

Te Ara Tipuna

Social Impact Assessment Report 2023

Maui Whakairo, Mount Hikurangi,
photo by Rena Goldsmith



RauTipu
RauOra

healthy
families
East Cape
He oranga whānau

“Takahia nga tapuwae o
nga papatipu o nga
taonga wharawhara
mai i Opotiki mai Tawhiti ki
Whangara mai Tawhiti
te parekereke o te korero te
putahitanga o te tangata
Hikurangi te toka whakairo”

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1. Introduction

This Social Impact Assessment (SIA) report is a collaboration between the Rau Tipu Rau Ora (RTRO) - Tuara and Health Families East Cape (HFEC). The RTRO team have prepared the Tairawhiti (Makorori to Potikirua) sections of the report and HFEC have prepared the Eastern Bay of Plenty (Potikirua to Opotiki) sections. The SIA has been prepared to support the resource consent application for Te Ara Tipuna (herein referred to as the Proposed Development).

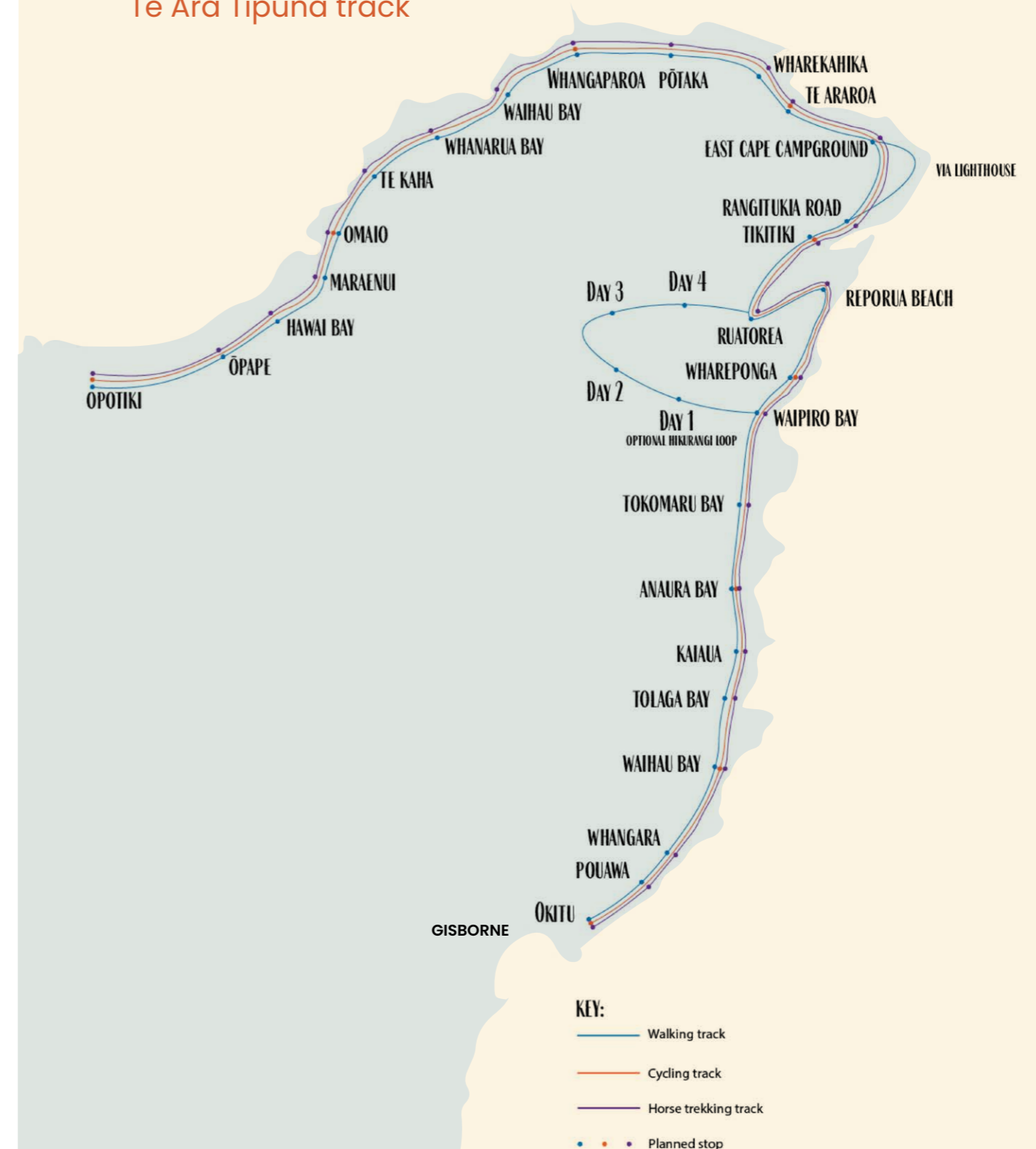
Te Ara Tipuna project will build and maintain accessway infrastructure for pedestrians, cyclists and horse trekkers along a proposed trail of 500kms, from Makorori to Opotiki.

While there are many layers to this project, the restoration of connectivity to those who whakapapa to the rohe, to the whenua, kainga and korero tuku iho, stories transferred between generations to promote and preserve connections and traditions is fundamental to and embedded in Te Ara Tipuna.

“It provides a platform for whanau to connect to their whenua, whakapapa and purakau, restore connectivity between pa, hapu and taiao, while supporting whanau to start businesses; from whenua to whanau to wellbeing.”^[1]



Te Ara Tipuna track



Key Limitations

The SIA has been carried out in the context of the proposed Te Ara Tipuna project being approved and completed. It is largely a “desktop” review based on information and insights collected from iwi profiles and reports, council plans, statistics, government policy, agency plans, media, literature and oral traditions.

Ten landowner and community engagement hui were scheduled between late April and early July 2023. Ten hui have been completed. The purpose of the hui was to inform landowners and communities of the proposed development, provide relevant background information, including a full set of maps for the initial stage of the project, and canvas the views of hui attendees on potential benefits and risks arising from the project. Full disclosure of the Te Ara Tipuna business case was enabled through the hui with people encouraged to visit the Te Ara Tipuna website through the QR code provided.

The project team will conduct a series of consultation hui with landowners to seek their advice and agreement on the exact location of the trail on their property, the prevailing kawa and tikanga and the content and presentation of narratives, signage and promotional material.

The Project Lead has stated, ‘the approval of the ‘bona fide landowners need to be secured for the trail to proceed on their land. The hapu, iwi, communities, and businesses that are likely to be impacted will be engaged as the project progresses and information sharing will be ongoing. It is anticipated that the public notification and submission period will further assist in informing the social impact effects of the project.

Recognising the limitations of the engagement undertaken with landowners and communities to date, much of the content and analysis of this SIA has been drawn from desktop reviews, preliminary insights garnered from attendees at the Te Ara Tipuna hui, and individuals across the region. Therefore, this SIA is not comprehensive or final, and is best characterised as a preliminary evidence-based report, that seeks to build discussions relating to the social impact, laying the foundations for the next phase of Te Ara Tipuna.

The cultural effects of the project will be assessed separately by mana whenua. Ngarimu Parata, of Pahou and Associates, has prepared a cultural impact assessment and this assessment will consider these impacts in detail.

The sport and recreation effects of the project will be separately assessed by Sport Gisborne Tairawhiti, and this assessment considers these impacts in detail. The ecological effects of the proposed project will be separately assessed by Tairawhiti Environment Centre and will consider these impacts in detail.

This SIA has been prepared based on the information available at the time of preparing this report.

INTRODUCTION TO TE ARA TIPUNA

A continuous trail from Turanga to Opotiki, presented by Hekia Parata.

657 KILOMETERS	26 DAYS
22 COMMUNITIES	64 MARAE

COME ALONG IF YOU'RE...

- a land owner
- a trustee
- an entrepreneur
- interested!

For more information:
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@tearatipuna

A project by Te Runanganui o Ngati Porou & Nga Hapu o te Whanau a Apanui with support from Te Puni Kokiri.

NAU MAI, HAERE MAI

- JUNE 7, 2023**
Tolaga Bay
Fire Brigade
5pm - 6.30pm
- JUNE 8, 2023**
Te Araroa
Hinerupe Marae
5pm - 6.30pm
- JUNE 12, 2023**
Ruatoria
Whakarua Park
5pm - 6.30pm
- JUNE 13, 2023**
Tokomaru Bay
United Sports Club
12 - 1.30pm
- JUNE 17, 2023**
Whangaparaoa
Te Kura Mana Maori o Whangaparaoa
9 - 10.30am
- JUNE 18, 2023**
Opotiki
Whakatohea Trust Board
11am - 12.30pm
- Te Kaha**
Te Kaha Marae
3 - 4.30pm

Te Ara Tipuna pamphlet

2. Project Summary

Te Ara Tipuna proposes the construction of a 500kms trail from Makorori to Opotiki traversing the tribal land of Ngati Porou, Te Whanau a Apanui, Ngai Tai ki Torere and Te Whakatohea, who share whakapapa connections, a tradition of working together on cultural, economic and environmental and social kaupapa.

This project is a reflection of their enduring connection and commitment to working together in areas of mutual benefit and interests. Te Ara Tipuna aims to build and maintain infrastructure of accessways for pedestrians, cyclists and horse trekkers, local commuters, visitors, and whole of journey hikers, bikers and riders.

The trail begins in Makorori, a beach community on the outskirts of Gisborne which is the major urban centre within Tairawhiti and ends in the coastal community of Ōpōtiki, in the Eastern Bay of Plenty. The trail is divided into 26, day treks, averaging 26km's per day.

There are a total of approximately 400 land blocks, from Makorori to Opotiki, involved in the project and approximately 5,000 – 6,000 number of landowners. The actual number of landowners has yet to be confirmed, as a number of the land blocks have no governance, oversight group. Te Ara Tipuna has engaged the support and services of the Tairawhiti Maori Land Court to work with land blocks to establish appropriate governance mechanisms.

This SIA gives due consideration to the interests, benefits, opportunities and risks of landowners, the four iwi, their composite hapu, whanau and marae and the interests of local communities, schools and businesses.

Existing Environment

Tairawhiti

Tairawhiti's population is 47,517 of which 55% are Māori (Census 2018)^[2]. A small percentage of the population are Pacific peoples and Asians.

The Tairawhiti economy is driven primarily by pastoral farming, horticulture, viticulture, and forestry. The Gisborne District (Gisborne and surrounding Te Tairawhiti area) has a GDP of \$51,833 (2022) and currently leads the country with a deprivation index of 7.5. (MBIE)^[3]

The total area of land in Tairawhiti is 835,500 hectares. 71% of the region is classified as steep hill and in 2018 forestry activity occurred on 1186.45 hectares and horticultural activity on 10,200ha (State of Our Environment 2020 Report, Gisborne District Council)^[4]

Nationally our region is renowned for its physical environment and climate, including a stunning coastline and marine environment, strong lifestyle and tourism appeal and significant Māori cultural features. Hence Tairawhiti is a region rich in outdoor activities such as waka ama, kayaking, surfing, diving, fishing mountain biking, cycling, trekking, etc.

The Ngati Porou rohe, has the highest concentration of whenua Māori in the country. Much of the land in Ngati Porou is held in Māori Land Blocks, multiple owners with individual titles, arising from the systemic conversion of land tenure from customary title in the late 19th Century. This erosion of customary title and customary practices has resulted in the alienation of whanau from their whenua and the fragmentation of whanau connection with their whenua, causing intergenerational deprivation across all spheres of wellbeing (economic, environmental).

There are 92,349 (2018 Census) iwi members who affiliate to Ngati Porou, of which 15,606 are domicile within the Tairawhiti. Historically various events, government policy, employment and education pursuits, resulted in the dispersal of 77,665 Ngati Porou iwi members throughout Aotearoa, with concentrations in Turanga-nui-a-kiwa, Tamaki Makaurau and Whanganui-a-Tara. Despite living away from their 'wa kainga', (home), there remains a strong sense of connection, identification and pride amongst iwi members supported by strong cultural infrastructure including 48 marae and 58 hapu. Evidence of how these cultural connections are maintained and expressed can be found in

- Ngati.Porou.com
- [Te Runanganui o Ngati Porou Annual reports](#)
- [Radio Ngati Porou](#)
- [Ngati Porou East Coast Rugby team,](#)
- [Nati Link](#)
- [The Annual Ngati Porou Intermae Sports Festival aka Pa wars](#)
- [Hikurangi Maunga Dawn Ceremony](#)

Once past Turanga-nui-a-kiwa the region comprises of small settlements Tolaga Bay, Tokomaru Bay, Te Puia Springs, Ruatoria, Tikitiki Te Araroa and Wharekahika (Hicks Bay) interspersed with many independent hapu communities.

Eastern Bay of Plenty (Potikirua ki Opotiki)

The trail ends in the Eastern Bay of Plenty in the coastal community of Ōpōtiki. The Ōpōtiki District, which includes the coastal region encompassing the Te Whānau A Apanui tribal rohe, boasts an estimated resident population of 10,500. In the 2018 Census approximately 63.7% of people in the Opotiki District identified as Māori and 50.5% identified with the European ethnic group. There are a small proportion of Pacific peoples (3.5%) and Asians (2.8%) in the community.

The economy of Eastern Bay of Plenty and the Opotiki District is driven primarily by agriculture with over 400 farms amounting to a total area of 75,660 hectares (Ōpōtiki District Council, 2023)^[5]. 38% of this area is in beef and dairy farms, 29% in planted forests and 1% in horticulture units. Most of the horticultural land is planted in kiwifruit with plans for further development within this industry.

The Eastern Bay of Plenty has a well-diversified range of export-focused industries, including forestry, dairy farming, and horticulture. Kiwifruit and avocados make up some of the most significant horticulture industries across the wider region, employing over 6,000 residents and accounting for at least 80% of the national kiwifruit production (New Zealand Kiwifruit Growers, 2021)^[6]. Kiwifruit is a well-established and expanding industry in the surrounds of Ōpōtiki, and there has been a rapid expansion on the East Cape around Omaio, Te Kaha, and as far as Raukokore (Explore- The East Cape, 2023)^[7].

With a coastal line that stretches out to the Pacific Ocean, 160 kilometres of coastline, 13 clean, fast flowing rivers and 11,200 hectares of native bush and scrubland, the Opotiki District homes a community that appreciates and enjoys outdoor activities and is interconnected with their natural environment. The district comprises 25% of the Bay of Plenty region and contains 50% of the Bay of Plenty coastline.



Te Kaha, Tairāwhiti Gisborne, New Zealand

The iwi population for Te Whakatōhea, Ngāi Tai ki Torere and Te Whānau a Apanui nationally are 16,095, 2805 and 16,689 respectively. Residents in Ōpōtiki that affiliate to these iwis are 2,709 (17%), 411 (15%), and 1,803 (11%) respectively.

Stemming from the economic inequities present in the Ōpōtiki District are broader social issues such as poverty, housing, and lack of equitable educational opportunities. The unemployment rate for Ōpōtiki District is 7.3% compared with 4.5% for the wider Bay of Plenty region; this is higher than the national average. Labourers make up a large portion of the occupations held by people living in Ōpōtiki District at 27.5% compared with 11.3% for all of New Zealand (Stats NZ, 2018)^[8]. The proportion of Māori adults having no qualification was highest in Ōpōtiki and Kawerau (34 & 35% respectively).

The median income for working age people in the Opotiki District was \$22,400 in 2018 compared with \$31,800 nationally. In 2018 around 44% of working age people had an annual income of \$20,000 or less, up from nearly 38% in 2013.

A high proportion of residents (50.1%) own the homes they live in, which is comparable to the national figure. Just over a third of the district's population lives in accommodation they do not own.

Proposed Development

The proposed development encompasses the following number of facilities and services:



The construction of Te Ara Tipuna is expected to occur in stages over 5-7 years and full completion is expected in 2028-2030.

The trail is estimated to take 26 days, for walkers, with the option of an additional 5 days to complete the Hikurangi loop.

The proposed development will begin construction of a section of the ara, from Tokomaru Bay to Ruatoria. This area is deemed the most vulnerable to extreme

weather events and Te Ara Tipuna will provide additional emergency access, when Highway 35 and arterial roads are inaccessible.

A 1km long track in Ruatoria is proposed for construction in early July with completion expected by 14 August, 2023. This track will showcase the four different tiers along Te Ara Tipuna from wayfaring to raised boardwalk and serve as a proof of concept, for landowners, communities, and other potential users of the trail. This track will not form part of the consent for the wider track.



Motu Paki, Tairāwhiti Gisborne, New Zealand

3. Background

Site Background and History

Ngati Porou

Ngati Porou claim mana whenua from their tipuna Maui, who according to tradition, fished up the North Island. The Ngati Porou rohe extends from Te Toka a Taiau, (rock that once stood in the Turanganui river, in Gisborne) to Potikirua (rock northeast of Potaka). The descendants of Maui embraced and joined with the ancestors of Polynesia, that arrived in seafaring waka, Nukutere, Tereanini, Horouta to form the iwi that we know today. Ngati Porou take their name from their eponymous ancestor, Porou Ariki Te Matatara a Whare Te Tuhi Mareikura o Rauru, abbreviated to Porourangi.

Although Ngati Porou come together as an iwi, whanau and hapu are the day-to-day operators of mana over resources and people. Partly this is the result of the geography, where small independent hapu communities have lived for generations making their own decisions. Historically right through to current times Ngati Porou whanau and hapu coalesce, to address threats and adversity and make decisions as an iwi.

The complementary exercise of mana is demonstrated by the Ngati Porou Treaty of Waitangi Settlement, conducted on behalf of the iwi and the Ngati Porou foreshore and seabed negotiations, where rights and interested were determined by hapu and conferred on Nga Rohe moana o nga hapu o Ngati Porou.

Four principles regarding the mana of hapu:

Toitu te mana Atua:

unbroken mana of hapu to their rohe moana (and whenua)

Toitu te mana whenua me te mana moana:

the right of protection over land and sea

Toitu te mana tangata:

rights of control over their own affairs

Toitu te Tiriti o Waitangi:

partnership between hapu and crown under Te Tiriti

**‘He wiwi Nati, no Porourangi,
he iwi moke no Waiapu,
no Whangaokena, no Hikurangi,
he nati te wiwi he whanoke’,**

these lines from the waiata Te Wiwi Nati, written by Henare Waitoa, aptly describes Ngati Porou, an independent, resourceful people who are constantly adapting to the rugged terrain and conditions, in which they live. Ngati Porou have a long history of self-government since the arrival of Pakeha, consistently adapting to use the available systems and tools to maintain their mana Motuhake, through a mix of both self-management (kawanatanga) and self-rule (rangatiratanga).

Pre-European arrival the land where the proposed development will occur had extensive native forests, but was also the site of well-developed horticultural systems that sustained flourishing Māori communities. The arrival of Pakeha saw the clearing of extensive native vegetation, and the introduction of western styles of pastoral and horticultural farming. The region's economy developed to service these industries, including intensive coastal shipping. Ongoing cycles of boom and bust saw the region prosper, and flounder. With the development of the roading infrastructure by the 1960s, the reliance on coastal shipping waned, and a change in land use since the 1980s has seen large tracts of the East Coast planted in production forestry.

However, the land is young, and it is some of the most erosion prone land in the world. Catastrophic impacts from recent adverse weather events lead to a Ministerial Inquiry into Land use, and the subsequent Outrage to Optimism report^[9] outlined a number of recommendations for a mosaic of land uses that will allow the land to regenerate, a sustainable economic base to be developed and the people to remain resilient.

Te Whanau a Apanui, Ngai Tai ki Torere and Te Whakatohea

Ngā Pou Mana o Io, the five cornerstones of He Pou Oranga Tangata Whenua - Determinants of Health were conceptualised by the eighteen iwi of Te Moana a Toi (Te Rūnanga Hauora Māori o Te Moana ā Toi, 2007)^[10] which includes the Opotiki region towards the East Cape. He Pou Oranga speaks to Maori leading flourishing lives as Māori with optimum spiritual, mental, social, emotional and physical wellbeing:

Mana Atua - Our creation from Io Matua Nui and our connection to the spiritual world influence how we interact with our Atua who are embodied within the natural world.

Mana Tūpuna - Our connection to our ancestors unites us all as tangata whenua through our whakapapa, strengthening our collective spirit and guiding our ultimate direction.

Mana Whenua - Our conception connects us to our tūrangawaewae that affirms our rights to be self-determining over our ancestral lands and waterways.

Mana Moana - Our connectedness to Te Moana a Toi affirms our wayfinding legacies and our unique relationship to Tangaroa, including our responsibilities as kaitiaki.

Mana Tangata - Our unique identity, qualities and attributes as human beings, and as tāne and wāhine, affirm our special place and purpose within whānau, hapū and iwi.

These Pou Oranga, Mana Atua, Mana Tūpuna, Mana Whenua, Mana Moana and Mana Tangata underpin the worldview of Māori across the Eastern Bay of Plenty region, and orient us toward our ancestral teachings, principles and knowledge systems embodied within our māramataka, rongoā, kawa, tikanga, reo and mātauranga. This rohe draws on Ngā Pou Mana o Io as the foundation of our worldview.

Population Growth

Currently, the population of the Tairāwhiti Region is 47,517 with 25,134 identifying as Māori (2018 Census)^[11]. Ngati Porou comprises approximately 60 % of the maori population in Tairāwhiti. Most models for the future population growth of Tairāwhiti predict a moderate growth rate. Figure.NZ predicts the regional population to reach 55,000 by 2048. Approximately 5, 000 people are domicile in the area, Makorori to Potaka. There are 48 marae in the Ngati Porou rohe.

The current population of the Opotiki District is 9,300 residents. Ōpōtiki Districts population is expected to increase by 2,656 people (1.3% per annum) (Opotiki District Council, 2023)^[12], and 1,045 households by 2031. Each year, more than 150 babies are born in the Eastern Bay of Plenty district, with more than 80% of those babies born Māori, indicating that our iwi Māori population is growing at a rate that will see at least 75% of the residents within this region identify as Māori.

Just under half of the resident population lives in the Opotiki township with the remainder living in smaller outlying communities. The 19 marae in the district are a focal point for local communities, along with a number of strong farming, lifestyle and coastal settlements.

Each year, more than 30,000 domestic and international visitors experience the Opotiki District and environment. Visitor numbers to the district have however declined significantly since 2010 and have only recently stabilised.

The region has been successful in developing a nationally significant cycle trail in Motu Trails. Substantial investment has gone into this trail, and it continues to provide an opportunity to leverage the visitor industry.



TKKM o Kawakawa Mai Tawhiti, Tairāwhiti Gisborne, New Zealand

Infrastructure

Social infrastructure is defined as “development at a household or community scale intended for the delivery of services that has a direct or indirect impact on quality of life.” (Overview of Integrated Environmental Management (2004))^[19]



Te Kura o Torere

The existing social infrastructure within the proposed development area consists of

- 22 communities
- 64 Marae
- Sports Clubs
- Accommodation
- Food and Beverage providers.

Currently the visitor accommodation summary provided by Trust Tairawhiti as Regional Tourism Organization (RTO) for Tairawhiti and Opotiki has 559 accommodation providers and 2350 rooms available. Within this there are 75 commercial accommodation providers with 1263-unit stays. These are spread across the commercial accommodation spectrum from campgrounds to hotels.

Trust Tairawhiti as RTO, are currently developing a dashboard that will provide information around the region’s food and beverage providers.

- 9 Fire and Emergency services: Turanga-nui-a-Kiwa, Waihou Bay, Te Araroa, Tikitiki, Ruatoria, Te Puia, Tokomaru Bay, Tolaga Bay, Waihou Bay
- Land Search and Rescue: Gisborne



Tokomaru Bay café, Highway 35, Tairawhiti Gisborne, New Zealand.

Tairawhiti

- Education facilities including 5 Kura Kaupapa, 2 Bi-lingual, 9 Primary and 4 Composite schools.
- 2 Hospitals (Gisborne and Te Puia) and 5 Health Clinics
- 8 Petrol stations
- Community Halls
- Places of worship
- 3 Historic wharves Tolaga Bay, Tokomaru Bay and Hicks Bay.



St Mary's Church, Tikitiki, Tairawhiti Gisborne, New Zealand

Throughout the consultation that informed the draft Tairawhiti Destination Management Plan, infrastructure was identified as a challenge, including the poor quality and ongoing vulnerability of state highway 35. Indeed, many of the region’s roads are adversely affected during major weather events, and communities within the region are often faced with multiple clean ups and impassable roads creating isolated communities. The draft Tairawhiti Destination Management Plan also notes:

- Gaps in the network of waste management options for campervan and motorhome users
- An overall lack of ablutions (and where there are facilities, there might not be enough to meet future needs).
- Very few public transport options in the region – and no tourism transport providers around the coast.
- A lack of accommodation fit for purpose and accessible for visitors, and a lack of EV charging stations for visitors and local alike.

Affordable and reliable telecommunications hold high importance in the everyday lives of the people in Tairawhiti and Eastern Bay of Plenty. Living in remote rural locations, while having some great advantages also has some great disadvantages, principal among these being the high cost of travel to get in and out of the region. The promise of modern telecommunications systems is that the tyranny of distance is dissolved, and we can all fully participate in the so-called global village.

Telecommunications is, both metaphorically and literally, our lifeline. During Cyclone Gabrielle in February 2023, the telecommunications network across Te Tairawhiti was lost to the entire region for almost 14 days, leaving all residents throughout the region with no means of communication.

All connectivity was a major concern during cyclones Hale and Cyclone Gabrielle with landline and mobile phone coverage cut off, due to power failures cutting electricity to cell phone towers, and broken fibre links.

Satellite communications is a good back up or option in case of telecom and cellular communications outages, as was the case in Tairawhiti in the immediate aftermath of Cyclone Gabrielle. Satellite communication is not 100% perfect because its communications will be affected by the weather. In particular, it is heavily affected by the clouds and heavy rain will interrupt and distort the satellite signals. Besides the weather, the satellite signals can be blocked – by objects or obstacles such as buildings, trees or trucks – more easily compared to cellular communications.

Eastern Bay of Plenty

Within the Eastern Bay of Plenty there are a total of 19 Marae and 18 hapū. Our Marae are the strongholds of our whānau and our iwi, they are the places where we gather to celebrate and to mourn, and to wānanga and make collective decisions that support the vitality of our people. As central institutions of our whānau, hapū and iwi, they must be invested in to provide a place of refuge in a wide range of situations.



Tōreke, State Highway 35, Tairawhiti Gisborne, New Zealand

Many marae have aspirations to be the central shelter for their people in the event of an emergency, and it is considered that the majority of Marae are well-placed for this to occur. Some hapū have already organised themselves and are building their capacity to support them to mobilise and centralise in emergency situations. Waioeka Marae is actively involved in Project Kāinga, a research project that aims to support rural marae to respond to the challenges of climate change by building their resilience. Other hapū such as Te Whānau a Maru have taken over their local shearers quarters to prepare for emergency situations, whilst the next hapū along, Te Whānau a Pararaki are connected to the Waihou Bay Fire Station.

Across Tairawhiti and the Eastern Bay of Plenty many of our Marae struggle to have their basic needs met. Being prepared to best meet the needs of their people and wider communities will include greater investment in:

- the quality of drinking water
- the supply and storage of water on site to accommodate intermittent utilisation, as wells fire-protection due to rurality
- the establishment of off-grid power solutions
- ongoing repairs and maintenance to existing buildings
- accessibility to locally grown produce
- the upgrading of equipment and appliances
- the reliability of internet satellite connectivity to support virtual meetings and communications
- capacity and capability building to manage civil defence emergencies.

4. Framework

Social Impact Assessment Framework

The assessment framework is used to analyse and manage the potential social consequences of development. The below framework is based on Establishing Standards for Social Infrastructure (2005)^[14]. It is used to examine the local community in the context of the proposed development.

Information reviewed

The following information has been used to inform and prepare the SIA:

- **Tairawhiti Destination Management plan**^[15]
While this is in Draft state, throughout 2021 & 2022 Trust Tairawhiti as the Regional Tourism Office lead extensive engagement throughout the region to gather insights into the regional aspirations for tourism. The primary aspiration was to welcome whanau home.
- **Opotiki Destination Management Plan**
- **Outrage to Optimism Report**
Released in response to the Ministerial Inquiry into Land use in Tairawhiti. This provides a series of recommendations focussed on land use changes that will allow Tairawhiti to remain resilient in the face of the impacts of climate change.
- **2021 Evaluation of Nga Haerenga Great Rides of New Zealand**^[16]
- **Whakamaua Māori Health Action Plan**^[17]
- **Bay of Plenty Regional Council Regional Natural Resources Plan (RNRP)**^[18]
- **Bay of Plenty Regional Council Regional Land Transport Plan 2021 – 2031**^[19]
- **Ōpōtiki District Council – Landscapes and Habitats**^[20]
- **Rau Tipu Rau Ora Covid-19 Pandemic Response and Recovery Plan**^[21]
- **Eastern Bay of Plenty Cycle Strategy**^[22]
- **Ōpōtiki District Council Waste Management and Minimisation Plan**^[23]
- **Health and Safety at Work Act 2015**^[24]

A full list of references is contained within Section 8. It is noted that at the time of writing, several relevant documents are under review and/or being drafted for consultation:

- Tairawhiti Walking and Cycling Strategy (GDC)
- Tairawhiti Regional Public Transport Plan (GDC)
- Tairawhiti Regional Land Transport Plan (GDC)
- Tairawhiti Future Development Strategy (GDC)
- Tairawhiti Economic Action Plan (Trust Tairawhiti)

Policy Framework

NZ Tourism Industry Transformation Plan

The Tourism Industry Transformation Plan (ITP)^[25] is a partnership with the tourism industry, iwi/ Māori, unions, workers and government to transform tourism in Aotearoa to a more regenerative model. The overarching objective of the Tourism ITP is to contribute to the building of a regenerative tourism system. A regenerative tourism system is one that leaves people, communities, and the environment better than before, and can be understood as an extension of sustainability. To date, a Better Work Action Plan has been prepared with the following six Tirohanga Hou:

1. Recognising quality employers and improving employment standards and practices
2. Fit-for-purpose education and training
3. Embrace the flux, enable the flex
4. Improving cultural competency and ensuring authentic storytelling
5. Lifting technology uptake and innovation to support Better Work
6. Showcasing the great – pathways and people in tourism.

A draft Environment Action Plan has also been prepared for consultation (ending 18 July 2023). This document contains 6 proposed Tirohanga Hou:

1. Tourism journeys are decarbonised
2. Tourism champions biodiversity
3. Visitor management is optimised for te taiao
4. Tourism businesses are incentivised and enabled for sustainability and regeneration
5. The tourism system and its levers are optimised and resourced to support regeneration.



Church at Raukokore

Tairawhiti Destination Management Plan (Draft)

The intention of the Tairawhiti Destination Management Plan (Dec 2022) is to place the natural environment and the communities of Tairawhiti at the heart of visitor planning for the region. Through community engagement that occurred over 2021 and 2022, the destination management planning process has sought to capture and reflect the future aspirations of the people who live, work, play and visit Tairawhiti. The draft vision is to:

“ Grow the value of the visitor economy for the people and place of Tairawhiti to support community social, cultural, environmental, and economic wellbeing, that enables us to live the lives we value.”

The four guiding principles of the draft Tairawhiti Destination Management Plan are:

- Value our heritage and taonga
- Live lives we value
- Empowered hosts, empowering visitors
- Quality over quantity
- People to people interactions
- Real outcomes for communities

The draft Destination Management Plan is expected to be finalised later in 2023.

Opotiki Destination Management Plan (Draft)

The Opotiki Destination Management Plan is intended to accurately reflect the community aspirations, future priorities and the opportunities that afford the district. The Destination Management Plan takes the perspectives of iwi, stakeholders, industry and broader communities into consideration to inform visitor planning for the region.

When these aspirations were distilled, there were strong commonalities shared between those who were consulted. To articulate these aspirations in a more cohesive way, the Destination Management plan outlines them under the headings of the four community wellbeing pillars of the Living Standards Framework:

Social Wellbeing – Uplift Ōpōtiki and the people within it, to be proud to share who we are, where we come from and our special way of living.

Cultural Wellbeing – Reconnect to our (shared) history and culture so that we may celebrate and learn from this ourselves and share this proudly with visitors as together we move towards a positive future.

Environmental Wellbeing – Respect, celebrate and share our natural connection and interdependence with the land and sea.

Economic Wellbeing – Have belief in the value we provide and utilise our unique people, places, and stories to bring prosperity to our community. The aspirations are then expanded on to outline what that means for the destination, and the opportunities and challenges that might exist on the journey to achieving them. The Draft Opotiki Destination Management Plan is expected to be finalised later in 2023.

Housing

In June 2022, the Tairāwhiti Regional Housing Strategy (2022)^[26] was released by Manaaki Tairāwhiti, on behalf of Rau Tipu Rau Ora. The strategy, highlighted an immediate shortage of at least 400 houses across the Tairāwhiti housing spectrum. With population growth and latent demand, this is likely to increase to approximately 1,280 by 2024 and rising to 2,570 more homes in 2030 and 5,360 homes by 2050.

The 2022 Tairāwhiti Regional Housing Strategy sets out a housing acceleration programme that will support the building and relocation of houses that meets the needs and aspirations of whānau, seeking affordable and sustainable housing that enables them to live well.

Township Development Plans (Gisborne District Council)

The development and implementation of township plans^[27] support the health of our people in our smaller communities. Through improved local infrastructure, environment and outdoor spaces, township plans provide the opportunity for community-led decision-making, and the realisation of our community's aspirations. We also recognise their existence as valuable to the continuation of communities connected to traditional rohe.

For this SIA, our team have reviewed the following township development plans relevant to the communities that will be affected by Te Ara Tipuna:

- Ruatoria Township Plan
- Te Araroa Township Plan
- Tokomaru Bay Township Plan
- Tolaga Bay Township Plan
- Tikitiki and Rangitukia Township Plan

Te Huarahi Whakamau mo te rohe o Ōpōtiki – ŌDC Long Term Plan 2021 – 2031

The Ōpōtiki District Council's strategic direction^[28] has been relatively consistent over the last five Long Term Plans (LTPs). The Ōpōtiki District Council and the community have been on a journey for some time now in pursuit of its shared vision of 'Strong Community Strong Future'. Previous LTP's were underpinned by principles of consolidation and prudent financial management, affordability and getting prepared for future growth opportunities. The outcome of these principles has been:

- Identification and improvements to key infrastructure issues so that community is in a good position to cater for future growth opportunities.
- Making best use of shared services, partnerships and external funding opportunities in pursuit of the affordability principle whilst at the same time investing in assets that promote community wellbeing and prepare the community for future growth.
- Working closely with key stakeholders and partners in the developing Aquaculture Industry to help them realise their vision, which is in alignment and complementary to Council's own vision for the district.
- Maintaining a sound financial position so Council is well placed to invest (in partnership with other stakeholders) in the development of the Opotiki Harbour to ensure that the Opotiki District reaps the benefits of a fully developed aquaculture industry.
- Lifting the capability of staff and systems to be ready for growth and increased demand for council services.

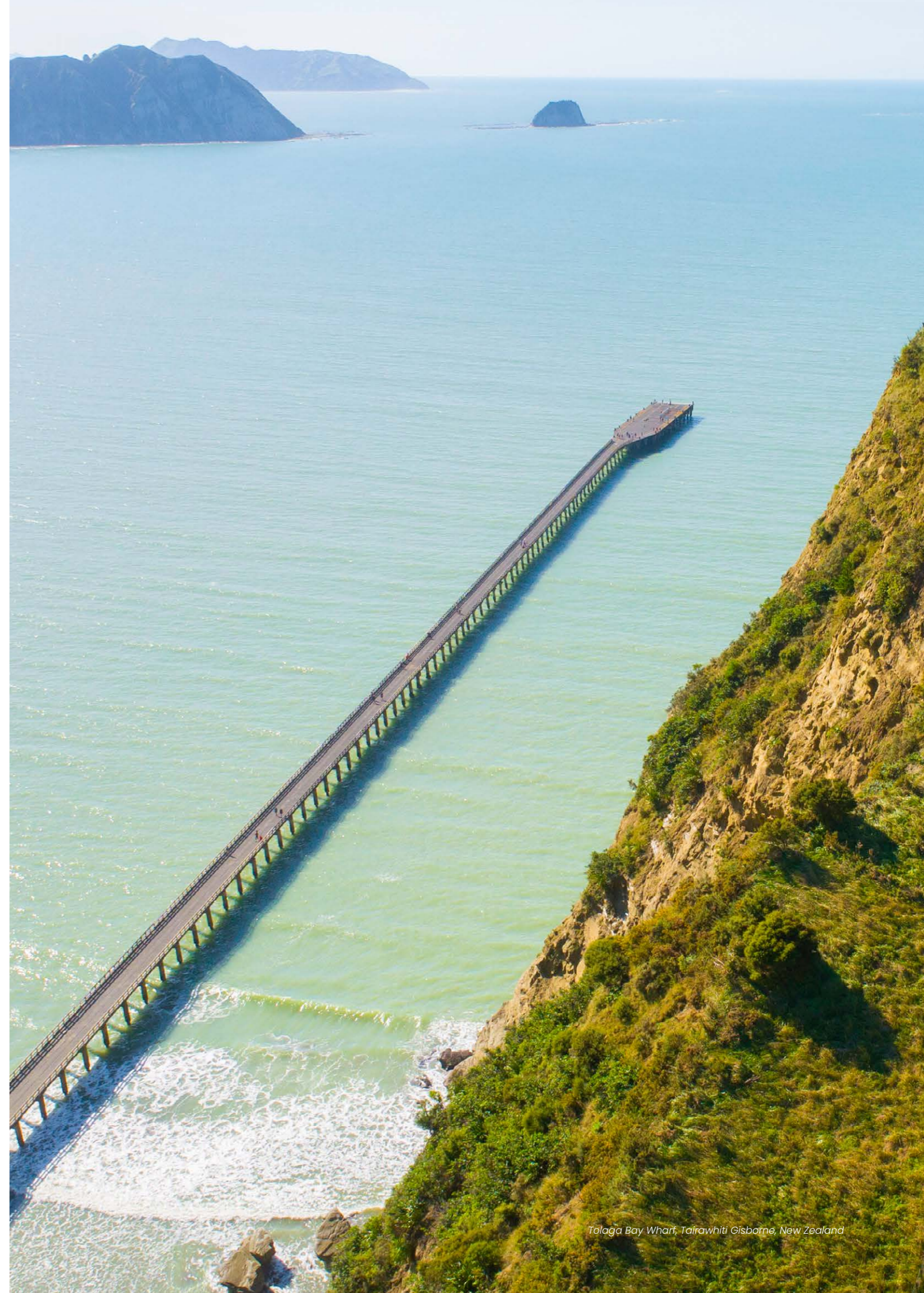
Whakamau Māori Health Action Plan (2020 – 2025)

The extent of deprivation across Te Tairāwhiti and Ōpōtiki [30] has been well-documented, with both regions sitting at the top of the highest rates of deprivation across Aotearoa. The regions also have the highest population of Māori, with the worst health outcomes and statistics relating to Māori and tamariki.

The Whakamau Māori Health Action Plan^[29] provides a roadmap of tangible actions across the health and disability sector that contribute to achieving Pae Ora for Māori. The high-level outcomes of the Whakamau are:

- Iwi, hapū, whānau and Māori communities can exercise their authority to improve their health and wellbeing.
- The health and disability system is fair and sustainable and delivers more equitable outcomes for Māori
- The health and disability system addresses racism and discrimination in all its forms.
- The inclusion and protection of mātauranga Māori throughout the health and disability system.

Te Ara Tipuna strongly aligns with the Pae Ora Act 2022^[30], [the Toitu Tairāwhiti Localities Plan, Toi Rawhiti Localities Plan and He Korowai Oranga, the national Māori Health Strategy that envisions 'Pae Ora – healthy Māori futures', and is inclusive of the three key interconnected elements: Mauri Ora (flourishing tangata), Whānau Ora (flourishing whānau), and Wai Ora (flourishing taiao)



5. Analysis

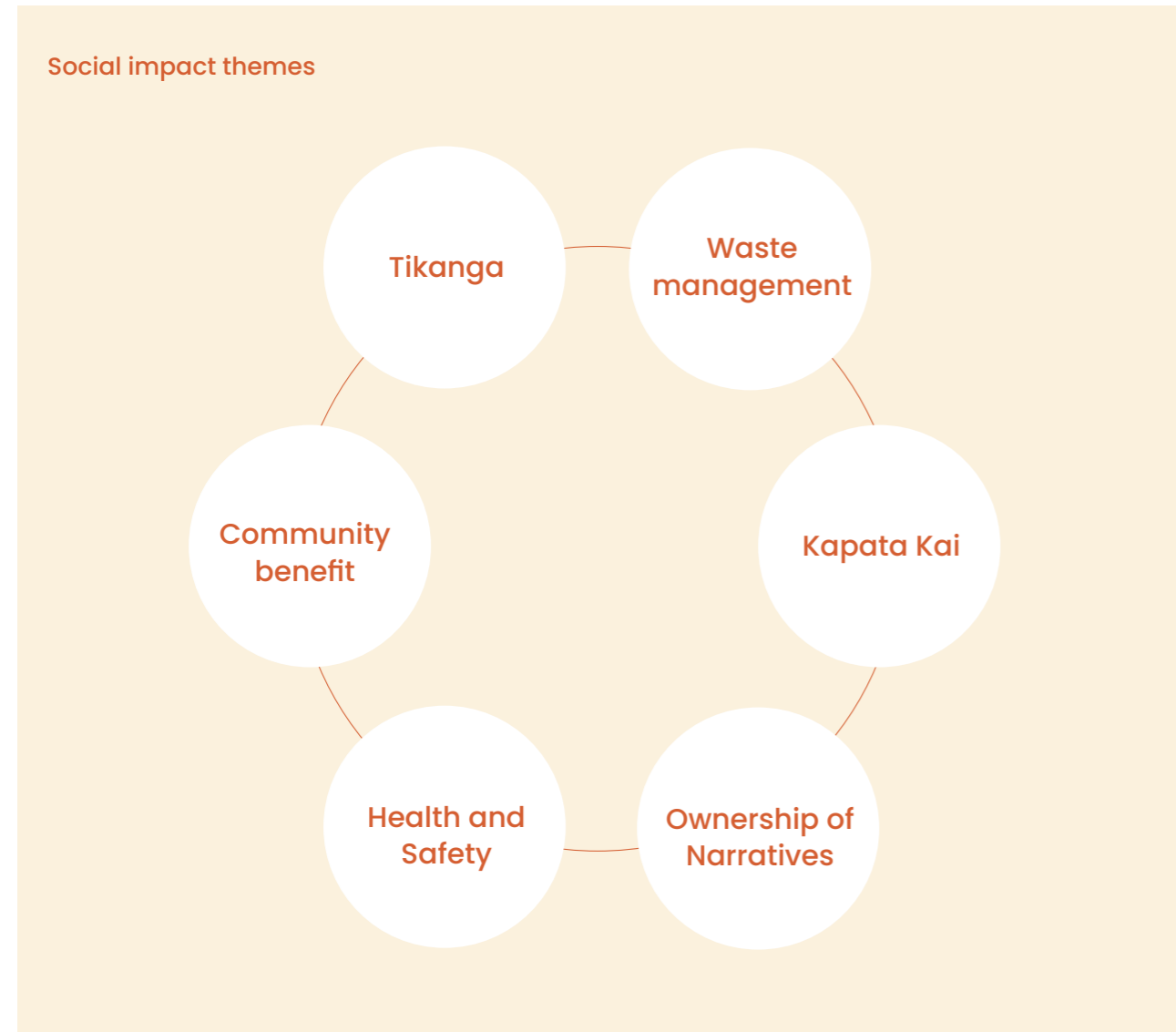
Demand for a Walking, Cycling and Horse trekking Trail

Whānau Voice

Ten engagement hui have taken place between the months of April and July 2023 to not only share information and consult with community around the Te Ara project, but to also allow for the emergence of feedback from community, landowners, stakeholders and whānau.

The engagement hui were led and facilitated by the Te Ara Tipuna project management team and supported by Rau Tipu Rau Ora and Healthy Families East Cape. The engagement hui were a valuable opportunity for us to hear first-hand from landowners, hapū and community members about any potential risks, benefits and recommendations that they identified and use this feedback to inform this report.

Six overarching themes emerged from the engagement hui in relation to the social impact of the project.



1. Tikanga

The key theme of tikanga and cultural integrity was heard widely throughout the region at each engagement hui. Whānau and landowners were vocal around ensuring the cultural integrity of whānau and hapū. There was also kōrero and questions around what plans were in place to protect local tikanga practices relevant to each hapu and iwi.

Key quotes from community:

“ Cultural Integrity is the most important thing to us.

Who will be responsible for the kōrero that's shared in this kaupapa?

Every hapū, marae, whānau have their own kōrero?

What does practical kaitiakitanga look like?

What about our wāhi tapu, how do we take better care of wāhi tapu.

From our experience, pakeha don't respect our tikanga and break it.

Each hapū has their own strategy to reconnect with their hapu and whenua, there needs to more consultation with hapū.

Pākeha aren't going to respect our tikanga.

You're going to struggle with Ōpōtiki District Council if tangata whenua aren't involved, it's written in their policies.

You're going to struggle with Ōpōtiki District Council if Raukūmarama Pae Maunga isn't involved.

Risk of outsiders breaking and disrespecting local tikanga.

There's an opportunity to share our tikanga with others through Te Ara Tipuna. **”**

2. Waste Management

Concerns regarding waste management and waste minimization was a consistent theme at the engagement hui. Surging amounts of waste affect our country, with a reported 30% of waste in the Tairāwhiti region stemming from food wastage. Landowners and whānau shared that they are worried about the waste impact from manuhiri (visitors) in our region because of Te Ara Tipuna.

Key quotes from community:

“ How are we going to ensure that waste is managed.

to the best ability along Te Ara, from start to finish, so that our rohe is not damaged by manuhiri and their rubbish.

We are worried that the extra people in our region will pollute our land with their rubbish?

What will the rubbish bins look like and how will they be placed along Te Ara?

Who is going to manage this? We need to make sure that our people and whānau don't bear the brunt of extra rubbish.

Due to people leaving trash by the side of the road, in our forests, and alongside our rivers, State Highway 35 already has a significant waste problem. This track may make the situation even worse.

Toilets, where else are people going to go since there aren't enough toilets.

Ka hīkoi, ka tikotiko haere ki runga i tō tātau whenua. **”**



Consultation Hui, Te Kaha Marae, June 2023

3. Kāpata Kai

It was evident through engagement hui and conversations with whānau and landowners that the placement of the ara should prioritise the protection and growth of traditional kai sources, and support opportunities for local communities to access kāpata kai across te ara.

Key quotes from community:

// The public will think they have unrestricted access to our beaches, our moana, our kāpata Kai.

The public will think they have unrestricted access to our ngahere for hunting.

This track might pose issues for landowners who don't permit hunting on their property because some areas allow it while others don't.

This kaupapa could make things worse for the ahi kā, the kaitiaki of all our kāpata kai, who are already constantly working to prevent people from entering our kāpata kai, and pillaging our kāpata kai.

This kaupapa could make things worse for the ahi kā, the kaitiaki of all our kāpata kai, who are already constantly preventing people from entering our kāpata kai, and pillaging our kāpata kai. //

4. Ownership of Narratives

The hapu and whānau along te ara, need to provide the content and decide what narratives are shared about their section of te ara. The preference is to use their own people to narrate the stories in their own words, to ensure the authenticity and integrity of the narratives shared throughout te ara. The consensus from attendees at the engagement hui was that landowners and hapu need have editorial control over the narratives produced for their part of te ara.

Key quotes from community:

// Who will be responsible for the kōrero that's shared in this kaupapa?

Every hapū, marae, whānau have their own kōrero?

Each hapū has their own mana Motuhake.

We don't want to be swallowed up in the Iwi; we have our own mana. //

5. Health and Safety

Health and safety measures for manuhiri, landowners and whānau is of the utmost importance. Queries were raised about proposed measures to protect and keep hau kainga safe, and the need for health and safety guidelines to provide advice on how to manage the health and safety risks along te ara, including guidance on the people and times people access te ara, on their whenua.

Key quotes from community:

// We had issues in Hawai during Cyclone Gabriel when whānau wanted to keep people out for safety reasons, but surfers from Whakatane and Tauranga still came in, Pakeha don't respect our tikanga.

Risk of outsiders walking off the Te Ara Tipuna and onto private land.

Each hapū, whānau and landowner should get an opportunity to decide who and when someone comes through their whenua.

Many of us used to walk along state highway 35, but we no longer do so because of the danger posed by road traffic. //

6. Community Benefit

Landowners were clear on the need to prioritise opportunities for locals in terms of job opportunities, and utilising hapu networks, skills and expertise in the construction and operations of te ara.

Key quotes from community:

// Where is the opportunity to hire our own to be a part of this kaupapa from the beginning?

This is a good opportunity to create more local social enterprises, restore connectivity and put the onus back on us to lead that.

A good opportunity for more tourism and for hapu to play a lead role.

A good opportunity to restore the connection between people and te taiao.

Responses and proposed mitigations of the risks identified are covered in the following section and the proposed Social Impact Assessment (SIA) Worksheet attached as Appendix B. //



6. Social Impact Assessment

The assessment of potential social impacts will be classified as either positive or negative, dependent on whether the expected social consequences derived from the development enhance or diminish whanau, hapu, iwi, community values and social infrastructure. This assessment considers social impacts at the local scale only.

The SIA also takes into account the impacts that will occur during Construction and Operation of Te Ara Tipuna.

1. Way of Life

Definition:

Impacts on people's daily routines caused by construction activities and/or operational arrangements. Impacts on people's commuting/travelling times, their experience of travel, and their ability to move around freely. Impacts on people's experience of privacy, peace, and quiet and enjoyment, especially if affected by increased noise. Impacts on people's general experience of life in their community.

Lifestyle - Access to traditional sources of kapata kai

A key objective of Te Ara Tipuna, is to encourage and support the 'iwi kainga, locals, to continue to live their lives in ways that are meaningful to them', the authenticity of the experience and integrity of the interactions between the iwi kainga and manuhiri is critical to the success of te ara.

Te Ara Tipuna provides major opportunities to support existing and new growers to achieve greater produce diversity and extended production seasons in Tairawhiti and Opotiki. Economically, food is an integral part of a balanced production and exchange system.

Growing, processing, and providing food can generate sustainable employment. Tairawhiti has an established and successful agriculture sector. However, there remain other economic areas that need focussed attention in the community. Commonly across Aotearoa, inequities in access to good food are associated with basic problems in the local communities. Setting up or supporting exemplary small-to-medium food enterprises that also prioritise traditional sources of kai, including maara kai and kapata kai is one way to grow access to kai across Te Ara.

Construction

During the construction period of te ara, there may be some impacts on whanau, hapu and iwi that gather kai from their maara and, or kapata kai if access to these food sources is impeded and traditional practices disrupted. However, through consultation and management of the construction activity the potential impacts can be managed to ensure any potential impact is minimised.

Operational

Through consultation with affected whanau, hapu, iwi, the placement of the ara can support access to traditional kai sources, leading to positive impacts. Well considered placement can ensure access by whanau members is better enabled and not restricted. Consideration should be given to the tier of trail installed in the areas that whanau gather and collect kai that meets their customary practices. However, there are concerns that improved access may also provide other trail users with access to maara and kapata kai resulting in the depletion of traditional food stocks. These risks can be managed by the guidance and expectations expressed in a te Ara Tipuna Passport, trail guide books and appropriate signage.

There is ample opportunity to support business innovation, social enterprise and local job creation in Tairawhiti and Opotiki's kai systems and explore opportunities to support the emergence of essential food providers in retail environments across the rural landscape that the Ara traverses.



Maara Kai, SH35

Housing

The Tairawhiti Regional Housing Strategy (2022) was released by Rau Tipu Rau Ora in June 2022. The strategy, sets out a housing acceleration programme that will support the building and relocation of houses to address an immediate shortage of at least 400 houses across the Tairawhiti housing spectrum. With population growth and latent demand, the number of houses required by 2024 is likely to grow to at least 1,280 more houses and rising to 2,570 more homes in 2030.

The users of te ara, will require accommodation, which can be accommodated by the existing offerings including, 70 marae, a range of B&B options, farm-stay accommodation, motels, lodges and camping or glamping options.

Overall, the lifestyle impacts of the [project] are considered to be positive.



2. Community and Accessibility

Definition:

Composition - impacts on demographic characteristics and community structure. Can be changed by in-migration and out-migration over time, including the presence of newcomers and loss of longer-term residents or sections of the community. Also, inflow/outflow of temporary residents, e.g., during construction.

Travel

State Highway 35 has a vital role to play in the wellbeing and prosperity of the people, that live and work on the Coast. The long-term poor state, desultory approach to repairs and maintenance and chronic underinvestment in Highway 35 and arterial roads across Te Tairawhiti and the Eastern Bay of Plenty has impacted heavily on the wellbeing and vitality of the Coast.

Recent severe weather events have exacerbated the situation and the state of Highway 35 and the roading network is dire, bordering on negligent, with communities forced into states of isolation for prolonged periods, impacting access to food, schools, work and essential services.

The proposed development will provide infrastructure for an alternative pedestrian, cyclist and horse trekker access route, with provision for quad bike in some sections of the track during emergencies, thereby providing greater resiliency for whanau, hapu, iwi and communities. There is minimal public transport provision around the East Coast. Increases in visitor numbers to Te Tairawhiti will significantly enhance the viability of Council or community led public transport initiatives, as well as opportunities for low carbon electric mobility options, i.e., electric vehicles and Ebikes is considered more viable. Low carbon options will benefit, both visitors to the region and locals.

Overall, the community impacts of the [project] are considered to be positive.



Tokomaru Bay Roads Sign, Tairawhiti Gisborne, New Zealand

3. Culture

Considers indigenous and non-indigenous cultures, including shared belief systems, customs and values. Incorporates stories and connections to whenua and the built environment.

Ownership of Narratives

Korero tuku iho/whanau, hapu, iwi narratives- Landowners, whanau hapu, and where appropriate iwi will have control of the narratives, descriptions and information that is shared with walkers, cyclists and trekkers over their part of the trail.

The proposed Aru-whenua, passport, and framing of the Oati, oath, will outline the Kawa and Tikanga for each area thereby contributing to the creation of resources for all those involved.

The Aru-whenua and Oati will also provide landowners, whanau, and hapu with the opportunity to design and develop the collateral (narratives, story boards) for signage and apps, for their stretch of Te Ara Tipuna, allowing them the opportunity to tell their stories in their way. This will also contribute to the corpus of whanau, hapu, and Iwi cultural resources in the future.^[31]



Te Waha o Rerekohu (Pohutukawa in Te Ararua), Tairāwhiti Gisborne, New Zealand

Construction

One common theme across engagements was the importance of the ownership of narratives remaining with whanau, hapu or land block groups along each section of the track. As repositories of tribal knowledge, whanau and hapu emphasised the need to be self-determining by retaining control over which narratives are shared publicly and those that will remain private. Any development of supporting Te Ara Tipuna collateral (such as apps) should be built from the ground up.

Mana Whenua – will have the ability to practically apply rangatiratanga and mana over the areas under their direct control. Te Ara Tipuna will provide opportunities for mana whenua, to practically exhibit the roles and responsibilities that come with the exercising of rangatiratanga.

Access – landowners, whanau, hapu, and iwi will exercise rangatiratanga by determining when and how access to areas will be given and parts within the defined area that can be accessed.

Cultural knowledge – landowners, whanau, hapu, and Iwi will have greater access to sites of significance, to the matauranga held in, on and around these sites, to the ecology and eco-systems that make up these sites. The cultural knowledge that will be generated and shared through this project will help to rejuvenate the people and place.

Operational

The proposed Aru-whenua, passport, and framing of the Oati, oath, will outline the Kawa and Tikanga for each area thereby contributing to the creation of resources for all those involved.

The Aru-whenua and Oati will also provide landowners, whanau, and hapu with the opportunity to design and develop the collateral (narratives, story boards) for signage and apps, for their stretch of Te Ara Tipuna, allowing them the opportunity to tell their stories in their way. This will also contribute to the corpus of whanau, hapu, and Iwi cultural resources in the future.

Education

There will be a multitude of positive benefits from te Ara for the acquisition, enhancement and sharing of, matauranga a iwi within whanau, hapu and iwi and in the educational outcomes of tauira. Students in local kura and schools will benefit from the introduction of Te Takanga o Te Wa and Aotearoa New Zealand Histories will be part of all kura and schools marau a kura. Local schools and kura will be able to integrate te Ara into their curriculum, to access the cultural collateral developed for te Ara, and access and use te Ara for recreational and environmental purposes.



Ngata Memorial College January 3 2023

Overall, the cultural impacts of the [project] are considered to be positive. appreciating that work needs to be undertaken with impacted landowners and hapu to reassure them that identified risks will be mitigated and managed.



4. He Tangata

Definition:

WHAKAPAPA is the most important thing – the people to whom we are connected – and the understanding that we are people through other people, and all that they represent in terms of knowledge, experience and place.

In its entirety, Te Ara Tipuna is 500 kms traversing the rohe of Ngati Porou, Te Whanau-a-Apanui, Ngai Tai ki Torere and Te Whakatohea engaging with some of the most beautiful, rugged, isolated land and waterways of Aotearoa New Zealand; experiencing cultural icons of marae and mountains, and the unique character of its local people and communities. The opportunities for relationships and connections under this project have no bounds. Further to this, the relationships and connections created at a systems level during the preparation and through undertaking the project, are multi-level and cross-sector.

Te Ara Tipuna will reinforce connection and contribution through whakapapa, and activity between and amongst communities.

Overall, the he tangata impacts of the [project] are considered to be positive.



5. Livelihoods

Definition:

People's capacity to sustain themselves.

Te Ara Tipuna represents investment in sustainable base infrastructure in Te Tairāwhiti and the Eastern Bay of Plenty, as a network of ara/ accessways around the East Coast, for local communities and visitors to hike, bike, and trek; and, to provide the connection and catalyst for businesses and employment offering services, provisions and experiences.

Te Tairāwhiti and the Eastern Bay of Plenty have for too long exhibited the symptoms of continued low economic investment, social fracturing and cultural challenge. A litany of statistics describes deprivation, dependence, poor lived experiences, and poor-quality outcomes. Notwithstanding, the hardy and hearty who make the Coast home aspire to a better standard of living, to opportunities for their whanau, and a better future for themselves and their communities. Te Ara Tipuna offers these possibilities.

Te Ara Tipuna will be the wellspring of local level enterprise and economic development, of environmental protection, development and sustainability, of work, wealth and wellbeing, of family, whanau and community.

Te Ara Tipuna will generate more possibilities of uri (descendants) returning to live and work at home, and contribute their skills and capabilities to growth and development of the Coast.

Workforce Development

Construction

The construction of the proposed development is anticipated to take place over 5 years and will have impacts on the local labour force.

- Social procurement, the proposed project has a target of employing 25% of their unskilled labour from currently unemployed labour. This intervention will enable locals to upskill, re-enter the workforce and diminish reliance on central government support.
- The project is also committed to supporting local contractors and creating job opportunities for unskilled and skilled labour which will be needed to deliver the project.
- There is scope to provide alignment of jobs with local skills, ensure training provision engenders the development of skills that lead to long term sustainable employment.

Operational

After the staged construction of the proposed development there exists potential for growth opportunities across a number of sectors. Including but not limited to:

- Maintenance
- Tourism, particularly those that relate to the culture and history of the area
- Hospitality,
- Enhancing – existing landholding and bolstering vitality of rural communities.

Overall, the livelihood impacts of the [project] are considered to be positive.



6. Health and Wellbeing

Definition:

A holistic view of hauora (physical and mental wellbeing) with focus on the wellbeing of individuals within communities, and consideration for those who may be vulnerable to substantial change.

Health is not and should not be confined to the treatment of illness but include philosophical concepts, structures and cultural practices that reinforce health and wellbeing. Te Ara Tipuna will act as a stimulus for whanau to engage in recreation pursuits that will not only improve their physical, mental and emotional health but strengthen their self-determination, identity and connection to the environment.

Safety considerations

There are unintended consequences that will arise with the increased accessibility to those experiencing the Ara, both during the construction of the track and also during the operational phase. These consequences range from the increased health and safety risks that could occur to both locals, landowners and manuhiri who will have increased access to areas of te taiao that have not necessarily had prior access to the degree that te Ara provides.

Te Ara Tipuna aligns well with current regional and wider statutory plans and regulations that prioritise the health and safety of individuals.

Construction

The Health and Safety at Work Act 2015 provides a balanced framework to secure the health and safety of individuals, employees and workplaces by:

- Protecting employees/ subcontractors and other persons against harm to their health, safety, and welfare by eliminating and minimising risks arising from work;
- Providing for fair and effective workplace representation, consultation, cooperation, and resolution of issues in relation to work health and safety;
- Assisting Persons Conducting a Business or Undertaking (PCBUs) and employees/subcontractors to achieve a healthier and safer working environment;
- Promoting the provision of advice, information, education, and training in relation to work health and safety;
- Securing compliance with the HSWA through effective and appropriate compliance and enforcement measures;
- Ensuring appropriate scrutiny and review of actions taken by persons performing functions or exercising powers under the HSWA;
- Providing a framework for continuous improvement and progressively higher standards of work health and safety.

During engagements, community have expressed concerns over the management of health and safety during the construction of the trail. For the purpose of this SIA, it is within its scope to articulate that Te Ara Tipuna holds in high regard the assurance that persons should be given the highest level of protection against harm to their health, safety and social welfare from hazards and risks arising from construction work as is reasonably practicable. Te Ara will need to ensure, as far as reasonably practicable:

- The provision and maintenance of a work environment that is without risks to health and safety;
- The provision and maintenance of safe plant and structures;
- The provision and maintenance of safe systems of work;
- The safe use, handling, and storage of plant, substances, and structures;
- The provision of adequate facilities for the welfare at work of employees/subcontractors in carrying outwork, including ensuring access to those facilities;
- The provision of any information, training, instruction, or supervision that is necessary to protect all persons from risks to their health and safety arising from work carried out as part of the conduct of the undertaking.

Operational

During engagements community have expressed concerns over the management of health and safety during the operation of the trail.

One initiative undertaken by Ngati Porou as part of its Recovery, Reset and Reshape Plan is to work with Ngati Porou East Coast civil emergency teams to establish, equip and resource a network of 11 Ngati Porou East Coast Emergency Management hubs and work with whanau and households through Tiaki Tangata, Tiaki Kainga to prepare whanau and household emergency preparedness plans.

Ngati Porou has also established a communications network, utilising existing telecommunications infrastructure and purchasing new telecommunications equipment to ensure an emergency communications network is operable during states of emergency. Civil emergency training and telecommunications training has been organised to grow the capacity and capability of the emergency management hub leads and volunteers. Starlinks have been sourced for Ngati Porou communities and organisations, including hospital, health clinics and radio. It is understood that work is currently underway to secure Starlinks for Te Whanau a Apanui and other parts of the wider Tairawhiti region.

State Highway 35 has proven to be vulnerable to adverse weather events, and Te Ara Tipuna provides an alternative route during an emergency.

Housing

The Tairawhiti Regional Housing Strategy (2022) was released by Rau Tipu Rau Ora in June 2022. The strategy, sets out a housing acceleration programme that will support the building and relocation of houses to address an immediate shortage of at least 400 houses across the Tairawhiti housing spectrum. With population growth and latent demand, the number of houses required by 2024 is likely to grow to at least 1,280 more houses and rising to 2,570 more homes in 2030.

The users of te Ara, will require accommodation, which can be accommodated by the existing offerings including, 70 marae, a range of B&B options, farm-stay accommodation, motels, lodges and camping or glamping options.

Health & wellbeing – Overall Health

In general, wellbeing includes everything that makes a good life, not only for individuals, but also for their whānau and families, their neighbourhoods and communities, and for future generations. This includes living in a clean and healthy environment, having basic needs met, being physically safe and secure, experiencing connection with others and a sense of belonging, being able to participate and contribute, being able to express yourself and your identity, experiencing yourself as valued and valuable, and having opportunities to prosper and live to your full potential.

Te Ara creates space for “mā te taiao, kia whakapakari tou oranga,” - building connections with nature and the land to enhance our mental health and wellbeing. The health and wellbeing benefits, alongside the social benefits, of understanding “ko wai au?” (Who am I?) and where we fit in society is essential for our wellbeing and builds our resiliency. Te Ara Tipuna aligns well with prioritising the health and wellbeing benefits of our people. The objectives of Te Ara strongly align with the hauora priorities, and contribute to the wellbeing outcomes identified in the Toi Rawhiti and Toitu Tairawhiti, Locality Plans.

Construction

Whilst acknowledging that during construction there may be some effects on all users of the environment, connecting to the land and nature has been shown to improve overall health and wellbeing. During construction, te Ara will provide locals with the opportunity to be prioritised as part of the construction.

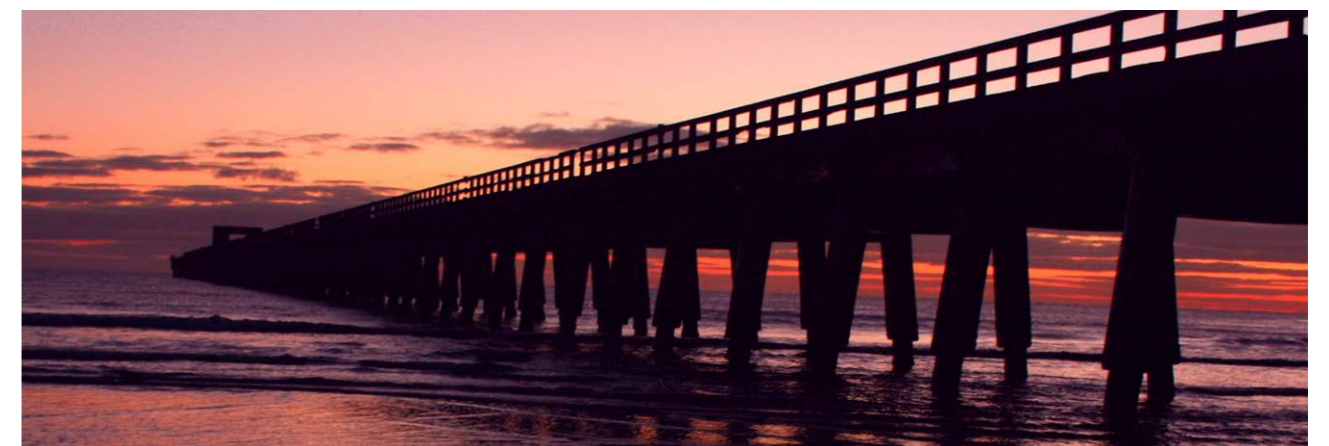
Operational

During the first Covid lockdown across our country in 2020, Te Whānau a Apanui demonstrated their ability to enable hapū and whānau to care for their own through the creation of their very own online shopping scheme Apanui World. The nearest supermarket to Te Whānau a Apanui rohe is 40 minutes away in Ōpōtiki. Creating another option like this enhanced the safety measures that are already in place for this rohe.

Whakamaua: Maori Health Action Plan identifies that current health outcomes for Māori as not ‘only unfair and unjust but also avoidable’. The proposed development will deliver a transformative system shift that will better enable hapū and whānau to thrive as Māori, and create healthy and sustainable environments and communities in which to live and raise children.

The 22 communities that the Ara passes through will gain access to infrastructure that encourages them to be active and therefore improve overall health and wellbeing. The proposed development will contribute to a rise in standards of health and wellbeing as it fosters healthy lifestyles. An environment that is compatible with good health reflects the need for people to have access to resources and equitable outcomes for Māori.

In the 2021 Evaluation of the Nga Haerenga Great Rides of New Zealand it was noted that those identifying as Maori were underrepresented as users of current trails. Only 4% of users in this survey identified as Maori, while making up 13% of our total population. The proposed development will contribute to addressing this inequity.



Tolaga Bay Wharf - Vaughan Gillard and Tourism Eastland, Tairawhiti Gisborne, New Zealand

Health & wellbeing – Connections to Nature

Māori have always recognised the importance of taiao (connection to the environment) as vital to health and well-being, and holding an intrinsic relationship with our environment. A growing body of research also shows the benefits to whānau and tamariki of time spent in nature; benefits for many areas of their lives. Te Ara Tipuna will enhance provision of opportunities for locals and land owners to experience their whenua and rohe in a way that improves their physical, mental, emotional and spiritual wellbeing.



Anaura Bay Island, Tairāwhiti Gisborne, New Zealand

Construction

While acknowledging that during construction there may be some effects on users of the environment such as hunters, the staging of the construction should minimise these effects.

Operational

Once constructed and operational the Ara provides for several lifestyle activities (cyclists, walkers and horse trekkers) that enhance quality of life and connections to nature.

The proposed trail will positively impact the lifestyle of existing residents by providing easy access to the Ara as an avenue for deepening connections to the whenua for residents. The intentional choice to connect every community to the trail is an important element of ensuring equitable access for every community along the trail.

A review by Paul Blaschke, commissioned by DOC in 2012, found that the 1.6 million annual visits by adult New Zealanders to public conservation areas contribute to New Zealand's health and wellbeing outcomes, especially to increased levels of physical activity and improved mental health and wellbeing.

Research suggests that exposure to natural environments has direct, positive effects on human health and wellbeing:

- by providing opportunities to undertake physical activity
- by facilitating the development of social capital
- directly, through restorative effects.

The review found that many of the benefits documented appear to be available from all types of terrestrial (green) or freshwater or marine (blue) space.

Three ways to provide health and wellbeing through green/blue spaces;

1. Providing opportunities to undertake physical activity

Green space provides opportunities to partake in physical activity, strongly associated with better physical and mental health outcomes, and can play a role in both preventing and managing chronic disease.

2. Facilitating the development of social capital

Green space may help develop social capital by providing places to interact with other people and undertake activities with groups and by strengthening people's sense of attachment to their natural environment and providing a sense of national or cultural identity. There is a well-established link between social capital and improved physical and mental health.

3. Directly, through restorative effects

Most research has been focused on so-called 'restorative' effects such as recovery from stress and attention fatigue. Recent research also suggests that green space might directly affect physical or mental health in other ways, such as the effects of various sensory stimuli that forests offer, reduced blood sugar levels in diabetics, or possibly beneficial direct effects of volatile organic compounds found in forest trees on human immune functioning.

Waste Minimization Management

The Waste Minimisation Act 2008^[32] encourages a reduction in the amount of waste we generate and dispose of in New Zealand. The aim is to reduce the environmental harm of waste and provide economic, social and cultural benefits for New Zealand.

How the Act seeks to achieve its Aim

To achieve its aims the Act proposes to;

- impose a levy on all waste disposed of in landfills to generate funding to help local government, communities and businesses minimise waste.
- establish a process for government accreditation of product stewardship schemes which recognises those businesses and organisations that take responsibility for managing the environmental impacts of their products.
- require product stewardship schemes to be developed for certain 'priority products' where there is a high risk of environmental harm from the waste or significant benefits from recovering the product.
- allow for regulations to be made to control the disposal of products, materials or waste, require take-back services, deposit fees or labelling of products.
- allow for regulations to be made that make it mandatory for certain groups (e.g., fill facility operators) to report on waste to improve information on waste minimisation.
- clarify the roles and responsibilities of territorial authorities with respect to waste minimisation.
- establish the Waste Advisory Board to give independent advice to the Minister for the Environment on waste minimisation issues.

Te Ara Tipuna has a duty to everyone affected by the project. Te Ara Tipuna will need to consult, co-operate and co-ordinate with other stakeholders and communities to meet our shared responsibilities with regards to waste minimisation through the below goals and objectives for waste avoidance and reduction during construction and at time of operation.

Construction

- Eliminate waste as a priority. The proposed trail will need to ensure that there are robust provisions for the management of waste. Communities have expressed concerns that trail users will leave behind waste.
- Prefer suppliers who have waste minimisation/ environmental plans/credentials.
- Recycle and reuse waste that is created on the job.

Operational

- Eliminate waste as a priority. The proposed trail will need to ensure that there are robust provisions for the management of waste. Communities have expressed concerns that trail users will leave behind waste.
- Prefer suppliers who have waste minimisation/ environmental plans/credentials.
- The utilisation of the passport system that clearly articulates the kawa of the trail-to-trail users, that all rubbish be carried out.
- Recycle and reuse waste that is created on during the ongoing maintenance of the track.

Overall, the health and wellbeing impacts of the [project] are considered to be positive.



East Cape Light House, Tairāwhiti Gisborne, New Zealand

7. Decision Making Systems/ Power Dynamics

Definition:

Whether people experience procedural fairness and can make informed decisions. Whether people are enjoying the power to influence decision and can access mechanisms when complaints or grievances are experienced.

Te Ara Tipuna seeks government investment across five years and will require an upfront commitment to ensure sustained community belief, which has been burnt by past ad hoc government investment.

Multi-level and cross-sector collaboration and collective impact that sees RST's, Government organisations, community organisations and central government being guided by the voice of Māori and communities.

Te Ara Tipuna is a platform for partnering with central and local government, agencies and industry, to create the capillaries of local level enterprise and economic development, movement and connection, through building the infrastructure of the ara (access ways) and ancillary amenities for pedestrian, cycling, horse trekking from Gisborne to Opotiki.

Te Ara Tipuna takes a different approach by seeking to create a whenua-based artery around Te Tairāwhiti that will sustain economic, social and cultural rejuvenation. It will be the springboard for a multi-layer across-government approach that supports the area to thrive.

Ngāti Porou, Te Whānau-a-Apanui, Ngāi Tai ki Torere and Te Whakatohea have rich histories, strong cultural infrastructure, and high ambitions for the future of their people, their communities, and their way of life. Conventional government activity has relied on top-down interventions. Te Ara Tipuna takes, instead, a bottom-up approach – building sustainable enterprise and wellness by investing in the cultural wealth that already exists in the region. From whenua to whānau to wellbeing.

Te Ara Tipuna seeks to transform the region from a 'negative' consumer of government benefits and remedial services, to a mostly self-sufficient, self-directed, resilient, capable, culturally wealthy community again.

Key feature of trails is the dependence on partnerships between the state, territorial authorities and local communities all involved in the planning and development and additional fund raising.

Te Ara Tipuna could be described as a global multifunctional rural space – the site of primary and other production e.g., agriculture, horticulture, viticulture, aquaculture, tourism, commercial recreation and nature, heritage and cultural conservation which together underpin the economics of small towns and settlement.

The aim of the trail is to deliver positive community outcomes which include creating something for visitors to enjoy, providing opportunities to build stronger and wealthier communities and a better place to live in.^[33]

Overall, the decision-making impacts of the [project] are considered to be positive.



Hikurangi Maunga, photo by Hilz Kahaki

7. Conclusion

Based on the above considerations, it is concluded that there is sufficient demand for the proposed Te Ara Tipuna Trail.

Te Ara Tipuna will create the conditions in which Ngāti Porou, Te Whānau-a-Apanui, Ngāi Tai ki Torere and Te Whakatohea can regenerate the cultural wealth of a lively, healthy society of connected communities, culturally fluent and capable, enterprising and economically active, environmental protectors and sustainers, in revitalised whānau, hapu, and iwi relationships.

The potential impact of Te Ara Tipuna is therefore immense, with the added opportunity for a distinct tourism experience into the heart of Te Tairāwhiti on foot, cycle and horseback. The trail opens a part of Aotearoa where tough terrain, beautiful beaches and bays are home to richly carved and decorated wharenui and

wharekai. The opportunities for systemic conversations and changes in equity, power dynamics, policy shifting and relationships and connections is therefore massive, as Te Ara Tipuna will be able to offer warm, welcoming and unique experiences of manaaki as all individuals across Aotearoa can walk into a marae, prepare kai in the kauta, eat and wash dishes, korero, sleep in the wharenui and head off into the day and to the next equally proud hapu along the ara.

Overall, the social impacts of the proposed development are expected to have a positive impact on the population of the rohe of Ngāti Porou, Te Whānau-a-Apanui, Ngāi Tai ki Torere and Te Whakatohea and help address the need for increased employment opportunities, better lifestyle and improved well being.



Note: The assessment of potential social impacts is considered either positive or negative, derived from whether the expected social consequences enhance or diminish community values and social infrastructure. This assessment considers social impacts at the local scale only.

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Appendices

Appendix A
Social Impact Assessment (SIA) Worksheet (see attached file)





**RauTipu
RauOra**

**healthy
families**
East Cape
He oranga whānau