

BUILDING BETTER  
HOMES, TOWNS  
AND CITIES

Ko ngā wā kāinga hei  
whakamāhorahora

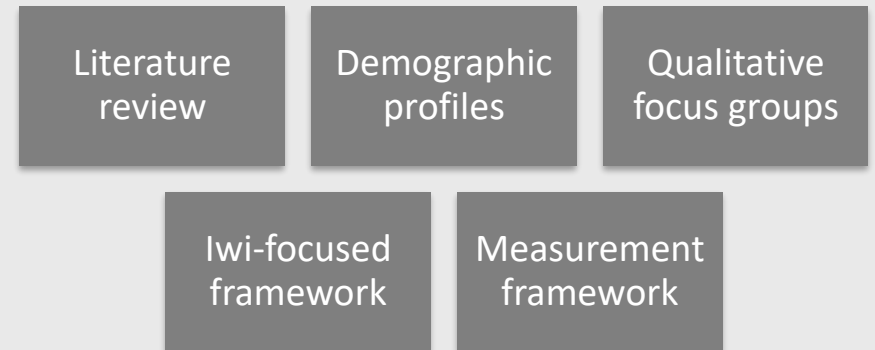
# Mana whenua building vibrant communities

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# Context and focus

- 2<sup>nd</sup> tier/ community regeneration:
  - Capability approach, reason to value (Sen, 2004)
  - Positive regeneration (Emery & Flora, 2006; Ranis et al, 2000)
  - Regional regeneration (Spoonley, 2016)
- Māori/ mana whenua perspectives:
  - Māori as tangata whenua and as sub-population
  - Diversity of mana whenua (iwi/ hapū) dynamics and relationships (Simmonds et al, 2016)
  - Urban migration (Easton, 2018; Belshaw, 1940) and connection to place (Tuan, 1977; Smith, 2004)



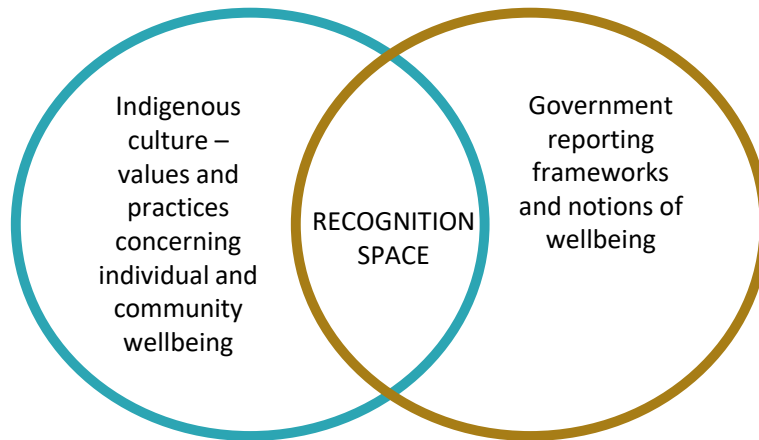
Huntly



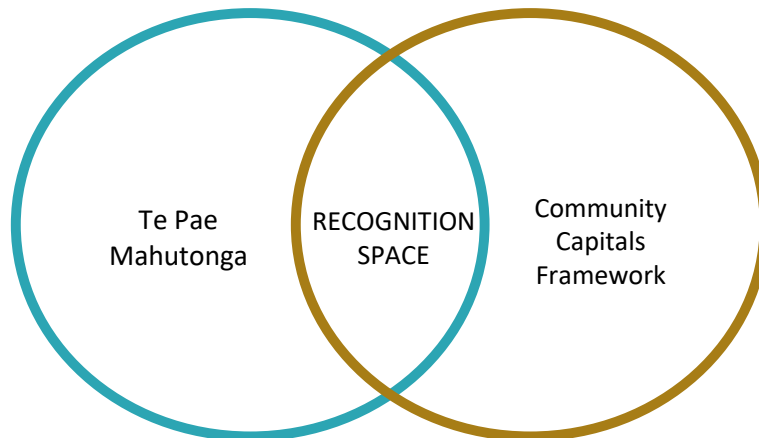
Pokeno



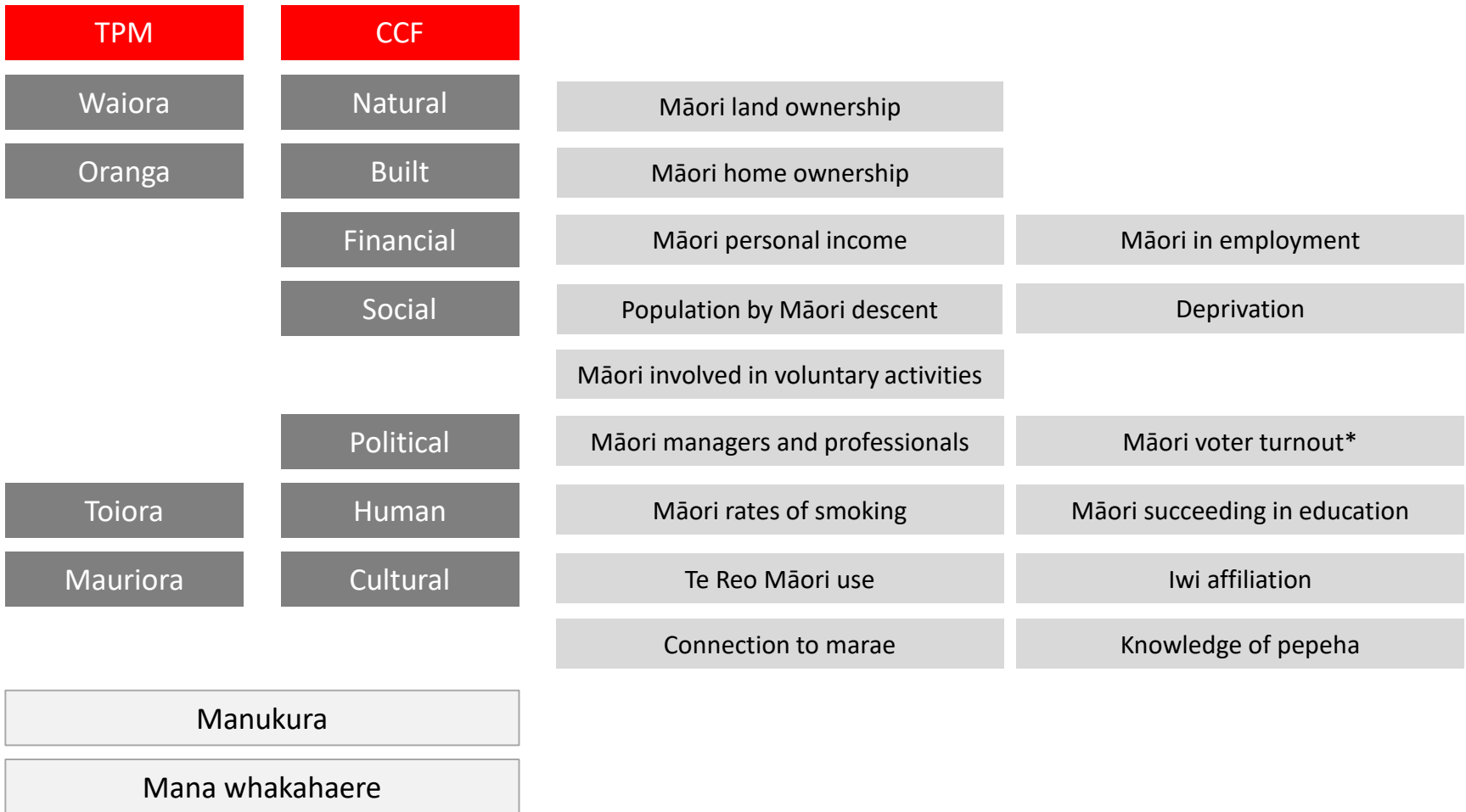
Opotiki

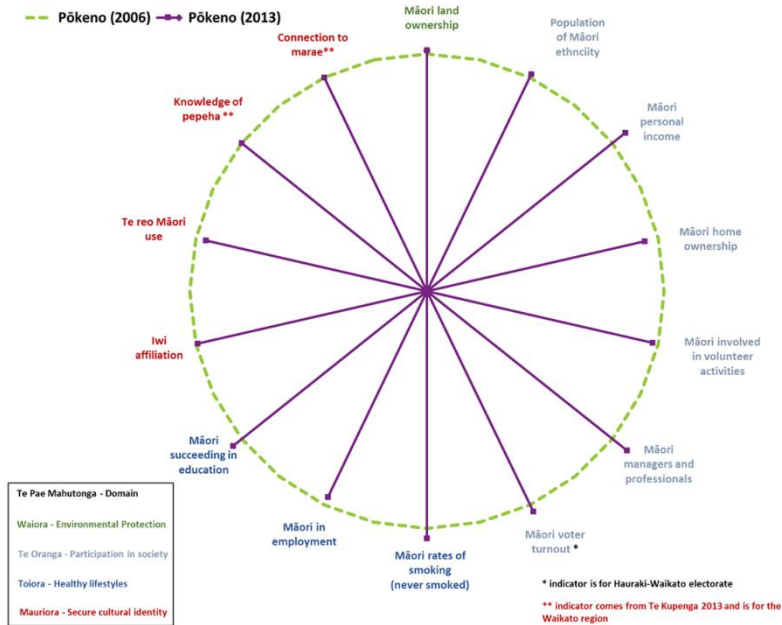
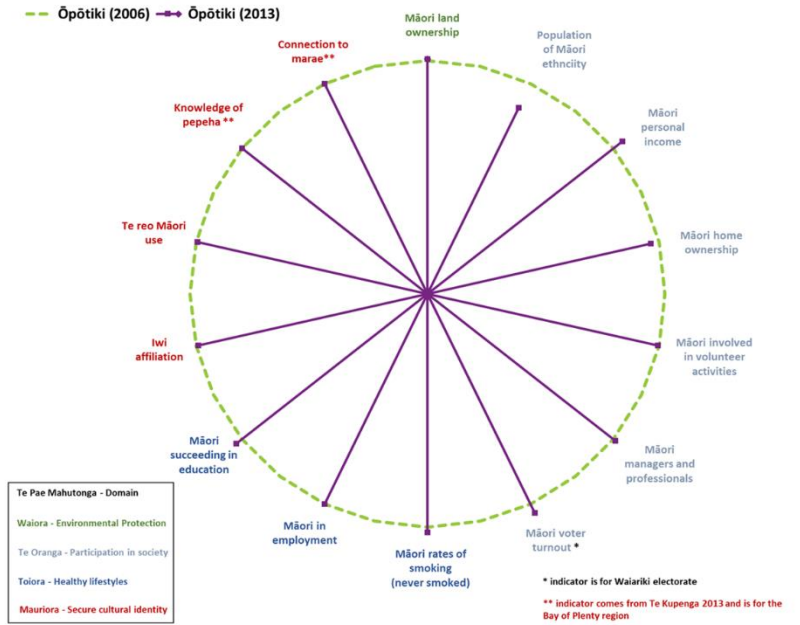
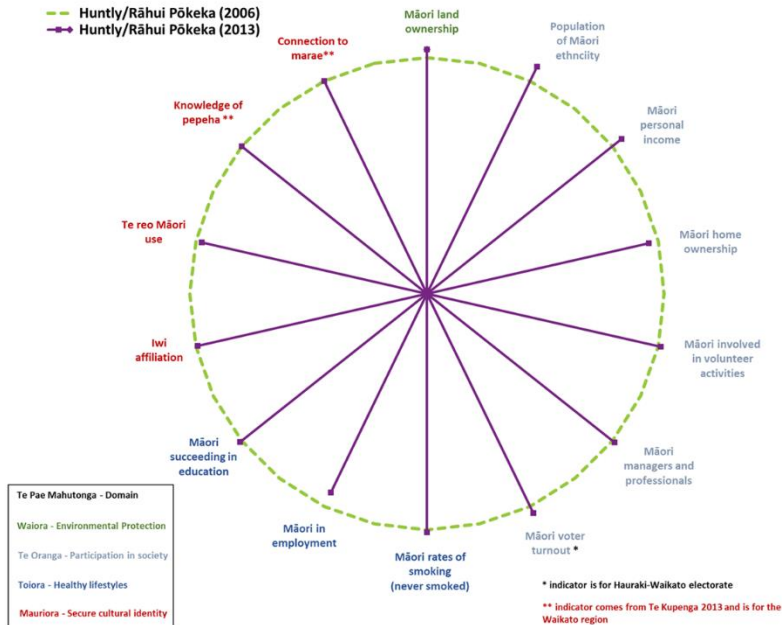


Operationalising the recognition space:  
 What is the aim? (why measure?)  
 How is wellbeing conceptualised? (what matters?)  
 By whom? (who decides?)  
 Through what process? (how to measure?)



- Recognition space (Taylor, 2008)
- Intersection of Maori and Western perspectives
- Te Pae Mahutonga (Durie, 1999)
- Community Capitals Framework (Emery & Flora, 2006)



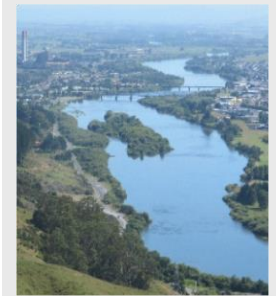


# Community feedback

- Social and human capitals are key to creating vibrant community:
  - Happy, vibrant people
- Infrastructure, employment and financial capital
- Reorientation of existing settlement
- Mana whenua groups:
  - Vibrancy strongly associated with **recognition of cultural identity** and **branding** within the town (rather than employment, thriving or livable towns)
  - Being recognised as tangata whenua and knowing “who we are” in relation to place
  - Providing support for whānau and the wider community
  - Treaty of Waitangi commitments



Pōkeno



Huntly



Ōpōtiki