

# Te Kete Tātari Kawekawe Tikanga

CULTURAL IMPACT ASSESSMENT TOOLKIT

This Cultural Impact Assessment Toolkit provides a kete of knowledge and practical guidelines to support the vision of the Building Better Homes, Towns and Cities Science Challenge.



# Whakamana

# i te tangata Empowering people

## Designed to enhance planning, decision making.

We provide he whakataunga/solutions in striving to ensure equitable access to quality housing in thriving, culturally diverse communities and to influence change for the ongoing development of housing environments.

With our knowledge and solutions for better built environments from Te Tiriti o Waitangi centred solutions.

The relevance of housing, home security, community development and thriving neighbourhoods is integral to the celebration of the Treaty of Waitangi and the recognition of mana Māori in Aotearoa.

Ensuring access to safe, affordable, and culturally appropriate housing is essential for the overall wellbeing of Māori communities.

By honouring the principles of the Treaty in housing policies, addressing housing inequities, and actively involving Māori in decision-making processes, we can uplift the housing conditions and security for Māori whānau.

Recognising the importance of housing as a fundamental right contributes to the preservation of Māori culture, identity, and interconnectedness with the land. It reinforces the notion of home as a sanctuary and a source of strength for Māori individuals and communities.

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✕ **He hōnore,  
he korōria**

**Maungārongo ki te  
whenua**

**Whakaaro pai e**

**Ki ngā tāngata katoa**

**Ake, ake, ake, ake**

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This toolkit provides practical guidance on **Cultural Impact Assessment (CIA)** in Aotearoa.

The toolkit draws together mātauranga Māori published in CIAs. It was prepared using research and engagement with tangata whenua to understand their concerns about proposed developments impacting natural resources and indigenous cultural interests.<sup>1</sup> Examples in the toolkit focus on the aspirations of Māori for their homes, environmental conditions, housing and wellbeing, and are predominantly related to planning for developments in the built environment.

The toolkit has been prepared as a resource for people involved with developments that will impact Māori people, iwi, neighbourhoods with Māori families, and mana whenua communities. It is hoped to assist understanding of how the practice of CIA has informed the assessment of development proposals for their impacts on cultural values and concerns that Māori communities hold about their environment, their economic, social, and cultural wellbeing, and the wellbeing of future generations.

With the goal to help inform community organisations, central and local government agencies, social housing organisations, planning professionals and consultancies, infrastructure providers, students, academic and for iwi Māori, the toolkit aims to offer knowledge and know-how about how to use cultural impact assessment as part of plans and projects.

It is intended that it will provide a useful national and international tool kit for indigenous/Māori peoples underpinned by the principle:

# Mā māori mo te katoa

What is good  
for Māori,  
led by Māori  
is good for all

<sup>1</sup> The background research for this toolkit is available on the BBHTC resource portal 2024 – **Te Whakateri i te Pānga Ahurea: Navigating Cultural Impact Assessment (CIA)**

## ✕ THE TOOLKIT

### Te Tīmatanga

The first section of the toolkit provides some historical context of CIAs in Aotearoa and internationally.

The context for CIA covers the emergence in housing development, infrastructure (and other projects) from when the NZ Government legislated for the inclusion of Māori principles (drawn from the Treaty of Waitangi of 1840) in the Resource Management Act, 1991.

### Te Ao Hurihuri

The next sections consider key concepts that have been applied across CIAs both in New Zealand and Internationally.

And how indigenous aspirations, concepts of 'home' and connection to place have changed CIA from one of compliance and reactive planning to a more proactive approach, where the engagement of indigenous people provides opportunities to bring diverse knowledges to developments, environmental enhancement, and the goal of thriving communities. The stages in CIA practice include indigenous frameworks/models presented here alongside examples of tikanga (processes) and how cultural values have motivated better planning and development.

### Te Ao Mārama

The final section provides the findings of CIA research and draws conclusions from eighty indigenous and Māori CIAs reviewed.

The resources in this section provide for real experiences and reflections on research and outcomes from CIA work. For the indigenous peoples involved, CIAs led to increased cultural competence and recording of knowledge that has encouraged whānau, hapū and iwi to navigate and influence project design.

The toolkit provides a summary of selected frameworks/models applied in NZ CIAs proving useful in applying indigenous theoretical, philosophical concepts to CIA content. They are drawn from a scan of academic and practical application of indigenous innovation, tikanga and processes to planning, design, and stakeholder engagement. Links to resources that support specific parts of CIA planning are included. They bring together a range of research publications, particularly the work recently commissioned by the BBHTC's programme that relates to Cultural Impact Assessment.

# ✕ PART 1: TE TĪMATANGA

## CIA context

Internationally, CIAs are a practical response when treaties and national laws give rights to indigenous communities to be heard in environmental governance.

They promote participation of indigenous people in local government, environmental impact assessment and land-use planning. CIAs reflect indigenous peoples' rights as set out in the **UN Declaration on the Rights of Indigenous Peoples (2007)**.

(UN Declaration on the Rights of Indigenous Peoples (2007), 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 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.

The first claims to the Waitangi Tribunal focused on adversities arising from the contemporary development of natural resources. These claims spoke of cultural values, land tenure histories, and

the extent and importance of customary dependencies on natural resources. They give evidence on the cumulative local detriment to Māori communities from development projects with adverse impacts.

Environmental and local government reforms of the 1990s ushered in an effects-based legal framework of community planning to manage natural environments and built resource development. Impact assessment became the information support for elected representatives deciding on development activities and consents. Priority values were set in the law for consideration of project impacts on ecology,

economy, community and Māori, and developers were required to provide impact assessment information about the design of their projects. Cultural impact assessment creates opportunities for bringing the priorities of government housing strategies (social and public providers) and communities together - creating thriving communities and regions.

While legislative and regulatory compliance were key drivers in initiating CIA work in NZ, CIA has provided a voice to indigenous values and starting points for interaction and collaboration.

# ✕ 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.

## What is and why undertake a CIA?

CIA provides information to decision makers and affected people when planning for change.

It provides evidence that meaningful engagement has taken place. CIA processes must be indigenous led, evaluated, monitored and endorsed.

Most CIAs have been completed since legislative and regulatory requirements were confirmed in the Resource Management Act (RMA, 1991). Cultural values and duties to consult with iwi were highlighted under the RMA, with Māori able to exercise rangatiratanga and influence decisions around the sustainable management of resources.

Under the RMA, iwi and hapū have assisted in the interpretation of culture and consideration of impacts significant to Māori communities into policies and plans, and into the approval of resource consents.

With councils often sending consent applications to iwi organisations and marae for comment, to identify when a CIA might be a best practice approach, CIAs have been prepared as a complement to Environmental and Social Impact Assessment. So that information given to decision-makers includes knowledge about effects on Māori cultural values and heritage interests, and consequences for longer-term wellbeing and future generations.

CIAs have the purpose of understanding and determining the complexities and diverse views of indigenous communities and applying their views in contemporary development planning, with value for decision-making and connecting the flaxroots (micro/local) to governance (macro/national).

In summary the context of CIAs gives some background as to their purpose and their remit as part of IA, the mātauranga that has evolved in the past three decades and the potential and future opportunities CIAs now offer.

CIA does this by:

- Providing a practical process to manage change through an indigenous lens
- Promoting understanding and mutual learning for decision-making
- Adopting values led approaches that whakamana (uplift, recognise and honour) communities
- Being applicable to a range of audiences such as urban designers, developers, regulatory agencies
- Identifying what cultural elements of the social, economic and ecological environments will impact upon a given site, location and/or community
- Ensuring a focus on enhancing and strengthening wellbeing, community cohesion, in changes to the built environment and design

CIAs that consider indigenous wellbeing are:

- **Community designed** – transformative, creative, restorative, mutually beneficial, robust
- **Avoid** – cultural damages felt by populations, conflicts about development, costs on future generations
- **Relational** – populations, communities, knowledge-sharing
- **Intercultural** – mix of indigenous, natural and social sciences methods, integrating culturally different sets of knowledge, and
- **Predictive** – predict and evaluate the future consequences of a proposed development

In this context, emerging CIAs are motivated by cultural wellbeing and regeneration. The legislative, regulatory intent of CIAs provide for inclusion of cultural values approaches, including Te Tiriti o Waitangi principles into planning. The use of CIA in planning has produced a plethora of content now used for regulatory compliance and to increase cultural capacity in more authentic design and planning across environmental, and social assessment.

# ✕ 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'.

Published Māori perspectives on built environment planning such as papakāinga, infrastructure works or large urban developments, place priority on practices that sustain communities in good health, with opportunities to thrive across generations, connected with place by living on whenua and with ancestral ties. The emphasis on connected community means the actual **built environment or technologies involved are secondary** to the communities of people impacted by change.

## How does CIA 'do' the impact assessment?

The practice of CIA in Aotearoa is a companion to Environmental and Social Impact Assessment, adopting common approaches to impact assessment while helping people evaluate **what is valuable to indigenous communities.**

CIA draws from heritage information resources to describe what may be concerning about a development project's intentions. Most include an evaluation that compares predicted outcomes against ideas on how the environment should be looked after and the needs of people, some of which reach back to prior times.

CIA fulfils the brief of undertaking IA that weighs potential impacts against baseline cultural values, by:

- drawing from a range of information resources
- scoping ancestral relationships within the relevant location
- describing cultural landscapes and heritage values that do or could exist in the projects' location and construction sites e.g. te Taiao, mahinga kai (customary use), taonga and wāhi tapu (see resources section)
- identifying sources of direction and guidance in legislation and regulatory plans, iwi management plans (IMPs), policies developed in partnerships with Councils For example, the RMA (1991, Section 63) provisions and policies recognising impacts significant to Māori communities, and IMPs use for regional and district plans and Council policies. (e.g. 'Mātauranga Māori Framework', Bay of Plenty Regional Council).

"How-to" and "what is valuable to us" information resources used in CIA practice are:

- Treaty of Waitangi and environmental law recognitions of ancestral relationships with land, waters, fisheries - legislative framework
- Environmental policy directions adopted by iwi as shared information bridging Māori potential mātauranga with contemporary resource management categories of things (eg physical science, ecology, hydrology)
- Historical accounts that describe the ancestral and current relationships of people with their pepeha - maunga, awa, iwi, hapū, marae or kāinga (mountains, waterways, tribes, communities, homes).
- Accounts about subsistence and current interaction with waterways and forests that are about hunting, fishing, harvesting, medicines, gardening

Information in CIA is often values based and talked about in mātauranga Māori ways with respect to interests that families regard as their heritage, including ecological beliefs and preferences for certain environmental practices.

CIA has a contemporary value for modern Māori communities as a means to give voice to their concerns, respectful to the realities of their current lives. Māori people continue to live on their whenua, within customary rohe and in settlements, as well as in urban environments and off their whakapapa lands. There are also Māori people who are regularly utilising locations spaces and resources for contemporary Māori lifestyle interests such as hunting, fishing, weaving, crafts, sports, community events/wānanga, and rongoā.

CIA examples range from informing about heritage to a full indigenous-led impact assessment. CIAs also incorporate cultural content and interaction methods that are indigenous preferences, relevant to today, and at least some of the time used 'by Māori as Māori' ways.



Given its long-term use, CIA has helped to ensure Māori are heard in Resource Management Act processes, fulfilling statutory planning requirements for project planning. As a result, projects are more secure, less likely to attract conflict or protest. CIAs are also an engagement approach that supports indigenous people to participate more fully in governance.

But the aspirations of the indigenous participants in CIA go further towards integration with the outcomes of development and their management for the benefit of all communities.

Examples of cultural impact assessment points to the goal of CIA that is indigenous-led:

‘to contribute information about cultural values to increase appreciation of what Māori believe should be considered in pursuit of liveable outcomes and with the intent to benefit all who live in the same landscapes, environments and neighbourhood’

## Who does the impact assessment?

CIAs in Aotearoa are normally authored by researchers with personal positioning as Māori, are selected by the iwi or hapū with customary authority for the project location and have the necessary relationships and access to present the CIA as iwi or hapū-led or authorised.

There are examples where developers’ consultants produced CIA, but more CIAs were styled as consultation actions on behalf of the iwi or hapū and a few CIAs carried the mana to convey iwi consent if their IA conditions were met.

The practice of commissioning iwi or hapū-led CIA was a part of increases in Māori communities’ skills and capacity to participate in resource and conservation matters and sought recognition of Māori kinship-based authority to speak on the principles of heritage protection and design that should be applied to sustaining the wellbeing of whenua and people. Indigenous, Kaupapa Māori research approaches therefore characterized the methods used.

# ✕ PART 2: TE AO HURIHURI

## CIA process

The CIA process involves 5 key components. The following table outlines the goal, intention, values/guiding principles, methods and examples of frameworks applied.

	Communicate	Identify	Predict	Evaluate	Integrate
<b>Goal</b>	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
<b>Intention</b>	<p><b>Who to engage?</b></p> <p><b>How will relationships be navigated?</b></p> <p>To what extent does participation correlate with improved planning versus conflict and project delays?</p>	<p>What is the intent for CIA knowledge capture and reporting?</p> <p>What are the elements of a values mapping approach?</p> <p><b>What is valued?</b></p> <p>What is the cultural capacity?</p>	<p><b>How can cultural life/resources be enhanced for current and future generations?</b></p> <p>Examine short and longer term consequences for cultural wellbeing</p>	<p><b>Indigenous wellbeing assessment, multi-generational, future focussed</b></p> <ul style="list-style-type: none"> <li>Adaptive Whole-of-life-cycle monitoring and management that ensures compliance but adapts to changing realities, incorporates innovation and lessons, and enhances sustainability.</li> <li><b>Transformative change contributes to community wellbeing, builds capacity and empowers</b></li> </ul>	<p>Informs decisions, is relevant, focuses on material issues and risks, practical, informs appropriate levels of compliance and social and ecological performance.</p> <p><b>Add to the mātauranga of the area for community innovation, design and practice</b></p> <p>Re-aligns strategic priorities</p>
<b>Values/guiding principles</b>	Pepeha, Whakapapa, Whanaungatanga, Kaitiakitanga, Te ao mārama, Rangatiratanga	<b>What is valued?</b> 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, Hāpori ora, Mana Whakahono
<b>Method</b>	Choose a style of engagement, relationship strategy	<p>Ngā tikanga:</p> <ul style="list-style-type: none"> <li>cultural landscaping</li> <li>cultural capacity</li> <li>wānanga</li> <li>ancestral foot-printing</li> </ul>	<p>Mātauranga capture Kōrerorero, wānanga:</p> <ul style="list-style-type: none"> <li>address problems</li> <li>adopts good process</li> <li>delivers outcomes</li> <li>follows best practice</li> </ul>	<p>Kaupapa Māori</p> <p>Cultural hybrid frameworks</p> <ul style="list-style-type: none"> <li>Cultural values indicators</li> <li>Context specific</li> <li>Led and endorsed by Māori (e.g. mana whenua, mātāwaka)</li> <li>Pūrakau</li> </ul>	<p>Integrate:</p> <ul style="list-style-type: none"> <li>Indigenous Wellbeing Assessment</li> <li>Social Impact Assessment</li> <li>Environmental Impact Assessment</li> </ul>
<b>Framework Examples</b> (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 kaumātua 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)

# ✕ Ko te tūmanako me haere tahi tātou

Let us do this  
together



## Where to start

The CIA journey can start at different stages, in different places and with different stakeholder groupings.

The scope and scale of CIA for different kaupapa determines the type of methods, processes, approach, engagement and practice undertaken, and CIA content. Initial questions:

- What is the purpose of the project?
- What is the intent for CIA knowledge capture and reporting?
- What is the scale of the work and what are the resources required?

The literature on CIA points to 'indigenous led' from the start of any CIA work including early development planning. Given the complexities of different contexts and interested parties, consider the first step:

### **What is the broad picture and what contributes to indigenous wellbeing for the subject/project area?**

For iwi Māori, often cultural connection to whenua, wai, or other resources of the environment are recorded in Iwi Management Plans, iwi strategic plans, Waitangi Tribunal claims and tribal wānanga documentation. A documentary evidence scan, primary research, fieldwork, and consideration of other related CIAs are some of the methods used to scope.

CIA's are better motivated by cultural wellbeing and regeneration. The legislative, regulatory intent of CIA's for housing developments, for example, are now comprising more Māori 'wellbeing' indicators. This dual purpose is illustrated in the Table (follows).

### Dual CIA Intent for housing development

Kāinga 'Home' Motivated (wellbeing, moemoea, pepeha)	'Housing project planning' Motivated (technical, infrastructure, urban design)
Indigenous led – (e.g. Iwi Māori, urban designers, community engaged)	The "other" led – (e.g. Government Social Housing providers, developers, urban planners)
Focussed on: Cultural Landscaping; proactive, affects, home, kaitiaki obligations	Focussed on: Regulatory compliance; reactive, effects, building/infrastructure, environmental impacts
People guided – Multigenerational, future focussed, adaptable, flexible timetable.	Project guided - Time limitations/constraints
Affordability and suitability focus	Affordability focus
Indigenous kaupapa, values led goals	Pre-determined goals
Holistic IA Measures – physical, metaphysical, wellbeing	IA Measures designed to help – to mitigate, remedy or avoid adverse effects of a project
Ensure people engagement and sustainable relationships	Describe engagement and relationships

**Cultural Impact Assessment as a vehicle to manage change**

**Figure 1: Dual CIA Intent**

## Communicate – Ko wai koutou? Engagement/Relationship planning

Literature on effectiveness of CIA's point to the lack of evaluation tools and indicators that encourage **sustainable engagement strategies**.

Work has commenced on how CIA's can better reflect the obligatory value systems at the core of Māori culture and philosophy.<sup>2</sup>

Essential to this part of the CIA journey is to: **choose a style of engagement**.

Ensuring all the appropriate interested parties are involved requires a relationship strategy:

- methods for engagement
- reporting/communication streams
- terms of reference (including timing of CIA completion)
- decision making strategies
- conflict resolution
- and shared vision

A relationship strategy works synchronously with project initiation, scope, scale, and intent

Relationship planning provides the framework for an appropriate and mandated consultation process with Māori for the CIA research. Excluding key people, groups or organisations can have a damaging effect on CIA work and the progress of planning. An example of a formal statutory engagement agreement process (RMA Amendment, 2017) is the 'Mana Whakahono ā Rohe' policy (Manatū mō te Taiao, 2018). It is a tool that tangata whenua and local authorities can use to discuss and agree on how they will work together under the

RMA, in a way best suiting their local circumstances.

The goal for impact assessment is **'to provide information and to promote understanding and mutual learning'**. One that is challenged when certain stakeholder groupings may not be provided a voice, or they have pre-determined compliance goals to overcome. More complicated when regulatory planning conditions and/or the developer's intent do not align to peoples wants, needs or 'dreams' for the future resource.

Managing potential conflict in the CIA process is a priority when thinking about engagement strategies. Is the CIA intent to meet the requirements of regulations (reactive compliance led) or moving to a model that embraces intercultural, urban, community methods that reflect diverse communities (proactive people led).<sup>3</sup>

By naming or describing stakeholder groupings and how to respond to their needs, the CIA project design must involve an analysis of the effect and opportunities by, on and for Māori. A rapidly expanding body of literature has drawn attention to the need for mechanisms that build **cultural competence** to inform impact assessment enquiry.

This is not simply an exercise of finding a person or people that can do a CIA or holding public meetings to share information of

a project proposal for feedback. It requires a pragmatic approach in recognition that Māori impacted by development cannot be considered a homogeneous social group and will have different cultural perspectives dependent on a sophisticated holistic knowledge system linked to place.

We note CIA's reflect the kawa of iwi or hapū attached by whakapapa and customary law (commonly established through pepeha) to the project location as their starting point, consistent with the Treaty relationships of Councils consulting iwi and hapū on planning matters.

The mana to prepare their own CIA's has been with Māori through three decades, including in a customised impact assessment process that recognises their Indigenous status.

There are documented engagement strategies or consultation documents that can be found in:

- Iwi Management Plans
- Māori strategy (Councils) (see e.g. Bay of Plenty Regional Council, 2011, 'Engaging with Māori')
- Government policy, participation and engagement strategies (see e.g. Te Arawhiti, 2018, 'Govt guidelines for engagement')
- Organisational - 'consultation with Māori policies'
- Previous CIA's in the project/plan area

<sup>2</sup> see for eg (Matunga, 2018) **Strategic Indigenous Impact Model** in Resource section

<sup>3</sup> See e.g. **Figure 1 – Dual CIA Intent**



Metaphorically pepeha serve as a way of weaving together places and people. When sharing a pepeha, one expresses their connections and obligations to the land, water, and community. Connections that are vital to CIA.

## Engagement – holistic knowledge systems

A practical first step is for a CIA to bring people together at the project proposal stage and ask the question:

### What can the project/plan do for you?

Because of the indivisibility of people to their pepeha - maunga, awa, iwi, hapū, marae, kāinga, questions must be positioned around future benefit to those elements, rather than mitigating concerns of potential project impact. e.g. How does the project/development enhance or benefit the environment, communities etc...rather than what is the impact of any proposed project. e.g. In a CIA undertaken to inform the best solutions for a town water supply, 'river health' was the driver of investigation.

(Jolly, & Mana Whenua Working Group, 2014, p. 6):

This [river health] is fundamental to ensuring commercial activities reflect [iwi] values and priorities for freshwater, as set out in the IMP. It is the relationship of [the iwi] to this land and river that sets the iwi apart from other developers: the river is more than a resource. It is about asking ourselves: 'what we can do for the river', not 'what can the river do for us'

### What relationships are required to source the appropriate information?

How does the CIA identify and communicate to all impacted? and/or What are opportunities for enhancing the wellbeing of those connected to the area or site

### How does the CIA ensure 'appropriate' knowledge is applied to the assessment and who endorses the work?

CIA's are indigenous led and endorsed. To demonstrate accountability and validity of the information, the CIA reporting must include the credentials and approvals of those involved such as iwi sanctioned. e.g. In a collaborative CIA between developers and mana whenua, mana whenua confirmation is recorded inclusive of multiple hapū, marae and a tangata whenua working group that validates the CIA content.

For example:

(Rotokauri North Tangata Whenua Working Group, 2020, p. 1):

'This document has been produced as a collaborate document by the members of the Rotokauri North Tangata Whenua Working Group (TWWG). The TWWG is made up of mandated representatives from each of the Waikato-Tainui hapuu within the vicinity of the project – namely Ngaati Mahanga, Ngaati Hauaa, Ngaati Tamaiunapo, Ngaati Wairere, Ngaati Reko -Waikeri Marae and Te Uri o Mahanga.'

(Chua-oon, Connolly, Thompson-Faucett, 2022):

#### Relationship Planning

[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**

CIA case examples express a sense of precaution with regard to EIA and the accuracy of predicted effects. They point to a defined need for ongoing relationships post the CIA, shifting the relationship from the regulator to the developer, designers and their builders. Adaptive management is encouraged in CIAs where the plans for the project involve unknowns, such as implementation timeframes. Impact management plans and associated community development strategies, which require ongoing dialogue, relationship building and capacity enhancement where developers and regulators work with tangata whenua.

(O’Faircheallaigh, 2009, p. 97):

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

To activate post-approval participation, CIAs need to contribute to future technical reports, and put into operation active relationships to continue communicating with tangata whenua in monitoring or managing key concerns. These could include, for example, advice on the spiritual aspects of tikanga for archaeological protection during construction of housing developments.

Recommendations for management of impacts are subject to new EIA information during project roll-out. For example, the increased risk of cumulative adverse effects as land uses change and development intensifies requires sustainable management plans, “to ensure that critical environmental and cultural considerations are taken into account and that an on-going monitoring and review occurs.”<sup>4</sup>

Others recommended that semi-planned construction and stormwater matters might need ongoing communications, cultural liaison, and site visits. For example, the development be subject to **an accidental discovery protocol** detailed in the **Iwi Management Plan (IMP)**. In a CIA for urban rezoning: “...if site specific geotechnical investigation are carried out, the Rūnanga may require further information from specific developers. This could also include a site visit by a Rūnanga representative.”<sup>5</sup>

Ongoing relations should be in place to ensure potential issues are dealt with by mitigation measures including design changes and avoid having matters go to dispute.

✕ Tiro tiro ki tāku tau,  
kei hea rā, kei hea...  
Kei runga kē, kei raro kē,  
kei roto i tāku moemoea...

(Composed by Te Putuangaanga Mihaka)

Looking down at his grandchild the koroua asks, where are you, what are you thinking, where are you going?

What places are you, where are these places, are they above or are they below?

No matter where you go you will always be in my thoughts and my dreams...

The waiata, a taonga or gift from a koroua (grandfather) to his mokopuna, strengthening the connectors between those that have gone before and those to come, that no matter where we are our ancestors and their dreams guide and protect us into the future.

The CIA journeys, for Māori, are therefore more than fact finding and application to planning and **compliance** for a particular development or project but ancestral footprinting, **rediscovering** historical messaging, **revitalising** connections of people to the taiao, and to each other – mātauranga to guide future generations.

<sup>4</sup> Ngāti Te Ata Waiohū - Cultural Values Assessment Report, for Kiwirail Holdings Ltd. (2020, p. 49).

<sup>5</sup> Tīpa & Associates on behalf of Ngāi Tūāhuriri Rūnanga - CIA for Cranford Basin, (2016, p. 37).



## Identify place and people

Most Māori cultural rituals begin with people acknowledging their connection to place, cultural landscape and the nature of the ancestral relationship that for most Māori is central to their identity.

CIA examples provide rich description and understanding of these connections and how they apply to individual projects and contemporary intentions to develop land and natural resources for commercial purposes.

CIAs try to predict what might happen to their local environment and the natural features, resources and people that have **meaning** to their community and in accordance with philosophies that are universally shared in CIAs.

At this stage the CIA maps the existing state, or baseline, of cultural life, institutions, resources, populations and communities. First by considering CIA knowledge capture and by mapping cultural values and cultural capacity.

CIAs must consider and look to balance differing priorities, for example, of social housing providers, developers, Maori landowners, mana whenua and their cultural obligations. Including the political environment and power dynamics between the communities impacted, developers and government agencies.

CIAs look to strengthen cultural connection to whenua, wai, the taiao, whakapapa, people, taonga tuku iho, and the wellbeing of those values determined by Māori. The CIA should imbue the true meaning of kaitiakitanga, multi-generational connection while informing sustainable decisions.

## Example: Indigenous Wellbeing – Case study Kaumatua housing

The following example illustrates the necessary care when navigating the demand for social housing on a limited land resource and valuing the importance of its people in subdivision development and planning (note: A CIA is yet to be undertaken).

### Kaumatua Housing and ‘development’:

For a small kaumatua village on Māori Reservation land, kaumatua face eviction and demolition of their homes to make way for government funded social housing. A much needed 40 plus housing sub-division and community facilities is planned to accommodate those on the nation’s social housing waiting list and the proposed project will fund Māori environmental protection plans for the area. It is a two-hectare site, initially set aside for kaumatua housing by its original owners.

Kaumatua are the carers of mātauranga (the environmental knowledge holders), kaitiaki of the local natural resources, cultural teachers to the next generations, active in their communities; service the cultural needs of the local marae; uphold tikanga in places like the maara kai (food gardens); reside close to their traditional Rongoa (healing) facilities (such as springs, native forest, gardens etc.) and are the very heart of the community. Thus, kaumātua housing extends far beyond providing houses for the elderly to ensuring sustainable indigenous knowledge, practice, protection, and identity is prioritised in planning.

With the unsuitability, and/or limited kaumātua housing, and growth in the aged demographic, many are moving ‘away’. Who then upholds the very essence of Māoritanga?

In the above case, recognition of the importance of having kaumatua voices in decision making is vital to the progression of the development. (See e.g. the Kaumatua Housing Toolkit summary and link in the Resources section)

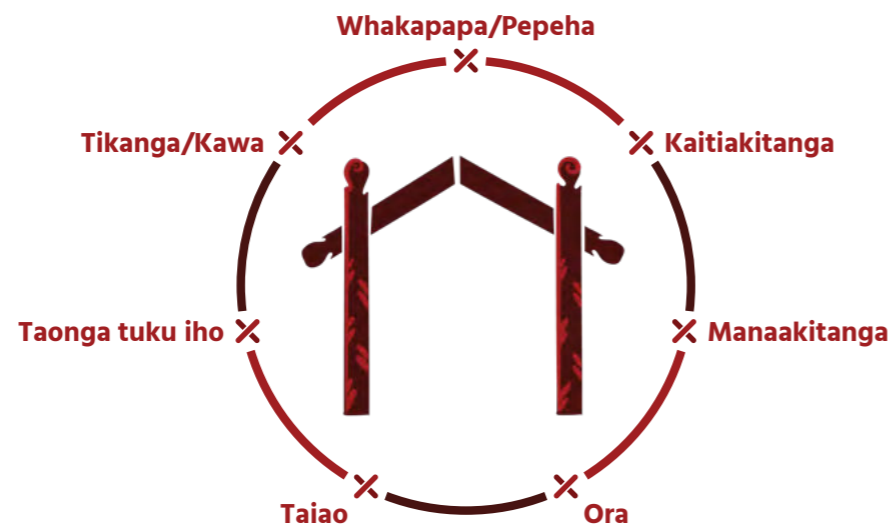
## Values Assessment

Cultural values are at the heart of indigenous CIA, looking to deliver development that is sustainable across social, cultural, environmental, and economic dimensions.

Revisiting the purpose of CIAs from reactive, compliance-led assessment to proactive, people-led assessment, includes knowledge of indigenous values and is oriented to indigenous notions of wellbeing. CIAs recognise that decisions about resource development and protection are underpinned by cultural values applied to place. Cultural values underlie sense of place and attach to external elements in the physical environment such as sites, materials, ecology/habitats, trails and markers of stories, as defined in the CIA scope.

Cultural values indicators are contextual, relational, and specific to place. They offer examples of mātauranga Māori through a Māori worldview lens – ‘ancestral stories embedded in the land’.

The following are examples of cultural values that support planning and design and are typically present in CIA reporting.



**Whakapapa/Pepeha:** Ancestral relationship with natural resources, iwi, hapū and whānau, community connections, ownership structures, origins, foundations, multiple realms and levels of understanding

**Kaitiakitanga:** Obligation of tangata whenua to the protection and health of ngā taonga, and taiao

**Manaakitanga:** Ensuring a welcoming space, uplifting of mana, safety, peace

**Ora:** Te taha tinana (Physical), hinengaro (mental, emotional), wairua (spiritual), whānau (community) wellbeing

**Taiao:** Natural world interaction, ecology, environmental, whenua

**Taonga tuku iho:** Kāinga (value of home), native species, natural features (e.g. waiariki, pounamu, spring water), whenua, archaeology assessment

**Tikanga/Kawa:** Cultural landscaping, places, shared beliefs and practices, wāhi tapu, tangata whenua obligations, community cohesion, community sense of place, traditions, ways of knowing, ways of being

Values are applied to and assessed in different ways depending on context. However, the cultural philosophies about being ‘good kaitiaki’ is a common thread in CIAs from small to large scale planning.

## Example: Cultural Values Assessment – Case Study Report

The Tumana report was a part of an RMA CIA process for a large sub-division proposed for a small town on the East Coast. The CIA research investigated what was of value to the diverse Māori tribal and non-tribal peoples of the region. Māori values-based indicators (both quantitative and qualitative) were identified and applied utilising the Maori wellbeing framework – Te WAIORA ki ahau (See, Palmer, 2011).

The CIA researchers brought together Māori of the area and conducted research in workshops on what was valued by them for the proposed development area. The participants were asked to detail their views, knowledge and priorities based on a set of cultural values defined in the Waiora framework. These were then collated, analysed and formed the basis for the CIA reporting. The analysis identified the importance of telling the whānau, hapū, iwi story and obligations as **kaitiaki** of their homelands.

‘Our love for te whenua is woven throughout karakia, karanga, whaikōrero, haka, mōteatea, pātere, pepeha, whakatauāki, paki waitara. And yet, this beloved whenua tuku is on the brink of open-market sub-divisions that will dismantle our cultural heritage forever... This story is about **kaitiakitanga** - the guardianship of **ngā taonga tuku iho**, the advancement and retention of our heritage and identity and [the hapū] honouring the intentions of a substantial tuku that was given for a specific purpose.’



# × Ko te kai a te rangatira, he kōrero

The food of chiefs is dialogue

## Example: Cultural values - Kaumatua kōrero on his Papakāinga<sup>6</sup>

Starting with reciting his pepeha, the kaumatua takes us on his whānau papakāinga journey where he shared the whakapapa of the whenua, beginning with his pepeha, and the philosophies of the development of a small block owned by whānau. Their dream -

Seeing kaumatua and mokopuna living harmoniously, having a comfortable environment for everyone to share and being themselves but also having the foresight in wanting to grow in the knowledge the whanau will grow to... So thinking a bit higher than just having a roof over your head but looking at it from a strategic perspective too, on what papakāinga can do for us.

He identifies four pou (pillars) overlaid on the land - environment, social, economic, and culture that guide decisions. He explains:

'First is the **Environment**, how do we look after the environment we are in over the next 50 to 100 years? What does that all look like with our waterways, the roading, the wastewater?

The other part is the **Economic** base. How do we keep ourselves sustainable to keep those roads, pristine, to mow the lawns all the time, to keep our gardens in. Selling our own goods from home. Why can't we have our own Farmers Market? If you can pool the money together you've got a better chance of survival.

The third one is the **Social** need. So, although we've taken care of all of us, but what about outside that circle. Certainly, when Cyclone Gabrielle was on, many of the whanau went and helped. So, you don't need to be the expert social worker what you need to do is have an understanding of how you can go to these places, tautoko through Manaaki aroha.

And the last one is **Culture**. What is the culture? First of all the culture is 'whānau first'. So, there is only two things to that - no gang patches and no meth. We have travelled that journey, my whānau suffered that journey.'

Sharing some of the challenges:

'Biggest thing - Getting the system to understand what you actually need... Given a template from the bureaucrats that are really only suited for in town. It's not about the whare/building but the interconnectedness to the taiao.'

He spoke of future planning - Activating dreams such as having facilities for whānau wānanga, to do kapa haka, build cultural knowledge or extend upon water safety programmes to teach whānau how to look after the wai, 'to be good **kaitiaki**' e.g. a natural amphitheatre, communal building or swimming pool.

<sup>6</sup> See link to film in ref list - **Tuhonotia Ngā Rourou kia Toitū te Taiao - Te Pa Oranga, Episode 3, Kaumātua Z. Makoare (2024)**

# × Mā ngā tikanga e arahina

Be guided by good principles

## × PART 3: TE AO MĀRAMA

### Predict and Evaluate – Ngā tikanga

Cultural values determine what matters to people from development, and resource allocation decisions, for better community outcomes.

Therefore, most CIAs use communications with indigenous representatives and/or indigenous community citizens in their methodology.

Enquiry methods used in preparing CIAs require identifying and consulting with indigenous households, individuals and organizations - who have knowledge of the potentially affected location and expertise concerning the types of cultural resources, practices, and beliefs found within the broad geographical area. They understand changes over time and the likely impact of a proposal on indigenous values.

#### Indigenous – Kaupapa Māori Methods

In CIA practice, the use of primary research interviews, surveys and full studies are sensitive to the scale of the development project.

Smaller projects may require less work, such as relying mostly on documentary review and limited consultation. An engagement and resourcing plan is typically involved in CIA proposals (see above).

The following is a range of tikanga –methods of knowledge capture– examples drawn from a scan of 80 international and New Zealand CIAs.

#### Primary Research - Qualitative research in CIAs

Identify potential knowledgeable individuals with cultural expertise and indigenous knowledge of the project location and surrounding area e.g. iwi experts, fishermen, hunters, long-time residents, families with knowledge of industries, and customary uses.

- Meetings with key and knowledgeable persons from indigenous communities, including indigenous bodies and other tribal representatives e.g. elders/kaumātua, pūkenga (expert), indigenous organisation staff, cultural practitioners, lineal descendants.
- Collection of oral histories/kōrero from elders and other indigenous knowledge holders (geared toward identifying valued cultural components and concerns for them), through:
  - ethnographic, semi-structured interviews, and storytelling meetings
  - focus group, hui with hapū/tribal citizens, workshops, public meetings
- meetings held on marae and tribal lands, and in urban centres (where tribal people live outside of the project location)
- hearings in indigenous communities
- meetings to identify and describe cultural impacts

- field investigations with tribal experts (elders/pūkenga), and other professionals
  - Archaeological survey/site walk with archaeologist and/or tribal experts
  - Whānau, hapū, iwi - hui, wānanga, hikoī (includes cultural capacity learnings, growth, mātauranga)
- survey, fieldwork for predicting economic effects of project/plan
  - survey of indigenous households to quantify subsistence use/value and potential impacts of a proposal
  - environmental fieldwork – measurements and assessment of ecological status related to cultural values
  - socio-economic fieldwork e.g. future modelling scenarios, such as predicted changes in population and employment compared to iwi and hapū aspirations

### Documentary Evidence/Mātauranga

Review of previous research/literature relevant to the ancestral lands and cultural values of the project location. Including prior and project-generated studies of location, ecology, environment, community. Evidence used in CIAs includes:

- mana whenua groupings documented information
- traditional systems of land tenure, land tenure change histories, indigenous land use studies
- relevant historical data on the cultural resources within the location
- indigenous ecological knowledge accounts, values and tikanga
- project prepared reports including EIAs, SIAs, and monitoring data, includes economic studies, hydrology, ecology, wildlife, landscape and infrastructure data, and available time series
- applicants baseline environmental research, effects assessments and knowledge about cumulative environmental effects

Examples:

- iwi authorities, hapū, whānau, rūnanga, marae, Trust Boards, tribal organisations reports - documents prepared by iwi
- Treaty of Waitangi claims and settlement documents
- archaeology reports – archaeology review, cultural sites mapping
- agricultural heritage, harvesting heritage
- Māori Land Court minutes
- government agency reports, archives, local, district council documents
- published and unpublished materials on indigenous history in project location and wider area
- statutory legislation, policies, and plans, and technical studies
- academic research papers, private collections

### Mātauranga

- traditional cosmological and metaphysical accounts, mythology, stories,
- cultural landscape delineation/commemoration studies
- cultural sites, wāhi tapu, significant sites mapping
- place names research, legendary deeds, rituals, political significance, ecological characteristics
- linguistic and kinship studies, mana whenua a iwi/hapū, marae hapū, ancestral relationships

Examples:

- pūrakau, pēpēhā, waiata, whakapapa, cultural practices, events
- place names, signs/symbols
- information on tribal websites, social media activity
- audio and video recordings, maps, photographs, satellite images, GIS maps

### Indigenous produced cultural, environmental policies

- indigenous land use planning: iwi and indigenous management plans (IMPs) for project-relevant objectives
- statements of cultural values associated with effects, from metaphysical and guiding cultural principles to customs of resource sustainability
- published material from knowledgeable indigenous people, statements of evidence in hearings, previous consultation reports and minutes
- policies and planning objectives based on cultural values and development impacts, in existing regulatory plans
- stewardship reports, proposals for protected areas

### For guidance on how to do the research

Often implicit to the knowledge base of Māori owners, mana whenua, indigenous communities – to be documented through the CIA process. Sources included:

- indigenous frameworks of knowledge<sup>7</sup>
- existing law and legally binding agreements, settlements, statutory policy/regulations including relevant legislation, Treaty settlements, iwi/Crown agreements
- kaupapa Māori indigenous research methodology, process for IA adopted by the indigenous partner
- indigenous nation commissioned experts on archaeology, environmental risks

### Statistical trends

Analysis of statistical trends applying appropriate cultural indicators, are useful for the cumulative effects of development as well as future change planning and design. For example, land usage, language proficiency, resource knowledge opportunities. As well as analysis of population and demographic data, for example, migration, immigration in and out of communities, employment, health, social services and cultural needs.

<sup>7</sup> (see Resource section for summary and links to **indigenous framework examples**)

## Example of CIA Information Sources for District Town Planning

A CIA to inform a town development plan due to the social pressures of population growth, residential building and infrastructure development. The purpose of the CIA was to identify and assess potential effects of a town plan project on cultural values and wellbeing of the hapū and whānau (Te Uri o Hau, 2017).

### The CIA goal:

**‘To advocate, protect, maintain, and preserve the kaitiakitanga status, rights and interests of [the hapū] natural and physical resources for future generations.’**

The following is an example of the information sources for the CIA knowledge capture for the proposed project plan.

#### Qualitative research

The CIA report referred to the body of knowledge of tribal history, cosmology, whakapapa and kaitiaki obligations of protection and use of the natural resources.

Iwi core values and principles listed (no source referenced however these are inherent in many CIAs)

*“Taonga have an inherent value that must be recognised in the event of potentially competing resources in the wider environment.”*

#### Field Investigation

A site visit was undertaken by the two hapū consultants to the town centre, a stream and boat ramp facility (the Town Plan sites of development).

#### Documentary evidence

- Te Uri o Hau Environmental Management Plan; Waitangi Tribunal reports
- 15 x Town Planning documents 2005 – 2017 – technology/infrastructure focus
- 3 x CIAs conducted for the District Council related to previous council plans

- 3 x National and Regional Policy Statements including Coastal
- 4 x Regional and District Plans including tangata whenua strategy, Treaty settlement land plans, water and soil plan, Natural Areas report and Harbour Management report
- Maps including NZ Archaeological GIS database, land purchases from Waitangi Claims/settlements and Govt publications
- 6 x Relevant Legislations: Te Uri o Hau Claims Settlement Act (2002); RMA (1991); Heritage NZ Pouhere Taonga Act (2014); Marine and Coastal Area (Takutai Moana) Act (2011); Te Ture Whenua Māori Act (1993); and Reserves Act (1977)

#### Web Scan

- Iwi Trust Website - hapū, history and marae resource
- Online scan of iwi, hapū and marae sites: 7 hapū; 4 hapū marae; 11 whānau marae identified with links to the area

The report analysed and described some of the social, economic, cultural wellbeing, health and safety facilities, infrastructure and Council activities that linked to cultural wellbeing. E.g. public safety, traffic, museum, and stormwater discharge.

✕ **Nā tō rourou,  
Nā tāku rourou,  
Ka ora ai te iwi**

**With your  
food basket  
and my  
food basket,  
the people  
will thrive**

Research related to Māori housing, use of natural resources and indigenous 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’. Thus, an indigenous approach is required across social, environmental and cultural assessment.

## Integrate - holistic IA

The Māori worldview is one which does not separate out people from the environment, ancestral knowledge from future generations, and thus generates a sophisticated 'holistic future focussed values guided' system.

A cultural hybrid approach to research for CIA content (mātauranga capture and western science) is woven through the CIA pathway from scoping, planning, available methods, and reporting.

Assessing the cultural impacts of a project in CIA usually depends on ecological science and physical design information, frequently information that has been produced by the methods of Environmental Impact Assessment (EIA) and Social Impact Assessment (SIA). This information describes the planned project and is used to identify and manage impacts on the existing environment. CIA evaluates these impacts using a lens of cultural norms, values and activities focused on indigenous outcomes.

### Social Impact Assessment<sup>8</sup>

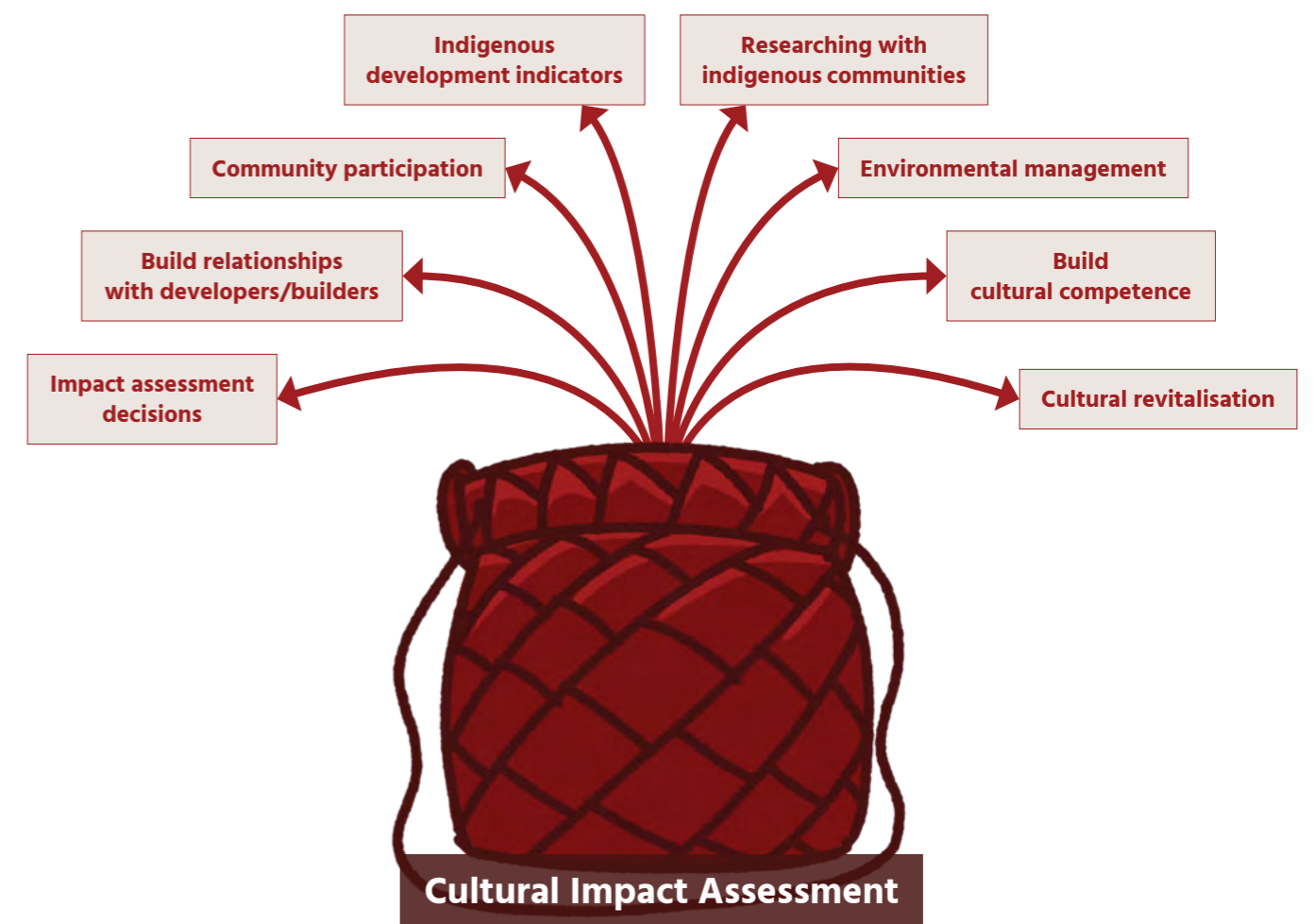
Often a Social impact assessment (SIA) is done for a proposal as well as a CIA. An SIA provides information to decision makers and affected people when planning for change. Together, a CIA and an SIA can help to assess a change for effects on social wellbeing, ensuring that the process of planning balances cultural, social, economic and environmental needs. This balanced approach promotes equitable and sustainable development.

SIA focuses on changes to the wellbeing of people and communities. The SIA helps to:

- Identify social impacts well in advance of a decision being made.
- Design plans, projects and strategies that enhance positive community outcomes.
- Design mitigations that will reduce any negative social impacts, or unforeseen impacts.
- Monitor and manage social impacts once a change is underway.
- Monitor and evaluate longer term social outcomes and respond where needed to enhance living standards and social-cultural wellbeing.

<sup>8</sup> See Taylor & Mackay (2022).

A community-based approach to SIA emphasises the co-production of knowledge from multiple sources, including descriptive information and numbers. All these sources are brought together to provide findings about impacts and outcomes. Participation of affected people and interested groups, and communities is included throughout. This approach to SIA provides opportunities to engage and research with iwi Māori alongside a CIA and kaupapa Māori research methods.



CIA work integrates social, environmental, and cultural assessment



# Whakamana i te tangata

Empowering  
people

Designed to enhance  
planning, decision  
making.

## Outputs - Reporting CIA

The scope and tikanga will determine CIA reporting

There are no standard CIA reporting structures or formats however there are many existing exemplars of CIA.<sup>9</sup>

As explained, the purposes of CIA go beyond meeting developers' or regulators' legislative and community participation obligations. Information that iwi bring to conversations about development, heritage and environment are drawn together by CIAs including progress to redress cumulative impacts from development. CIAs also provide a source of creative opportunities that reflect indigenous heritage, including in the designs of projects within communities.<sup>10</sup>

The extent to which CIAs made explicit the links between heritage accounts and the details of projects vary. However, the mapping of cultural values on areas and places illuminate indigenous values and place the support of iwi and hapū cultural views behind contemporary

environmental best practice standards, protecting people, heritage and culturally significant ecology from the adverse effects of development. A scale such as the Waiora rating scale is a useful way of displaying the significance of impacts assessed by iwi and hapū (see resources).

The CIA is a living document that can be revisited as the process of change proceeds. For Māori-led developments such as kaumatua housing, papakainga or social housing for peoples such as the 'houseless', an understanding of indigenous wellbeing assessment is required. Creating homes and places where people can be themselves, can connect those that came before and those yet to be. CIAs should therefore provide a basis for multigenerational planning, instilling into planning and design cultural values determined by Māori, measured against wellbeing indicators.

<sup>9</sup> See [reference list](#) for CIA examples

<sup>10</sup> See the [Te Aranga Framework \(2008\)](#)

# RAUEMI (Resources)

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 some resources/publications.

**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.<sup>11</sup>

- Ahakoa te aha, mahinga te mahi A report of the Manaaki Tangata Programme
- Kaumatua resource - He Kāinga Pai Rawa Atu Mō Ngā Kaumatua: A Really Good Home for our Kaumatua
- 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

**Māori Frameworks/Models** provides useful resources for CIA research/content capture.

- Strategic Indigenous Impact Assessment (SIIA)
- Te Aranga Model and Strategy
- Te Waiora Assessment Method
- Whakawhanaungatanga Māori Wellbeing Model

<sup>11</sup> See Building Better Home, Towns and Cities website for further resources [www.buildingbetter.nz](http://www.buildingbetter.nz).

## Marae-based kāinga



**Ahakoa te aha, mahinga te mahi – In service to homeless whānau in Tāmaki Mākaaurau. 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

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

**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.



**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.

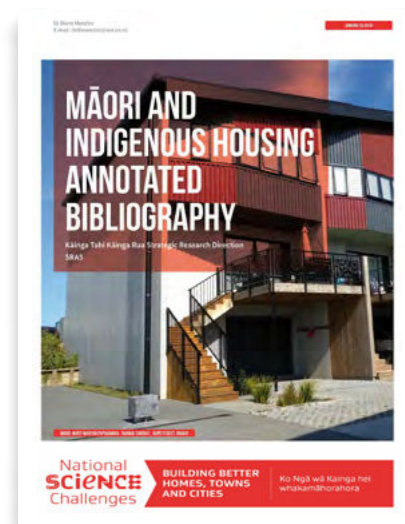
**Kaupapa/Topic**  
Marae-based kāinga

**Key audience for CIA work**  
Māori housing providers, whānau, hapū, iwi

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

**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)

## Māori and indigenous housing



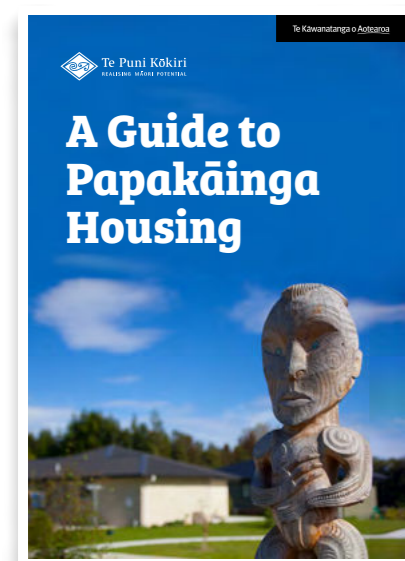
### Māori and Indigenous Housing: Annotated bibliography (Menzies, 2018)

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., 2024).

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

## Kaumātua housing



### 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 kaumātua 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.

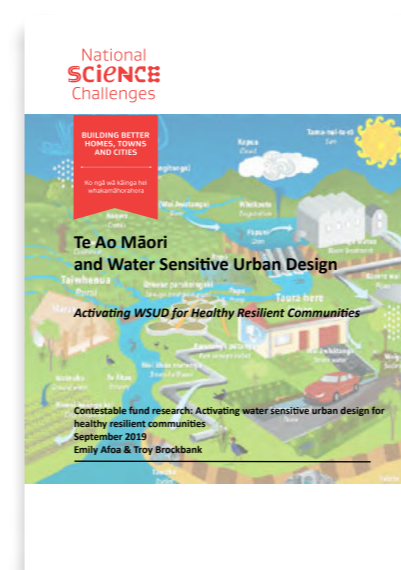
Its Value Statement: 'To develop culture-centred, quality, Kaumātua community and housing that reinforces Kaumātua mana Motuhake (autonomy, self-actualisation) in collaboration with trusted and valued partners'.

**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

## Capacity building – indigenous knowledge systems



### 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.



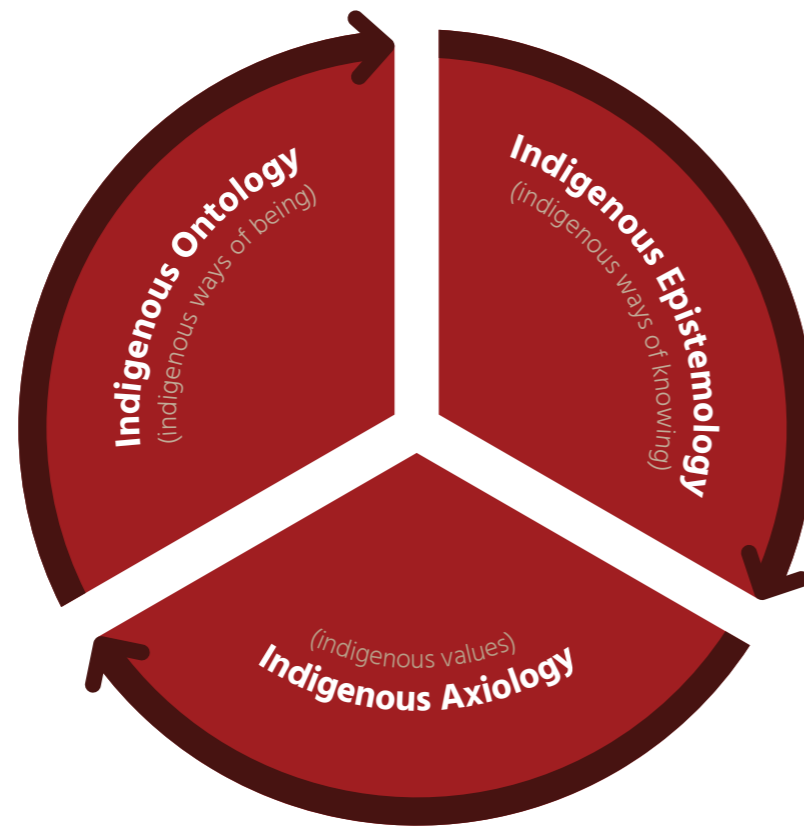
# Strategic Indigenous Impact Assessment (SIIA)

(Matunga, 2018)

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:

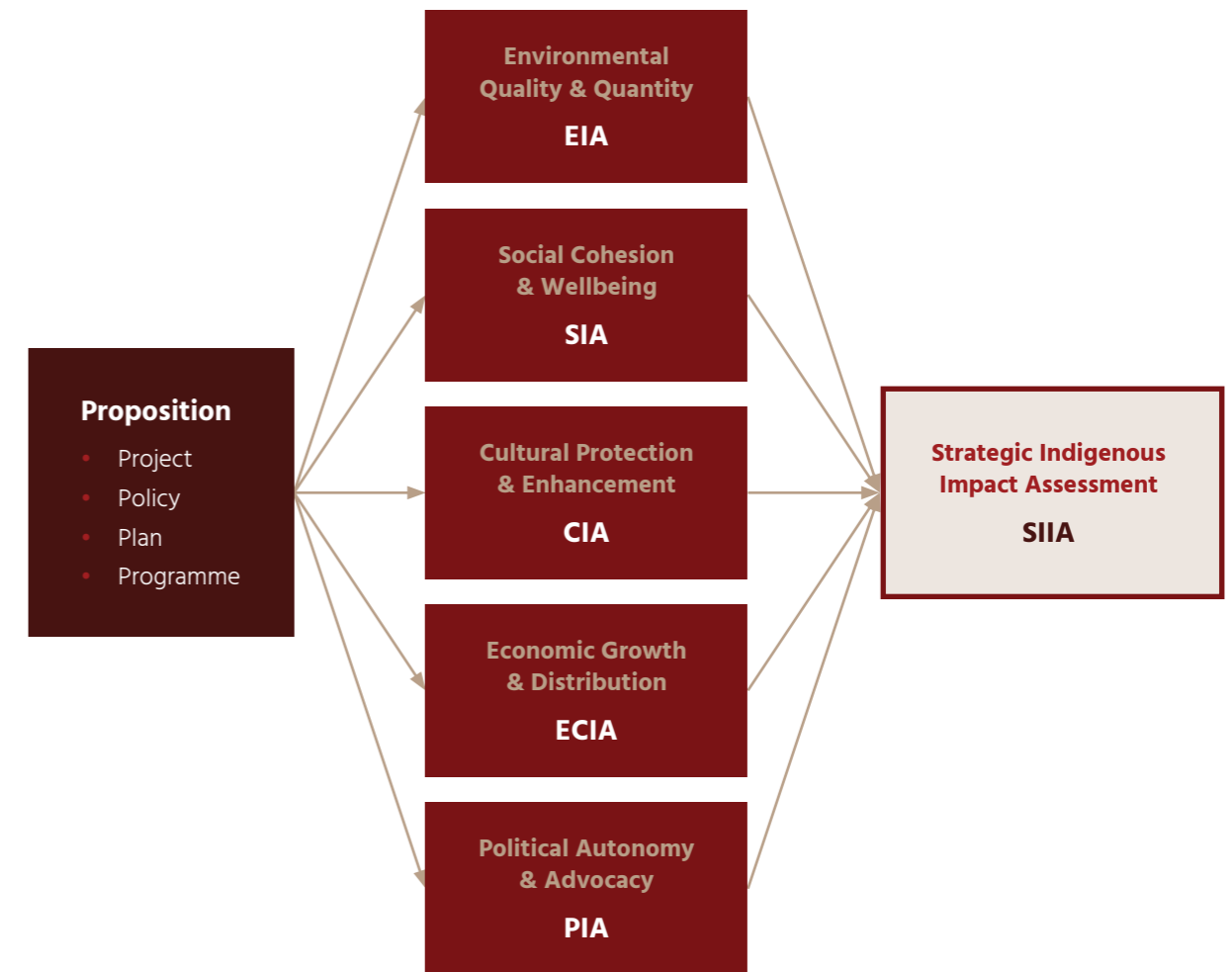
- 'appropriate' knowledge be applied to the assessment (i.e. western science, community-based knowledge et al) – **indigenous epistemology** – ways of knowing;
- that it must be the prerogative of the indigenous community concerned – **indigenous ontology** – ways of being; and
- the purpose of CIAs 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)

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.



Framework for Strategic Indigenous Impact Assessment

# 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: with permission: (Penny et al., 2024, p. 13)

# Te Aranga Māori Design Model

(Te Aranga Māori Cultural Landscape 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 (See Hatton & Paul, 2018) 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,<sup>12</sup> Māori business design<sup>13</sup> 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.

<sup>12</sup> See e.g. (Henry, Menzies & Paul, 2019) Case study of the Tamaki Regeneration Project in ‘Urban Regeneration and Social Cohesion’.

<sup>13</sup> 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 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.

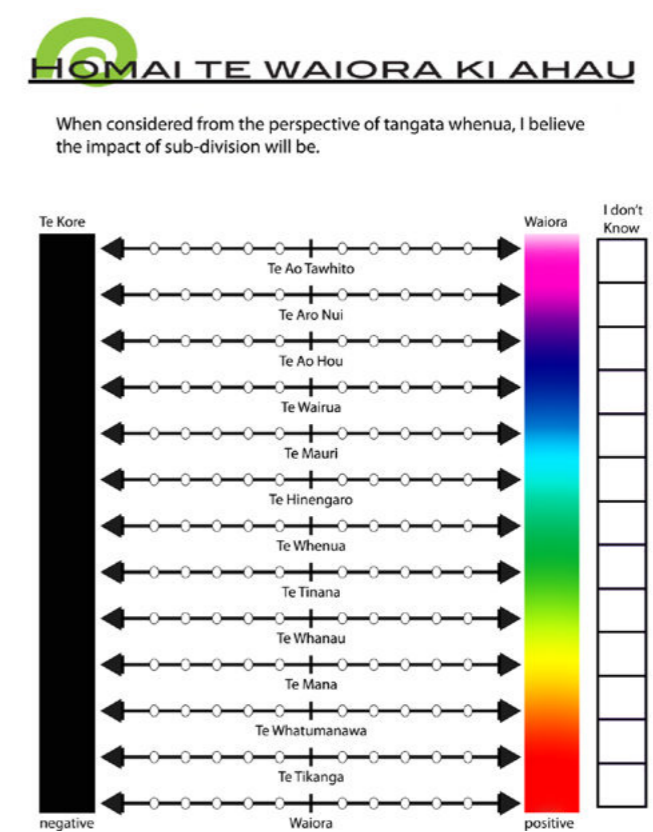
Information and measures were presented through Māori frames of knowledge. Twelve components are listed that include explanations of purpose; responsibilities and obligations; future inter-generational focussed; includes physical, emotional, and spiritual wellbeing measures; and recognition of mātauranga 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.<sup>14</sup>

APPENDIX FOUR  
Waiora Rating Scale



The diagram shows a horizontal scale from 'Te Kore' (negative) on the left to 'Waiora' (positive) on the right. A vertical color bar in the center transitions from black at the bottom to white at the top. Twelve horizontal lines with arrows at both ends represent the assessment markers: Te Ao Tawhito, Te Aro Nui, Te Ao Hou, Te Wairua, Te Mauri, Te Hinengaro, Te Whenua, Te Tinana, Te Whanau, Te Mana, Te Whatumanawa, and Te Tikanga. To the right of the color bar is a vertical column of 12 empty boxes labeled 'I don't Know' at the top.

negative Waiora positive

page | 50

<sup>14</sup> See [tumana.maori.nz](http://tumana.maori.nz) for contact

## Contact points for CIA research

**NB:** This is not an exhaustive list and not in priority order.

Contact (dependent on scale, project intent)	Organisations/websites
Iwi Hapū, Trust Boards, and land ownership	<p>Iwi websites (e.g. Iwi Management Plans, CIAs):</p> <ul style="list-style-type: none"> <li>Te Kooti Whenua Māori Land Court Online</li> <li>Te Puni Kokiri Te Kāhui Māngai: Directory of Iwi and Māori Organisations</li> <li>Tuhono Māori Affiliation, Research and Development Service</li> </ul>
Marae	maorimaps.com
Education	<ul style="list-style-type: none"> <li>Kura Kaupapa: Te Rūnanga nui o ngā Kura Kaupapa Māori o Aotearoa</li> <li>Te Kōhanga Reo: Te Kōhanga Reo Locator</li> </ul>
Health	Community Māori Service providers: <a href="#">Māori health network: Health Services – Te Aka Whai Ora</a>
Māori professional networks	<ul style="list-style-type: none"> <li>Māori Business Network: <a href="#">Whāriki</a></li> <li>Māori Design Professionals Network: <a href="#">Nga Aho</a></li> <li>Building Better Homes, Towns and Cities</li> </ul>
Local Body Māori (maps)	District Councils — <a href="#">New Zealand Māori Council</a>
Government Departments	<ul style="list-style-type: none"> <li>Kāinga Ora</li> <li>Department of Conservation</li> <li>Te Tūāpapa Kura Kāinga Ministry of Housing and Urban Design: <a href="#">MAIHI Partnerships Programme</a></li> <li>Te Puni Kokiri Māori Housing</li> <li>Ministry Social Development</li> <li>Ministry for the Environment</li> </ul>
Academic/Professional (Research links)	<ul style="list-style-type: none"> <li>MĀPIHI Māori and Pacific Housing Research Centre</li> <li>Ngā Pae o te Māramatanga</li> <li>WAI2750 Housing Policy and Services Inquiry</li> <li>Waitangi Tribunal</li> <li>NZ Archaeology Association</li> </ul>

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Whakamana Taiao

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CULTURAL IMPACT ASSESSMENT TOOLKIT

Recognising the importance of housing as a fundamental right contributes to the preservation of Māori culture, identity, and interconnectedness with the land. It reinforces the notion of home as a sanctuary and a source of strength for Māori individuals and communities.

This Cultural Impact Assessment Toolkit provides a kete of knowledge and practical guidelines to support the vision of the Building Better Homes, Towns and Cities Science Challenge.

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