research adopted a Kaupapa Māori research approach founded on Māori knowledge and worldview. It is argued here that to enable indigenous understandings, an holistic and intersecting analysis of how knowledge is created and determined by those whose cultural knowledge is being applied (Matunga, 2018b; Smith, 1999). The many CIA models developed here in Aotearoa all advocate the inextricable, complex connection between people and their environment. These cultural landscapes embrace the physical and metaphysical

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[1] See the Cultural Impact Assessment Toolkit, (Wikitera, 2024).

characteristics demonstrated in the many frameworks used for Cultural Impact Assessment.

Te Ārahi – Path of the report

Me tiro whakamuri, kia anga whakamua
Walking backwards into the future

'Ka mua, ka muri', speaks to the idea that we must look to the past to inform the future. Further to this is the obligation to 'tread carefully for we walk on the dreams of our ancestors' and to 'be mindful of the footprints we leave behind'.

CIA offers values led knowledge capture, validates Māori cultural landscapes, and mātauranga Māori methods that 'operationalises self-determination' for participation and engagement. Indigenous led CIA analysis, looking back on the past, brings together much kōrero, understandings and knowledge from communities, professionals, whānau, hapū and iwi as a guide to future wellbeing.

This literature review begins with examining the worldview lens for the research, considering CIAs in Aotearoa and their methodological approach. The Māori worldview is one which does not separate people from the environment, or ancestral knowledge from future generations, and thus generates a sophisticated 'holistic future focussed values guided' system.[2] The kaupapa Māori research approach therefore positions the researcher in what Bishop (1999, p.1) asserted is a method that "operationalises self-determination (agentic positioning and behaviour) for research participants." While research participants per se are not part of the literature scan, indigenous peoples' CIA analysis was the focus of the review.

A Kaupapa Māori approach is essential to CIA research in Aotearoa as key elements or drivers found in CIAs, emphasize the importance of the environment, people, culture, and importantly how impacts of contemporary development of natural resources are assessed. These factors raise the question of who by and why the CIAs are being conducted including the political environment, the power dynamics between the communities impacted and the "others", principally developers and government agencies.[3]

Therefore, the toolkit has a potential multidisciplinary audience in mind. Such as iwi Māori, regulatory institutions (e.g. City and local councils), developers, designers, social housing organisations (e.g. Kainga Ora), and Māori housing agencies (iwi, hapū developments). In addition to Aotearoa audiences, it is intended that it will provide a useful national and international tool kit for indigenous[4] peoples underpinned by the principle:

Mā Māori mo te katoa
what is good for Māori, led by Māori is good for all

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[2] See, for e.g., *Te Aranga Māori Design Strategy*, (2008)
[3] See (Matunga, Hirini, 2018) for a critique of CIA's undertaken for 'others' outside of mana whenua.
[4] Māori and Indigenous are used interchangeably throughout

A kaupapa Māori methodological approach to the CIA research was adopted and is outlined in chapter two.

The third chapter begins with a scan of impact assessment literature, cultural markers, contextualised to Aotearoa's cultural landscape. Existing cultural frameworks were scanned that either are applied in CIA work and link to cultural landscapes, the built environment, stake holder engagement, and Māori wellbeing. A review of existing tools of measuring effectiveness is also discussed. The intent of this chapter is to provide the foundational information for the development and design of the Aotearoa Cultural Impact Assessment Toolkit.

Chapter Four introduces the historical context of CIA practice from where a critical analysis of early impacts from development began in Aotearoa and how those early colonial efforts led to or influenced government policy decisions and legislative recognitions (1975-2023). Treaty of Waitangi settlements and the establishment of iwi governance corporations and return of resources have also played a big part of CIA work where iwi led cultural capabilities have inspired cultural landscaping and revitalisation of mātauranga Māori.

This chapter provides the CIA content review summary, analysis, and findings. The existing CIA reports scanned introduce indigenous application to widely used indigenous principles in environmental, social, and cultural impact assessment. While there are multitudes of indigenous impact assessments, predominantly environmentally focussed, the selected examples relate to the built environment as well as CIA work for large scale urban project work. These existing indigenous CIA case studies and supporting literature demonstrate examples of contemporary application of impact assessment to communities.

Chapter Five summarises and draws conclusions from the fifty indigenous and Māori CIAs reviewed. Findings provide for reflections of people's involvement, research, and outcomes from CIA work. CIAs, for the indigenous peoples involved, overall have led to an increased cultural competence, and recording of knowledge that has both encouraged whanau, hapu and iwi to develop learnings as well as supporting the respective indigenous peoples to navigate housing and urban design plans that they have little influence to change.

Chapter Six provides a selection of resources, frameworks and cultural wellbeing models that may be useful in applying indigenous theoretical, philosophical concepts to CIA content. These a drawn from a scan of academic, and practical application of indigenous innovation, tikanga and processes to planning, design, and stakeholder engagement.

Chapter 2 Methodology

Kaupapa Māori

A Kaupapa Māori methodological approach was adopted for the research whereby purposeful review of principles that linked to self-determination and empowerment of Māori were utilised (Henry & Pene, 2001). Adopting the philosophy that 'what is good for Māori is good for all', and the fundamental principles of partnership founded in the Tiriti o Waitangi, the approach placed Māori values at the centre and the content scan was framed around three key areas of CIA analysis[5]:

- Cultural values mapping
- Participative Justice
- System Cultural Competence

The research approach also acknowledged that Māori and/or communities impacted by small to large scale housing development cannot be considered a homogenous social group. Thus, an intersectional perspective was adopted to highlight the diverse ways CIAs respond to the multiple subjectivities that comprise historical knowledge systems and power dynamics. Issues that historically have resulted in marginalisation of indigenous groupings throughout the world (Johnson et al., 2022).

In addition to the CIA content review other literature sources were scanned that bring together cultural elements unique to Māori: indigenous values embedded in mātauranga Māori - Māori histories, and knowledge systems. Media sources, Waitangi Tribunal reports, Government policies and other relevant sources were reviewed. Also reviewed were historical narratives related to the connections between land and people or cultural landscaping that is integrally linked to whenua, identity and what Jackson asserted are notions of "home" (Jackson, 2022).

For Māori, kaupapa Māori offers both a theoretical and practical approach to impact assessment (Kake & Paul, 2017; Smith, 1999). Moana Jackson (2011) offered examples of how kaupapa Māori literature is viewed through the lens of mātauranga Māori, where cultural knowledge is found in the land and cultural landscapes developed over generations, and informed through Māori ways of knowledge transfer. Moana's critique on views of the 'homeless', for example, is framed through a Maori worldview lens. He articulates the notion of 'homeless' as opposed to 'houseless' sharing what it means to be at home in this land. "Home is a concept of place, a concept of belonging, a concept of being" (Jackson, 2022, p.15). He advocated for the country to clarify the idea of home towards a point of what he termed 'he whakairo kāinga tika', *a righteous sense of being at home*. An *understanding* of what is tika, what is appropriate and right in this land. Understanding of such cultural constructs and context is thus key to CIA work.

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[5] Drawn from (Munday, Jane, 2020)

Content Review method

The choice to let the content of CIAs speak directly in this review acknowledges the mana of iwi and hapū leaders and authors whose CIAs were made publicly available to read and learn from. There has been little academic research analysing the content of CIAs (Chua-oon Rinfret, et al., 2022) and when, in the New Zealand CIAs examined, the origins of insights they drew from were largely unidentified. This appears to vanish indigenous researchers and writers to privilege instead the voice of the academic.[6]

The content review of CIAs focused on locating published examples of NZ CIAs, related to Council plans, subdivisions, and housing construction proposals. In addition, a further group of CIA examples were scanned that assess the impacts of infrastructure needed for population and economic growth.[7] Although primary CIA materials are the core sources of the content summary, published academic articles and agency guidelines provide further considerations of New Zealand CIA as a practice.

The 'purpose' and 'audience' of the CIA toolkit is important to note and thus the review factored in a range of stakeholders and their needs. For example, Council planners, developers, urban and rural housing developers and those that are responding to a range of housing initiatives that have regulatory matters to conform to.

The literature search for this report has focused on locating published examples of NZ CIAs, where the development proposal is for housing and the CIA responds to Council plans, subdivisions, and housing construction proposals. We later included a further group of CIA examples that assess the impacts of infrastructure needed for population and economic growth such as roading and wastewater disposal, industrial transport, industry and business land developments.[8] Although primary CIA materials are the core sources of the content summary, a small number of published academic articles[9] and agency guidelines have also considered NZ CIA as an effective practice.

We were interested in what indigenous and iwi and hapū backed authors of CIA identified as the potential in CIA, to consider how the tool can be developed and adapted to harness that potential to good effect in cases involving the planning and authorisation of residential housing.

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[6] To de-privilege the voice that CIA offers because we are not heard is disingenuous. We have had repeated experiences that we are never heard and will be attacked. The oppressing forces driving that are far bigger than CIA in an RMA context, as noted in Ruckstuhl et al.,(2014) CIA commentary

[7] For eg: Waikato Airport precinct CIA (Te Hira Consultants Ltd., 2022)

[8] Examples Lyttleton Port CIA, Marsden Point CIA, Waikato Airport precinct CIA.

[9] See for example Practising impact assessment(Chua-oon Rinfret, P, et al., 2022)and A critical analysis of cultural impact assessment effectiveness (Jolly, D. R., 2022).

Chapter 3 – Cultural Impact Assessment Literature Review

Clearly the literature points to 'indigenous led' from the start of any CIA work.[10] An essential element, therefore, for the CIA toolkit framework must be questioning who are the communities affected, and how will they be engaged in the process from the start? What Māori strategies are included in the planning?

Ko wai koutou?

Who are we and how can the continued relationships between CIA stakeholders be sustained beyond the actual CIA?

The literature also indicates that CIA work must be founded upon indigenous values and principles and Māori cultural assessment frameworks,[11] and acknowledge physical landscapes are inseparable from tūpuna, histories, events, occupations, and cultural practices.[12] Cultural landscapes that offer what Jackson (2011) shared were examples of mātauranga Māori through a Māori worldview lens - ancestral stories embedded in the land

"...there are actually stories in the land. Stories are knowledge, and knowledge is literature"

How that knowledge is presented in housing development projects, or placemaking and how a continued connection of people to 'home' is sustained, are identified as critical components to CIAs. A proactive, restorative, regenerative approach to wellbeing must be highlighted in a CIA toolkit rather than compliance assessment only. While compliance work has driven much of the CIA work in Aotearoa, this can be the anti-thesis to cultural wellbeing or the goals of most undertaking CIAs – the outcome, 'THRIVING COMMUNITIES'. Māori aspirations in housing and urban design, commonly are underpinned by ancestral knowledge systems that are not necessarily about housing but again about what constitutes 'home'. Housing is not just about socio-economic factors or buildings. Cultural impact assessment can create opportunities for bringing the priorities of government housing strategies (social and public providers) and communities together - creating thriving communities and regions. Returning to the aspirations presented by Māori in the housing research and literature – CIA work can provide an indigenous voice to those that are impacted by development, housing policy and urban design, and provide opportunity to make real change that is determined by those stakeholders.

> How best can the built environment and urban design respond to indigenous aspirations within Western knowledge systems and contexts?

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[10] Not always an easy task because of, for example, the results of colonisation on land resource, decision making, urbanisation, and varying cultural capacity of indigenous communities.
[11] Such as the Te Aranga Design Principles Strategy (2008) and others
[12] See e.g. Paul, J., (2017); Te Mana Rauhī Taiao Environmental Protection Authority, (2022)

He kokonga whare e kitea, he kokonga ngākau e kore e kitea

You can see the corners of a house, but you cannot see the corners of a heart

Where architects, designers, developers can see the physical structure (the corners) in their plans, the representations of the 'heart' are far more difficult to capture. The physical and metaphysical aspects of indigenous cultures bring people, the environment, and aspirations for future generations together or what Moana Jackson (2022) conceptualised as home – 'mountains, dreams, earth and love'. *Cultural landscaping* is therefore an essential part of CIA indigenous led work.

Deirdre Brown (2009, p.19) reflected on 'architecture' in a similar vein: "Māori architecture is structured differently to European architecture, which is based on the grid of squares, rooms and walls. Māori architecture is organised around sheltering roofs and open space." Referring to architecture as a product of 'human experience' and its profound effect on people's perceptions of the world. She asserts that Māori "persistently built and rebuilt their world to meet the challenges of the natural, spiritual, political and colonial environments."

The challenge for CIA work is the reality that it is but one tool in the context of a nationwide housing crises, that brings to the fore how dan indigenous CIA toolkit can bring cultural aspects into a practical holistic approach to impact assessment. Challenges that include what the research and literature are saying about future proofing CIA actions through a proactive, community pursuit that encourages sustainable and multi-generational connection?[13] Once regulatory compliance has been issued, the CIA work is often relegated to the archives of the iwi, communities, or respective regulatory bodies. The ongoing tools for continued public housing provider relationships, for example, are almost non-existent. Thus, without demonstrable measures or evaluation as to future benefits to the governance bodies involved, the direction of revitalisation, restoration, and sustainable knowledge for the well-being of the environment and communities is reliant often on new communities with varying capacity to engage.[14]

Never-the-less there are examples of community led 'social cohesion' activities that are created and shared by those that connect to the cultural landscape of the area, commonly found in mātauranga represented in iwi housing providers or enclaves of Māori in urban areas. Representations of the histories of places are evidenced in Māori pūrākau, (such as environmental messaging through storytelling) the arts,[15] place naming, and other symbols that often link to the CIA resources that have been produced. For example, the Pūrākau of Tane Whakapiripiri presents the story of Tane and how the philosophy of development has clear linkages to planning, building and people.[16] Or the naming of new city streets reflect iwi knowledge or key people of the community. Housing plans can include Māori frameworks such as 'Mauri o te whānau' where the first

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[13] See example of planning that involves a 100 year plan, multi-generational purview and focus on wellbeing, people, connection and care of the taiao. (Yates, 2023).

[14] See an exemplar of Māori engagement in the Tāmaki Regeneration Project (Henry et al., 2019)

[15] See, e.g. Home Fires and Mad Ave Community Trust work in the Tamaki rohe (Henry et al., 2019)

[16] See the story of Tāne Whakapiripiri in animated storybook (Gardiner-Hoskins, 2023)

principle, 'Mauri' is defined as: "Enabling the life force, an essence for *revival and fulfilment* to be sustained in wellbeing" (Leading New Zealand's Approach to Housing and Urban Development, 2021, p.48). However, these plans are vulnerable to changing governments and priorities, and are voluntary in application. At community or local levels, when ensuring 'revival and fulfilment' as part of sustained wellbeing, the complex network of stakeholders poses challenges to how urban design is negotiated. Much work has been undertaken by government in addressing the inequities in housing, and resources have been developed as a response.[17]

Indigenous/Māori frameworks used for CIA (including large scale projects) were considered in this review. The key audience groupings for these CIAs are diverse in addition to iwi Māori the CIA design and planning must involve an analysis of effects and opportunities for all key stakeholders. Within the context of urban indigenous groupings, for example, CIA must consider the effect of CIA or compliance on the wellbeing for Mātāwaka communities (Māori community resident outside their tribal bounds).

Impact Assessment

The International Association for Impact Assessment (IAIA) defines Impact assessment (IA) as:

> the process of identifying the future consequences of a current or proposed action, involves many stakeholders from various backgrounds and with different interests and attitudes. It makes a great deal of difference when and how people are involved in the IA process. While the means and tools of engagement will be different for different groups and may vary in the course of an impact assessment, all stakeholders appreciate fair, prompt, and respectful engagement (Kalle & Broeder, 2015).

This approach reflects traditional CIA processes where the *effects* of proposed actions are analysed and acted upon. A first step in any impact assessment is to identify relevant stakeholders and ensure 'fair, prompt, and respectful engagement'.

The IAIA offers a useful starting point for stakeholder engagement. It recognises the often-complicated terrain of socio-ecological values that require high level communication between diverse parties involved. The goal the IAIA promotes is to provide information and to promote understanding and mutual learning, which is also key to cultural impact assessment. This goal is challenged when certain stakeholder groupings are not provided with a voice or have pre-determined compliance goals to overcome, and when regulatory planning conditions do not align to peoples wants, needs or 'dreams' for the future.

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[17] See, for e.g the Case Studies in the CIA Toolkit (Wikitera, 2024); Appendix C of the NZ Human Rights Commission report (*Housing Inquiry Final Report: Implementing the Right to a Decent Home in Aotearoa: Fairness and Dignity for All*, 2023) or the Mana Whakahono a Rohe Guidance Report (Manatū Mō Te Taiao, Ministry for the Environment, 2018)

Historical context

Early documentary records describing impacts from development being experienced by Māori communities were written by European men from observation and kōrero with Māori informants, who described the adversities of Māori economic and social conditions, either anthropologically or with the purpose to persuade government to change course, alter actions and reverse the consequences of impoverishment.[18]

Using these reports, and their own formal and informal interactions with government officeholders, petitions, entreaties and resistances to action, Māori took up communications with government to describe the consequences of Crown actions with lands and natural resources for the next one hundred and fifty years, with the purpose to get help from the government when their communities suffered health, environmental, economic and cultural costs or were not sharing in the benefits of lands, natural resources uses and development.

In response to information about adversity for Māori communities, NZ governments took various settlement actions to redress grievances, create administrative structures and manage interracial relations in various aspects of governance,[19] including, eventually, legal relevance for the principles of the Treaty in resource management decisions, and the passage of the Treaty of Waitangi Act 1975[20] establishing the Waitangi Tribunal to hear evidence from Māori about breaches of the Treaty.

With the Waitangi Tribunal's jurisdiction limited to situations occurring after 1975, the first tranche of modern Treaty claims focused on adversities arising from the contemporary development of natural resources (e.g. Manukau Harbour[21], Kaituna River[22], Taranaki synfuels[23]). The records of these claims describe cultural values, land tenure histories, and the extent and importance of customary dependencies on natural resources and give evidence on cumulative and local detriment to Māori communities from development projects (Crengle, 1993; Jolly, 2022).

Internationally CIAs are a purposeful mechanism of response when treaties and national laws give rights to indigenous communities to be heard in various environmental governance matters, or promote participation of indigenous people in local government, environmental impact assessment and land-use planning (O'Faircheallaigh, 2009).[24]

In Aotearoa, environmental and local government reforms of the 1990s ushered in an effects-based legal framework that uses community planning to manage natural and

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[18] See for e.g. the work of Elsdon Best, and early Crown agent reports.

[19] Notable examples of Crown actions from 1840 to 1990 include the introduction of controls on buying land from Māori, the grant of British citizenship rights to Māori, 'landless natives' legislation, land ownership processes in Native Land Courts, and the establishment of the Māori Trust Boards in the 1940s.

[20] Treaty of Waitangi Act 1975 No 114 (as at 17 December 2022), Public Act Contents – New Zealand Legislation
https://www.legislation.govt.nz/act/public/1975/0114/latest/DLM435368.html

[21] Manukau harbour Tribunal Claim (1985)

[22] Kaituna Waitangi Tribunal Claim (Department of Justice, 1989)

[23] Motunui-Waitara Claim (James & Pawson, 1995; Waitangi Tribunal, 2016)

[24] See also international cultural assessment examples: Akwé: Kon Guidelines, (Secretariat of the Convention on Biological Diversity, Canada, 2004); The Protection of Ainu cultural heritage in the Saru River, Japan (Nakamura, 2013) and the Mikisew Cree First Nation Report (Gibson, 2017).

built resource development, and 'impact assessment' as the information support for elected representatives deciding on development activity consents. Priority values were set in the law for consideration of projects' impacts on ecology, economy, community and Māori, and developers must provide impact assessment information about the design of their projects to help decision-makers to determine whether and how communities should do certain developments.[25]

Cultural values such as papakāinga were made relevant to NZ plans and activity permissions when recognition of the ancestral relationship of Māori and their customs and traditions was first enacted as a statutory consideration in the Town and Country Planning Act 1976. The RMA 1991 continued this recognition and added process duties to consult with iwi as natural and built environment plans were developed (a recognition of the iwi as a valid collective in planning).

> Key to the legislation is that Māori are 'partners' who expect to be able to exercise rangatiratanga or authority in decision-making in the management and sustainability of a natural resource as of right, not only because of their long-term occupation in a location but because of their responsibilities to future generations (Ruckstal et al., 2014, p.306).

From 1990, introductions were made for local government to community-minded local Māori people from their iwi and hapū to assist the interpretation of culture into policies and plans and the approval of resource consents. Liaison and relationship structures were established by Councils to ensure plans and policies considered impacts significant to Māori communities.

Participation by Māori in stakeholder processes focused on RMA plan provisions and policies as the regulatory instruments to implement the Act's principles and values of what is important, and what needs to be protected and how, in the local community's particular context. These instruments should be applied to specific developments and locations. Supporting authentic cultural voices on environmental conditions, Iwi Management Plans were therefore recognised as relevant policy and planning information for regional and district plans.[26]

Alongside practices of Councils sending consent applications to iwi organisations and marae for comment, and hui/science meetings that included iwi representatives, CIA emerged in the 1990s as a complement to project-based EIA and SIA with the purpose to ensure the assessment information given to decision-makers was inclusive of effects on Māori cultural values and heritage interests.

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[25] Ruckstal et al., (2014) "The RMA requires the use of a customised impact assessment process in relation to resource consent applications."
[26] RMA (1991) Section 63

Internationally, CIAs have helped governments meet their responsibility to cooperate with indigenous peoples in development projects as set out in the UN Declaration on the Rights of Indigenous Peoples (2007), meet federal consultation requirements, and promote indigenous culture in collaborative local planning as part of self-determination and preserving cultural heritage.

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.
2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.
3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

In Aotearoa, three decades of indigenous-led CIA has evolved in parallel to these international developments in indigenous rights, with indigenous and iwi Māori communities growing capacity to participate in international forums and domestic environmental processes. They placed Te Tiriti o Waitangi (1840) at the heart of the social licence to operate in land and resources development.

Evolving indigenous rights norms, including land claims and treaty settlements, have led to methods for participating at operational levels of resource governance, such as social impact assessments, negotiated agreements, community-led land management, stakeholder deliberations, and various forms of co-governance (Jolly, 2022, p.12). Work to voice indigenous communities drew inspiration from the assertion that, by reason of first occupation of lands, indigenous communities are not regular stakeholders and have prior and distinct constitutional rights that give them expectations to participate in natural resources governance (Munday, 2020).

In Aotearoa, indigenous rights are most often articulated as arising from the constitutional documentation of cession, the Treaty of Waitangi. Ruckstal et al., (2014) place the Treaty of Waitangi at the heart of the social licence in land and resources development.

In Aotearoa, CIAs respond to the principles of the Treaty of Waitangi[27] and provide a complement to fulfilling Treaty and statutory obligations by considering cultural values. Many CIAs make explicit the iwi view on Treaty settlements legislation, cultural recognitions in iwi and hapū Treaty settlements, and Statutory Areas of Interest as a part of Councils' Treaty requirements.[28] CIAs also commonly referred to statutory duties to

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[27] E.g., Te Uri o Hau (2011, p.14, Treaty discussion)
[28] Te Ngai Tūāhuriri CIA (Tipa & Associates, 2016, pp.33-35), and Rotokauri North CIA (2020, pp.5-6)

give effect to Treaty principles (s8), consult with Māori (schedule 1) and recognise Iwi Management Plans in the RMA since 1991,[29] and similar recognitions in other Acts.[30] A purpose of CIA is then to provide information for appropriate consideration of those matters and assurance to the developer and Council about their statutory and Treaty duties.

Because of their utility to inform how to apply Treaty duties and values like kaitiakitanga to specific locations and activities, between 1990 and 2023 CIAs were proposed by iwi in resource management Council settings, negotiations, and stakeholder collaborations from the RMA to Treaty settlements. Not all consent applications required a formal CIA or substantial cultural components; consent applications with small scale and effects were non-notified and/or processed by iwi agencies' staff and/or knowledgeable taangata marae/whenua and komiti kaupapa taiao. In general, Councils and iwi partnered with developers on CIA for larger or more significant developments.[31]

In that time an archive of CIA and Iwi Management Plans has become a potential information support for regulators and developers to help them to assess the impacts of their plans and designs, and have regard to cultural attributes of the environment and heritage in plan changes, designations and consents decisions.[32]

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[29] First IMP in 1990 - Te Whakatau Kaupapa – Ngai Tahu Resource Management Strategy, (Tau et. al., 1990) and other IMPs: Te Poha o Tohu Raumati, the Te Runanga o Kaikoura Environmental Management Plan (Jolly, 2007), Te Uri o Hau Kaitiakitanga o Te Taiao (Environs Holdings Ltd, 2011).

[30] E.g. Heritage New Zealand Pouhere Taonga Act 2014, Marine and Coastal Area (Takutai Moana) Act 2011

[31] Gooder (2018, p.61) notes CIA were prepared in a group of 300 consents forwarded to a mana whenua partnership group of a total of 10,000 applications filed with the Auckland Council.

[32] E.g. Akaroa Harbour CVA, (Crengle et. al., 2000); (Kaikoura EMP, (Jolly, 2007) Te Uri o Hau EMP, (2011)

Regulatory Systems - Government Housing and Urban Plans

Indigenous strategic responses to housing and urban design expose the need for cultural impact assessment to respond to Indigenous/Māori specific measures. The Government housing plan in 2021 included a large, budgeted investment in Māori housing. The Housing Acceleration Fund (HAF) programmes have been established, by the government, with the aim to increase the pace and scale of housing supply. Key components include the: Infrastructure acceleration fund; Kainga Ora – Homes and Communities large-scale projects (LSP); additional funding for Land for Housing Programme and Māori Infrastructure Fund. It is outside the scope of this research to analyse success or effectiveness of these programmes however there are already challenges being raised with the delivery of these programmes. For example, Māori leading architect, Rau Hosking comments on the Kainga Ora LSP's (comments that mirror those of Durie, 2006),

> My real concern is that this medium-density juggernaut, which is powering through Māngere and Mount Roskill, is a cookie-cutter, one-size-fits-all approach, which does not respond to Māori and Pacific whānau dynamics. (*Māori, Pacific needs left out of 'One Size Fits All Approach' to high-density developments,* Stuff.Co.Nz, 2022)

Charmaine Talei academic leader in Pacific architecture also critiques this approach.

> A one-size-fits all approach to government-supplied housing is not going to cut the mustard – socially or economically. Housing in Aotearoa is a key environmental and social determinant of health and wellbeing, but addressing housing inequity involves more than building more houses, and a home is more than a roof and four walls (Talei, 2023).

The Te Tūāpapa Kura Kāinga New Zealand Ministry of Housing and Urban Development undertook an audit in 2021 that included looking at what work is underway to set up a strategic approach to managing key relationships, what measures are in place and to improve its capability to lead system change. At a Governance level, the Ministry seeks to bring together an all of government approach in recognition that

> Adequate and affordable housing contributes to social and economic well-being. In 2021, the Government stated that 'all New Zealanders deserve to live in a safe, warm, dry home that they can afford and identified housing as a priority' (*Leading New Zealand's Approach to Housing and Urban Development*, 2021, p. 12)

The report highlights challenges related to Ministry responsiveness "Urban development has not been responsive enough, including to population increases, demographic change, and changing preferences and needs" (p. 13).

Critically reflecting on the Ministry's Māori name Te Tūāpapa Kura Kāinga, and the philosophical underpinning for the Ministry's purpose, the Ministry of Housing and Urban Development name speaks to the notion of 'home'.

The name Te Tūāpapa Kura Kāinga translates to 'the foundation for a treasured home'. It comes from the Māori proverb 'he kura kāinga e hokia, he kura tangata e kore e hokia', or 'a treasured home will endure, not so a treasured person.' It carries a strong connection to our purpose: he kāinga ora, he hapori ora – thriving communities where everyone has a place to call home. It speaks to the importance of ensuring the wellbeing of people within the home, our connection with the land, acknowledging the generations of people who have always called this place home, and our commitment to delivering for future generations. (*Introducing Te Tūāpapa Kura Kāinga – Ministry of Housing and Urban Development - Te Tūāpapa Kura Kāinga - Ministry of Housing and Urban Development*, 2020)

A key priority is therefore understanding who is the 'everyone' or people, and stakeholders, and how can the Ministry's work capture the contexts and specificities of cultural knowledge framed in its very name: a key goal of 'ensuring wellbeing'.

In addition to the Government housing and development report 2021, the Te Kāhui Tika Tangata Human Rights Commission[33] undertook a research programme referring to the 'human right to a decent home'. The housing inquiry worked in partnership with Māori and produced several reports that reflect the desire to ground 'the right to a decent home' within a Māori worldview. The resultant 'Aotearoa Framework Guidelines on the right to a decent home' provide further background information on Te Tiriti o Waitangi rights by analysing Te Tiriti and the United Nations Declaration on the Rights of Indigenous Peoples, as they relate to homes.[34]

The final report, *'Implementing the right to a decent home in Aotearoa: Fairness and dignity for all'* (Human Rights Commission, 2023) offers specific and practical guidance for a range of stakeholders including policy makers, individuals, communities and housing advocates. Recommendations include the necessity for housing related initiatives to adopt a values-based approach (including Māori values of whanaungatanga, kaitiakitanga, manaakitanga, equity...); effective measures without discrimination (such as disability, ethnicity, religion, age, gender or sexual orientation); participative justice ensuring all individual and communities have the opportunity for active participation on housing issues that affect them (including government requirements to work in partnership, and share decision making with Māori); and resource priorities (that places measurable obligations on central and local government to plan housing strategies that consider colonisation and its continuing impacts on the most disadvantaged). The guidelines also speak to the private sector and their obligations, asserting that there is a need to clarify the responsibilities of the private sector and rights grounded in Te Tiriti. The report identifies gaps in the research that includes clarifying what a decent home means for tangata whenua, clarifying the shared responsibility of central and local government to deliver the right to a decent home

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[33] The Human Rights Commission was established under the Crown Entities Act 2004 and the Human Rights Act 1993 however is independent of government.

[34] For a range of literature sources see the bibliography and guidelines in: Aratohu tika tangata ki te whai whare rawaka i Aotearoa Framework Guidelines on the right to a decent home in Aotearoa (Te Kāhui Tika Tangata Human Rights Commission, 2021).

grounded in Te Tiriti and the need to prepare detailed guidance about those that are discriminated against and most disadvantaged (Human Rights Commission, 2023).

Mapping Cultural Values

A Māori response to the identified gaps in research and a practical application of Māori values led housing and urban environments planning can be found in existing frameworks such as the recently published 'Whakawhanaungatanga Māori wellbeing Model for *Housing and Urban Environments'*. Designed for use by researchers, developers, designers, managers and regulators, it emphasises whakawhanaungatanga (relationship building and creating connectedness) as central to wellbeing outcomes for Māori (Penny et al., 2024). Penny et al.'s (2024) wellbeing model along with other indigenous authors, researchers and practitioners provide practical responses in introducing an indigenous worldview within predominantly Western frameworks (including western science, architecture and urban design).[35]

Munday (2020) describes cultural values mapping as a key element in impact assessment that aims to deliver development that is sustainable across social, cultural, environmental, and economic dimensions. Cultural values determine what matters to people from development, and resource allocation decisions are driven by which values are valued more highly in societal thought, in human sentiment, and as community outcomes.[36]

The complexities from flaxroots (micro/local) to governance (macro/national) therefore raise the question:

> How can CIA promote understanding and mutual learning? i.e. changing from reactive to proactive, compliance led to regenerative/revitalisation informed?

Promoting understanding - CIA to Indigenous Wellbeing Assessment

The Māori worldview of land is notably different to economic non-indigenous views. The identification of Māori as tangata whenua, in itself literally meaning 'people of the land', is a key element in Māori cultural identity and the ability to connect to one's tūrangawaewae, a place where one has rights to stand and engage through whakapapa or kinship ties. This identity is recognised as a principal factor in social and political environments such as tribal land claims (Durie, 1998; Maxwell, 1991; Meredith, 2000; Walker, 1989). Not dissimilar to many indigenous peoples perspective of land (United Nations, 2008).

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[35] A selection of these frameworks, potential audience, purpose and examples of application are provided in chapter Six – Frameworks/Tools for CIA

[36] E.g. Values applied to water supply, wastewater disposal, recreation facilities - see (Rotokauri North TWWG, 2020) and Ngai Tahu Tūāhuriri, (Tipa & Associates, 2016)

Ma te kōrero ka mōhio
(through speaking we gain understanding),
Ma te mōhio ka Mārama
(through understanding we gain clarity),
Ma te Mārama ka mātau
(through clarity we gain knowledge),
Ma te mātau
(through knowledge)
ka ora ai tatou
(we thrive).

The above whakatauki explains that through engagement and partnership we gain understanding, clarity and knowledge. Repositioning the focus to a Māori Worldview and how mātauranga Māori can be understood and applied to housing, can be more appropriate for not just all people but our taiao, our natural environments. The CIA toolkit is intended as a Māori knowledge led document that not only maintains the status-quo (reactive) but aims to restore, revitalise the mātauranga of the taiao (proactive) in the wake of colonial structures of power.

The basis for understanding the land and wider environment are explained or transmitted via complex multigenerational systems, informed by ancestral mātauranga, whakapapa, tribal narratives, kaitiakitanga, environmental markers, mahi toi, and waiata etc. This knowledge brings together parts of the living and non-living worlds as being ancestors of people living today. These relationships represent the place of Māori in the world and how people can understand and interact with everything around them. Such understanding', is a vital component of impact assessment.

Matunga (2018a) provides a structural response to understanding indigenous views to architecture and the requisite need to bring cultural context to design. He offers an indigenous narrative for architecture and design that responds to a group of questions:

- What does indigenous self-determination look like?
- What does self-sufficiency and sustainability look like?
- How might our cultural and spiritual values be best articulated in built form?
- And what does building with and from, rather than against the natural world look like? (p. 309)

He asserts that indigenous architecture implies not just building plans and design, but indigenous spatial, temporal and cultural context as told across time by indigenous narratives.

> Therefore, the question, how can CIA promote understanding and mutual learning?
> - Must be answered through the epistemological lens of Māori.

How impact assessment promotes stakeholder engagement, for indigenous peoples, must be philosophically established by indigenous peoples. The link between Māori and the use and management of Aotearoa New Zealand's natural resources, for example, is demonstrated in the stories of the land by tribal peoples. Found within whānau, hapū and iwi as well as new forms of Māori groupings such as urban Māori authorities and other Kaupapa whānau groups.[37] Again, Maori are not one homogenous people and throughout history have unique characteristics and may be at different states of knowing.

Through ancestral Māori knowledge, Aotearoa New Zealand has an advantage in that, hundreds of years of environmental observations, connection to the whenua, that breathes life into communities, is available for all. The rights to protect and continue this system is enshrined in the Treaty of Waitangi. The Treaty affirms the importance in its

> protection of taonga Māori by tangata Māori, the recognition that Māori rights to the protection, conservation, management, treatment, propagation, sale, dispersal, utilization, and restriction on the use of and transmission of the knowledge of NZ indigenous flora and fauna and their resources (WAI262, 2011, Kia Whakapūmau).

It provides integral connection of people to the environment, and Māori values and concepts are recognized in law.

Within the international context, the United Nation's aspirational Sustainable Development Goals (SDG) provide for an international focus on 'Stakeholder Engagement'[38] that provides a guide to sustainable development in an intersecting way, "focusing on people, the planet, prosperity, peace and partnership" (Williams et al., 2020). The theory of participation underpins the SDG framework. The guide poses questions around how stakeholder engagement happens and how do stakeholder contributions get channelled to inform and support implementation? Relating closely to principles of social cohesion found in Māori frameworks such as the Whakawhanaungatanga Māori Wellbeing Model (Penny et al., 2024) and evidenced in case study research of large scale community redevelopment.[39]

Munday (2020) proposes a model for impact assessment that prioritises participative justice. Participative justice, in the model, brings together indigenous rights to informed consent, agency, empowerment and fair processes. It supports meaningful participation of indigenous peoples that requires rebalancing decision-making power in majority/representative democracies in the direction of greater inclusion and influence over resource decisions for indigenous communities. Participative justice, the theory of

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[37] Different terminology referring to Maori groups that gather outside of tribal boundaries. Such as 'kaupapa whanau' or gathering for a purpose, (Wikitera, 2016) or 'te ahi tere' or away dwellers, (Emery, 2008). Also referred to as mātāwaka or urban Maori.

[38] See the UN Stakeholder Engagement & the 2020 Agenda (Leo et al., 2020)

[39] See the Tamaki Regeneration Project (Ella Henry et al., 2019)

participation, and social cohesion are important fundamentals of CIAs in that indigenous rights, and indigenous planning and impact assessment are culturally accommodating processes determined by indigenous peoples themselves.

Towards Well-being - Engaging Communities in the Design of Homes and Neighbourhoods

Engaging Māori communities from the beginning of planning is an important feature to empowering communities. Rebecca Kiddle (2021, p.93) asserts that a "successful engagement process empowers communities by acknowledging their mātauranga (place based knowledge) and by taking the time to build strong relationships that can form the base of all future engagement." While, in theory, CIA engages indigenous peoples in the process, this is mostly determined by whom the CIAs are undertaken and the initiators goals.

Munday's (2020) case study found that "aggrieved communities turned to other avenues to assert their rights." Fast-tracking the project's approval path might deliver regulatory approval to develop, "but there is a longer-term price to pay: conflict, legal challenges, project delays and loss of social licence." (p.253)

Munday concluded that indigenous people dwelling within the circle of decision makers before, during and after CIA, is the most important element to reform impact assessment into a more effective tool to support indigenous communities' outcomes and enhance the 'indigenousness of CIAs'. Scholars of community-led planning have agreed that it is essential to sustainable IA that local residents participate in project stages e.g. scoping, prediction and evaluation of impacts, mitigation discussions, monitoring, and adaptive solution-finding communications during the life-course of projects.

> **How do you ask the appropriate stakeholders what their wants and needs are in CIA?**
> - **i.e. How does a developer or council ask, activate, engage?**

Many of the CIAs scanned, in this review were initiated in response to government authority directives[40] and as such they are not iwi Māori determining the timing and level of engagement. Kiddle (2021, p.82) contends that the engagement therefore is influenced by

> democratic obligations, the ability to unilaterally make decisions (that is, the level of authority they possess), the underlying ethos of the organisation with respect to engagement, and the government's social licence to operate within any given community. Generally, government agencies appear apprehensive of in-depth engagement processes.

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[40] Due to legislative compliance requirements for development. See the Resource Management Act (1991)

The need to be clear of 'the purpose' of Cultural Impact Assessment therefore determines more than just the initiators development project, or outcome focussed goals, but the engagement practice and processes used.

Penny et al., (2024, p.108), for example, caution in the context of housing and urban environments that

> deterministic approaches can privilege or endorse certain cultural systems, social hierarchies and relationships by locking in physical structures and certain prescriptions for wellbeing or a 'good' society, whilst 'passing judgment on the lives and behaviour' of those who do not conform.

Thus, they too recommend a wellbeing approach where they examine how built environments "enable and support the wellbeing of whānau Māori residents and others who call those environments home" (p. 107). Wellbeing was a common thread throughout the literature and reports scanned.

The outcome of many CIA reports, while not fully included in building development planning, has provided for an increased cultural competence for the indigenous peoples. The research is commonly undertaken by an indigenous expert (nominated or sanctioned by the hapu or iwi with access to indigenous knowledges) that provides recording of mātauranga that may not be otherwise available.

Development Indicators

Cultural impact assessment must consider how effective the assessment is as measured and/or determined by more than just developers or government agencies, because community[41] notions of wellbeing and design are often contextual, relational and specific to the place (Matunga, 2018b). This is in part why we looked at the purpose of doing CIAs and the dependency on the regulations (reactive - compliance led) versus moving to a model that embraces intercultural, urban, community methods that reflect diverse communities (proactive and people led).

The literature regarding CIA purpose predominantly relates to regulatory parameters concerned with environmental protection.[42] Largely founded upon the *effect* of building development upon the natural environment and city/town infrastructure. The resultant impact assessments are therefore focussed on overcoming regulatory barriers, in order to progress a development. The traditional CIA consists of a triangulated relationship between developers, regulatory bodies, and Māori.[43] Determined by legislation or Acts of Parliament, that is generally a one-stop-fits-all process that is vulnerable to changes in Government priorities.[44]

Statutory regulations are necessary to progress housing developments, and town and city planning. However it is argued that a 'one-size-fits all approach' does not respond to community led multi-generational planning and design, necessary for prospering communities (Penny et al., 2024). The CIA model based on regulatory concerns serves multiple purposes related to compliance to ensure planning and building a development does not impact negatively on the environment and/or prospective residents. Once that compliance has been met, the tools to maintain relationships and integrate cultural elements into future community development are limited. For example, public housing providers, with an intent to continue partnering with hapū and iwi,[45] where governance determines the project direction, must be able to demonstrate measurable benefits for on-going engagement. How is this 'effectiveness' measured?

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[41] Includes whānau, hapū, iwi, mātāwaka; social engineered groupings as a result of the 1950's urban drift, new migrant populations etc.
[42] See, for e.g., the *Resource Management Act 1991 No 69 (as at 24 August 2023), Public Act Contents – New Zealand Legislation*).
[43] See Appendix 1 for e.g. of selected one of fifty CIAs scanned
[44] See changes to this one piece of legislation: RMA 1991 Versions, amendments and incorporated Acts (*Resource Management Act 1991 No 69 (as at 24 August 2023), Public Act – New Zealand Legislation*, n.d.)
[45] to continue to enhance Tiriti partnerships

Effectiveness – tools for measuring

The academic literature on 'effectiveness' focuses on whether CIAs have been effective as a means to deliver indigenous self-determination and the reconstruction of decision-making power over natural resources. A big decolonisation project for what is a little tool. It is no wonder Jolly (2022), Chua-oon Rinfret et al. (2022) and others identify the tool as failing such high requirements, which 'Risks throwing the tool out with the bathwater'. However, iwi and hapū backed authors of CIA have identified the potential for how CIA can be developed and adapted in order to harness those potentialities more effectively.[46]

Literature on the effectiveness of CIAs points to the lack of evaluation tools and indicators that encourage sustainable engagement strategies. Outside of economic measures, there is a paucity of research in measuring 'wellbeing,' or tools as indicators of sustainable CIA effectiveness. Work has commenced in this area of wellbeing indicators and how CIAs can reflect the obligatory value systems at the core of Māori culture and philosophy. Matunga's Strategic Indigenous Impact Assessment (SIIA) model (2018b) responds to this gap, extending beyond the traditional CIA. He proposes a model that considers how 'appropriate' knowledge be applied to the assessment (i.e. western science, community-based knowledge) and asserts that it "must be the prerogative of the indigenous community concerned." He challenges the purpose of CIAs to consider the "colonial context of highly differential power, privilege, institutional, regulatory and legal dominance and control." The platform for the SIIA model includes three components: Indigenous Ontology (Indigenous ways of being), Indigenous Epistemology (Indigenous ways of knowing) and Indigenous Axiology (Indigenous Values).[47]

A key Māori value commonly applied to environmental protection plans – kaitiakitanga - for example, does not simply refer to 'guardianship' but is reflected in the obligation of kaitiaki or the stewardship role of indigenous people to care for the taiao, as they would their own parents/grandparents.[48] Where kaitiakitanga constitutes an important outcome value and goal that is relevant to all Māori. Kaitiakitanga and tino rangatiratanga[49] are two such values and as reflected in most CIAs and environmental legislation here in Aotearoa New Zealand.

Mason Durie (2006) also offers a model for measuring Māori well-being in his delivery to the NZ Treasury Department and argued that 'universal' perspectives that are used to measure wellbeing lack the sensitivities in capturing population-specific perspectives. His 'parameters of wellbeing' model looks at the well-being of individuals, families/groups and whole populations and compares universal measures to Māori specific measures. The examples of Māori measures' he proposes encompass unique characteristics of Māori that require specific measurement attuned to Māori realities and to Māori worldviews.

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[46] See, for example (Secretariat of the Convention on Biological Diversity , 2004)
[47] See, the Resources Section for the SIIA model and summary
[48] Relating back to the Celestial Creation Story of Ranginui (sky father) and Papatūānuku (earth mother)
[49] Rangatiratanga in this context – self determination, empowered communities

Frameworks for Measuring Māori Wellbeing (Durie, 2006, p. 2)
Māori wellbeing can be measured from several perspectives and at a number of levels

| | Individuals
The wellbeing of individuals | Collectives
The wellbeing of families, groups | Populations
The wellbeing of whole populations |
| --- | --- | --- | --- |
| Universal measures | Measures that are relevant to all people e.g. Life expectancy, mortality data | Measures that can be applied to diverse groups e.g. Aggregated data | Measures that apply to all populations & nations e.g. GNP, 'Global Burden of Disease |
| Māori-Specific measures | Measures that are specific to Māori individuals e.g. Hua Oranga | Measures that are relevant to Māori collectives e.g. Whanau Capacities | Measures that are relevant to te ao Māori e.g. Te Ngahuru |

Figure 1 Measuring Māori Wellbeing Model Source Mason Durie (2006)

With the current push to build higher density housing, Māori and Pacific housing professionals and academics are challenging developments that are not considering the needs of Māori and other groups, who are increasingly dependent on social housing provision. Durie offers an example of the application of his model. Referring particularly to adequate housing, he proposes Māori specific measures at the 'collectives' level. For example specific 'whānau capacities' may consider the need to "take into account the level of provision for extended families and for manuhiri [visitors]" (Durie, 2006, p.3). Speaking to the 'lived realities' and obligatory reciprocal nature of the tikanga of manaakitanga. The inability to offer warm hospitality to visitors does not enable mana enhancing actions as manaakitanga requires, therefore not meeting a wellbeing goal.

Understanding of who, why and where planning must focus within an intergenerational long-term wellbeing purview must be considered in working towards 'a model that empowers rural, urban communities to ensure better building homes, towns and cities'. Harmsworth et. al., (2015) offer an example of how Māori values can inform collaborative processes and planning for freshwater management. Alongside regulators, developers, and investors, the components within a CIA must also involve the communities, residents, landowners, mana whenua, social housing agencies, who arguably have a larger stake in improving the current and future environments, wellbeing towards thriving communities. A 'social licence to operate' that recognises a wider field of impact assessment founded upon te Tiriti o Waitangi that brings together acceptance and approval from local communities and other stakeholders (Ruckstuhl et al., 2014).

At an iwi level, Matangireia Yates-Francis[50] showcases his research where the built environment or Māori architecture is inspired by ancestral knowledge and connection between the whenua (land), wai (water), and the tangata (people). The design project has a multigenerational 100-year term that starts with revitalising tribal land through native tree planting. A beautiful example of the 'collectives – Māori specific measures' or tribal knowledge that embraces Māori measures of wellbeing through innovative design such

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[50] View the video on the project (Yates,2024).

as multi-level living, roof-top gardens and sustainable build design. Incorporating tikanga Māori in the design is not just fulfilling iwi dreams but meeting wellbeing indices across the board.

Existing New Zealand CIAs were reviewed to uncover aspects that enable better community engagement and focus on well-being. Flax root community voices, both urban and rural, are often not included as a part of the CIA modelling although, it is argued, their voices are vital in the goals of CIAs and particular to this project goals of the BBHTC - "improving current and future urban environments and residents well-being" and "developing better systems for improved land-use decisions ".[51]

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[51](*Building Better Homes, Towns and Cities | Ko Ngā Wā Kāinga Hei Whakamāhorahora | Ministry of Business, Innovation & Employment*, 2023)

For cultural impact assessment a bottom-up approach must be adopted where the basis for a CIA reflects the people that know best options for those potentially impacted. More importantly is to consider all of the stakeholders in these tripartite arrangements but prioritising and/or responding to the community rather than developer/investor and regulatory bodies/Council priorities. Social cohesion is promoted as vital for successful community development and an indigenous holistic approach is arguably the best way to ensure understanding of any given project is captured (Ella Henry et al., 2019). Planning that is determined by governance bodies or decision-makers must involve the community from the start to avoid conflict and inspire good faith and co-design participation.

Chua-oon Rinfret et al., (2022, p.155) in their analysis of 20 CIAs in Aotearoa, found that CIA reports

> can tend to place greater emphasis on cultural values than on impacts of proposed projects, indicating a difference between CIA practice and other forms of impact assessment. CIAs often appear to be less about impact analysis and more about providing an opportunity for Māori concepts and worldviews to be recognized in decision-making.

According to academic and building practitioner research, historical CIA case studies, and Kaupapa Māori approaches, an integral element to CIA work is the necessity to adopt indigenous values focussed frameworks.

The everchanging political, cultural and community environments present a challenge to future proofing CIAs due to the predominance of what Matunga (2018b) cautions are risks of becoming "a mechanism for development and developers, and even statutory authorities and resource decision makers, to 'get to yes' in the consent and/or policy process." The anti-thesis of understanding indigenous knowledges where the demand for ongoing relationship and engagement of people to land is demanded. Matunga asserts that generally the 'proposition' for a development, project or policy is not indigenous in origin but lies elsewhere. "Often they are the antithesis of Tino rangatiratanga, mana motuhake, tribal self-determination, self-sufficiency and kaitiaki – *requiring* an iwi Māori response." Tino rangatiratanga - self-determination, for example, is as much about invoking the desire and being part of activating that desire for change. In the words of Moana Jackson, "tino rangatiratanga is not about having the freedom for Māori to have decisions made by someone else but the freedom of Māori to make decisions for ourselves." Thus, providing the space for indigenous knowledge to flourish is allowing the activation of self-determination. There are examples of how rangatiratanga and other principles of wellbeing are implemented in legislation,[52] and applied successfully to support generational wellbeing in community development. But the determinants of sustainable wellbeing are often not valued by governance bodies (i.e. those that determine future decisions). Nevertheless, in the past three decades,

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[52] See for example, the Te Arawa Lakes Settlement Act 2006 No 43 (as at 12 April 2022), Public Act 50 Procedures of Group – New Zealand Legislation where compliance to Co-governance (instituting the Rotorua Te Arawa Lakes Strategy Group) is legislated. See also the Te Arawa Lakes Trust 2015 - Te Arawa Cultural Values Framework: Te Tuapapa o nga wai o Te Arawa. Rotorua (Te Arawa Lakes Trust, 2015).

alongside the inclusion of Te Tiriti o Waitangi principles in legislation, requirements to collaborate with Māori have seen the introduction of tikanga based frameworks[53] The question then raised is What do CIAs hope to deliver? The answer is perhaps informed by this whakatauki:

He aha te mea nui o te Ao? He tangata! He tangata! He tangata!
What is the most important thing in the world? It is people! It is people! It is people!

Matunga (2018b) proposes a tikanga or guiding philosophy of impact assessment in his Strategic Indigenous Impact Assessment framework[54], that is premised on sustainable enhancement of the environment, social cohesion and wellbeing, cultural protection, economic growth and political autonomy and advocacy. Matunga's framework provides an indigenous holistic view that necessitates an intersecting system of assessing impacts rather than a siloed approach.[55]

While indigenous peoples have been involved in cultural impact assessment for some time, there is a paucity of research that evaluates CIA effectiveness (Jolly & Thompson-Fawcett, 2023; Partal & Dunphy, 2016). Jolly and Thompson-Fawcett (2023) assert that while Māori have been preparing their own cultural impact assessments since the early 1990's, little has been researched on evaluation and effectiveness. They argue that CIAs are delivering variable outcomes, and many "fall short of substantial outcomes consistent with the partnership and dual planning framework envisioned by the Treaty of Waitangi" (Jolly & Thompson-Fawcett, 2023, p.391). They assert that effective CIAs must be indigenous led and framed within the broader Aotearoa New Zealand planning and impact framework.

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[53] See for example, Tikanga based frameworks, values based frameworks, collaboration framework for Māori and natural resource frameworks incorporating mātauranga Maori (Garth Harmsworth et al., 2015; Townsend, et. al., 2004)
[54] See Chapter Six resources for a summary of the SIIA framework
[55] See other examples of cultural values-based frameworks in chapter six

Chapter Four – CIA Content Review

This chapter presents findings from the content analysis of 50 selected CIAs, which informed the conceptual design process for the toolkit.

The review found iwi and hapū-led CIA reports begin with acknowledging the mana of the indigenous communities and their heritage connections to place. We set out to uncover from the CIAs what should and could be part of a toolkit for considering the cultural values of indigenous communities in urban and rural residential housing contexts, including if they are wanting to develop their own land for housing purposes. After mapping the cultural values and documented heritage of the tangata whenua for the project location, the CIAs typically spoke of their purposes, the methods used to prepare CIAs, and design recommendations for developers to consider as a response to the cumulative impacts of heritage and customary use, and to address eco-cultural concerns about residential subdivision and housing.

From the initial scoping, the CIA content scan was structured around Munday's trio of cultural values mapping, participative justice, and system cultural competence, qualities that fit well with the content and comments in indigenous-led CIAs. Munday proposes these qualities are a way to frame 'sustainable indigenous impact assessment' that seeks to understand a community's resilience or sensitivity to disturbance by development, make manifest equity in decision-making, and enrich the cultural competence of regulatory systems (Munday, 2020, p. 29).

CIAs in Aotearoa were most often authored by indigenous researchers/Māori selected by the iwi or hapū with customary authority for the project location. These selected researchers are therefore equipped with access to knowledge, already developed relationships and approved research methods necessary to win the support of indigenous community leaders and local residents.

There are examples where developers' consultants produced CIAs in Aotearoa NZ, as well as in other jurisdictions internationally, that suggests the transition to fully indigenous led CIA is still an emerging practice. CIAs in this country tend to style themselves as legislative and/or Treaty consultation responses to a plan, plan change or resource consent, which are iwi matters. A few CIAs conveyed iwi assent to a project if CIA conditions were met.

For Māori, CIA in a development project may in itself convey respect for mana whenua by supporting iwi-led cultural values during impact description and proposals for management, and/or lead to indigenous control over the research for the CIA. Acknowledgement therefore of Māori as the 'experts' in indigenous knowledge that includes the environment is best practice in development. As stated in Ngāti Te Ata Waiohua CIA, "[The CIA is a] developers' acknowledgement that iwi/hapū are best placed to convey their customs and relationship with lands and taonga and have the expertise to do so." (Te Ara Rangatu o te Iwi o Ngaati Te Ata Waiohua, 2021).

CIA to inform impact assessment decisions

In Aotearoa, the embedded nature of iwi and hapū CIAs in an overall context of legislative and planning activities between Treaty partners is useful for Councils across a range of their duties, from deciding on notification of development applications to meeting consultation duties.[56] When undertaken as part of consenting requirements, CIAs serve an information need in decisions on rights to use resources, a sense of the project's costs and benefits, and help to design and implement projects to meet all partner goals, secure the necessary plan changes, designations and consents and establish the basis for impact mitigation and management during project operation (see Figure below). [57] As a planning tool most closely aligned with social impact assessment, CIAs try to predict the consequences of a project's likely effects on the physical and social environment through the lens of Māori, with the purpose to guide good decision-making about effects on cultural values (Burdge, 2004; Munday, 2020).[58]

CIAs present themselves as having the purpose to provide information for 'usual IA purposes', but their preparation by tangata whenua has also focused the CIAs on informing about effects and significances that matter culturally from planning through to operation. As well as cultural knowledge, CIAs prepared for iwi and hapū presented culturally distinctive content and were researched using methods, archives and participants that required iwi community access and cultural ways of connecting and relating. An example is the Te Uri O Hau tribal CIA for the Kaipara City Council:

> The purpose of this CIA is to identify and assess potential effects of the MTP project on cultural values and wellbeing of the hapū and whanau of Te Uri o Hau... [and] to identify cultural values associated with the Mangawhai Town Plan, in terms of effects on mana whenua historical, traditional, and spiritual interests and associations significant to Te Uri o Hau (Te Uri o Hau & Environs Holdings Ltd, 2017, p.13).

CIA Mapping Cultural Values

As an evolution of IA, CIA developed from recognition that the decisions people make about resource development and protection are underpinned by different cultural values. Cultural values underlie psychological states of identity and sense of place and attach to external elements that are present in the physical environment such as sites, materials, ecology/habitats, trails and markers of stories.

Since being picked up as a way to package information from consultation about resource consents, CIAs have become recognised as a useful way to assess the potential impacts of a project on indigenous communities and Māori. They typically include a description of the relationship of Māori with the area proposed for development, the relevant cultural values, and details of who the tangata whenua kaitiaki are for those values and landscapes. Most CIAs reviewed suggested how any adverse effects on these

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[56] See e.g. Rotokauri CIA (Rotokauri North Tangata Whenua Working Group (TWWG), 2020, p.8).
[57] See e.g. CIA (Te Ara Rangatu o te Iwi o Ngaati Te Ata Waiohua, 2021)
[58] An e.g. of assessment elements in CIA, see e.g. Ngai Tahu Tūāhuriri CIA graphic, (Tipa & Associates, 2016, p.36)

relationships might be avoided, remedied or mitigated. Although Chua-oon Rinfret et al. (2022) found that a third of CIA reviewed did not have adequate IA discussion.

We found CIAs described their community's cultural values in terms of worldviews, mātauranga Māori and other 'distinctively Māori' cultural beliefs, such as those akin to principles about protecting natural processes and sustainable management. Most CIAs gave information about the cultural and spiritual bases for recommended actions and any changes to the proposed developments. They included descriptions of cultural-environmental customs and tikanga that underpinned preferences for environmental practices[59] or traditional and customary reasoning for suggesting ecological conditions to avoid. Ruckstal et al's (2014) study of 44 documents and CIAs pertinent to Māori and mining found a set of cultural values were held in common by hapū and iwi and a shared set of environmental bottom lines need to be met to win support for a social licence to operate from iwi or hapū.

Our scan also found knowledge and environmental opinions shared across the set of NZ CIAs, particularly about the cultural beliefs that underpin the values tangata whenua place on heritage, and that influence mātauranga Māori environmental orientations. Housing CIAs made clear the links between cultural heritage and ecological values, risks, and recommended actions to manage risks arising from housing developments during their construction, and future operation as residential housing communities. The CIAs shared commonly held information about perceived potential ecology, water, and archaeology impacts from housing construction activities. The environmental footprints of residential housing, and the infrastructure requirements of growth in population raise cultural concerns about land use change, and the effects on native species, waterways, springs and wetlands, as well as increased pressures on community infrastructure and services.[60] In common with CIAs about water, these housing development CIAs featured cultural concerns about water quality, abstraction and discharges, hard surface storm water run-off, sediment from earthworks and roadways and similar, for their impacts on the health and mauri of water.

CIAs recommended various environmental design and risk management actions. They connected with Māori cultural, ecological, and social associations with the environment, in the information provided for decision-makers.[61] When engaged with construction concerns and opportunities for benefits from projects, CIAs included cultural values reasoning, for example why they believed precaution, participatory monitoring, and heritage restoration were best practice ways to avoid risks and see benefits from the project.

The information about cultural values included in CIAs reviewed concurs with that of Munday (2020) and Chua-oon Rinfret et al. (2022). In mapping cultural values in their traditional contexts and in application to contemporary development proposals, NZ CIAs have been

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[59] E.g. Haumingi CIA (Skerrett & Skerrett, 2016)

[60] E.g., water supply, wastewater disposal, recreation facilities (see CIAs - Rotokauri, (2020) and Tipa & Associates, Te Ngāi Tūāhuriri (Tipa & Associates, 2016))

[61] See e.g. Rotokauri, CIA, (2020)

of sufficient quality to help enable culturally sound decisions to be made in regard to resource consent activities...[and] used in practice to articulate Māori interests effectively and have these considered alongside other environmental information in the resource consent process (Chua-oon Rinfret et al, 2022, p. 161).

Common elements emerging from the cultural values mapping of NZ CIAs are:

- sites of historical or cultural significance to tangata whenua such as urupā (burial sites), wāhi tapu (sacred sites), known archaeological sites, or nohoanga sites (seasonal occupation sites)
- flora and fauna of cultural significance to tangata whenua such as a mahinga kai (food) resources or species used for other cultural practices such as weaving (rāranga) or traditional medicine (rongoā)
- areas of historical or spiritual importance to tangata whenua
- areas with significant landscape values to tangata whenua
- waterways or wetlands of importance to tangata whenua
- significant areas for tangata whenua within the coastal environment such as tauranga waka (canoe landing sites), mahinga kai areas (food resources and gathering) or wāhi tapu (sacred spaces)

CIA as a mechanism for community participation

Munday proposes a model for impact assessment that includes participative justice. Participative justice incorporates the indigenous right to give or withhold free and informed consent, agency, empowerment, and procedural fairness, gives equal weight to citizen and expert deliberation, and upholds the right for indigenous people to have access to relevant information concerning the risks and impacts of developments, and to give their responses to information in culturally accommodating processes and culturally suitable forms of communication.

Work theorising the intersections of human rights, indigenous rights, and indigenous planning to impact assessment has agreed that realising the potential of IA to support meaningful participation of indigenous peoples requires rebalancing decision-making power in majority/representative democracies in the direction of greater inclusion and influence over resource decisions for indigenous communities. As a means for indigenous participation, CIAs were found to deliver less than as measured in indigenous rights statements (Larsen, 2018), indigenous planning theory (Jolly, 2022; Matunga, 2018a), and the partnership envisaged by the Treaty of Waitangi (Jolly & Thompson-Fawcett, 2023).

The purposes, methods, and limitations of Māori participation in RMA decisions have been the subject of negotiated agreements for processes between Councils and iwi since 1991. Alongside planning processes, the CIA tool has proven its longevity as a method of participation in IA to convey indigenous views about resource consent applications (Nakamura, 2013). The processes used for CIA have acted in ways that have been accepted by iwi and Councils as a technique of community inputs and an engagement method for indigenous participation (Ruckstuhl et al., 2014). Thompson-Fawcett et al., (2004) found that CIA has successfully ensured the involvement of iwi in

the planning process and provided a space for building and initiating relationships, showing that CIA processes have potential for collaborative management (Chua-oon Rinfret, p.159)

In Jolly's (2022) application of indigenous planning theory to uncover what was effective and meaningful about 'indigenous impact assessment', she contends that indigenous communities aspire to a decolonising agenda in their pursuit of recovery from the changes that occurred in the colonisation of lands and resources. However, in the case of CIAs, that have been deemed to not deliver objectives for self-determination in governance democracy, even though producing 'for iwi / by iwi' reports on cultural values and enabling culture-affirming content to be included, because this takes place within an existing, culturally different communication and deliberation structure.

We found CIAs described themselves as a means to 'incorporate Indigenous views in decision-making' and a vehicle for developers to acknowledge mana whenua by acknowledging the iwi or hapū and the cultural obligations that connect them to the project location and surrounding area and compel them to active stewardship.[62]

For all CIAs we reviewed, power relations in the structure within which the CIA had been commissioned meant indigenous participation was advisory and without constitutional authority. As "increased participation does not equate to increasing influence when decision-making continues to rest with the state", (Jolly, 2022, p. 14) the effectiveness of CIA in fulfilling its full purpose as engagement/participation is limited.

Although constrained by competing cultural paradigms and power asymmetry, CIAs have opened participation spaces in 'setting normative standards for respecting indigenous cultural values' and promoting 're-indigenization of stewardship concepts' (Chua-oon Rinfret et al., 2022, p.156). Māori conceive these standards of active participation as giving effect to kaitiaki responsibilities to protect and preserve for the future (Te Uri o Hau & Environs Holdings Ltd, 2011, p.58). CIAs can be a way for development planning and design to successfully involve Indigenous people in its processes to reflect their cultural values in the results, cultural values that include the interrelated wellbeing of people and communities and their rights to participate (Chua-oon Rinfret et al., 2022; Munday, 2020).[63]

International IA scholars continue to encourage increasing the 'indigenousness' of CIA through the use of indigenous prepared CIAs, indigenous methods, and CIA as a research process of and for the indigenous community. In Aotearoa, CIA practice under the RMA began with tribal members working on behalf of the iwi in environmental participation processes and the majority of NZ CIAs have been indigenous-prepared reports since 1995.

We note CIAs reflect the kawa of recognising the iwi or hapū attached by whakapapa and customary law to the project location as their starting point, and that this approach is consistent with the central Treaty relationships of Councils consulting iwi and hapū on planning matters. We agree with Jolly that, although upheld to a limited extent in power

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[62] See Haumingi CIA (Skerrett & Skerrett, 2016)
[63] See CIA of Ainu in Nakamuri, (2013)

processes they do not control the process. The mana to prepare their own CIAs has been with Māori throughout the three decades, including in "a customised impact assessment process that recognises their Indigenous status…" (Jolly, 2022, p.2).

CIA Development Indicators (CIA as a method for indigenous communities to identify measures)

Various authors of CIAs have suggested recasting cultural impact assessment to expand past the limits that are imposed by the IA discipline or the rights/legislation context within which CIAs are prepared.[64] Reasons advanced by scholars include the constraining paradigm of IA and its need to expand beyond the technical determination of physical effects and how to avoid or remedy them. They encourage IA to give 'people due diligence' equal value with scientific and economic diligence and utilise community willingness to participate so that development can take better account of 'people's hopes, aspirations, tolerance, resilience, and willingness to consider trade-offs between the beneficial and detrimental aspects of projects'. Matunga offers strategic indigenous impact assessment and Jolly articulates a framework for indigenous impact assessment.

Others supported the need for stronger indigenousness in the hybrid model of CIA as it fits into IA, particularly in how impacts are assessed.[65] They advocate for community perspectives to inform projects at a strategic level and at early stages when contributions from people about projects may be most able to influence design decisions.

Alternative assessment frameworks have been proposed to overcome the methodological challenges that intangible cultural perceptual and spiritual values present for the practice of IA through assessment of tangible manifestations of mauri (lifeforce) and stream cultural health.[66]

The content review confirmed that applying indigenous or Māori cultural values aligns to academic and iwi literature in that it requires considering the wellbeing of people as a part of their environments and communities as a customary first principle, valuing being culturally informed and using culturally sensitive methods. The circumstances of asymmetrical power for indigenous communities create barriers to participation unless processes address asymmetries in the information and resources available to the parties, and both IA and representative democracy can demonstrably value indigenous cultural values and impacts on indigenous people (Munday, 2020, p.247).

CIAs as a means to change environmental management culture

Cultural values have proven to be stable and persistent across generations of enduring significance to identity, and resistant to change and to paradigm ideas arising from other peoples' cultural values. Munday, (2020, p. 222) stated that "Strongly held values – such as threats to our home and family and anxiety about the future of the planet – are likely to be fiercely contested if disturbed and give rise to social movements if ignored." She asserts that the antidote, where cultural values clash and lack of trust causes

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[64] See for example, (Jolly, 2022; Matunga, 2018)
[65] E.g. Palmer (2017) Harataunga CIA
[66] E.g. Afoa et al., (2019). Water Sensitive Urban Design

community unrest and opposition to development, is community control over decision-making. In shared decision-making experiences, differences in cultural values may be more amenable to compromise and people reaching shared conclusions about development. Differences in cultural values can also soften when people make deliberative decisions together with indigenous people or engage with each other in collaborative governance.

The connections that people make between their culture group belonging/identity and feeling a sense of difference or sameness with other cultural/ethnic groups have been impacted by experiences of colonising violence in the history of most indigenous communities, and this affects the trust needed for indigenous people to participate in environmental matters. At the heart of indigenous rights guidance about cultural impact assessment are narratives of painful histories in indigenous-settler relations. Histories that have caused lasting deprivations that continue to impact the health of indigenous whānau, cause disruptions to culture, lifestyle continuity and traditional community, and a measure of 'progress' in race-relations.

Munday's (2020) interviews with indigenous participants in Australian development conflicts uncovered themes in the lived experiences of aboriginal people, not unlike indigenous peoples globally. Lived experiences that have made them suspicious of development and governance processes which are not indigenous-led and do not use culturally sensitive methods. Leading to beliefs that the predicted benefits of projects are not assured of benefiting indigenous households.

CIA as the initiation of enduring relations/relations with developers and builders

> [CIA and IMP] tools are foundational documents from which interaction and collaboration can be constructed, yet the commissioning of these alone is insufficient—there must be a long-term commitment to developing relationships and dialogue (Chua-oon Rinfret et al., 2022, p.161).

CIAs are described as a 'living document' with the intention to add to the CIA throughout the various phases of the project[67], as an 'initial assessment' is reviewed as the project design develops, and as a 'foundation for future discussions between iwi, Council, and the developer, if so desired'.[68]

A sense of precaution about EIA and the accuracy of predicted effects points, for tangata whenua, to the quality of ongoing relationships post the CIA, shifting the relationship from the regulator to the developer and their builders. Participation in adaptive management was encouraged in the CIAs when the plans for the project involved unknowns, such as implementation timeframes for connections to future community infrastructure.

Some CIAs made their recommendations subject to EIA information changing during project roll-out.[69] Others recommended that semi-planned construction and stormwater

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[67] See e.g. Rotokauri CIA, (2020, p.16)
[68] See the Kaikoura CIA report, (Jolly, 2007, p.3).
[69] E.g. Ngāti Te Ata Cultural Values Report, (2020, p. 14)

matters might need ongoing communications, cultural liaison, and site visits[70] and ongoing relations should be in place to be able to consider potential issues and deal with them by mitigation measures, including design changes that avoid having matters go to dispute.

> If [the purpose of an CIA] is to shape impacts, the activities it encompasses must include the development of strategies to allow this to occur. In turn, strategies can only be effective if they are maintained over time and their effectiveness regularly evaluated. Recognition of this reality has led to a growing focus on 'post-approval' elements of CIA. *(O'Faircheallaigh, 2009, p.97)*

To activate post-approval participation, in monitoring or managing key concerns, housing CIAs asked to contribute to future technical reports, and/or have active input into operations through relationships and communications with tangata whenua. Particularly stormwater management, and advising on the cultural spiritual aspects of tikanga for archaeological protection during construction of housing developments.

We did not locate research on the effectiveness of CIAs as a contribution to adaptive Māori community participation in the daily business of development and construction, nor find a review of communications between builders and members of the indigenous or neighbouring community in project stages subsequent to CIAs/approvals. Matunga's Strategic Indigenous Impact Assessment model, responds to this gap, asserting that appropriate futureproofing or sustainable design/planning must extend beyond the traditional CIA. Because the CIAs show, once compliance issues have been overcome, the tools to maintain relationships and integrate cultural elements into future community development are limited.

We did not locate studies of developers perceived gains in cultural knowledge from the CIA process and/or their confidence in having the cultural competence at the IA or site level to establish and maintain relationships with people from indigenous iwi and hapū. Nor do we know the value of any shift in resistance to cultural values differences within the regulatory system of local governance because a voice of iwi and hapū has been present with developers, and before decision-makers, in the form of a CIA.

It is not clear how developers perceive the benefits and costs of being required to undertake a CIA as a method for an indigenous community to participate and activate its cultural voice on the proposed development project. Nor if Māori seeking to establish an ongoing form of community participation to aid cultural knowledge sharing in the post-approval implementation of projects is a substantial challenge to developers' construction and site level practices or a welcome addition of access to reliable cultural expertise.

CIAs to help build cultural competence in regulatory systems

Munday (2020) describes cultural competence in regulatory systems as making changes to the culture of processes and enabling change to a dominant culture that values, whereas hard science sees community values as difficult to quantify and a potential source of conflict about development. System cultural competence includes culture

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[70] E.g. Ngāi Tūāhuriri CIA (Tipa & Assoc., 2016, p. 37)

specific knowledge, processes that suit minority cultures' needs, and people with the capability to translate culture into reality inside planning authorities and in decisions on resource consents. Recognising that CIA for indigenous peoples is not just about what is proposed for housing and urban planning but must also include historical influence on regulatory systems. For most indigenous peoples, this includes the impact of colonisation, loss of resource and injustice.

> Aboriginal people experience particular injustice from poor process, including the alien and adversarial nature of impact assessment, reliance on written submissions, a lack of resources, history of colonisation and a sense that they have little to gain by contributing to impact assessment (Munday, 2020, p.232).

Delivering a culturally competent system includes mandating and resourcing integrated, early scoping of likely impacts, cultural impact assessment which considers a broader set of values and impacts than are covered in IA, and environmental and social science studies. Community-led assessments can enhance the agency and control of affected local communities (Taylor and Mackay, 2022). As well as developing in the regulatory system, the intercultural capacity, skills, knowledges and aptitudes to incorporate indigenous knowledge systems, and work empathetically and ethically in intercultural spaces, applies to all parties.

The content of CIAs suggests they can add to system cultural competency by providing cultural education to improve the chances of understanding and acceptance of CIA recommendations by decision-makers. This education will assist those who may not have the cultural knowledge to guide the integration of indigenous values and perspectives into their management decisions and plans. CIAs have goals to assist understanding on key cross-cultural differences in planning systems, for example, about the protection of intangible qualities and spiritual heritage, by providing culture-bridging explanations.

CIA can offer a means for increased information flows between indigenous communities and others, to create opportunities for cultural competency learning [71] and may provide a space for higher trust in decisions to develop, by supporting problem solving with communities (Chua-oon Rinfret et al., 2022; Munday, 2020). CIA has value as information support for building consensus amongst stakeholders over the protection of cultural heritage and when development is necessary.[72] However we did not locate studies of the effectiveness of CIAs to promote cultural competence amongst regulating decision-makers or its further potential as a 'widespread and valuable collaborative management tool' (Chua-oon Rinfret et al., 2022; Jolly, 2022; Thompson-Fawcett et al., 2004).[73]

CIAs as knowledge resources for the community

According to Jolly (2022, p.37) one of the first published papers to consider Māori in social impact assessment concluded that impact assessment needed to benefit Māori and 'be undertaken by someone they trust'. Some CIAs spoke of their research as having

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[71] See O'Faircheallaigh, (2009); Akwé: Kon Guidelines (Secretariat of the Convention on Biological Diversity, 2004, p.45)
[72] See for e.g. the Ainu Japan CIA on the Saru river (Nakamura, 2013)
[73] See e.g. Rotokauri North CIA (2020)

assisted the indigenous community to understand their own histories within the landscapes of project locations, including where this knowledge was no longer held by their families. Hui methods of indigenous research have the additional value of assisting the indigenous community to understand their cultural and participation rights, understand changes from a proposed development, and improve community capabilities to influence project decisions (Munday, 2022, p.229).

Similar to social impact assessment that uses community engagement methods, the consultation purpose of undertaking a CIA with an indigenous community has the opportunity to be a two-way information exchange, depending on the indigenous, hui and kōrero methods used for the CIA. CIA can assist communities to understand what may happen to them should a project proceed.[74] If purposeful about it, the CIA process can provide project-based knowledge to help communities navigate and manage change from a development.

CIA may also offer contributions to the history and cultural knowledge archives of the indigenous community that are restorative to peoples' senses of ancestral relationship, place, and heritage.[75] We observed CIAs acknowledging loss of knowledge of heritage as part of the cumulative effects of development on marae communities and tangata whenua families with ancestral relationship to the project location. The documentary and hui research of CIAs typically draw together recorded history, and documented or recounted stories, traditions and knowledge, and understandings of ecological, ancestral, and customary use relationships. The benefits of such reporting educates and informs local authorities and future generations.

CIAs as a method for research with indigenous communities

Cultural landscaping, and indigenous approaches to knowledge capture for CIAs are central to CIA research and reporting. From the literature scan and CIA content analysis, the CIA process involves five key components:

Communicate → Identify → Predict → Evaluate → Integrate
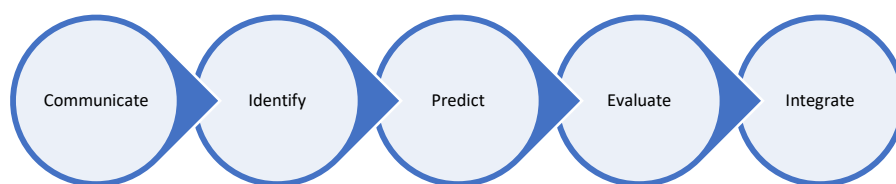
The table in Appendix 2 outlines the process components, the goals, intentions, values/guiding principles, methods and examples of frameworks applied to each of these five components.[76]

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[74] See e.g. Akwé:Kon Guidelines for IA (Secretariat of the Convention on Biological Diversity, 2004).
[75] E.g. Ainu CIA (Nakamura, 2013)
[76] Refer to the BBHTC CIA Toolkit for further insights to CIA process (Wikitera, 2024)

Chapter Five Conclusions

Our review of the content of 50 indigenous and Māori CIAs suggests that CIAs often have purposes that go beyond meeting developers' or regulators' legislative IA and community participation obligations. In contrast, we found CIAs are also limited in scope by legislation and a range of social forces that impact whether indigenous views can make any progress in the quest for accommodations as citizens.

We concluded that some types of information that iwi want to bring to conversations about development, heritage and environment are drawn together by CIAs. However, we must evolve the breadth of the assessment if they are to progress redress of cumulative impacts from development and further develop CIA enquiries as a source of creative opportunities to reflect indigenous heritage and needs in the designs within housing communities.

The extent to which they made explicit the links between heritage accounts and the details of project designs and builds varied between CIAs. However, the mapping of cultural values on areas and places in the CIAs illuminated indigenous values and located iwi and hapū cultural views into contemporary environmental best practice standards of protecting heritage and culturally significant ecology from the adverse effects of residential construction and housing.

We concluded that the set of housing CIAs fulfilled their IA-based purpose as cultural impact assessments and have provided an archive of knowledge of what matters to iwi and hapū, showing a shared set of cultural values that is sufficient to have informed NZ EIA practice about housing and Māori. There is however a lot that CIAs on housing do not speak about, as the niche role of CIA for indigenous communities has limited their content to matters which are culturally distinctive and the RMA legislative framework for the decisions into which most of the CIAs were speaking is largely concerned with biophysical ecology and archaeological heritage.

We observed that some iwi or hapū-led CIAs pushed back against limits set by the disciplines of IA that would confine their enquiry to specific sites and their single-project impacts. For example, Aotearoa NZ CIAs defined the spatial area relevant for the CIA in accordance with cultural values such as collective mana whenua over wider areas. CIAs commonly provided information about historic and customary occupation and use relationships that had existed in the past, and related cultural losses about the wider environs and surrounding areas as well as how values might apply to ecological footprints and project sites.[77]

In bringing cultural values mapping to the issues faced by indigenous communities affected by development projects on their traditional lands, CIAs have challenged the cultural neutrality of IA and its focus on ecological effects, mapping perceptual and social values and hopes for benefits that give information about the sensitivity of the indigenous communities to change from development and "how adverse or beneficial impacts will be perceived, felt or experienced" by the community (Munday, 2020, p.210).

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[77] See Appendix 1 Table – Exemplar CIA from scan of 50 CIAs

The CIA scan agreed with Matunga (2018b) and Jolly (2022) that there is evidence that CIAs are limited by their IA and legislative contexts. IA reflects its own cultural biases; towards itself as an objective and 'culture-free' scientific assessment, and towards social and cultural values awkwardly added-on to environmental determination. In taking a net benefit approach to assessing development proposals, it is an easier path to compliance where the effects considered are a result of the predicted quantifiable change from current state.

The literature shows that there is a need for strategic, sustainability focused, wellbeing-frameworks for measuring the effects and impacts of development on indigenous communities. Those CIAs that have the purpose to respond adequately to indigenous rights, cultures, population diversity, sustainability, and intercultural governance balance instrumental goals and cultural, social, economic, and political values.

In conclusion, social and cultural impact assessments designed to suit the context of housing development in Aotearoa have been pioneered in CIA practice and in work predicting outcomes for projects. Housing-related EIA can avail itself of information that has been produced in CIAs indicating indigenous eco-cultural preferences for best practice 'green' environmental technologies and precautionary, participative approaches to archaeological disturbances and discharges to water. However, only a few of the reviewed CIAs made social and economic consequences part of their impact discussion. In addition, efforts to identify impact mitigation opportunities that could be of financial benefit to tangata whenua in the project area, are rare.

The literature shows that there are significant gaps between what CIAs are constrained to deliver and what modern urban housing developments could benefit from if indigenous-led, strategic sustainability assessment were developed. CIAs should look to extend cultural values mapping and build the competencies of the regulatory system to predict impacts and benefits with and for affected Māori urban communities and households.

Dimensions need to be added for CIA to be fit for purpose as an enquiry into contemporary urban and land developments, including reorienting the enquiry with communities as strategic wellbeing/whānau ora assessments. CIAs improve participative justice and equity for indigenous people in regional and local government's planning and licencing of development on their traditional lands. We consider an indigenous-led assessment mechanism will best lead the enculturation of the planning system with indigenous values, and better align development priorities with those of indigenous households and local communities.

This review found CIAs have pioneered a model of cultural impact assessment that incorporates elements of good planning to support strategic assessment, and enhanced planning processes, by adding cultural values mapping, strengthening participative equity, and increasing cultural competence. CIAs have advocated for whole-of-life-cycle adaptive management and enduring relationships and offered information and cultural education to embed better intercultural practice in regulatory systems. The benefits of the model include its potential to broaden assessing the impacts of

development on indigenous wellbeing, giving weighting to social, cultural, ecological and economic sustainability.

Chapter Six Resources

Looking at the built environment beyond just a building to how it can act and support the wider eco-system responds to the whakatauki:

Toitu te whenua – Toitu te tangata
When the land is thriving – the people are thriving

CIA work on cultural histories, connections, placemaking and sustainable cultural tikanga practices has and will influence national policy, regulations, and law at a macro level as well as and arguably more importantly at a micro or flax roots level. What are the opportunities for whānau to partake, interact with whenua before development or occupation (i.e. cultural led planning that supports future generations, looking at building and development beyond just the building, and how it can act, how it supports wider eco-systems and that contributes to our wider environment).

There are many cultural resources after three decades of CIA work, Treaty of Waitangi claims, new education programmes of study, indigenous responses to crisis as well as indigenous cultural resources for whānau, hapū and iwi revitalisation. This section provides a summary and source links to resources/publications related to CIAs, housing, and infrastructure developments.

Māori Frameworks/Models provides useful resources for CIA research/content capture.
- Strategic Indigenous Impact Assessment (SIIA) (Matunga, 2018b)
- Te Aranga Model and Strategy (2008)
- Te Waiora Assessment Method (Palmer, 2011)
- Whakawhanaungatanga Māori Wellbeing Model (Penny et. al., 2024)

Work of the BBHTC provides an extensive research/resource portal including Kaumatua (elderly) better building research, papakainga developments, youth homelessness and marae-based programmes. As well research on the large-scale urban development of Tāmaki (pilot to be replicated in other places in NZ) and other projects provide contemporary resources for different built environment planning, housing experiences and need.[78]
- Ahakoa te aha, mahinga te mahi A report of the Manaaki Tangata Programme
- Kaumatua resource - He Kāinga Pai Rawa Atu Mō Ngā Kaumātua: A Really Good Home for our Kaumātua
- Māori and Indigenous Housing – annotated bibliography
- Papakainga Housing Guide (Te Puni Kokiri)
- Te Ao Māori and Water Sensitive Urban Design
- Tūranga ki te marae, e tau ana: Reimagining marae-based kāinga

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[78] See Better Building Home Towns and Cities Website for further resources https://www.buildingbetter.nz/

Strategic Indigenous Impact Assessment (SIIA)

There is a paucity of research, and lack of evaluation tools and indicators on measuring sustainable CIA effectiveness. Hirini Matunga's SIIA framework responds to this gap. Extending beyond the traditional CIA, he proposes a tripartite model that offers indigenous insights into integrating and navigating SIA, EIA, and CIA with a focus on how:

- 'appropriate' knowledge be applied to the assessment (i.e. western science, community-based knowledge et al) – **indigenous epistemology** – ways of knowing;
- that it must be the prerogative of the indigenous community concerned – **indigenous ontology** – ways of being; and
- the purpose of CIAs must consider the "colonial context of highly differential power, privilege, institutional, regulatory and legal dominance and control" through an **indigenous axiology** (or more specifically iwi or hapū) set of values or tikanga base.

`A' platform for Strategic Indigenous Impact Assessment (SIIA) Source Matunga (2018b)

Matunga states that, CIAs need to be more firmly located in a broader strategic assessment framework that legitimates all aspects of indigeneity including for instance, indigenous peoples as resource users and resource developers and indigenous peoples as decision-makers, managers, policy analysts and planners.

Whakawhanaungatanga Māori wellbeing model for housing and urban environments
(Penny, et. al, 2024)

Māori have faced systemic barriers and impediments to home ownership and have not been represented well in housing and urban design, regulation, and delivery processes in Aotearoa/NZ. Until Māori have control of their own housing and a significant influence on these processes, what constitutes a healthy home from a Māori perspective, will be left to others. The "Whakawhanaungatanga Māori Wellbeing Model for Housing and Urban Environments" responds to this situation. It is designed for use by researchers, developers, designers, managers and regulators who are engaged in the housing sector or with Māori housing in anyway, emphasising whakawhanaungatanga (relationship building and creating connectedness) as central to wellbeing outcomes for Māori. The model highlights three relationship areas, Te Ao Tangata (whanau, people in the community or elsewhere, tupuna or others who have passed on); Te Taiao (landscapes, nature, the environment including the built environment); and Te Ao Ōhanga (local/community economy, cottage industries, processes of local exchange and sharing, community work and skill development that may sit outside of mainstream economy).

Image Source: (Penny et al., 2024, p. 13)

Te Aranga Māori Design Model
Te Aranga Māori Design Strategy (2008).

The Te Aranga Māori Design Model is a strategy/framework for kaitiaki, designers and territorial authorities who play a key role in the development, articulation and sustainability of cultural landscapes. The Te Aranga Māori Design Principles[79] were developed by Māori design professionals and arose from a widely held desire to enhance mana whenua presence, visibility and participation in the design of the physical realm. Since its creation, the principles have been developed and adopted by Auckland Council urban development projects,[80] Māori business design[81] and has been promoted across all Council built projects.

Holistic in form the model demands an engagement with mana whenua, "to work with their values, principles and aspirations to help shape the built environment and create distinctive outcomes." Adopting a restorative approach, the model and subsequent strategy "seeks the reinstatement, development and articulation of the physical and metaphysical cultural landscapes of whanau, hapū and iwi."

A case study of how the model is applied in planning, design and ongoing cultural landscaping is detailed in the research 'Urban Regeneration and Social Cohesion' that examined how cultural landscaping led to regeneration, reinvigoration and re-integration.

The research question:

> In what ways are the Te Aranga Māori Design Principles useful and applicable in the development of policy and design in the area?

The urban development project is complex and has many components to how cultural impact can be measured. Findings considered bottom up and top-down activities including community events, environmental protection programmes, naming of new streets with names of key people from the 'old' community, continuing stories of the past, tikanga Māori is actioned in Māori spaces, all are central in cultural landscaping, sustaining community connection and introducing new people to the community. Artwork, community facilities and continued engagement of the community with the council and public housing providers as the 20 year plan proceeds, continues to be a work in progress.

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[79] See (Hatton & Paul, 2018)
[80] See e.g. (Henry, Menzies & Paul, 2019) Case study of the Tamaki Regeneration Project in 'Urban Regeneration and Social Cohesion'.
[81] E.g. tourism business designs - Te Puia – Rotorua – where the built environment reflected ancestral messaging and design.

The Waiora Assessment Framework
(Palmer, 2011)

The Waiora ki Ahau Framework was developed as a CIA tool that facilitates Māori engagement in local government decision-making regarding resource management and housing development plans. This tool was created in response to challenges affecting a small community in Harataunga and provided CIA of a sub-division planned for ancestral Māori land.

The project based on the Waiora concept of wellbeing included indigenous values-based measures (developed from an extensive research of Māori values) to ascertain the cultural impact on this small community. The Waiora assessment tool gives authentic voice through a knowledge capture of what is of most value through a values-based assessment.

The project and pilot case study report were a part of an RMA CIA process that offered Māori values-based indicators (both quantitative and qualitative data), to assess cultural impact on a diverse Māori grouping both Māori non-tribal members and tribal peoples of the region.

Information and measures were presented through Māori frames of knowledge. Twelve components are listed that include explanations of purpose; responsibilities and obligations; future inter-generational focussed; includes physical, emotional, and spiritual wellbeing measures; and recognition of mātauranga Māori offerings of solutions/strategies for collective success and positive outcomes.

The hui participants that assessed the planned sub-division were given time to discuss and determine meanings for each of the assessment markers i.e. Te Ao Tawhito, Te Aro Nui, Te Ao Hou, Te Wairua, Te Mauri etc... The Worksheet template 'Homai te waiora ki ahau' measured, according to a scale from Te Kore to Waiora (wellbeing indicators). The data was then calculated into quantifiable findings to support the qualitative information for the CIA.

The report that was produced evaluated the effectiveness of this indigenous wellbeing approach to cultural impact assessment; identified obstacles, challenges and potential areas of improvement to the planning; made recommendations of strategies and pathways for future stakeholder engagement and offered space for community voices to be heard via cultural indicators of wellbeing.

Stephanie Palmer of Tumana developed this framework and is available to assist in its application. [82]

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[82] See Tumana.Maori.com for contact

Ahakoa te aha, mahinga te mahi – In service to homeless whānau in Tāmaki Mākaurau. A report of the Manaaki Tangata Programme at Te Puea Memorial Marae
(Lee-Morgan et. al., 2022)

The research refers to the programme as setting a "benchmark in terms of introducing and practicing a model that blends the Law and Lore to service the urgent and long-term needs of Whānau Kāinga Kore."

Kaupapa – Topic – Marae based Kāinga

Key Audience for CIA work – Planners, policy makers, Māori housing providers, Marae governance, iwi, hapū, whānau

Indigenous guide to:

Manaakitanga in practice – tikanga led strategies; Māori housing policy shifts; Māori aspirations for housing whānau; Demographic information related to homelessness; Māori home ownership; Urban marae innovation; Building relationships with Govt.

Case study exemplar: Marae based housing programme - Māori housing service delivery model

Tūranga ki te marae, e tau ana: Reimagining marae-based kāinga in Tāmaki Makaurau
(Hoskins. et. al., 2019)

A resource to support urban marae-based housing developments. Marae have always been integral to Māori whanau and communities and continue to adapt to new contexts. This report and research project recognises the value of marae as sites of Indigenous cultural innovation. The report provides an indigenous grounded guide to marae-based housing developments that reimagine the physical spaces for kāinga (homes) to support holistic whanau housing needs and community connectedness.

Kaupapa – Topic – Marae based kainga

Key Audience for CIA work – Māori housing providers, whānau, hapū, iwi

Indigenous guide to:

Financing marae-housing initiatives, Māori housing networks information, cultural innovation in housing design, regulatory and legislative information, marae governance, capacity and capability management, and building planning (Note: research specific to Tamaki context)

Case study exemplar: Marae based kāinga housing in Tāmaki Makaurau.

Māori and Indigenous Housing: Annotated bibliography
(Menzies, 2018)

This book offers information that references an assortment of books, reports and media related to Māori and indigenous housing literature from 2000 to 2017. The findings link to key understandings of CIA literature in that 'cultural understanding is important for building better homes for Māori'. Recognising that Western knowledge and theory is not able to be transferred to indigenous cultures however sharing of knowledge and understanding between Western and Indigenous approaches and socio-cultural understanding, enables better practice.

Kaupapa – Topic – Māori and Indigenous Housing Literature from 2000 to 2017

Key Audience for CIA work – Planners, policy makers, designers, architects, Māori housing providers

Indigenous guide to:

Culture and Housing; Building, materials and design; Data and trends; Māori methodologies and methods; Financing and funding; Typologies: Papakainga, Housing cooperatives, Marae; International and NZ Case studies

Papakāinga Housing Guide
(Te Puni Kokiri, 2017)

This booklet by Te Puni Kokiri (Māori Housing Network) is a guide to whānau papakāinga housing. This guide sets out the process for developing papakāinga housing in three stages with checklists, tips and advice to progress papakāinga housing development. Further region specific toolkits are referenced e.g. Te Tai Tokerau Papakāinga Toolkit: Māori Housing Toolkit (Northland Regional Council, et al., n.d.).

This guide gives a simple outline of the steps to get a papakāinga development approved and ready for construction. A step-by-step toolkit from developing the vision, required information gathering (particular to the northland locality but still useful for other regions), engaging the right people, decision making considerations, technical advice, planning requirements, building and resource consents, fees and contributions. Included in each stage are links to the agencies, councils, Māori housing networks and other expertise.

Kaupapa – Topic – Papakainga housing development resource, Te Puni Kokiri support

Key Audience for CIA work – Whānau, hapū, Māori landowners, designers, architects, Māori housing providers

Indigenous guide to papakainga:

Planning, feasibility, research; building contract process; ongoing management; spans 40 year planning

He Kāinga Pai Rawa Atu Mō Ngā Kaumātua: A Really Good Home for our Kaumātua, He Keteparaha tēnei mo te whare Kaumātua. A Toolkit for kaumatua housing
(Reddy & Hohepa, 2019)

This book provides a step-by-step toolkit that encourages meaningful decision making with the wellbeing of kaumātua and recognition of the importance of kaumātua in building 'homes' that respond to indigenous cultural aspirations.

Its Value Statement: 'To develop culture-centred, quality, Kaumātua community and housing that reinforces Kaumātua mana Motuhake (autonomy, self-actualisation) in collaboration with trusted and valued partners'.

Kaupapa – Topic – Kaumatua/Elder Housing

Key Audience for CIA work – Māori housing providers, planners, policy makers, Project Managers, iwi, hapū, whānau

Indigenous toolkit for:

Tikanga based, culture centred community housing; kaumātua autonomy centred; building collaborative relationships; housing provider, social service networks

Activating WSUD for Health Resilient Communities
(Afoa & Brockbank, 2019)

This report is part of the 'Activating Water Sensitive Urban Design (WSUD) for healthy, resilient communities' research that's aim is to enhance capability and to address current barriers to the uptake of 'water sensitive urban design'. It provides an extensive literature review of how WSUD values, recognises and provides for Te Ao Māori and how it could do better. The report includes recommendations for WSUD case study work, collaboration, citizen science, practical applications of WSUD, and further development and use of the Te Mana o te Wai assessment tool.

Kaupapa – Topic – Capacity Building for indigenous knowledge systems

Key Audience for CIA work – Urban design practitioners

Indigenous guide to: Identify opportunities to enhance and guide the application of Māori values in planning, implementation through the integration of Te Ao Māori; offers a scan of relevant literature and links to a range of resources related to WSUD and Māori.

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Appendix 1 – Exemplar of CIA Case Study Content Review – 50 CIAs reviewed

CIA Features and Scale	Cultural values mapping			Ancestral Relationship in development projects			Quotes
	Archaeology	**Water**	**Mahinga kai, taonga species**	**CIA approach**	**Wellbeing assessment**	**Reparative design**	
Te Hira Consultants Limited (2022) Cultural Impact Assessment Titanium Park Northern Precinct Plan Change Appendix 17 - Cultural Impact Assessment (waipadc.govt.nz) Waikato Airport Private plan change **Large area** 130 hectares Business and industry precinct Region population growth 2022	Archaeological Assessment (2021) of project location: no arch values onsite Heritage: of wider receiving area. Heavily occupied: landscape, natural land markers (travel) Nukuhau Paa, mara kai occupation areas waka landing sites, river crossings stone talismans, discarded stone tools and buried taonga support: retention of existing landforms on site (hillock) accidental discovery protocol (construction) and worker training	heritage: wetlands, gully systems, waterways entering the River, peat lakes ecology: protection of receiving waters, enhancement of springs and wetlands risks: earthworks, impervious surfaces, and waters infrastructure support: sustainable/best practice building standards minimising impervious surfaces rainwater harvesting, rain gardens, swales, 'wetlands', green tech highly treated stormwater and wastewater treated wastewater disposal to land onsite sewage to be connected to (future) community system	heritage: prized mahinga kai area, Chairman's Hill tuna, kooura (freshwater crayfish), inanga (whitebait), kookopu (galaxiids fish), kanakana (lamprey), heritage: waterfowl and bush birds site now: low quality habitat for birds ecology: customary food and resource species and biodiversity pekapeka (bats) site now: native vegetation cleared off project benefit: more trees than on site now – biodiversity benefit if plants are native species	Resource Management Act 1991 NZ CIA model: explain 'why' in Treaty, law and existing policies/plans describe what is valuable as cultural heritage indicate concerns arising from project actions indicate positive impacts and potential positives suggest project construction and ecological standards for key concerns, and mitigation actions express level of concern/opposition/support indicate desires for future relationship/site cooperation identify requirements for further information	Airport business park limited the scale of residential impacts. "The state of the holistic wellbeing of people is the aspirational state and goal for the present generation." (p11) Tiakitanga includes sustaining the systems that support well-being. Project "would produce direct and economic benefits for the greater region." CIA did not include discussions to assist mana whenua or partner on "potential fiscal opportunities for iwi." p13	Spiritual/cultural health of the people: Restoring markers and 'indicators' of the ancestral relationship in site design. Support ancestral relationship in project design: tikanga observation road naming, area names site design partnership naming strategy: area branding site spaces, buildings, features, artworks, cultural markers, onsite water design: enhancement of springs and wetlands support: project landscaping use of local native vegetation in streets, public open space, swales, wetlands, rain gardens replace existing vegetation with species chosen on mahinga kai value and potential to enhance indigenous biodiversity	"draw inspiration from puurakau, art forms (whakairo, kowhaiwhai), taonga as well as involving mana whenua endorsed artists" p15 "landscape features that acknowledge and celebrates the history of the area" p15 "enhancement of 'whakapapa' cultural connectivity and indigenous place-making, and sites of significance" p15 "maintain the function of natural drainage systems, rather than replacing stream networks with piped systems. maintain characteristics of catchment hydrology" (p14-15) "bilingual signage and informed interpretation and wayfinding" p15 "indigenous biodiversity and habitat landscaping that reflects the natural resources of the area" p14

Appendix 2 – the CIA Process

	Communicate Ko Wai koutou?	Identify	Predict	Evaluate	Integrate
Goal	To provide information to promote understanding, mutual learning and planning	Map existing state, the cultural life, institutions and resources of populations and communities	Consequences of action, future state of cultural life and resources with and without change	Analysis of cumulative effects of development, future change, impacts on people and communities	Findings communicated into cultural values-based planning and design, IA and decision-making process, ongoing relationships, and effects monitoring
Intention	**Who to engage?** **How will relationships be navigated?** To what extent does participation correlate with improved planning versus conflict and project delays?	What is the intent for CIA knowledge capture and reporting? What are the elements of a values mapping approach? - **What is valued?** What is the cultural capacity?	**How can cultural life/resources be enhanced for current and future generations?** Examine short and longer term consequences for cultural wellbeing	**Indigenous wellbeing assessment, multi-generational, future focussed** - Adaptive Whole-of-life-cycle monitoring and management that ensures compliance but adapts to changing realities, incorporates innovation and lessons, and enhances sustainability. **- Transformative change contributes to community wellbeing, builds capacity and empowers**	Informs decisions, is relevant, focuses on material issues and risks, practical, informs appropriate levels of compliance and social and ecological performance. **Add to the mātauranga of the area for community innovation, design and practice** - Re-aligns strategic priorities
Values/ guiding principles	Pepeha, Whakapapa, Whanaungatanga, Kaitiakitanga, Te ao marama, Rangatiratanga	**What is valued?** Mātauranga, Oranga, Kaitiakitanga, Wāhi tapu, Wāhi taonga, Taonga	Kaupapa Māori, Whakapapa, Kaitiakitanga, Manaakitanga	Ora, Whakamana, Kāinga ora, Hāpori ora, Waiora, Whanaungatanga, Manaakitanga, Moemoea	Kāinga ora, Hapori ora, Mana Whakahono
Method	Choose a style of engagement, relationship strategy	Ngā tikanga, - cultural landscaping - cultural capacity - wānanga - ancestral foot-printing	Mātauranga capture Kōrerorero, wānanga - address problems - adopts good process - delivers outcomes - follows best practice	Kaupapa Māori Cultural hybrid frameworks - Cultural values indicators - context specific - Led and endorsed by Māori (e.g. mana whenua, mātāwaka) - Pūrakau	Integrate: Indigenous Wellbeing Assessment Social Impact Assessment Environmental Impact Assessment
Framework Examples (see resource section for summary and links)	Whakawhanaungatanga Model	**Strategic Indigenous Impact Assessment (SIIA)**	He Kāinga Pai Rawa Atu Mō Ngā Kaumātua – A toolkit for kaumatua housing	Te Aranga Design Model Waiora Assessment Framework	See case studies in reference list for CIA reporting examples, eg., Tamaki Regeneration Project 'Urban Regeneration and Social Cohesion' (Henry et. al., 2019)