



***Western Bay of Plenty  
District Council***

**DRAFT**

**Matakana Island — Social and Economic  
Analysis**

**For the purposes of informing the Whole of Island Plan**

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## Introduction

This report considers the social and economic implications of development on Matakana Island within the context of the Resource Management Act (1991) whose purpose is the development and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural well-being and for their health and safety.

On the basis of the information already collected regarding social and economic wellbeing the aim of this report is to identify future land uses on the Island which would be most likely to maintain or enhance the wellbeing of the population on Matakana Island and equally, land uses that would be detrimental to the wellbeing of those on the Island, by applying a framework of Māori wellbeing indicators.

In line with the agreed scope of the Whole of Island plan this report is a desktop analysis and draws on a range of relevant reports:

- Matakana Island Community Health needs Assessment report (2006);
- Matakana Island profile (internal);
- Evidence provided for the appeal on behalf of the Blakely Pacific Limited (BPL):
  - Social wellbeing assessment (J. Baines);
  - Cultural impact assessment (S Rolleston);
  - Assessment of cultural impact assessment (B Mikaere);
  - BPL Director evidence (P Taylor).
- Environment Court decision between Blakely Pacific Ltd and Donna Poka (on behalf of Nga Hapu o Te Moutere o Matakana);
- Cultural Values Assessment Report for Tauwhao-Te Ngare Trust by Boffa Miskell;
- Chapter 9 - Social and Economic Impact of the Tauranga Moana 1886 – 2006 Waitangi Tribunal Report (2010).
- McClean, R. (1998) Matakana Island Sewerage Outfall.
- Perspectives of Matakana Island (Draft), Western Bay of Plenty District council, 2012 which summarises themes arising from consultation with non-Māori land owners and stakeholders.

While the focus of this report is on social and economic wellbeing, it is well recognised that Māori wellbeing encompasses links between the mind, the spirit, the body, connection with whanau and the natural environment. This is reflected in Māori definitions of health e.g. Te Wheke, Te Whare Tapa Wha, Te Pae Mahutonga and locally the He Pou Oranga Tangata Whenua Model all of which emphasise the interconnectedness of physical health, mental health, spirituality, whanau and the environment as contributors to wellbeing. Consequently social wellbeing can not be fully understood without consideration of cultural wellbeing which equally can not be considered without understanding the relationship of tangata whenua to the land. To recognise this, indicators of Māori wellbeing are considered alongside mainstream social and economic indicators.

## **Māori wellbeing – social and economic**

Assessments of the social and economic wellbeing of the Islanders using mainstream indicators have been reported on in the internal 'Profile of Matakana Island' report, 'Matakana Island Community Health Needs Assessment' report in 2006 and more recently the evidence provided by a specialist in social assessments on behalf of BPL for the purposes of the Appeal in 2011.

### **Social wellbeing**

The key findings were:

- In 2006 Matakana Island had a population of 228, 94% of whom identified as Māori. There are very few other places in New Zealand where the population is almost totally Māori, which makes for a very unique community.
- 25% of the population is aged 0-14 years, while 59% of the population is aged 15-64 years, and 16% 65+.
- The most common household type is 'one family' which is consistent with the Western Bay and nationally, although there are higher than average numbers of two family households and one person households. This presumably reflects the more traditional extended nature of families and the high number of elderly who live alone.
- The Islanders are far more likely to have lived on the Island for a long period of time compared to residents in the Western Bay and nationally with a third having lived on the Island for ten or more years while 49% have lived on the island for 1-9 years. In contrast, 23% nationally have lived in the same place for 10 or more years.
- Matakana islanders are far more likely (44% in 2001) to have no educational qualifications than residents in the Western Bay (29% in 2006) and nationally (25% in 2006).
- Most, if not all of the children aged 0-14years on the Island participate in the kohanga reo or kura. In 2009 17 children attended the kohanga reo and in 2006 31 children attended the kura.
- According to the health needs assessment 49% of the respondents would like to participate in business development education and 59% would like to participate in education/vocation improvement training.
- The main barrier identified to obtaining employment and education and accessing health services are the additional expenses incurred by living on the Island, transport costs being a significant expense. Two privately owned barge services operating from different areas of the Island charge \$50 return for a vehicle and between \$6-10 return for foot traffic.
- Approximately half of the population of Matakana Island owns their home, similar to the District and national rates of ownership with a further 10% of dwellings held in a family trust.
- Over half the population speak te reo Māori (132) no doubt reflecting the presence of a kohanga reo and kura on Matakana Island, most also speak English (213).

- The majority of households have access to a phone and/or cell phone, with one third of households having internet access. This may well have increased since 2006.
- Given the nature of living on an Island and shared whakapapa, there are strong connections amongst the whanau on the Island which is evident at marae, community events, through the schools etc.
- Anecdotally it is noted in evidence in the appeal there are significant wealth disparities within the community "with some residents having substantial land holdings and business activities while others live in rental accommodation on comparatively low fixed incomes (Baines)."
- Health (the following is based on a survey of 180 residents undertaken in 2006 which accounts for over three quarters of the population):
  - The majority of residents identified one or more health issues in relation to their overall wellbeing, most commonly tiredness, lack of energy, eyesight problems, fitness, breathlessness and/or diet (obesity or malnutrition).
  - Over half of respondents or members of their families suffer from high blood pressure, asthma, allergies or diabetes
  - Heart disease and arthritis was prevalent in 30% of the population
  - Nearly half (46%) of the 25-44 year old respondents smoke, this is a lot higher than the national and District rates. Smoking was less prevalent amongst the younger (16-18 year olds - 19%) and the older age groups (15% of the 55-64 age group smoked).
  - Leisure and Recreation - the health needs assessment identified a lack of sports/recreational facilities available, particularly arts 'n' crafts, fitness/outdoor and water activities which would suggest potential low levels of participation in recreation.
- Information was unable to be located on the following indicators or only indirectly:
  - Health and life expectancy;
  - Rates of suicide;
  - Obesity – assistance with diet was identified by a quarter of those surveyed;
  - Potentially hazardous drinking – 45% of respondents identified the need for drug and alcohol services.
  - Housing affordability and household crowding.
  - Perceived discrimination and/or corruption;
  - Voter turn out;
  - Safety - assault mortality, criminal victimisation, fear of crime, road casualties;
  - Overall life satisfaction.

### **Economic wellbeing**

- According to the Deprivation index (Decile 1 being the least deprived and 10 being the most deprived) Matakana Island has the highest level of deprivation

at Decile 10 in the District. Factors taken into account in determining deprivation are the number of people receiving means tested benefits, income level, unemployment, number without qualifications.

- Median household income of \$32,500 in 2006 was over one-third lower than that of Tauranga and Western Bay households.
- Approximately 50% are employed predominantly in agriculture, forestry, fishing or education/health/social/recreation sectors.
- Approximately one third of Islanders were receiving some form of benefit, most commonly superannuation/pension and the Domestic Purposes Benefit. Unemployment of 5% was recorded in 2006.

### **Māori wellbeing**

Given the vast majority of the population is Māori, a more focused consideration of Māori wellbeing is necessary to better understand the population of Matakana Island. Professor Mason Durie, a well respected academic expert on Māori health, has proposed that there are unique characteristics of Māori that require specific measurement attuned to Māori realities and to Māori world views<sup>1</sup>. Durie proposes that Māori wellbeing needs to be understood at three levels:

- *Individual wellbeing* taking into account spiritual, mental and physical health as well as relationships with family and community.
- *Whanau wellbeing* – collective capacity to perform tasks that are within the scope and influence of whanau e.g. capacity to care for whanau members, provision of guardianship, participation in society.
- *Wellbeing of the Māori population* – this refers to secure cultural identity and participation in mainstream and Māori society and Māori cultural, physical and intellectual resources.

The following considers the wellbeing of the Māori population of Matakana Island using the above framework based on available information.

#### *Individual wellbeing*

The previous section on social and economic well being provides some indication of individual wellbeing, although the available information is not comprehensive, nor entirely recent, as can be seen from the identified gaps in information. The economic indicators suggest a high proportion of those on the Island are on low incomes, which perhaps reflects the relatively high numbers of the population who do not have any educational qualifications. Matakana Island has the highest level of deprivation in the District. Poverty, deprivation and lack of education often impact negatively on other aspects of health and wellbeing. Reported health issues suggest there are a range of health concerns experienced by many of the population on

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<sup>1</sup> Durie, M. (2006) Measuring Māori Wellbeing. - New Zealand Treasury Guest Lecture Series: Wellington.

Matakana Island e.g. tiredness, heart disease, high blood pressure. Conversely, home ownership rates are similar to the rest of the population.

Overall, at the level of the individual it does not paint a picture of optimal wellbeing amongst the population of Matakana Island, rather significant disadvantage. This socio-economic profile is consistent, although perhaps more exaggerated (with the exception of home ownership), to the general Māori socio-economic profile, which features lower than average median incomes and unfavourable health statistics including higher mortality rates which are strongly related to socioeconomic deprivation.

#### *Whanau wellbeing*

Indicators of whanau wellbeing include:

- Whanau members actively involved in decision making about the estate, and whanau assets increase in value;
- Act as wise trustees for the whanau estate;
- Participate in the Māori world and wider society;
- Whanau are well represented in community endeavours;
- Systems are in place to protect the interests of future generations and whanau have agreed upon broad strategies for further whanau development.
- Whanau have access to cultural heritage of the whanau;
- Fluency in te reo Māori and knowledge about whanau heritage;
- Whanau decision making processes where consensus is possible and collective action strengthened.

There is a shared whakapapa (genealogy) that links everyone on Matakana Island so whanau is a key priority and focus. Ironically, many of the indicators of whanau wellbeing have been demonstrated as the hapu of Matakana Island have, over the years opposed a number of development concepts. For example, whanau have strongly advocated at every opportunity the need to have access and protect cultural heritage sites.

The development of a hapu management plan acts as a mechanism for shared decision making and resource management planning for present and future generations and can articulate aspirations for whanau development. The high rate of speakers of te reo Māori suggests a strong connection with cultural values, whanau heritage and tikanga. Connection with wider society is likely to be weaker, by virtue of living on the Island.

Overall, it would appear that the well being of whanau is very healthy reflecting a strong collective capacity to act. Interestingly this is in contrast to individual wellbeing, demonstrating the limitations of considering wellbeing from only an individual level.

### *Wellbeing of the Māori population*

Indicators of the wellbeing of the population include:

- Involvement in institutions that contribute to the development a secure cultural identity e.g. marae;
- Community cohesion/wellbeing a determinant of personal wellbeing;
- Use of Māori language, Māori values, knowledge, arts and customs i.e. cultural and intellectual resources;
- Value of physical resources accrues so that future generations can enjoy an expanded Māori estate, especially as the Māori population increases;
- Participation as Māori i.e. enrolment on the Māori electoral roll, employment in Māori designated positions;
- Involvement in marae, Māori networks and knowledge of whakapapa;
- Vibrant Māori community based on number of institutions, kapa haka teams, active marae, sports club, Māori committees, radio stations, size of Māori electoral roll;
- Whanau capacity e.g. number of older Māori cared for by whanau, whanau land trusts and businesses, involvement in Māori cultural and sporting teams, use of a Māori health service.
- Te reo Māori is spoken by large sections of the Māori population and in many domains i.e. number of adults about to converse in Māori, number of children attending Māori immersion schools, number of domains where Māori use is encouraged;
- Culture, values, knowledge where Māori values form an integral part of everyday lives, Māori culture is 'taken for granted' e.g. marae attendances, kohanga, use of karakia, kaumatua presence;
- Regenerated land base i.e. expanded land base, a land base that is of greater economic value, a land base that is more widely accessible to Māori e.g. land valuation, succession to Māori land titles;
- Environment – access to the physical environment as of right, application of Māori values, regeneration of native bush etc.
- Resource sustainability e.g. sustainable harvesting practices, expanding resource, wide Māori access to the resource, improved quantity, value and accessibility of resources e.g. fish, birds, plants.

*"Relationships with the whenua – that's the most important thing – without it we don't exist – we're a nobody – it gives us an identity – who we are and where we come from".*

*I have been here forever .... through my tupuna. I will continue to be here through the coming generations....People who are not there anymore, the history and stories are all etched over the whenua. Those stories make the Islands 'alive' for me."*

Quotes from the Cultural Values Assessment (2012) p50-51

There are two active marae on Matakana Island (Te Rangihouhiri and Opureora) which are frequently used for tangihanga, hui, hura kohatu (unveilings) and

celebrations. The Ngaiterangi Iwi Management Plan recognises that the marae provides the basis for cultural richness of Tauranga moana. The marae are the community centres on Matakana Island and as such are important focal points for Matakana Island community life.

Over 50% of the population speak te reo Māori which indicates a strong connection with cultural values, practices and knowledge. In comparison, nationally 24% of the population could hold a conversation in Māori. The kohanga reo, kura and marae actively support the use of te reo Māori. In terms of the importance of the transmission of cultural values and practices, all of the respondents to a survey undertaken for the Cultural Values assessment believed that passing your matauranga to the next generation was very important or critical.

The establishment of a hauora, an active sports club, active marae, kohanga and kura, ongoing work towards obtaining additional health services, and the running of the first successful 'Sea Breeze' festival suggests a vibrant Māori community.

After considering the reports referenced above, much of the opposition to development appears to stem from fears (founded or unfounded) that tangata whenua will no longer be able to access and protect significant heritage sites, waahi tapu, urupa and kaimoana for future generations, demonstrating the importance of these to the population of Matakana Island. Access to and protection of these areas was identified as the most significant constraints to development (Cultural Values Assessment, 2012). Also in an attempt to protect kaimoana, tangata whenua have expressed strong opposition over at least two decades to the sewerage outfall from Katikati into the sea off the eastern coast of Matakana Island (The Matakana Island Sewerage Outfall, 1998).

While the Matakana Island population has vehemently opposed a number of development concepts over the years, the Cultural Values Assessment suggests development by and for tangata whenua which benefits tangata whenua is supported at least to some extent, which demonstrates the desire to improve the value of Māori estates for future generations. Similarly, the local community providers on Matakana Island indicate that they are not against development per se, rather they wish any development to be determined by tangata whenua for tangata whenua. There was also concern about the impact large scale development would have on local facilities (Perspectives Report, 2012). Evidence of restoration work is referenced in the Cultural Values Assessment suggesting efforts to improve the whenua.

Matakana Island and its residents are unique in that the population is overwhelmingly Māori and by virtue of being on an Island has perhaps been better able to live as a 'Māori' in a predominantly Māori community. According to the Māori wellbeing indicators, available information would suggest that Matakana Island represents a strong, resilient Māori population.



### **Putting it all together....**

As a collective, whether that be whanau or the whole community, it appears that the Māori population of Matakana Island has a secure cultural identity with rich cultural resources, a cohesive community that values whakawhanaungatanga and kaitiakitanga. Conversely, at an individual level wellbeing appears to be compromised by significant economic deprivation and health issues experienced by many in the community. In a word, 'rich in culture, poor in health and income'.

The Cultural Values Assessment and initial decision in favour of the BPL consent indicates that there is significant concern by tangata whenua about the impact a 'separate' community may have on their way of life. Further, the Cultural Values Assessment describes a fear that new development would result in the 'ghettoisation' of the tangata whenua community on the Island.

The evidence in favour of the proposed BPL development states that there is likely to be limited interaction between the new residents and the existing community of Island residents, certainly in the short to medium term. It appears that this evidence is assuming that limited interaction means a minimal impact on the existing residents. Tangata whenua describe the fear of a separate community in a completely different way as is evidenced below.

- New residents will not become involved and be part of the community (Cultural Values Assessment, 2011),
- The culture of tangata whenua could be subsumed by the culture of the new residents (Cultural Values Assessment, 2011)
- If the value of land increases as a result of development, which is likely, the increase in rates could make the land owned by tangata whenua unaffordable which could ultimately result in land loss if they do not develop their lands for financial gains. (Cultural Impact Assessment, S Rolleston).
- New residents could outnumber the tangata whenua population and potentially have the power to influence Council investment decisions resulting in superior infrastructure (e.g. footpaths, roading, community centre, recreational facilities) for that new residents than is reflected elsewhere on the Island (Cultural Values Assessment 2011, Perspectives of Matakana Island report)

These fears may stem in part from the Tauranga Moana iwi experience of colonisation and land loss which has resulted in considerable deprivation and unwellness still felt today, as reported in evidence to the Treaty of Waitangi Tribunal.

### **Implications for the Whole of Island Plan**

It would appear therefore that the status quo or no development whilst protecting cultural wellbeing may not necessarily address economic wellbeing and the health status of many individuals on the Island.

Land use and development that is likely to enhance wellbeing would have the following features:

- A meaningful and persuasive contribution by tangata whenua over the nature, scale and type of development
- Protection and access to urupa, significant heritage sites, waahi tapu, kaimoana and ecological areas including considering coastal erosion
- Economic development opportunities e.g. commercial/industrial zoning, aquaculture, tourism
- Access to tertiary level education
- Provision of solid waste and wastewater facilities and roading maintenance
- Address the affordability/sustainability of existing transport options to and from the Island or funding to support the establishment of their own transportation options
- Mitigate any impact on the whenua and protect in perpetuity access to the areas identified earlier e.g. clustering of dwellings
- Encourage community integration which is more likely to reduce potential perceptions of a 'them' and 'us' attitude. Examples of ways of encouraging community integration include:
  - having community integration as a central objective of the project and a plan to identify actions to achieve the objective,
  - engaging with existing residents throughout the process of development
  - improving access between the existing community and the proposed new residents,
  - implementing community development programmes which focus on community integration
  - community events to encourage interaction between the existing and new residents
- Consider how the development could contribute to local social infrastructure as well as infrastructure for health, transport, employment and education in relation to the impact of new residents.
- Provide for papakainga and future development of marae and urupa

Land use and development that is likely to be detrimental to the wellbeing of the population on Matakana Island would:

- Not involve the existing community in development/land use decisions in a significant way
- Not provide access to or protect urupa, significant heritage sites, kaimoana and ecological areas
- Not consider the integration of existing and new residents.
- Not provide economic development opportunities