



## **Economic Pou Workshop Summary**

**22-24 November 2012**

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### **Key Issues:**

The Economic Pou workshop feedback was remarkable in that almost without fail, the economic imperatives played second fiddle to the cultural, social and environmental imperatives. In a sense, the feedback almost painted economic development as a 'necessary evil' to support in the achievement of the other Pou priorities, and even then, it was not accepted that the prevailing Western perspective of economic development would necessarily be suitable to meet the needs of Te Rarawa. Rather, the feedback roundly endorsed the sentiments of a key note speaker who defined the Māori economy within the cosmological construct of the traditional Māori belief system, thus shifting the prime objective from money, to mana. Hence, economic development becomes the means to the end of achieving wellness for Te Rarawa whānau, rather than an end unto itself.

With this broad perspective in mind, there were nevertheless, a range of practical issues that still challenge the ability to generate economic development within the Te Rarawa rohe. High on that list of issues was an apparent lack of economic literacy and commercial knowledge across the board, and including key practices like farm management and commercial governance.

The workshop feedback also described the stress created by industry conflicts, citing the recent examples of vandalism in the beekeeping sector. Furthermore, the tension between cultural priorities and commercial priorities also had the potential to create conflict, particularly when whānau find themselves being restricted from carrying out traditional kaimoana gathering practices, yet their own iwi are engaged in commercial fishing and the whānau never seem to see a fish. The

ability of the iwi to exercise meaningful influence over fisheries management sustainability was questioned, even though they are fisheries quota owners.

Some concern was expressed that Te Rarawa did not feature prominently in the tourism industry, despite it being a low environmental impact industry. The hui suggested that instead of owning the hotels, that Te Rarawa were just making the beds.

The failure to utilise multiply owned Māori land was another concern identified in the opening korero of the Summit and again during the economic Pou workshops. This was particularly in relation to the risk of owner's liability and possible or *even probable* future alienation of that land as a result of rates arrears.

The impact of poverty was highlighted in the workshop comments, noting that Te Rarawa people are working so hard, just to survive. There was a suggestion that whānau who *could* help may choose not to move home, because of a lack of educational opportunities for their children.

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**With a grasp on some of the key issues confronting Te Rarawa, the workshops sought to identify the priorities necessary to address those issues.**

Support for hapū and whānau to develop businesses and create good sustainable jobs was a given, as was the prerogative that environmental sustainability should underpin economic activity. The key point highlighted was that Te Rarawa's future economy was so closely aligned to our environment that protection of our environment was the same as protection of our economy. In a similar vein, the need for alignment of economic development with social and cultural development was strongly emphasised in the comments.

The prospect of collaboration amongst Te Rarawa whānau, hapū and marae to achieve economies of scale, featured just as prominently as the call for collaboration with other Te Hiku Iwi and other potential industry partners. The sentiment from the workshop feedback was that Te Rarawa should be offering leadership in the Te Hiku economy.

Comments from the workshops also gave a sense that there was real latent potential in the undeveloped land assets of Te Rarawa whānau and hapū. Certainly suggestions were offered that the iwi should expand our developmental thinking beyond the primary produce sector and consider shifting our involvement up the value chain.

One suggestion about how value could be added, was through the appropriate branding of the unique and authentic Te Rarawa identity. Hand in hand with this notion however, was a strong emphasis on protecting Te Rarawa matauranga and intellectual property rights.

The feedback emphasised the need for transparency, sound risk management and highlighted a priority for Te Rarawa whānau to accrue tangible benefits from the settlement assets, rather than simply lining up with all of the other consumers to access Te Rarawa goods and services.

The most significant priority that consistently featured in the workshop comments was the need for education, including training and skill development; access to specialist skills and expert advice; developing commercial governance and trade training initiatives; and generally increasing the business culture and awareness of Te Rarawa whānau, hapū and marae.

The summary of the key priorities included; **protection, partnership and participation.**

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**Armed with foresight into the identified issues and targeted priorities, the workshops asked the question “what do we need to do going forward from this summit?”**

High on the list was the recommendation to develop a Te Rarawa economic model based on whānaungatanga, incorporating management decisions that reflect nga tikanga o Te Rarawa i.e. kaitiakitanga, aroha, tika and pono. That economic model should incorporate aspects from all four Te Rarawa Pou. Instead of “show me the money” – the catch-phrase offered was, “show me the honey”.

The comments also suggested an asset stocktake would be sensible and should inform an asset development strategic planning process that considers how to maximise those assets; and plots the way forward, balancing the needs of today’s whānau with the needs of tomorrow’s whānau. The workshops also suggested that Te Rarawa identify what poverty looks like for Te Rarawa in order to address it as part of the economic development process.

One workshop suggested was that a skills map of Te Rarawa people would be useful. This also appeared in the Cultural Pou workshop. Another suggestion was that Te Rarawa needed to improve intellectual property laws to protect matauranga Māori; however there was no suggestions of how that might happen, just that it needs to.

Another comment was that going forward effectively would require education to grow whānau, hapū and iwi expertise in business and governance. A request for expert advisors and farm managers to be made available; along with scholarships and training opportunities was recorded.

The workshops recommended the development of a policy on the utilisation of undeveloped lands, involving the untapped Te Rarawa workforce, suggesting that Te Rarawa should develop its entrepreneurialism and not be scared to try things and make mistakes.

**The Economic Pou workshop proffered some aspirational visions for economic development** including the development of an alternative, mana based economic model, entrenched in and responsive to Te Rarawa needs and aspirations.

Another keynote speaker shared his vision for the incremental growth of the Te Rarawa Iwi asset to \$1b by 2112. That speaker also offered a new mantra to describe Te Rarawa as an Iwi where *whānau succeeding*... is the centre of the universe.

**Nō reira, ngā mihi atu kia koutou mō wēnei whakaaro pai, tēnā tātou katoa.**