

Hearts and Minds of Katikati Ngā Ngākau me ngā Hinengaro o Katikati

*Our Places our People
To tātou Kāinga to tātou
Iwi o Katikati*

Version 24 July 2019

A research project funded by the Lottery Community Sector Research Fund from an application sought by Katikati Taiao to investigate the potential and possibilities for a reinvigorated community sense of identity and belonging.



**Whakarongo! Whakarongo! Ake, ki te
tangi a te manu nei a te Mātui
Tui Tui Tuia ki runga, tuia ki raro, tuia
ki roto, tuia ki waho
Tuia te herenga tangata**

**Listen! Listen! To the call of the Mātui
bird sewing upward,
sewing down, sewing in, sewing out,
sewing the people together**

FOREWORD

with thanks to Kereama Bluegum

**Ko Mataatua te waka
Ko Mauao te Maunga
Ko Ngāi Te Rangi te Iwi
Ko Tauranga te Moana
Ko Te Rereatukahia te Awa
Ko Ngāi Tamawhariua te Hapū
Ko Te Rereatukahia te Marae
Ko Tamawhariua te Whare tupuna
Ko Whakahinga te Wharekai
Ko Hikonga te Whare Kuia/Kaumātua**

Memories of my childhood

Ngā mahi o ngā tamariki - the work of the children

Nunui hoki ngā maumaharatanga i te wā e tamariki ana mātou. Ko te haere ki te kaukau, te hī tuna, te hī ika i roto i te awa o Te Rereatukahia. Manū to mātou waka haena ngarungaru ki runga i te wai, he poari hei hoe. Tino harikoa tātou katoa i te wā tākaro ki runga i to mātou waka. Ki te kore te rā kura ko ēnei wā ka takaro ki runga i to mātou waka. Ki te kore te rā kura ko ēnei wā mātou nei mahi. Kei ngā raumati katoa, korikori ai mātou ia rā, kaukau ai mātou, a, ka mutu tērā, ka takoto wharōrō ki runga i ngā kohatu nui hei whakamahana, hei whakamaroke te tinana i raro i ngā hihi o Tamatera. Pēra tonu mātou ia ra ia ra. Karekau he tāora, kāore hoki mātou i mau kakahu kaukau.

I remember heaps of things happening. Mainly spent down at te Rereatukahia River, swimming, catching eels and fishing, and generally playing games. I also remember building waka and they were made out of one piece of corrugated iron folded and nailed together at each end with a 4 x 2 timber, with a stick or branch for a paddle, coming down through the rapids on the river. I also remember having no towel and no clothes, swimming naked, and drying oneself on the largest rock, in the sun.

Toku maumahara ki ngā mahinga o te Hapū - my memories of the work of the Hapū

Kāore i taua wā he huarahi engari he ara paru anake. Kua timata ngā tane ki te hanga huarahi hou. Nā te kaunihera pakeha i awhina i a rātou. Ko te nuinga o tā rātou mahi he kerī mai i te taputapu kerī me te rakuraku.

Mā ngā pakeke ngā tamariki katoa e tiaki, e awhi i te wa e kori ana mātou.

I ngā wā o mua kua tikina he pāketē wai ki roto i ngā wai puna. Kāore he paru, he pokenga hoki ki roto. He wai māori anake. Mā ngā tane me ngā rangatahi hei tiki.

We had no metal road then, it was all dirt track. the men started digging a road by hand with the Council's help. We called the water wai māori - fresh water, there was no poison no impurities, the water was clear, like glass. This was collected in buckets by the men and older children for home use and washing.

Te mapu - the pump

Nā te kaunihera i whakaturia tētehi mapu, he wai mō tātou te hapori. Ia ahipo ka huihui tātou ngā tamariki, rangatahi katoa o te hapū.

Ko te mapu, he wahi kotahi ai tātou mō te horoi tinana, te takaro, te kōrerorero, me te tiki wai mō te kainga, aha rānei.

E maumahara au ki ngā tuakana e hoki mai i muri te tao pātiki. Ka tuakina ngā pātiki me ngā tuna ki te taha o te mapu. Katakata ai rātou na te harikoa, na te maha o ngā patiki me ngā tuna i tao e rātou. E kore e mutu ngā korero mō tēnei mea te mapu, he tino wahi tēnei.

We had wells for the water supply and later on the Council with the help of the locals put a water pump right in the middle of the pa. This was a place where all the children met to play, to collect water for their house, and wash. It was a community event every evening we would all use that one pump. Now I remember the older children of the pa coming back from spearing eels and flounder and laughing and joking as they gathered around cleaning their eels and flounder by this pump. It was a wonderful meeting place for everyone.

Ētahi mahi o nga whaea o te Hapū - the work of the women in the families

I waenganui o te pā a rere ana he repo. I te timatatanga he waipuna. Maumaharatia ki ngā whaea e horoi ana ngā kākahu i roto i te ropo.

I ngā rā paki e noho ana ngā whaea ki te taha o te repo ki te horoi kākahu.

Pehu ana o rātou kōrero, pēra tonu ki te patu kākahu, te waiata hoki. Toku whakaaro he wāhi mō ngā wahine anake hei whakawhiti kōrero mō ngā kaupapa o te ra, o te wiki, o te marama. He wā pea mō te ngau tuara. Te mutunga o te horoi kākahu ka whakairi ki runga ngā taiapa me ngā raina waea. I te mutunga tērā ka hoki rātou ki te whangai ngā tamariki. I te otinga o tērā mahi ka haere rātou ki ētahi o ngā whare ki te purei kari. Ko ngā kemu ko te euchre, te three card me te poker. E rongu au ki tō rātou katakata. Ētahi wā kua purei rātou mo te moni etahi hei kohi putea mō te whare. E tika te whakatauaiki, Noū te raurau nōku te rourou ka ora te katoa. Ki tōku whāngai i te katoa o tātou. Tētahi o ratou e mahi ana kei ngā mara o te pakeha he moni hei hoko kai mō rātou.

I tāua wā ko te moni ko te pouna (pound) te haurua pouna (10 shillings) Haurua karauna (2/6 half a crown) rua herengi (2 shillings) Herengi (shilling) Hikipene (sixpence) toru pene (Thrupence) Pene (penny).

Down through the centre of the marae, where the swamp is now, there was a clear little stream, you could drink the water out of, and nearly every Saturday women would go down there to wash their clothes, and this is where the business of the pa was generally spoken about, back and forth. You would hear waiata and laughing and joking. they would have their certain rock that they would pound their clothes on with what is known as a patu, and this is when the waiata would take place. After that they would hang their clothes on the wire fences on what they call 'number 8 wire lines' which were actually barbed wire, as they had no pegs. After they had hung their clothes they would meet at one of the ladies houses and play cards. the games were Euchre, 3 card, and poker. Sometimes they would play for money, most of the times it was for fun. When they played for money it was either raising money for the house that they were in, or for the Marae. Most of them worked in the market gardens of the day to help supplement their income.

*"Kia ora koutou he mihi nui hoki tēnei
kia koutou katoa he kōrero poto tēnei hei
kinaki mō tēnei kaupapa whakahirahira
me mohio koutou he aha ngā whakaaro o
tātou e pā ana ki ngā mahi i waenganui o
tātou. Panui hia kia mohio he aha ai kua
pēnei hoki a tātou i tēnei wā."*

Kereama Bluegum May 2019



*Ki te kore ngā pūtake e
mākūkūngia, e kore te
rākau e tupu*

*If the roots of the tree
are not watered,
the tree will never grow*

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Introduction

Introduction

This report presents the results of the Katikati Hearts and Minds – Ngā Ngākau me ngā Hinengaro o Katikati research project (Hearts and Minds). The purpose of Hearts and Minds was to investigate the potential and possibilities for a reinvigorated community sense of identity and belonging.

Funding for this research project was provided by the Lottery Community Sector Research Fund from an application sought by the Katikati Taiao¹.

There are three underlying and complementary sets of principles behind the Katikati *Hearts and Minds* research project.

First, *Hearts and Minds* needs to be seen as a Community-led Development project. Community-led Development (CLD) is about working together in place to create and achieve locally determined visions and goals. CLD is the approach the Katikati Taiao wishes to follow in achieving its vision. CLD is not a service delivery model or programme. Rather, it is 'a strengths-based planning and development approach that is underpinned by some key principles:

1. Planning and action is driven by local visions
2. Local people leading in strengths-based ways
3. Many sectors working together to unlock creativity and resources
4. Intentionally growing local leadership capacity
5. Concurrent and adaptive planning, action and reflection².

Place is at the heart of creating and achieving locally owned visions and goals and is at the heart of the Katikati Taiao vision and goals.

Prior research commissioned by the Katikati Community Centre³ found that there were many groups operating in Katikati across a range of needs with little overarching insight, collaboration or united vision. In particular, this research found that people were concerned that there were gaps and duplication in social service delivery, and that different groups and individuals in the community were making the same comments about the lack of a strong shared sense of what the community valued about living in 'this place' of Katikati.

Hearts and Minds therefore aimed to make overt the perceptions, attitudes and aspirations of a broad cross-section of the Katikati community. It also aimed to be a resource for the community and for Katikati Taiao to use as a compass bearing regarding the community's attitudes and needs and the creation and achievement of locally owned visions and goals.

Secondly, based on the principles of CLD, the methodology of *Hearts and Minds* is Participatory Action Research (PAR). PAR involves researchers and participants working together to understand a problematic situation and change it for the better. There are many definitions of the approach, which share some common elements. PAR focuses on social change that promotes democracy and challenges inequality. It is context-specific, often targeted on the needs of a particular group, and is an iterative cycle of research, action and reflection. It often seeks to 'liberate' participants to have a greater awareness of their situation in order to take action⁴.

Place is at the heart of creating and achieving locally owned visions and goals and is at the heart of the Katikati Taiao vision and goals

¹ Katikati Taiao began as a lobby group to promote the proposed bypass out of concerns for the future of the town. Katikati Taiao has since grown into a Charitable Trust in 2017 with a vision of healthy ecosystems and communities across seven key pillars including: Healthy Soil, Landscape, Clean Air, Trees, Streams, Harbour and People. In January 2018, an application was submitted to the Lottery Community Sector Research Fund for an action research project. The application for the research aligns to the 'People' focus of Katikati Taiao. (www.facebook.com/pg/KatikatiTaiao, retrieved 21 March 2019)

² Inspiring Communities, July 2012

³ Katikati Community Centre 2018



PAR is considered a subset of action research. Ideally, the purpose of all action research is to impart social change, with a specific action (or actions) as the ultimate goal⁵.

PAR has been defined as “a philosophical approach to research that recognises the need for persons being studied to participate in the design and conduct of all phases (e.g., design, execution, and dissemination) of any research that affects them”⁶. According to Vollman et al. (2004), the purpose of PAR is to foster capacity, community development, empowerment, access, social justice, and participation. Wadsworth (1998)⁷ further added to the definition of PAR by incorporating the reflection of historical, political, economic, and geographic contexts in order to make sense of issues and experiences requiring action for changing or improving a situation. PAR is not only research that is followed by action; it is action that is researched, changed, and re-researched within the research process by the participants (Wadsworth, 1998). Whyte (1991) maintained that individuals in a community or organisation actively participate in collaboration with the professional researcher throughout the entire research process, from the initial designing to the presentation of results and the discussion of action implications. In PAR, participants are not passive as is the case in other conventional models of pure research but “actively engaging in the quest for information and ideas to guide their future actions”⁸.

PAR is not research for the sake of it, to prove a theory or to satisfy the curious. It is about people asking their own questions about the issues they experience, getting the information and evidence they need, and testing actions for change. PAR is thus a research approach that is consistent with the principles of Community-Led Development and with the outcomes sought with *Hearts and Minds*.

Thirdly, and building on the philosophical approach and context of PAR, explicit recognition of tangata whenua as unique to this place, and which makes this place unique, is taken as central to *Hearts and Minds*. Further, and consistent with PAR, a Kaupapa Māori research paradigm is followed with tangata whenua.

In a Kaupapa Māori research paradigm, research is undertaken by Māori, for Māori, with Māori⁹. An important aspect of Kaupapa Māori research is that it seeks to understand and represent Māori as Māori. This includes a structural analysis of the historical, political, social and economic determinants (enablers and barriers) of Māori well-being.

Kaupapa Māori research is about reclaiming power. In the first instance this is power over how Māori are represented within research. Secondly, it is power over Māori knowledge and Māori resources. However, such research is not done in a vacuum – in the past non-Māori researchers have committed many transgressions against Māori. This has led to suspicion and a lack of trust of research within Māori communities. The participation of Māori, as with other Indigenous peoples throughout the world, in the entire research process is essential if the confidence of whānau, hapū and iwi in research is to be recovered.

Kaupapa Māori within research practice dictates that Māori tikanga and processes are followed throughout the research, from inception to the dissemination of results, to the ongoing relationship formed between the researcher(s) and the research participant(s). The Māori community is engaged and involved in the research.

A Kaupapa Māori research paradigm does not exclude the use of a wide range of research methods. The research tools that we use are often very contemporary, scientific ones; for example, epidemiology, focus groups, evaluation research, etc. There is also the ongoing development and/or reclamation of Māori methods. Any research method is first interrogated for its cultural sensitivity, cross-cultural reliability, useful outcomes for Māori, and other such measures.

Research that is by Māori, for Māori, and with Māori is a political endeavour as it is working for social transformation and thereby some re-distribution of resources. It is therefore likely that *Hearts and Minds* research will encounter resistance by those with the power to carry out this redistribution. It is for this reason that we need to draw on the strength of our community to gain the best of both worlds.

The next chapter of this report outlines the historical, political, economic, and geographic contexts of Katikati, to help make sense of the issues and experiences and actions emanating from the *Hearts and Minds* research. The section following that outlines the research question, the intended outcomes and the research methods used. The themes emanating from the *Hearts and Minds* research are then presented and discussed.

The Māori community is engaged and involved in the research

⁴ Cathy MacDonald, 2012, Understanding Participatory Action Research: A Qualitative Research Methodology Option, Canadian Journal of Action Research Volume 13, Issue 2, 2012, pages 34-50.

⁵ McNiff, J. and Whitehead, J. (2006). All you need to know about action research. Thousand Oaks, CA: Sage.

⁶ Vollman, A. R., Anderson, E. T. and McFarlane, J. (2004). Canadian Community as partner. Philadelphia, PA: Lippincott Williams and Wilkins.

⁷ Wadsworth, Y. (1998). What is participatory action research? Action research international Paper 2: Retrieved 21 March 2019 from <http://www.scu.edu.au/schools/gcm/ar/ari/p-ywadsworth98.html>.

⁸ Whyte, William Foote (Ed.) (1991) Participatory Action Research, Sage Publications, Newbury Park, California.

⁹ <http://www.katoa.net.nz/kaupapa-maori>, retrieved 21 March 2019.

Kawakawa tree: A visual interpretation of the research

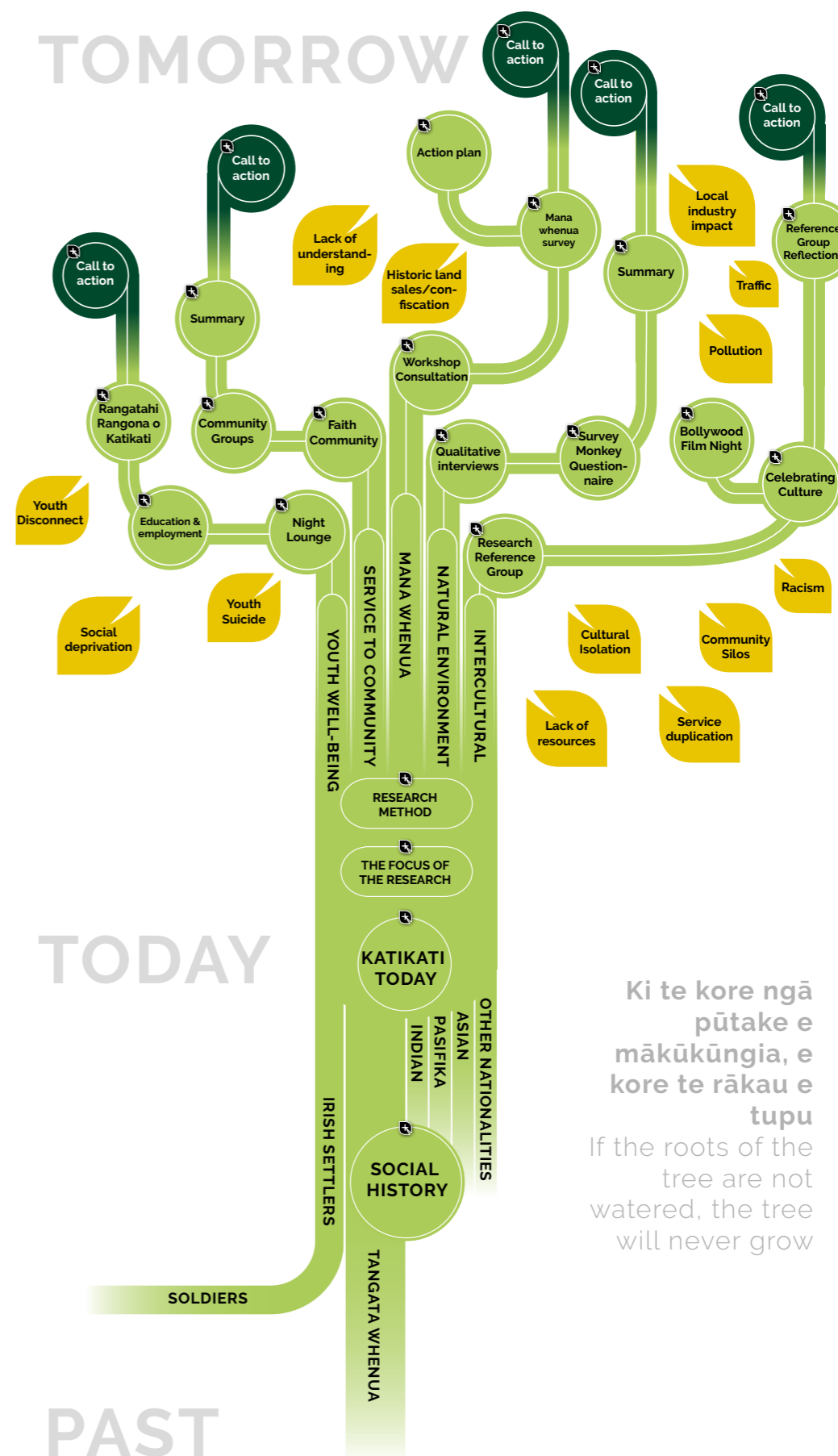
The community led the research to five main limbs which are represented in the adjacent tree graphic, and explored further on the following pages.

Kawakawa was chosen as the tree to represent the research as it's heart shaped leaves have many healing properties. The researchers believe Hearts and Minds of Katikati serves as a foundation to bring a sense of healing and reinvigoration to the Katikati community.

The tree graphic is available as an interactive website to the final research document at

www.katikatitaiao.org/hearts-and-minds/

It includes links to three videos filmed over the course of the research, as well as links to each section of the final report. This is available as a tool for community to access parts of the research relevant to their own area of interest in a way that is more universally user friendly than the extensive written document.



Ki te kore ngā
pūtake e
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kore te rākau e
tupu
If the roots of the
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This Place: The Katikati Community

This Place: The Katikati Community

This section gives, following desk research, a broad description of the people in the community of Katikati. The purpose of this description is to give the reader a sense of the place of people in Katikati.

Social History

The social history of Katikati is intimately bound with long-standing Māori defence and occupation of the area now known as the Bay of Plenty, and of colonisation by Europeans beginning in the 19th century.

Māori have lived here for about 700 years¹⁰. The Bay of Plenty is the homeland of the tribes of Te Whānau-ā-Apanui, Ngāi Tai, Te Whakatōhea, Ngāi Tūhoe, Ngāti Awa, Ngāti Tūwharetoa ki Kawerau, Ngāi Te Rangi, Ngāti Ranginui, and some tribes of the Te Arawa confederation. The history of the bay, from the arrival of canoe voyagers from Eastern Polynesia some 700 years ago, is recorded in place names and traditions.

The Māori name for the Bay of Plenty is Te Moana a Toi (the sea of Toi), commemorating the legendary ancestor, Toi te Huatahi, also known as Toi Kairākau.

Many generations ago, the chief Te Rangihouhiri and his people conquered Maketū, taking it from the descendants of the Te Arawa people. Kotorerua was the son of Tuwhiwhia who was Te Rangihouhiri's son. Te Rangihouhiri died, but under Kotorerua the tribe also wrested Mauao (Mt Maunganui) from the Ngāti Ranginui and Waitaha tribes. Tuwhiwhia and his son Tauaiti were captured by Ngāti Ranginui, tortured and killed. Kotorerua enacted revenge on Ngāti Ranginui at Mauao. Today the tribes are made up of three iwi. These are Ngāi Te Rangi, Ngāti Ranginui and Ngāti Pukenga. Formally Ngāi Te Rangi was the only iwi recognised by the governor of the day, Sir George Grey, as the iwi in control of the Tauranga Moana area. This has been an ongoing dispute among iwi to this day.

Bay of Plenty Māori had many dealings with other Māori, not always happily. Ngāpuhi invaders wreaked havoc from 1818. In the late 1820s, sub-tribes from Hauraki attacked Te Papa (present-day Tauranga). This marked another phase in a long-standing competition between Hauraki and Tauranga people over the western harbour. And Ngāpuhi war parties returned in the early 1830s to attack both Tauranga and Ngāi Tūhoe peoples.

The Europeans who had reached the region by the early 1830s were valued for their trading goods. Some of them settled around Tauranga Harbour. In 1830 the Danish trader Phillip Tapsell moved to Maketū, and operated outposts at Te Papa and Matatā. But although he was protected by the people of Te Arawa, his premises were destroyed by rival tribes in 1836.

In the early 1830s a number of missionaries travelled through the region. In 1835 the Anglican Church Missionary Society (CMS) established Te Papa mission station. Here the English missionary Alfred Brown collected signatures for the Treaty of Waitangi, in April and May 1840. The trader and former missionary James Fedarb did the same at Whakatāne, Ōpōtiki, Tōrere and Te Kaha.

¹⁰ This section is sourced from www.TeAra.govt.nz/en/tauranga-moana retrieved 21 March 2019; another useful reference is Archaeology of the Bay of Plenty, by Garry Law for the Department of Conservation, retrieved 21 March 2019 at: www.doc.govt.nz/globalassets/documents/science-and-technical/sap246entire.pdf

After 1840 Hauraki and Ngāi Te Rangi were still at war over land in the Tauranga Moana area. A chief by the name of Taraia Ngakuti Te Tumuhuia came from Hauraki Ngāti Tamaterā and killed Ngāi Te Rangi Chief Enoke Te Whanake in his pā at Ongare Point and laid claim to that piece of land, as his ancestors were buried there. This was one of the last acts of cannibalism in Aotearoa.

After 1841, Auckland, the new government town on Waitematā Harbour, attracted commerce in the upper North Island, including the Bay of Plenty.

John Lees Faulkner and Peter Dillon traded at Te Papa. Faulkner built boats at Ōtūmoetai, as did George White at Matatā and Richard White at Whakatāne. Phillip Tapsell was active in Whakatāne and Maketū, along with his son-in-law, George Simpkins.

In such enterprises Māori were partners or employers as well as customers. The promise of trade encouraged peacemaking – for example, between Ngāti Awa and Ngāi Tūhoe in 1834, and between Ngāi Te Rangi and Te Arawa in 1845. It also enabled missionaries to range more widely. After a request from French traders at Te Puna, Catholics were active at Te Papa and Ōpōtiki from 1840, and at Maketū from 1841. More CMS missions were established at Ōpōtiki in 1840 and Maketū in 1851. But few settlers arrived, as there was plenty of land closer to Auckland.

In 1863 British forces invaded the Waikato as part of a campaign to enforce government authority and obtain fertile lands for European settlement. Māori hapū from the East Coast sent war parties to support the Waikato people and the Māori sovereignty initiative known as the King movement.

At Te Kaokaoroa near Matatā on 27 and 28 April 1864, Te Arawa forces allied to the government defeated East Coast supporters of the Māori King movement. Then at Gate Pā in Tauranga on 29 April, the British were defeated by Ngāi Te Rangi defenders. The British took revenge at Te Ranga two months later.

In 1865 and 1866, along the Bay of Plenty coast, the activity of the prophetic movement Pai Mārire drew Ngāti Awa and Te Whakatōhea tribes into conflict with the government. This flared after the killing of missionary Carl Völkner at Ōpōtiki on 2 March 1865, and government interpreter James Fulloon and others at Whakatāne nearly five months later. Confiscations by the British Crown deprived Ngāti Ranginui, Ngāi Te Rangi, Ngāti Awa, Te Whakatōhea and Ngāi Tūhoe of much of their best land, although some was later returned as Crown grants.

In 1866-7 the Katikati Te Puna purchase was put in place, which consisted of around a third of the original confiscated land. Later Crown grants were awarded to different Māori, some who didn't even belong to the Tauranga Moana area, but to neighbouring Hauraki and Te Arawa. These were classed as 'friendly Māori', as they had assisted the Crown in the Māori wars. This is significant to the history of today, as it set a precedent for Treaty of Waitangi settlements of Tauranga Moana claims, because monies had been granted to neighbouring iwi for land in Tauranga, and the ownership of that land is subsequently still in dispute.

"It has noted the transaction's ambiguous character, suggesting that although the purchase was depicted as a solution to the long-standing customary conflict in the area, in reality it was closer to being a de facto confiscation. The transaction was, at times, conducted in a confusing manner. Certainly, official guidance for officers in the field was not forthcoming and often procedure tended to be shaped by political contingencies or the agendas of individuals, rather than by formal policy or according to equity and good faith. Therefore it is not surprising that Māori were confused and wary about the purchase and what it entailed."

An Overview Report Commissioned by the Crown Forestry Rental Trust in respect of The Katikati-Te Puna Reserves. Issues Arising from their Alienation, 1868-1900. The Evidence of Kirstie Ross, January 2001, p23.

The region saw more military activity during the pursuit of the outlawed Māori leader Te Kooti Arikirangi Te Turuki between 1869 and 1872. Government forces moved deep into tracts of Te Urewera, where no Europeans, apart from a few missionaries, had ventured.

Before the land wars in the Bay of Plenty, a few Pākehā co-existed with many Māori. But by

1870 trade between Māori and Pākehā had waned, and the missions had closed. The Bay of Plenty became a fortified government zone bordering a Māori interior.

Redoubts (forts) were maintained at Tauranga, Katikati, Maketū, Whakatāne and Ōpōtiki, and armed constabulary forces built roads throughout the region.

For the first time there was organised European settlement:

- Near Tauranga and Ōpōtiki in the 1860s, pensioned-off military forces were given confiscated tribal land.
- Protestant Irish immigrants from The Ulster Plantation settled at Katikati and Te Puke in the 1870s and 1880s. Much of the locally acknowledged history of this time comes from the book 'My simple life in New Zealand' written by Adela Stewart from her diary. Arthur J Gray's book "An Ulster Plantation – The Story of the Katikati Settlement" is Gray's account as a grandson of an Irish settler. The Museum holds extensive information pertaining to the history of The Ulster Plantation. A mana whenua perspective has not been told until now, and this brings additional context to the history prior to, and during, colonisation of Katikati by Irish settlers.
- The Te Puna - Katikati land purchases had been made prior to the Irish settlers arriving on the Lady Jocelyn and the Carisbrook ships under George Vesey Stewart's guidance. So it would appear that these purchases were planned, in order to have land available for purchase by the settlers on their arrival.
- The subsequent purchase, and/or supply of land to the settlers had a negative impact for Māori living in Katikati at the time. The loss of land meant loss of livelihood, culture, way of life and mana for Māori already living here. These actions, and the resulting impacts are only recorded from a settler perspective, with no mention or opportunity given for tangata whenua to tell their side of the story. The leaders of the pioneer group that came through were Stewart, McMillan, Gladstone, Mulgan. All have streets in Katikati named after them.

A CENSUS FOR THE DIFFERENT HAPŪ LIVING IN KATIKATI IN 1881 ALSO MATAKANA AND THE MOANA Ō TAURANGA.

NEW ZEALAND CENSUS 3rd APRIL 1881 MAORI RESULTS FOR BAY OF PLENTY								
These are from the AJHR Vol II 1881 Part 2 G3. Unfortunately the census papers for New Zealand were not kept but at least we have the figures to go by. The Maori census for the Bay of Plenty was undertaken by H W Brabant RM.								
DISTRICT	PRINCIPAL TRIBE	SUB TRIBE OR HAPU	USUAL RESIDENCE	MALE-UNDER 15	MALE-OVER 15	FEMALE-UNDER 15	FEMALE-OVER 15	TOTAL
Tauranga District	Ngaterangi	Matewaiti	Whareroa	7	11	4	11	33
Tauranga District	Ngaterangi	Ngatipau	Whareroa	-	9	1	10	20
Tauranga District	Ngaterangi	Te Materawaho	Matapahi	10	22	6	18	56
Tauranga District	Ngaterangi	Matekiwaho	Onawahia	4	10	2	7	23
Tauranga District	Ngaterangi	Ngaimotika	Maungatawa	9	24	11	23	67
Tauranga District	Ngaterangi	Ngatibe	Maungatapu and Whakataretare	4	42	8	36	91
Tauranga District	Ngaterangi	Ngatipukenga	Ngapeke	8	9	6	8	31
Tauranga District	Ngaterangi	Ngatitahi	Hauri	19	30	7	17	64
Tauranga District	Ngaterangi	Ngatirehu	Te Wooki	6	14	1	12	33
Tauranga District	Ngaterangi	Ngaitauwhao	Rangiwaea	4	10	1	11	26
Tauranga District	Ngaterangi	Patutohora	Rangiwaea	8	10	5	9	32
Tauranga District	Ngaterangi	Te Ngare	Opouai	7	18	7	15	47
Tauranga District	Ngaterangi	Ngaituwhiwhia	Opouora	6	15	5	12	38
Tauranga District	Ngaterangi	Ngatimura	Katara	4	13	2	12	31
Tauranga District	Ngaterangi	Ngaitunawaho	Huria	14	28	7	23	72
Tauranga District	Ngaterangi	Ngatihangarau	Peterehema	7	26	16	22	71
Tauranga District	Ngaterangi	Ngatipango	Waitoa	4	11	1	9	25
Tauranga District	Ngaterangi	Ngatikahu	Waitoa and Kaimai	4	13	3	11	31
Tauranga District	Ngaterangi	Ngatirangi	Huhana	2	6	-	7	15
Tauranga District	Ngaterangi	Pirirakau	Raropua	4	20	7	16	47
Tauranga District	Ngaterangi	Ngatirau	Te Rereaukahia, Katikati	4	9	7	7	27
Tauranga District	Ngaterangi	Ngaitemoa	Te Rereaukahia and Pakawha, Katikati	4	12	-	7	23
Tauranga District	Ngaterangi	Ngatihuramaro	Tuapiro, Katikati	5	4	2	3	14
Tauranga District	Ngaterangi	Urungawera	Tuapiro, Katikati	1	15	4	11	31
Tauranga District	Ngaterangi	Urungawera	Mayor Island	2	5	4	7	18
Tauranga District	Arawa	Ngatirangireweli	Huhana	4	23	5	22	54

A census for the different Hapū living in Katikati in 1881 also Matakana and the Moana Ō Tauranga.

The NZ Census from 1881 shows the small numbers of Māori left in Katikati after the area became a fortified Government zone, causing many Māori to become alienated from their lands.

MCAITERANGI				
1. Otawhiwhi	Bowentown	Whanau a Tauwhao	Tamaoho 1916	Tauwhao
2. Tuapiro	Katikati	Whanau a Tauwhao (Bryan Family)	Tuapiro Hall	
3. Rereatukahia	Katikati	Ngai Tamawhariua	*Tamawhariua 1969	Whakahinga
4. Matakana	Matakana	Ngai Tamawhariua	Rangihouhiri c. 1900	Pukai
5. Kutaroa	Matakana	Ngai Tauaiti	Tauaiti c. 1940	*Hineaorangi
6. Upureora	Matakana	Ngai Tuwhiwhia	*Tuwhiwhia 1874	Te Aoreke
7. Opounui	Rangiwaia	Te Ngare	Romainohorangi c. 1911	Paewhitu
8. Rangiwaia	Rangiwaia	Whanau a Tauwhao	*Te Haka c. 1895	Hinewai
9. Wharetoa	Mount & Matapihi	Ngai Tukairangi	*Raurukitahi 1873	Kuraimonoa
10. Hungahungatoroa	Matapihi	Ngai Tukairangi	Taapuiti 1973	Whakahinga
11. Waikari	Matapihi	Ngati Tapu	*Tapukino 1880	Kahumoeangi
12. Tamapahore	Mangatawa	Ngapotiki	Tamapahore 1967	
13. Tahuwhakatiki	Waitao	Ngapotiki	*Romainohorangi c. 1910	Tuwairua
14. Ngapeke	Waitao	Ngati Pukenga (a tribe in its own right)	*Whetu 1914	
15. Maungatapu	Maungatapu	Ngati He	*Wairakewa c. 1880	Te Aotakawhaki
MOTITI ANA				
16. Motiti	Motiti Island	Patuwai	*Tamatea ki te Huatahi	
17. Motiti	Motiti Island	Patuwai	Tahinga o te Ra 1902	
NGATI RANGINUI				
18. Tawhitiinui	Omokorou	Ngati Taka & Pirirakau (Nicholas Family)	Kahi 1930	Maka
19. Tutereinga	Te Puna	Ngati Taka & Pirirakau (Tangitu Family)	*Tutereinga c. 1920	Hinekura
20. Paparoa	Te Puna	Ngati Taka & Pirirakau (Borell Family)	Werahiko 1975	Te Ringa
21. Poututerangi	Te Puna	Ngati Taka & Pirirakau (Bidois Family)	Takurua c. 1920	Mapihi te Rangi
22. Wairoa	Wairoa River	Ngati Kahu	*Kahutapu c. 1890	Te Hoatu
23. Peterehema	Bethlehem	Ngati Hangarau	*Hangarau 1967	Te Ohaaki
24. Huria	Judea	Ngai Tamarawaho & Ngati Matapu	*Tamatea 1956	Ihupupu Ihuparapara
25. Waimapu	Poeke Waimapu	Ngati Ruahine & Ngati Tunakairoro	Kaupapa Tawhito c. 1880	Ruahine
26. Hairini	Hairini	Ngai Te Ahi	*Ranginui 1965	Urutomo
*Buildings now demolished				

Marae and Hapū of Tauranga Moana.

“After my great grandmother Ngarae died, the lands which were allocated to her and her whānau through Crown Grants was sold on to a settler named Gill. The children of Ngarae, namely Ani Te Maki Ngarae Johnson and Hori Ngarae Johnson, after finding out, challenged the Crown on the sale of the land claiming that whoever sold the land had no right and that their mother's land should have been returned to them.

What the purchaser did instead was allocate 70 acres back, which to me was a very small amount of land for the large amount that was taken, to me it was another form of confiscation. This area would have been close to 3,000 acres. The area is now broken down to 40 acres on which Te Rereatukahia Marae now sits. As the government sees land as an economic entity the result is that living on land that is classed as 'shared', the 'lot' sizes become uneconomical which means our hands are tied in terms of being able to progress within a kaupapa that is tika to us. We have been set up to fail - unless we buy up all the other shares from other shareholders it means that our land is worth nothing, even though on paper we are millionaires.”

Kereama Bluegum May 2019

All the coastal area of the moana that were Pā sites of significance to Māori have now been claimed by Council and by DOC, and that includes the Ngahere back to include the Kaimai Ranges. The impact of this loss of land has been devastating as it is akin to having been put into a 'reservation' where there is no ability to expand the living area for those wishing to continue a more traditional way of living, on traditional lands because those lands are now overcrowded and landlocked by industry, orchards and surrounding suburbia.

In the 1890s, settlers from Canterbury in the South Island moved to the Rangitāiki swamp-land.

Unlike southern New Zealand provinces, the Bay of Plenty did not prosper. Farmers could not run large sheep flocks because the climate was too mild and moist, the soil too poor, or the land too forested. Gold was only found outside the district. And hopes of tourist through-traffic to the 'Hot Lakes' at Rotorua faded once this scenic area was accessible by road from the Waikato, from 1883. Those hopes were finally dashed with the completion of the rail link following the same route in 1894.

Lack of road or rail made it hard to move around the region. People usually travelled by boat. For Katikati in the early days of settlement, communication with Tauranga was mainly by water. The boats ran irregularly, and sometimes became stuck in the mangroves. There was no way through Rangitāiki swamp except by canoe. Before 1900 the main road in the vicinity of Whakatāne was the beach, while a ferry took travellers to Ōpōtiki across the entrance to Ōhiwa Harbour.

The settler groups did not flourish. There were reports from Tauranga of residents leaving by boatloads, many for the Thames goldfields. Most settlers on 50-acre (20-hectare) lots in the Ōpouriao Valley sold their land to the Whakatane Cattle Company in the early 1870s. Opening in 1875, the Ōhinemuri goldfield, east of Paeroa, attracted other arrivals.

Struggling to survive, the first settlers in the Bay of Plenty experimented with sorghum, bee-keeping, tobacco, and a cheese and bacon factory (all unsuccessful), and brick kilns (successful). The vicar at Katikati had an ostrich farm to supplement his meagre income. It continued until about 1920, when the last ostrich was chased by dogs into the Waitekohe River.

Capital carried some people through. At Woodlands in Katikati, William Shaw had 26 men at one time clearing and ploughing land. He, John Killen and Joseph R. Smith employed so many men that relief works were never necessary there but nevertheless nearly half of the settlers at Katikati failed in the 1880s.

The Canterbury migrants temporarily abandoned their homes during massive flooding of the Rangitāiki River in 1892. They finally left a few years later as drainage problems proved too daunting.

Gold discoveries at Waihi, just outside the region, provided a boost, just as returns from the goldfields at Thames and Ōhinemuri waned. In 1906 Waihi, with a population of 5,594, far overshadowed even the largest Bay of Plenty town, Tauranga, which had only 1,047 people – fewer than in 1881.

In the early 1900s dairy production transformed coastal Bay of Plenty into a thriving agri-cultural region.

In the western Bay, dairy factories opened in Katikati and Te Puke in 1902, and in Tauranga in 1905. Output of butter at Katikati in 1907-8 was only 29 tons but reached 726 tons by 1935-36.

In the eastern Bay, dairy factories opened at Ōpōtiki in 1895, in Ōpouriao in 1900, Waio-tahe in 1904, Waimana and Ōtangihaku in 1907, Rūātoki (mostly supplied by Māori) and Whakatāne in 1908, Matatā in 1909, Otakiri (known as Tarawera until 1928) in 1912, and Awakeri (which later moved to Edgecumbe) in 1915.

In 1938 writer Alan Mulgan wrote of his home town: 'If the roads of Katikati are not paved with the gold of the immigrants' dreams, they are paved to-day with butter, and the wheels

of commerce and pleasure run smoothly upon them.’

No other product rivalled butter and cheese in importance, although some citrus fruit was grown and there was also sea fishing. Maize, which had been quite widely grown, was abandoned partly because, in the late 1900s, a succession of frosts destroyed the crops and nearly ruined many farmers. Flax milling waned, as the swamps where flax grew were drained for farmland.

Prosperity in the country districts meant growth in the towns, and a new sense of confidence. Tauranga’s population finally grew. The drainage of the Rangitāiki Plains, which gathered momentum from the 1910s, brought the biggest single stretch of land yet into pasture, mostly for dairying, and boosted Whakatāne.

At the start of the new century the sea was the highway. The main event of the week in the large centres was the arrival of a Northern Steamship Company ship from Auckland. Not until 1908 did the government commit itself to a Waihi–Tauranga–East Coast railway, allotting £1,500,000 for the job. Work started from Tauranga. Te Puke, to the east, was reached in 1913 and Matatā in 1916. Work languished on the western sector, in part because of the challenge of laying track through swampland. In 1921 an energetic minister of public works, Gordon Coates (prime minister from 1925 to 1928), pushed it forward.

Also fundamental to the future were the roads, used by ‘service cars’ (a kind of long-distance taxi) and later buses. Rail and road between them put paid to the steamship service. The last passenger-ship services to the eastern Bay were made in 1921–22 and to Tauranga in 1929.

Māori lived on the margins of the newly prosperous Bay of Plenty. The non-Māori population had risen from around 4,600 to around 22,000 between 1896 and 1936. The Māori population increased but did not reach 10,000. Māori farmers supplied some of the dairy factories, for instance in Rūatoki, and many Māori found work shearing or road making. In contrast, work on the goldfields or in flax processing diminished in the early 1900s as the resources were depleted.

Māori in the small rural communities lived in less adequate conditions than their Pākehā neighbours. In the 1918 influenza epidemic, 56 European deaths were recorded in the Bay of Plenty, compared with at least 263 Māori deaths. Very few Māori lived in towns: only Opōtiki had more than 100 Māori inhabitants in 1936. Most marginal, geographically, socially and politically, were Ngāi Tūhoe communities in Urewera. Rua Kēnana’s community at Maungāpohatu was raided by police in 1916, at the cost of two Tūhoe lives.

In 1840 the Bay of Plenty had a population of not more than 10,000, virtually all Māori. Through the rest of the 19th century the Māori population declined, and the number of Pākehā (non-Māori) grew only very slowly. The biggest increase in Pākehā numbers came in the 1900s and 1910s, as the dairy industry thrived:

- 1874: 1,425 Pākehā and approximately 8,000 Māori (including Rotorua and Taupō)
- 1901: 4,882 Pākehā and 5,772 Māori (excluding Rotorua and Taupō)
- 1921: 15,708 Pākehā and 6,274 Māori (excluding Rotorua and Taupō)

In 1936 the total population of the region was 31,764, of which 9,751 were Māori.

After 1945, forestry and farming opened up the interior, and farming continued on the coast. The rapidly growing population was typically young and male, particularly in new towns like Kawerau. The Māori population grew with the rest, and many younger Māori moved to towns and cities. In 1945 Māori numbered 11,311 (out of a total population of 37,867). By 1961 they numbered 17,857 (out of 81,290).

In 2013 the total population reached 205,971. This included the third-highest proportion of people identifying themselves as Māori (24.4%), after East Coast and Northland.

As in most North Island regions outside the two main centres of Auckland and Wellington, numbers of Asian and Pacific peoples were small – Asian people were 4.8% of the population and Pacific Island people 2.5%. This was under half the New Zealand average of 7.4% (Pacific) and 11.8% (Asian). Moreover, the percentage of New Zealand-born people in the Bay of Plenty (82.5%) was higher than for the country as a whole (74.8%).

Katikati Today

Although available statistics are now quite dated¹¹, such statistics suggest considerable diversity and change within the Katikati community.

Population and Age Demographics

The town has grown. In the 2013 census, 4,056 people usually lived in the Katikati community. This was an increase of 477 people, or 13.3%, since the 2006 Census, and an increase of 1,140 people, or 39.1% since the 2001 Census.

Katikati has a relatively large aged population. The median age (half are younger, and half older, than this age) in the 2013 Census was 49.7 years for people in the Katikati community. The national median age was 35.9 in the 2006 Census.

More explicitly, 34.3% of people in the Katikati community are aged 65 years and over, compared with 14.3% of the national population.

In contrast, 18.0% of people are aged under 15 years in Katikati community, compared with 20.4% nationally.

This also contrasts with the working age group (those aged between 15 and 65). In the 2013 Census, 48.7% of Katikati’s usually resident population was in this age group, compared to 65.3% nationally.

Ethnicities

The Katikati community has considerable ethnic diversity. The most common ethnic group in the Katikati community is European (see Table 1), followed by those of Asian (including Indian), then those of Māori ethnicity. Compared with New Zealand as a whole, Katikati is over-represented by those of European, Asian and MELAA ethnicities, and under-represented by those who identify as Māori.

TABLE 1: ETHNIC GROUPS IN THE KATIKATI COMMUNITY AND NEW ZEALAND. (DATA FROM THE 2013 CENSUS)

	Katikati Community	New Zealand
European	76.20	70.00
Māori	10.80	14.11
Pasifika peoples	6.00	6.98
Asian ¹²	12.00	11.12
Middle Eastern, Latin American, African (MELAA)	2.40	1.11
Other ethnicity	1.90	1.60

Table 1: Ethnic groups in the Katikati community and New Zealand. (Data from the 2013 Census)

Of people in the Katikati community, 29.5% were born overseas, compared with 25.2% for New Zealand as a whole. For people born overseas who are now living in the Katikati community, the most common birthplaces are the UK and Ireland.

¹¹ The last census data were produced in 2013. The statistics referred to in this section are sourced from the 2013 Census: http://archive.stats.govt.nz/browse_for_stats.aspx, accessed on the 20 March 2019

¹² This is an unfortunately a merged ethnic category in the 2018 Census as by far the most people of this ethnic category in Katikati identify as Indian, mostly as either Hindu or Sikh.

After English, the next most common language spoken in the Katikati community is Punjabi, which was spoken by 4.9% of people. Te Reo Māori is spoken by 3.6% of people in the Katikati community, compared with 3.7% of people for New Zealand overall. New Zealand Sign Language is used by less than one percent of people in Katikati.

Of people in the Katikati community 82.2% speak only one language, compared with 74.7% of people for New Zealand overall.

Economic Capital

The Katikati community are less well qualified, have higher unemployment rates, are engaged in lower skilled occupations, and earn less compared with New Zealand overall. 70.7% of people aged 15 years and over in Katikati community have a formal qualification, compared with 75.8% in Western Bay of Plenty District.

In the Katikati community, 9.2% of people aged 15 years and over hold a bachelor's degree or higher as their highest qualification, compared with 20.0% for New Zealand as a whole.

The unemployment rate in Katikati community was 10.3% for people aged 15 years and over, compared with 7.1% for New Zealand overall.

The above 3 statistics are of particular relevance to the outcomes of the research in the 'Youth Well-being' branch theme of 'individualised learning and employment pathways'.

The most common occupational group in Katikati community was 'labourers'.

For people aged 15 years and over, the median income (half earn more and half earn less than this amount) in the Katikati community was \$20,500. This compares with a median of \$28,500 for New Zealand overall. Of people aged 15 years and over in Katikati community, 48.8% had an annual income of \$20,000 or less, compared with 38.2% of people for New Zealand as a whole. In the Katikati community, 11.3% of people aged 15 years and over had an annual income of more than \$50,000, compared with 26.6% of people in New Zealand overall.

Families and Households

The majority of households in the Katikati community are couples without children. Most are one-family households and a significant proportion are one-person households.

Couples with children made up 28.2% of all families in the Katikati community, while couples without children made up 56.4% of all families. This compares with New Zealand as a whole where couples with children made up 41.3% of all families, while couples without children made up 40.9% of all families.

Of families in the Katikati community 15.6% were one parent with children families, while one parent with children families made up 17.8% of families for New Zealand as a whole.

One-family households made up 67% of all households in the Katikati community. This was slightly higher than the national level of one-family households of 66%.

In the Katikati community, there were 459 one-person households making up 27.8% of all households. For New Zealand overall, one-person households made up 23.5% of all households.

The average household size in the Katikati community was 2.3 people, compared with an average of 2.7 people per household for all of New Zealand.

In the Katikati community, 68.9% of households in occupied private dwellings owned the dwelling or held it in a family trust. This compares with New Zealand as a whole where 64.8% of households in occupied private dwellings owned the dwelling or held it in a family trust.

For households in the Katikati community who rented the dwelling that they lived in, the median weekly rent paid was \$250. This was the same as for the whole of the Western Bay of Plenty District. This rental figure has increased since the last census to around \$350 according to local real estate agents.

Social Deprivation Index

The Social Deprivation Index is a measure of socio-economic status calculated for small geographic areas. The calculation uses a range of variables from the 2013 Census, which represent nine dimensions¹³ of socio-economic disadvantage, to create a summary deprivation score.

For the purpose of comparison, the Social Deprivation Index is presented as a scale, ranking small areas from the least deprived to the most deprived. The decile numbers correspond to the New Zealand Deprivation Index, with 10 as the most deprived and 1 as the least deprived.

The Katikati Community Deprivation Index is 8.

¹³ See: <https://www.otago.ac.nz/wellington/departments/publichealth/research/hirp/otago020194.html>



Schools

The Katikati community has two schools: Katikati Primary and Katikati College.

Katikati Primary School has around 480 pupils and around 50 staff in 2019. The ethnic makeup of Katikati Primary comprises European (61%), Māori (20%), Pasifika (7%), and Asian (11%).

The decile rating of Katikati Primary is 4¹⁴.

Katikati College has around 847 pupils (620 families and whānau) and 110 staff in 2019. The ethnic makeup of Katikati College students comprises European (68%), Māori (20%), Pasifika (4%), Asian (6%) and international (2%).

The decile rating of Katikati College is 5. Decile ratings have a direct relation to Ministry of Education funding for additional services. This can also prove to be an impediment in terms of funding for services that are fit for purpose when there is a polarity of need that is not reflected in the average decile number reached.

Community Centre

Katikati is fortunate in having had a Community Centre for over 25 years. The Community Centre is a not-for-profit organisation offering information, services and support to meet the needs of the Katikati community in the areas of health, education and well-being. It has a strong focus on families with many services provided at the Centre, including Pregnancy and Parenting Classes, School Holiday Programmes, Breakaway Holiday Programme, After-school Programmes, Youth Services and Community Education¹⁵.



Community Organisations

Katikati is well-endowed with a wide range of community organisations. There are over 80 special interest and community service groups, over 30 sports groups, and over 10 faith groups in Katikati¹⁶. Some of these organisations are described in more detail later in this report.

Health and Social Services

The Katikati community has access to a wide range of health and social services¹⁷. Te Rūnanga o Ngāi Tamawhariua is the primary provider of social and health services including Whānau Ora, budgeting, youth at risk, and peer support. Other specialist services are, however, based in Tauranga and engage with clients in Katikati on an 'as-needed' basis. This needs recognition in terms of potential for siloed intervention with limited social integration into local community, particularly where referral to services has not come through a Katikati based organisation. There are two medical practices in Katikati: the Katikati Medical Centre and Te Rūnanga o Ngāi Tamawhariua Mental Health & Addictions Service.



¹⁴ A school's decile measures the extent to which the school's students live in low socio-economic or poorer communities. Decile 1 schools are the 10% of schools with the highest proportion of students from low socio-economic communities. Decile 10 schools are the 10% of schools with the lowest proportion of students from these communities.

However, a decile doesn't indicate the overall socio-economic mix of the students at a school.

It is important to understand that decile ratings are for funding purposes only - they are not an indication of the performance or quality of education delivered at a school or kura. <https://parents.education.govt.nz/primary-school/schooling-in-nz/ministry-funding-deciles/>, retrieved 27 March 2019

¹⁵ www.katikaticommunity.nz, retrieved 21 March 2019

¹⁶ <http://katikati.org.nz/Community.html>, retrieved 21 March 2019

¹⁷ www.healthpoint.co.nz, retrieved 21 March 2019

The Research

The Research

Meaning of Community

Whilst the stakeholders and the research team loosely use terms such as community, community values, community within community, community centre, community-led development, reinvigorated community sense of identity and belonging, and so on, it is important to be clear to those not in the 'community research community' what is meant by these terms. Some clarity in the meaning of these terms is important in order to understand the research methodology used in the *Hearts and Minds* research and in order to interpret the results of this research.

What is Community?

The term 'community' tends to be used as a catch-all phrase for anything that has to do with a collection of human beings and can have different meanings to different people. The traditional definition refers to community as a 'group of people living in the same place'. This could be the meaning behind the use of the term 'Katikati community' in this report. However, as Pfortmüller¹⁸ points out, while a group of people living in the same place is what community used to be historically, today, for many of us, our village or neighbourhood isn't the key definer of identity or fellowship. In particular, many people have shifted from the tradition of being born into a community, to now choosing their own communities and expressing their identities through them¹⁹.

Pfortmüller²⁰ suggests the term community be updated to recognise this new reality. He suggests defining the term community as:

'a group of people that care about each other and feel they belong together'.

His rationale for this definition is that it captures the notions of groups of real humans with real lives, real stories, real hopes, and real dreams, and expresses relationships based on caring for one another, developing trust, a common human desire to belong, and a shared sense of identity.

Others share a similar view that there is insufficient understanding of what a contemporary community is, and what is its role in the lives of people in diverse societies. Amplifying the definition above for instance, Chavis and Lee²¹ argue that there are several aspects to the term community. First, community is about people and not about a place, a building, or an organisation; nor is it an exchange of information over the Internet. To them community is both a feeling and a set of relationships among people. People form and maintain communities to meet common needs.

To Chavis and Lee, members of a community have a sense of trust, belonging, safety, and caring for each other. They have an individual and collective sense that they can, as part of that community, influence their environments and each other.

Also, that treasured feeling of community comes from shared experiences and a sense of (not necessarily the actual experience of) shared history. As a result, people know who is and isn't part of their community. This feeling is fundamental to human existence.

To Chavis and Lee, people live in multiple communities. To them, since meeting common needs is the driving force behind the formation of communities, most people identify and participate in several of them, often based on neighbourhood, nation, faith, politics, race or ethnicity, age, gender, hobby, or sexual orientation.

¹⁸ https://ssir.org/articles/entry/what_is_community_anyway retrieved 27 March 2019

¹⁹ See for instance: <https://www.theatlantic.com/amp/article/532518/> retrieved 27 March 2019

²⁰ https://ssir.org/articles/entry/what_is_community_anyway retrieved 27 March 2019

²¹ David M. Chavis and Kien Lee https://ssir.org/articles/entry/what_is_community_anyway#bio-footer retrieved 27 March 2019

Also, to Chavis and Lee, communities are nested within each other. For example, in a neighbourhood – a community in and of itself – there may be ethnic or racial communities, communities based on people of different ages and with different needs, and communities based on common economic, social or environmental interests.

Communities also have formal and informal institutions. Communities often form institutions – what we usually think of as large organisations and systems such as schools, government, faith, law enforcement, or the non-profit sector – to more effectively fulfil their needs.

Equally important to Chavis and Lee, however, are communities' informal institutions, such as the social or cultural networks of helpers and leaders (for example, local shops and clubs). Lower-income and immigrant communities in particular, rely heavily on these informal institutions to help them make decisions, save money, solve family or intra-community problems, and link to more-formal institutions.

Also, to Chavis and Lee, communities are organised in different ways. Every community is organised to meet its members' needs, but they operate differently based on the cultures, religions, and other experiences of their members.

Extending this Community Definition

Bearing in mind this discussion on what community is, the community-referenced terms in this research report may become clearer.

Referring to the Katikati community thus reflects more than a group of people living in the same place. Rather it also refers to a feeling and a set of relationships among people to meet common needs, who have developed a sense of trust, belonging, safety, and caring for each other and have an individual and collective sense that they can, as part of that wider community, influence their environments and each other.

Also, referring to the Katikati community recognises that people live in multiple communities within Katikati: that such communities are nested within each other and also have formal and informal institutions.

An understanding behind the other terms – community development, building community-within community, community values, and community sense of identity – follows from this. Collectively they refer to participative community actions whereby diverse communities meet and explore each other's values and underlying beliefs, identifying commonalities and differences (and why), which then inform motivations to act (or not)²².

The Focus of the Research

The research focus of *Hearts and Minds* was to investigate the potential and possibilities for a reinvigorated community sense of identity and belonging.

Prior research commissioned by the Katikati Community Centre²³ had found that there were many groups operating in Katikati across a range of needs with little overarching insight, collaboration or united vision. In particular, this research found that people were concerned that there were gaps and duplication in social service delivery, and that different groups and individuals in the community were making the same comments about the lack of a strong shared sense of what the community valued about living in 'this place' of Katikati.

Hearts and Minds thus aimed to:

1. *understand how the Katikati community sees itself;*
2. *understand what the Katikati community values;*
3. *understand what is unique and differentiating about Katikati; and,*
4. *understand how its people, organisations and cultures envision its future together.*

Intended Outcomes

The outcomes of this research were to provide a relevant framework and a deepening insight and understanding about the community to the community, of what matters locally, to help determine priorities and encourage community action. Many people, groups and sectors were involved in the research and helped to channel local efforts and external support towards relevant local priorities and plans.

The intended outcome of the research was to uncover areas of potential stories or ideas that are reflective of the 'unique us' with a long tail linking to social, cultural, environmental and economic values.

It was hoped that an outcome would be that the town could unite around a shared story that could lend itself to social, cultural, environmental and economic outcomes; resonate meaningfully through the community; and inspire change, opportunity and boldness in thought and deed. Currently Katikati is widely known as the 'Mural Town', and during the time of the research, Katch Katikati (responsible for promoting Katikati as a destination along the Pacific Coast Highway) and some community stakeholders from the avocado horticulture industry decided to claim Katikati as the "Avocado Capital of New Zealand" and put up signs at the entrance to town to that effect. This was not, however, adopted as part of the research dialogue, and

it was apparent early on that there were significant disconnects between various sectors, cultures, ages and social demographics, and that rather than establishing one identity, the focus instead was to understand the disconnects and focus on connection.

Over the course of the research, other examples of suggestions included questions such as, "Could the town see itself as the best little multi-cultural town in New Zealand?", with an annual festival celebrating the many cultures in Katikati and acknowledging and celebrating the many workers from all over the globe that contribute to the success of the industries in the region. Could it be a place where the people prioritise understanding, nurturing and participating in the wonderful diversity of cultures here? Another strong community theme that previously had some traction, when it was believed a bypass was imminent, was that Katikati could be an 'Enviro-town', putting a stake in the ground around responsiveness to climate change through co-design and innovation, mobility, wellness, energy efficient co-housing, innovative environmental initiatives, sustainability, etc. Another area of opportunity may be around creation of a 'Circular Economy' in the horticulture industry, moving to a more regenerative practice model of turning shelter belt and fruit waste into nutrient dense soil production for organics as a research and development pilot, and so forth.

²² See <https://www.youtube.com/watch?v=F7XF6jMsaPO> for an interesting video explaining the differences between beliefs, values and attitudes

²³ Katikati Community Centre 2018

Research Method

Conventional research often sees itself as proceeding from point A to point B along a straight line – commencing with a hypothesis and proceeding to a conclusion, which may then be published in some external publication such as a journal.

Instead of a linear model, Participatory Action Research (PAR) proceeds through cycles, 'starting' with reflection on action, and proceeding round to new action, which is then further researched. The new actions differ from the old actions – they are literally in different places.

Definition of Participatory Action Research (PAR)

There are two components to PAR that reflect on the research method: an action component and a participatory component.

The Action Component

From the outset it was stated that the research would be falling out of the actions. The action of the research becomes a catalyst for change through following community leads to connect through various interest channels via several methods of engagement (one-on-one, existing network groups, existing committees, invited collaborative conversations linking to a particular topic or focus, research-initiated community-driven events, and synchronistic opportunities).

Community-led meant that the research was led through a series of 'pivot points' that led the direction through introductions, suggestions and insider networks.

As such, there was never an intent to provide an analytical data set as evidence to inform further actions. Rather, the actions were instigated via the process, and became viable projects either through participants leading and developing, dovetailing into other community work-streams, or parking as opportunities to pick up as future resourcing allows.

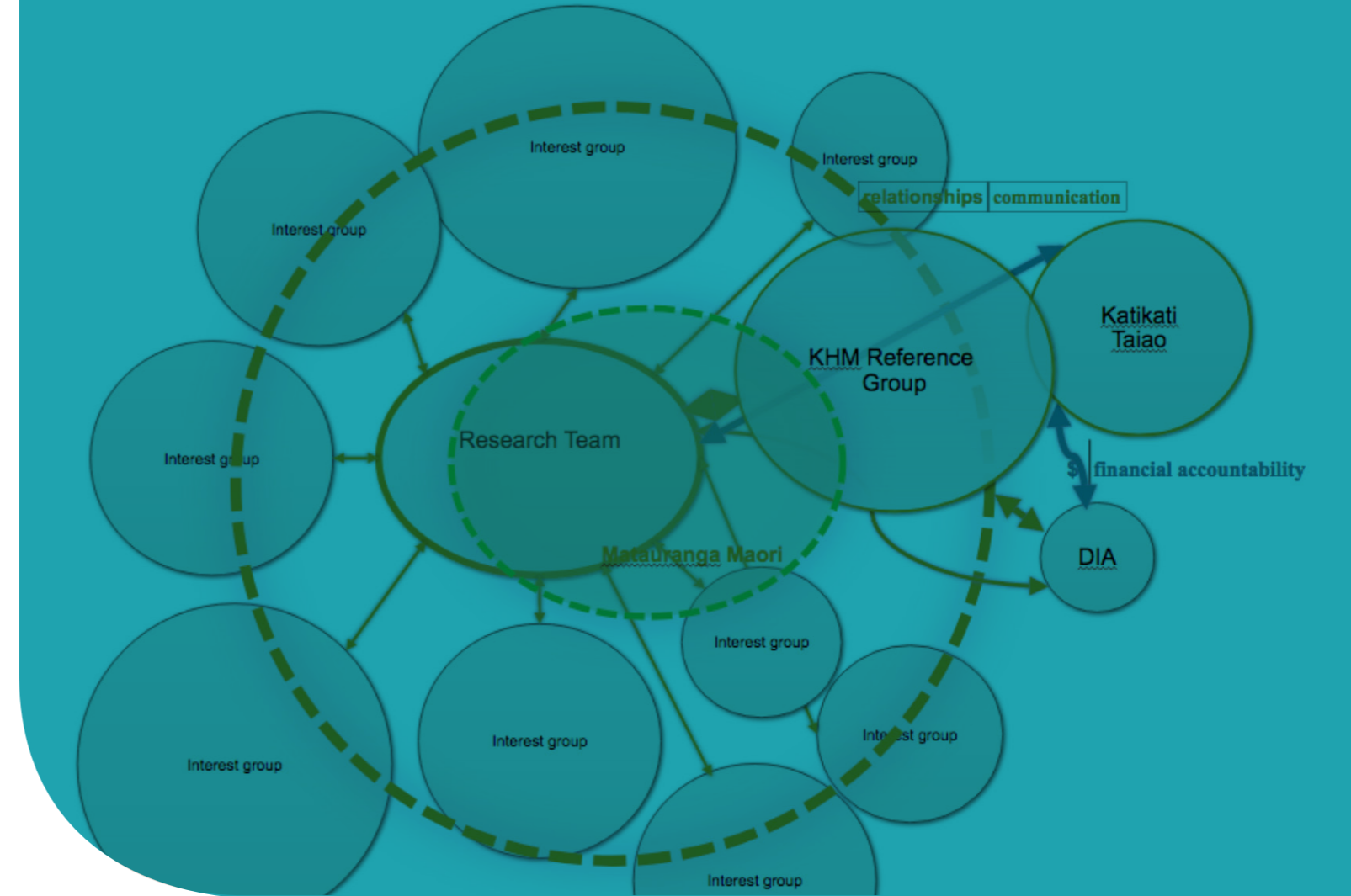
The Participation Component

It is not possible to do any social research without the participation of other human beings. Four conceptual parties to the research were considered:

1. The researcher/s
2. The researched
3. The researched for: in the sense of having the problem the research is to resolve (the critical reference group)
4. The researched for: in the sense that they might benefit from better information about the situation – they may be trying to care for those with the problem, or provide, administer or fund the problematic thing or an activity or service that addresses the matter or tries to manage, treat, ameliorate or prevent it, and so on (the community stakeholders).

Katikati *Hearts and Minds* aspired to be a research project involving and led by a diverse representation of 'whole of community', in order to achieve the outcomes stated above.

In the context of this project, 'whole of community' was defined, but not limited to, the combined sum of 'communities of interest', many of whom were well known through previous community research, and through Katikati Taiao members' networks. Others were identified through cultural belief, ethnicity, or faith, along with other micro-communities of people with shared interests. For the purpose of this research there was a paramount importance for tangata whenua, specifically mana whenua connected to Te Rereatukahia Marae, to be a central starting point for the project.



The Research Plan

The principal research plan was to uncover/discover the diversity of communities in Katikati, to join in when these communities met and facilitate meetings between different groups when the opportunity arose, so as to observe and explore each group's values and beliefs, to identify commonalities and differences, and then inform motivations to act in a wider community.

Steps taken to achieve this included:

- A project overview brief was prepared that encouraged a strengths-based approach for engagement across social, cultural, environmental and economic values (the long tail). This served as a baseline engagement framework tool for the project team to speak from. Subsequent to being shared with Māori for their input, and seeking their tautoko, the brief then also served as a marketing tool to invite and inform wider community conversation and engagement.
- A mechanism of ongoing evaluative feedback was developed to ensure that ideas and themes captured through participative interviews, were accurately reflected for further exploration and development.
- The local Marae was the starting point in terms of utilising a koru approach, unfurling from the centre outwards, acknowledging Ngāi Tamawhariaua as mana whenua, and therefore the anchor from which the whakapapa of Katikati originated. Our Māori researcher, Jodie Robertson, was integral in establishing positive support and relationships, and was also to be led by Māori in terms of the level, extent, and appropriateness of her involvement. Engagement with mana whenua was made initially through the Māori researcher through correct channels: i.e. through the Rūnanga to the Marae and from there to the hui-a-hapū (meetings of the collective local Marae: Te Rereatukahia, Tuapiro and Ōtāwhiwhi). However, due to an already established relationship between one of the Katikati Taiao committee members and kaumātua, Kereama Bluegum, a concurrent process of social invitation occurred outside the formal process. Although this caused disruption to the formal process, it also gave opportunity for whakawhanaunga-tanga exchange between the research team, Katikati Taiao, the DIA community advisor and mana whenua which formed the start of a relationship.

- The Māori-led research was carried out as an autonomous project, concurrent with the wider community-led research. Māori-led research data was analysed within a kaupapa Māori framework and methodology (by, with and for Māori), including cross-checking of all analysis with the Māori community to ensure the analysis reflected and summarised the original intent of consultation undertaken with mana whenua. Key themes were extracted through analysis, and a comparison against other ethnic community groupings occurred to provide analysis on meta-themes within the wider research project. However, the findings from the Māori-led research branch remain intact as their own chapter within this report.
- Some of oldest families of colonisers, where a third generation or greater are still resident community members, were identified. Much work has already been done by and with this stakeholder group as the second tier of community development over time, so this was a touchstone from which to inform current connections and belonging.
- Other obvious community institutions were identified, including but not limited to:
 - o Katikati Taiao;
 - o Te Rūnanga o Ngāi Tamawhariua;
 - o Community Board (Western BOP District Council);
 - o Katch Katikati;
 - o Katikati College;
 - o Katikati Community Centre;
 - o Mpowa youth group;
 - o Supergrans;
 - o Strengthening Communities;
 - o Katikati Open-Air Art;
 - o Greypower;
 - o Service groups;
 - o Church groups; and,
 - o Others identified through existing networks.
- A 'call to action' was prepared, which included identification and engagement with wider 'communities of shared interest', to encourage a 'like minds' approach in terms of 'the long tail' that hooked into people's passions. For example, Rethink film nights; sustainable living; Indian community; Pasifika community; mindfulness community; horticulture and organics community; seasonal workers; musicianship; visual arts; etc. Not all of these resulted in data contribution to the research, but they did provide 'pivot points' of re-direction to other community leaders or activators in a variety of interest fields.
- The lead researcher and facilitator also activated participative exploration for potential collaborative relationships between existing programmes and services to develop a wider community driven approach. The aim of this was to understand and collect information to support the *Hearts and Minds* research. Examples included: Good Neighbour (a Tauranga based initiative offering their 'food rescue' model to Katikati), social action with vulnerable and at-risk communities through the likes of Supergrans and Māori Wardens (engagement and food), Rethink and Living the Change, Happen Films (well attended film nights on environmental sustainability), Strengthening Communities (collaborative development of the social sector in Katikati), and more.
- The research also piggy-backed off existing events and meetings to add value, facilitate engagement, and observe community interaction. As an example, a regular local event – Be the Change Film Nights – was co-facilitated with the existing organiser. The

lead researcher had an existing relationship with the co-ordinators, who were happy to support the research due to a shared value of intent to connect community. Two film nights were co-facilitated with the organisers over the course of the research. The first promoted the theme of community connection and featured short films on emotional connection, connection through community exchange such as time-banking, and community-based living using a co-housing model. Speakers on each of the topics provided presentations and Q & A, and facilitated connection was undertaken to connect the audience to each other.

Facilitating community connection at a Film Night with the same topic – Community Connection. (A second film night is described later under the theme of intercultural connection.)

COMMUNITY CONNECTIONS

RETHINK PROJECT PROUDLY BRINGS YOU

BE THE CHANGE

FILM NIGHT

DATE: WEDNESDAY 17 OCTOBER

TIME: 7PM, DOORS OPEN AT 6:30PM

VENUE: ST PAULS CHURCH, 1 MULGAN STREET, KATIKATI

PRICE: KOHA AT THE DOOR

- Further engagement through qualitative interviews and conversations was undertaken with natural and appointed leaders of various interests within community, in order to build a wider picture of Katikati as a collection of stories and data on values identification and visions for the future.
- The lead researcher and facilitator also engaged through the lens of ‘newcomer’ to Katikati, undertaking activities such as the Mural Town Tour, Kati Chat (offered as an introduction to newcomers through the Katikati Community Centre), and impromptu social experiments such as walking the main street seeking engagement with the general public through eye contact, smiles and spoken greetings. These simple activities identified some significant disconnects, particularly in relation to topics such as respect for the history of tangata whenua Māori culture and values, as well as a negative imbalance around reciprocity of informal attempts for friendly engagement.
- Videos and sound recordings of some participant research streams’ values and visions were undertaken, some of which have been included as part of this report, and others that will inform specific interests moving forwards, but are not for public release.
- Reflection on the information collected informed a second stage process to identify common themes, values and aspirations, as well as engage natural leaders and facilitators from each community-of-interest to lead/co-create the third stage of action research. The five ‘limbs’ of research themes developed through these second and third stages.
- A series of collaborative event hui were co-facilitated with interest groups according to values and vision alignments. Encouragement was given for these to reflect cultural values through food, music and performance ceremony/dance where these were an integral underpinning or expression for that group. Any opportunities to add value for participants were sought (e.g., fundraising through provision of catering or products that reflected the culture or values of individual groups). The purposes of these co-facilitated hui were to:
 - o Get people relating to each other and making connections (facilitated activities);
 - o Learn about each other’s whakapapa – what informed their values and vision and how they came to this place they call home;
 - o Share where values align;
 - o Identify points of diversity, points of difference and uniqueness;
 - o Share visions for the future;
 - o Identify and capture opportunities for collaboration and capacity development (outcomes for groups to take forwards alone, with others, or with future support as part of community-led development); and,
 - o Identify and add value through encouraging complementary strengths and resource sharing, e.g., through the lens of social economics and other collaborative approaches.
- The draft summary report would be presented to the reference and stakeholder group, as well as the hui-a-hapū of the three local marae, prior to being sent to DIA as the funder/community adviser. Finally presenting to the wider public followed by uploading to the Community Research website.
- A culmination event was mooted in the plan, to close the project and highlight some of the talent uncovered through the research process. This would double as a continuation of active community connection and a vehicle to feed back the overall findings of the research to the wider public, in terms of common values, themes and potential future opportunities.

The Research Team

Tessa Mackenzie, the lead researcher, is a permanent member of the Katikati community, and has lived and worked in the wider area for 29 years. This relationship to place added a strong participatory element to the research. Tessa’s existing networks, particularly in the social and community sectors, even from many years past, were a positive contributor to engaging in, and having access to, a deep level of knowledge and resources, and also a freedom to talk openly around the bigger picture as well as some of the more sensitive social dynamics. Tessa still works in grass roots to governance positions, specialising in facilitating family and community driven social and environmental change.

The Māori researcher, Jodie Robertson (Ngāti Maniapoto, Ngāti Ranginui, Ngāi Te Rangi) is a community psychologist and social researcher/evaluator. Jodie has wide experience working in a range of settings within the health, education and social sectors and has a range of skills including: project management, facilitation, report writing, strategic planning, and resource development. Based in Tauranga Moana, Jodie is connected to the hapū of Ngāi Tamawhariua in Katikati through her iwi of Ngāi te Rangi. Jodie was clear from the outset that her involvement in this research would only happen with the endorsement of the local iwi, hapū, and rūnanga, and that all Māori data is analysed within a kaupapa Māori framework and methodology, including cross-checking of all analysis with the Māori community to ensure the analysis reflects and summarises the original intent of consultation undertaken with mana whenua.

David Aupapa was the third member of the research team. David was appointed for his skills in natural facilitation and engagement and an ability to model active connection with others. As a Cook Island Māori, David brought another cultural lens to participative activities, as well as connection to Pasifika culture and existing musician relationships²⁴. David had also lived in the area and split his time between his home, in Porangahau, and Katikati during the period of the research.

During the course of the community-led action research process, other research participants within the local Katikati community were engaged to support the development of this research document, or to lead specific research streams.

Kereama Bluegum (local Kaumātua) generously gave time and matauranga Māori (knowledge and education), providing an anchor and sounding board to the lead researcher. His contribution from a mana whenua personal perspective provides context and balance, particularly to the social history of Katikati in the wider community report that would otherwise have been missing.

Anne Billing (Katikati resident) joined the research team to provide administrative support and record notes from larger collaborative meetings whilst participating in those meetings as a member of community. Later in the research, Anne co-led the environmental research stream with two others.

²⁴ Engagement with tangata whenua was made initially through the Māori researcher through correct channels: i.e., through the Rūnanga to the marae and the hui a hapū. However, due to already established relationship between one of the Katikati Taiao committee and a kaumātua, a concurrent process occurred outside the formal process, which caused disruption to how the relationship developed, but also gave opportunity for whakawhanaungatanga exchange between the research team, Katikati Taiao, DIA and tangatawhenua.

Noelene Te Whakaara engaged as part of the Reference Group from a youth perspective and stepped up to undertake a strand of youth-led research. Noelene, at 16 years old, was the youngest member of the Reference Group and the research team.

Kate Loman-Smith, Aroha Koria and Anne Billing led the final strand of research, on people's connection to the natural environment. Kate and Anne were already engaged via the Reference Group and administration support, whilst Aroha was invited to co-lead this strand of research due to her mana whenua status in terms of connection to, and relationship with, taiao – the natural environment.

Paul O'Neil joined the research team towards the end of the research in November 2018 and is largely responsible for developing the structure of this report and the addition of an academic narrative.

Chad Dick also provided review oversight prior to distribution of the final document.

The Values, Funding and Accountability Stakeholder Groups

Katikati Taiao (Enviro Katikati Charitable Trust) were accountable to the Department of Internal Affairs (DIA) for the funding, and to the community for the research integrity and ethical conduct, within the parameters of the project.

Katikati Taiao held the overall kaupapa and accountability for the research team and provided the backstory as to how the research came about. It is acknowledged that this small group of individuals contributed many hundreds of volunteer hours to get to the point of submitting the application for Community-led Research funding and being successful.

DIA's Community Adviser, Jenny Steadman was also an integral participant in the lead up and initiation of this *Katikati Hearts and Minds* Community-led action research.

It is also acknowledged that there is an underlying significance to the name 'Taiao' for what was previously known as Enviro Katikati, with 'taiao' having a subliminal meaning around the 'natural world' and the bridging of belief systems between tangible and intangible. Of distinct note was the relationship developed between Peter Maddison and Tiki Bluegum, and the preceding relationship between Jenny Hobbs and Tiki Bluegum during the exploration of Katikati's potential as an 'Enviro Town'.

These relationships were formed while collaborating on environmental issues and being a tautoko to each other's concerns, particularly where these affected te Ao Māori through such issues as harbour degradation, and pollution of kaimoana gathering places. This existing relational approach provided the underpinning principle for the research. The Katikati Taiao vision, which all the committee members fully subscribed to from a values perspective, also reflected the lived importance of relationships, not only within community, but also to the natural environment.

More can be learned about Katikati Taiao at www.katikatitaiao.org

At the commencement of the research, and the change of lead for the research, the Katikati Taiao committee included:

- Peter Maddison and Tiki Bluegum as co-chairs
- Jenny Hobbs
- Janet Price
- Martina Bluegum
- Kaye Robinson
- Peter Maddison was assigned the link role between the research and the Katikati Taiao committee, and the representation for Katikati Taiao on the Reference Group.

Changes to that committee occurred over the course of the research, with the resignation of Janet Price and Peter Maddison, and the appointment of Paul O'Neil, Ian House, and Kate Loman-Smith.

The Reference Group

A Reference Group was formed over the first three months of the research process. The purpose of the Reference Group was to provide a touchstone and feedback loop for the research from and to the community, and also to reflect the research values of community-led connection and relationship development.

The process of appointment onto the Reference Group was done by informal invitation from the lead researcher as part of her initial connecting conversations with diverse members of the community. Diverse in this context means, direct whakapapa living on ancestral land to newcomers from Auckland; age range (16-75); ethnicity (Indian, Tongan, Māori, Pākehā); length of time in Katikati (two months to many generations); those who had left and come back; occupation (student, business owner, community service volunteer, scientist, teacher, etc). The identified member group numbered 13, plus lead researcher, facilitator, and other community members who participated at one or more meetings (including the formal pōhiri), with an intention that there would be some 'revolving chairs', as new people were appointed, and others chose to leave. However, there was an almost 100% attendance and participation at all meetings by that core, with only a few others coming in to attend meetings, either because they were invited, or because they were living in situ at Te Rereatukahia Marae where all the Reference Group meetings were held, so came along out of interest. Meetings were held monthly, the first being in September 2018, and the December meeting being replaced by the youth-led hui for adults, which arose from the November meeting. The following year only one meeting was held, in May 2019, to feed back on the draft final report, and to reflect on the experience of participating in the research process.

The Reference Group comprised:

- Kereama Bluegum
- Hohepa Hamiora
- Chris Jacob
- David Marshall
- Carol Vicarage
- Anne Henry
- Noelene te Whakaara
- Lose Uilou
- Anu Bhupar
- Anne Billing
- Peter Maddison
- Kate Loman-Smith
- David Aupapa (research team)
- Tessa Mackenzie (research team)

Video interviews with some members of the Research Reference Group at the final meeting, the link to which is www.katikatitaiao.org/research-reflections-video/

Casual attendees:

- Tiki Bluegum
- Uliti Uilou
- Allan Wainwright
- Trine Murray
- Waleena Samuels
- Jenny Steadman (DIA CLD)

The Reference Group roles and links into community spanned the following:

- Open-Air Art
- Teachers
- Primary School and College
- Te Rūnanga o Ngāi Tamawhariua
- Kōhanga Reo
- Department of Internal Affairs – Community Led Development
- Katikati Taiao (EnviroKatikati Charitable Trust)
- Mana whenua
- Tongan Brass Band
- Pasifika Performance
- Western Bay District Council
- Marae Committee
- Kaumātua
- Indian community/business owner
- Forest and Bird
- Uretara Estuary Management
- Katikati Community Centre (Board and Management)
- Grey Power
- Churches
- Cultural Groups
- Students
- Organics/permaculture
- Waste management
- Recognised Seasonal Employer (RSE) workers
- Tiny House Movement
- Social sector more broadly
- Supergrans
- Dave Hume (swimming) Pool Trust
- Marae Sports and Social Club
- Kura - Te Reo

Members of the Research Reference Group at Te Rereatukahia wharekai



As discussed earlier, the purpose of the Reference Group was threefold: to facilitate links to communities of interest within Katikati; to provide ongoing evaluative feedback on the research process and findings from the participants' perspectives; and to model community connection and relationship development that was community led.

The Reference Group meetings were held at Te Rereatukahia Marae, which afforded the opportunity for the Reference Group to meet with each other within the context of the Māori community at the marae. This choice of venue also made it easy for those living on site to engage in the process.

The first Reference Group meeting set a precedent around the importance and value of relationship development in a participative action setting. The meeting was held in the wharekai and was opened by the kaumātua, who extended the welcome and karakia.

This was immediately followed by the research lead facilitating an ice-breaker exercise. Participants (most of whom were unknown to each other at that point) were asked to arrange themselves in a line in order of their length of connection to Katikati. This ranged from many generations to two months in residence.

The line was then divided in half, and the two halves lined up opposite each other and given a few minutes to ask each other their name, how they came to be in Katikati, and something of interest about themselves they wanted to share. This was repeated so that each person got to know a little about two others in the group.

All participants were then invited back into one group, reflect briefly on what they now knew about each other, and invited to respond to the following three questions. (It is worth noting at this point that if the research process leading up to the first Reference Group meeting had established that there was a unified feeling of community identity, these questions would not have been framed around connection.)

- *What are your current circles of connections in community?*
- *Who would you like to connect with who you don't already know?*
- *What stops you/what are the barriers that prevent you?*

Current circles of connection included: church, past school friends, tūpuna, land, family, current education, being on committees (environmental, community, art), people who live at the pa, packhouses, and the Pasifika community.

Those who people would like to connect with but they didn't already know included: Te Rereatukahia Marae – people and culture, the shopkeepers, the land/forest, the history, those that need help, children and young people and their future pathways, migrant workers, Indian community, people new to the area, anyone who is kind and has love in their heart.

'I would like to connect with Te Rereatukahia Marae and those who connect to the land.'

What stopped people connecting included: shyness/naivety about how to connect, not being invited, negative attitudes, pre-judgement including racism, worry of being offensive without meaning to, lack of cultural understanding/protocol, language, time, and motivation to make the effort.

More particularly, the conversations that ensued within this gathering, modelled building community through the relationships that developed based on caring for one another and developing trust, recognising the human desire to belong, and having a shared sense of identity.

Quotes from some participants reflected this community building and identified some barriers to making wider, meaningful community connections²⁵:

'I came through the gate many years ago ... was that a pōwhiri? I would like to do it again. I think it is a wonderful experience.'

²⁵ Working Notes for Final Report Jan19.

'As a child I had never been here but have always want to. There was never an opening to come. I am excited that this process is having connection with here (marae) too.'

'Negativity hard to handle, when people are very aggressive, disparaging and racist, I find it intolerable, and it's not in my way to challenge them the way they challenge me and I find that's a barrier.'

'I would like to connect with the marae. As Cook Island Māori, it's an honour to be on your marae. I have now also had my mind opened to the Indian community and was drawn to the 'love all, serve all' as a phrase to adopt.'

'I would like to connect with Te Rereatukahia Marae and those who connect to the land.'

'I get a bit iffy if I can rub noses with you or not, and you may be shy to be here and not know what goes on here (laughter).'

'It was good doing the meet and greet and getting to know Pete and Kate. It's usually me that's getting everyone up to do that. Just that little korero has formed a connection.'

'I would love to see this – what we did tonight – in the community getting to know people. Feels a bit whakamā sometimes when you aren't connecting in town.'

'I would like to connect with all cultures in the community.'

'It's so good to see so many different people down here on the marae.'

'As a youth, I would like to connect with other youth. Being a Māori youth I'm willing to make positive change where I can.'

'I did not understand the Treaty. Once I learnt, I now feel strongly about it. I would like to understand, and it takes time.'

'I meet a lot of people through my shop. There used to be only Indians coming, but then I gave a cooking class and 350 people wanted to come to that.'

'I would like to connect with each and every person who has love in their heart.'

'When you come from a different country you have to start a new life, so time, and also shyness, where we don't want to upset someone by not knowing what to do.'

A community value that could be read from these statements is a that there is a desire for strong intercultural connections within the Katikati community.

"Katikati used to be a community where everybody knew everybody because it was small. Now it is not like that because so many new people have moved in. Moving from town to the Pa was great – like living in a park, knowing that as children we could go all over the place with everyone looking after everyone's kids."

The above statement also reflects conversations with some of the oldest living descendants of the Irish settlers in terms of Katikati having an intimate sense of community, where everyone knew, and looked out for each other, and social equality was not something that was considered as an issue from their perspective.

Definitions of values are rather complex. Generally speaking, values are deep-seated beliefs about what is right or wrong and about what is important or unimportant. They are principles, standards or qualities that people care about and that contribute to driving people's behaviour. Values held by individuals are also supported by a set of unwritten rules or 'norms' about what is socially acceptable behaviour – both personally and within society.

Values incorporate a degree of judgement, and this further implies that people's values are based on what is important, as well as how important it is to them. Therefore, once people have 'internalised' a set of values, it becomes a standard for understanding the world around them, directing and justifying their own actions, sustaining their attitudes and, inevitably, judging others' actions. Values can be abstract, such as freedom of choice, or specific, relating to, for example, hunger, poverty or racism. Conversations within the group also identified that there was an individual and collective sense that the group could, as part of a wider community, influence their environments and each other.

The initial engagement process with tangata whenua through Te Rereatukahia Marae, particularly in terms of the wider community research (as opposed to the Māori-led research stream), was met with a degree of scepticism and mistrust, yet patience, tolerance and forgiveness of ignorance from tangata whenua to tauwi was also shown. Requesting meetings to be held at the wharekai resulted in the first meeting breaching tikanga through the omission of a formal pōhiri for the members of the Reference Group who had never been welcomed onto the marae previously – which was everybody except for mana whenua. However, the decision at the end of the first meeting, by mana whenua, to undertake a pōhiri for the second meeting is a testament to the relationship development amongst the Reference Group within the first meeting. The second Reference Group meeting was conducted with not only a pōhiri, but also the explanation of whakapapa through the marae wharenuī structure and carvings (externally as well as the interior structure), tukutuku panels, and photographs of tūpuna (ancestors who have passed on). In addition, the manuhiri within the Reference Group were invited to ask questions and receive explanations of the various genealogical family lines belonging to the marae, and the history of how those families related.

The impact of this process on the cohesion of the Reference Group was reflected through comments by tauwi such as *"I feel more grounded"* and *"... more sense of belonging"*.

Some members of the Reference Group waiting to be called on to Te Rereatukahia Marae.



Additionally, those based at the marae expressed a sense of positive surprise at the shared desire of tauīwi to connect with the marae, to better understand Māori culture, and to learn more of the significance of the Treaty of Waitangi. In follow up to these conversations, a level of trust was established that allowed frank and honest discussion on topics including various forms of racism within the community – from segregation, to pre-judgement, discrimination, cultural offence, ignorance, fear of offending, and institutional white privilege – and offers of support to address these.

Video interviews recorded at the final Reference Group meeting reflect the importance of this intentional, yet informally organic, process of relationship development, and the significant positive outcomes that can be facilitated as a result of people simply getting to know each other at a more personal level.

The third Reference Group meeting was an opportunity to present the findings of the research up to that date (November 2018) and seek feedback on those findings. At this meeting discussion gravitated towards youth well-being, particularly for Māori youth and those disconnected from their own culture, from education, and potentially from society. This discussion cemented a theme of Youth Well-being to be developed as the first community-led research 'limb'.

"my son goes to school a Māori Tongan and comes home a Pākehā"

In this sense of developing actions to widen community connections, a desire to promote youth well-being arose. Various views and beliefs on youth expressed included:

A greater need for connection between youth and adults.

When we were growing up, we all had to contribute.

Develop pathways to employment.

How do we nurture people and help each other?

We all have something to offer and should have the opportunity.

How do we get back to the roots?

What can be provided at the marae and under MOU with marae and College?

Manaakitanga has a way of connecting that is good for society. How do we bring that more into mainstream community?

Link to a purpose, e.g., environment: test the water, improve the quality, bring back the fish, etc, as stream health improves, we need some young people to help with water testing.

Adults don't include younger people in our [youth] decision-making process.

Māori kids unfairly disadvantaged in schools. We need to breakdown some barriers between Māori and pākehā in the schools. Kids with nowhere to go. Get kids connected in the schools.

More Māori need to be involved in community groups. Generate the interest among young people. A number at the marae who are not at school. How do we motivate the younger people?

We all follow somebody.

What are hooks for young people?... Dance, music and sport. Being active, practical skills. Cultural.

Division started in year 9. Where does it come from?

Generational things handed down. Need to break down the barriers and become one people.

Connection to Papatūānuku. Awesome resource around us to take advantage of this. How to get young people involved in nature? Perpetuate this through the generations.

Youth committee example in Waitakere city. Work with group of students, fed into council about issues that were important to them and council acted. Let's get youth chairing meetings.

Cultural youth committee. Disconnected youth could be a part of projects.

We need to be talking to the kids that are disconnected. How do we do this?

Need age appropriate role models. Involve them in the vision. Bring generations together.

Bring the technology in with the environmental stuff and get young people engaged.

The relationships need to be there first.

What is happening in other communities?

When other youth see me (young person) taking part in these kinds of meetings they see they can take part.

Adults need to learn to listen better and we have a lot to learn from young people.

You can't change the thoughts and minds of the parent, so work with the children.

Youth-facilitated teach-the-adults session: yes.²⁶

An interpretation of the community values, within this discussion and with these statements, is that the community values youth well-being, and there is an expectation that youth should be able to lead productive lives with a willingness from adults to support them to have a voice and be heard. There was also an acknowledgement that what necessitates success is defined by older people through the current education system, and that does not always meet individualised needs for those who do not fit the expectations of a mainstream system. A desire for a more community driven response to engagement with the schools, can also be derived from the above statements.

²⁶ Third Reference Group meeting summary.

Youth Well-being

Community Events Arising from a Focus on Youth Well-being

Three youth events came about through research participation. The first and third events were youth led, and the second was a community-led research collaboration that was youth centred. How these arose are presented as examples of the strength of a participatory research approach to developing trusting relationships within community through tangible action-oriented outcomes.

Night Lounge

The first event was held in September, the month of suicide awareness. Night Lounge was a youth event to bring awareness to the kaupapa regarding suicide prevention. This was prior to youth being a specific focus of the Reference Group, but may have contributed to it subsequently becoming a focus.

The initial lead to the young people who led this first event was through a one-on-one interview with Melody, the youth worker from MPOWA/Community Centre, who gave the lead researcher many valuable contacts. These contacts included Tongan youths, Lose and Uliti, who had engaged with MPOWA activities previously. An initial research interview with Lose left the door open with the offer of support via the research team for a youth-led event. Lose came back to Tessa and David (lead researcher and facilitator respectively) with an event to bring youth from different cultures to perform as a fundraiser for youth suicide awareness/prevention. The participatory element of this involved brainstorming Lose and Uliti's ideas, providing a koha for the food and marketing, advice on professional, mental, emotional and cultural safety for the event (due to the topic), as well as a contact to a young speaker who with lived experience of losing friends to suicide. All of the actions were implemented by the young people themselves, with the researcher and research facilitator assisting with some of the detail. Lose and Uliti's whole family supported bringing the event to fruition, preparing the food, organising skits and ice-breakers, and co-facilitating and performing.

The event brought together Tongan, Samoan and Māori community in particular. Kaumātua from the local marae opened and shared personal stories. A Ratana minister, also from the marae, closed the event. The CAMHS (Community Adolescent Mental Health) clinician from the local Rūnanga (social service arm of the marae) spoke of the service they offered and encouraged connection, as did the Youth Worker from the Community Centre. Parents participated in activities and youth themselves talked candidly of personal struggles and the need for greater interconnection to be able to open up and be present for each other.



Youth Well-being



A follow up video interview was conducted with Lose, during which her maturity, caring nature and insight is apparent. The interview paints a picture of how life is for some of our young people in Katikati, and the difference people could make to improve interconnection as a community.

Lose and her mother attended the first Reference Group prior to the event, and their relationship with the researcher and facilitator developed through the research to include the whole family.

This video can be viewed at
www.katikatitaiao.org/night-lounge-video/

WBOP District Council Presentation

The second event was brought into the research project as a result of participatory attendance by the lead researcher at a full WBOP District Council meeting in the new council building, 'Pātuki Manawa'. Presentations to Council at this meeting were made by David Marshall (Chair of Katikati Community Centre Board, plus District Councillor) on the findings of research conducted by Lizzy Fisher on behalf of the Katikati Community Centre; and by Noelene Te Whakaara on her perspective of disconnection for Māori youth within education. These were followed by a bigger picture of education from Carolyn Pentecost, the College Principal. Connections for follow up interviews around the theme of education were made by the lead researcher at the event

The theme of youth disconnection from education (prevention and intervention), led to conversations with many involved in education, particularly in relationship to the horticulture industry. Another strand of the research emerged from this theme, and a collaborative conversation was concurrently instigated to look at current and future options for individualised learning and pathways for employment.

Contact was made with Noelene Te Whakaara²⁷ subsequent to listening to the presentation she made to Council on disconnection for Māori youth within the College. This also led to Noelene joining the Reference Group, where she spoke up for youth perspective in any conversations, gaining confidence over time, and also gaining respect from the adults around the table. In Noelene's presentation to Council she emphasised the importance of culturally responsive teachers, and a need for Māori youth in particular to feel a greater sense of equality to others, so they don't feel like they are different or separate. She felt that there was a stigma attached to being Māori, which could come from Māori themselves, but also from teachers who could make judgements without getting to know them as students in their own individual right. Noelene explained that having teachers who were culturally

responsive helped Māori students to feel a greater sense of belonging and self-worth within the school environment, rather than just being judged on academic ability. Some Māori students did not want to stand out or achieve so would 'dumb themselves down' in order not to be set up to fail, or be thought of as different by their peers.

Noelene further described issues facing young Māori in education including:

- the low ratio of Māori to Pākehā
- feeling of separation
- looked at as dumb and stupid
- visual or 'by example' learning styles suit Māori better
- tribal systems – group and practical work
- no time to adjust from primary to secondary school culture
- problems outside school impact on learning and behaviour
- nowhere to open up safely and privately about family issues – violence, poverty, etc.
- lack of support that felt safe and accessible from a youth perspective in and out of school

She then spoke of Māori statistics showing 20% of 15-25 year-olds are unemployed²⁸ and also quoted negative statistics for rates of incarceration for young Māori. Noelene felt, from her own viewpoint, that prior to 2015 the College had more cultural activities, with haka, waiata, etc. connecting to culture on a daily basis, due mainly to a Māori teacher who had background in Māori weaponry, waiata, etc. Noelene supported the idea of the Cultural Youth Committee within the school to give voice to minority groups, and also supported 'The Pod' – a place for Māori students to get one-on-one help, to connect with older mentors, and to have something to eat for those students who come to school hungry.

Noelene finished her presentation with the following quote:

“Without culture you lose identity, without identity you lose self.”

It is acknowledged that Noelene's intentions in making her presentation were to bring awareness to how she herself and some of her peers experienced school life, and what could help.

It is also acknowledged that the work done within the College to bring positive and inclusive change, including acknowledgement of the 3 Principles (Participation, Protection and Partnership) of the Treaty of Waitangi in the effort to address equity, requires community support to maximise positive student outcomes and assure youth well-being. Finding ways to facilitate kotahitanga and cohesion (the College theme for 2019), to enable positive student outcomes and better assurance for youth well-being requires more extensive community engagement to make it a whole of community approach rather than leaving it to those working within the school to manage solely. How this can happen to achieve more equitable outcomes for all, is a topic requiring further discussion. From a research perspective there is mutually stated intention from both education and community for this to continue to develop through existing actions and further collaboratively focussed dialogue.



²⁷ During the course of the research, Noelene was appointed a Youth Labour MP, and was also offered employment at Eurofins (the primary industry contributor to the education and employment strand of the research).

²⁸ <https://figure.nz/chart/6vLuAHWwQRkMreTi-QJdZnUw4Rr1tKNeW>

A College Perspective

A College Perspective was developed following an interview with the Katikati College Principal, Carolyn Pentecost:

From the outside Katikati looks healthy and functioning. However, there is a subset of disconnect within our community that makes honest conversations around issues that affect education difficult from a College perspective. Opinions are often based on experiences that parents have had with the education system, and these may not have been positive. Both teachers and students can feel disconnected from their culture, values and beliefs, and we work hard to help develop 'relating to others' skills, while acknowledging and embracing cultural differences. We work hard to get all our students in the right place at the right time, doing the right thing.

Between the 1970s and 2000s, education wasn't culturally responsive, and although this is shifting positively, it is a slow process in terms of consultation and engagement. We are encouraged by the recent formation of our Pou Ārahi Rōpū, and our Memorandum of Understanding with our local Rūnanga, which we believe brings potential for incredible relationships and positive mindset changes. In order to be more place-based and culture-responsive, we need to engage more with our mana whenua. We want them to have that sense of belonging in our college and for them to be more visible at school activities and events. We acknowledge our own need to facilitate this better within the College.

The College applied for a decile rating review in 2018, and this was changed from 6 to 5. However, this does not provide enough funding support to meet the needs of some of our priority learners. The Provincial Growth Fund has been approached to fund our Innovative Horticulture Programme and more personalised learning to further our plans for a horticulture workshop to support pathways to employment in the horticulture industry. Hillary Johnson is leading the project, which will have learning applied across many aspects of both business and horticulture, and become a financially sustainable business to support other aspects of the College.

In 2019 the College will be moving to a semester timetable and a more responsive curriculum, which is made up of 15-week chunks of themed learning and a modular timetable that follows a 5-day timetable.

We are keen to engage more extensively with our community to achieve better and more equitable social outcomes for young people. We would like a more collaborative, cohesive and solutions-focused process of change, as we believe the outcomes for young people are 'whole community' responsibility and require a whole-of-community approach.

Carolyn recognises the need for a variety of options for youth, including mentoring, and also talked about the Horticulture Innovation project within the College. An interview with the teacher from the Horticulture Innovation project was undertaken, which included detail of current partnerships with the community, and explored what potential expansion opportunities could be achieved if the necessary resources were available.

Carolyn provided additional pivot points and connection to the collaborative development of the research by brokering a connection with Floris van Rhyn, Managing Director of Eurofins to support initiatives with Innovative Horticulture and Personalised Learning.

Eurofins provide seasonal laboratory employment for the kiwifruit industry as well as research and development as part of their industry profile, and also provided some sponsorship support to the College. This is another example of the community-led research process, which benefits from a flexible approach in terms of identifying participants during the research, rather than setting parameters around particular groups or interests from the outset.

From a researcher perspective the above viewpoints provided an opportunity to bring others together (facilitated connection) to find out the bigger picture around who was currently working with youth, and where opportunities may lie in developing individualised learning opportunities and pathways to employment.

The next interviewee was youth mentor, Lisa Tawhiti, who had developed a proposal for alternative education. Lisa previously worked in the College, and had an ongoing relationship with young people even when her position at the College had finished. The interview became a brainstorm to identify the timeline and risk points for young people's disconnection from education, as well as potential stakeholders who could be involved from a wider support perspective, i.e., social, health, education, training, work experience and paid employment.

With the accumulated information from the above, an interview was arranged with the Managing Director of Eurofins, who was keen to engage and to host a collaborative meeting of stakeholders.

The following email was sent to 16 community, social support, education, training and horticulture industry providers, the local Rūnanga, Māori Wardens, and youth mentors through an invitation titled: *Collaborative intent re personalised learning and employment pathways for youth in Katikati*

Tēnā koutou katoa

I am contacting you all as a potential collaboration of people/organisations interested in meeting a need for young people in Katikati to be connected to education, with an employment focused outcome.

As part of the community-led action research I have been undertaking in Katikati for the past few months, it has become clear that there are several groups with a common goal around personalised learning, in various forms, some of which are outside of the mainstream environment. Talking to most of you has built a picture of the diversity of approaches being taken to meet the holistic educational needs for youth, particularly those who are at risk of social and educational disconnection, or are already disconnected.

There are also a variety of solutions that would require different levels of resourcing not currently accessible, but potentially available through connecting the needs with their relevant solutions, whether through industry, people, organisations or philanthropic funding.

In talking to Floris Van Rhyn (Eurofins) it became apparent that Eurofins is a significant organisation that has many resources to offer, as well as an organisational culture that embraces youth development and self-determination. Floris is happy to host a collaborative round table discussion where we could visually identify:

- *What each organisations goals are around education/employment are for youth, and the identified needs/specific client groups these are based on*
- *How far down the track they are*
- *What support they need to make it happen*
- *Where any duplications are*
- *What resources may be available to support successful outcomes*
- *The connections inside and outside of community that are needed to achieve those outcomes.*

The model offered to facilitate this is a youth centric, values and strengths-based, solution-focused flatline collaborative model. Goals are identified and each party has an opportunity to state what they can offer to support reaching the goal, and identify where gaps, needs, duplications, and points of difference lie.

The focus is on meeting youth need, and how those needs are best met from a collaborative youth centred perspective, and how as a community those processes can be supported holistically.

If you would like to participate in this facilitated discussion please RSVP your intention by responding to the calendar invite that will follow this email.

Alternatively if you have questions, or there are people you feel need to be part of this conversation whose email address is missing above, please contact me by responding to this email, or calling on the number below....



Collaborative multi-stakeholder meeting at Eurofins, to look at opportunities for youth at risk of disconnecting from education

Individualised Learning and Employment Pathways

The event took place on 7th November 2018. It was the second event in the youth well-being research 'limb', generously hosted by Eurofins²⁹, and facilitated by the lead researcher as a workshop style meeting to connect and engage stakeholders.

The objective of this workshop was to find how young people could remain connected to education and/or employment that aligns to their individual style of learning and their strengths, skills and aspirations.

Existing assets and resources for personalised education and employment pathways were identified via representatives from:

- Horticultural Innovation – Hilary, with support from College and Supergrans mentors
- Pacific Coast Institute of Technology – Jude – funded service to engage disconnected youth back into education
- Marae kaumātua, and Primary school teacher Kereama Bluegum
- Community Centre – youth worker, community services, engagement and programmes, venue, capacity to drive the process
- Eurofins – individualised opportunities across many streams to achieve employment/experience/in-work mentoring; capacity to sustain the process
- Youth mentors: Lisa, Uliti, Noelene, Eurofins staff willing to lead the process for youth
- Rotary – sponsorship and trade contacts
- UEM/Wild About NZ: Experiential learning and Train the trainer around environmental stewardship and specialised skills
- Invited but unable to attend: Te Rūnanga o Ngāi Tamawhariua – social, health, addiction services, youth programmes, venue, relationships with young people, and Māori Wardens: working alongside young people
- Supergrans: mentors with life and trade skills available (relationships may need to be developed over time, introduced by youth mentors)

²⁹ Eurofins has an organisation culture to have a predominantly youth-led team and the supports around innovation and attitude, and their desire to engage more with Katikati young people.

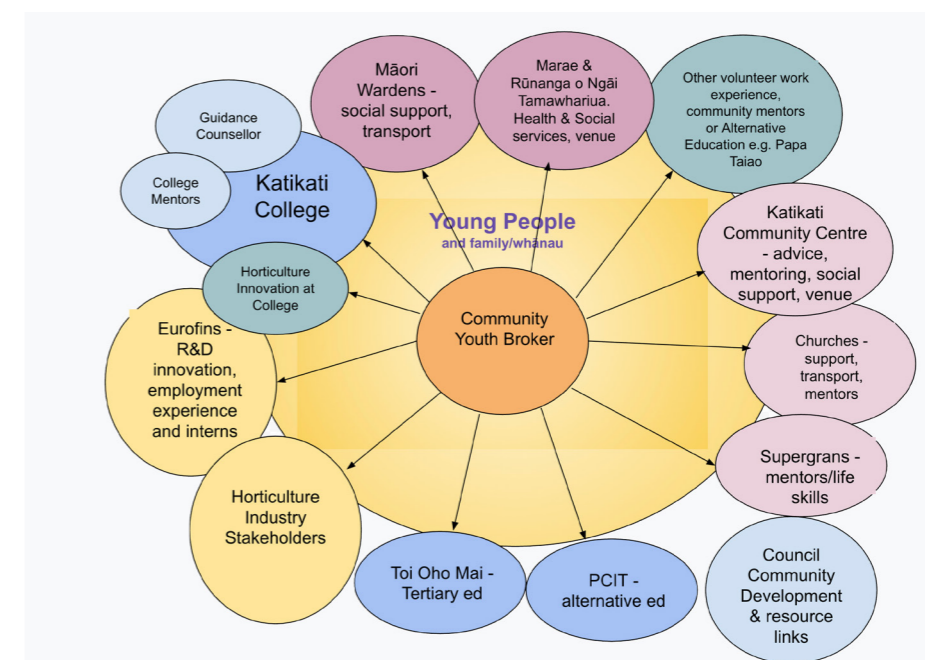
Needs not currently met included:

- Emotional Intelligence to be taught in schools – starting at Primary School and being taught right through College: how to cope with life situations and relationships, instil values of self-worth, kindness and connectedness and community
- Youth Mentors to be adequately resourced to engage with youth at risk of disconnecting from College, or already disconnected, and broker relationships to education, employment and support around holistic well-being
- Framework to achieve NCEA credits outside College: Papa Taiao³⁰ presented as a potential framework (thanks to Andrew Jenks of locally based company Wild About NZ)

Actions decided upon at this workshop included:

- Young people to organise and facilitate workshop for adults/providers – to establish how connection to the above resources can happen
- Community Centre to engage with and coordinate process for current providers to meet needs of youth. Identify additional providers/resources as needed
- Eurofins to add their own opportunities and capacity to engage Katikati young people within their workstreams
- All to continue to develop relationships and pathways of connection with each other to meet the needs of young people
- Katikati Community Centre to take on the responsibility to drive process from this point.

One follow-up meeting was held with a young person and a youth mentor at their request, in order to brainstorm a future framework that would support a Eurofins initiated conversation and present a simple framework of a collaborative education, training, industry approach in the future. This framework, encouraging a shared stakeholder funding model, was also given to the Community Centre as a talking point for further discussion within their role to assist with moving the relationships forward.



³⁰ <http://www.papataiaoeearthcare.nz/courses/>



Rangatahi Rangona o Katikati



When we think of youth, we think of young people between the ages of 12 and 20. In this time as we all know, huge changes are taking place emotionally, physically and socially. The purpose of this meeting is for members of our community to understand what youth are facing today here in Katikati. This gives an opportunity for all to see through a different lens - a youth perspective, which I believe will help the community to accept and address what it is youth need. This meeting is to ensure youth voices are being heard in our community.

Rangatahi Rangona o Katikati

The third event, Rangatahi Rangona o Katikati (Katikati youth to be heard), held on December 11th at the new Pātuki Manawa Centre, was entirely youth led. The event was organised by 16-year-old Noelene Tewhakaara, together with current young leaders from Katikati College. Although Noelene had left Katikati College to continue her education at a tertiary provider in Tauranga, she maintained her passion around changing the outcomes for young people at risk of disconnecting from education.

The idea for a youth-led event for adults to gain insight into what it is like to be a young person in Katikati came from a Reference Group meeting where the group-led conversation was around young people and the disconnect from their own cultural identity between home and school, as well as the disconnect from education with the risk of disconnection from society generally. Noelene challenged the adults, reminding them that they could not legitimately speak for youth without involving youth in that process.

As with Lose's event, support came in the form of 'being there' for young people as needed. Noelene led the organising and touched base with the lead researcher to sound out ideas and check in to reflect on the bigger picture. In acknowledgement of the level of responsibility and time commitment, Noelene moved into a paid role to lead this next youth strand of research. This is again an example of PAR (Participatory Action Research) whereby allowance in made for community leaders to be resourced to undertake formal roles to meet specific areas of identified need.

Noelene undertook video interviews, brought together a working group of young people, wrote up evaluation/survey forms, wrote the brief and completed a follow up video interview on the process. Noelene also managed a cash budget, keeping meticulous records, engaging family and friends to help with catering, setting up the venue, organising props, etc. A summary of the interviews undertaken was written up in the form of a handout for participants at the event. This document can be viewed on the right hand page.

The youth-led event itself was co-facilitated by Noelene and College student leaders, and attended by over 60 people from many areas of community who were keen to experience and listen to the youth voice with an expectation of learning more of what it is like to be a young person in Katikati.

Connections with youth of those who attended this hui included:

- Seasons for Growth Programme companion
- Grandparents
- Katikati Taiao
- Foodbank
- Baptist Church
- Children and teen librarian
- Guidance Counsellor
- School leader
- Katikati Community Centre, youth programme and Mpowa coordinator
- MPOWA Youth
- St Pauls Church
- Youth mentor
- Toi Ohomai, 16-19 year olds
- Katikati College teachers
- Katikati Primary School teachers
- Katikati Community Centre Board
- Katikati Librarians
- Western Bay Councillor
- Eurofins staff and management

Before the meeting, participants were surveyed and asked: What do you think are the positive things about being a youth in Katikati? Responses included:

- Easy access to nature places, bush, Kaimai Ranges
- Fishing, hunting, surf, rivers
- Ngahere
- Moana
- Family, whanau
- Curious, innovative youth
- Small friendly town so familiar faces and lots of neighbours
- "Katikati is a rural playground, skateboarding, swimming"
- Lots of backpackers
- Kiwifruit work
- Youth are ready for change, they are ready to speak
- Youth are friendly, kind and approachable
- Safe from crime
- We have adults who care about youth needs
- Can walk almost everywhere
- Can be 'who you know' which helps employment opportunities
- Easy access to beaches
- They have a choice of career pathways
- Are able to relate with elders
- Range of sporting activities on offer
- Not having to travel far to school
- Good climate for outdoor activity

Youth Perspectives on what it is like to be a young person in Katikati

1. What is it like being a youth in Katikati?
2. What would you like to see or what do we need in Katikati?
3. How can the community help?

(17-Year-Old, Maori, Indian Boy)

-Well, I think as well as all the good experiences I have had when growing up in Katikati, there are still a few bad experiences. I also think that because our school is a big part of the community, I feel a lot of my negative experiences here. A lot of these problems stem from students just not respecting others while walking around the school. I have had multiple experiences where other students had just thought they could slap me and pretend it wasn't them or students who just barge into me without any respect which makes school a little difficult. It is also very hard having to go to school some days when there is a definite lack of respect among a lot of our younger students towards our teachers and other staff in this school. As someone who does, in fact, has a passion for this school and for education as a whole, it is infuriating knowing that students do not show teachers respect and manners. It is difficult knowing that teachers are sworn and occasionally hit and having a school when teachers aren't even feeling safe at all isn't much of a healthy environment to be in for me. Teachers are there to teach and encourage and should not have to deal with students shouting offensive slurs because it's funny to them. Some of this is due to a lack of respect from the teachers but some of it is just plain rudeness from the students and may actually be as a result of a poor upbringing.

(18-Year-Old Maori, European Boy)

1. Being a youth in Katikati is like eating food that might be a wee bit old, it can be good, or it can be bad, it's a great little town nonetheless.
2. Definitely more things to do, maybe adding on to the skate park or something that just makes youth want to get outside and enjoy the day.
3. Definitely have a meeting with some of the parents of the youths to see what ideas can be thought up, and then the most supported ideas could possibly become a thing in the town

(16-Year-Old Chinese Girl)

This town is a really nice town to be in but as a teenager I personally prefer bigger cities because it provides more things to do. In Kati the only thing we can do is eat and swim down at the haiku while other places, people can go shopping, movies, concerts, carnival etc.

For teenagers, I reckon Katikati just need more stuff to do here

(17-Year-Old Maori, European Boy)

1. What is it like being a youth in Katikati? It's really cool to be around family and friends, everyone around our community is really kind. Sad to hear that 20+ Maori student at Katikati college left or got kicked out
2. What do you think we need in Katikati for our young people? More opportunities for work, youth groups, weekly events that will keep our rangatahi away from the negative things
3. What can the community do to help? Start a youth group or have events each week not to sure

(15-Year-Old Tongan, Maori Girl)

1. Being a youth in Katikati is quite boring, there is not much stuff around town to entertain the young people in my age group. But yet again our town is too small for anything big for us.
2. I would like to see more youth getting involved in youth activities so that they aren't recognised as "Nuisance" to the community. We also need more youth groups and more youth activities happening.
3. The community could help by giving out sponsors so that youth groups and youth outings can happen. Even if it was just \$10-\$15 just to keep kids entertained and not doing stupid things.

(14-Year-Old Maori, Niuean Boy)

1. Being a youth in Kati can get quite boring as I moved from a big city where there's a whole heap of stuff to do and then when I moved to Katikati there's like way less.
2. We need a youth centre or something similar for the youth in Katikati. It'll help our troubled youth stay occupied and to not get up to mischief etc.
3. I would like to feel more accepted by the community and to feel like I am not just a young person who is looked down on and always related to negative thoughts.

(17-Year-Old Maori, European Girl)

1. I have always felt very engaged with my community but I have also felt a sense of disconnection. I think like everything else it always has both its negative and positive things to being a youth in Katikati. I like that everyone knows everyone in the town and that you are able to feel safe in a small town but that can also be not so good because everyone ends up knowing your business. I guess the negative things are that as young people we do not mix with the other cultures in our community as much as we should, and we are not always confident enough to make connections with others.
2. As a young person I really like interacting with other young people and getting to know others. I find this hard to do when we have no real place of meaning that we can do this sort of thing in or a meeting place specific to youth. I think we need a space or activities for young people that is not just for entertainment but to look after the whole well-being of our youth.
3. Our community are making big steps in order to make sure positive things are getting done for young people, but I think maybe more of our community working together.

Thank You

I just want to Thank you all for giving me the opportunity to try and express the feelings and perspectives of what it is like to be a young person in Katikati. I want to thank everyone for giving me so many great opportunities to speak out for the Youth and all of the continuous support that I have had throughout this past year from everyone. I want to thank Tessa for giving me a leading role in today's meeting and the reference group for encouraging me to do this meeting. I am grateful for everyone's support and I look forward to seeing you all in the future. I hope that from our meeting you take away something new or that you didn't know before.

Nga Mihi
Noelene Tewhakaara

- Growth of Katikati community
- Their sense of creativity
- Being aware of themselves more than they probably know
- Meeting new people
- Being able to travel and experience life
- Cycle and walkways to enjoy beautiful scenery
- Less of the big city pressures, i.e., social, materialistic
- Good community services e.g., library and pool
- Willingness to talk openly
- Lots of opportunities to integrate, including youth groups
- Katikati not too big and not too small
- No financial worries
- Can swear and give 'the finger' with little or no repercussion
- More likely to be successful due to Katikati being a small area
- Lots of people willing to help
- Rural, coastal lifestyle
- Katikati a relatively close community
- Good schools, good reputation
- Everyone knows everyone
- Smaller school
- We are a small community and therefore have a sense of belonging and are better placed to support each other
- Close to metropolitan areas: Tauranga, Hamilton, Auckland
- Katikati town is in a growth area giving good opportunities for work
- Unique history
- Multi-cultural
- Everyone has a story to tell through their own lenses
- Every youth deserves to be heard
- There is a diverse spectrum of exciting youth ... culture, ethnicity and academic ability

Most of these comments refer to the amenities Katikati has to offer – climate, beach, ocean, forest, proximity to major metropolitan area, safety, work opportunities, etc. Some values are expressed that suggest a liking for, and a desire to look after, youth.

Participants were also asked: What do you think are the negative things about being a youth in Katikati? Responses included:

- Nothing/not enough/lack of things to do (age 12-20)
- Can't go anywhere
- No voice for youth
- Lack of social support
- Have to break out from family expectations
- Don't feel supported by their community
- Reliant on technology
- Lack of self-belief
- Lack of options, choice and direction
- Lack of respect for all
- Lack of positive role models
- Aging population influencing decision making
- Career pathway choices are mainly out of town
- Not enough work
- Limited opportunity for employment
- Lack of youth targeted resources
- Isolation if not connected to others
- May be hard to change attitudes (i.e., bullying) due to small town
- That they are not seen in and around the community
- Lack of transport around Katikati and/or to Tauranga
- Not necessarily understanding the complexities of adolescence: emotional, physical, spiritual, social
- Expect youth to fit into an area not designed for them (career options)
- Cultural representation not reflected in our community: do all cultures feel a part of Katikati?
- Expensive place to live
- Only one high school
- Doing negative things to fit in
- Not being taken seriously by adults, adults not valuing the point of view of youth
- Sometimes having to make mistakes to learn
- Surrounded by drugs, violence and abuse
- "Listening to the gossiping assholes and wonder if I am going to turn out like them"
- "We think drinking is cool cos our parents do it so much"
- No cinema

- No tertiary facilities
- Influence of gangs
- Influence of drugs including Meth
- Social challenges
- Problems at school/home; are there enough safe places in Katikati?
- Youth are disconnected from businesses and school
- Small town so many familiar faces
- Not a lot of support
- Few employment opportunities
- Few youth orientated activities
- Lack of variety of sporting opportunities other than rugby, netball, swimming
- Need more sporting venues
- Need more music venues

Fewer of these comments refer to a lack of amenities in Katikati when compared to the positive comments. Other comments refer to safety, particularly the influence of drugs. A number of comments refer to a shortage of social support and limited career options beyond school. A number of comments refer to negative youth behaviour. A criticism could be that the voices of disconnected youth were not heard, however the above responses provide information to develop a framework for early intervention and prevention of disconnection, whilst the following list identifies strengths from which to address the issues.

After the hui, participants were asked a similar set of questions. To the question "What have you found out are the positive things of being a youth in Katikati?" responses included:

- That we have active, confident, creative, hardworking, talented, smart, respectful, respected, wise and energetic youth who are willing to engage
- Quite a variety of experiences and opportunities offered at Katikati College
- Wide range of ethnicities attend Katikati College
- We have great student leaders
- Youth initiatives
- Alternative education for 'at risk' youth
- Youth like Davinda doing their part to spread kindness and positivity
- Youth can pull together to achieve outcomes
- Great things can happen when youth have a voice
- The world is their oyster
- There is fun to be had
- Youth want to connect with the community
- Cultural diversity
- They are connective
- They establish lifelong relationships
- Motivated peers
- Groups to belong to and make friends
- Support from school, parents and peers
- They are fun and funny
- Katikati has good teachers
- Youth are finding their voice (hopefully people are listening)
- Students are great teachers in our community; they are articulate and passionate
- There is lots of potential
- Young people are awesome
- There is a lot of pressure on youth
- Youth cope amazingly
- Youth groups
- That schools are trying hard to help youth
- That the community is changing and are more aware of youth needs
- That we have a supportive, inclusive student community
- That we celebrate individuality
- Support is available from Toi Ohomai

In contrast to the pre-hui questions, participants seemed to come away with an overwhelmingly positive view of youth behaviours and of respect for the values they hold.

After the hui, to the question, "What have you found out are the negative things of being a youth in Katikati?" responses included:

- Stress/pressure from home/school/sport expectations
- Adults not including students in decision making
- School bags are heavy
- Because we are a small town, youth think they are missing out
- People don't care about them
- No teaching of emotional skills
- Apathy from others
- Cultural segregation
- Difficulty in connecting or finding your place
- Disconnected from wider community

- Lack of activities that are cross-cultural, gender and age
- Skewed body image
- Lack of respect between peers
- Idle hands, if not choosing to connect, lead to social issues
- Social media
- One size doesn't fit all
- You can never have too much kindness
- Fear of judgement
- Pressure to be the best
- "There is a long hikoi to get closer to what we all want for our youth"
- Lack of acknowledgement of self from adults
- That we have incorrect perceptions of youth struggles
- Huge disparity in family economics
- No alternative education in Katikati for those who do not 'fit the current education mould'
- Not connected
- Loneliness/isolation
- Youth not appreciated
- No mental health support
- Long 'work' days with school, study, sport, school-based special interest groups
- Not always knowing other students/teachers' expectations
- Sometimes experience unfriendliness from others in town
- Alienation from aspects of community
- Would like to see more hope/chance for those who are not high achievers
- Students taking too much on, causing anxiety
- Some people don't smile or interact with them in the street
- There are no goals that are obtainable for the majority, only the few
- Trying to fit in/find your place

"There is a long hikoi to get closer to what we all want for our youth"

These comments, in contrast to the pre-hui questions show a richer understanding of what it is to be a youth in Katikati today.

Participants were asked for their suggestions for future hui. Suggestions included:

- Create a focus group following students who have left school over the last 2-4 years and ask what their processes/ journey was/is.
- Keep talking and sharing (this comment was made by many participants)
- Be bold, be of good courage
- Live your dream and continue to inspire
- Find your voice
- Be the change – lead the way
- Advertise next event more widely
- Would like to understand issues from the majority rather than just from young leaders. How can we stop vulnerable ones from falling through the gaps? How can the community better support them?

Again, there was a desire expressed by the participants to connect with youth, and a common value seeking youth well-being. There was also a desire to hear from a wider cross-section of youth, not just youth leaders.

Other general comments included:

- Enjoyed the 'fun' aspect
- Enjoyed being included by youth
- Enjoyed the interactive nature of the hui
- Appreciation for hearing personal stories and the sharing of significant and meaningful experiences with the wider community
- There were many comments from people who felt inspired and humbled by the stories that the presenters shared
- Also, comments asking for the stories from a wider subset of Katikati youth, i.e., youth representing a wider range of socio-economic backgrounds and academic ability.

The comment above regarding enjoyment of the 'fun aspect', is a good reminder that as adults perhaps we need more opportunities to have fun in a community setting, as is reflected by the facial expressions seen in the video footage of group activities.

A summary video with Noelene after the event can be found at www.katikatitaiao.org/youth-led-hui-for-adults



Service to Community

As discussed, communities often form institutions – what we usually think of as large organisations and systems such as schools, government, faiths, law enforcement, or the non-profit sector – to more effectively fulfil their needs.

Katikati has an abundance of such institutions which is a real strength of this town.

Initial discussions in the research process acknowledged that there are some strong groups, and strong voices that currently tend to be the first to be heard and seen in the public face of the Katikati community.

Aside from their public faces, the research found there are a number of institutions that express community values who consciously make attempts to connect with groups outside their traditional orbit, particularly with those who lack a community and who do not have a voice.

This section describes several such wider community connections and identifies some of the barriers found to making community connections.

The Faith Community

This analysis is based on observations at events and private interviews with members of the faith communities. The main value motivating the faith community to connecting outside their particular church is the value of compassion: hence the desire to help others.

The different church ministers keep in contact through a combined service monthly.

Connection with the Wider Community

Holding events is one of the ways that the faith communities connect with the wider community. For instance, St Pauls have a Halloween event that is an alternative to trick or treating and is attended by 250-300 children. The themed event during the time of the research was The Jungle Book. St Pauls also hold free café and crafts sessions where parents sit down and connect.

St Pauls have a team of mentors who are available to the community. There is a good relationship with the school, but some mentors are unable to access the school to assist.

The Combined Churches of Katikati some time ago began the Katikati Helpline from which they administer a foodbank and a community van. The Strengthening Communities initiative provides a forum for representatives from the foodbank to liaise with other social agencies such as Budget Advisory Services and Māori Wardens. This is a good example of an action to build community connections based around a common need.

A barrier that the faith communities see to connecting more widely is a lack of respect and compassion held by many in the community towards others less fortunate than themselves. Perceived ideas of people's stories are not always correct, and judgement based on appearance can be a two way barrier to engagement at times, by those offering support, and those wanting to receive support.

'My aim as someone who was a battered wife is to have confidence that these young girls thrive, will not end up battered, and will know what is right or wrong in relationships if they can't find love at home. I.e., they don't seek the 'wrong' love from relationships.'

'We need to change our attitude to young people, as we can forget that they hear and know things.'

'Children need to be listened to.'

Service to Community

There are many in the community who through unfortunate life chances need help. Mention was made of a community perception of 'them and us', which needed to be changed for a more united community.

'People are out for themselves and don't think how others are.'

The faith community is happy to look out for others, but do need people to come forward. For example, if people know what their neighbours are doing, and have the willingness, and the right approach to support positive intervention, things would be a lot easier.

Solutions suggested by those working with youth (voluntary and paid) to overcome barriers for community connections include:

- A hub for youth that is owned by them, including a safe place for bed for night time when bad stuff is going on at home and it is unsafe for them to be there.
- The need for somewhere, a safe house, for youth to talk to people, and potentially be matched with a mentor, or start with a buddy The Māori Wardens did have a house to connect with kids but no longer do.
- More opportunities for mentoring in life skills, cooking, etc.
- Lack of transport is one of the biggest problems. The Māori Wardens have one community van, but the need is greater in order to access options for young people to participate more fully in the community, especially those at risk of disconnecting socially and from education.
- Churches collect food every week for the foodbank. Distribution to the right people is sometimes an issue.
- Little willingness by young people to connect with older people as mentors unless this is well facilitated, particularly when there are perceived big cultural divides.

Katikati Community Centre

On commencement of the research process the incumbent manager was about to transition out of her position after 20 years of service. The Community Centre is well recognised and well regarded for its value to community, particularly for children's holiday programmes, community education and youth activities. It also provides a base for some satellite community, health and social services to work from as needed and enjoys good relationships with many other community, and church-based providers. The Community Centre building has large and small meeting rooms that are well utilised and available for hire. Community programmes are consistently run from the Centre. Youth group MPOWA is also based out of the Centre, as is the Budget Service (part time).

Clear boundaries exist around the Centre's non-delivery of professional social services, with requests for assistance often being referred on to the Rūnanga, which is the only locally based provider of specialised social work and mental health services.

MPOWA has its own committee separate from the Community Centre, but the youth worker is employed by the Community Centre. The aims of MPOWA are for young people to be visible and connected in the Katikati community. Free events are on offer twice per month, including activities such as urban dance, skate competitions, breakaway holiday programmes, and a coding club. In addition to coordinating regular events, the current youth worker also provides mentoring and support within the parameters of her job description, as



Heart of our community
Manawa ō tō tātou hapori

well as networking and collaborating with others willingly and openly. However, attendance at regular youth events has generally been low. Even though young people say they do want somewhere to go and hang out with others, not all demographics of youth feel comfortable to attend. There is opportunity here for more 'whole of community' support to increase engagement by and for young people to drive events. In the past the Māori Wardens had premises where young people could go, but this opportunity is not currently available. There has been a stated need for a safe place that young people can go to, and stay overnight in order to leave unsafe home environments. However, the legal obligations around providing this as a professional service meeting regulatory requirements prevent its current viability as an option. Engagement with the families of at risk young people, to make healthier life choices, is an ongoing challenge for those with the resources to provide support.

The new Community Centre Manager brings experience from the sporting sector and being new to the position, much of his time during the period of the research was spent understanding or establishing the Centre's place in community, and what the strengths, gaps and needs are. Based on this research, the new manager sees the Community Centre as:

- Being multi-cultural and inclusive as a Centre, and also with regards to events
- Better users of technology to connect people
- Able to identify what others are doing and how to support that
- Utilising the strengths of our people to meet needs within community³¹

The Katikati Community Centre and its staff are a real strength of the Katikati community. In particular, the staff are active in identifying what others in the community are doing and how to support that, especially in offering their venue and in some cases finding funding support for community actions.

The range of their efforts in community connection is seen through participating and hosting collaborative meetings for initiatives such as MPOWA, Welcoming Communities, Strengthening Communities, the free food stall and more. The venue also hosts many other connections to the community, with or without Katikati Community Centre participation. These include groups and events such as Toastmasters, a diverse range of adult community education, and environmentally sustainable initiatives such as Wise and Wonderful, and Swap a Frock.

Rotary

The lead researcher was invited to present to Rotary by its current president who is proactive in engaging through attendance of several community collaborative groups. The invitation came after the president attended a Strengthening Communities meeting where the lead researcher presented on the research. Three members of the Katikati Taiao committee also attended the presentation to Rotary and spoke of the journey, as well as where Community Led Development (which Katikati Taiao were, at that time, entering a partnership with DIA to facilitate) fits in terms of capability to progress ideas and initiatives raised by the research and the community at large.

The engagement with Rotary members (around 40 members present) included informal socialising over drinks prior to the formal commencement. The lead researcher included action research into her presentation through interactive questions:

Who do you currently connect with?

Who would you like to connect with but don't?

What prevents you?

Questions were also asked to explore the values and drivers of Rotary, how the institution was formed and on what principles.

³¹ <https://www.westernbay.govt.nz/our-council/news/Pages/Katikati-Community-Centre-celebrates-25-years.aspx>

The origin of Rotary was described as going back a long way, built around the interests of business people who wished to show leadership through their affiliations and connections. A great range of occupations are represented within a club. The whole ethos of Rotary was 'who are the leaders' of local business, trading or mercantile groups. Engaging members who exude leadership in their chosen field enabled others within Rotary to connect and benefit from their member network, and that has largely been the driver for the last 50-70 years. It is changing a little now, but the fundamental need for that is just as relevant today.

Katikati Rotary meet weekly, usually over a meal. Any person can join Rotary. However, it does cost around \$1,000 to be a member for a year, so finance would be a barrier to joining for many of those who would benefit from being connected through membership.

'The biggest thing is for people to join our group and take the benefits back.'

Katikati Rotary, through their resources, expertise and networks, has a history of getting things going to support individuals in the community and community events. With events, they generally 'go in and then step back', as they did, for example, with Twilight Concerts.

Katikati Rotary is made up of a number of committees, including a youth committee. Through these committees they have supported young people to attend things like Outward Bound and Spirit of Adventure.

Katikati Rotary are open for individuals, and especially community groups, to come to them to connect or seek support. They have good connections but acknowledge they don't know everyone, so if an individual or group they do not know want to connect they are open to representations.

The Rotarians acknowledge they don't do outreach very well.

'We don't go out to the community and advertise Rotary.'

'Hopefully they read about the things we do in the community and think if we can help out in that way maybe they can help us with this thing. We also go out in the community and ask for batteries so we can raise money and tell them what that money supports – so it is a two-way thing.'

Limited outreach was identified as a barrier to those in the community who did not know of Rotary, or its purpose, or do not have contacts to Rotary through other community groups, or don't feel able to approach groups such as Rotary, let alone ask for something. There can be humility, shyness or even shame around asking for assistance. This barrier tended then to favour those who already had attributes in terms of confidence – for example, high achiever College pupils – and not those who may have a greater need, or for whom Rotary assistance would be of greater benefit. Having this conversation with Rotary brought out some new thinking around areas of community that could most benefit from trade and commerce perspective input, such as community organisations, the Marae, and career pathways for young people.

Katch Katikati

Katch Katikati is a Western Bay of Plenty District Council funded organisation whose mission is 'to support and promote activities and opportunities that engage our community'

Katch Katikati have pro-active staff who engage in a large number of projects and events that add to the life and economy of Katikati. They provide backbone support to a number of clubs and community initiatives and are often the first port of call for visitors to Katikati.

Katch Katikati promotes Katikati as 'The Mural Town', and a destination along the Pacific Coast Highway, with the aim of increasing numbers of domestic and international visitors. This 'Mural Town' label was in the process of being usurped by that of 'Avocado Capital of New Zealand' during the course of the research.

The organisation's staff are well connected across the community, particularly with business, horticulture and tourism interests. They also lend capacity to community organisations and events, but acknowledge they are not in existence to provide social support. During the course of the research, it was apparent that Katch Katikati have a strong voice and have contributed greatly to mainstream community who are in a position (economically and socially) to engage in what is on offer. They are both market and community driven, and connections to minority ethnicities, vulnerable communities, celebrating cultural diversity, and acknowledging history from a tangata whenua perspective specifically, are largely not catered for. It could be argued that Katch Katikati are not the right organisation to be catering for minority perspectives. However, there may also be significant opportunity arising from such connections as a point of difference for promoting the town, and facilitating community engagement.

The advent of Welcoming Communities, a pilot project initiated by the Tauranga City Council and Western Bay of Plenty District Council, provided an opportunity to add value to intercultural connections, and Katch Katikati, to their credit, were quick to put their hand up to coordinate a Festival of Cultures scheduled for June 2019. Encouraging as many cultures as possible within Katikati to engage and share their own culture with each other will hopefully serve to build more cohesive and equitable respect for the importance of culture to the lives of diverse ethnicities within the community. However, in order for it not to be a continuation of cultural silos, a process that facilitates interpersonal connection would need to be incorporated.

Western Bay Museum

The Western Bay Museum is a boutique-sized museum with 'immense pride in the historical, cultural and artistic stories of our area and strives to present these narratives in fresh and interesting ways, utilising a permanent collection of objects and artifacts'. The collection is built upon the contents the Katikati Heritage Museum, which was established in 2000 by Ken and Nancy Merriman to prevent the collection being lost to the community. The Katikati Heritage Museum Charitable Trust bought the contents of the Heritage Museum in 2012 but later closed. In 2016 the Western Bay Museum was launched in the old Fire Station. The collection is primarily comprised of stories, documents, diaries and memorabilia contributed by local families following the planned settlement of families from Northern Ireland. Quality exhibitions covering new and diverse subject areas of local relevance are featured.

The museum is professionally managed and well connected to the community. This is reflected in the large number of volunteers (140 on the roster), as well as the manager being proactive in her attendance at many community events. In addition, the museum periodically has free 'open days'. The schools have regular visits, with experiential learning opportunities in a permanent classroom in the museum.

The manager, Paula, acknowledges there is a big gap in connection to the marae and mana whenua generally, but this is not by choice. "We would like/need a 'go to person' for all things Māori – from exhibits to kapa haka performance, to artefacts, etc. We are ready to engage."

Paula would like to host Matariki, projects and relationships, as well as be able to better acknowledge tangata whenua. There are gaps in the history, knowledge and acknowledgment of Māori in various respects, including for example WW1 stories of the women.

"I would like Māori to use the museum as their own."

Mana Whenua - Service to Community

Of particular significance in terms of service to community was the observation of the amount of time, energy and largely unpaid contribution to community that mana whenua give to community events, meetings and projects that go unnoticed by the majority.

The contribution made by mana whenua to the well-being of the general community, whether through the Māori Wardens, the Rūnanga, Budget Service, kura kaupapa, teaching Te Reo, welcoming visitors to the Marae or challenging environmental degradation is significant.

What is also significant is the amount of time required of the people to uphold tikanga in terms of pōhiri, tangi, Kōhanga Reo, Marae and hauora management. This service to their own community takes priority over anything that happens outside of that process, and because the practice of tikanga is largely unknown outside of the Marae, community expectations of the Marae are often misinformed. The unseen, unknown, or mis-understood priorities for Māori result in a perception by groups in the wider community that members of the Marae are unavailable, unreliable or unwilling to participate.

The observed lack of engagement between the Marae and groups such as Katch Katikati, the Museum, Rotary, Lions, Council, and others, demonstrates what has been learnt and been replicated throughout the research process in terms of how engagement is facilitated and the importance of relationship development. Feedback from Māori is that the approach can be the thing that prevents further connection – people just ask and expect Māori to share their knowledge, show up when needed to meet protocol requirement without any understanding around that – it is superficial and tokenistic to something that is of the deepest intrinsic value.

As an example of being ‘seen to be doing the right thing’ rather than engagement or understanding of Māori tikanga, was an observation at the dawn opening of Pātuki Manawa (the new Council building). The official opening event for Pātuki Manawa had already been organised, and advertised to the public, for the same day in the afternoon.

The dawn event was organised at short notice at the insistence of two locally based councillors who saw the importance of showing due respect to tangata whenua, and respect to Māori tikanga in relation to making the building a space that was culturally safe.

The event was ‘invite only’, but no-one was invited except for those who were part of the ceremony from the Marae, plus councillors and some council staff. The lead researcher and facilitator attended as uninvited observers. The researchers also observed that an exclusion to general community was directive in terms of having signs out stating that it was a private event.

Reflections from a research perspective was that there was a missed opportunity for celebration across all cultures of what/who is unique to Katikati. It was also an opportunity for education and engagement around who are tangata whenua and why such ceremonies are of importance to a sense of community, and to better understand Māori tikanga.

Supergrans

Supergrans is a charitable trust formed in Katikati in 2017. It is managed by a small part-time staff who coordinate a group of mainly ‘older’ volunteers (grans) to pass on their life-skills and knowledge to younger members of the community. Their vision is ‘creating opportunities for all ages to share wisdom, knowledge and life-skills, so that generations are learning from each other, living and growing together’. They currently offer a variety of activities

and events such as shared learning workshops (for example, cooking, preserving, gardening, etc.), one-on-one mentoring to learn new skills (for example, home management, budgeting, sewing, parenting), and connect and chat activities. At the start of the research the then co-ordinator welcomed those who could be considered vulnerable, such as solo teen mums, and thus provided an early intervention support and referral system for those needing more intensive intervention. With a change in co-ordinators the focus seems to have changed to a more general community focus. The Supergrans model is a potential conduit to connected community looking out for each other, and as such there is opportunity to more fully utilise this service as a vehicle for community connection and social empowerment.

Good Neighbour Food Rescue

The research included an approach to Good Neighbour Food Rescue (Tauranga) to discuss their offer of community mentoring to replicate their model, of rescuing all Countdown food that would otherwise go to landfill, for distribution via the Food Bank in Katikati in collaboration with Māori Wardens and Supergrans. The approach to Māori Wardens and Supergrans was to explore the opportunity for adding value through community connection and collaboration with other organisations, as it was ‘an opportunity waiting to happen’. Currently one of the Māori Wardens drives to Tauranga weekly to collect ‘rescued food’ from Good Neighbour and brings it back for distribution in Katikati. Meanwhile all the food waste from the supermarket in Katikati still goes to landfill, even though an informal agreement is already in place to support the Good Neighbour food rescue model. This is a project worthy of further discussion and potential integration to a Circular Economy idea mentioned as a possible community outcome later in this document.

Retirement Living

An interview was conducted with a retirement village resident after an opportunistic meeting at a local park. The resident of eight months invited two other residents to attend, but they declined as they felt it inappropriate to their resident status.

Connection to the wider community is facilitated internally and externally through provision of activities, maintenance services, shared meals, recreation facilities and transport into Katikati daily. The resident chose a retirement village over an apartment facility as it afforded privacy and its own outdoor garden space.

“Everything is catered for. A handyman is available to help with moving in, and to hire for any odd jobs.”

‘Neighbours look out for each other. BBQs are put on by the village; people come in to do talks; shows are put on for the residents. Management are proactive, including making a 10-seater van available if enough people want to go somewhere. A weekly newsletter lists all the activities. There is even a ukulele group.’

‘This retirement village is open to anyone and has a lovely outlook. Pets are allowed and grandkids and visitors are welcome to stay.’

‘There is a men’s shed, singing group, pool table, cards, happy hour, quiz, etc, etc. A meet-and-greet for new-comers. A newcomers committee meet every month and talk about what’s available in the village. The RSA (Katikati and Waihi Beach) do pickups. Security is another good thing. Pets are brought into communal areas for people to pat who want to.’

She finds people in the supermarket and banks to be very helpful, and the only needs mentioned are an onsite opportunity for purchasing everyday items such as milk, and access to opportunities such as U3A (University of the Third Age) for those that wish to pursue ongoing learning within a similar age demographic.

The narrative picture painted in this interview is one that exemplifies a healthy functioning community. The reluctance of others to join the interview raised a different question of 'why?', but this was not followed up. Maybe there is a perceived stigma that has been given to 'retirement villages' that does not take account of the efforts made to develop inclusivity of this community within community. Connection to the wider community can seemingly be driven by residents or management alike, and maybe there is a greater role for some of the external services to engage more actively and overtly with retirement village residents.

Katikati Taiao (Enviro Katikati Charitable Trust)

Katikati Taiao has a vision and purpose that the depredation of Katikati's natural world has ceased; its communities are connected and vibrant; and happiness thrives.

The purpose will be achieved by:

1. Restoring and protecting our natural world; and,
2. Creating 'ALIVE' habitats, ecosystems and communities for present and future generations.

Katikati Taiao was, in part, born out of a realisation that there were many groups operating in Katikati across a range of needs with little overarching insight, collaboration or uniting vision. Previous research commissioned by the Katikati Community Centre indicated that people were concerned about gaps and duplication in social service delivery. In addition, the community demonstrated concern about the lack of a strong shared sense of the value in living in Katikati. Katikati Taiao applied for Community Led Research funding through DIA, to initiate this *Hearts and Minds* research project. Although Katikati Taiao are better known as an environmental group, this research on one of their seven strategic pillars – PEOPLE, acknowledging that an overarching insight into how community sees itself now and in the future – will provide the information needed to move forwards in unity.

Katikati Taiao were also interested in how people connect to the environment, and provided the impetus to find out more, which resulted in the final theme of the *Hearts and Minds* research, the fifth limb on Human Connection to the Natural Environment.

Summary

Observation from a research perspective is that Katikati is well appointed with a plethora of groups, societies and agencies, resourced to varying degrees, and willing to be of service to the community. There are many long-standing relationships between agencies, and an ability to collaborate on specific projects. As in most small towns, many of the same faces pop up on different committees. There are also regional agencies such as satellite health and social services and local government who are accepted onto collaborative conversations with open arms. For some of the action-oriented community members, there is an unwillingness to participate in committees, citing 'too much hui and not enough do-ey'.

Developing more efficient decision-making, and building social and community capital to activate ideas could be a good topic of collaborative planning in order to start moving away from a the current model that is largely dependent of funding through philanthropic trusts and local government – both of which have fixed, and often lengthy, waits for funding. Social enterprise, circular economies and 'business for good' are all ideas that deserve investigation as sustainable solutions for community-led development.

As with all community organisations, an ability to collaborate to ascertain a best fit approach to funding would decrease the competitive nature that inevitably ensues when applications are made to the same pool of philanthropic, local government and government for funding. From the perspective of the participative research process, sitting in on collaborative meetings and taking a connecting role to personally invite, and be a support to, research interviewees from minorities and other groups with whom participative relationships were developing, may have served as a positive contribution to collaborative community engagement.

During the process of interviews with individuals from various groups, there was frustration shown around what was voiced as an almost obstructive unwillingness for tangata whenua to connect.

Many examples were encountered during the research that revealed a mainstream lens on how people should or shouldn't communicate or make themselves available that is culturally insensitive, and at times blatantly racist, whether this be consciously or unconsciously.

Mana Whenua

Introduction

At the outset of the research process, engagement with Māori through formal channels (Māori researcher approach to the Rūnanga), and informal process (introduction through the existing relationship between the then Katikati Taiao Chair, Peter Maddison and Te Rereatukahia Kaumātua, Kereama Bluegum), was tentative and received with some suspicion.

Initial comments included “who invited you” and “we’ve participated in research before and nothing has come of it”.

Over the course of the research however, those mana whenua who chose to engage and participate in the process showed many qualities that touched a heart space with particularly the tauiwi members of the reference group (Tongan, Indian, NZ European), and tauiwi of the research team. The lead researcher identified as an English born New Zealander, and the facilitator a New Zealand born Cook Islander. The ‘with, by and for’ Māori research stream led by Jodie Robertson is reported below, but much of what was found through that process was also reflective of the findings of the wider community-led research process.

The concurrent research process of Māori for Māori only, and Māori inclusion as an integral part of the wider community is an important distinction to make, as both streams complemented each other to allow those that only wanted to engage with other Māori to do so autonomously. The Māori research component was conducted via three hui, and an online survey over a seven month period, as a co-design rather than participative approach due to the Māori researcher living some distance away, and having her own clearly defined role and availability within the process. The co-design process undertaken by the Māori researcher - Jodie Robertson in consultation with mana whenua is included below, and is a stand alone report that had only background involvement and support from the rest of the research team. The facilitator on the research team brought with him his connections to Māori musicians from Tauranga Moana, which played a major drawcard in attracting greater numbers of participants to one workshop by providing live music and the opportunity for people to get up and sing. This workshop was held at the Marae social club, and, from recent feedback, may have started a reinvigorated sense of wanting more similar events in the future.

Mana whenua who engaged in both streams of research, made a significant impact on the participative action outcomes overall, which contributed to sustainable relationships into the wider community developing.

“Now I get invited to participate at community meetings because they have an interest in what I have to say, not just because they want me to open the meeting”.

“I feel like my opinion is valued rather than just being asked to come to sing a waiata”

A contributing factor to mana whenua engagement in the wider community led research was the decision to request through the Marae, that the reference group meetings be held at Te Rereatukahia wharekai. This was in line with the intention, from the outset of the research, to ‘start at the roots’ with tangata whenua. What was unknown at that time was how few non-māori in Katikati had ever set foot on the Marae, let alone held meetings there.

“We’ve never had so many pākehā down here before you started this research Tessa. It’s a good thing”

By the end of the research the then Marae Chairman made the observation that now other community organisations were booking their meetings at the wharekai, whereas often the Marae themselves would be booking meeting spaces in town. This reciprocation of a willingness to engage may be the single most important outcome of the research to date.

Mana Whenua

Consultation with Mana Whenua - By Jodie Robertson

PURPOSE OF THIS REPORT

The purpose of this report is to present on findings as a result of consultation with mana whenua. These results are not reflective of the views of all Māori residing in Katikati, but of those who participated in the workshop discussions and online survey. This report does not reflect the views of the wider Katikati community and any other groups for which consultation has taken place.

It is the intention that this report will be disseminated to mana whenua for cross-checking, approval, and consent for its inclusion in the Hearts & Minds final report to the Department of Internal Affairs. If any changes to the information in this report are made by the research team for inclusion into the larger report, further cross-checking and approval must be sought with mana whenua before submission of the final report to the Department of Internal Affairs to maintain the integrity of the feedback provided by mana whenua.

RESEARCH APPROACH

The approach of the overall Hearts & Minds research lent itself to an organic co-design approach which focused on groups within the community determining the process that would best meet their needs and communication styles. The co-design approach allows for community participation in research design, and community ownership of thoughts, perceptions, and solutions. It is the intention of the research to ensure community ownership of a collaborative way forward to assist in a sense of community development and action in future strategies for Katikati.

In regards to engagement with mana whenua it was imperative that the research followed a process of kānohi-ki-te-kānohi (face to face) engagement to ensure that traditions of oratory responses was maintained and allowed for inclusive discussion. To this end the research approach focused on a qualitative approach to ensure that the opinions and thoughts of the mana whenua would form the basis of recommended ways forward. A qualitative approach lends itself to a method of enquiry that is flexible, adaptive, and reflective to the needs of Māori.

VALUES OF ENGAGEMENT

As a guide for engaging with mana whenua on this research it was first acknowledged that there was very little consultation with mana whenua in the initial proposal to undertake the research, and in the initial research design and concept. To ensure that appropriate consultation commenced and continued throughout the process of the research, the following actions were undertaken:

1. Recruitment of a Māori researcher to undertake relationship building, engagement, and oversee the collation of any research findings from mana whenua;
2. Initial consultation with mana whenua via the hui-ā-hapū to gain consent for the research, and the Māori researcher;
3. Engagement of a local kaumātua to provide tikanga guidance to the research project and assist in engagement with mana whenua; and,
4. Regular reporting back via the hui-ā-hapū

In addition, a set of research values were created to guide the approach for the research with mana whenua. These values included:

MANAAKITANGA - Generosity & Support

The process of sharing, hosting, showing respect, and being generous. Manaakitanga supports collaborative relationships and helps learning and knowledge flow both ways fostering trust and understanding.

NGĀKAU TAPATAHI - Integrity & Fairness

Undertaking engagement that has integrity, goodwill and fairness towards others with a focus on equity and equal opportunity.

MANA - Influence & Dignity

Ensuring that your engagement does not undermine the power, dignity and respect of others. Every step we take, contributes to the growth, integrity and well-being of our community.

TITIRO, WHAKARONGO, KÖRERO - Look, Listen & Discuss

Taking the time to look, listen and establish your grounding before speaking. Understanding the realities and aspirations of others allows for a relationship based on mutual interest and respect.

RESEARCH METHODOLOGY

Given the research approach focused on co-design and qualitative methodology, the basis of the research was founded on community discussions/ workshops. Participation in these workshops varied in numbers from as few as five attendees to twenty-six attendees. To ensure that the research was accessible to those whānau who were unable to attend workshop discussions, an online survey was created and disseminated via online hapū networks using Facebook. A total of 26 responses were received via online survey. In addition, information conversations were held when the opportunity arose and discussions within the hui-ā-hapū all contributed to the content within this report.

WORKSHOP QUESTIONS

1. What do you love/ like about Katikati?
2. What do you dislike about Katikati?
3. What do you value the most about Katikati?
4. What kind of future do you want for Katikati?
5. How do you think we can make this future into reality?
6. Are there other issues that need to be further explored?

ONLINE SURVEY QUESTIONS

1. What are the things about Katikati that you value/ like the most?
2. What are the things that are unique about Katikati?
3. What are the things you dislike about Katikati?
4. If you could change things about Katikati, what would you change?
5. What kind of future would you like to see for Māori in Katikati?
6. Do you have any idea on solutions for community connection in Katikati?
7. What would you like from the wider Katikati community?
8. What would you like to be able to offer to the wider Katikati community?

LIMITATIONS

The Hearts & Minds research worked under the assumption (through previous consultation) that one of the barriers that existed to a thriving Katikati community was the existing disconnect between different parts of the wider community. There was an assumption that the research approach would engage with different groups within the Katikati community to seek further feedback on this kaupapa.

However, consultation with mana whenua indicated that there are also levels of disconnect within sub-groups of the community, and in this case, between hapū, whānau and individuals that make up 'mana whenua' representation in Katikati. This meant that it was difficult to ensure high participation numbers in workshop discussions. A key limitation to the research is the lack of wide-reaching engagement and consultation with mana whenua. A key recommendation of the research must be to ensure that continued effort is made to engage with a wider network of mana whenua to ensure adequate feedback is gained on any strategy development for community connection in Katikati.

ACKNOWLEDGEMENTS

Consultation with mana whenua would not have been possible without the support of key individuals and groups who took ownership of the research kaupapa and continued to support the researcher with the promotion and attendance of workshop discussions. This included the support of:

- Hui-ā-hapū committee members
- Te Rūnanga o Ngāi Tamawhariua
- Kaumātua support
- Katikati Taiao

RESULTS – ANALYSIS OF MANA WHENUA FEEDBACK

What do you like/ love about Katikati?

The first discussion workshop focused on what mana whenua like or love about Katikati. The results reflected in this section also include feedback from the online survey. Results centred on the following areas:

1. Iwi, Hapū, and Whānau;
2. Te Ao Māori;
3. Te Taiao; and,
4. Lifestyle & Facilities.

IWI/ HAPŪ/ WHĀNAU

Feedback from mana whenua indicated that central to everything was their whakapapa and their ties to their Iwi, Hapū and Whānau. When prompted to articulate why it is important to have connections to whakapapa, two whānau members noted:

"It gives us a sense of belonging. When we belong, we know who we are. When we know who we are, we know where we are going."

"I have grown up here all my life and everything is familiar and safe for me, it's comfortable."

"It is the place I call home. And my baby will too. My ancestral history and my roots start here."

"My marae, whānau, hapū are here and I feel a sense of belonging to Katikati."

- Familiarity
- Safety for our tamariki
- Belonging
- Whakapapa, Connection & Identity
- Mana
- Uniqueness
- Embracing new whānau returning home
- Kuia/ Kaumātua
- Being whānau centred
- Sense of community among Māori

TE AO MĀORI

Feedback from mana whenua showed that one of the points of connection for Māori is the connection to Te Ao Māori or a Māori worldview and way of life. This included aspects such as:

- Te reo me ōnā tikanga
- Manaaki & aroha
- Māori way of living
- History
- Protection of mana whenua status

TE TAIAO

Feedback indicated that an aspect where mana whenua has a strong connection is Te Taiao – the natural environment. Comments received from whānau in regard to Te Taiao included:

"Taiao is our supermarket, our chemist, our rongoa."

"Whenua gives you the mana, ties you to marae, whakapapa, tikanga."

Components of Te Taiao that were seen as particularly important to mana whenua included:

- Fresh Air
- Ranges
- Moana/ Awa
- Kaimoana
- Unique Landmarks
- Fertile Soil
- Restoring and protection of taiao

LIFESTYLE & FACILITIES

The Katikati lifestyle was viewed as an attraction to living in Katikati. When prompted to describe the parts of lifestyle that were most desirable responses included:

"It's a small town and I like the fact that you can walk down the street and people say hi, you know almost everyone."

"I like the small community we live in. It's got lots of different cultures and people from all over the world."

- Arts
- Murals
- Walkways
- Relaxed living
- No Traffic
- Small size town
- Diversity

What do you dislike about Katikati?

The first discussion workshop also focused on what mana whenua disliked about Katikati. The results reflected in this section also includes feedback from the online survey. Results centred on the following areas:

1. Inequity;
2. Racism;
3. Token Gestures;
4. Hauora;
5. Access; and,
6. Education.

INEQUITY

Inequity was a common theme throughout all discussions and featured as an area where mana whenua can at times experience a sense of powerlessness to make change. A comment that reflect this includes:

"Money is power, money is what wins, and we are often the ones without the money."

"We pay the same rates as everyone else but we don't use or have access to the same resources as everyone else. For example, we have our own cemetery, we don't use the town one."

Areas of inequity that arose from discussion included examples such as:

- Access rights to water for farmers but charge for other residents
- Māori seen as lower/ or less than other community members
- Lack of fluent reo Māori speakers locally
- Hapū/ iwi are poorly represented in community decision making

RACISM

A discussion arose among mana whenua about experiences of racism. It was noted by many whānau that racism was not always overt which results in an undercurrent of being undervalued, or somehow different to the rest of the community due to ethnicity. Furthermore, it was also articulated that some racism arose through the lack of inclusion altogether, which has a strong link back to inequity. Areas of concern included:

"I dislike the racism in the community. The division between Māori and Pakeha. The fact that we are reminded every day of the people that colonised our people and that there is no recognition of Māoridom."

"The blatant racism and the separation of cultures. Being looked down upon when you don't agree with them."

- Overt racist remarks
- Unbalanced views by celebrating pioneers but missing Māori history e.g. local art & murals
- Acknowledgement or written collection of historic sites is missing from the landscape
- Lack of acknowledgement and inclusion from local government in key decision making
- Existing stereotypes of being Māori in Katikati

TOKEN GESTURES

Following on from the theme of Inequity and Racism, is feedback received in regards to the experience of token gestures as opposed to adequate inclusion or consultation on community issues, events, celebrations and key decisions. A comment that illustrates this includes:

"We often only find out about a project or event, when all of a sudden we get a phone call for someone to come and the do the blessing part. We are not a blessing service."

"We have limited opportunity to be on decision-making bodies locally, but often get called on as 'advisors', and often after all the important decisions have already been made."

- Called on for openings but not included in the whole event or larger project
- No bi-cultural partnership in community projects or decisions
- Māori are not valued as equal or as an important contributor
- Power being removed e.g. no more voting rights or mandated places on decision-making bodies

HAUORA

As part of discussions, mana whenua fed back concerns at the health and safety of their community, and in particular for tamariki, rangatahi and kaumātua Māori. The areas of concern included:

- Accidents on main road
- 5 x alcohol stores
- 3 x gaming venues
- Drug abuse
- Alcohol abuse
- Family violence
- Affordable housing options
- Social needs of tamariki
- Bond to whenua, hapū, marae
- Te Reo Māori
- Conflict with local government processes
- Lack of timely response from Police

ACCESS

Access was a recurring theme throughout all workshop discussions and online survey results. All of which need further discussion with local or regional government. Examples included:

- Quality of roads
- Paper road on Māori land
- Restrictions of access to Urupā
- Access to water/ waterways

EDUCATION

When discussing the well-being of tamariki and rangatahi, a central theme that arose was concerns about both the levels of education of Tamariki Māori, the quality of teaching of Tamariki Māori, and the content of what is being taught within mainstream schools in Katikati. An example comment includes:

"What education are we learning? Whose history are we being taught? Does our curriculum reflect local knowledge, local history, and local pedagogy?"

“The schools do not appear to be committed enough to the achievements of Māori students.”

What do you value the most about Katikati?

The second discussion workshop focused on exploring what was most valued by mana whenua based on the results of the first workshop and the key themes that emerged in these discussions. Results below also include feedback gained via the online survey. The key themes discussed included:

1. Knowledge & History;
2. Protection & Recognition;
3. Te Taiao & Access;
4. Respect & Understanding;
5. Equity; and,
6. Community.

KNOWLEDGE & HISTORY

The components most valued in regards to knowledge & history include:

“The three northern marae that have huge history as being the warriors and protectors and the frontline against invaders into the Ngai Te Rangi territory.”

- Tino Rangatiratanga – taking ownership of one’s own education and the content being taught
- Mana Motuhake – autonomy and self-governance of education
- The right to hear our Te Reo spoken properly and often
- Whānau – Hapū – Iwi (Te Rereatukahia Pa Settlement)
- History of Tamawhariua
- Tikanga/ Kawa (young & old)
- A curriculum set by the hapū
- Decision-making (hapū-iwi) within education settings
- Educational success in all education settings
- Participation and engagement in education

PROTECTION & RECOGNITION

The components most valued in regards to Protection & Recognition included:

“Valuing our culture, our mana, our thoughts, our words, our heritage, our tikanga, our integrity – Tino Rangatiratanga.”

- The ability to be proud to be Māori
- Protection of our people, our whānau, our whenua, our moana, our awa, our reo, our tikanga
- The ability to preserve and protect our whakapapa and identity
- Our voice to be heard
- To connect both among ourselves, and with the wider community - whānaungatanga
- Recognition of history and partnership
- The ability to eliminate racial bias and negative stereotypes
- To be treated as an equal and feel equity
- Resist the assimilation of the dominant cultural norms, and protect the richness of diversity
- Protect the rights of mana whenua

TE TAIAO & ACCESS

The components most valued in regards to Te Taiao (the natural environment) included:

“Kaitiakitanga. What we know, and what we have been brought up with matters. We have knowledge to share based on whakapapa, tikanga and kawa and can support restoration.”

- The ability for honest conversations with partnerships to support restoration of Te Taiao
- Protection of awa, moana, ngāhere, whenua
- Protection of significant sites, including adequate access
- Understanding of the connection between Te Taiao, mana, identity, and well-being
- Tikanga recognition e.g. Mana – Manaakitanga
- Basic living conditions – footpaths, street lighting, sewerage, power to housing
- Access to waterways – beaches, rivers, kaimoana
- Access to urupā
- Acknowledgement of wāhi tapu and correct tikanga applied

RESPECT & UNDERSTANDING

The components most valued in regards to Respect & Understanding included:

- Respect for tikanga & kawa, and the right way to do things
- Absolute protection of whenua, moana, and awa
- Understanding of the importance of whakapapa, identity and mana
- Protection of sacred processes and correct use of Kaumātua, Kuia, Kaikarakia, Kaiwaiata
- Ability to not be taken for granted
- Achieving Tino Rangatiratanga

EQUITY

The components most valued in regards to Equity included:

- Protection of whakapapa and Te Reo Māori
- Positive relationships with all government agencies
- Protection and development of marae, whenua tūturu and papa kainga
- Mana Motuhake
- Protection of mokopuna, tamariki, rangatahi, and kaumātua
- Having a voice, being empowered, and being at the decision-making table
- Kotahitanga – unity as mana whenua

COMMUNITY

The components most valued in regards to Community included:

“The community are so willing and supportive of the many initiatives that are in place.”

- The people of Katikati are the most valuable component of our community
- Diversity of cultures that co-exist in Katikati
- Awhi and tautoko for Māori community when there is a need
- Whānau connections, history and whakapapa

What kind of future do you want for Katikati?

The second discussion workshop also focused on exploring what kind of future mana whenua wanted for Katikati, based on the results of the first workshop and the key themes that emerged in these discussions. Results below also include feedback gained via the on-line survey. The key themes discussed included:

1. Knowledge & Pathways;
2. Inclusion & Acceptance;
3. Te Taiao;
4. Access; and,
5. Collaboration, Protection & Equity.

KNOWLEDGE & PATHWAYS

In regards to the future, mana whenua desire Tino Rangatiratanga over their knowledge and learning, that is, the ability to possess autonomy over the pedagogy, content, and outcomes of the teachings of their mokopuna, tamariki and rangatahi. This was a recurring theme throughout all areas of future planning. Other findings included:

“We want our future potential to be realised. Be the best in whatever we want to be.”

“Māori independently thriving and succeeding in education and employment.”

- Traditional knowledge to be passed on to younger generations
- Establishment of alternative education pathways
- Establishment of career pathways
- Regular trade training pathways in Katikati
- Development of a high-performance sport pathway in Katikati
- Work experience/ training across industries in Katikati (beyond Kiwifruit)
- Wānanga opportunities to include Whakapapa, Te Reo Māori, Waiata and Tikanga
- Te Tiriti o Waitangi education in all schools including student and teacher education
- Inclusion of local Māori history into school curriculum and community education
- Utilise Pou Arahi Roopu within Katikati College to support staff professional development
- More Māori teachers, teaching Māori tamariki and rangatahi
- Ability to contribute to decision-making within education settings
- Developing leadership opportunities for rangatahi Māori
- Inclusion of rangatahi Māori in decision-making

INCLUSION & ACCEPTANCE

Overall feedback indicated a strong desire for inclusion, understanding and equity. Specific feedback included:

- Māori culture to be included and accepted as part of the Katikati community
- Greater understanding of tikanga and the reasons for certain processes
- Less judgement and stigmatisation
- To be equal and work in partnerships
- To be heard as a whānau, marae, hapū, iwi
- To be more visible within the community e.g. Māori murals
- Building improved relationships in the Community
- Having delegated communication representatives for the Hapū and ensuring the right

people for these roles, including communication channels, work external and internal to the Hapū

- Develop a list of Committees/ Boards for the Katikati area to support strategic decisions on Māori representation
- Increased Māori voting in local body elections and encouraging Māori to stand for local council representation
- Counteracting the influence of the Hobson Pledge group locally

TE TAIAO

Discussion in regards to Te Taiao again centred on the concept of inclusion and involvement in decision-making, which was a recurring theme throughout consultation. Feedback included:

“Acknowledgement of the role of Kaitiakitanga and all that this unique relationship with the whenua involves.”

- Acceptance and inclusion in decisions as part of a partnership
- Alternatives to chemicals, and the planned protection of our natural resources
- Acknowledgement and honouring of the partnership under Te Tiriti o Waitangi
- Identify qualified people who are experienced in environmental issues that can act as advocates for Māori
- Provision of courses to support succession planning with environmental expertise including a career pathway for rangatahi Māori
- Provision of a Resource Management Unit in collaboration with Tuapiro marae

ACCESS

Comments in regards to Access predominantly focused on roads and physical access to sites of significance. In addition, it was mentioned that sustainability and use of Māori land was an area of future desire.

- Adequate and safe roads around hapū based land with adequate lighting
- Complete access to Tutaitaka Urupā including a provision of roading through to the Island to support Kaumātua access
- Being able to use our land for purposes that benefit Māori
- Be able to be sustainable on our land
- Better traffic management to decrease congestion
- Push for the bypass and create a unique and dynamic community
- Ability to build papa kainga on Māori owned land
- Hui with community to investigate increased access to sites of significance
- Cultural recognition in visual form (e.g. story boards) at sites of significance
- Develop list of sites of significance to create an action plan forward

COLLABORATION, PROTECTION & EQUITY

Feedback in this area focused predominantly on inclusion and equity. Specific comments included:

“No more ‘dial a Māori’ or ‘dial a karakia’ approach. No more blessings for just anything. Involve us properly and work with us with integrity.”

“We want our whānau to live safely, our physical world to be treated respectfully, our minds to understand what is right (Pono, Tika) based on traditional teachings, and our wairua to share love for each other.”

“Work more closely with the Māori community in all areas, not just as a tick box.”

“We need to be given a chance. That we are engaged and sitting at the decision-making tables. Māori engaging with the community and acknowledged.”

- To be regarded as equals
- Inclusion in all decisions, projects, and strategies for the Katikati community. Not just Māori initiatives
- Mahi Tahi – working together towards the same goals
- Protection and safety of our tamariki, mokopuna, and rangatahi
- Creation of, and raising awareness of opportunities for whānau, hapū, iwi
- No homelessness, poverty, violence
- Increased Māori business opportunities
- Home ownership for Māori
- Kotahitanga within and between Hapū/ Marae
- Provision of awhi/ tautoko between the marae of Katikati
- Acknowledgement and resolution of hapū level conflict
- Collaborative hui with key decision-makers to present on research findings and co-develop strategies and priorities for the future
- Education for Hapū on understanding Council and Government policies, procedures and terminology
- Improving relationships with Council and securing stronger advocacy for Māori issues

COMMUNITY CONNECTION

Specific comments about community connection included:

“I would ensure that there were Māori arts around for all to see the other side of the story. Not to create division but to create understanding.”

“More engagement by hosting cultural festivals. Marae could engage by hosting an annual pōwhiri to the marae to welcome those new in the community. Having open nights with different cultures so we can all learn about each other.”

- Development of a youth hub for engagement, collaboration, and innovation
- Visibility of Māori art throughout community
- Creating workforce opportunities for our young people, within our community
- Greater involvement of Māoritanga in community events e.g. Anzac Day
- Te Reo Māori signage around the township
- Celebration of cultural diversity through festivals, workshops and special events
- Focus on connecting neighbours
- Regular community sports days with a focus on fun and connection
- Musical gatherings to bring people together
- Opportunities for workshop sessions on local history, all forms of history
- Regular hui between all three marae to increase connection and kotahitanga
- Increasing the demonstration of whānaungatanga in the community
- Greater Hapū involvement in community events

HOW DO YOU THINK WE CAN MAKE THIS FUTURE INTO REALITY?

The second discussion workshop then focused on exploring the thoughts of mana whenua on how to achieve a desired future, based on the results of the first workshop and the key

themes that emerged in these discussions. Results below also include feedback gained via the online survey. The key themes discussed included:

1. Education;
2. Racism;
3. Te Taiao;
4. Access;
5. Token Gestures; and,
6. Inequity.

EDUCATION

Potential ideas for living into a desirable future for education included:

- Kotahitanga – working together as whānau, hapū, and iwi
- Partnerships with Ministry of Education, Ministry of Social Development and local schools
- Increasing opportunities for wānanga for the transferral of traditional knowledge
- Inclusion in decision making processes within educational settings
- Participating in school activities as a whānau
- Empowering Rangatahi all the way through and supporting achievement
- Establishment of alternative education pathways
- Establishment of before and after school care through the Kōhanga Reo

RACISM

Potential ideas for living into a desirable future in regards to reducing racism included:

“It is not Māori responsibility to teach non-Māori about bi-culturalism. Non-Māori need to lead this culture change for their own people while Māori focus on leading Māori issues.”

- Examining inequities across Katikati and developing an interagency strategy for equity
- De-stigmatisation through schools to decrease stereotypes, racism and deficit thinking
- Focus on Te Tiriti o Waitangi based partnerships
- Increased understanding of diversity of cultures co-existing in Katikati
- Collaboration on initiatives and strategies that impact all of Katikati

TE TAI AO

Potential ideas for living into a desirable future in regards to Te Taiao included:

- Inclusion in decision-making and the ability to contribute and participate in the solutions
- Working in partnership to restore our natural environment
- Government departments working with hapū, rather than in opposition

ACCESS

Potential ideas for living into a desirable future in regards to Access included:

- Establishing and maintaining an open line of communication between the marae, hapū and local government to enable mutual understandings
- Developing and maintaining working relationships with other community groups to support collaborative outcomes
- Understanding existing council policies and decisions, and the opportunities available to influence change

TOKEN GESTURES

Potential ideas for living into a desirable future in regards to reducing token gestures included:

“We need to acknowledge and protect sights of significance and work together. We need a voice to represent our people in the places that matter so we get an equal opportunity to participate and engage with the community.”

- Establishing ongoing working relationships
- Inclusion at all levels e.g. planning, relationships, business, decision-making, delivery, review

INEQUITY

Potential ideas for living into a desirable future in regards to reducing inequity included:

“We need to be on decision-making committees we have established by right, not by votes.”

- Eliminating racism
- Working in partnerships with government agencies and key community providers
- Having a collective voice and being provided with opportunities to influence change

What would you like from the wider Katikati community?

“Give our youth a chance to be heard. They are the next generation. They are so used to being shut out because of the ‘old school way’ that they don’t bother speaking up again.”

“Love and support. Don’t look down on people because of the different colour skin tones.”

“To engage more and offer services to help our youth be better equipped for their future, which will benefit our community from crime, poverty, homelessness. Give our youth better choices in life and we will reap the rewards.”

“To include Māori and hapū matters in their agendas.”

“Financial support for housing, health and education in terms of apprenticeships, training programmes, and creating employment opportunities.”

“Support Māori in their endeavour to know who they are in a hope for a brighter future. To break the cycle of poverty and try not to fit Māori people into the box when it’s obvious the issues are simply not black and white.”

“Recognise Māori history and Tino Rangatiratanga.”

What would you like to be able to offer to the wider Katikati community?

“Our culture for them to be able to get to know us as people.”

“Engagement and participation to collaborate and create a pathway forward with all at the table, young and old, all cultures.”

“More education regarding tikanga and kawa.”

“Supporting other whānau to find their whakapapa.”

“Time, support, open communication, aroha.”

“That we can live and breathe in the same community where we can all treat each other with the respect we all deserve.”

“Working with our own people, our hapū to unite as one and to bring back the teachings of the tūpuna. To live the vision that was set out many years ago.”

Are there other issues that need to be further explored?

Throughout both workshops, informal discussions and online survey results, some areas for future exploration arose as a result of overall feedback. These areas were recognised as issues that require more in-depth discussion with greater whānau and hapū input in order to undertake discussions as a collective. They were also seen as predominantly internal issues for mana whenua to work towards resolving together. These included:

1. There are only small numbers working on Māoritanga locally – how do we increase these numbers and create learning environments that are conscious and intentional?
2. Confusing and challenging times in regards to Whakapapa with other groups asserting their whakapapa over the area and trying to claim mana here
3. Forming partnerships – do we need to be more proactive in developing these?
4. How do we come together for the common good as Māori, without allowing our differences to divide us a collective?
5. How do we reinvigorate participation and involvement at a marae level?

DEVELOPING AN ACTION PLAN

The following action plan has been drafted based on all conversations with Ngāi Tamawhariua as part of the research process. It represents the collation of potential areas for actions as recorded by Hapū members. However, the plan presented below requires further consultation and development by Ngāi Tamawhariua to allow for greater input from whānau and for agreement to be reached on the development of priority areas.

SCHOOL EDUCATION		
ACTION AREA	KEY STEPS	INVOLVEMENT
Provision of Te Tiriti o Waitangi included in school curriculum and teacher education		Ngāi Tamawhariua Hapū Katikati College Pou Arahi Roopu
Inclusion of local Māori history in school curriculum		Pou Arahi Roopu Marae Kaumātua
De-stigmatisation through schools to decrease stereotypes, racism and deficit thinking		Ngāi Tamawhariua Hapū Katikati College Pou Arahi Roopu
Increased number of Māori teachers		
Developing leadership opportunities for Rangatahi Māori		
Increased Māori participation in school activities		
Establishment of before and after school care through the Kōhanga Reo		

CAREER PATHWAYS		
ACTION AREA	KEY STEPS	INVOLVEMENT
Establishment of alternative education pathway		
Regular trade training pathway opportunities		Katikati College MSD Trade Provider
Development of high-performance sport pathway		Katikati College Sport BOP
Work experience across industries (beyond Kiwifruit)		Toi Oho Mai Local Business Chamber of Commerce Priority One
Provision of courses to support succession planning with environmental expertise including a career pathway for rangatahi Māori		
Increasing the number of Māori owned businesses in Katikati		Te Puni Kokiri

SURVIVAL OF TE AO MĀORI & LOCAL MĀORI KNOWLEDGE		
ACTION AREA	KEY STEPS	INVOLVEMENT
Establishment of Wānanga opportunities to include whakapapa, Te Reo Māori, waiata and tikanga		Hapū Kaumātua Te Wānanga o Aotearoa Ngāi Te Rangī Awanuiarangi
Kotahitanga – working within and between marae across the Katikati area for a united voice		
Inclusion of local Māori history, tikanga, and marae protocols into community education		

Counteracting the political influence of the Hobson Pledge group locally		
Protection of sites of significance	Develop list of sites of significance to create an action plan forward Hui with community to investigate increased access to sites of significance	
Provision of awahi/ tautoko between the marae of Katikati		

VISIBILITY OF MANA WHENUA IN COMMUNITY		
ACTION AREA	KEY STEPS	INVOLVEMENT
Development of Māori murals throughout the Katikati township		
Cultural recognition in visual form (e.g. story boards) at sites of significance	Develop list of significant sites	Ngāi Tamawhariua Hapū WBOPDC Department of Conservation Katikati Taiao
Te Reo Māori signage around the township		Ngāi Tamawhariua Hapū WBOPDC Katikati Taiao
Celebration of cultural diversity through festivals, workshops and special events		
Greater involvement of Māori-tanga in community events e.g. Anzac Day		

INCLUSION IN COMMUNITY DECISION MAKING		
ACTION AREA	KEY STEPS	INVOLVEMENT
Ability to contribute to decision-making within education settings, including contribution to curriculum topics		

Identify qualified people who are experienced in environmental issues that can act as advocates for Māori		
Inclusion of rangatahi Māori in decision-making		
Delegated Hapū representatives for communication with key partnerships	Selection of the right representatives to advocate for the Hapū Ensuring communication back to the Hapū from representatives	Ngāi Tamawhariua Hapū
Develop a list of Committees/ Boards for the Katikati area to support strategic decisions on Māori representation	Selection of which Committees/ Boards require Māori representation to increase outcomes	Ngāi Tamawhariua Hapū Board Socialink Tauranga Moana
Increased Māori voting in local body elections and encouraging Māori to stand for local council representation		Ngāi Tamawhariua Hapū WBOPDC

WORKING IN PARTNERSHIP AND COLLABORATION FOR COMMUNITY OUTCOMES

ACTION AREA	KEY STEPS	INVOLVEMENT
Developing relationship with Ministry of Education		Ngāi Tamawhariua Hapū MOE
Developing relationship with Ministry of Social Development		Ngāi Tamawhariua Hapū MSD
Establishing and maintaining an open line of communication between the marae, hapū and local government to enable mutual understandings		Ngāi Tamawhariua Hapū WBOPDC
Improving relationships with Council and securing stronger advocacy for Māori issues		Ngāi Tamawhariua Hapū WBOPDC
Education for Hapū on understanding Council and Government policies, procedures and terminology, and how to influence change		Training Provider WBOPDC

Provision of a Resource Management Unit in collaboration with Tuapiro marae	Presentation of Tuapiro Resource Management Unit structure to Ngāi Tamawhariua Hapū	Hapū discussions (Tuapiro, Otāwhiwhi, Rereatukahia)
Developing and maintaining working relationships with other community groups to support collaborative outcomes		
Acknowledgement and honouring of Te Tiriti o Waitangi partnerships and obligations		
Collaborative hui with key decision-makers to present on research findings and co-develop strategies and priorities for the future		Ngāi Tamawhariua Hapū Te Puni Kokiri Department of Internal Affairs Acorn Foundation Bay Trust WBOPDC Ministry of Social Development Department of Conservation
Improved health outcomes for Māori residing in Katikati (alcohol, drugs, violence, housing, suicide)		
Examining inequities across Katikati and developing an interagency strategy for equity		

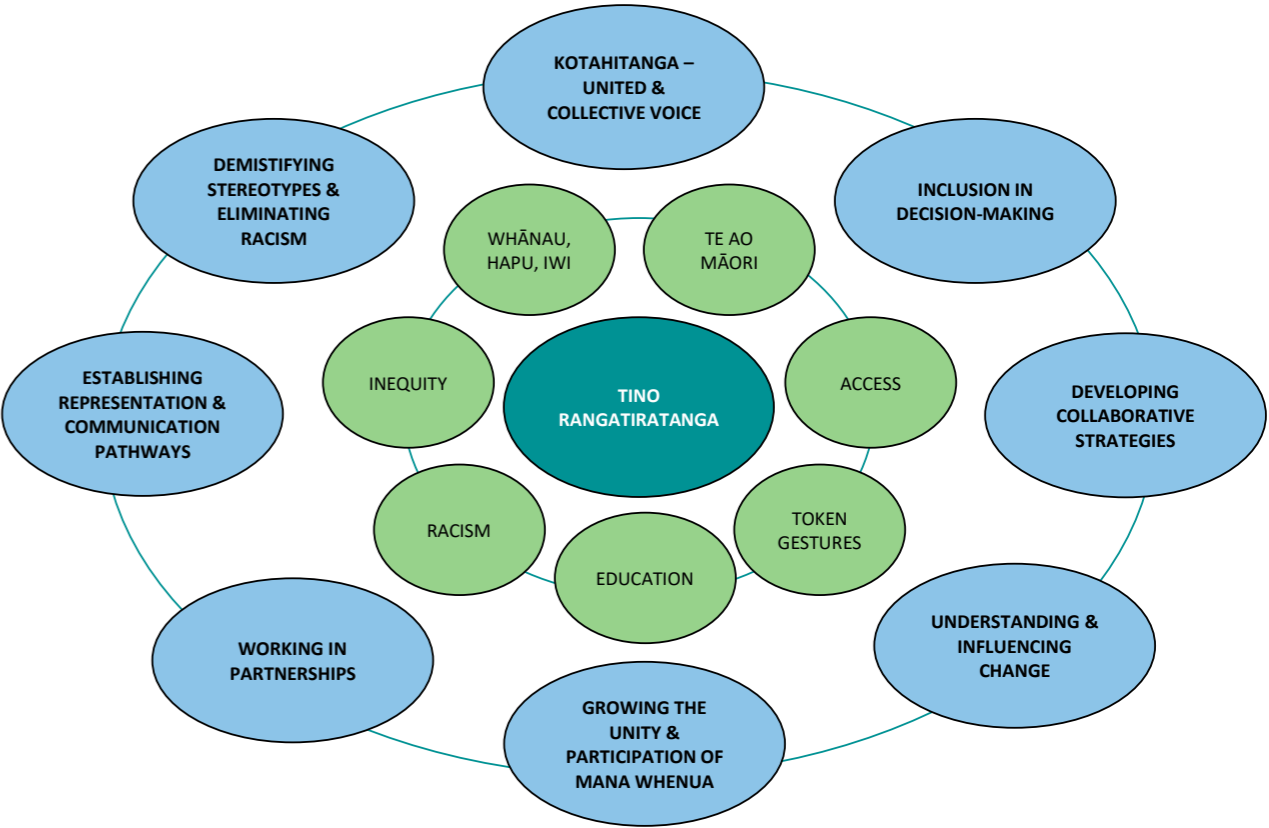
WHENUA & ACCESSIBILITY

ACTION AREA	KEY STEPS	INVOLVEMENT
Improving quality of roads and adequate lighting within hapū and marae based neighbourhoods	Hapū communication with WBOPDC	Ngāi Tamawhariua Hapū WBOPDC

Developing full access to Tutaitaka Urupā including provision of road to Island to support Kaumātua access		Ngāi Tamawhariua Hapū WBOPDC
Creating sustainability on Māori owned land		
Ability to build papakainga on Māori owned land		
Increased Māori home ownership		

GENERAL COMMUNITY CONNECTION		
ACTION AREA	KEY STEPS	INVOLVEMENT
Regular community sports days with a focus on fun and connection		
Musical gatherings to bring people together		
Increasing the demonstration of whānaunga-tanga in the community		
Greater Hapū involvement in community events		Hapū Marae
Increased understanding of diversity of cultures co-existing in Katikati		

SUMMARY OF RESULTS



RECOMMENDATIONS

1. Completion of Action Plan
2. Presentation of Research Results to Ngāi Tamawhariua
3. Presentation of Research Results across all three marae to support Kotahitanga
4. Connection of marae to key decision-makers and funders
5. Restoration of relationships between Hapū and Western Bay of Plenty District Council
6. Inclusion of Hapū in outcomes arising from research at planning, discussion, implementation and review stages

Connection to Taiao

- the Natural Environment

Connection to Taiao - the Natural Environment

Introduction

There are a number of community-led initiatives in Katikati that suggest a strong connection to protecting and improving the local environment. These initiatives extend from large sub-catchment improvements to water quality, as with the Uretara Estuary Managers, and improvements to the marine environment with Project Parore, to small initiatives such as Boomerang Bags as a practical alternative to the use of plastic bags.

This stream of research was initiated through conversations with members of Katikati Taiao seeking greater clarity around the importance of the natural environment to community identity and connection. Three members of the community led this research stream. Two were existing members of the Research Reference Group, and the third was sought out through mana whenua networks in recognition of an intrinsic connection to the land for Māori, and how that informs cultural beliefs, territorial rights and a sense of belonging. Land in this sense also provides sustenance and the ability to provide hospitality for guests.

A holistic framework, based around physical, mental, emotional, spiritual, cultural and family connection, was used to provide a baseline from which to inform interview questions. The three researchers approached a total of 16 known, or suggested members of the community who could be regarded as 'thought leaders' in terms of their commitment, connection, knowledge and advocacy for Taiao (the natural environment).

The research method proceeded in two phases.

The first phase of qualitative interviews is presented through summarised results collated using a semi-structured questionnaire. The broad questions followed enquiry around human connection to the natural environment from the perspectives of *Katikati Hearts and Minds*, as well as *Katikati - Our Place Our People*, now and in the future. The questions were framed in relation to:

- *The importance to your mental/emotional, physical, emotional and family well-being.*
- *Where in or around Katikati is of significance to you in relation to your day to day activities?*
- *How would you like it to be in the future?*

Secondly, a structured questionnaire, using the internet survey tool Survey Monkey, was circulated amongst known networks within the Katikati Community. The purpose of this survey was to quantify a broader view of Katikati residents' connection to the environment. There were 288 responses to this survey. This was a good rate of response (around 7 per cent of the Katikati population) given the 2 week time frame of the survey.

Jenny Hobbs behind the Katikati Taiao stand, talking to parents at a collaborative research initiated event at Kings Seeds.

The age and ethnic profiles of those who responded to this survey suggest that those who responded are reasonably representative of the Katikati community (see Figures 1 and 2).

Figure 1: Age Intervals of Survey Monkey Responses Compared to 2013 Census

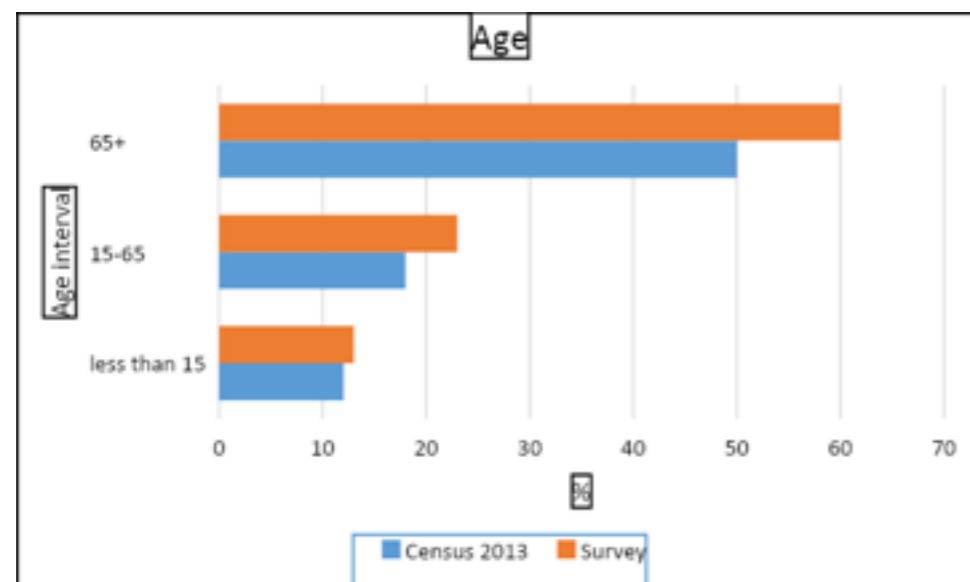
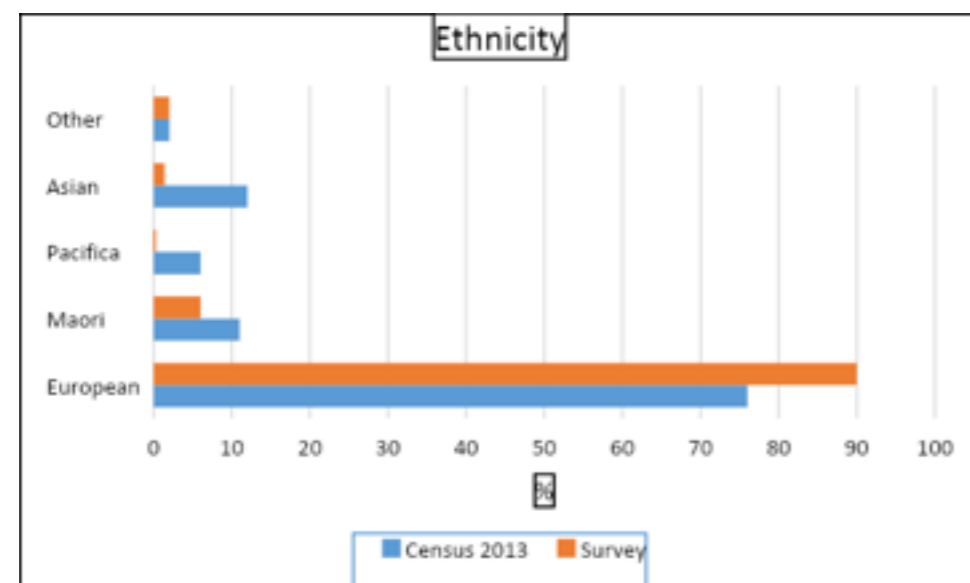


Figure 2: Ethnic Profiles of Survey Monkey Responses Compared to 2013 Census



Findings from the Interviews

Collation of the interviews suggested 8 major themes were of significance to the thought leaders' responses to the semi-structured questionnaire. These themes were:

Marae/Urupā and other place specific areas of cultural significance

- These gave a sense of belonging, of historical significance, connection to present and past. There was a strong spiritual connection to these places as places where healing can take place and of a deep sense of respect for ancestors.
- Human activities are recognised as contributing to local environmental degradation and better management is required through monitoring and education.
- The loss of kaimoana was particularly noted.
- Local Māori history in relation to ecosystems and to place, is not well known. There was a clear desire for this local history to be told in a way that respects tangata whenua self determination and tikanga, and acknowledges and protects sites of significance to Māori. This was regarded as an educational opportunity for the future.

“People or locals listen and adhere to the requests of the haukainga, tangata whenua. Respectful and learn to understand why we have such meanings and to why we hold certain things as important.”

Home and garden

Homes and gardens were recognised as a safe sanctuary where well-being and peace were paramount. The ability to grow food was emphasised for many reasons including:

- To know what you are eating
- To choose not to spray
- Productive exercise
- A conduit for sharing skills, knowledge and “secret” tips
- An opportunity to share produce
- To save money
- To commune with nature
- A place of retreat
- Creating a loop where produce is eaten and waste returned to the garden to nourish the soil

Waterways

- Waterways were places where whānau/family could spend time together relaxing, having fun, getting exercise, gathering food, picnics, de-stressing, inspiration and connecting with friends and whānau/family.
- For Māori, waterways often have an historical significance where ancestors have gathered for generations and significant events have taken place.
- There is much concern about the state of the waterways. The “un-swimmability” of the Uretara this summer highlighted this.
- At a deeper level, many were aware of the adverse impact that agriculture, horticulture, industry and housing developments have on waterways.
- In the future people would like the sources of pollution to be dealt with appropriately so the waterways revert to being clean and swimmable, where fishing is possible and there is no danger of illness from being in the water.
- One particular comment mentioned the protection of spawning grounds for whitebait. This alone could have a huge positive impact for threatened native fish species, for people, and local flora and fauna. This would help reduce erosion which was also cited as an issue of local waterways.

Harbour and surroundings

For local Māori these areas are of particular significance and have been intricately connected with day to day life for generations. The significance of these sites for Māori include:

- Wairua
- Kai
- Tangi/Urupā
- Aroha
- Mauri

These sites are also of wider community importance for:

- Recreation
- Food source
- Well-being
- Connecting with others

For the future of the harbour and its surroundings the messages were around:

- Restoration of these areas
- Protection of these areas
- Elimination of pollution that impacts health of kaimoana
- Signage to increase awareness about a particular place in regard to history and environment
- Education to raise awareness how human activity has impacted the sites and what can be done to reverse this
- Respect for these areas in terms of their cultural significance and acknowledgement of what has gone before
- Swimming and food gathering were paramount

Kaimai Ranges and local walkways/cycle tracks

The Kaimai Ranges, whilst ever changing, are also a constant for all local residents. The walkways/cycleways are also important to people.

The reasons people find the Kaimai Ranges and walkways/cycleways important include:

- Connection with nature
- Place to breathe fresh air
- Recreation and exercise
- Spiritual and medicinal (rongoā)
- De-stressing and inspiring
- A world away from the busyness of the road
- A learning opportunity for young students (for example, for kindergarten children as they go on neighbourhood walks)
- Kai walkway is a great experience for the 'Kindy' kids. They pick up rubbish whilst walking there and learn about the fruit trees. It will be something that they take into adulthood

For the future, comments include:

- Adverse impacts of agriculture, horticulture and industry need to be addressed (including sprays)
- Walkways/cycleways connected within Katikati and also over the Kaimai ranges to connect with Hauraki and Waihi tracks
- Change of status to the road over Thompsons Track to recreational reserve
- Ever regenerating flora and fauna
- Accessible to all
- Walkways/cycleways to be extended, improved and well utilised
- Left to nature
- Take action to prevent Kauri Die-back

Main street/town/road

The general feelings about these areas were negative. We do not have a town centre where people can connect in comfort. The issues voiced are as follows:

Town centre:

- Is un-attractive and unkempt
- It is difficult to have a conversation due to traffic noise
- The big trucks are "scary" as they roll through our village
- Paths are narrow
- Road is dangerous
- It is a place to be avoided
- The main street feels 'strangled'

Road:

- Pollution, including run-off, from the road gets into the local waterways and harbour
- Splits the town in two
- Unsafe crossing the road particularly by the Uretara bridge

Future desires for these areas:

- By-pass the town centre
- Become a family friendly space
- Make the road safe to cross at all points
- Solve the traffic problems
- Safer, cleaner and less pollution
- Town centre as a focal point for the community
- Attract quality retail
- More for young people to do
- Encourage bird life in the town

Schools/kindergarten and associated gardens

These are all important for our community. The students identify home and school as important places in their lives. They are safe spaces for the majority. Places of learning and a main place for connecting with friends.

The College, Primary School and Kindergarten all have vegetable gardens. The Kindergarten has had a garden for many years and is a thriving Enviro-Kindy. The gardens offer much to the students including:

- They are fun and interesting places to be
- They are interactive
- They will develop a sense of seasons
- Teamwork is encouraged and necessary
- The students develop a sense of responsibility
- For younger students the garden provides a sense of wonderment as they investigate nature
- Encourages a love of the environment
- Gives them practical knowledge for taking care of themselves
- They can take what they learn home and work with their whanau/family to grow food
- They are spaces that are practical, productive, beautiful but not necessarily tidy

The future of the schools and associated gardens:

- That the empowerment of the students spreads into their adult life and future generations
- The school and garden is cared for and sustained
- Their concern for the environment encourages them to act to protect and restore the environment
- School grounds are better planted
- The impact is much greater than the immediate effect on the students
- Whānau/family/staff and the community can all benefit
- The students take what they have learned into their adulthood
- Future generations will say, my whānau/family learnt in this garden and taught me to grow food

Possible actions included:

- An Enviro-hub in Katikati
- Plastic free Katikati
- Spotlights to light up the carvings at night
- Horse owners respect the area and pick up after their horses
- Promoting caring for the environment
- Working together
- Waterways need attention to improve water quality
- More education around environmental sustainability, recycling and regeneration
- Increased awareness about use of sprays and how they may affect people
- Restoration of kaimoana
- Bring back the recycling clothing bins with education to mitigate abuse of the bins, cameras
- Stop horses from accessing waterways
- Address the issue of water pollution and how it has affected kaimoana
- Monitoring and reporting of waterways
- Interview those who know the local stories and record the stories (some recordings from those interviewed will be available as a future resource)
- Better information as to why rivers are “un-swimmable”
- Environmental education increased in schools at all levels
- People who have surplus produce connecting with those who don't have enough
- Solve the traffic problem
- Make footpath on road bridge over the Uretara safe
- Education about conserving water all year round
- Take all through traffic out of the main street
- Protect the Kauri from ‘Die-back’
- Link Thompsons Track to Hauraki rail trail and Waihi
- Change status of Thompsons Track road to recreational reserve
- Address problems of fly tipping
- Carefully consider future built environment
- Remove weed species from urban area
- Whitebait spawning areas protected
- Improved pedestrian access so people can move around without cars.
- Students want things they can do not just things to look at
- Has Katikati College adopted the reserve next to Dave Hume Pool?

Findings from the Online Survey

Below are brief summaries of these findings.

The full results from the survey monkey questionnaire are available at www.katikatitaiao.org/Results-from-survey

Q1: How important is the environment to you?

Around 90 percent of respondents thought that the environment was very important to them.

Q2: Why is the environment important to you?

Recreation mental/spiritual well-being, well-being of plants and animals, natural beauty, and growing food/hunting/gathering featured as aspects of the environment important to the respondents.

Q3: Where in or around Katikati is important to you?

The Uretara Stream, the Harbour, the Kaimai Ranges, my garden, the school, the skate park, Moore Park, walkways/cycle tracks, the Main Street the Marae and urupa/cemetery featured as important to the respondents.

Q4: How often do you use DOC, Council, or other maintained tracks, walks and cycleways?

Over 50 percent of respondents used tracks, walks or cycleways weekly or more often than weekly.

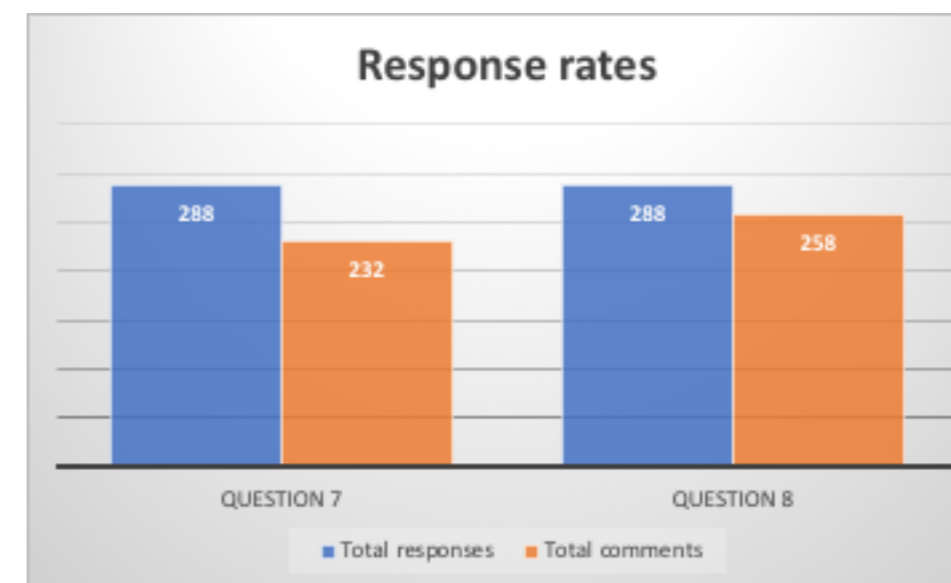
Q5: Which walkways or cycle tracks do you use?

The Harbour edge, stream/river, the Kaimai Ranges, Katikati Kai Way and art walks (sculpture, bird, mural, Haiku) featured as important walkways and cycle tracks to the respondents.

Q6: Are there any particular issues that stop you from using the tracks, walks and cycle ways?

Most respondents replied ‘no’, but further analysis of comments may identify particular issues.

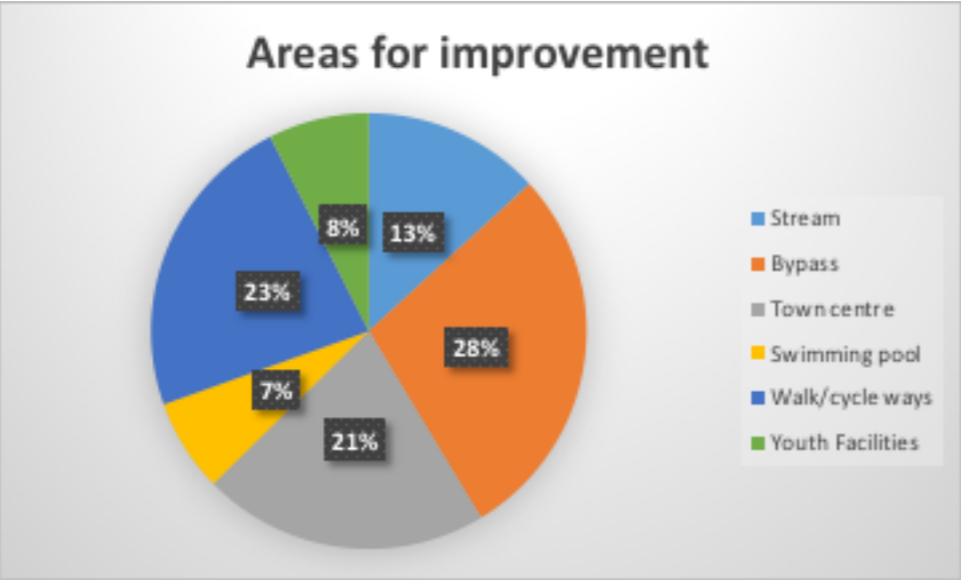
Questions 7 and 8 were open-ended questions. Most of the respondents had comments to make on these questions.



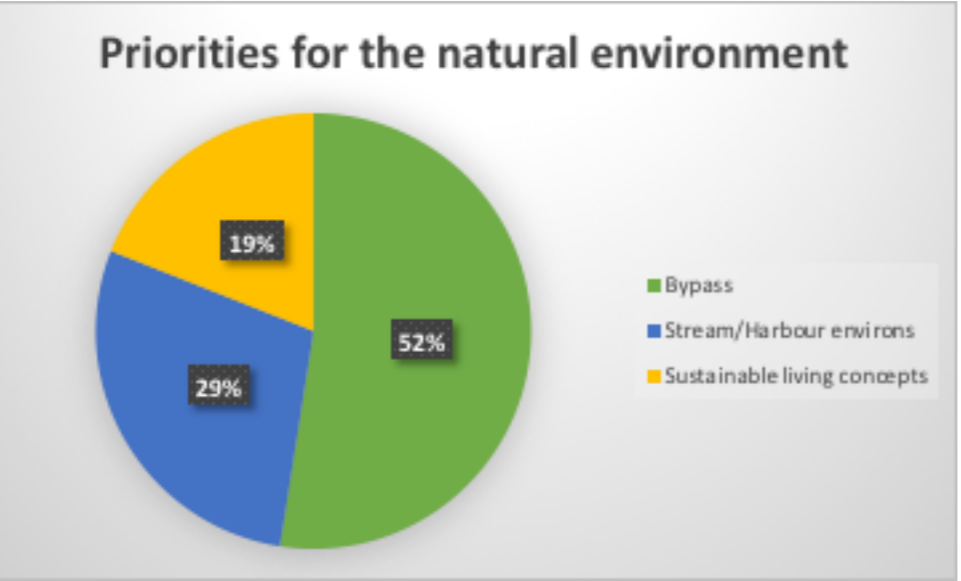
Q7: Are there any specific areas that you would like to see improved/enhanced for the benefit of the community and/or visitors?

Even though it was not prompted, the bypass featured in 28 percent of responses. The Uretara stream, walk/cycleways and the town centre also featured in responses.

Q8: When you think about the environment, (including air, water, plants, animals, birds, soils, noise levels, pollutants) what changes do you think would most improve Katikati?



Again, the by-pass featured with 52% of respondents giving it priority. Other changes were in the areas of the stream and harbour environs and environmentally sustainable living concepts.



Q9: Where in Katikati do you connect with others?

Over 50 percent of respondents noted home, parks, beach and the town centre as places where they meet with others.

Q10: How often would you be willing to assist in improving Katikati's natural environment?

A surprising number of respondents indicated a willingness to volunteer to assist in improving Katikati's natural environment. In total, the volunteer time available from the 288 respondents amounts to nearly 3 full-time equivalent people.

Available volunteer hour estimates			
	Hours per period	Number of responses	Annual hours
Weekly	3	18	2808
Monthly	3	61	2196
Occasionally	3	157	471
TOTAL			5475
Full time equivalents			2.9

Q11: How would you be willing to help?

A wide range of activities were offered, including tree planting, education, donating tools and administrative support.

Summary

The research posed the question 'What is the nature and degree of connection by Katikati residents to the environment'?

It was encouraging that so many people engaged with the research, given the short time frame during which it was conducted. This engagement is an indication of a strong degree of connection of Katikati people with the environment. The large number of volunteer hours offered by the 288 respondents adds to this sense of a strong community connection to the environment.

There were strong parallels between the views of those interviewed, and the wider community surveyed, on the nature of connection with the environment. There were also strong parallels between these two groups on what changes to the environment would most improve Katikati. The most important areas identified by both groups that would improve the Katikati environment are:

- Building the bypass
- Improving the stream and harbour environments
- Developing sustainable living practices

Intercultural Connections

The value interpreted from the Reference Group for a great desire for strong intercultural connections within the Katikati community, was re-inforced through the researchers conducting one-on-one interviews, attending, observing and co-facilitating collaborative meetings and events.

Pasifika

The 2013 census found around 6% of the residents of Katikati on census night identified as Pasifika. A large permanent Pasifika community identify as Tongan.

Tongan Community³²

The values of the Tongan community revolve around church, faith, respect, family, happiness, sports, and work. Tongan families will make sacrifices for good in the family and see work as a vehicle to care for their families.

The Tongan community connects through church, festivals and sharing food and dancing. There can be a tendency to stick together within specific Church groups, and also a tendency to socialise only within their own cultural networks rather than interacting with other ethnicities or cultures.

Sport, music and dance are the hooks to connect young Pasifika people. People such as All Blacks would be a big draw, or a sports or music event at the Action Centre.

Barriers to cross-cultural integration include shyness and language (although less so with the young).

Issues that require further exploration and discussion include:

- Mentoring for Pasifika children is difficult as many parents are too shy to go to school to ask
- Many are shy to ask for help, particularly with forms, etc.
- Difficult to find accommodation and access steady employment in Katikati in order to keep family around them
- Want young people to stay with family but work and study mean they have to move away
- Want sports to keep young people out of trouble but difficulty of access to sporting facilities in Katikati, particularly at weekends, means many travel to Tauranga more than once a week to attend sports: indeed they have to if they want to develop their skills. This was a common finding for many within community who are able to support their children access extra-curricular activities not available within Katikati.
- Affordable healthcare is an issue to many.

Indian Community³³

The 2013 census found around 10% of the residents of Katikati on census night identified as Asian. This is an unfortunately named ethnic category, as by far the most people of this ethnic category identify as Indian, mostly as either as Hindu or Sikh. As noted in the demographic section describing Katikati, after English, the next most common language spoken in the Katikati community is Punjabi, which was spoken by 4.9% of people.

³² Based on notes taken as observer of full Council meeting in Sept. 2018. The data was presented by Councillor David Marshall and based on previous research conducted by Lizzy Fisher for the Katikati Community Centre.

³³ Ibid. and one-on-one interview

Intercultural Connections

Hindu and Sikh have shared values around the importance of family, work ethic, and coming together to aid other community members. They are particularly ambitious for their children.

Connections within the Hindu and Sikh communities are strong as most know each other and there is often extended family support. Technology such as WhatsApp are utilised for wider group discussions and event planning.

There is a desire to build connections across the Katikati community.

'I would like to learn about Māori culture but I don't know who or how'

Some of these connections have started through forums like Welcoming Communities and the Bible Action Group.

Indian religions and festivals still have an importance in building cultural understanding within their communities, and the stories (e.g., through Hindu mythology) are still passed down and learnt.

Opportunities for community connections are likely to come through opportunities to show off their culture, festivals (such as the Hare Krishna Festival of Colour), Bollywood films, cooking and cricket.

The barriers to wider connections include shyness with English speaking skills particularly for the older generations, and a lack of understanding of the legal and political system, but this is being catered for by the younger generations who grew up here.

The Indian community primarily communicate outside their community through their community leaders.

Access to rooms for religious ceremonies and a space to worship at a reasonable price would be of value to these communities.

'We would like more support for proper planning to be able to celebrate more festivals.'

There are practical issues around immigration rules (e.g., 40-days' notice for just issuing a work visa), yet the Indian community contribute greatly to the workforce.

The above extracts, taken largely from desktop research, were largely validated through one-on-one interviews with members of the Tongan and Indian communities, as well as through attendance at multi-cultural events such as the Pasifika event put on by the combined churches for the RSE workers.

One anomaly identified was the need for translators, as many Pasifika and Indians in the community are now second-generation New Zealanders, brought up with both the language of their parents and English. This means that they are able to translate as needed for the older generations. There can also be tension between traditional approaches to cultural protocol for those who see a need for change to a more contemporary approach to modern day issues.

An interview with a member of the Indian community further validated findings, from existing desktop research, regarding a desire to connect interculturally. Conversation developed around a vehicle to do this, and the role Bollywood could potentially have in this process (along with better public cross-cultural engagement around festivals such as Diwali and the Festival of Colour).

Bollywood Film Night: continuing the theme of community connection

A collaboration between the research lead, an Indian member of the Reference Group, and Be The Change Film Nights resulted in a Bollywood Film Night. Continuing the theme of community connection, the Bollywood Film Night provided an opportunity for intercultural connection between the Indian community and the general community, particularly those who regularly attend the Be The Change Film Nights.

The Welcoming Communities coordinator was invited along (who is Indian) to talk about their own Council driven pilot programme, and what the opportunity was in Katikati to engage. Anu, a member of the Reference Group, was there to explain the concept behind Bollywood, and Indian culture generally, including the relationship between India and Pakistan, which was a key theme in the movie chosen.

The movie itself was a full-length Bollywood film which exemplified how religion, politics, and cultural protocol can both connect and disconnect people from each other. The story showed how the values of love, kindness, honesty, and family can conquer all those disconnects.

Facilitated connection through conversation was part of the evening, as were traditional refreshments of hot chai tea, vegetarian samosas and sweet treats. The audience was approximately 50% Indian, 50% other (mainly Pākehā). Facilitated connection between those who previously did not know each other was incorporated in the break. The result of this was for people to connect with others out in community generally when out and about in Katikati.

Panel discussion at the end of the film drew questions about different aspects of the film, including why Brahmin culture were regarded as higher because of their paler skin colour. The Indians confirmed that many have a desire to lighten their skin. A comment from a Pākehā in response was that Pākehā like to get a tan. The agreement of all was that maybe we should all just be happy how we are and not worry about such things. Having the comfort and safety of facilitated process to raise questions and talk through solutions in such an informal social setting was again a valuable use of the participative research process.

Interview with Local Samosa Maker

Kumar arrived in New Zealand on a bicycle from India (he was cycling around the world). At that time, he was the only Indian in Katikati and was known for his barefoot cycling around town. Kumar is intrinsically connected to food and the environment, and sees the Kaimai Ranges as giving everything necessary for life. He integrated into the community originally through the Fire Brigade and the Hunting Club (even though he is a vegetarian). He collected mulch from the bush and is passionate about environmental sustainability. To Kumar, the friendliness of Katikati has changed over the last 10 years, as older retired people have moved in. Markets are a place of connection.

The idea that arose from this interview, together with the David Gallaher event described below, was the concept of commencing a 'community stories' series of evenings as an op-



Bollywood film night with traditional Indian refreshments and panel discussion

portunity for people to hear from some of the interesting and fascinating people who live here – from musicians making it on the world stage (Bunny Walters), to barefoot Indians cycling around the world, to climate scientists entering retirement, to the stories of any affiliates to Katikati who achieved global recognition or personal success including the heroes that deserve to be honoured. All have values that could connect people of Katikati to relate as a more unified community.

Irish Connection to Community Culture

The facilitator in the research team, who was also a resident in Katikati at that time, happened to have an interest and knowledge around Dave Gallaher in relation to being the ‘Grandfather of the All Blacks’. After going on a mural tour as part of the induction into the research to familiarise himself with Katikati, the facilitator commented that there was a missed opportunity for community pride that could positively impact connection across a diversity of interest areas that relate directly to the story of Dave Gallaher. He also not-

ed a cultural dissonance in favour of colonisers over Māori interests in terms of mural content, placement of murals, obscuration of Māori carvings, and signposts relating to settlers, without reference to events leading up to their settlement, including decimation of traditional living for mana whenua.

Of relevance to this story in terms of the murals is also the history of the ship, ‘The Lady Jocelyn’, that Gallaher and hundreds of other settlers from Ireland arrived on. Prior to bringing Irish settlers, the Lady Jocelyn had carried soldiers who killed many tangata whenua. This same ship is identified through the murals and celebrated as part of the pioneer journey, with mention of the soldiers also, but little acknowledgement of bloody history from a tangata whenua perspective that it played a part in. Cultural offence, particularly through a lack of acknowledgement and ignorance of the history and the rich integrity of Māori culture, was witnessed many times over in various settings during the course of the research. The murals provide a rich visual tapestry of history, but are also a source of contention in terms of

telling a balanced account of history for tangata whenua whose descendants still live here.

For example the offer of art placement on a toilet block, and the delayed repairs on a mural waka at the entrance to town that was of particular importance to tangata whenua, would be perceived as a cultural slur, even though it is unintentional. On the flip side, the murals also provide an opportunity to make right a more bi-culturally balanced visual representation of Katikati’s history, and are a potential engagement tool for more inclusive conversations as to how multiple cultures would like to be represented in the future.

In a follow up to the tour, a meeting was held with two community members (the lead representative from Katikati Taiao, and the mural tour host who is part of Open-Air Art). The impetus to bring Dave Gallaher into the research conversation was twofold: to explore a greater scope of honour and celebration as a unique Katikati story, expanding opportunities beyond the current namesake RSA restaurant and murals; and an opportunity to bring people together from sports (tactical leadership and rugby); open-air arts, Irish settlers (and potential Council sister-city connection), Māori culture (the first All Blacks’ haka was part of

the Gallaher story), museum, and RSA. The tourism opportunity was intentionally not the focus, as the idea for this collaborative meeting was about honouring the man and all the positive values he demonstrated through his life. However, the impact of Gallaher’s connection to Katikati could of course be immense in terms of its status as a visitor destination.

What was learned at this meeting was that Open-Air Art, (through the leadership of Steve Graveson), had already done a significant amount of historical research and had released a book on Dave Gallaher. Following an initial round table discussion, a Youtube video³⁴ was viewed as an indication of how a small town in Ireland, where Dave Gallaher was born, had benefited from the honouring of his connection there.

The researchers saw a bigger picture of relevance to community from this story, as it includes aspects that resonate across sectors and could provide a forum for inter-sector discussions to take place. It was agreed that a collaborative interest meeting would be organised inviting a list of stakeholders put forward by the initial interviewees.

The Gallaher story exposes the struggle of the settlers coming to a land that was more inhospitable than it had been portrayed. The young Dave Gallaher started rugby in Katikati before moving to Auckland at the age of 17. Rugby is a sport without cultural borders. Gallaher was the author of a book that is still relevant today for how the sport is played – ‘The Complete Rugby Footballer – 1906’. Gallaher led his team to victory, and also to war. The values he instilled in others are continued as a global legacy through the All Blacks, the game of rugby, and as a war hero.

The following are notes taken from the wider community stakeholder perspectives at the meeting held to further the research and invite collaboration. (DG = Dave Gallaher; AB = All Blacks)

- Open-Air Art: involved in DG project from 2004. Looked at possibility of erecting a statue but this proved to be too hard. Robert Love came here and offered support to Katikati. NZRU presentation at Eden Park. Open-Air Art attended. It was decided to do a mural in Katikati. Steve Graveson of Open-Air Art, has a huge amount of research on DG. All Blacks invite to the launch Gallaher reunion. Book launched by Kay Carter. Rugby mural will be done next year ... hopefully. Future: Celebrating young DG and the time that he was in Katikati, trip on the Jocelyn, and his life here. They were true pioneers.
- Museum: from RSA point of view and his connection with military and WW1. There are items relating to DG and this at Te Papa. DG has been claimed as AB by Eden Park. There should be a focus around DG and his time in Katikati ... may be from ANZAC perspective. Reluctance due to Orange/Green divide. But it was noted that rugby was the one thing that bridged that disconnect.
- Member of Katikati Rugby Union and has done research into early rugby in Katikati. 1944 all minutes around Katikati RU were destroyed in fire. Once newspapers went online it was now possible to do improved research. DG left school at 13 and worked for stock agent. From 13-18 he played senior rugby in Katikati. (Part of Auckland Province until end of WW1). Adam Johnson invited to tour with 1905 ABs but couldn’t take it up. DG went to Parnell and then Ponsonby clubs. Katikati claim to DG should be promoted along with who was AB captain. Katikati challenged Auckland RU in the 1890s. Auckland wanted to add players from Northland as Katikati Rugby had a reputation.
- Grounding in Irish culture and rugby culture in Katikati. DG was exposed to personal hardship. His personal strengths were well formed in Katikati during his formative years here.



The above photograph at the entrance to the Council Office in Katikati, with a display of settler photographs placed in front of the carving shows no regard for the taha wairua of Māoritanga

³⁴ <https://www.youtube.com/watch?v=cVZS7KfCsAw>

- DG's grounding was here, and his strength of character was formed here. Strength put him in good stead for his future. There is an opportunity for tourists to come to Katikati and celebrate DG in Katikati and his beginnings. Maybe sister town link between Katikati and Letterkenny (where the local rugby ground is in NW Ireland). There is a link with NZRU; facilitate using this to promote Katikati. There are huge possibilities around how we recognise him in our town. Festival, info in info centre, doesn't want to see a one-off thing but an annual event. Pamphlet to honour him. 3 references in time. War, Irish history and rugby.
- On Katikati, sees opportunity for sister city: Letterkenny or Ramalten (DG's birth place in NW Ireland). Foster that and promote as a tourist event and incorporate into Katikati future. Have odd games here. Get ABs to Katikati.
- Tourism: lots of opportunities through tourism and events. Also Irish settler. Biggest rugby ball in New Zealand here in Katikati. People are interested in early settler stuff – Irish. Do we tell the story more?
- RSA: member and joined when he first came. Couldn't understand why Katikati didn't honour DG as a soldier. DG is honoured at RSA and he is respected. DG was a teenager when he left here. Enlisted for Boer War from Auckland. In 1920 WW1 vets who lived here at time of enlistment were recognised. Changed now and all vets recognised including 3 Gallaher brothers. Possibility of recognition of DG at the Primary School. Sister town relationship. Community Board would have to agree and promote.
- Keen on sister city in the past but it didn't fly. Irish team in New Zealand – invite them here.

A learning for the researchers from this meeting was that although the sum of collective wisdom at the meeting was huge, there was little thought or intention stated as to how this could be pulled together collaboratively. This was perhaps also due to a failing from the research team to facilitate relationship development between the various interests at the meeting. No subsequent meeting was held, and how the Gallaher story could influence a positive and unique element in relation to Katikati as a community, remains on the shelf as an opportunity for later.

Recognised Seasonal Employer (RSE) Workers

Recognised Seasonal Employer (RSE) workers, those who come from the many island nations in the Pacific, swell the population of Katikati for 6 months of the year yet live largely excluded from the community, coming into the town mainly for supermarket shopping and to attend church.

The churches are the major conduit for community connections for many RSE workers from the Pacific islands. The Bible Action Group and others make efforts to engage RSE workers with each other and their respective faith needs. They have also organised a performance night of dances, which was well attended and which offered a small insight into the importance of music, dance and singing as part of well-being.

Concerns have been expressed by those in the faith community and elsewhere on the current accommodation provided for RSE workers, on their pay and conditions of work, and on their general welfare, as each RSE worker has a family back home that they are away from for 6-9 months. The packhouse employers of RSE workers seem reluctant to engage on these issues. RSE workers themselves find it hard to represent themselves due to fears they may not be re-employed if they make trouble. This difficulty is amplified by little interaction between the different island groups, due in part to language barriers.

Meaningful connections by RSE workers in the wider Katikati community are community-based actions that are yet to occur.

A possibility for the relationship between employers in the horticulture industry and the Bible Action Group has much room for development. A forum with workers from the Islands, could be developed to safely explore the issues around transport, pay and work conditions, and language, for RSE workers.

Elsewhere, there is an opportunity to explore the rich cultural diversity present over the kiwifruit season particularly. This has started to be talked about through Welcoming Communities and is now a focus of discussion contributing to the planning of an Intercultural Festival in June 2019.

Another possibility to connect with the wider community, expressed by a member of the Tongan community, is for actions to identify and relate RSE workers as part of the wider Pasifika community.

Summary, Conclusions and Calls To Action

A short summary handout prepared for the public presentation in May 2019 is available at:
www.katikatitaiao.org/handout

Many who participated in Katikati Hearts and Minds - Ngā Ngākau me ngā Hinengaro community-led action research have already activated varying degrees of community-led development and change. This has been stated throughout the process in terms of self-reflection and learning, active engagement and connection with others where there was previous disconnection, and changes in perception of how people viewed themselves or others.

This achievement can be seen as a result of community members engaging in the research with an open mind, and developing authentic interpersonal relationships based on trust. Barriers to engagement between demographics such as age, occupation, belief system or ethnicity, dissolved through the participative process, as people saw each other from the common lens of humanity through curiosity, honesty and open dialogue.

Katikati has strong community voices through long established Community organisations, Council, and Faith communities. Many successful initiatives and events have been delivered with, and for, residents to enjoy and develop common interests as a community and a town in general. For many, including those newcomers to town who enjoy adequate social, economic and health well-being, the community has much to offer, be proud of, and to enjoy.

Service organisations provide valuable connections between communities who are prepared to give, with families and individuals who are in need of support.

Many of the service organisations seem to operate largely within their own silos, however collaborative forums such as Strengthening Communities, provide an opportunity for cross-sector discussions to take place. The research found that in this particular forum there was an overwhelming willingness to engage, however some refinement could be made to ensure an action outcome meeting process is fostered, rather than a networking and information sharing group that risks member drop off when there is little new information to share.

Collaborative forums of Community organisations are particularly effective when an event within a set timeline is the focus, such as the Welcoming Communities initiative - Festival of Cultures, and the Strengthening Communities initiative - Whanau Fun Day (driven by te Rūnanga o Ngāi Tamawhariua) planned for June and July this year. Relationships developed through the Hearts and Minds research have contributed to the range of perspectives and cultures engaging, driving and actively working together on both these projects.

Another newly established collaborative group is addressing the need for coordinating actions to get disconnected youth moving to an improved sense of self, to facilitating access to alternative education opportunities, or to entry-level employment. Conversations and connections through the community-led research process led to the formation of the group Individualised Learning and Pathways to Employment as a direct outcome.

The very nature of Community-led PAR (Participatory Action Research), as noted in the section on Research Methodology, lends itself to flexibility and pivotal changes of direction dependent on those that choose to participate, or not participate as the case may be. This type of research does not intend to meet the needs of those seeking numerical outcomes, triangulated results or academic analysis. It does, however, instigate a ripple effect of community-led action via an intrinsic process of human relationship development whereby connections are made that give people an increased sense of unified belonging and purpose. Comments such as “we are like family”, and displays of trust by people who previous to the research felt disconnected from each other, but now state “I know you have my back” are

Summary, Conclusions and Calls To Action

positive examples of increased connection. This last statement is of great importance to the outcomes of Katikati *Hearts and Minds* - Ngā Ngākau me ngā Hinengaro community-led action research, particularly around the topic of racism. For people to take action to confront racist remarks, attitudes and treatment of others, whether said or done consciously or unconsciously, takes courage and fortitude to address, particularly when it comes from those in positions of power, authority, friendships or even family members.

Values of acceptance, kindness, generosity, honesty, hospitality, patience and forgiveness, were common denominators to the success of the group of around fifteen people that made up the Research Reference Group. They have shown by modelling these innate human values that contribute to a sense of kotahitanga, unity, and relationships with depth and meaning.

The five branches or themes of Hearts and Minds: Youth Well-being; Service to Community; Mana Whenua; Intercultural Connection; and Connection to the Taiao (the natural environment), come under two main categories - Our People, and Our Place.

Our People

The Voices of Our People

There are two large subsets of community voices that were found to be underrepresented in decision making during the research, whose strengths and issues have since started to be heard by the wider community. These are the voices of young people and mana whenua.

Young people and mana whenua voices have been able to be heard through a process of authentic invitation, willingness to develop interpersonal relationships, and provision of a safe forum to express feelings and thoughts (*Hearts and Minds*).

It is noted that these are only two voices of many who experience barriers to equitable representation in community. Others include people whose physical, mental or emotional capacity requires specialised physical, social or health support. These people could also benefit from a similar forum for their *Hearts and Minds* to be heard.

Council also needs mention here, as although three particular Councillors (David Marshall, Jenny Hobbs and Peter Mackay) engaged, supported and participated in the research, they also brought additional perspectives of the many community organisations they are involved in outside of their roles as Councillors.

The Council, as a specific service organisation was not engaged as a vehicle for future social change, and any uptake of initiatives arising out of the community-led research is a future action worthy of proactive Council, and community-led discussion.

Katikati Primary School and College are the environments where children and young people spend the majority of their week, but were not represented proportionally in that regard. There were two strong messages that did come through in terms of education through the research. One is that there is no 'one size fits all' when it comes to learning, and the second is that a 'whole of community' response is needed if we are to achieve more equitable outcomes for our children and young people. The time, effort and passion put in by those working in the education system that were part of this research, was huge, and obvious. The school communities of teachers, staff, and students, needs to be consistently modelled in a way that is inclusive and culturally responsive, bearing in mind that every person in the community brings their own *hearts and minds* to their relationship with others. There can be an unrealistic expectation by community for all social issues outside of the classroom to be fixed within the school environment. When aspects that contribute to children and young

people's social, mental, emotional dysfunction arrive at the school gate as part of learned behaviour at home, a collaborative community response is needed.

The research example of 'Individualised Learning and Employment Pathways' is one collaborative model that could start to develop a whole of community response to the outcomes for young people. It could do this by facilitating a diversity of learning options and flexibility around how the curriculum is delivered that allows individual qualities of creativity, dexterity, intrinsic intelligence and unique abilities to be more fully expressed, realised and valued through inter-sector relationships.

A holistic lens, with more effective connection between existing stakeholders could be a way forward to developing caring community connections and provide better wraparound support for at risk youth. It is useful to acknowledge that many of those employed (paid or voluntary) in the support services have a dual perspective, being part of the community as well as providing a professional service. One of the challenges is the development of a meeting point where these perspectives align to allow a truly relational based approach. A 'Strengthening Families' model of community and agencies coming around a person or a family to give practical and emotional support can be an integral part in both early intervention, and sustainable positive outcomes. Certain people with a particular empathy, or ability to connect, may be the one person who has a young person's trust, but may not be equipped for the more gnarly issues that young people (particularly disconnected young people) bring to the table. Youth suicide is one such example where community connection is a preventative tool. Collaborative models of social change encourage a whole of community approach rather than a service driven model of intervention.

Utilising community knowledge appropriately to recognise systemic issues and be able to challenge those from a relationship of trust rather than authority is an approach that could be easily implemented through existing collaborations such as Strengthening Communities.

Retail Sector

When we think of community we tend to think of people out and about being social, or doing good things behind the scenes, or interacting out in the public domain. At the very first meeting of the Research Reference Group, when the question was asked "Who would you like to connect with, but don't currently?", one of the group members, Hohepa (aka Joell Samuels) included shopkeepers in those he would like to know better. Our retail community are in constant contact with hundreds of people on a daily basis and yet are often an unknown entity in terms of community connection. Hohepa has started his own ripple effect to make the effort to get to know people through self introduction to not only shopkeepers, but people he meets out walking, or on park benches or in his working environment in the school. His encouragement to connect is contagious, and what comes of his intention could scale up to something of a game changer for how this community sees itself in the future in terms of its identity.

From a participative research perspective, being a consumer of retail services in Katikati, the general response from shopkeepers is friendly and helpful. A particular stand out though, are the staff in Paper Plus, who exemplified on a consistent basis what community connectedness looks like. It is about showing care, empathy, knowing people by their first names and being able to have a laugh through being 'in relation' with that consumer of services in a way that is meaningful for both parties.

An idea floated, and agreed to, by this business owner, Dennis, was that he could take the lead in exemplary community connection from a shopkeeper perspective. Dennis has 'only' been the proprietor at Paper Plus for 35 or so years, Sally on the other hand has been in her role behind the counter for 40. Sally played netball with Mabel, a kuia and Auntie of long standing and celebrity status, whilst Dennis is cousin of Evelyn Stokes, whose research into the history of Katikati has contributed to a wider understanding of the longer tale prior to colonisation. The point being made here is that it can take as little as 30 seconds of

conversation to start connecting in a meaningful and sustainable way, that could mean the difference between social isolation and community well-being for those living or residing in Katikati.

Interviews and conversations with Indian, Chinese and Taiwanese business owners reflected the long hours, and the importance of family participation in their businesses that in some cases meant little time to interact in community events. The theme from these conversations had a central focus on support for younger generations to achieve their potential through education, academic achievement, cultural and creative excellence. The feedback from this small qualitative sample was that children born in Aotearoa New Zealand as first generation New Zealanders of parents for whom English is a second language, are well supported by their families, and generally achieve academically and interact easily through shared interests such as sports, recreation and creative pursuits.

There can be an inter-generational tension for New Zealand born generations of immigrants from other countries, in terms of traditional cultural expectation from ethnicity and religious belief of their older family members. An example of where this can be an issue for both parents and young people is mentioned in the 'Night Lounge' video of Lose, a young Tongan Samoan woman talking about being able to support friends struggling with thoughts of suicide, when that is an issue that did not feature in the parent's island of origin. This example highlights a challenge for perhaps all cultures and ethnicities where traditions steeped in unwavering protocol established many hundreds of years previously, are in conflict with contemporary society.

Celebrating Personal Success Stories

It could be said that in terms of celebrity status, Katikati is not a town that springs to mind to many as somewhere people of global fame originate. So even though there are people of global repute, Bunny Walters and Dave Gallaher being two of the more obvious ones, these people barely feature in the public domain to the status that perhaps they deserve.

The human story is a powerful tool of connection, and Katikati has many people throughout its history, going back 700 years to oral history accounts handed down through mana whenua. Identifying a more complete list of human stories that both inspire and connect others in community is something that can be initiated as a coordinated approach through story-telling at for example the Arts Junction, or through video recordings.

The impact of honouring people who have 'made it' on the world stage for their unique qualities, gifts and achievements is one avenue of bringing a sense of unified pride, and also role modelling what is possible from small town beginnings.

For young people particularly, inspiration is a powerful tool to realising positive potential, and the ripple effect of generating values of self worth and a sense of belonging can have exponential outcomes for community, and the town in general if it is managed with integrity and holistic foresight. The economic impact in terms of unique visitor attractions is also of relevance, however in order to protect the intrinsic value of our community heroes, past, present and future, it is important that the approach is not economically exploitive, but rather one that serves to increase a sense of connection and identity of people and place.

As the Māori research stream shows, there are shared community values within Māori culture that present holistic perspectives for community connection. Kotahitanga (working together as whānau, hapū, and iwi), Manaakitanga (the process of sharing, hosting, showing respect, and being generous) and Kaitiakitanga (authority and responsibility for sustaining the environment and utilising its benefits) and relatedly, an understanding of Rangatiratanga (the authority for self-determination).

All of the members of the community groups contacted through the research expressed a

desire to connect with Māori culture. How this could happen is a conversation that has yet to occur in specificity, however even during the course of the research it was noted that there is increasing recognition from both the wider community and the Marae that the effort is worth making, because the results enrich both parties. The final research event held at Te Rereatukahia Marae showed an expressed desire by members of the general public to want to engage. The event was promoted with the invitation that anyone who had not previously been formally welcomed onto the Marae, could take up this opportunity to do so. Fifty members of the public arrived, many who had no prior participation in the research. The general feedback was that it was an enjoyable and enriching experience of cultural community connection.

"Wow I really do not know how to begin to capture the effect yesterday's events have had on me! ...I want to say thank you too to the Māori elders and community for the memorable welcome and follow on. A series of spine tingling (out of this world - yet in it and of it!) experiences ! Generous in every way. Kia ora! Meinga Meinga!"

Other Inter-cultural connection in Katikati was explored during the research. The Bollywood film night was a great event to understand aspects of Indian culture and to explore commonalities and differences in cultural values. Similarly, sports, music and dance events may be a way for connections to be made between Pasifika communities and other cultural communities in Katikati.

The history of The Ulster Plantation is something unique to Katikati, and there is much information available through the museum particularly. There is perhaps a lesser reflection on the values these settlers brought and developed as they tried to tame what was quite inhospitable and initially unproductive land. An example that could be interwoven in terms of intercultural connections, is Dave Gallaher's story of Katikati which was not only the combination of the landing from Ireland and the place where his rugby ethos was first noted, but more particularly is a story of the bigger picture of family life, the struggles and resilience that endured during his time in Katikati. A large body of work has already been done compiling much of this story, which could be further developed to engage wider community to the various aspects of his life. These relate across a diverse set of interests and 'culture', from youth, sports, Irish and settler history, rugby, first All Blacks traditional haka, leadership, war, as well as potential Irish open air art sister city. The stories of these times, and earlier, from a mana whenua perspective are also opportunities for connection, and healing of grievances, through greater understanding.

Our Place - Connections to the Environment

There are a number of community-led initiatives in Katikati that suggest a strong connection of members of the Katikati community to protecting and improving the local environment, and living more sustainably.

The significant numbers of people who turn out for events, films, working bees, tree planting and environmental restoration projects is an absolute testament to the community interest and engagement in protecting and enhancing Taiao, the natural environment.

Research led by three community members provides a starting point for further development and enquiry of the strengths and issues raised as part of Katikati *Hearts and Minds*. The research has shown that emotional, spiritual and cultural connections to the land play a significant part in people's holistic well-being.

What it has also shown is that there is much work still to do to increase people's education and awareness around the importance of protecting and enhancing nature's own systems by reducing the degradation, contamination, pollution and waste created by human activity.

The Katikati bypass remains an issue requiring greater community action to make it a reality.

Calls To Action

The following table includes some of the identified options for community led projects

This is a small sample extracted from the research findings. Some are already underway, others are ideas presented for further exploration. Most can be achieved within current community capacity whilst others would require additional funding.

LIMB	SUMMARY	NEED	CURRENT COMMUNITY CAPACITY	CALL TO ACTION
Youth Well-being	1. Young people show they are capable and confident when given the opportunity.	1. Viable, supported opportunities for young people to be included in decision making around matters that affect them.	Education/training providers (Katikati & other), MPOWA. Rūnanga. Māori Wardens.Church based services. Eurofins and other employers of young people.	Include young people in all conversations, and remove barriers to engagement (transport, time of meetings etc).
	2. Young people who are at risk of disconnection from education make poor life choices.	2. Collaborative community and agency/organisation/industry response that are strengths-based and solution-focused.	Collaborative groups: Individualised Learning & Pathways to Employment (Coordinator-D Marshall).	Continue inter-sector engagement and relationship development via collaborative forums. Include regional agencies such as Priority One and Scion to explore innovative solutions that add value to collaborative outcomes. (e.g. circular economy).
	3. Social deprivation and dysfunction within families has a negative ripple effect within education and community well-being.	3. Youth mentors (age and culture appropriate) to engage with young people to broker relationships with existing support services for holistic early intervention, training and employment options.	Strengthening Communities as a forum to address social issues in Community.	Youth led workshop to establish how connection to stakeholders can best be facilitated.
		Greater uptake and expansion of existing youth services and events. Wider youth engagement to support collaborative and youth-driven projects.	Events such as Whanau Fun Day (Coordinator A Billing), for facilitated community connection with service providers.	Develop an autonomous Community Youth Broker position co-funded and supported by education, training and industry stakeholders, community and social/health service organisations.
		Youth hub, safe space for young people to hang out, relate with others.	Venues: Community Centre and old Rūnanga building. Arts Junction.	
Service to Community	1. Katikati is well serviced by many organisations.	2&3 Whole of community approach for better coordination to address community needs - including inter-sector collaboration to address basic determinants of health such as transport, substandard housing, social isolation etc.	Local and regional government engaged in collaborative community forums.	Collaborative inter-sector and community partnerships to address community needs. Establish focused working groups to address specific issues on case by case or project basis.
	2. Some of these organisations operate within their own community silos.		Service groups – Rotary, Lions, Katch Katikati, Churches, Marae, Schools, Community Centre.	Outreach initiatives by service groups to disadvantaged members of community to establish opportunities for engagement, relationship, support and resource provision.
	3. Need for strengths-based role definitions of organisations to prevent duplication and clarify community capacity needs and development.	2&3. Better outreach to communities/individuals in need of support to achieve more equitable social, health, economic well-being.	Information and advice services. Information Centre.	
	4. Human/social capital is under-resourced – many skills, knowledge and experience within community.	3&4 Use of technology to facilitate connection between services and needs, establish community and human capital.	Social sector providers and community networkers, Marae, Rūnanga, Community Centre.	3&4. Skills sharing, time banking, community exchange initiatives for non-monetary trading and relationship development.
			Retail and industry providers.	
			4. Values & Interest based communities – environment, consciousness movement, Complementary health, sustainability, regenerative practice, tiny house etc.	

LIMB	SUMMARY	NEED	CURRENT COMMUNITY CAPACITY	CALL TO ACTION
Mana Whenua	<p>Treaty of Waitangi partnership obligations are not well understood or implemented by the Katikati community.</p> <p>Mana whenua have much to offer community in terms of culture and education when given the opportunity.</p> <p>Historical land sales/confiscations still actively impact equitable future development for Mana whenua.</p>	<p>Mana whenua involvement in decision making that affects them, e.g. representation within Council, education and employment forums.</p> <p>More advocacy and support by non-Māori for kaupapa. Māori endeavours and culture - active (through Marae/Rūnanga & Kōhanga Reo) and passive (street names, murals, visual recognition). Hapū relationship restoration and land/housing resolutions.</p>	<p>MOU and partnership arrangements in place within Education.</p> <p>Rūnanga, Marae and Kohungā Reo - Existing contracts for social and health service delivery.</p> <p>Tikanga, Marae development and succession planning.</p> <p>Community organisations ready or willing to engage: Museum, service organisations.</p>	<p>Build on existing relationships with education and community service organisations.</p> <p>Activate support for Mana whenua representation within Council.</p> <p>Representation on community committees and groups.</p> <p>Active relationship development with service groups and industry forums.</p> <p>Engage with organisations that provide forum to tell the stories: Museum, Open Air Art, Arts Junction, Katch Katikati, Schools.</p>
Connection to Taiao - The Natural Environment	<p>There is a strong volunteer collective focussed on environmental protection and enhancement.</p> <p>Pollution of air, land and water is of concern to many.</p> <p>Horticulture Industry and Claymark are important to local economy and employment, but also have impacts on the environment through use of environmental toxins (timber treatment, herbicides, pesticides).</p> <p>The volume of traffic through the main street is an environmental issue – noise, fumes, vibration.</p>	<p>Innovative solutions to environmental enhancement and protection.</p> <p>Collaboration and education exchange between chemically based and natural approaches to horticulture, waste and disease management.</p> <p>Reduction and elimination of toxic pollution to land, air and water.</p> <p>Regenerative initiatives to address harbour and river health, waste and climate change.</p> <p>Social and environmental impact assessments on the identified sources of pollution and degradation.</p>	<p>Eurofins Research & Development.</p> <p>Well established horticulture industry, infrastructure, relationships, networks.</p> <p>Environment BOP.</p> <p>Waste Management – Council and private providers. Organics, & Natural Health practitioners.</p> <p>Uretara Estuary Manaement, Katikati Taiao, Mana whenua advisory, Boomerang Bags, Enviro Kindy, ReThink film nights, individuals and community movements.</p> <p>Mana whenua, rongoa, youth programmes connection to ngahere.</p>	<p>Innovative leadership in research and development to utilise local strengths to address local issues.</p> <p>Explore innovative options such as circular economy of organic waste from business and horticulture – regenerative agriculture technologies and soil production.</p> <p>Engage regional support to scale up local initiatives: Regional Growth Fund, Scion, Priority 1. intersector initiatives with</p> <p>Utilise Collaborative forums: Individualised Learning and Pathways to Employment, as think tank to address wider issues.</p>
Intercultural Connections	<p>1. Ethnic groups tend to stay within their own circles of connection.</p> <p>2. Different ethnicities would like to connect but are uncertain how to go about it.</p> <p>3. Racism is an issue (conscious and unconscious) There are missed opportunities for intercultural connections based around individuals and cultural events.</p>	<p>1. Intercultural connection needs to be actively facilitated.</p> <p>2. More opportunities to share culture through creative arts – performance arts, music, dance, ceremony and festivals, personal stories and film.</p> <p>3. Treaty of Waitangi workshops and education. Written and oral history to be shared and known more widely.</p> <p>4. Personal stories of culture and immigration that inspire and connect across community.</p>	<p>Combined Churches, Bible Action Group – RSE coordination, College and Primary schools.</p> <p>Welcoming Communities collaborative forum and Festival of Cultures.</p> <p>Marae, MPOWA, College based cultural groups, Rūnanga and Marae based programmes, Community Centre community education programmes and events, Katch Katikati events, Arts Junction, Indian, Pasifika, Asian and other cultural societies within Katikati.</p>	<p>Incorporate facilitated inter-cultural connection into community events – Festival of Cultures.</p> <p>Build on Welcoming Communities initiative to ensure sustainable intercultural forum for coordination of cultural performance groups, ethnic festivals and celebrations.</p> <p>Assessment and development of cultural performance talent, engagement and marketing of cultural opportunities to wider community.</p> <p>4. Collate personal stories that connect and inspire community interests across multiple community demographics. E.g. Bunny Walters, Dave Gallaher.</p>

CONCLUSION

'Katikati Hearts and Minds Community-led Participatory Action Research' activated community connection across age, gender, ethnicity and culture.

The community itself are to be thanked for their willing engagement, attendance at events, candid interviews, interactive group discussions and feedback via surveys.

The Research Reference group served as a micro-community, achieving a sense of unity as a small diverse group of people that met the original research goal "for a reinvigorated community sense of identity and belonging".

This was achieved by being open minded to making connection with others, brave enough to make the effort to start a conversation, respectful of difference and being willing to find out what those differences are, and to speak up for those whose voices haven't been heard to ensure more equitable outcomes for all.

Our mana whenua kaumātua on the Reference Group, Kereama Bluegum, sums this up in his statement: "it's a little family that we have grown here, and if we can grow the community as we have grown as a small group, we are going to be a force to be reckoned with".

REFLECTION FROM THE RESEARCH TEAM:

The term *Hearts and Minds* started out a bit of an enigma, however the title is completely apt, as it has been a project involving and enriching the hearts and minds of those who participated, including the research team. Engaging in participative research is more than a contracted service, it is a process of discovery, honour and privilege to know people and develop sustainable meaningful relationships. The biggest thanks go to all those that made this research possible, most importantly the community itself, but also Te Rereatukahia Marae, and the Reference Group who proved that unity is achievable from diversity. Thanks to members of Katikati Taiao, past and present for being the touchstone, setting the seed and holding the kaupapa, and to DIA for their Community Advisory support and funding.

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GLOSSARY OF TERMS

(resource used for translation from Māori to English: <https://maoridictionary.co.nz/>)

Haukāinga	home, true home, local people of a marae, home people
Kai	food, meal
Kaimoana	seafood, shellfish
Kaumātua	adult, elder, elderly man, elderly woman, old man - a person of status within the whānau.
Kaupapa	topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative.
Kōhanga Reo	Māori language preschool.
Kōrero	to tell, say, speak, read, talk, address.
Mana	prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in a person, place or object.
Mana whenua	territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - power associated with possession and occupation of tribal land. The tribe's history and legends are based in the lands they have occupied over generations and the land provides the sustenance for the people and to provide hospitality for guests.
Manuhiri	visitor, guest.
Marae	courtyard - the open area in front of the wharenui, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae.
Māoritanga	Māori culture, Māori practices and beliefs, Māoriness, Māori way of life.
Ngahere	bush, forest
Pa	fortified village, fort, stockade, screen, blockade, city (especially a fortified one).
Papatūānuku	Earth, Earth mother and wife of Rangi-nui - all living things originate from them.
Rongoā	remedy, medicine, drug, cure, medication, treatment, solution (to a problem), tonic.
Rūnanga	council, tribal council, assembly, board, boardroom, iwi authority - assemblies called to discuss issues of concern to iwi or the community.
Tangata whenua	local people, hosts, indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried.

Tauiwi	foreigner, European, non-Māori, colonist
Tautoko	to support, prop up, verify, advocate, accept (an invitation), agree.
Tika	to be correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper, valid.
Tikanga	correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context.
Tukutuku panels	ornamental lattice-work - used particularly between carvings around the walls of meeting houses. Tukutuku panels consist of vertical stakes (traditionally made of kākaho), horizontal rods (traditionally made of stalks of bracken-fern or thin strips of tōtara wood), and flexible material of flax, kiekie and pīngao, which form the pattern. Each of the traditional patterns has a name.
Tūpuna	ancestors, grandparents - western dialect variation of tīpuna.
Urupā	burial ground, cemetery, graveyard.
Wairua	the spirit, soul - spirit of a person which exists beyond death. It is the non-physical spirit, distinct from the body and the mauri. To some, the wairua resides in the heart or mind of someone while others believe it is part of the whole person and is not located at any particular part of the body.
Whakapapa	genealogy, genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions
Whakawhanaungatanga	process of establishing relationships, relating well to others.
Wharenui	meeting house, large house - main building of a marae where guests are accommodated.

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Callum Brown - ENZ Films

Andrew Taylor Video - www.andytaylor.co.nz

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**KATIKATI
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