Tāpai Taiao ki te Marae
Marae Based Eco Tourism

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ABSTRACT

The objective of this research was to critically analyse relevant literature and investigate past and current examples, which can have practical application for Māori eco-tourism ventures; to develop a model that creates value for marae based eco-tourism.

The study has focussed on two Māori ventures Te Urewera Treks a whānau owned and operated tourism venture based in Ngaputahi Te Urewera and Whakarewarewa the living Māori village in Rotorua. These ventures were chosen due to the nature of their Māori cultural tourism offering, longevity, location, and relationships the researcher has with each.

Case studies were developed through interviews as the primary research method. The research philosophy was guided by a kaupapa Māori approach given this project is both located and driven by Māori for Māori. Other methods included drawing on secondary data including an historical overview of the tribes and the regions inclusion of material published by each venture online and in print, other media and social media and other relevant and publicly available documents about or from the ventures being studied.

The research enabled a critical comparative analysis on two distinct iwi (tribes) but also a hapū (sub-tribe) enterprise and a whānau (family) enterprise. From the analysis key opportunities, challenges, critical success factors and value propositions for marae based eco-tourism were identified. This analysis included insights into the dynamics of balancing cultural protection versus commercialisation and how Government could intervene in a reciprocal manner. The key themes underpinning the critical success factors and value propositions that emerged were tikanga (culture), pou pono (values) and rangatiranga (leadership).

The research went further into investigating how to implement these in a contemporary environment through the development of a model for marae based eco tourism based on the foundation of the key themes.

The impacts of Covid19 on the ventures were also identified highlighting the versatility of the ventures, innovative changes and future planning they considered as a result of the pandemic.

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Na Toi raua ko Pōtiki te whenua
Na Tūhoe te mana me te rangatiratanga
The land comes from Toi and Pōtiki
The power and prestige comes from Tūhoe.

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This journey began during an unprecedented time in history when the Covid 19 pandemic hit where strict border measures were in place throughout Aotearoa severely impacting on the people and places that I needed to complete this undulating journey. The isolation and uncertainty was at times unsurmountable.

Finally to my whānau and friends for being there to usher me along the way when times were tough.

To all those that have supported me along the way, neira te mihi kia koutou kātoa.

I dedicate this thesis to my Tūpuna although not here in person their voices forever in my mind their presence forever by my side.

Kia tau te rangimariē kia koutou katoa.

ATTESTATION OF AUTHORSHIP

“I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.”

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CHAPTER ONE: INTRODUCTION

I have chosen to study Marae Based Eco Tourism driven by a personal passion and interest that was ignited when carrying out and completing research as the Principal Investigator on a Ministry of Business Innovation and Enterprise (MBIE), Vision Mātauranga Māori project with Te Uri o Hau Trust Ki Kaipara. This relationship spanned over three years from June 2018 to January 2020 and the project included the development of iwi (tribe) and hapū (subtribe), through whānau (family) wānanga (meetings), and development of a business case for Tāhuhu Korero (ancestral stories) o Te Uri o Hau Tūpuna (ancestral) marae. This project took a collaborative approach and the business case concluded with the recommendation for the development of marae based education with a tourism focus to it.

This was a powerful and enlightening experience that felt naturally intrinsic to my own values and beliefs. This is also aligned to my experience working in a Māori business advisory capacity through business education, business mentoring and business research. I have developed, managed, and delivered business growth services for an economic development agency with many businesses including Māori enterprise and marae (traditional community centre). I have written numerous strategic plans, business cases and applications for awards. I am relationship-driven and feel strongly that long term relationships based on trust and respect are key to successful results. Being solutions-focussed is innate in my approach to working in partnership with Iwi Māori (Māori tribes).

Through this experience and research, I now believe that Māori tourism, and eco-based sustainable tourism is a key economic, environmental, and social contributor creating meaningful benefits for whānau (family and kinship group), hapū (subtribe), iwi Māori (tribe), and Aotearoa, New Zealand whānau (NZTM 2020).

The following is a brief overview of the chapters, outlining the process I undertook to address these research questions:

- What are the elements of successful marae based eco-tourism?
- What are the challenges and opportunities for marae based eco-tourism?
- What are the dynamics of cultural protection and the commercialisation of culture?
- How might factors supporting success be applied in developing a model for marae based eco-tourism?

Chapter two reviews the relevant literature and focusses on cultural and Indigenous tourism and in particular Māori tourism and marae-based tourism to identify gaps where this study can contribute. It begins with insight into the history of global tourism then Indigenous and cultural tourism, cascading into the history of New Zealand tourism then focuses on Māori tourism. This will define tourism providing an overview of the importance of global tourism and the value in economic terms and other social, cultural and environmental impacts. It will also offer insights into various models and frameworks that have been developed and utilised over time.

This research was developed before the advent of Covid19, when strict border measures were put in place in Aotearoa, New Zealand to help slow the spread of Covid19. These measures were necessary, but they have also had a significant and challenging impact on this study, as well as the tourism industry (Tourism New Zealand 2020). Therefore, the literature also offers insights into the impact that Covid19 has had on the industry.

Chapter three outlines the research design. A kaupapa Māori approach was taken to this study, incorporating Māori values and philosophy underpinning the ontology and epistemology. The research philosophy will be guided by a kaupapa Māori approach best

articulated by Smith (1999). Kaupapa Māori research is an appropriate methodology, because this project is both located and driven by Māori and marae. Key principles of kaupapa Māori include validating Māori language, culture, and knowledge systems (Smith 2000). What is most important to kaupapa Māori research is that it makes a difference to the people on whom the research is centred.

Case studies are a form of inquiry and representation that provide exploration of a phenomenon within real life contexts of organisations, individuals, and communities (Yin 2013). According to Yin (2003) a case study design should be considered when: (a) the focus of the study is to answer "how" and "why" questions; (b) you cannot manipulate the behaviour of those involved in the study; (c) you want to cover contextual conditions because you believe they are relevant to the phenomenon under study; or (d) the boundaries are not clear between the phenomenon and context. This will seek to ensure that the topic of interest is well explored, and that the essence of the phenomenon is revealed.

This provides a rigorous research method, that would also enable the communities under study to benefit from the process. Case studies are an important component of qualitative research used in a wide variety of disciplines to answer many different types of questions (Yin 2013). Two case studies have been conducted as the primary method for gathering data to address these research questions, because these enterprises offer specific examples of marae-based tourism ventures.

Chapter four offers the findings. These ventures have been selected as Māori tourism whānau, hapū and iwi based eco-tourism ventures, as follows:

- Tūhoe Te Urewera Treks a whānau owned and operated eco-tourism business based in Ngaputahi, Te Urewera.
- Te Arawa – Whakarewarewa: The Living Māori Village in Rotorua.

This case study looks at Te Urewera Treks venture, the nature of their Māori cultural tourism offering, their values-based approach, particularly in terms of their application of Māori values, such as kaitiakitanga (care and respect of nature) and manaakitanga (care and respect of people), which they perceive as underpinning their differentiation and unique value proposition. It begins with a brief history, the longevity of the venture and the remote, unique isolated location in the Māori community of Te Urewera of Ngāi Tūhoe iwi. The researcher, who is Ngāi Tūhoe of Te Urewera, chose this venture because of her belief that it represents the aspiration and importance of contributing to the economic, environmental, cultural, and social success of her whānau, hapū and iwi.

This second case study focuses on Whakarewarewa: The Living Māori Village, which has been identified as a Māori tourism and a Marae-centred eco-tourism venture. This venture has been chosen due to the nature of their Māori cultural tourism offering, their values-based approach of kaitiakitanga (Protector and Guardian of Resources), manaakitanga (care and respect for people), mātauranga Māori (sharing Māori history and knowledge) and taonga tuku iho (custodians of treasured history) underpinning their differentiation and unique value proposition. It begins with their history in tourism (spanning over 300 years), providing background to the longevity of the venture in a unique geothermal landscape location within a marae setting and Māori community of Tūhourangi and Ngāti Wāhiao of Te Arawa iwi.

These ventures have been chosen due to the nature of their Māori cultural tourism offering, longevity, location and relationships the researcher has with each. This study has found that both of these ventures provide relevant examples of marae-based tourism. Further, the researcher has established relationships with the iwi, hapū and whānau in Rotorua and Te Urewera. For both case studies the challenges and opportunities are outlined, as are their leadership, operations, and sustainability of the venture, particularly following an unprecedented period of the Covid19 pandemic lockdowns and the impacts on the Māori tourism sector.

Chapter Five critically analyses and synthesises the data to identify the critical success factors for Māori eco-tourism ventures for the future strategic planning and alterations to their respective business models to survive and thrive as the foundations of the theoretical position which underpins this thesis. Furthermore this chapter will outline that values-centric experiences, especially when based on traditional lands, are seen as being critical for the long-term sustainability which in turn are regarded as having potential as intergenerational legacies by being future cultural workscapes for their families, keeping traditional knowledge alive (Thompson & Ruwhiu 2016). Finally, in this chapter we examine the critical success factors required for strategic planning into the future, and alterations to their respective business models to survive and thrive. This leads to discussion about a potential model for marae-based eco-tourism.

Chapter Six analyses the applicability of this model for marae-based eco-tourism, with a focus and approach as to ways that Māori tourism ventures can plan strategically, and practically implement these solutions through a process of strengthened empowerment, and notions of tino rangatiratanga (self-governance). This theoretical model is also presented for Māori tourism, and eco-based sustainable tourism that is key to economic, environmental, social and cultural outcomes creating benefits for whānau (family), hapū (subtribe), iwi (tribe) that are Māori, and Aotearoa, New Zealand whānui (wider family), (NZMT 2020). This chapter also acknowledges the limitations of the study, and further proposes future strands of research in the field. It will also provide recommendations on how Government might better support Māori tourism as part of its obligations as a signatory to Te Tiriti o Waitangi, Treaty of Waitangi.

CHAPTER TWO: LITERATURE REVIEW

This literature review offers insights into the scholarly landscape in which Māori tourism exists and attempts to identify gaps in the literature where this study can make a contribution.

This study explores ways that best practice through marae-based, eco-tourism can be practically implemented incorporating Māori traditional knowledge and values systems within a commercialised context (Thompson & Ruwhiu 2016). It will incorporate critical analysis of existing and conceptual models, to underpin a model that has practical application for Māori tourism in particular.

It begins with insights into literature that defines tourism, the history of global tourism, and the main tourism theories, locating the literature within its sociological contexts. The literature also provides insights into Indigenous and cultural tourism, cascading into the history of tourism in New Zealand, focusing specifically on Māori tourism. This will lay the foundations for understanding tourism, as an industry with a unique historical context, and provide an overview of the importance of global tourism and its value in economic terms and other social, cultural, and environmental impacts. It will also offer insights into Māori frameworks and business-models that have been developed and utilised to provide a foundation for the development of an innovative model for marae-based eco-tourism.

The literature review also emphasises what defines authentic Indigenous eco-tourism and what can be deemed a staged tourism venture. Staged authenticity is highlighted, because of the increasing interest in Māori culture from the early 20th century. On that point, (Whittaker 1999 as cited in Nielsen & Wilson 2012), states that, “Indigenous people are asking that the tourist industry lift itself out of an ‘outdated theoretical commitment’ to let Indigenous people’s voices and philosophies drive discourse on what is needed for successful Indigenous tourism” (p. 41).

This research was developed before the advent of Covid19 where strict border measures were put in place to slow the spread of Covid19. These measures were necessary, but they have also had a significant and challenging impact on this study, and the tourism industry (New Zealand Tourism 2020). Therefore insights into the impact that Covid19 has had on the industry will be provided.

History of Tourism

Scientists found the earliest remains of human activity, including the fall of significant empires, such as the Roman Empire in the Mediterranean (476 AD), (c.9000 BC-AD 650). During these ancient times evidence suggests that people travelled out of their places of residence for various reasons, mainly for migrant and military purposes (Christou 2022), but also to experience foreign cultures. Thus, these could be described as examples of early tourism.

This era also witnessed the rise in importance of the Olympic Games in 776 B.C at Olympia, the oldest of the four main Hellenic games. During the games, a truce was announced which ensured that athletes, visitors, and pilgrims could travel safely to and from Olympia (Christou 2022). In ancient Rome, another form of games was established, that of the arena spectacle, which included gladiatorial combats (264 BC), fights with wild animals and the violent death of people in front of a cheering public (Ibid).

Vukonic (2012) argues that travel and tourism are independent concepts. Because tourism is unlikely to exist without travel, greater importance is put on travel by some theorists. The social situation of tourism did not happen until the nineteenth century when the conditions were right. According to Vukonic, an interesting concept about the traveller being produced during the period of humanism in Europe, their reason for travelling was alike to the modern tourist. These travellers visited cultural scientific centres around the world as they were driven by cultural and scientific curiosity. This alludes to reasons such as travellers like Marco Polo

(c. 1254-1324) or Montaigne (1533-92) are repeatedly described as the first tourists. Also an effort has been made to present Montaigne's book *Journal de voyage* (1774) as a travel book.

The sixteenth century was interesting due to the work of Thomas Mun (1571-1641). Mun, who was a mercantilist, and was considered by later theorists (Olgilvie, Kurt Krapf & Tizhoff as citied in Vukonic 2012 p.6) to have developed the first theory in which tourism was an invisible export. The seventeenth century saw the phenomenon of the Grand Tour, a tour of western Europe that was travelled by the elite, for culture, education and recreation and it was one of the most cited periods in tourism history (Towner 1985). Modern studies in tourism often references the Grand Tour (Burkart & Medlik 1974; Pearce 1982; Robinson 1976; Turner and Ash 1975 as cited in Towner 1985), where traditional images of this tour was a journey taken by the young aristocracy in the eighteenth century and has endured with little change. The Annals of Tourism Research (Towner 1985) provides analysis of primary sources such as journals, letters and diaries of tourists.

The Grand Tour is likely to be the first substantial tourist movement providing a plethora of this research material resulting in the historical analysis (Towner 1984). The Grand Tour was an historical era for tourism. The attendance of aristocratic British traveller's encouraged tourism in Switzerland, south of France and parts of Italy. There was a change to a wider social tourist group, resulting in an increase of numbers, expediated organised progress for the tourist industry in parts of Europe by the 1820s and the 1830s. This was the foundation of the empire built by Thomas Cook (Christou 2022).

According to Christou (2022), other drivers of global tourism included trade, travel to attend games and festivities, and for religious reasons, such as the case of tirthayatra (pilgrimage) in India. Ancient Romans built a system of roads that connected their capital city with its far-away frontiers, that gave rise to the expression that all roads lead to Rome. Routes such as the Via Appia (312 BC) could not solely be explained on the basis of military transfers,

since they also promoted interregional trade, facilitating the movement of people and goods. Inns and taverns were built alongside these roads at frequent intervals to accommodate the travellers, providing evidence of the first forms of motels and current cultural routes, such as route 66 in the United States of America (USA), (1926) and Strada Statale 163 (1854) on the Amalfi coast in Italy (Christou 2022). Thus, we can see that the notion of tourism and tourists has evolved over the millennia, which has stimulated tourism theories.

The Theory of Tourism

According to Cohen and Cohen (2012) the last quarter century has seen substantial historical events, considerable technological advancement and sweeping cultural and social changes throughout the world. The character of tourism, its connection within society, and the sociological approaches to its analysis and interpretation, have undergone significant change (Cohen & Cohen 2012). The modern world has had a notably high level of fluidity in terms of travel (Bauman, 2000 as cited in Cohen & Cohen 2012).

It is a world of increased social, cultural and economic change, driven by rapid technological progress, globalization and revolutions in terms of communication and information technology. These factors have contributed to the cadence of life, and fundamental changes to lifestyles for many (Cohen & Cohen 2012). While these trends apparently stimulated the growth of global affluence, they also created prevalent commoditisation and consumerism of practically all aspects of life, however, have led to a growing sense of risk around travel (Beck,1992 as cited in Cohen & Cohen 2012) leading to personal insecurity, in a rapidly changing world. Cohen and Cohen (2012) go on to cite MacCannells (1973) landmark article, which refers to staged authenticity, highlighted, because of the increasing interest in cultural tourism, which utilises staged authenticity, such as Māori culture from the early 20th century (Whittaker 1999 as cited in Nielsen & Wilson 2012).

There is a strand of the literature that focuses on anthropology and sociology in tourism study (Gren & Huijbens 2011). During the last quarter of the 20th century sociological theorising about tourism was influenced by the question of the relationship between tourism and (Western) modernism (MacCannell, 1973 cited in Cohen & Cohen 2012) and in particular by the issue of authenticity as a cultural rationale, which Cohen describes as "motivating individuals to diverse degrees of intensity" (Cohen, 1979, p.3), in tourist experience.

However, nearing the end of the last century the sociological study of tourism moved away substantially from the complicated concepts of authenticity. The focal point of the topic decreased impacted by two historical events: the post-modern turn in Western tourism and the rise of non-Western tourism. Baudrillard (1994) denied the existence of originality in the modern world, which appeared to flourish on imitation, while authors like Ritzer and Liska (1997) argue that a need for recreational fun and enjoyment replaced the need for authenticity as opposed to post-modern tourist motivation. The rapidly growing non-Western, particularly Asian, tourism was always driven by other factors than a pursuit for authenticity; those motives persist and a topic of limited exploration in the study of modern tourism.

Whilst this discussion of the theory of tourism literature is relevant, one must locate that analysis within the broader history of tourism, as a human activity, before focusing more specifically on Indigenous and Māori tourism.

Global Tourism

Global Tourism is a term that is frequently used but the interpretations have been ambiguous. Although attention needs to be provided to the actual scope of activity in tourism. The same attention should be applied to the tourism distribution activity. Tourists are still seeking out and travelling to conventional destination countries, but they are also curious to

seek out different destinations and new countries that are now being represented on the global tourism maps (Likorish & Jenkins 2007).

According to Walton (2011) Tourism is identified as a set of economic activities and there is some importance on globalising these tourism activities. Tourism has transformed into the most pervasive industry in the new millennium. This covers a range of activity such as innovation, cultural relationships, social transformation, and environmental impact. This also includes the conventional activities such as policies, politics, legislation and economic imperatives (Walton 2011). There are a wide variety of industries to consider where tourism is concerned. These include accommodation, transportation, recreational activities, travel agencies and so much more.

Tourism is defined as when people travel and stay in places outside of their usual environment for less than one consecutive year for leisure, business, health, or other reasons (Walton 2011). The literature on tourism history does go back more than half a century, although three of the pioneering authors were British offering a very Anglo-centric analysis of global tourism, (Pimlott,1947; Gilbert, 1953; Nicholson, 1955 as cited in Walton 2011 pg.1). Their views were not open to that of minority, exotic or Indigenous forms of tourism.

The literature tells us that the activity of tourism is cutting across traditional sectors in the economy. It requires inputs of a social, economic, and an environmental nature. Therefore it is generally purported as being multi-faceted (Likorish & Jenkins, 2007). Thus, there is an issue in describing tourism as an 'industry' as it does not have the standard formal production function, nor does it have a measurable output in physical terms, unlike beverages (litres of whisky) or agriculture (tonnes of wheat). There is no common structure representative of the industry globally. For example in Italy and France, shopping facilities and restaurants are prime attractions for tourists; in Russia they are not. Even the main components of the tourism industry, such as transport and accommodation, can differ among countries. In the United

Kingdom (UK) many tourists use bed and breakfast accommodation in private houses; in Thailand these facilities are unavailable. In the transport sector, levels of car ownership and developed road networks enable many tourists to use their cars or buses in Western Europe and the United States of America (USA). In Indonesia and India, most tourists travel by air. These are the types of definition problems which have generated many writers to refer to the tourist sector rather than the tourist industry. Sometimes these terms are used contrarily (Likorish & Jenkins, 2007).

The global trend in tourism does not simply replicate tourism of the past. In the new millennium, there are different variations of groups travelling longer distances for longer periods. As people become more discerning in their choices of travel, the tourism sector has changed to meet their needs. For these discerning travellers' comfort, security, and re-assurance are increasingly important travel prerequisites (Likorish & Jenkins, 2007). The common concern for environmental aspects such as climate change and protection is also beginning to become central to the tourism industry. This is evidenced in the way that tourist organisations select their strategic partners, and the expectations that tourists expect to find their destinations (Likorish & Jenkins, 2007).

Globally, tourism is estimated to contribute $US4.7 trillion to economies around the world. There are countries that have contributed to global Gross Domestic Product (GDP), the USA contributed $US1.1 trillion dollars in 2020. Other countries that ranked among the highest share of GDP from travel and tourism the city of Macau generated the highest share of GDP through tourism of any economy worldwide (Global Tourism Industry Statistics and Facts 2020)[1]. Whilst tourism, on a global scale, has grown at an exponential rate into the new millennium, alongside this there was growth in cultural tourism, and growth in Indigenous tourism.

[1] https://www.statista.com/topics/962/global-tourism/#topicHeaderwrapper

Indigenous Cultural Tourism

Cultural tourism was once regarded as a specialist niche activity, enjoyed by a small number of elite tourists, who were looking for something more than the quintessential summer beach holiday. More recently, cultural tourism is seen as part of mainstream tourism as tourists seek more authentic cultural experiences (Du Cros & McKercher 2015). The importance of cultural tourism has been emphasised as two of the of major growth industries over the past decade of the 20th century. By the end of the century 'cultural tourism' became one of the most desirable tourism development options worldwide (Richards, 2009). This contrasts to what Ritzer and Lisker (1997) stated about rapidly expanding non-Western, tourism being driven by other motives than a quest for authenticity.

Csapo (2012) stated that "Cultural tourism will only survive based on quality, uniqueness, economic benefit and innovation" (p.225). Thus, it needs to provide a broader scope then attractions or the environment but other aspects including cultural events such as performing arts, and cultural activities, which could include unique sporting and recreational activities. As defined by Butler and Hinch 2007 "activities in which Indigenous people are directly involved, either through control of or by having their culture serve as the essence of the attraction" (Butler & Hinch 2007, p. 5). This is an important precursor for this study, which focuses on cultural tourism ventures, owned and operated by Māori.

Indigenous Eco-Tourism

Indigenous tourism is routinely seen as way of encouraging social and economic advantages for Indigenous people within their communities and regions. The aspects of tourism, the management the development and implementation of Indigenous tourism should, be based on a philosophy of sustainable development and environment management. Researchers have created prominent journal articles from the early 1990s regarding varying aspects of Indigenous tourism (Butler & Hinch 1996). Browne (1996)

described ecotourism as promoting a way of avoiding the negative environmental impacts while retaining the positive impacts of tourism, “Tourism that is environmentally responsible, fosters conservation of natural resources through increased exposure, understanding and education and takes place in the natural environment” (Browne 1996, p ii).

As stated previously, tourism is often described as an activity generating economic benefits, for the Indigenous peoples this is particularly true, in generating employment and, particularly for rural and remote areas (Anderson, Dana, & Dana, 2006; Buultjens & Gale, 2013; Zeppel, 2006; Amoamo et al, 2018). This type of tourism encourages a type of sustainable development for the longer term this is true for the betterment for these communities mainly due to their similarity with traditional culture and connection to the environment (Butler & Hinch, 2007).

This focus on Indigenous tourism leads to an investigation of the ways that tourism in New Zealand has evolved to incorporate Māori activity in tourist enterprise.

Tourism in New Zealand

When Captain James Cook arrived on the shores of Aotearoa in 1769, European tourism had an entrenched tradition for the privileged classes (Baranowski, Endy, Hazbun, Hom, Pirie, Simmons & Zuelow 2015). With the European discovery and ensuing systemic colonisation of New Zealand, soon followed the organised tourism expeditions. According to Baranowski et al (2018), the safety of the visitors was paramount and following the New Zealand Wars in the 1860s tourist numbers increased, outlining Gordon Pirie’s (2015) observation that tourism became part of the legitimation of Empire (Baranowski et al, 2015).

Baranowski et al (2015), went on to note that the New Zealand Government realised the need to enable visitors into New Zealand. During the early to mid-twentieth century

tourism development was controlled by the state. There was an alliance with the Ministry of Railways, controlling the flows of tourists also the architecture of the tourist destinations. Rotorua was governed by the Rotorua Township Act (1907). As a result of the Act Rotorua became a Government managed town by the Department of Tourist and Health Resorts. All of the tourism facilities and amenities were owned by the Government, as well as collateral (images and promotional materials) to promote the country to new tourists, this material was produced by the Government. This production of tourism information, according to Irena Ateljevic and Stephen Doorne is "a political process that reinforces the dominant ideology" (Ateljevic & Doorne, 2002, p.648). Cultural, social, and spiritual damages also occurred as a consequence of the commodification and imposing of tourism on local communities in forms that they did not control, or receive sufficient benefit from (George & Reid, 2005).

The dominant ideology of tourism in New Zealand in the twentieth century is best outlined in the survey of tourism development (McClure, 2004). Within the survey New Zealand is posed as a progressive colonial society living within a natural paradise with spectacular scenery. Activities such as fishing and deer hunting were promoted as being available to everyone not exclusively for the British. McClure (2004) argues that the Indigenous population of Māori were not befitting with this idealistic image of the country and became labelled as an exotic other (McClure, 2004). Despite this, it is noted that Māori had a significant part that they played in the tourism industry, it can be argued that tourism was one of the few sectors that allowed and encouraged Māori to be Māori. Numerous national and international exhibitions have incorporated components of Māori architecture culture and Māori touring parties this was common (McCarthy, 2007).

Alongside this view, Te Awekotuku set out to expose tourism as a corrupter of pure culture. However, she also concluded that there were examples where her people of Te Arawa were able to benefit from tourism activities (Te Awekotuku, 1981). Guide Rangi, a well-known guide at the Māori village and tourist destination Whakarewarewa, was acknowledged

as someone who believed that tourism opportunities for Māori to build careers, and to share their knowledge about their culture and society (Dennan & Annabell, 1968).

New Zealand Tourism and the Economy

New Zealand is recognised as a leading tourism destination, with a very successful brand, '100% Pure New Zealand'. It is a highly recognised brand aimed at those demographics with the resource and a desire to travel. Collaboration amongst Government, Tourism New Zealand (TNZ) and various Māori tourism stakeholders took place between 2001 and 2015. This resulted in strategic initiatives guiding Māori development in the New Zealand Tourism Strategy (2015)[2] integrating Māori values of manaakitanga (generosity and care) and kaitiakitanga (environmental stewardship), (Carr, Ruhanen & Whitford, 2016). In 2018 the tiaki promise was launched. Informed by Māori values and developed in consultation with New Zealand Māori Tourism (NZMT), encourages commitment to caring for the environment for present and future generations[3].

There are many Māori tourism support initiatives that include Māori tourism managers and operators supporting in policy and decision-making roles. There are also, regional networks, such as Dunedin-based Te Kupeka Umaka Māori Ki Ariateuru (KUMA)[4] that support Māori tourism operators while Government and non-Government support agencies like Te Puni Kōkiri [5]and Poutama Trust[6] are charged with supporting Māori business capability and capacity to meet the future market need. The following outlines the economic benefits that have been generated by New Zealand Tourism.

[2]https://www.mbie.govt.nz/dmsdocument/5482-2019-new-zealand-aotearoa-Government-tourism-strategy-pdf accessed 20 March 2020
[3] https://tiakinewzealand.com/
[4] https://kuma.co.nz/
[5] Te Puni Kōkiri (2008). *The Māori asset base*. Wellington: Ministry of Māori Development.
[6] https://poutama.co.nz/

Prior to the Covid19 pandemic the total annual tourism expenditure was $41.9 billion – $115 million per day. This consisted of annual international tourism expenditure, which was $17.5 billion, the domestic tourism annual tourism expenditure amounted to $24.4 billion. Total annual tourism expenditure had increased by almost $15 billion, or 55%, in the past seven years. This placed New Zealand Tourism as New Zealand's biggest export industry, with a contribution of 20.1% of total exports. Tourism generated an annual contribution to Gross Domestic Profit (GDP) of $16.4 billion, or 5.5%, and a further indirect contribution of $11.3 billion, another 3.8% of New Zealand's total GDP. 225,384 people were directly and another 158,802 indirectly employed in tourism in New Zealand – 13.6% of the total number of people employed in New Zealand (Tourism Industry Aotearoa 2020)[7].

Maori and Tourism

The question of Māori tourism is one that has been debated since tourism began in New Zealand and as soon as the first colonizers came. A new country was to be explored with beautiful entertaining women and noble savages (Barnett, 1997). Many of the early tourists were from the whaling vessels trading in the cold Antarctic waters (Te Awekotuku, 1991). Tourism soon became more formalised and New Zealand was soon promoted as a tourist attraction to overseas countries. As early as 1860 passengers were being ferried to the Pink and White Terraces at Rotomahana (Te Awekotuku, 1991).

The Aotearoa Māori Tourism Federation (AMTF) defined Māori tourism "as an opportunity provided within the composite tourist product for the tourist to have contact with Māori culture" (AMTF, 1996, p.5). That opportunity includes the space to share cultural values. Alongside this view, other scholars have pursued ways in which to convey the values defining Māori tourism (Zygadlo, McIntosh, Matunga, Fairweather & Simmons et al 2003; McIntosh, Zygadlo, Matunga, 2004). Given this, the literature has highlighted some

[7] https://www.mbie.govt.nz/dmsdocument/5482-2019-new-zealand-aotearoa-Government-tourism-strategy-pdf

apprehension regarding the sharing of cultural values and what Indigenous people actually wish to share as part of their cultural tourism experience. This is a pivotal point in defining the authenticity of a cultural experience (Butler & Hinch, 1996). For example to hire a Māori actor to entertain visitors will not constitute an authentic Māori experience. Thus severely undermining claims to authentic Māori tourism (Blair-Stahn, 2010).

Furthermore, (Mead 2003, as cited in Walker, et al. 2006), contends that cultural values are needed in order to control and govern the right conduct of being Māori, according to ancestral lore. Many Māori tourism definitions remain culturally uniformed and broad. Māori are being careful with the aspects of their culture that are divulged to tourism (Nielsen & Wilson, 2012; Whitford & Ruhanen, 2016). Although, where there are appropriate cultural values aligned, and driven by the Indigenous voice that is heard is hugely significant (Lee, 2017).

By allowing the Indigenous voice to be heard this allows for Māori to decide the kawa (protocols) according to what they believe Māori tourism is to them (McIntosh, Zygadlo, Matunga, 2004; Amoamo, 2011). The questions for Māori should focus on what the values of Māori tourism are and how they should be applied in a Māori tourism experience as opposed to the focus on the definition. Tourism is also seen as a step to progressing new meanings for tikanga (culture) and reaffirming values (McIntosh et al 2004) and Amoamo (2011) go on to suggest that the cultural experience benefits both the tourists and Māori through sharing tikanga (culture), mātauranga Māori (Māori knowledge) and appreciation.

Māori elements form, guide and manage the cultural uniqueness of tourist experiences in New Zealand (McIntosh & Prentice, 1999; McIntosh Hinch & Ingram, 2002; McIntosh et al. 2004). However, there is still a challenge for Māori to maintain control over the consumerism of their tourism offering (Puriri & McIntosh, 2013). Additionally, as a business Māori tourism operators face a variety of challenges while navigating their way through the phases of

business development, constrained by maintaining their culture and values within a competitive commercial environment. These concerns are highlighted in the work by Puriri and McIntosh (2013), acknowledging the need for Māori tourism operators to balance their multiple bottom lines within a business strategy.

On that point, McIntosh et al. (2004) argue that Māori-centred tourism could provide Māori the possibility of diversifying from Westernised commercial business by placing Māori cultural philosophies at the front to inform decision-making. This Māori-centred approach could also strengthen commitment to sustainability of tikanga and kaitiakitanga factors taking priority over a goal of economic sustainability (McIntosh & Prentice, 1999; Puriri & McIntosh, 2013). Whitehead and Annesley (2005) claim that a more sustainable approach to tourism strengthens future economic development for Māori. On their analysis, positioning Māori tourism operations at the whānau level will create a multi-generational, sustainability kaupapa (platform) for Māori tourism development. From this literature, we find that Māori have had a long history of involvement in tourism, sometimes as objects of interest, but in other cases, controlling their tourism opportunities, and sharing their culture. Since their first involvement with tourism, Māori have asserted to maintain and respect their culture and the environment of their heritage and sense of belonging (Te Awekotuku, 1981).

International tourism has become an integral part of the New Zealand economy as one of the biggest contributors to New Zealand's total export earnings and GDP. Māori have recognised tourism as a way of strengthening Māori economic development. There is an aspiration for Māori viewing tourism as a vehicle to enhance cultural and social well-being through the promotion of language, and tikanga (culture) particularly if the entities are controlled by Māori as opposed to a Government organisation. "It is in this regard that tourism can 'act as a medium for a post-colonial counter-narrative of resistance to colonial relations" (Tucker & Akama, 2009 p.504).

Another integral aspect of Māori tourism is the sharing and interpretation of Māori culture and history, either in the tourism offering or operations of the entity. Māori history is essentially shared through a system of oral ancestral narratives (Wikitera & Bremner 2017). Historical accounts provide a discourse that is often politically motivated and recited to confirm the intergenerational relationships involved. This type of relationship-based historical paradigm invokes and strengthens loyalty based on respect and care (Spiller et al. 2011). Te Awekotuku, referred to land blocks named after ancestors, maintaining that descendants of those ancestors would have been highly motivated to defend the land, to retain stewardship of those lands, and as a perpetual reminder of the mana (prestige) of their ancestors (Te Awekotuku, 1996). Therefore the naming of ancestral places is common in Māori history and significant to the people of that place.

The literature has clearly shown that, from the 19th century, Māori have played a notable role in tourism development. Not only have Māori provided the attractions, such as geothermal activity and its uses in traditional Māori society, but they have also provided much of the infrastructure such as accommodation and transport. Since Treaty settlements began in the 1980s, Māori leadership and engagement has increased in the management, development, advocacy, and growth of tourism experiences (Carr, 2017) with more than 350 Māori owned and managed operations across the country and 13 Māori regional tourism organisations (Carr, Ruhanen, & Whitford, 2016).

The historical involvement of Te Arawa in tourism now spans 200 years (Stafford 1986; and Boast, 1992). The most notable historical involvement was that of Ngāti Tūhourangi, one of the eight hapū that make up the Te Arawa Iwi. They were the guardians of the Pink and White Terraces, located at Te Wairoa east of Rotorua. The Tūhourangi people of Te Wairoa realised the potential of the tourists and the economic benefit for their people. Tūhourangi had an effective monopoly on the industry during this period Stafford (1986) and Boast (1992)

both describe how tourism in the Rotorua Lakes District was controlled and protected by the iwi and hapū of Te Arawa.

Prior to their destruction in 1886 The Pink and White Terraces tourists flocked there from all corners of the world, to view this wonder of the world and the Māori community prospered from tourism by some 4000 pounds annually (Barnett, 1997). Despite the loss of the Terraces, visitors still came to New Zealand. During the twentieth century Māori were used by the tourism industry, their image to promote tourism was stereotyped into guides, carvers, and entertainers. There was no consultation and very little economic benefit to Māori (Barnett, 1997). According to Barnett (1997) during the first half of the twentieth century Māori commercial involvement was practically non-existent and Pākehā, often glossed as a New Zealander of European descent, continued to exploit the Māori people through promotional activity for tourists.

There is a pause in information on Māori tourism development from the 1870s to the 1890s. Throughout this time Māori stayed in the background in Aotearoa (NZ) only providing uniqueness to the national tourism product. However in 1989, during the New Zealand Tourism Conference 2000, it was acknowledged that success in New Zealand tourism means playing to our strengths which have ongoing appeal to our customers (Barnett, 1997). Those strengths are, the amazing scenery, the cleanliness and greenness of the countryside and bi-cultural uniqueness.

Three current examples of Māori cultural experiences all based in Rotorua include:

- Whakarewarewa – The living Māori Village (marae based), the legacy and home of Tūhourangi, Ngāti Wāhiao.

- Mitai Village which is based on a traditional Māori village offering cultural performances, traditional hangi (ground cooked meals) and guided bush walks.
- Tamaki Village (now Tū Pā) which has been operating for over 30 years offering cultural experiences, guided tours, traditional meals and overnight stays.

There are unique strengths Māori culture generates these include assets such as skills, products, and insights, which contribute to the social, environmental, and economic well-being of not only Māori but also the whole economy (Hohepa, 2010, p.4). Māori business settings offer a culturally unique opportunity for New Zealand economic development with many businesses experiencing strong growth in the tourism, hospitality, and creative arts sectors (McIntosh & Ryan, 2007; Te Puni Kokiri, 2008; Horn & Tahi, 2009; Amoamo & Thompson, 2011).

Alongside these initiatives, there is also the emergence of a new business model, one that integrates the profit motive with long-term sustainability, caring for both people and the environment. This is traditionally and historically the Māori approach based on a strong foundation of kaitiakitanga and manaakitanga. While the business world strives to create authenticity into their brands, Māori businesses are built on centuries of rangatiratanga, glossed as customs, practices, and traditions (KPMG, June 2017).

Over the past two decades the Treaty of Waitangi settlements, have been re-invigorating the Māori economy in turn providing opportunities such as business, land and assets are returned to iwi. Reconfiguration of ownership, management and social organisation also presents new challenges. With regard to how the hapū re-configure the existing business models to align with cultural models such as those outlined within Māori ideals of success which has been a crucial part of Crown negotiations and an ongoing process (Spiller, et al. 2011).

Many Māori not only feel they require control of the type of tourism development, but that tourism is intricately related with the overall restoration of rights under the Treaty of Waitangi (Hall, Mitchell & Keelan, 1993, p.172). For Barnett (1997), the issue of control is at the core of Māori tourism development in New Zealand and is a significant concern for many Māori. Barnett goes on to proffer differing views held by Māori regarding Māori tourism, noting the work of esteemed Māori scholars, Mahuta (1987) and Barnett (1997), who refer to Māori aspirations for control over the enterprise. They saw Māori culture as a frontier that had been commercially exploited by others, and they invoke Māori in the future to act as kaitiaki of physical, cultural and spiritual resources, rather than acting to exploit them. This brief overview has shown the ways that Māori have increasingly engaged with tourism as an economic and cultural activity, which also alludes to the rise of other types of Māori tourism.

Māori Sustainability and Eco Tourism

In Aotearoa, sustainability has a unique meaning. The land is considered 'taonga tuku iho', 'a treasure handed down', and sustainable futures with Māori land are considered to be about people sustaining the land and the land sustaining the people[8]. Ecotourism reflects many Māori cultural values, storytelling and respect for the land an increasingly popular genre for tourism (Horn & Tahi, 2009). Māori tourism is a latent market in need of development and support (Horn & Tahi, 2009). Te Urewera Treks is cited as a good example of a successful, Māori-owned venture offering an intimate experience of Māori culture in a spectacular place, from people who have ancestral links to the whenua (land). Where being at one with nature and restoring nature is fostered and encouraged through eco-tourism activity (Horn & Tahi, 2009).

The value of cultural integrity and cultural understanding of sustainability were a priority for the Māori tourism operators (Hindle & Lansdowne, 2005; Tapsell & Woods 2008; Horn &

[8] https://www.beehive.govt.nz/speech/whenua-sustainable-futures-m%C4%81ori-land accessed 03/04/2020

Tahi, 2009). Engaging meaningfully in culturally centred activities has enabled the Māori tourism experience providers to connect with visitors and respectfully integrate the Māori values of manaakitanga and kaitiakitanga within the tourism experience. Such values-centric experiences, especially when based on traditional lands, are seen as being critical for the long-term sustainability which in turn are regarded as having potential as intergenerational legacies by being future cultural landscapes for their families, keeping traditional knowledge alive (Thompson & Ruwhiu, 2016).

Implementing kaitiakitanga applies to people, particularly between rangatira (leaders) and hapū, whānau and iwi. An integral aspect for kaitiakitanga is to strengthen socio-political status. Concepts such as accountability, reciprocity, guardianship and trusteeship applies equally to leaders and their people as they apply to the relationship between people and their environment (Kawharu, 2010). The implementation of marae principles, of kaitiakitanga is seen in the rituals of encounter between tangata whenua (hosts) and manuhiri (guests). Key to those rituals is the manaakitanga offered to guests, who in turn reciprocate to their hosts to provide them with manaakitanga. Kaitiakitanga continues to be at the core in Māori communities weaving together ancestral, environmental, and social threads of identity, purpose, and practice (Kawharu, 2010).

As described by Browne (1996) ecotourism being promoted is a means of avoiding the negative environmental impacts while retaining the positive impacts of tourism. Kawharu (2000) observes that the values underpinning concepts such as kaitiakitanga have been key aspects of Maori life for generations. Kaitiakitanga asserts a unique status for Māori as tangata whenua (people of the land), this goes beyond a value to an affirmation of collective identity. Kaitiakitanga, acknowledges the close affinity that Māori have with nature; (Harmsworth & Awatere, 2013).

Māori tourism is still evolving but is increasingly recognised as holding a pivotal role in the New Zealand economy. More importantly for Māori, it is playing an important role in the revitalisation of culture, and the creation of enterprise contributing to the economic, social and environmental sustainability of Māori people and their communities (Horn & Tahi, 2009). Increasingly there are rising concerns about over tourism, climate change, declining employment and resource degradation and labour conditions have all highlighted the deficiency of the current capitalist system in solving the negative impacts of mass tourism. Now, under Covid19, there are calls for tourism to move beyond 'business as usual' and to find a pathway to regenerative tourism (Cave & Dredge, 2020).

Impacts of the Covid19 Pandemic on the Tourism Industry

At the advent of this research Covid19 had a profound effect on the tourism industry and therefore this literature reflecting on the impacts of Covid19 on the tourism industry was necessary. From early 2020 the Covid19 pandemic changed the world, it has had negative impacts on the health and the financial wellbeing of people on a global scale (Cave & Dredge, 2020). Covid19 strong measures including border restrictions, travel bans, physical distancing and lockdowns creating a turning point for economic, political and social life, and for the environmental wellbeing of the planet. In tourism, aviation, accommodation, travel companies and booking agents, attractions, retail, food and beverage outlets have been hit unevenly; supply chains have been severely disrupted; entire workforces have been stood down; and some businesses have managed to pivot to address emerging opportunities (Cave & Dredge, 2020).

Over a very brief period of time, international tourism markets disappeared as a result many tourism businesses were forced to cease operating. As these Māori tourism activities stopped during the Covid19 pandemic this had a huge impact on the Māori economies. However resilience prevailed resulting in alternative economic and social activities. Stimulus

interventions including packages and wage supplements were provided by the New Zealand Government. This was to support businesses to survive the financial strain of 'lockdown'. There have been varied responses from Māori tourism operators' due to Covid19. Some have diversified into other revenue streams, while others have redeployed staff, into alternative employment and some have had no choice but to make staff redundant, either temporarily or permanently closing their tourism businesses (Carr, 2020). Māori communities initiated road blocks to keep non-locals away during the New Zealand lockdown This was a controversial stance but Police assistance was often provided. There was a strong stance from the tangata whenua (people of the land) to keep away from our community to outsiders who may spread the virus, triggered by memories of the diseases of colonisation (Borges & Branford, 2020).

Many Indigenous peoples were struggling before Covid19. This also impacted on those tourism ventures that were successful but they often have recurrent financial, marketing, human resource, technology or visitor management challenges. Those isolated in rural areas on the fringes to key tourism destinations or urban areas is common (Carr, 2020). Against this background, there have been growing calls for a new relationship with capitalism and new measures of success in tourism. One other key variable to consider is the ways the commercialisation of tourism has, or may impact Indigenous peoples in general, and Māori in particular.

Culture versus Commercialisation

Despite diversity in Māori society, academic commentary on Māori values regarding economic activity tends to view Māori as having highly stable identities, embedded in tradition and intrinsically different from Pākehā (Houkamau & Sibley, 2019). Māori are often characterised as manifesting communal values, mysterious wisdom and environmental spiritualism this is directly opposite to Western cultural values such as individualism, technology, commerce and trade (Reid & Rout, 2016). Assessing pre-contact and pre-colonial

Māori economies, demonstrated that Māori had many characteristics thought to align with certain aspects of Western capitalism (including the traditions of property rights, governance and leadership that generated strong economic growth) prior to the Pākehā arrival (Reid & Rout, 2016). This is a contentious view, not shared by all scholars of Māori society. For example, Haar and Brougham argue that, "Māori are basically different from the Europeans and considered to be more collectivistic" (2013, p.878). They found Māori preferences towards whanaungatanga and collectivism apply a motivational influence on Māori career satisfaction. They also found that Māori employees who felt their cultural values were understood and respected in the workplace reported better job outcomes and satisfaction with their work.

Other research shows Māori tribal organisations are more likely to operate a multiple bottom line, acknowledging the impacts of economic development for the social and cultural outcomes of stakeholders (Smith, Hoskins & Jones 2017). While Māori educational, work and career aspirations have been found to embrace values including manaakitanga and whanaungatanga (Oliver & Love 2007). Furthermore, Gallagher (2016) describes the core values underpinning tikanga Māori (Māori culture), these include whanaungatanga (relationships, kinship); mana (prestige); tapu and noa (rules about what is sacred, prohibited or restricted), manaakitanga, and utu (reciprocity). The literature, particularly from Māori scholars, indicates that the core Māori values described above remain important to Māori with respect to business, employment and economic activity (Zygadlo et al. 2004; Te Puni Kōkiri, 2006; Henry, 2017; Tapsell & Woods, 2008; Spiller, Erakovic, et al. 2011; Māori Economic Development Panel, 2012).

These values continue to be extremely important for Māori entities, kaitiakitanga, referring to the close affinity Māori have to the nature environment, and its protection (Harmsworth & Awatere, 2013); rangatiratanga, glossed as Māori leadership, and independence, are contemporary applications of traditional cultural values, which can underpin Māori economic development. These terms describe those traditional concepts,

which also continue to represent an aspiration for economic self-determination (Smith et al. 2017) and convey transformation to modern political and legal realities. Following on from the importance of traditional values to Māori enterprise and tourism, rather than commercialisation, one might also look to the kinds of business options available for Māori enterprise.

Māori Business Models

The following provides examples of Māori frameworks that have been developed and utilised, and that could provide a foundation to develop a more specific model for marae-based eco-tourism.

Balancing Māori Values through a diverse economy framework, is founded on a case study of Māori ecotourism conducted by Amoamo, Ruckstuhl & Ruwhiu, (2018), who analysed Blue Penguins Pukekura (BPP). They found that BPP operates within a diverse socio-economic frame. Its mission and strategic objectives are guided by the strategic oversight of the three trusts (see https://bluepenguins.co.nz/ about-us). BPP is reflective of the three trusts' common interest in the ecological and environmental values and the desire to preserve and enhance the land known as Takiharuru Pilots Beach. The land and area is of historical significance to the descendants of Korako Karetai with specific objectives: To protect, conserve, and enhance the area known as Takiharuru Pilots Beach, to protect and nurture its flora and fauna, and in particular the kororā blue penguin colony there; and enhancing the cultural and ecological visitor experience of the area (Amoamo, Ruckstuhl & Ruwhiu, 2018).

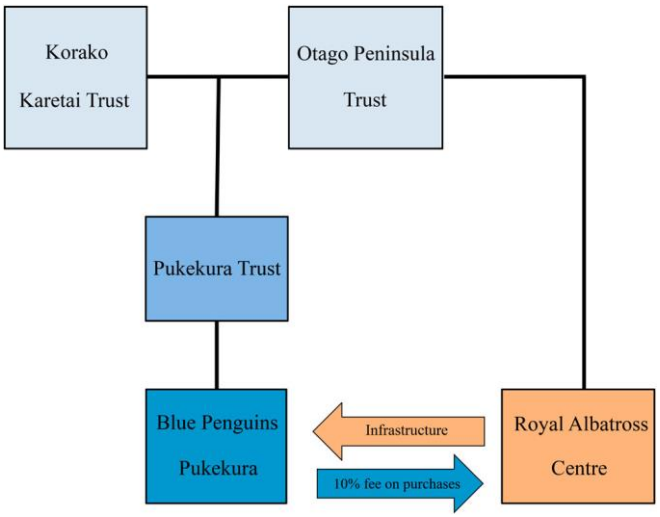

Figure 1: Organisation Structure in the First Year of operation (Amoamo, Ruckstuhl & Ruwhiu 2018, p.487).

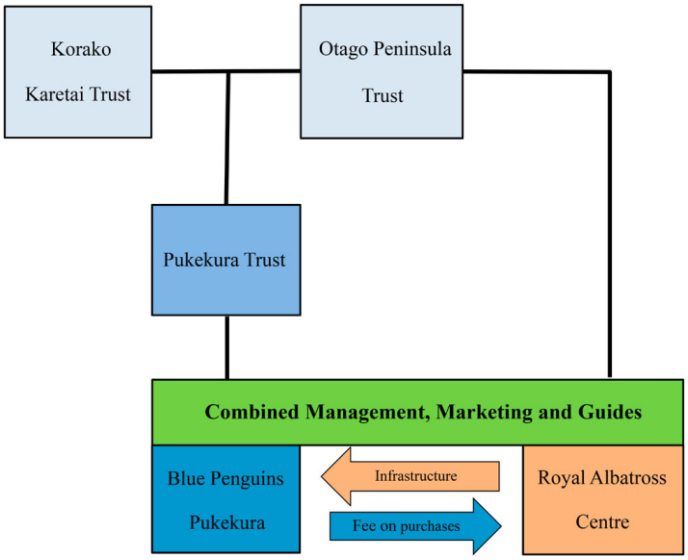

Figure 2: Organisation re-structure in the second year of operation (Amoamo, Ruckstuhl & Ruwhiu 2018, p.487).

The observations in the case study research for BPP are similar to other cases where Māori take a direct lead management role in conservation and tourism projects. For example, in a study of the Maungatautari Eco-Island Project, a multi-stakeholder community-based partnership, Harms (2015) discusses how including local tangata whenua as trustees moved the focus from the scientific-technical realm to the human social arena. The inclusion of

rangatiratanga (chieftainship) in a culturally appropriate manner can create tensions, the local Māori were successful in positioning themselves as both kaitiaki and management leaders in the project. Thus demonstrating the hybrid position of walking on both sides of the fence: both Pākehā and Māori.

An additional layer in Harm's (2015) research was the complex negotiation that is needed for the local Māori subtribes in reaching agreements together in their new configuration. Key to understanding this is that Māori cannot be homogenised. As tangata whenua different hapū will have local tribal authority over land in their area. Thus, when different groupings (e.g. iwi, hapū, whānau) need to work together on such projects, negotiating issues of authority over land, particularly when colonial structures have fractured that authority, can be complicated and time-consuming. In conclusion, a capitalist economy is one aspect of a number of different social practices that together constitute a set of diverse economies (Ruwhiu et al. 2018).

Mātua Tāpoi Poutama, is another model that offers a cultural framework for Māori Tourism, focused on the values and processes of a whānau tourism business development (Puriri & McIntosh, 2019). The social construction and foundation of Māori society, according to Walker, Gibbs & Eketone (2006), clearly comes from the individual to the whānau, to the hapū and is at the very core of this social structure.

During the course of the research by Puriri & McIntosh (2019) key themes emerged, which were placed on a Māori tourism lattice entitled Te Tāpoi Poutama Māori (Māori tourism Poutama or staircase) (Puriri 2017) a theoretical framework that lays out the levels of significance given to Māori cultural themes in a traditional Tukutuku panel or lattice. The tukutuku provides a Māori structure for developing Te Tāpoi Poutama. Positioning the key themes from research onto Te Tāpoi Poutama Māori as a cultural theoretical framework which

has identified the cultural foundations and processes of the whānau tourism development. Cultural themes with a lower level of significance are placed at the bottom of the poutama or stairway pattern, while those of greater cultural significance are placed in a higher position.

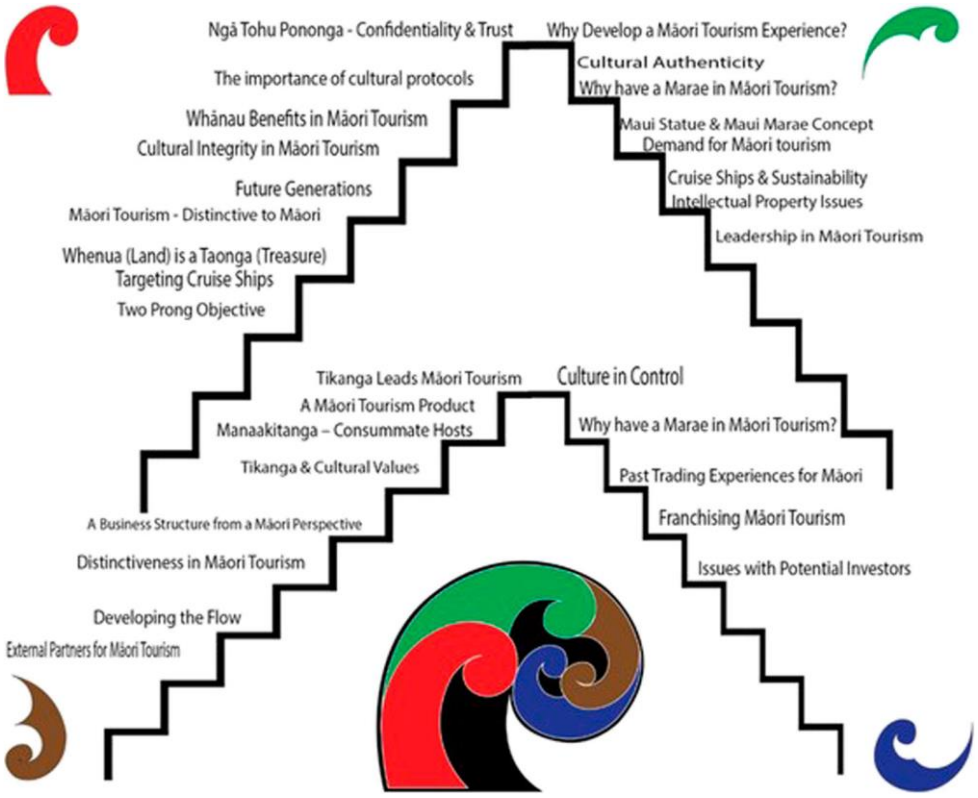

Figure 3: Mātua Tāpoi Poutama (Puriri & McIntosh, 2006, p.98)

Puriri and McIntosh (2019) identified through their development of a cultural framework for Māori tourism that manaakitanga, as the consummate host, was identified as an important cultural theme throughout their research with whānau. The values of tikanga leading Māori tourism development for the whānau and tikanga in cultural tourism, depends on manaakitanga to deliver an authentic service in a Māori tourism experience (Puriri & McIntosh, 2019).

The Business Canvas Model, whilst not developed by Māori, has potential relevance. It describes and rationalises how an organisation, creates, delivers and captures value. There are nine components to the business model that include customer segments: an organisation serves one or several customer segments, it seeks to solve customer problems and satisfy customer needs through value propositions, value propositions are delivered to customers through communication, distribution and sales channels. Revenue streams results from the value propositions offered to customers. Key resources are the assets required to offer and deliver the previously described elements by performing a number of key activities some activities are outsourced and some resources are acquired outside the enterprise through partnerships. The elements of the business model result in a cost structure. This model will be used to describe the nine key components for marae based eco-tourism venture that will be identified throughout this research to form part of the Model for marae based eco-tourism (Osterwalder & Pigneur, 2010).

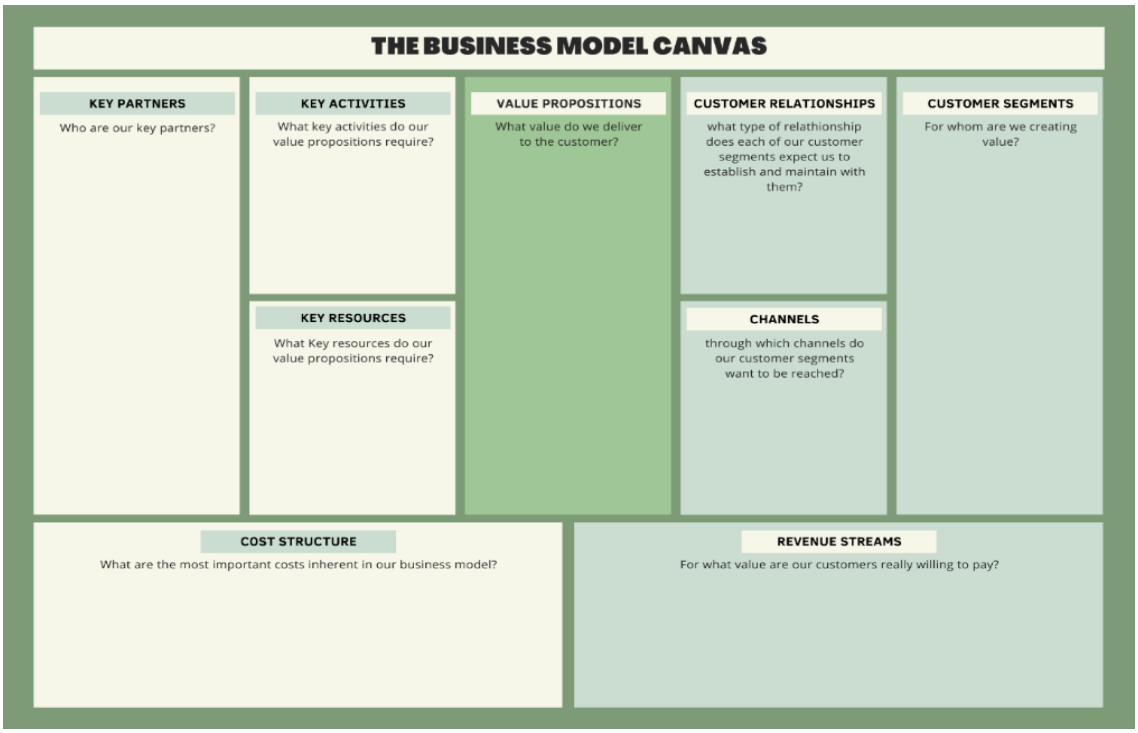

Figure 4: Business Canvas Model (Osterwalder & Pigneur, 2010)

Some key themes from the business model and Māori frameworks will provide a foundation for the development of a model for marae-based tourism. By combining some of the key aspects of a business model canvas with Māori frameworks will demonstrate the hybrid position of walking on both sides of the fence: both Pākehā and Māori. These examples of business models hold the potential to underpin the development of a unique marae-based, eco-tourism model for Māori.

Māori Indigenous Tourism Research

The previous definitions of Indigenous tourism are complemented by the literature that focuses on research methodologies for the study of Indigenous tourism, which make an important contribution to this study. Nielsen & Wilson (2012) propose a critical typology, that puts forward four types of Indigenous tourism research, including: *invisible, identified, stakeholder,* and *Indigenous-driven*. The goal of developing this typology was to demonstrate the role, presence and engagement (or lack thereof) of Indigenous people in research on Indigenous tourism.

The following table provides an overview of the four positions in the typology and includes examples of published research that best demonstrates each position. The main argument at the centre of the typology is that the Indigenous voice continues to be the last to be heard, if it is heard at all, within the academic research process as asserted by Indigenous authors (Martin & Mirraboopa, 2003; Martin 2003; Smith, 1999; Wilson, 2003).

Position	**Role of Indigenous People**	**Research Focus**	**Select Examples**
Invisible	Invisible Indigenous people are the objective focus. Indigenous voices and experiences remain invisible.	Early anthropology/fieldwork in developing countries; academic definitions; visitor/ market research; desktop/review studies.	Altman & Finlayson, 1993; Finlayson, 1991; Graburn, 1989; Smith 1977, 1989; Zeppel, 1998a, 2001.

Identified	Identified Focus on advocacy for Indigenous people through tourism. Indigenous people still 'objectified' and voices not usually included.	Authenticity; tourism development advocacy; some market research and visitor segmentations.	Moscardo & Pearce 1999; Ryan & Huyton 2000, 2002; Swain 1989; Smith & Brent, 2001.
Stakeholder	Stakeholder Indigenous people are the focus of, and often participants in, the research. Indigenous voice sometimes used, but limited.	Opportunities and barriers; challenges to Indigenous engagement; documenting Indigenous attitudes and experiences; business development case studies.	Buultjens & Fuller, 2007; Nielsen, Buutljens & Gale, 2008; Ryan & Aicken, 2005.
Indigenous Driven	Indigenous-driven Indigenous people driving tourism research that facilitates their own needs and wants.	Indigenous self-determination through tourism; capacity-building through tourism and economic development; Indigenist research methodologies.	Bennett, 2005; Bennett & Gordon, 2007; Bunten, 2006, 2008; Foley, 2006;

Table 1: Typology of Indigenous Tourism Research (Nielsen & Wilson, 2012, p.69)

Taken from this typology Whittaker (1999) argues that "in postcolonial research there is an obligation for non-Indigenous people to stop talking *for* Indigenous people and to let them speak for themselves. Indigenous people are asking that the tourist industry lift itself out of an outdated theoretical commitment" (p. 41) (Bennett, 2005; Bennett & Gordon, 2007; Bunten, 2006, 2008; Foley, 2006 as cited in Nielsen & Wilson, 2012 p.69).

Conclusion

There is no doubt that there is a long history of tourism and that the term tourism can have ambiguous interpretations. It should be used to refer not only to the scope of tourism activity, but also to include the distribution of tourism activity.

The last quarter century has seen dramatic historical events, considerable technological advancement and sweeping social and cultural changes throughout the world. The nature of tourism, its relationship with society, and the sociological approaches to its analysis and interpretation, encountered an extensive transformation (Cohen & Cohen, 2012).

The Grand Tour was an important era in the history of tourism. The tour was a journey taken in the eighteenth century by the young aristocracy. The tour was predominantly taken, by the British until the nineteenth century. The presence of wealthy British traveller's stimulated tourist development in the south of France, Switzerland, and parts of Italy. This increased the growth of an organised tourist industry in parts of Europe by the 1820s and the 1830s. It was on this foundation that the empire of Thomas Cook was built.

There has also been a long history of global tourism and as part of this Indigenous, cultural, and eco-tourism firmly had a place. The global economic value $4.7 trillion US cannot be ignored however there is a strong argument for the social, environmental, and spiritual value being of more importance for the continued sustainability of this activity. Covid 19 has been a wake-up call with regards to global external factors that can impact on the economy and environment on a global scale.

Indigenous cultural tourism has acknowledged and practiced a quadruple bottom line approach for centuries. Research on Indigenous tourism has generally defined it as "a tourism activity in which Indigenous people are directly involved, either through control of or by having their culture serve as the essence of the attraction" (Butler and Hinch 2007, p. 5).

Scholars have expressed the values that define Māori Tourism. Because of this they have become apprehensive with the cultural values that Indigenous people wish to share as their cultural tourism experience. This is a vital point in determining the authenticity of a cultural experience.

The value of cultural integrity and cultural understanding of sustainability were a priority for the Māori tourism operators. By 1769, tourism in Europe had a well-established tradition for the elite. With the European discovery and ensuing systemic colonisation of new lands tourist excursions followed. The Rotorua Township Act (1907) formalised the role and Rotorua basically became a 'state-run town' managed by the Department of Tourist and Health Resorts.

Te Awekotuku (1981) set out to expose tourism as a corrupter of culture but found that tourism in many instances has helped Te Arawa (her tribe). Guide Rangi, a well-known guide at the Māori village and tourist destination Whakarewarewa, mentioned that "tourism was an ideal opportunity to improve the Maori image and make a worthwhile career at the same time" (Dennan and Annabell 1968 p.74.).

Tourism is also seen as a step towards building new meanings for traditional cultural practices and reaffirming values (McIntosh et al. 2004; Amoamo, 2011). Engaging meaningfully in culturally centred activities has enabled Māori to connect with visitors and respectfully integrate the Māori values of *manaakitanga* and *kaitiakitanga* within the tourism experience. Such values-centric experiences, especially when based on traditional lands, are seen as being critical for the long-term sustainability having potential as intergenerational legacies, keeping traditional knowledge alive (Thompson & Ruwhiu, 2016).

The forum where history, ancestral connections and reference to land and resources have particular significance is the marae. It embodies the relationships between people and their environment and between people and their forebears (Kawharu, 2010).

Māori tourism is a latent market in need of development and support (Horn & Tahi 2009). Te Urewera Treks is cited as a good example of a successful, Māori run operation offering an intimate experience of Māori culture in a spectacular place, from people who have ancestral links to the whenua. Ecotourism reflects many Māori cultural values, storytelling and respect for the land an increasingly popular genre for tourism (Horn & Tahi, 2009).

New Zealand has opened up to the world from April 2022. It will take at least two years until the Tourism reaches the new normal[9]. However the Covid cycle has begun again in China going into lockdown with the arrival of a new strain. There will be ongoing variability in Covid strains and the tourism industry will have to think differently and find resilient ways to survive and thrive.

The literature has provided the history of tourism, global tourism, indigenous tourism, tourism in New Zealand and then Māori tourism. It also outlines the impact of Covid19 on the tourism industry. There is very limited literature on a clear definition of Māori ecotourism and marae based eco-tourism. Whakarewarewa has a marae centred in the heart of the village and is an eco-tourism venture that has been operating for centuries. The literature does outline that the application of marae principles such as manaakitanga and kaitiakitanga, can be seen in the rituals of encounter between tangata whenua (hosts) and manuhiri (guests) at the marae (Kawharu, 2010).

[9] Anne Marie of the Tourism Industry Association Television One, seven sharp 16 March 2022

There is also limited literature on Māori tourism ventures that have survived and thrived during the Covid19 lockdown and what the success factors were and how they have changed their business models as a result. The timing of this research due to the impacts of Covid19 is positioned well to identify and evaluate this through the case studies. Against this background, there have been growing calls for a new relationship with capitalism and new measures of success in tourism. Now, under Covid19, there are calls for tourism to move beyond 'business as usual' and to find a pathway to regenerative tourism (Cave & Dredge, 2020).

Future study could be focussed on the development of a marae based eco-tourism venture implementing new measures of success through a proposed model for marae-based ecotourism that will be developed.

In conclusion tourism is a trade built on colonial, imperial, capitalist privilege, until Indigenous and Māori people have begun to take back control of their own tourism trades/industry, based on their values and culture.

The issue of control is what lies at the heart of Māori tourism development in New Zealand and is the biggest concern of many Māori (Barnett 1997). Many Māori not only feel they require control of the pattern and type of tourism development but the tourism is intimately related with the overall restoration of rights under the Treaty of Waitangi (Hall, Mitchell & Keelan, (1993 p.172).

This study builds on the existing literature, locating Māori tourism within a broader context tourism where Indigenous peoples are taking greater control of their culture and values, to provide an authentic tourist experience. It also highlights the need for Māori to build sustainable Māori enterprise in tourism in a way that acknowledges and protects

Papatuānuku, whilst also delivering positive economic outcomes for the community, to contribute to economic and cultural revitalisation.

Finally the typology of Indigenous research (Whittaker1999 cited in Neilson & Wilson 2012) argues that “in postcolonial research there is an obligation *for* Indigenous people to take control and let them speak for themselves” (p. 41). Within the Indigenous-driven phase of the typology, Indigenous people must drive the tourism research process.

CHAPTER THREE: RESEARCH DESIGN

The key question, and sub-questions underpinning this research, and therefore the design adopted to address these topics are:

What are the elements of successful Māori tourism, and how might factors supporting business success be applied to Marae-based ecotourism?

Sub-Topics

- What are the elements of successful Marae based eco-tourism?
- What are the challenges and opportunities for Marae based Eco Tourism?
- What are the dynamics of cultural protection and the commercialisation of culture?
- How might factors supporting success be applied in developing a model for Marae Based Eco Tourism?

The research methodology corresponded with Māori epistemology; the Māori way; the Māori worldview; the Māori style of thought; Māori ideology; Māori knowledge base; Māori perspective; to understand or to be acquainted with the Māori world; to be knowledgeable in things Māori; to be a graduate of the Māori schools of learning; Māori tradition and history; Māori experience of history; Māori enlightenment; Māori scholarship; Māori intellectual tradition (Wiri, 2011:p.25).

The research philosophy was guided by a kaupapa Māori approach (Linda Smith 1999). Kaupapa Māori research is an appropriate methodology, given this project is both located and driven by Māori and marae. Key tenets of kaupapa Māori include the validation of Māori language, culture and knowledge systems (Smith, 1999). Most important to kaupapa Māori research is that it makes a difference to the people on whom the research is centred.

Reflecting on the early definitions of *Kaupapa Māori* research there is a set of propositions to guide Māori research methods, each of which is addressed separately below:

Propositions to guide kaupapa Māori research (Smith, 1999)

1. Research by Māori for Māori and with Māori.
2. Research which is 'culturally safe', which involves mentorship of *kaumātua* (elders), which is culturally relevant and appropriate while satisfying the rigor of research, and which is undertaken by a Māori researcher:
3. A desire to recover and reinstate *Mātauranga Māori:*
4. *Kaupapa Māori* must be able to address Māori needs or give full recognition of Māori culture and value systems:

Māori have defined kaupapa Māori research as;

Research which is 'culturally safe' which involves mentorship of *kaumatua* (elders) which is culturally relevant and appropriate while satisfying the rigour of research, and which is undertaken by a *Maori* researcher, not a researcher who happens to be *Maori*. (Irwin, 1994).

A desire to recover and reinstate *Mātauranga Maori* the indigenous system that was in place before colonisation. (Glover, 1997).

Research by *Maori*, for *Maori* and with *Maori*. (Smith, 1995)

Kaupapa Maori challenges a universal approach [it must be] able to address *Maori* needs or give full recognition of *Maori* culture and value systems (Reid, 1998).

This researcher is Māori and the research is for, with and by Māori. There was no specific kaumātua involvement in the development of the research however kaumātua will be participants in the research to provide mentorship and guidance to ensure that the research is culturally safe. Ongoing consultation by the researcher with kaumātua in various tribal regions selected inclusive of her own tribal region has been an ongoing part of the intellectual development of the researcher. In particular the close relationships with her kaumatua from

her iwi, hapū and whānau in the Tūhoe region. The research is designed to gather knowledge that is specific to Māori to further knowledge about and for Māori.

Māori culture and values will be the foundation from which this research was guided and articulated. Four values in particular included Rangatiratanga, Manaakitanga, Kaitiakitanga (guardianship) and Whanaungatanga (Kinship).

Furthermore, Smith (1999) invokes the Māori researcher to address the following questions, which are points of reference the researcher drew from in the development of the methodology:

The research that is being carried out:
The research was a critical examination of Māori tourism as a culturally safe, viable and valid way to sustainable Marae based ecotourism.
Who the research is for:
The research is primarily for the researcher in the completion of a Master of Philosophy but it is envisaged that it will provide knowledge for iwi, hapū and whānau.
The difference the research may make:
The research provides a model based on the key elements of success to create value in marae based ecotourism. It also provides a critical investigation of Māori ecotourism for consideration.
The researcher who is carrying out the research:
The research was carried out by a Māori Wāhine with and for Māori, who has strong connection with her tribal identity and to the communities studied.
How the research will be done:
A qualitative case study provided the primary research method. Māori kaupapa research methodology includes whanaungatanga and pūrakau (storytelling). Securing a respectful

relationship with the participants in the study was one of the essential starting points for the research. Participants strongly communicated their desire for face to face interaction (kanohi ki te kanohi) in line with Māori rangatiratanga (culture). Covid19 proved to be very challenging with respect to traditional ways of doing things.

Whether it is a worthwhile piece of research:

This remains to be seen however there are a number of hapū and iwi that the researcher has communicated with about this topic and the response has been positive in that this is something that is needed. The enthusiasm of the participants to partake in dialogue and critical thinking around this topic also reinforced that this research is worthwhile.

Benefits of the research:

The findings will be disseminated widely to the Māori world and academic community for responses and feedback. The researcher is committed to ensuring that the research does benefit Māori in marae based eco-tourism. Further the research will hopefully benefit the further enhancement of mātauranga Māori.

The other Kaupapa Māori Research methods included:

Pūrākau

Pūrakau – a traditional form of Māori narrative, contains philosophical thought, epistemological constructs, cultural codes and worldviews fundamental to Māori identity (Lee, 2008). Storytelling has always been one of the key ways that knowledge was sustained and protected within indigenous communities. Reclaiming storytelling and retelling our traditional stories is to engage in one form of decolonisation.

Indigenous researchers have not only re-employed popular qualitative storytelling approaches such as a life-history method to ensure contemporary lives and realities are heard but are also reviving traditional modes of storytelling in contemporary ways (Lee, 2009). Pūrakau provides a conceptual framework of representation that is relevant to research. The

innovative methodological work of international Indigenous scholars as well as local Māori writers and academics provides inspiration to look beyond conventional research methods and academic styles of documentation and re-turn to our own narratives, to experiment with literary techniques to research and disseminate knowledge in ways that are culturally relevant and accessible. Pūrakau offer a kaupapa Māori approach to qualitative narrative inquiry; critical to this approach is the decolonizing process (Lee, 2015).

Interviews – kanohi ki te kanohi (face to face)

The researcher had intended to interview kaumatua, individuals and owners of the case study businesses face to face however due to the Covid19 lockdown at the advent of this study this was impossible.

Kanohi ki te kanohi is about physical presence, it also relates to mana tangata (status, power) and a person's credibility in words actions and intentions. This idea of fronting up provides people with a sense of honesty and truth. Kanohi ki te kanohi gives mana to ones kōrero. It is essentially, a typically Māori way of communicating thoughts and perspectives and the marae space is where speeches on matters great and small are delivered by skilled orators. With kanohi ki te kanohi, there is an expectation the speaker will stand by their words in order to maintain their integrity and credibility (Mead 2003 as cited in Walker, Eketone & Gibbs, 2006). Both kanohi ki te kanohi and kanohi kitea are physical forms of interaction, engagement and communication and are foundational principles for the many processes of rangatiratanga Māori (O'Carroll, 2015).

Many Māori researchers have incorporated the idea of kanohi ki te kanohi into kaupapa Māori theoretical frameworks for conducting research (Cram 1993; Pihama, 2001; G.H. Smith, 1997; L.T. Smith, 1999; Walker et al. 2006) kanohi ki te kanohi in this context refers to the credibility and accountability of researchers when engaging with Māori communities in community based, research.

Kanohi ki te kanohi is regarded within Māori communities as critical when one has an important “take” or purpose. This form of consultation allows the people in the community to use all their senses as complimentary sources of information for assessing and evaluating the advantages and disadvantages of becoming involved (Cram & Pipi, 2000, p.14).

Insider Research

Being familiar and having established relationships with the Māori communities where the case studies were developed and through past experience of marae based research to gain participants that have already formed a trusted relationship with the researcher (Chaves, 2008).

Whanaungatanga

Acknowledging the relationship first before getting down to the work establishing a rapport, trust and transparency with the participants will be critical.

There were some current relationship issues in the region between hapū, marae leaders and members of Te Uru Taumatua o Tūhoe Trust and the researcher is cognisant of the need for sensitivity in this area.

As previously stated, the researcher has conducted two case studies based on the following ventures:

- Te Arawa - Whakarewarewa the living village in Rotorua.
- Tūhoe Te Urewera Treks a whānau owned and operated eco-tourism business based in Ngaputahi, Te Urewera.

These ventures were chosen due to the nature of their Māori cultural tourism offering, longevity, location and relationships the researcher has with each. The researcher has established relationships with a number of iwi, hapū and whānau in Rotorua and Tūhoe of Te Urewera the iwi of the researcher. This will enable a critical comparative analysis on two

distinct iwi but also a marae based iwi / hapū enterprise and a whānau owned business. Other methods included drawing on secondary data including an historical overview of the tribes and the regions inclusion of material published by each venture online and in print, other media and social media and other relevant and publicly available documents about or from the ventures being studied.

Also in undertaking the case studies the business and key performance indicators such as financial information and revenue and profitability were not the focus. The qualitative aspects of the ventures in terms of vision, values, culture and stories of the place and the people that are success factors.

Kaupapa Māori aligned well with the case study approach, that also values whanaungatanga (kinship), through the close collaboration between the researcher and the participant, while enabling participants to tell their stories (Crabtree & Miller, 1999). Where knowledge is constructed rather than just passively taken on. This allows for the participant to have an authentic, meaningful and reciprocal involvement in the development of knowledge and in this case mātauranga Māori.

Based on the review of relevant literature it appears that understanding, respecting and implementing cultural values are imperatives for Māori tourism operators, and that Māori tourism scholarship must move into an Indigenist paradigm. Indeed, other Indigenous scholars around the world, such as Martin and Mirraboopa (2003) and Lee (2017) in the Aboriginal Australian context, are similarly shaping a powerful Indigenist research methodology. Such a methodology seeks to challenge and dismantle the Western voice of much existing research as a pathway towards equity and respect for Indigenous identity, ethics and being through centring and privileging an Indigenist worldview, life practices, values and knowledge production systems.

Qualitative case studies provided the primary research method for this thesis. Case studies are an important component of qualitative research used in a wide variety of disciplines to answer many different types of questions.

Case studies are a form of inquiry and representation that provide exploration of a phenomenon within real life contexts of organisations, individuals and communities (Yin, 2013). According to Yin (2003) a case study design should be considered when: (a) the focus of the study is to answer "how" and "why" questions; (b) you cannot manipulate the behaviour of those involved in the study; (c) you want to cover contextual conditions because you believe they are relevant to the phenomenon under study; or (d) the boundaries are not clear between the phenomenon and context. Both Stake (1995) and Yin (2003) base their approach to case study on a constructivist paradigm. Constructivists claim that truth is relative and that it is dependent on one's perspective. This paradigm recognizes the importance of the subjective human creation of meaning but doesn't reject outright some notion of objectivity.

Pluralism, not relativism, is stressed with focus on the circular dynamic tension of subject and object" (Crabtree, 1999, p. 10). Constructivism is built upon the premise of a social construction of reality. One of the advantages of this approach is the close collaboration between the researcher and the participant, while enabling participants to tell their stories (Crabtree, 1999). Learners construct knowledge rather than just passively take in information. Through these stories the participants are able to describe their views of reality and this enables the researcher to better understand the participants' actions (Lather, 1992; Robottom & Hart, 1993).

Case study research is more than simply conducting research on a single individual or situation. This approach has the potential to deal with simple through complex situations. It enables the researcher to answer how and why type questions, while taking into consideration how a phenomenon is influenced by the context within which it is situated. A case study is an

excellent opportunity to gain tremendous insight into a case. It enables the researcher to gather data from a variety of sources and to converge the data to illuminate the case (Stewart, 2007).

Smith (1978) describes this process as defining the 'boundaries of the system under study' (p. 342), where the boundaries should be justified by 'common sense' and should encompass a system of connection. In general, case studies are most appropriate for the purpose of answering questions about 'how' or 'why' a contemporary phenomenon occurs, in situations where the researcher has little or no control over the phenomenon of interest (Yin, 2003).

Case study research encompasses a wide variety of methods (mixed method approach), including interviewing, observation, questionnaires, surveys or almost any other single or mixed method of qualitative or quantitative research. The characterization of a research approach as a case study therefore suggests that the research will focus on a small number of detailed observations, rather than a specific method of inquiry (Creswell & Miller, 2000).

The most Important consideration in case study methodology was to ensure that the researcher's selected methods correspond to their particular ontological and epistemological beliefs. I have adapted the case study method to this study, drawing on Western methodological rigour, combined with Kaupapa Māori ethics, as the appropriate foundation for conducting a study, for, with and by Māori, that I hope will deliver a positive outcome for Māori people in general, and Māori tourism in particular.

Due to the nature of the qualitative research methods that will be undertaken that will include interviews, wananga and insider research. All of this methodology will be carried out under the ethos of Māori kaupapa due to the culturally sensitivity of the topic and practice.

There were challenges working within Te Urewera Treks due to current relationship issues in the region between hapū, marae leaders and members of Te Uru Taumatua o Tuhoe Trust being cognisant of the need for sensitivity in this area.

An application for ethics approval from Auckland University of Technology Ethics Committee (AUTEC) was submitted in May 2020 during the first Covid lockdown in 2020. Following this there were further Covid19 lockdowns up until December 2021 impacting significantly on the Tourism industry and this research.

The ethics approval was not completed through to approval due to various reasons, including the Covid19 lockdowns escalating, my sickness due to Covid and my supervisor being away overseas for a period of time. Unfortunately this was not picked up until October 2022. By that time, the methodology had to change substantially because of Covid lockdowns, relying more heavily on two interviews and publicly available information.

Initially in this application the plans were to conduct site visits and extensive interviewing. Three to four key people within the tourism ventures were identified, through established relationships with the people of these hapū and iwi that I would approach.

The key people in the tourism ventures who had been identified to participate were chosen due to their in-depth knowledge of the tourism venture. Those who understand the venture and have been there since the inception of the ventures and are truly connected and passionate to the values and vision of the venture. The participants also have a deep understanding of the environmental factors and the critical success factors impacting on the venture and the industry as a whole.

Due to the Covid lockdowns 2020 - 2021 it was challenging and impossible to carry out face-to-face (kanohi ki te kanohi) meetings with people from the ventures or to visit the ventures. Also the impact on the tourism industry at that time such as staff losing their jobs and the survival of the ventures were a major consideration that required much sensitivity to their plights. Although there are limited interviews, they were very in depth, quality conversations each lasting over three hours to gain the true essence of the ventures while not being able to visit in person. The participants were an owner, operator of Te Urewera Treks and a very well respected, shareholder and researcher for Whakarewarewa Living Village who provided a wealth of knowledge and resources to access. Consequently the two people who did agree to be interviewed, and to be identified, received participant information, and signed consent forms.

Once the problem with ethics approval was identified, and the issue was addressed at length by my supervisor, the Deputy Vice Chancellor Research approved the study in October 2022, given that appropriate ethics protocols were adhered to. This has proven to be an important learning experience for all involved. However despite approval processes that were not completed and detected by the supervisor or student in a timely fashion, ethical research principles were applied, and the participants were given all the necessary information to make informed decisions about their involvement.

CHAPTER FOUR: FINDINGS

Case Study One: Te Urewera Treks

This case study examines the Māori tourism destination Te Urewera Treks, an eco-tourism business based in Ngaputahi, Te Urewera. It begins by presenting an overview of the tribe and region, followed by details about the business, gleaned from their own website and other relevant publications, and complemented by an in-depth interview with the current general manager, a niece of the founders.

The venture was setup by Maataamua (Joe) and Joanna Doherty in 2006. The business was established with the vision to develop employment for the locals in the region, which has been economically challenged since the early 1980's. Starting the business allowed Maataamua and his family to return home to Te Urewera, train local people inspiring the next generation to pursue their dreams by demonstrating how an Indigenous owned and operated business could prosper, thereby maintaining Ahikaa (ancestral occupation of native people) within the local community. Te Urewera Treks continues the whānau tradition and is now managed by Hinewai McManus, Maataamua's niece who grew up tramping and hunting in Te Urewera[10].

As a preface to the interview I present an overview of Tūhoe and Te Urewera drawn from relevant literature, and my own experiences and knowledge, as a member of Ngāi Tūhoe, articulating the foundations of Tūhoe history and identity, Tūhoetanga (Tūhoe culture), and the extraordinary environment of Te Urewera.

[10] https://www.teureweratreks.co.nz/about accessed from May 2020

Te Urewera and Tūhoetanga

Te Urewera

The densely forested region of Te Urewera is synonymous with the Ngāi Tūhoe people, Ngāti Ruapani and Ngāti Kahungunu also have strong connections to the rohe (area), which includes remarkable places such as Lake Waikaremoana and Maungapohatu the sacred mountain of tangata whenua. Tangata whenua of Te Urewera have a long history of asserting their tino rangatiratanga in the face of repeated incursions from the Crown. The loss of their land through legislative alienation and military action continues to have a long term and significant impact on the people (Wagstaff & Dangerfield, 2012).

Te Urewera is a bountiful environment of natural beauty with cultural and traditional significance. As Tūhoe historians Ngahuia Te Awekotuku and Linda Waimarie Nikora state, ''Te Urewera and Tūhoe – the place, the people – are synonymous''; and Te Porua Heurea stresses, "Our culture…is embedded in its landscape, a taonga which was left to us by our tīpuna".[11] Places such as Waikaremoana, Maungapohatu, Ohinenaenae, Taiarahia and Tarapounamu are "highly imageable places that command awe in the human observer. As symbols of Te Urewera … [and] easily recognisable icons, these places are important as they define who we are as Tūhoe."[12] This connection with the land is also expressed in the traditional stories of the personified ancestors Te Maunga (the mountain) and Hine-pūkohu-rangi (the Mist Maiden).[13] Lake Waikaremoana is a highly significant place to tangata whenua, known to Tūhoe and Ngāti Ruapani as 'Te-Wai-Kauakau o nga Matua Tīpuna – the bathing waters of the ancestors', and was historically a centre for settlement, with many pā formerly located around it up until the mid-nineteenth century.[14] Panekiri, the bluffs that form the highest

[11] Te Awekotuku, N. & Nikora, L.W. Nga Taonga o Te Urewera. A report prepared for the Waitangi Tribunal's Urewera District Inquiry, August 2003 (Wai 894, doc B6), pp. 9-10. Available from http://www.NgāiTūhoe.com/files/NgaTaongaOTeUrewerra.pdf, accessed 29 October 2022
[12] Ibid
[13] McGarvey, Rangi. 'Ngāi Tūhoe', Te Ara - the Encyclopedia of New Zealand, updated 24-Sep-11, http://www.TeAra.govt.nz/en/Ngāi-Tūhoe. Accessed 29 October 2022
[14]m Wagstaff, B., & Dangerfield, A. (2012). Te Urewera National Park Visitor Centre (Former), Aniwaniwa. *New Zealand Historic Places Trust*, 11-12.

point of the immediate surrounds of the lake, are also of cultural importance to tangata whenua. Ngāi Tūhoe descend from the eponymous ancestors Potiki and Toi through Tūhoe-Potiki, and the ancestral waka (Mātaatua, Horouta, Takitimu, Te Arawa, Tainui, and Nukutere). This remote and densely forested region has been inhabited by Tūhoe for many centuries.

Figure 5: Lake Waikaremoana Te Urewera (Ngaire Molyneux 2022)

Figure 6: Panekiri Bluff Te Urewera (Ngaire Molyneux 2019)

The following information is drawn from Te Urewera Treks website[15] and other relevant online material.

Te Urewera is especially unique due to an historical legislation (Te Urewera Act 2014) as part of the historic Crown settlement with Ngāi Tūhoe in acknowledgement of the very real and dense connection and history between the people and the place. Te Urewera is now managed by Te Urewera Board and is a legal entity, with all the rights, powers, duties and liabilities of a legal person[16].

Te Urewera is a unique place in New Zealand where one can still enjoy nature as it was intended, comprising 212,000 hectares of native rainforest. It is home to a wide variety of native birds, including rare and endangered species like the whio (blue duck), kākā and kiwi. Te Urewera protects the largest area of native forest remaining in the North Island and is home to nearly all species of New Zealand native birds[17]. The beautiful Lake Waikaremoana is home to one of New Zealand's great walks and there are numerous smaller beautiful lakes and rivers. In addition to trekking, on foot and on horseback, mountain biking, fishing and hunting are popular activities among locals and visitors. There are numerous small, Māori communities throughout Te Urewera. This is a place where you can experience the Māori way of life as it is today and you will often hear Māori being spoken. The Tūhoe people in Te Urewera are well known for their manaakitanga.

“Te Urewera is very much part of Tūhoe. If Tūhoe talks to Tūhoe, then you are talking to Te Urewera as well. You cannot separate the two. We are all around and within it. We have relations here, there and there and we are all intertwined. Tūhoe and Te Urewera are one. It is incomprehensible to see them as separate. I cannot for the love of me make them

[15] https://www.teureweratreks.co.nz
[16] https://www.whakatane.com/Tūhoe
[17] https://www.newzealand.com/int/feature/te-urewera.

separate" (Te Awekotuku & Nikora 2003 p.10). This brief overview of Tūhoe and Te Urewera leads into the discussion of the enterprise, which is the focus of this case study.

Te Urewera Treks: Values and Vision

The following are the values and vision outlined by Te Urewera Treks, which can be found online[18], and which were extended by the owner operator Hinewai McManus (Per Comm 2022).

Values

Te Urewera Treks is committed to continuously improving operations to ensure that visitors have the best possible experience. The operational principles are underpinned by the Māori values of kaitiakitanga and manaakitanga.

Vision and mission

According to McManus, their mission is to share their connection to the environment with others, and in the process, transform strangers into friends and whānau.

When Maataamua and Joanna Doherty returned to Ngaputahi their aspiration was to create a business that would ensure that what they did naturally, such as walking and hunting in the ngahere (forest) could also generate prosperity for the local area and community. For McManus, it was never about getting rich but more about building a collective resource, it was more about the people and the environment and looking at what they do to interact with the environment. Not only does Te Urewera Treks provide a source of income for the whānau it takes responsibility of manaakitanga by taking care of people and kaitiakitanga, taking care of the land and the environment they are within.

[18] https://www.teureweratreks.co.nz/

Te Urewera Treks is committed to operating with a quadruple bottom line - Planet (Taiao), People, Prosperity and Purpose (Spiritual and Metaphysical). Te Urewera Treks commit a large amount of voluntary time to a variety of community trusts, entities, and projects. They are also setting up a new trust the Rainforest Restoration Charitable Trust that will focus on the restoration of Indigenous rainforest in Te Urewera.[19] In the partnership with Dutch tour wholesaler Travel Essence, thousands of native trees have been planted and funds have been raised towards their ongoing maintenance, as part of this rainforest restoration project.

The following sections outlines the Te Urewera Treks, Whakatau Rainforest Retreat and facilities[20].

Te Urewera Treks is an Indigenous whānau (family), who take pride in their home of Te Urewera, and the traditions from their ancestors. Visitors are welcome to share and enjoy these things with the whānau, at Whakatau Rainforest Retreat (luxury bush camp).

Nestled in amongst native trees surrounded by views of the rainforest, is the bush camp retreat. There are two whare (glamping structures) and two tents (canvas bell tents) that can each sleep up to three. Each site is surrounded by bush providing privacy, Whakatau retreat is on private land and not open to the general public. This provides a very special and personal outdoor experience, on a clear night, the sky and the stars are magnificent. It is an ideal place for friends and family to relax in complete tranquillity.

[19] Rainforest Restoration Charitable Trust
[20] https://www.teureweratreks.co.nz/treks accessed from May 2020

Figure 7: Whakatau Rainforest Retreat[21]

There are camp rules aligned to traditional Māori tikanga (culture) that are very important to practise while staying at Whakatau Retreat. Shoes are left outside on the deck or steps of the wharekai (kitchen), whare (house) and tents. Tangata whenua do not wear shoes inside their homes or the homes of other people. This symbolises leaving what we carry around, at the doorway, and taking it when we leave. Tangata whenua do not mix food, food surfaces or preparation areas with their heads or their bottoms. The head is the most tapu (special or sacred) part of our bodies and it can become nullified if placed on a table. This also includes hair, so placing hats, combs, brushes, sunglasses on a food table or surface is a not allowed, do not ever sit on tables or food benches. The culture of Te Urewera Treks is about looking after the health and safety of our physical bodies and spiritual or meta-physical beings. Every tradition and protocol has a physical, mental and spiritual application to ensure total wellbeing.

Visitors will be met and welcomed by tangata whenua. It is the duty as tangata whenua to ensure that the environment, their ancestors and their God's, know who the visitors are to

[21]https://www.whakatane.com/sites/www.whakatane.com/files/styles/full_/public/images/te_urewera_treks_1_of_87_large.jpg

look after them while they are in their land. Visitors will also be shown how to make the camp home with their particular cultural protocols. This includes the importance of whakapapa (genealogy) and relationships between those living, those yet to be born, those passed on and the ancestral landscape around them.

Figure 8: Whakatau Rainforest Retreat[22]

The tents are large and fully equipped, with queen air beds, pillows, sleeping bags, liners, towels, and extra blankets if required. The tents (bell tents) are good quality, are spacious and comfortable, each tent sleeps two people. An additional air bed or camp stretcher can be added for an extra person. The unique whare (houses) have standard beds and all linen provided. Both have queen beds and a single day bed each, they can comfortably sleep three. Each whare (house) is timber framed, with a wooden deck, on its own private section. The whare also have canvas walls that can be independently rolled up, where visitors can relax in style with nature.

[22]https://www.whakatane.com/sites/www.whakatane.com/files/styles/full_/public/images/te_urewera_treks_38_of_87_large_0.jpg

Figure 9: Whakatau Whare[23]

There is a communal meeting/cooking area with gas burners, tables, chairs, cooking and eating utensils. The Wharekai (kitchen/dining area) is open air. Apart from the showers and toilet, Whakatau rainforest retreat is open air, with no physical walls to disrupt connection with the environment. This also provides a space for manaakitanga, caring and connecting with each other. All visitors need to bring are personal items, clothing, and food if they are self-catering. The camp can be self-catering, or there is a manaaki (care) package that includes a local to host you, provide and cook meals. Whakatau is off the grid, so there is no power or internet, this ensures that visitors can really disconnect from the outside world. There are two gas hot water showers and an eco-toilet. The camp is close to numerous walking tracks, mountain biking tracks and rivers in the area. Bookings are essential and the stay can be combined with one of the regular day walks, visitors will need to book a Sunday, Tuesday or a Thursday night.

The following are the trek experiences provided by Te Urewera Treks[24]:

For all the Te Urewera Treks experiences guides will share pūrakau (stories), history, legends and the culture of the tangata whenua and the role that trees have played in the

[23].https://static.wixstatic.com/media/a12be0_ad28d6eaa198482b92bbb66e162dfd30~mv2_d_2048_1365_s_2.jpg/v1/fill/w_555,h_370,al_c,q_80,usm_0.66_1.00_0.01,enc_auto/a12be0_ad28d6eaa198482b92bbb66e162dfd30~mv2_d_2048_1365_s_2.jpg

[24] https://www.teureweratreks.co.nz/treks

creation according to Māori. The senses will come alive with the sights and sounds of the ngahere (forest) walking through enormous podocarp trees and ancient forests, the guides will also point out medicinal plants. Along the way visitors experience the abundance of native birdlife including bellbirds, tui, kererū, kākā, and pīwakawaka (fantails) ihi (excitement), mauri (life).

The one day treks are generally four to five hours. For the longer treks, three days or more the nights are spent in either Department of Conservation (DOC) huts or out under the stars where the guides will share pūrakau (local stories) around the campfire. Tangata whenua would like to get to know manuhiri (visitors), and for manuhiri to know tangata whenua in the true sense of manaakitanga. So to ensure a personalised experience small groups are catered for, starting from four people to ten.

The driving time from Rotorua central to Murupara is 50 minutes, Murupara to Whirinaki is 30 minutes, Murupara to Ngaputahi is 40 minutes. Transfers are from the DOC office in Murupara on state highway 38 or from Rotorua upon arrangement. A minimum of two people are required to book transfers.

The following sections are Te Urewera Trek experiences[25].

Whirinaki Te Pua-a-Tane Forest is described by David Bellamy[26] as one of the great forests of the world. It is one of the best places in the world to see original strands of Indigenous podocarp trees including rimu, miro, matai, kahikatea, tōtara and many more. It is also home to a variety of native birdlife, wild deer, pigs, and possums.

In addition to the network of tramping tracks, huts and campsites, the Whirinaki Forest Park has trails for mountain biking, with clean fresh rivers and streams for fishing, and good

[25] https://www.teureweratreks.co.nz/treks
[26] https://www.nzonscreen.com/title/our-world-the-best-kept-secret-whirinaki-forest-1984/overview

hunting for red deer and pigs. Hunters are welcome and encouraged due to the services they provide in the control of wild animal numbers, particularly deer, pigs, and possums that seriously undermine the kaitiakitanga.

Tāne Mahuta – God of the Forest is a one-day trek and native tree planting experience this is key to the implementation of the kaitiakitanga values that Te Urewera Treks espouses. During this trek visitors experience the ancient native forest and can contribute to restoring native trees to areas previously stripped by native logging.

Visitors are picked up in Murupara by a local Māori guide for the day and travel to Ngaputahi, Te Urewera. The morning is spent planting native trees such as rimu, tōtara, mataī and native beech that in time will be fully developed podocarp and beech forests dominating the Urewera region. Next visitors are taken to Whirinaki Forest, walking under fully mature native trees, planted by nature hundreds of years ago. A homemade lunch is eaten mid-way, followed by another shorter walk to the Te Whaiti-nui-a-Toi Canyon. Visitors become part of the restoration to the landscape providing them with status as kaitiaki tautoko, or honorary guardian of the forest. International visitors will also offset some of the carbon miles of their travel.

The sacred Lagoon trek is a one-day guided walk through native podocarp forest in the Whirinaki. Arohaki lagoon is surrounded by generations of kahikatea trees. When the lagoon is full, this is a wonderful place to immerse in tranquillity and watch the wind ripple across the water from the wooden dock.

The River Canyon Hike one day trek takes visitors into the Whirinaki Forest Park. Visitors will hear pūrākau (stories) about Hineruarangi, guardian of the Whirinaki Valley. The start of the trek is near Minginui a largely Māori populated settlement where the Tūhoe culture can be experienced.

Te Urewera Ki Whirinaki three-day trek involves travel from Okahu valley, following rivers, streams and waterfalls up to the Moerangi saddle and dropping down into the Whirinaki. Waikaremoana four-day trek takes visitors to bewildering Lake Waikaremoana, surrounded by mountains cloaked in dense, sub-tropical rainforest. This is a four day journey through ancient and pristine landscape, on what is still classified a great walk, although Te Urewera has been emancipated. The track pays homage to the landscape and demands an adventurous person due to the undulating terrain with spectacular views.

Visitors can customise a private experience to suit, their group or family. Their itinerary can be customised from one day, to multiple days. These experiences include a visit to Maungapohatu (sacred mountain of Te Urewera), wilderness camping, horse trekking, fishing and eeling at night, forest bathing, team building and spiritual retreats. There are additional experiences and services through local whanau suppliers that Te Urewera Treks work in partnership with that include: Mānawa Honey tour and tasting, a boutique marae stay and pōwhiri (formal Māori welcome), hunting with a local, Mirimiri (forest massage) and Tā Moko (traditional tattoo).

Experiences can be booked anytime between October and April and operate three times per week on Monday, Wednesday and Friday. The fitness level needed for the treks needs to be average to very good, the degree of difficulty is easy to moderate the track terrain is undulating. For the longer treks visitors will need to be able to walk and carry a small pack with their gear for at least three to four hours per day.

Given that Te Urewera is very much part of Tūhoe. “If Tūhoe talks to Tūhoe, then you are talking to Te Urewera as well” (Te Awekotuku & Nikora 2003 p.10). The following section outlines a brief analysis evaluation of Te Urewera Act 2014 and how it impacts on Tūhoe hapū and whānau including Te Urewera Treks.

Cultural versus Commercialisation

Te Urewera has been recognised legally as a living being (Te Urewera Act, 2014), after an historic Crown settlement with Ngāi Tūhoe and is no longer a National Park. Although this was an acknowledgement of the dense connection and history between the people and the place it was also redress bought about by some historical incursions by the Crown. There were notable events that took place in Te Urewera starting with military invasions in 1866, land confiscations, police occupations in Maungapohatu invoking the Tohunga Suppression act 1907. Following this the people of Maungapohatu community never fully recovered (Binney, 2009) having a severe social and economic impact on the region and continues to have a significant impact on the people (Wagstaff & Dangerfield, 2012). Later followed other events such as controversy surrounding the Waitangi Tribunal hearings in 2005 and the raid of Ruatoki Valley for terrorism in 2007 the Crown invoking The Terrorism Suppression act 2002 (Binney, 2009).

Today Tūhoe aspirations are represented by the Te Urewera Board, and through the chief executive of Tūhoe Te Uru Taumatua[27],the Te Urewera board also provide governance for Te Urewera (Exton 2017). The Chair of the board is appointed by trustees of Tūhoe Te Uru Taumatua (Tuhoe Trust). This representation ensures Tūhoe have an active role in kaitiakitanga over the land. Despite this, the Act does not allow Tūhoe to exercise complete autonomy over Te Urewera (Ibid). It is important to recognise the relationship between kaitiakitanga and rangatiratanga; kaitiakitanga requires an active exercise of power by those that hold authority (Strack, 2017) if Tūhoe does not accept the Boards authority this may diminish the practice of kaitiakitanga[28] (Exton, 2017).

[27] Sections 16 & 17 Te Urewera Act 2014
[28] https://www.govt.nz/browse/history-culture-and-heritage/treaty-settlements/find-a-treaty-settlement/ngai-tuhoe/ngai-tuhoe-deed-of-settlement-summary/accessed 27 February 2023

This highlights how the Governance structure of Te Uru Taumatua and the tribal authorities impacts on any enterprise (including marae) and how they operate with regards to planning, management, and operations in Te Urewera particularly where Government initiatives and funding are concerned. In May 2021 Tūhoe kaumatua (council of elders) protested against the leadership of Te Uru Taumatua, for lack of consultation and gatekeeping with the Crown[29]. This tension among Tūhoe, hapū and whānau with regards to the leadership and configuration of Te Uru Taumatua continues. This has impacted on the whānau of Te Urewera Treks.

Impacts of Covid 19

Te Urewera was closed down to the public in March 2020 to June 2020 when the first Covid19 alert levels reached level three. Tūhoe and Te Urewera Board announced that all huts, backcountry huts, campgrounds, walks (Including Waikaremoana Great Walk), freedom camping areas and Lake Waikaremoana were closed. Te Urewera closed to the public again in August 2021 at the start of the second Covid19 level four lockdown until January 2022[30].

The health and safety of the Tūhoe communities was paramount in these decisions particularly for the vulnerable kaumatua (elders). This impacted immensely on tourism and Te Urewera Treks given their tourism unique offering is Te Urewera and the tangata whenua.

Pūrākau

The following sections draws from the conversations with Hinewai McManus, the Senior Manager of Te Urewera Treks, who was happy to be identified. As this conversation

[29]https://www.nzherald.co.nz/rotorua-daily-post/news/local-focus-more-kaumatua-protests-against-te-uru-taumatua/FCIUKQ7SRX7P33WUYTTFHXP6ME/retrived 19/02/23.
[30]https://www.nzherald.co.nz/hawkes-bay-today/news/urewera-reopens-after-six-month-closure/5GXB6X7BUQXLRT27S7PQSXPCEA/

took place online under strict Covid restrictions I have tried to maintain the essence of Hinewai's pūrākau (story).

Hinewai, Maataamua's niece has carried on the whānau tradition and is now the manager of Te Urewera Treks. Hinewai grew up tramping and hunting in Te Urewera with her parents, both seasonal park rangers and trained secondary school teachers. When Maataamua and Joanna Doherty returned to Ngaputahi their intent was that a cottage industry would be born and fostered to become a continuous path to create employment and help to develop skills for whānau in the community. Te Urewera Treks was to be a forerunner business to build a foundation for visitors to the area to connect with nature. The following draws directly on the pūrākau from McManus.

Our connection with nature and part of our mission is to share this connection and experience with manuhiri (visitors). While your physical body is on the land your mental and emotional consciousness, hinengaro (mind) are in unification with yourself like a loop, the more in tune you are with nature the more in tune you become with yourself. This is likened to what is seen in tukutuku (ornamental lattice work) panels, you become more conversant with nature so you don't have to think about things anymore other than the environment around you.

As I sat and pondered under a parapara tree in a pivotal moment of insightfulness I started to recall when growing up, what my father and grandmother used to say. A number of things dawned on me, one of these was the principle of manaakitanga and how you can transform a person. The way that you treat people and do things to elevate their mana (prestige) by making them comfortable but also to educate them so that they understand our way of doing things. All of those things are captured when wanting to elevate their mana by caring for them, they don't always

know exactly what that is. There is an element of spirituality and tuning in to them in order to foster, encourage, support them and sometimes it requires tough love.

Hinewai describes her role as lead guide, manager, cleaner, cook, bottle washer and taxi driver. For a one-person owner operator there is difficulty to find respite and take a break as you do everything, having a succession plan in place would be helpful. There is difficulty in developing a succession plan because in Ngaputahi the pool of people that you can mentor is not deep. To find someone local who has the desire to take on an operation like Te Urewera Treks requires some specific criteria. Through whānau and / or locals there is a limited selection of one to two people to start mentoring into roles such as a management and/or operations management. When you find someone that you can rely on and carry out the work this allows myself, the owner operator to re-charge.

In the last three years a pattern in retaining kai mahi (workers) started to immerge and I started to find my rhythm in retaining kai mahi (workers). The business is seasonal it is open from October to April, we close down experiences and the Whakatau retreat and bush camp during the colder months. Due to this any staff we have, need to find another job during the closed season. The mahi (work) during the colder months allows for two more weeks of staff retention after the close down period begins.

In the past three years leading up to open season retaining kai mahi was very difficult, before the season starts and then runs into the break time. Recruitment and training wouldn't stop until well into the season. The real practical knowledge for kai mahi would come when the manuhiri arrived and they could be mentored in real time where they could gain the practical experience on the job. To keep the momentum going they would have to stay on for the next season but if they found other jobs they

wouldn't come back. One year there were predominantly women on staff and we managed to keep them, but staff recruitment and retention has been an ongoing challenge.

It was challenging when I took over the business from my uncle, during the first year, I carried on what was already put in place by him. At that time there were no other tourism operators in the area other then Ahurei adventures who built a domestic market and the tourism operation but it was not really full-time. People who did reach out to Te Urewera Treks came for the roar (Stag hunting season when the Stag is most vocal) but this was more of a supplementary service. Ahurei adventures and Te Urewera Treks are the longest standing tourism businesses in Ruatāhuna. The way we operate seasonally in our markets were future proofed and allowed for making enough money for six months to cover costs and break even. Getting the right people who are the local whānau from Te Urewera in to work and retaining them was the main objective in setting up this enterprise. As a whole the intent of Te Urewera Treks was to create employment and develop the skills of whānau in the local community.

Equally as important is finding the right manuhiri (customers) with values that align to the values of Te Urewera Treks, a pivotal moment that evoked this thinking was a customer experience. A woman contacted me to make a booking into the Whakatau retreat for a group of six Indian women who were eager to come to the retreat, they all worked in information technology and came from Lower Hutt. It is important to me that we have the right people that come to Whakatau retreat. So this means starting whanaungatanga and building a rapport with the customers as soon as possible and this generally means remotely. During a conversation the woman immediately went into a negotiation mode around what deals Te Urewera Treks were doing for New Zealanders.

I had to explain to her the other way that we do things and discussed a concept where we could do an exchange, that did not require a money negotiation but rather an investment of time, resources or skills that could be swapped. The whakaaro (idea) comes from manaakitanga where we put the value back in people rather than thinking about it in terms of money. The customer replied fairly quickly and didn't quibble which really set the tone for the relationship. She then wanted to know what to bring and we provided her with the booking details that included the time and distance for travel and the tikanga (culture) for Whakatau rainforest retreat. They came super prepared it was a brilliant outcome they even bought their own bottled water. They had so much gear that I had to use a trailer to get their gear up to Whakatau because you can't drive up there.

Everyone that stays has to go through a whakatau (welcome process) and although they were initially somewhat hesitant to be in the remote bush, they stayed on for three days. On their last day they wanted to know a time for a poroporoaki (farewell). I went down at 11am and they were still preparing their breakfast, had lit the fire, and were moving around confidently in the rustic kitchen. In the end they didn't want to leave. When I went to clean up the next day it was very neat and tidy, which made my job much easier.

An attitude that I am changing for manuhiri is that this is a service like any other service. They must have been good friends to come to a place like Te Urewera together and as a result their bonds have been strengthened. As a collective you build a stronger bond particularly in an isolated space such as Te Urewera. The mahi tahi (working as one) and sense of working together through having meetings and the delegating of mahi (work) such as gathering firewood, cutting firewood, cooking and cleaning. This notion aligns with the mission of Te Urewera Treks to share our

connection with the environment with others, and in the process, transform strangers into friends and whānau.

Tāpoi Taiao, New Zealand Māori Tourism (NZMT) provided support packages, business mentoring, and spent pūtea (money) on things (that it could be spent on) such as compliance and marketing. I considered the different packages which included mentoring and professional marketing advice. You would be provided with a list of people to work with, if you knew someone that you would like to work with, they would seriously consider this and make it happen. They would look at your website, brochures and social media and provide advice on improving them based on their expertise and experience.

The most effective support that an organisation such as NZMT could provide for a niche enterprise such as Te Urewera Treks would be to carry out some in depth polls, to get better data and statistics with more focus on the domestic markets. It would be helpful to know more about the mindset of the various market demographics. We expect that things will change from a seasonal perspective and it is a given that this time next year things will change again. We need to consider that although you can make all the plans you like they can change in an instant. It would be great if NZMT could get out into the grass root communities in order to carry out this research. For example they reached out to Te Urewera Treks to use our market research data. We had tested if we could have a stall or a food show to raise education and awareness through an online survey. The incentive for participation was two nights at Te Tii, Ruatāhuna which was a successful method of market research.

There is still a lot that we don't know about in our own country. Non-Māori New Zealand is going through a transformation with te reo me ngā tikanga (Māori language and culture), with a surprising amount of Pākeha and ethnic New Zealand

supporting and encouraging te reo. For me that is non-Māori New Zealand learning the native language and that is the gateway to the truth, as a result their mindset is different. There were a large number of New Zealanders that were never interested in Māori history but now due to a number of factors they are being forced to explore their own back yards and to look around them. We have to seriously think about other marketing in Aotearoa (NZ) and particularly to our own Māori people. The International market had monopolised our seasons, we did a small push for the domestic market which was successful and I questioned why there is so much focus on the international market.

Money is not the focal point of Te Urewera Treks particularly as it pertains to marae based eco-tourism and the under-pinning philosophy of the entity. I am a member of the NZMT society who have provided mentoring and inclusion in gatherings, events which resulted in the opportunity to meet other Māori tourism operators. Through this networking it became apparent that similar small enterprises have philosophical values in common and a central feature was that money is a bi-product of what they do.

The money lens is secondary in the way we operate and behave and this includes working with the locals in this region through the lens of manaakitanga. Once we focussed on this and not the money, things fell into place. I felt more confident in myself and people responded to it. Dealing with NZMT and journalists, all of these things fell into place and we were able to establish good boundaries with them also. New Zealand Tourism (NZT) wanted Te Urewera Treks to offer a family (arise) experience around the motu (NZ) for other tourism businesses. I was happy to do that but with limited numbers and a timeframe on developing and delivering customised experiences it was important that they started to pay for these

experiences, which they did. This cemented Te Urewera Treks positioning and what it stands for.

For me the prime example for kaitiakitanga are the trees, the forest is the greatest nursery. In the past our people would re-locate trees to encourage the birds into the Ngahere (forest) why not continue doing that. I changed the whole Te Urewera Treks experience and renamed it to Tane Mahuta, God of the Forest and the creation dropping down to Tane Mahuta and ngā tangata (people). We have a number of processes that we undertake to move young rākau (trees). An activity in this experience is to encourage the manuhiri (visitors) to harvest the tree's and replant the forest so it would grow and expand without interference. The pou (values) are real and relevant which will be the key to hapū having a successful marae-based enterprise.

Part of my vision is to be the kaitiaki of the kind of tourism venture that is environmental, educational, feels good, promotes social good, this is cultural and Indigenous tourism. The objective is that the word tourism will evoke the notion of prosperity for the hapū and community that it be within. That they should identify the resources around them including human resources and focus on building that resource. For example if they wanted to base their service around the river or the lake, they would assess the taonga (treasure) and the condition of the resource. If it is in good condition then maintain and improve the quality of that taonga. If it were in a bad state then the journey would be the restorative journey that would be the experience for people that in my experience people love.

Te Urewera treks went into hibernation as a result of the Covid variants as I take cues from nature. People in business are crying out for help as a result of Covid but I saw the pandemic as a tohu (sign) from nature that things need to change. I saw

Covid as necessary to disrupt the status quo, there are some tragic things that happened but some really beneficial things that came from it, simplifying life, appreciating nature and re-prioritising. During Covid we went back to the Ngahere (Forest) and the groups that have formed from this that are off the grid, sharing ideas and resources in order to navigate this terrain in the face of Covid. This has provided me with a different way of thinking about things moving forward.

There was a time that I felt that I was commodifying my culture, my home in essence my entire identify, I struggled with this for over a year and half. I had internal conflict, in my own mind, even the word tourism did not sit comfortably with me and I would prefer to use other words like experience or manaaki tangata (hospitality).

I had a mini meltdown on one of our experiences in planting native trees. We create our own nursery and we buy native trees from native nurseries in Kaharoa, Rotorua. So every time I went to get the baby trees' I would stop the truck in the stream on the way in to Ngaputahi and whakatau (welcome) the trees, 99% of the trees we planted have survived, when you buy in bulk you have to keep them alive, it is a huge responsibility. Ideally you plant them in Autumn or Spring, I would karakia (prayer) every day, asking Papatūānuku (earth mother) to look after the baby trees. We were focussed on planting the big five which include kahikatea, rimu, mataī, tōtara, toro, miro all rākau rangatira (chiefly trees). I see this as reparation for being complicit with the forest. The International visitors favour this part of the experience and started telling stories and leaving a legacy for their families about this experience. I felt that they were being whakahīhī (arrogant) and I had a massive vent to the environment. This was a pivotal moment for me where manaakitanga became clear and how you can transform a person, the way that you treat people and do things to elevate their mana, make them comfortable but it is also to educate them so that they understand our way of doing things. Sometimes this means tough love.

The narrative from McManus aligns to concepts outlined by Mika and Scheyvens (2022) encapsulating traditional culture and community-building. Her pūrākau also speaks to how Te Urewera Treks guides their priorities, in terms of tourism planning, management and sharing of their natural resources and their Tūhoe culture and guiding values.

In summary the case study on Te Urewera Treks highlighted the importance that culture, ancestral knowledge, heritage legacies and the environment are to the venture. The strategic and operational priorities are underpinned by values of kaitiakitanga and manaakitanga. Te Urewera Treks is committed to operating from a quadruple bottom line, planet (taiao), people, prosperity, and purpose (spiritual and metaphysical) balancing social, cultural, economic, environmental, and spiritual outcomes.

Te Urewera Treks is a whānau enterprise and Whakatau retreat is on private whanau land not open to the general public, providing their visitors with privacy and the ability to disconnect from the outside world. The manager can make leadership and management decisions in relative autonomy, although extremely conscious and actively working with whānau and the local community through a number of projects and partnerships. It is clear that she is passionate about Te Urewera Treks and what it stands for.

Hinewai has faced challenges around the notion of commodifying her culture in some of their activities. This has led to some insightful moments and critical thinking to address these issues. The Covid 19 pandemic has been viewed as a cue from nature that things need to change by doing things differently in future more closely aligned to the social, cultural, environmental, and spiritual outcomes.

Case Study Two: Whakarewarewa, The Living Māori Village

This case study examines Whakarewarewa a well-known Māori tourism destination in Rotorua. Since the 19th Century, the people of Tūhourangi and Ngāti Wāhiao two hapū of the Te Arawa Iwi have been hosting and welcoming guests through manaakitanga into their communities, sharing insights into Māori culture, as well as demonstrating kaitiakitanga of the natural geothermal wonders of cooking, bathing, and healing. The sharing of Māori cultural experiences and the natural geothermal landscape continues for tourists visiting into the 21st century (Wikitera & Bremner, 2017). The Whakarewarewa shareholders inherited this legacy from their ancestors deriving from the legendary chief named Wāhiao. Wāhiao was a great chief of Tūhourangi who had settled in Whakarewarewa in approximately 1710 (Ibid). The people of Whakarewarewa are committed to the preservation of this culture and ancestral legacy.

This case study, like the previous one, begins with an overview of the tribe and region, drawn from relevant sources, and concludes with a pūrākau from Keri Anne Wikitera a whānau member, shareholder and researcher of the community.

Rotorua and Te Arawa

Rotorua is promoted by many New Zealand marketing sites as the cultural tourist capital of New Zealand. The Ngāwhā (geothermal pools) and the Māori concerts are well known to most in New Zealand and famous overseas due to its longevity and popularity as a tourist destination. The region and its people are recognised as leaders in tourism participation in Aotearoa, New Zealand (Te Awekotuku, 1981). The Whakarewarewa guides such as Guide Maggie Papakura and Guide Rangi, became very popular through their professional association with a number of celebrity tourists including the Duke and Duchess of Cornwall (Stafford, 1967).

Whakarewarewa valley is located two kilometres south of the Rotorua. The people of Tūhourangi/Ngāti Wāhiao have lived in and around Whakarewarewa for over 300 years (Waaka, 1982).

The historical involvement of Te Arawa in tourism now spans 200 years (Stafford (1986) and Boast (1992). The most notable historical involvement was that of the people of Ngāti Tūhourangi, one of the eight hapū that make up the Te Arawa Iwi. They were the guardians of the Pink and White Terraces, located at Te Wairoa east of Rotorua. The Tūhourangi people of Te Wairoa realised the potential of the tourists and the economic benefit for their people. Tūhourangi had an effective monopoly on the industry during this period. (Stafford (1986) and Boast (1992) both describe how tourism in the Rotorua Lakes District was controlled and protected by the iwi and hapū of Te Arawa.

Tourism operations in Whakarewarewa started in the mid-19th century, becoming more distinguished in the period after the Tarawera eruption of 1886 when the world-renowned Pink and White Terraces were devastated along with the homes and tourism economy of the Tūhourangi people. Approximately three hundred Tūhourangi people escaped Te Wairoa from the eruption of Mount Tarawera and moved to Whakarewarewa at the invitation of Ngāti Wāhiao. Together the two hapū developed a tourism venture that is still there today (Wikitera & Bremner 2017, Wikitera, 2006).

Whakarewarewa Purpose: Rangatira for Tūhourangi Ngāti Wāhiao[31]

The Tūhourangi Ngāti Wāhiao people are committed to preserving their culture and honouring the legacy of generations that have come before. This commitment is a central part of the Māori cultural identity of the hapū and aspects such as guiding an ancestral legacy is considered vitally important to sustain.

[31] https://whakarewarewa.com/about-us/accessed on 28th August 2022

They continue to uphold this legacy through honouring the traditions of their people and are guided by the following principles:

- Kaitiakitanga – Protector & Guardian of Resources
- Manaakitanga – Hospitality Excellence
- Mātauranga Māori – Preservation and Sharing of our History and Knowledge
- Taonga Tuku Iho – Custodians of our Treasured Heritage[32]

Whakarewarewa is home and provides employment to the whānau who live in the tribal area (rohe). It is an essential aspect of the tribal cultural identity even for the whānau who live away who are not directly involved in the operational aspects of the business. Whakarewarewa contributes to the hapū economy and connected to strengthening the hapū culture and traditions (Wikitera & Bremner 2017, Wikitera 2006).

Although the people of the Whakarewarewa have been hosting tourism related services since the mid-19th century, the enterprise has only been operational since 1998 (Ibid). In more recent times Whakarewarewa has developed new and complimentary experiences and services such as the geothermal trails[33], the E-Bike experience[34] and trails, and the Geyser Cafe.

The Whakarewarewa Thermal Village is a subsidiary of the Whakarewarewa Village Charitable Trust. This charitable trust leases rights to operate the tourism venture off the Rahui Trust Board who represent the village shareholders. The enterprise was set up in 1998:

> to foster and promote our Village/Tour Package as par excellence of tourism, to enable the growth and development of economic, health, social and cultural issues of

[33] https://whakarewarewa.com/experiences/whaka-geothermal-trails/accessed 25/02/23
[34] https://www.electricbikerotorua.com/pages/ebike-rentals/access 25/02/23

the people of Tūhourangi/Ngāti Wahiao (Mission Statement) (Wikitera & Bremner, 2017, Wikitera, 2006).

Te Puia or New Zealand Maori Arts and Cultural Institute (NZMACI) is a national centre for the training of Māori in Māori arts and crafts and another popular tourist destination. This tourist venture includes much of the geothermal sites in the Whakarewarewa valley, such as the Pōhutu geyser. The people of Tūhourangi/Ngāti Wāhiao were part of the Te Puia package, in the development of cultural capital in the organisation and holding mana whenua (prestige power and occupation of tribal land) (Ibid).

Figure 10: Pohutu Geyser[35]

In 1998, Whakarewarewa Thermal Village was created in response to the actions of the Government owned and managed tourist venture. The Rahui Trust and villagers were unhappy about the NZMACI's non-recognition of an informal agreement made between the parties on 21 October 1965. This agreement referred to charging rights of the Institute and village of tourists going through the Whakarewarewa valley (Ibid).

[35] https://as2.ftcdn.net/v2/jpg/00/66/98/15/1000_F_66981555_cuHlqB87SJJnGXq4Nxe5aQ0az4EAyRjQ.jpg

Following a High Court judgment in 1998 and the dis-harmony between the Rahui Trust and Government, a fence was erected on the Whakarewarewa hapū/Te Puia boundary. This High Court decision was the impetus for the hapū to develop an independent entity. Consequently, a tourism enterprise was developed in the form of the Whakarewarewa Thermal Village, owned and operated by the Tūhourangi / Ngāti Wāhiao (Wikitera & Bremner, 2017, Wikitera, 2006).

A trust board facilitates and administers on behalf of the 3107 shareholders. The Trust Board structure is a legacy of Government policy and is regulated by the Government's Ministry of Māori Development, Te Puni Kōkiri. Initially these structures were applied to facilitate management of newly formed land tenure laws and this structure has continued as a way to manage the communally owned Rahui area. The Whakarewarewa Thermal Village enterprise leases rights from the Rahui Trust at a nominal rate to take tourists through the village (Rahui Trust Board AGM minutes, 2008 as cited in Wikitera 2006).

Te Puia (NZMACI) is physically connected to the village. While developing Te Puia the Government plan in 1907, was to provide the whānau a channel to commercial benefit and early Government intervention intended to change the communal nature of tourism in the Whakarewarewa to one of an economic nature. In their proposals the recommendation was that the villagers could develop Māori arts and crafts, hence earning economic benefits (AJHR, 1902:H2). This notion was reiterated in 1967 as part of the New Zealand Māori Arts and Crafts Act (1967) (Ibid).

The Whakarewarewa business is now intentionally positioned and marketed as the living Māori village targeting the tourist desiring an authentic experience in a unique environment. Since the inception of tourism Whakarewarewa and Te Puia have responded to what the tourist wants, this is now a natural part of the place. The pūrākau (stories) inspire

visualisation of history emphasising the concept of an authentic experience (Wikitera & Bremner, 2017).

Whakarewarewa tours contributes to the tribal economy and is intricately connected to strengthening of the heritage, stories, culture, traditions, and identity of the whānau and hapū. This generational learning is important in encouraging whānau and hapū to participate in tribal development and tourism activities. Life at Whakarewarewa highlights the application of tikanga within a tourism organisation through the lens of Māori tribal members. Tourism has influenced tribal systems over generations and the environment of Whakarewarewa provides an example of the connections that exist between regional, national and international imperatives (Ibid).

There are approximately fifty families living at Whakarewarewa village. The tribal members of Whakarewarewa (who live away) consider it home and often return to enjoy the thermal bathing and food cooked in the hot pools. As this is their heritage and their cultural stories that are told to manuhiri (visitors) most of the whānau naturally take part in tourism activities. There are a combination of full-time and part-time roles in the village consisting of guiding, retail sales, grounds, and facilities maintenance, performing, catering and administration workers. Most staff are either members of the hapū or married to members. Because mātauranga (knowledge) and stories are not easily transferrable professional development for most of these roles are limited. This is stifling growth in the village and poses an ongoing issue (Ibid).

Whakarewarewa also provides a place where urban children can learn about their heritage. Whānau can return to their tūrangawaewae, meet whānau and learn about their tribal connections, engaging with their ancestral stories, history, and identities (Ibid).

Guided Tour of Whakarewarewa Thermal Village

The village is open every day of the year to tourists from 9.00am to 5.00pm it is only closed for Christmas day. Standard admission to the village, inclusive of a guided tour and cultural performance, is NZD $40.00 per adult and $17.00 per child. There are various package deals and family discounts (Whakarewarewa Thermal Village: Price List, nd)[36].

The following experiences are offered through Whakarewarewa:

Whakarewarewa Legacy Guided Tour: The legacy guided tours with village guides that are direct descendants of the Māori guides. Their taonga tuku iho, mātauranga Māori and manaakitanga adds a specialised dynamic to the experience at Whakarewarewa[37].

Whaka Geothermal Trails are the new geothermal nature trails that provide access to a geothermal landscape where visitors can experience the raw nature of Papatūānuku. The landscape is described as providing regenerative powers in nature where there are hot spring lakes, mud pools, geysers and native manuka bushlands[38]. Whaka E-Bike Hire and Trails: Whakarewarewa has partnered with Electric Bike Rentals so that visitors can enjoy the geothermal trails by E-Bike.

The Geyser Café is the newest addition to Whakarewarewa opened in October 2019 and is located in the admissions building, the café is open daily from 9:00 am – 3:00 pm and can be accessed by all visitors to Whakarewarewa, without purchasing a ticket into the village. The menu is a selection of traditional Māori kai (food) such as hangi (earth oven) meals, hangi pies, raw fish and Māori bread (parāoa rēwana) all complimentary to the Whakarewarewa experience[39].

[36] https://whakarewarewa.com/experiences/the-whakarewarewa-legacy-guided-tour/
[37] https://whakarewarewa.com/experiences/the-whakarewarewa-legacy-guided-tour/ accessed 10 March 2022
[38] https://whakarewarewa.com/experiences/whaka-geothermal-trails/ accessed 10 March 2022
[39] https://whakarewarewa.com/experiences/Geysercafe 10 March 2022

Manuhiri enter the village at the eastern end of the Whakarewarewa valley. Prior to entering the village gates, on the left, is the whare kai (dining room). The whare kai (Dining Hall), named Te Rau Aroha, has facilities to cater for 300 people and is used for hapū meetings and other gatherings at the marae. It is not used for tour groups however it is occasionally hired out as a conference facility or meeting venue. In front of the whare kai there is parking for tour buses and cars to park. On the right, is the admissions and retail admissions building that houses the ticketing office, a gallery, souvenir shop and the geyser café. Before entering the archway to the village large boards provide visual imagery of the infamous ancestor guides of the village. Today the guides meet their visitors at the entrance and give a brief commentary of the area, then following is the path of the guided tours (Wikitera & Bremner 2017).

There is a memorial to those whānau of the hapū that served in the world wars in the entrance archway to the village. The soldiers' names are engraved into the stone and all that pass can see and read the names of the forefathers. This archway is the southern entry of the village and main gate for tourists and locals to enter and is both the physical and spiritual gateway to the village. This is the hapū tūrangawaewae, the base of which Tūhourangi / Ngāti Wāhiao still gather for celebrations and to mourn in sadness at tangi (funerals) (Ibid).

Figure 11: Memorial Archway Entrance to Whakarewarewa Village[40]

[40] https://as2.ftcdn.net/v2/jpg/00/66/98/15/1000_F_66981555_cuHlqB87SJJnGXq4Nxe5aQ0az4EAyRjQ.jpg

Through the archway is the bridge which the Puarenga River cascades beneath. The tourists toss money into the river and the children dive into the river to retrieve the money. Although the bridge is a road for villagers and family to drive across tourists cross the bridge by foot. This is where the tamariki (children), known as the 'penny divers' of Whakarewarewa dive from the bridge. The name, 'penny divers', is a legacy from when pound sterling was still the national currency. A currency change in 1989 saw the withdrawal of one and two cent coins and in 1991 the introduction of one and two dollar coins allowed the income of the penny divers to increase dramatically (Wikitera 2006).

Unfortunately this part of the experience has been off limits since 2018 due to water contamination. Health concerns arose as whānau noticed the children's skin showing a blotchy discolouration. Remedial actions are being taken to purify the water through collaboration with the MacDiarmid Institute for Advanced Materials and Nanotechnology[41]. The hapū is proactively working to restore the health of the stream with help from the MacDiarmid Institute to allow for continuation of the penny divers legacy. This collaboration combines, shared values and multiple knowledge systems to bring together mātauranga Māori, pūtaiao (Māori science) and science[42].

Alongside the bridge is the pathway that leads to the village where there is a place named the Rahui this is the shared geothermal bathing and cooking facilities. This is the first area that guides take tour groups into. Here they explain how the landscape has changed over time and that the hapū, have always been and are still the kaitiaki (protector and guardian) of the geothermal supply enabling bathing and cooking to continue today (Wikitera & Bremner, Wikitera 2006).

[41] https://www.macdiarmid.ac.nz/news-and-events/news/in-the-media/whakarewarewa-living-village-and-the-macdiarmid-institute-are-looking-to-restore-the-health-of-the-stream-which-flows-through-the-village/ retrieved on 14/08/2022 First appeared on 1 news March 18 2022, Sam Kelway.
[42] https://www.macdiarmid.ac.nz/news-and-events/news/in-the-media/whakarewarewa-living-village-and-the-macdiarmid-institute-are-looking-to-restore-the-health-of-the-stream-which-flows-through-the-village/ accessed on 14/08/2022 First appeared on 1 news March 18 2022 Sam Kelway.

Figure 12: Whakarewarewa Geothermal Activity[43]

In the heart of the village is the intricately carved wharenui (meeting house). The wharenui is named Wāhiao after one of the legendary chiefs of the hapū. The guides take tourists to the front of the wharenui and share ancestral pūrākau using the carvings as focal points. While tourists hear and see these stories in guidebooks, the stories have a much deeper meaning and significance to their descendants communicated in traditional practices such as waiata (tribal song), whaikorero (speechmaking) and naming of descendants (Wikitera & Bremner 2017, Wikitera 2006).

Figure 13: Whakarewarewa Wharenui Wahiao[44]

[43]https://res.klook.com/image/upload/c_fill,w_750,h_560/q_80/w_80,x_15,y_15,g_south_west,l_Klook_water_br_trans_yhcmh3/activities/3f89524c-.png
[44] https://whakarewarewa.com/wp-content/uploads/2020/12/DSC03679.jpg

As the tour progresses manuhiri are taken to the cooking pools where food can be purchased. Along the road just outside the Rahui area is the village Kohanga Reo. Te Kohanga Reo is a national total immersion Māori language preschool movement. The village and whānau pre-schoolers attend this Kohanga and tourists are often provided the opportunity to meet and see these children sing and play. The pre-schoolers are introduced to tourism activity and often participate in the tourist activities in the village (Wikitera & Bremner, 2017, Wikitera, 2006).

Throughout the village is geothermal activity, steaming vents, mud pools, hot pools and geysers. Behind the wharenui is a nature walk where there is a thermal lake and native fauna and flora are predominant. This is not part of the guided tour however tourists are able to walk through at their own convenience. There are signposts and paths that are clearly defined (Wikitera & Bremner, 2017, Wikitera, 2006).

The lake feeds into a significant bathing complex named ‘the Hirere’ in the village. This facility is where whānau gather and is important for whanaungatanga (relationship, kinship), central to hapū identity. This also provides an opportunity to regularly come together and discuss whānau news, politics and arrange meetings. It is looked after and opened in the morning and evenings for and by whanau (Wikitera & Bremner, 2017).

The souvenir shops are very prominent in the village to share culture through the sale of arts and crafts (souvenirs), often crafted on site. There is also a tā moko studio (Māori Tattoo), these operations are owned by whānau independently. Further along the path are viewing platforms to the renowned Pōhutu and Prince of Wales geysers. Throughout the tour whānau homes are observed, some traditionally carved and the guides tell stories of who lived in these ‘whare’ (houses) and how they were constructed (Ibid).

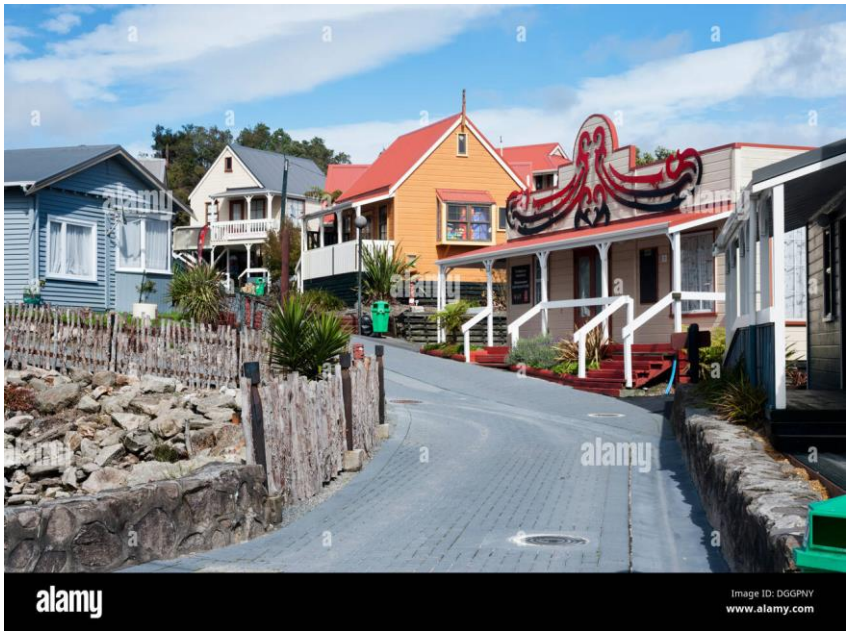

Figure 14: Whakarewarewa Village [45]

The tourists are guided up through the residential area at the northern end of the village where there is a Catholic church, services are now only conducted on a monthly basis. A graveyard surrounds the church, the graves are above ground due to the geothermal activity below, which is intriguing to tourists (Ibid). There are also memorials of famous Whakarewarewa guides such as Guide Maggie Papakura and Guide Rangi.

Cultural versus Commercialisation

The Wikitera & Bremner (2017) paper provides a succinct analysis of the ways that one Māori tourist venture in Rotorua has addressed the dilemma of culture versus commercialisation. A focal point of Te Puia is the arts and crafts institute which has forged a sustainable and reputable reputation. Tūhourangi/Ngāti Wāhiao have shared their cultural capital with the enterprise. The selling of the arts and crafts that are made as souvenirs has helped to develop the 'cultural product' for Te Puia. However, these activities and support

[45] https://c8.alamy.com/comp/DGGPNY/whakarewarewa-maori-thermal-village-rotorua-north-island-new-zealand-DGGPNY.jpg

provided did not translate into economic success for the hapū. The management positions at Te Puia were Government appointments and while the cultural capital of Tūhourangi/Ngāti Wāhiao is included in most of the organisation's marketing collateral, senior positions are predominantly non- tribal contradicting the growth and development of people of the area (Wikitera & Bremner, 2017).

The fence that was erected on the hapū/NZMACI boundary in 1988 represents the tensions found in the Whakarewarewa valley that have resulted from tourism and the reality of commercial enterprise in a tribal community (Ibid). The significance of 'the fence' built in 1998 separating the two valley enterprises illustrates the contentious nature of Whakarewarewa as a tourist destination and tūrangawaewae for the hapū of Tūhourangi / Ngāti Wāhiao (Ibid).

In addition to the significance of the fence an historical event will see Te Puia being transferred back into iwi ownership. The third reading of a bill 22 July 2020 will transfer Te Puia/ NZMACI to a new entity, the Te Puia NZMACI Limited Partnership. The partners will be Tūhourangi/Ngāti Wāhiao o Whakarewarewa, the hapū of Ngāti Hurungaterangi, Ngāti Taeotu, Ngāti Kahu (to be held by their HTK Te Puia Trust) and the Pukeroa Oruawhata Trust on behalf of Ngāti Whakaue[46] Although this poses opportunities it also raises challenges around the iwi shareholding and inter iwi, hapū politics and re-configuration[47]. This remains representative of the tensions and reality of a commercial enterprise in a tribal community.

A recent example of an incursion that can exasperate these tensions was an event in August 2022 where Te Puia was under scrutiny for allowing tourists to swim in sacred thermal pools, The Blueys. Tūhourangi/Ngāti Wāhiao regard The Blueys as sacred taonga (treasure)

[46] Te Puia on a pathway to iwi ownership Te Karere TVNZ 2 June 2017 https://www.youtube.com/watch?v=E5tWxRmJQio accessed 20 August 2022

[47] https://www.nzherald.co.nz/rotorua-daily-post/news/final-debate-over-te-puia-nz-maori-arts-and-crafts-institute-iwi-ownership-today/W4MGPHWBIDRNNT5K6OPEFOYLCM/ accessed 20/08/22

that has been off limits for generations due to its tapu (sacred) status. This pool has been treasured for generations as a life source of the Whakarewarewa village.[48]

Impacts of Covid

When New Zealand shut the border in March 2020 due to the Covid19 pandemic, Whakarewarewa lost 96% of visitors. In the peak of summer, Whakarewarewa would have approximately 4,000 visitors a day[49]. Now, as the country has reopened to foreign visitors, the whānau are torn between their economic needs and apprehensive about the destructive impact of tourism. Whakarewarewa is challenged with marketing and resources (only 5-8 staff down from 70) because 99% of the market was international now, this market could be back. Having more than 100,000 tourists walking through the village every year is hard on the whenua (land), while one guide to 70 people lacks the connection the village wants to foster contrary to the mission and purpose of Whakarewarewa.

Although proving to be very challenging times for the hapū, the innovative drive of their ancestors following the 1886 eruption was the motivation the villagers needed. The first lockdown for the village, was described by whānau as eerie, shocking, and there were mixed emotions. The positive outcomes were that whānau became very close and there was increased appreciation for the legacy they inherited, it was a place where they could be one with nature. The whānau are prepared to share Whakarewarewa back with the world, but they have a different affinity to it now. There is a reluctance to return to the previous business model, which saw visitor numbers increasing and de-prioritisation of the environment. The business model has changed once already during the pandemic, to focus on a domestic market. Now there is a focus into a more environmental experience that is both intimate and

[48] https://www.nzherald.co.nz/rotorua-daily-post/news/rotoruas-te-puia-stops-taking-tourists-to-sacred-hot-pools-the-blueys-after-backlash/4IUN56QYHMJDQB245NUNMZ27LQ/accessed on 3 October 2022.
[49] https://www.theguardian.com/world/2022/mar/26/maori-village-nestled-among-hot-springs-reckoning-with-the-return-of-foreign-tourists retrieved 18/ September 2022

sustainable. Covid19 has given Whakarewarewa a chance to consider limiting tour group sizes to have just 40,000 visitors a year, which is a significant drop from pre Covid19 times[50].

Pūrākau

The following sections are drawn from personal communication with Keri Anne Wikitera who positioned on her worldview as a Tūhourangi, Ngāti Wāhiao woman and thus this influenced her responses. Dr Keri Anne Wikitera is a very well respected, whānau member, shareholder, and leading researcher for Whakarewarewa Living Village. As this conversation took place online under Covid restrictions I have tried to maintain the essence of Keri Annes pūrākau.

> I am from Whakarewarewa my mother was raised in the village my great, great grandparents started tourism in New Zealand at Tarawera. My great, great, great grandfather Hori Taiawhio was the head rower that would take the early visitors during the early 1870's across to the Pink and White Terraces, it is a three-hour paddle and he had a group of rowers in those boats taking visitors across. He and my great, great grandmother his wife guide Sophia were managing and co-ordinating the tourism industry and that was at a time when you didn't have tourists, there wasn't an industry so they were just hosting and sharing their manaaki with visitors and how they lived life. So they were doing tourism since then, it is part of our cultural landscape and history. There is a famous legend of guide Sophia on the Tarawera lakes and you will see it and hear it in many of the tourism stories in the area.
>
> It's serendipitous because when I was doing my research for my Master of Business, I did a critical analysis of Whakarewarewa tourism. It was great because I

[50] https://www.theguardian.com/world/2022/mar/26/maori-village-nestled-among-hot-springs-reckoning-with-the-return-of-foreign-tourists retrieved 18/09/2022

was living in the village, I had to learn how to cook in the hot pools and figure out when is the best time to go bathing, have a bath and all of those things that we show the tourists. I had to learn while I was doing that, it was a real connection and this whole idea of cultural landscaping and applying your knowledge and your ancestral knowledge into actually living and breathing your whenua. This was a really amazing experience!

It is really important for us to know who we are. My mokopuna (grandchildren) go to Whakarewarewa 365 days of the year and listen to their tribal waiata join in with the kapahaka (Māori performance) be toured around by their aunties and uncles, we are so lucky we have that place because we can go home. We don't have to wait until there is tangi or an occasion at the marae, we can go to our marae and be part of it. It is the same with Ōhinemutu (Rotorua Māori Village) although they don't have the same kind of village structure there, they just live in the village but again tourists are allowed to go into the village, up to the marae and the saint Joseph church.

So although I started with a story of how I was turned away from the Whakarewarewa gate, coming home is an amazing way of being able to connect and learn our history and how our tupuna (ancestors) lived on that whenua (land) and the things that they did defending it.

I was invited to do some research for a court case by the legal team for Ngāti Wāhiao on the Tourism Development at Whakarewarewa. My sister and I were gifted guide Maggie's 1907 journals which were quite late in the piece but they provided alot of context of what we were doing at the time and who were historically doing it. So the native land court minutes decisions there were no wāhine witnesses at the time so we bought a female voice from guide Maggie's journals to the court case. So I got to do that and it was amazing to see how important the tourism narrative is in our history to

the point where it is now being used as court evidence. The pūrākau that we use, the cultural narratives and the cultural landscaping of Ngāti Wāhiao at Whakarewarewa is what I tapped into for writing Mana versus Money in 2017.

Through the court negotiations I am involved in I found out the guides of Whakarewarewa in 1910, who were all women, petitioned Government to keep non Whakarewarewa people out of being tour guides at Whakarewarewa. Because we are the ones with the knowledge, it was the narratives that they were applying and they were protecting it, protecting their mātauranga (iwi hapū knowledge). Through wānanga (meeting) and through being together in the business they were able to protect some of the areas that they didn't want us to go near like the wahi tapu (sacred places) the burial caves and that is still the same today, you will see in the training manuals for Te Puia these are the places that you don't take visitors nearby. So we were able to upkeep our kaitiaki obligations to the land and the narratives in navigating the early tourism development in the valley.

The New Zealand Māori Arts Institute (NZMAI) the Government part of the Whakarewarewa valley developed a business and the intellectual property in the business is Ngāti Wāhiao. We staffed it and provided the pūrākau as applied to the landscape so that was the foundation of what Mana versus Money 2017 research is about.

We are still taking the mātauranga, from the wahi tapu (sacred places) and naming all of the hot pools from these pūrākau handed down through the generations on how we live and how we apply our kaitiakitanga. We don't call ourselves kaitiaki, kaitiaki are the Taniwha (water spirit) we are hunga tiaki o Te Arawa the caring people responsible for looking after our resources and our whenua and we do that through tourism. I always think of tourism as not just to sell a product or service to tourists but

it gives Te Arawa or Ngāti Wāhiao in particular some kaha (strength) to influence the Government into doing things.

Under the gateway at Whakarewarewa you will see the penny divers introduced to the visitors at a very young age and they are very clever at business. They knew what time the tour buses were coming in and they know how to entice the American tourists, they can perform to different segments of the market. Penny diving was a big economy the tamariki were making $100 – $200 per day in the river, not only were they entertaining themselves they were providing school holiday lunches and food they were actually buying their school uniforms and paying school fees.

Around 2018 the river was found to be polluted with Pentachlorophenol (PCP) that is highly toxic and persistent in soils, this was leaching into the stream poisoning it and the wild life was affected. Our tamariki (children) were swimming in the river and they were getting sick and blotchy skin. So we had to pull the tamariki (children) out of the river which was the beginning of the tourist experience communicating with the tamariki.

When we pulled the tamariki out of the river half of the geysers started to underperform they were not spouting out water. The environment started to deplete because all of the hotels and accommodation were using the water bores for their swimming pools and spas. So my grandmother and her sister got flags and they started protesting about that and that was when the bylaws happened, as a result all the bores and hotel bores were closed. It was seen as a tourist assassination. So our kaitiaki obligations are now our power to influence the powers that be, they have become more powerful because of tourism and us being a tourist destination. The social change, environmental protection our kaitiakitanga are our true obligations as a tiaki (carer) can be played out.

I love the Tiaki promise in the New Zealand Tourism Strategy 2019. Prince Harry launched a new campaign eco-travel non-profit organisation, Travalyst, this was inspired by kaitiakitanga and manaakitanga that he learned about during trips to New Zealand. Prince Harry and his wife Meghan were hosted by the whānau at Whakarewarewa on their last visit to New Zealand. New Zealand Tourism have kaitiakitanga and manaakitanga as key strategies but they are being simply translated as guardianship and warm hospitality. The whole idea of kaitiakitanga is not simply just about guardianship.

I was guest lecturing for a friend and I started with Papatūānuku (mother earth) and the sand. Then I got the students to shut their eyes and think about the most precious female in their lives who has guided, loved and embraced them the most, close your eyes and think of that person smiling at you. I put a picture in their minds of a whole lot of rubbish from cruise ships, now imagine tipping the rubbish all over that lovely-beautiful woman that you are thinking about. My friend said she was thinking of her daughter. I was trying to highlight how important it is for us to protect our Papatūānuku (mother earth) because we are trashing mother earth. From Māori or Indigenous perspectives whether it be your special person or Papatūānuku we still take the lessons learned and make sure it doesn't happen. The Tiaki promise beyond New Zealand Tourism website, I love this promise but there is a very fine line between cultural appropriation and marketing.

I interviewed Hone Mihaka of Taiamai tours as part of the research that I'm on at the moment. He was just fishing on his waka (boat) when a cruise ship came in and started taking pictures of him because he has a Mataora (Māori face tattoo) and his boat had a Māori flag on it. Because of that he started inviting people from cruise ships to go out on his waka in the harbour up north, this is how he started Taiamai tours. All he did was sell a plastic fibreglass seat on his boat and he would go out and do what

he would normally do it's just organic rather than thinking too much on how to create a product, it's true and authentic.

Covid has given us an opportunity to think about things. We have a saying at Whakarewarewa that the shareholder never dies, and this is true with Whakarewarewa no matter what. We have been through a Tarawera eruption in 1886 and we continued doing our business. It may have stopped and slowed down for a long time and Covid has done the same to us but our village is still there.

How do 80% of us who were born and grew up outside of our tūrangawaewae learn about our ancestral knowledge. If 80% of us are outside our tribal regions, do we have the capacity to start Māori eco-tourism businesses when we weren't raised and didn't grow up on the whenua (land)? Is eco-tourism sustainable, intergenerational because although the shareholder never dies at Whakarewarewa I don't feel I could do this anywhere else in the country. How would I go into tourism if I was truly thinking about kaitiakitanga and the environment, how do I enter that space having not been raised there.

We're struggling because 99% of our market was international now that we are potentially getting them back how much do we market to them because we are very low on staff. How do we transcend through all of this as those staff now have other employment? Can we get international travellers to come and become staff, no we cannot. The guiding and manaakitanga of Whakarewarewa has to come from the place and the people of the place.

We were looking into doing some research on Te Matatini (Māori Kapahaka Festival), this was before tourism institutes did any research and Te Matatini are classified as tourists. We are really missing out on that whole sector or market because

Māori tourism in New Zealand doesn't market to Māori. New Zealand doesn't really fund or promote Indigenous people going to Indigenous venues. It's one of the biggest things that I see as an Indigenous person.

I was funded from Te Pae o te Māramatanga to do some research. Whakarewarewa closed down due to Covid and they didn't want to re-open they wanted to protect their kaumatua. I approached the Chief Executive Officer and governance body of Whakarewarewa village and asked if I could do some research and they said what about augmented reality and artificial intelligence and the potential for bringing some pūrākau or digital strategy into the tourism product.

I got the hapū together and we had a strong debate on whether we should start the tours again. What was really interesting is that they referred back to the crisis of the Tarawera eruption back in 1886 and they were framing that crisis as to how we responded to the Covid crisis. So they were using the same processes in how we recovered from that in tourism to how we could recover from Covid. We got a really good indication on what the whānau think in the village and who wants tourists back and what their intent was. So I did this project and I started with my whānau. I thought about my great, great grandfather Hori Taiawhio the manager of the rowers on Tarawera in the 1800's. He and my great, great grandmother Sophia had eight children, seven boys and one daughter.

So we thought we would get those eight children together our great grandparents and their siblings so we had representatives from each of those whānau. The whānau are located all over the country and the world and we had a wānanga and did our ancestral foot-printing in April 2021. We started up at Tarawera where our koro (grandfather) and kuia (grandmother) lived and it was called privileging our tīpuna voices so it wasn't a tourism claim.

So we went up to the buried village with our kaumatua (elders) of the whānau. Our eldest male of the whole whānau had never been there and he didn't even know where it was. It was unbelievable because we asked him to talk about his whakapapa (genealogy) but he had never been there, but he talked about it. We went and visited the urupa (burial ground) along the way between Tarawera and Whakarewarewa and we just talked about stories that we knew and from this wānanga we created the Mahika Wāhiao book.

During the Mahika and Wāhiao (March 2021) research wānanga the whānau referred back to the crisis of the Tarawera eruption back in 1886 framing that crisis as to the response to the Covid crisis. They were using the same processes in how Tūhourangi recovered from that in tourism to how they could recover from Covid. One of the objectives was to find out what the whānau think in the village and we were getting a really good indication of who wants tourists back and what their intent was.

Some whānau take it for granted and say we don't want tourism it's all about money and for those that live away it was all about connection. A lot of the whānau don't want the tourism back in the village because they don't feel that they make any money from it, but it must be acknowledged that the business does look after the maintenance of the facilities, services our marae and aids in the protection of the environment. The kaitiakitanga and manaakitanga is promoted because they are able to afford to spend money on the marae complex so there are definitely benefits.

Some take it for granted that tourism is always going to be there. What is the best thing for tourism the tourism industry needs to be values driven and this was based on the tiaki promise. More than that we want tourists that have the same values as us.

In summary the case study on Whakarewarewa has highlighted the importance of culture, ancestral knowledge and heritage legacies as strategic and operational priorities. Their commitment to preserving and upholding these priorities are underpinned by the values of kaitiakitanga, manaakitanga, mātauranga Māori and taonga tuku iho. Whakarewarewa operates from a multiple bottom line, balancing social, cultural, economic, environmental and spiritual outcomes. It appears that the social, cultural and environmental imperatives are a priority to that of economic outcomes.

It has also highlighted the complexity that a tribal enterprise with regards to the different organisational structures, systems, and reality of a commercial enterprise on tribal land. Whakarewarewa contend with complex Government systems and structures and tribal boundaries that can create tensions around commercial activity versus culture. The Covid19 pandemic has been viewed as an opportunity to look at doing things differently moving forward more closely aligned to the priorities of social, cultural, environmental, and spiritual outcomes.

CHAPTER FIVE: DISCUSSION

The case studies have highlighted key themes that were common, and which can be identified as elements of successful Marae based-Eco Tourism. These themes will form the basis of developing a model for marae based eco-tourism, that can be practically implemented and provides value to all those involved. The key challenges and opportunities, for Te Urewera Treks and Whakarewarewa have been identified within the following key themes.

The common themes that have been identified include the following:

- Tikanga - Culture
- Pou Pono - Values
- Rangatiratanga - Strategic Leadership

Some of the dynamics of cultural protection and the commercialisation of culture have also been identified. Overcoming Covid19 lockdowns was a key challenge but has also provided opportunities in the approach to future thinking, innovation, planning and marketing. Future study could be focussed on the development of a marae based eco-tourism venture implementing new measures of success through a proposed model for marae-based ecotourism that will be developed. As these case studies were developed during Covid19 strict border measures were put in place and I was unable to interview the participants face to face kānohi ki te kānohi (face to face).

The following key themes have been identified from the case studies:

Tikanga – Culture

Life at Whakarewarewa and Te Urewera demonstrates the creation of the tikanga of a tourism venture through the lens of whānau and tribal members. This highlights the

importance of tourism development that is locally driven taking a different approach that looks at concepts of the suppliers and the customers' wants and needs (Wikitera & Bremner, 2017). Through cultural tourism, McIntosh et al. (2004), McIntosh & Zahra (2007) suggest that the cultural experience benefits both Māori and the tourists through sharing tikanga and mātauranga Māori.

Puriri and McIntosh (2019) identified through their development of a cultural framework Tāpoi Poutama Māori that tikanga and values lead Māori tourism with manaakitanga being the consummate host. This was identified as an important cultural theme throughout their research with whānau. Tikanga and values leading Māori tourism development for the whānau in cultural tourism depends on manaakitanga to deliver a quality product and an authentic service in a Māori tourism experience.

Cultural diversity is an important feature of the global tourism industry where nations seek to identify differentiating factors providing an example of how individuals and communities can create the conditions where tino rangatiratanga (self-determination) is based on power, knowledge so therefore social and cultural capital is protected within the global economic development environment (McIntosh et al. 1999, 2002; McIntosh et al. 2004). Māori concepts form, guide and manage the cultural differentiation of tourist experiences in New Zealand.

Butler and Hinch defined authentic Indigenous tourism as "a tourism activity in which Indigenous people are directly involved, either through control of or by having their culture serve as the essence of the attraction" (Butler & Hinch 2007, p. 5).

There are significant tourism opportunities for whānau and local communities to extract the valuable dimension that Māori culture can bring to industry[51]. Māori values underpin the New Zealand visitor experience creating a highly differentiated value proposition that will enable New Zealand Tourism to continue and compete on the world stage.

Pou Pono - Values

The purpose of Whakarewarewa and Te Urewera Treks is clearly articulated in their vision/mission statement and the guiding principles / values are intricately weaved both philosophically and practically within the entities. This is intrinsic in their beliefs and behaviour from a strategic leadership and operational perspective. This translates into the outcomes and the delivery of the product.

Furthermore such values-centric experiences, especially when based on traditional lands, are seen as being critical for the long-term sustainability which in turn are regarded as having potential as intergenerational legacies by being future cultural landscapes for their whānau, keeping traditional knowledge alive (Thompson & Ruwhiu, 2016).

Spiller, et al. (2011) recognise an 'economy of care' demonstrating how business can create spiritual, cultural, social, environmental, and economic well-being. Connecting values and practice creates multi-dimensional wealth excelling conventional business models. Particularly in businesses where there are multiple key stakeholders.

Henare (2001) argues that the fundamental ethics of traditional Māori society are derived from core beliefs (that which is *tika*) emphasising connection with the spiritual realm, the sacredness and vitality of all things, and the significance of reciprocity in human relations.

[51] https://www.beehive.govt.nz/release/m%C4%81ori-tourism-definite-advantage-nz

The Tiaki Promise 2018 informed by Māori values and developed in consultation with New Zealand Māori Tourism (NZMT) encourages commitment to caring for the environment for present and future generations[52]. This presents an opportunity for Whakarewarewa and Te Urewera Treks given that their key partnerships and membership are with Tourism New Zealand and NZMT all part of the collaboration of the Tiaki promise.

The values that will be discussed that have been a consistent theme in this research will include manaakitanga, kaitiakitanga and taonga tuku iho.

Manaakitanga – Caring for People

In order to care for people you need people this includes customers and kai mahi (workers) to do this. He aha te mea nui he tangata, tangata, what is the most important thing, it is people. It is also important to emphasise that the whenua on which the tours and experiences are guided belong to many whānau who through manaakitanga allow visitors to participate in their communal lifestyle sharing Māori culture and traditions (Wikitera & Bremner, 2017).

Tourism has been described as a sector that can generate economic opportunities for Māori people through the development of Māori tourism and the development of employment, especially in regional, rural and remote areas (Anderson, Dana, & Dana, 2006; Buultjens & Gale, 2013; Zeppel, 2006; Amoamo et al. 2018).

As a result of social changes of the 1950's in New Zealand Māori relocated to the city centres for work. Hence the majority of the 15,000 hapū members live outside of Whakarewarewa with approximately 80% in urban areas outside of Rotorua. Similarly with Tūhoe of the estimated 33,000 – 45,000 Iwi only 30% live within their tribal lands with 70%

[52] https://tiakinewzealand.com/

living in towns on the fringes of Te Urewera and in the larger North Island cities. At least 5,000 live in Australia[53].

For those who live away from Whakarewarewa and may not be directly involved in the business it is an essential component of tribal cultural identity of the hapū. Aspects such as 'guiding' is now an ancestral legacy (taonga tuku iho) that is imperative to sustain. Māori have had a long history of involvement in tourism. Throughout this history Māori have tried to maintain and respect their culture and the precious environment of their heritage and sense of belonging (Te Awekotuku, 1981).

Despite claims that the Whakarewarewa enterprise is a successful Māori tourism destination this does not always translate to economic and social development for the community of which it purported. Whakarewarewa is a small enterprise with limited capacity for individual career opportunities. Capacity development is consequently a priority for progression. The enterprise has been attempting to solve these issues by promoting capacity through education initiatives for its staff (Wikitera & Bremner, 2017).

Although many of the hapū live in or nearby Whakarewarewa and work in varying capacities within the tourism industry, permanent positions at higher levels are very limited. This results in many seeking careers elsewhere. Whakarewarewa is well positioned to focus on tourism development that can promote other tourism industry opportunities to create capacity for hapū to develop in the tourism industry (Wikitera & Bremner, 2017). Another significant opportunity is the need to identify and create future capacity for the hapū through developing its own educational processes and professional development. Although tourism is perceived as negatively impacting on Māori communities, Te Awekotuku (1981) found that there are definite benefits for Māori to progress increasing participation in this industry.

[53] "2006 Census for Tūhoe", tpk.govt.nz accessed 20 August 2022

Similarly for Te Urewera Treks kai mahi (staff) recruitment and retention proves to be an ongoing challenge. Succession planning is difficult due to the very limited pool of people in Ngaputahi. Through whānau and / or locals there is a limited selection of people to start mentoring into roles such as a management or operations role. The business is seasonal and is open from October to April, the experiences and the Whakatau retreat and bush camp go into hibernation in colder months. Due to this any staff they have, need to find another job during the closed season (Personal Communications McManus, 2022).

In the past three years leading up to the open season retaining kai mahi was very difficult, if not impossible. Recruitment and training wouldn't stop until well into the season. The real practical knowledge for kai mahi would come when the manuhiri (visitors) arrived when the kai mahi could be mentored in real time gaining practical experience on the job. To keep the momentum going they would have to stay on for the next season but if they found other jobs they wouldn't come back. One year there was predominantly women on staff and Te Urewera Treks managed to retain them (Ibid). This outlines that it is possible to find local people that can be retained particularly women.

Equally as important as finding the right staff is finding the right customers that align to the values of Te Urewera Treks. We have to seriously think about other marketing strategies in Aotearoa and particularly to our own Māori people. The international market had monopolised their seasons, Te Urewera Treks did a small push for the domestic market which was successful and they questioned why they put so much focus on the international market. The most effective support that an organisation such as NZMT could provide for a niche enterprise such as Te Urewera Treks would be to carry out some in depth polls, to get better data and statistics with more focus on the domestic markets (Ibid).

This aligns to an opportunity identified for Whakarewarewa. The Covid19 crisis made people think about tourism and the international audience, and there is very limited literature

on Māori as travellers of tourism a concept which is worthy of further investigation. There is a massive opportunity right on our own doorstep with 80% of the hapū living outside the tribal regions to have the capacity to grow Māori eco-tourism businesses (Wikitera 2022).

Money is not the focal point of Te Urewera Treks particularly as it pertains to the under-pinning philosophy of the entity. Hinewai is a member of the NZMT society who have provided mentoring and inclusion in gatherings, events which resulted in the opportunity to meet other Māori tourism operators. Through this networking it became apparent that similar small enterprises have philosophical values in common and a central feature was that money is a bi-product of what they do. (McManus 2022).

Kaitiakitanga – Caring for land

The most important reason for kaitiakitanga is to foster and enhance socio-political status. Accountability, reciprocity, guardianship and trusteeship equally apply to leaders and their people as they apply to the relationship between people and their environment (Kawharu 2010).

There is an ongoing commitment from Whakarewarewa and Te Urewera Treks to reduce any adverse effects on the environment and contribute positively to the community by working with the community to find ways to help reduce the impact on the environment. A way in which this can be productively implemented is through collaborative partnerships with complimentary organisations with similar values such as the collaboration between Whakarewarewa and the MacDiarmid Institute for the river restoration and for Te Urewera Treks and Travel Essence for rainforest restoration.

This is also evident in the commitment and partnership in the Tiaki Promise that was launched in 2018 it encourages commitment to caring for the environment for present and

future generations. Both Whakarewarewa and Te Urewera Treks are integral in this collaboration and committed to the promise.

At Whakarewarewa some take it for granted that tourism is always going to be there. What is the best thing for tourism the industry needs to be values driven. More than that they want tourists that have the same values. They do not want thousands of people turning up paying a lot of money and polluting the whenua and the great walks of New Zealand. They want people who want to know how to protect their environment and learn from their ancestral knowledge of kaitiakitanga[54]. This aligns to what Naess and Rothenberg (1989, p.129) observed 'humans' interference in nature is similar to our economic activity. Protection of what is left of the environment is dependent on the way humans are able to alter their habits of production and consumption. The challenges and strain of over-tourism is being experienced in variable ways throughout the country, with some towns and villages risking damage to their natural environment.

Over-tourism also threatens New Zealand's positive destination brand image strongly associated with spectacular landscapes and a clean and green natural environment. Thus, focussed action at all Government levels, in collaboration with the commitment of industry, and the authentic involvement of residents, is needed to adapt a sustainable market orientation to tourism development that genuinely meets the needs of present and future generations (Insch, 2020).

[54]https://www.theguardian.com/world/2022/mar/26/maori-village-nestled-among-hot-springs-reckoning-with-the-return-of-foreign-tourists retrieved 18/September 2022

Taonga Tuku Iho – Custodians of Treasured Heritage

An integral aspect of Māori tourism is the interpretation and presentation of Māori history and culture, either in the tourism product or operations. Māori history is communicated through a unique discourse of oral ancestral pūrākau (Wikitera & Bremner 2017). Tūhourangi / Ngāti Wāhiao and Ngāi Tūhoe are custodians of their respective taonga tuku iho and the rich pūrākau of their ancestors are a powerful value proposition intricately weaved within their product.

The Whakarewarewa organisation's shareholders (beneficiaries) have been left the legacy from their ancestors all deriving from the legendary chief named Wāhiao. The rangatiratanga and legacy of the ancestors is intrinsic to the stewardship of Whakarewarewa, the descendants also carry the name of Wāhiao in perpetuity. Te Awekotuku, referred to land blocks named after ancestors, the descendants of the ancestor are motivated to defend as a strong reminder that their ancestors mana was at stake (Te Awekotuku, 1996). Therefore, naming of ancestral places is common in Māori history and significant to the people of the sacred place.

Te Urewera is the ancestral home to Ngā Tamariki o Te Kohu (Tūhoe), descendants of Hinepukohurangi (The Mist Maiden) and Te Maunga (The Mountain). Te Urewera is especially unique as it has its own legislative act as part of the Crown settlement with Ngāi Tūhoe acknowledging the intense and dense connection and history between the people and the place. Te Urewera is now a legal entity, with all the rights, powers, duties and liabilities of a legal person[55].

[55] https://www.whakatane.com/

To the Māori of Whakarewarewa and Te Urewera the experience and environment is not ‘owned’ by any organisation or individual it is a way of life, taonga tuku iho passed down through the generations that continues today (Wikitera & Bremner, 2017).

Rangatiratanga – Strategic Leadership

In terms of rangatiratanga there are some distinct differences throughout the history for Whakarewarewa and Te Urewera Treks so therefore the discussion on rangatiratanga will speak to each entity separately.

Whakarewarewa – Tūhourangi / Ngāti Wāhiao

The Whakarewarewa region and its people are recognised as leaders in tourism participation in Aotearoa (Te Awekotuku, 1981). The people of Tūhourangi/Ngāti Wahiao have lived in and around Whakarewarewa for over 300 years (Waaka, 1982).

Tūhourangi escaped Te Wairoa from the eruption of Mount Tarawera and moved to Whakarewarewa at the invitation of Ngāti Wahiao. Together the two hapū developed a tourism venture that is still operating there today (Wikitera & Bremner, 2017). This outlines an ongoing theme within the leadership of Tūhourangi whereby strategic management planning, co-ordination and collaboration in working through disasters was very much part of the hapū ethos. The stories of overcoming unsurmountable obstacles to not only survive but also to thrive are an intrinsic aspect of the narrative of the Whakarewarewa product. It is also evident to see that over the years there have been new additions to the product in meeting the needs of the market but also ensuring the kaitiakitanga of the environment.

The Tūhourangi people of Te Wairoa realised the potential of the tourists and the economic benefit for their people. Not only did Tūhourangi realise economic potential they have actively operated successfully for centuries illustrating a long-term strategic perspective in a sustainable way and sophisticated business acumen (The Buried Village 22). Tūhourangi

had an effective monopoly on the industry during this period. Stafford (1986) and Boast (1992) both describe how tourism in the Rotorua Lakes District was controlled and protected by the iwi and hapū of Te Arawa.

In the 19th century, Māori played a significant role in tourism development. At this time they provided the attractions; geothermal Māori culture, but they also provided much of the required infrastructure. Since Treaty settlements began in the 1980s, there has been increasing Māori engagement and leadership in the management, development, and promotion of tourism experiences (Carr, 2017).

It is evident to see that Tūhourangi were living and trading with Pākehā in harmony prior to the great Tarawera eruption in 1886. There were a number of thriving businesses in Te Wairoa including two stores, a blacksmith and a flour mill. Following the unrest of 1870 tourism became an important industry and Te Wairoa Village grew rapidly to include hotels and boarding houses including the famous Rotomahana hotel[56]. This aligns to the findings of the Global Entrepreneurship Monitor (Fredericks & Henry 2003) (TPK 2022) that Māori are among the most entrepreneurial Indigenous ethnicities in the world and in particular Māori Women.

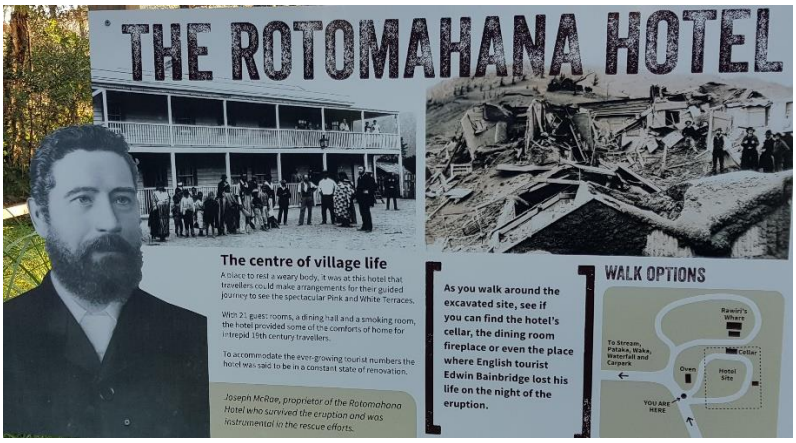

Figure 15: The Rotomahana Hotel Wairoa (Te Puia 2022)

[56] https://www.buriedvillage.co.nz/living-history 20 June 2022

It is also distinctive in Whakarewarewa that the guides were very much a part of the leadership of the thriving trade historically, while protecting the cultural capital of their people. Two renowned guides were Sophia Hinerangi also known as Te Paea or Tepaea, Guide Sophia and Makareti Papakura, Guide Maggie (Wikitera, 2022). Both of these women were charismatic, well-educated bilingual story tellers. Guide Sophia established a reputation as guide, philosopher, heroine and friend to thousands of tourists (Curnow, 1993). Sophia continued her guiding work when she moved to Whakarewarewa. In 1896 she was appointed caretaker of the Whakarewarewa thermal reserve. A number of royal parties were amongst the many that Guide Sophia led through Whakarewarewa. She inspired numerous local women to become guides, helping to establish this occupation as a lucrative form of employment for Tūhourangi women (Curnow, 2015).

Figure 16: Guide Sophia Wairoa (Te Puia 2022)

Te Awekotuku acknowledged[57] that the guides were influential leaders in the storytelling and Māori literature while ensuring protection of the cultural capital of the hapū and iwi.

[57] Kupu Māori Writers Festival Ohinemutu marae June 2022

Figure 17: The Guides of Whakarewarewa (Te Puia 2022)

Evidence also suggests that there was cultural capital (Te Awekotuku, 1981) that was not shared with the visitors, alluding to how Tūhourangi were well aware of their cultural capital and that it belonged with the people of Tūhourangi.

Only the tribal members are allowed inside te Wāhiao whare tīpuna (ancestral house), visitors are not allowed highlighting the controls in place to differentiate between tribal tikanga practices and tourist activity. The elders have made decisions on what information is shared for tourism. This has been integral to the tourist experience provided at the village (Wikitera & Bremner, 2017, Wikitera, 2022). This provides an example of tino rangatiratanga (self - governance, self-determination).

This alludes to what Te Awekotuku (1981) asserted that there is a need for a control where the hapū have power over what is shared. Not all tribal practices, beliefs and mātauranga Māori are shared with tourists and much of the tourist information is moderated by tribal elders. In daily tourist activity, for example, tourists are not allowed to enter the meeting house. The whare (house) is now solely for tribal members use. This aligns to the importance of the strategic use of kin community marae – where marae are the people – as a moderator for cultural accountability for entrepreneurship (Kawharu & Tapsell, 2019).

Strict rules apply for the penny divers determined by previous divers, elders and village tourism management since the beginning of tourist activity in the village. Rules and behaviour are monitored by the villagers and Wāhiao Thermal Village staff (Wikitera & Bremner, 2017).

A difficult but necessary decision was made regarding the Puarenga stream, which flows through the Whakarewarewa Village, which has been off-limits (rahui) for tamariki, the penny divers since 2018 firstly to protect the health of their tamariki. As a solution a collaboration with McDiarmid Institute has been established to bring health back to the stream to allow for the continuation of the penny divers. This is an example of a strategic partnership with another organisation that shares similar values and future aspirations with a solution focus[58].

Due to the history and Rotorua being known as the tourism capital of New Zealand, Te Arawa are very influential in Crown decisions surrounding tourism and the economic impacts from this (Wikitera & Bremner, 2017). Tūhourangi/Wāhiao relationships with the royal parties were amongst the many that Guide Sophia led through Whakarewarewa. These relationships with royal parties are still fostered. The Duke and Duchess of Sussex arrived in Rotorua in 2018. When Prince Harry and his wife Meghan arrived on October 31, it marked the eighth royal visit to the city since 1870. Prince Alfred, the second eldest son of Queen Victoria, made the first recorded royal visit to New Zealand in 1869. His trip to Rotorua in 1870 drew the attention of the world and, with the world's press in tow, the event was a significant stimulus for tourism[59].

[58] https://www.macdiarmid.ac.nz/news-and-events/news/in-the-media/whakarewarewa-living-village-and-the-macdiarmid-institute-are-looking-to-restore-the-health-of-the-stream-which-flows-through-the-village/ accessed on 14/08/2022 First appeared on 1 news March 18 2022 Sam Kelway.
[59] https://www.nzherald.co.nz/rotorua-daily-post/news/royal-feature-the-eighth-official-royal-visit-to-rotorua/S6IWHHFASHGSWQJYWKX7DI6V4U/ accessed 30 October 2022

Te Urewera – Tūhoe

In comparison to Tūhourangi / Ngāti Wāhiao at the turn of the twentieth century, Tūhoe were deeply suspicious of Europeans (Binney, Chaplin & Wallace, 1979). Tūhoe crown relations were in stark contrast to that of Tūhourangi and Ngāti Wāhiao who were hosting royal parties.

Some of the most notable events to take place were the military invasions of Te Urewera in 1866, consequential raupatu (land confiscations), and followed with the police occupation of Maungapōhatu in 1916 and the arrest of Rua Kenana. Rua Kenana Hepetipa who was one of many Māori prophetic leaders who emerged in the nineteenth and twentieth centuries. Rua came from the most conservative section of the Ngāi Tūhoe of Te Urewera but his leadership proved to be highly innovative. He attempted to create new systems of land ownership and land usage (Binney, Chaplin & Wallace, 1979).

Early in 1906, New Zealand newspapers began to notice a new Māori prophet, Rua Kenana. He caught their attention because of his claims to strange and mystic origins. While Rua's early visions had little interest to European comprehension his messianic visions for his people included more practical plans (Binney, Chaplin & Wallace 1979). By 1908 he had built a new community for himself and his followers, at Maungapōhatu in the heart of the Urewera country. The few Pākeha (European non-Māori) visitors who undertook the arduous inland journey to the settlement praised the enthusiasm of the faithful, which Rua was leading and creating of a good life on Tūhoe lands (Binney, Chaplin & Wallace, 1979).

In 1915 Rua was charged with illicitly selling alcohol. Rua failed to appear before a magistrate when on January 1916 Police Commissioner John Cullen led an armed police expedition to Maungapōhatu. Rua's son Toko and his close friend Te Maipi were killed during a gunfire exchange. This resulted in the arrest of Rua and others on charges ranging from resisting arrest to treason and taken to Auckland for trial. Rua was sentenced to 12 months 'hard labour followed by 18 months' imprisonment. Rua Kēnana was released from jail in April

1918, but the Maungapōhatu community never recovered[60] (Binney, 2009). Another polarising Tūhoe figure who has captivated the media attention and headlines over the years is Tame Iti a Tūhoe Māori activist, artist and social worker. He grew up in Ruatoki in Te Urewera area, and in the 1960's and 1970's was involved in protests against the Vietnam War and apartheid in South Africa, and in many Māori protest actions. He has been involved in several controversial incidents[61].

In 1997, Colin McCahon's large canvas, Urewera Mural, was stolen from the Urewera Nation Park headquarters at Aniwaniwa. After a year of absence, the mural was returned autonomously. A note stated that the mural was stolen as a form of 'peaceful protest – to symbolise the confiscation of one people's treasure by another. Tame Iti was instrumental in the return of the mural (Binney, 2009).

Tame Iti was also charged with discharging a firearm at the Waitangi Tribunal hearing in January 2005. Tame Iti was even more central in the events at Ruatoki that took place in October 2007 (Binney, 2009). On 15 October, armed police burst into a small rural Tūhoe community. The single road entry into Ruatoki township was blocked; homes were raided, people were stripped searched, without search warrants, by members of an armed police squad. The police organised their cordon along the 1866 confiscation line immediately north of Ruatoki. Images of Special Tactics Group, wearing balaclavas, riot helmets and padded uniforms, armed with assault rifles, appeared on television screens throughout the country and overseas (Binney, 2009 p.33 p.65).

Of the sixteen people against whom police charges were first laid, only three were Tūhoe. The foremost Tūhoe figure charged, and held without bail until Solicitor General's ruling was, Tame Iti (Binney 2009). Tame Iti was found guilty of two charges of unlawfully

[60] https://nzhistory.govt.nz/arrest-of-rua-kenana accessed 06/10/22
[61] https://en.wikipedia.org/wiki/T%C4%81me_Iti

possessing a firearm, and fined. The law was invoked through the terrorism act, just as against Rua the invoking of the Tohunga suppression act, by prejudice. Tame Iti's sentence was overturned by the Court of Appeal two years later (Ibid).

More recently Tame Iti has become more widely known for his multi-disciplinary art, which often carries a political message supporting Māori or Tūhoe rights. He also co-produced and starred in the film Muru, inspired by the events of the 2007 raids and by the Crown's historic treatment of Tūhoe[62].

The contentious nature of the history of Ngāi Tūhoe Crown relations impacts on Te Urewera Treks when considering that Te Urewera is very much part of Tūhoe (Te Awekotuku & Nikora 2003). This history has impacted on the Tūhoe nation and the associated public media attention which has proven to be very challenging for the Tūhoe nation. It was acknowledged that the distress experienced by innocent members of the community, caught up in the execution of the search warrants, and the impact of ensuing media stigmatisation of Tūhoe as terrorists[63]. This impacted on the perception of the Tūhoe nation and Tūhoe people to the New Zealand and international public due to the ongoing media attention.

Impacts of Covid

Whakarewarewa lost 96% of visitors overnight. At the peak of summer, Whakarewarewa would get approximately 4,000 people a day[64]. The Pandemic has given the village a chance to rethink and are considering limiting tour group sizes and would be content to have just 40,000 visitors a year, a significant drop from pre-Covid times.[65]

[62] https://en.wikipedia.org/wiki/T%C4%81me_Iti
[63]https://www.nzherald.co.nz/nz/apology-over-urewera raids/7TJD7NLSHV2IADFRUL3FJK36EY/retrieved 10 October 2022
[64] https://www.theguardian.com/world/2022/mar/26/maori-village-nestled-among-hot-springs-reckoning-with-the-return-of-foreign-tourists retrieved 18/ September 2022
[65] https://www.theguardian.com/world/2022/mar/26/maori-village-nestled-among-hot-springs-reckoning-with-the-return-of-foreign-tourists retrieved 18 September /2022

For the village, there is a reluctance to return to the previous business model, which saw visitor numbers increasing and the environment de-prioritised. They are also struggling with staffing resource. It has already changed its business model once during the pandemic, to capture a domestic audience. Now, there will be a refocus into a more environmentally friendly experience that is both intimate and sustainable.

Te Urewera Treks saw Covid as necessary disruptor to the status quo, there are some tragic things that happened but some really beneficial things that came from it, simplifying life, appreciating nature and re-prioritising. During Covid we went back to the Ngahere (forest) and joined groups (off the grid), sharing ideas and resources in order to navigate this terrain in the face of Covid (McManus 2022). Te Urewera Treks went into hibernation as a result of the Covid variants and saw the pandemic as a tohu (sign) from nature that things need to change (Ibid).

Cultural versus Commercialisation – Government Control

The issue of culture versus commercialisation differs for Whakarewarewa and Te Urewera Treks mainly due to the Government control and historical Government control in Rotorua that has been in place for Whakarewarewa.

Te Puia (NZMACI) utilises much of the cultural capital of Tūhourangi/Wāhiao, employs tribal members and adapts the pūrākau to what the tourist wants. These economic imperatives ignore the reality and cultural capital rights of the actual people the stories are about reflecting tensions that arise when 'external' agency demands that heritage tourism be adapted to what they perceive as authentic (Wikitera & Bremner, 2017).

The significance of 'the fence' built in 1998 to separate Te Puia and Whakarewarewa illustrates the contentious nature of Whakarewarewa as a tourist destination and

tūrangawaewae for the hapū of Tūhourangi / Ngāti Wāhiao (Ibid). In addition to the significance of the fence an historical event will see Te Puia being transferred back into iwi ownership. Although this poses opportunities it also raises challenges around iwi shareholding and inter iwi, hapū politics and re-configuration[66]. This remains representative of the tensions and reality of a commercial enterprise in a tribal community. These tensions were outlined by Spiller et al. (2011) observing that Treaty of Waitangi settlements, are re-energising the Māori economy, land and other assets are being returned to iwi. Issues related to how the hapū re-configure the existing profit driven business models to fit cultural models.

In the early 20th century, as tourism became a key economic industry, Government development tourism policies increased for the nation. The Government's role in 'improving' the region was pitched to the needs and perceived wants of the tourist that became a priority and relegated the tribe to a passive role. This is reflected in several development 'projects' by the Government. For example, the formation of the Department of Tourist and Health Resorts that intended to 'develop' the region into a tourist resort and spa. This had a negative impact to the social, economic and cultural issues of the Indigenous hosts (Wikitera & Bremner, 2017).

During this time the concept of staged authenticity is highlighted, as tourists became more interested in Māori culture, the Government proposed to construct the model Māori pā (village) at Whakarewarewa, with little regard to the Māori of Whakarewarewa. As Ngahuia Te Awekotuku (1981, p.108) reflected, "that the minister had even anticipated [people living in the village] and that a selection process was required, reveals how insensitive the sector was to the Māori reality of the period". This type of 'staged authenticity, is a major theme of state-controlled tourism development (MacCannell, 1973) and this has continued with much legislation and Government control of the region.

[66]https://www.nzherald.co.nz/rotorua-daily-post/news/final-debate-over-te-puia-nz-maori-arts-and-crafts-institute-iwi-ownership-today/W4MGPHWBIDRNNT5K6OPEFOYLCM/ accessed 20/08/22

There was a time that Hinewai McManus felt she was commodifying her culture, her home in essence her entire identify, she struggled with this for over a year and half. She had internal conflict, even the word tourism did not sit comfortably with her (McManus 2022). It is also important moving forward that the manuhiri visiting Te Urewera Treks have shared values.

Te Urewera has been recognised legally as a living being (Te Urewera Act 2014), after an historic court case battle and is no longer a National Park. Te Urewera is now managed by Te Urewera Board. Although an acknowledgement of the Tūhoe Crown relations of the very real and dense connection and history between the people and the place[67] this has also been bought about through Waitangi Tribunal Tiriti settlement as part of the Crown's historic treatment of Ngāi Tūhoe.

Many Māori not only feel they require control of the type of tourism development, but that tourism is intricately related with the overall restoration of rights under the Treaty of Waitangi (Hall, Mitchell, Keelan, 1993, p.172). For Barnett (1997), the issue of control is at the core of Māori tourism development in New Zealand and is a significant concern for many Māori.

A way in which Māori can seek to take control with a direct management role in conservation and tourism projects is in balancing Māori values through a diverse economy framework (Amoamo, Ruckstuhl & Ruwhiu (2018). This will allow the inclusion of local tangata whenua as trustees to be firmly positioned in the decision making. While including tikanga and protocols in a culturally appropriate manner creates tensions, the local Māori can succeed in repositioning themselves as both kaitiaki and management leaders in projects. This is

[67] https://www.whakatane.com/.

demonstrating the hybrid position of walking on both sides of the fence: both Pākehā and Māori.

An additional layer in Harm's (2015) research into balancing through diversity for local Māori subtribes to come to agreements through complex negotiations amongst themselves in their roles as trustees with kaitiaki and manaaki responsibilities. Thus describing how the diverse economies framework provides insight into the complexity of negotiations that Maori tourism enterprises are required to make while balancing their obligations to community and commerce (Puriri & McIntosh, 2019).

Concluding Summary

Clearly the findings highlight the key themes of

- Tikanga – Culture
- Pou Pono – Values
- Rangatiratanga – Leadership

Authentic Māori tourism has been described as an activity where Māori people are directly involved either through control of or by having their culture serve as the essence of the attraction. It has been clearly defined that the significance of tikanga (culture) and the values underpinning rangatiratanga are imperative to long-term strategic leadership (rangatiratanga) in Māori tourism. There are significant opportunities for whānau and local communities to extract the dimension that Māori culture can bring creating a highly differentiated value proposition in tourism.

The importance of the marae as a cultural moderator, protector and decision maker particularly pertaining to rangatiratanga and taonga tuku iho has been outlined.

Puriri and McIntosh (2019) identified through their development of a cultural framework Tāpoi Poutama Māori that tikanga and values lead Māori tourism with manaakitanga being the consummate host.

There is an issue of control at the heart of Māori tourism development and is a concern for many Māori. The dynamics of cultural protection versus commercialisation has been discussed as an ongoing challenge both of the Whakarewarewa and Te Urewera Treks. Both ventures have navigated this terrain at varying levels for many years highlighting their versatility. A way in which Māori can seek to take control with a direct management role in tourism balancing Māori values through a diverse economy framework (Amoamo et al. 2018).

Although Covid19 has had a huge impact on both Whakarewarewa and Te Urewera Treks both entities have come through this with a positive outlook and a different way of viewing the future with a focus on the domestic (Māori, hapū, whānau) market derived upon social, cultural, spiritual, and environmental outcomes.

The critical success factors, opportunities and challenges that have been identified from these findings will be articulated and will underpin some future recommendations. The key themes of tikanga, pou pono (values) and rangatiratanga will aid in the development of a model for marae based eco-tourism. The notion of the marae as a metaphor for papakāinga, bound by tikanga, values and Papatūānuku has emerged as a concept.

CHAPTER SIX: CONCLUSION

This research has clearly outlined some key themes around tikanga, pou pono and rangatiratanga that have served as a foundation for the development of a model for Marae based eco-tourism. I have discovered an interesting new concept around the marae being a metaphor for papakāinga, bound by tikanga, values and Papatūānuku. This does not discount an actual marae based eco-tourism venture using the model that has been developed. Also as a result of this study a number of critical success factors, opportunities and challenges were clearly identified and will be outlined within this chapter.

The following model depicts Tāpoi Taiao ki te marae, marae based eco-tourism where iwi and rangatiratanga (governance and leadership) is situated at the top of the model to ensure the tikanga (culture) is moderated and protected. Tikanga is underpinned by the guiding principles, pou pono (values) of manaakitanga, kaitiakitanga, taonga tuku iho and mātauranga Māori as the foundation for the structure. The notion of the marae as a metaphor for papakāinga, (home base, village or communal Māori land) such as Whakarewarewa and Te Urewera Treks, bound by tikanga, values and Papatūānuku (Earth mother) has come through strongly. The model mirrors aspects from the Mātua Tāpoi Poutama model where tikanga leads Māori tourism, manaakitanga is the exemplary host and the cultural values are key foundational principles.

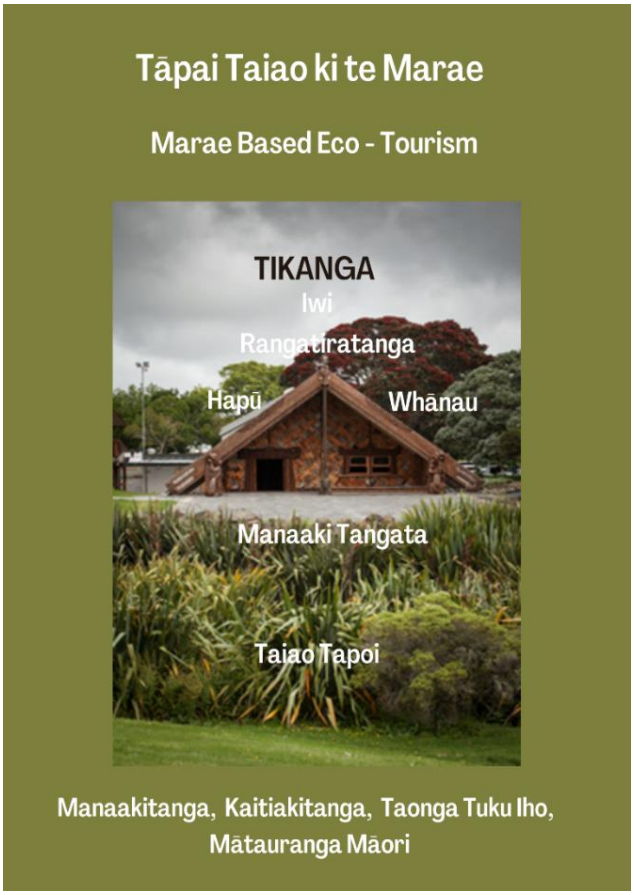

Figure 18: Tāpoi Taiao ki te Marae – Marae Based Eco-Tourism (Molyneux 22), based on Te Nohokotahitanga Marae Unitec 2017

The following example of an organisational structure has taken aspects of the hybrid model in balancing Māori values through a diverse economy framework. This structure outlines how this model could be practically implemented where the marae wharenui (meeting house) is at the heart of the structure. The structure fits within a whare nui (meeting house) framework. This is where the people gather to meet and the leadership decisions are made. At the very top of the structure is rangatiratanga the governance board for the iwi that works in collaboration with marae hapū and whānau. The second section of rangatiratanga depicts the governance board of the marae upholding the unique tikanga for the marae and the guiding principles, pou pono. This board could be representative of hapū and whānau relative to their tourism ventures, it is paramount that kaumatua (elders) are represented as the cultural moderators. This structure allows for the complex negotiation required for the local Māori,

whānau and hapū to come to agreements amongst themselves in their roles as trustees with kaitiaki and manaaki responsibilities.

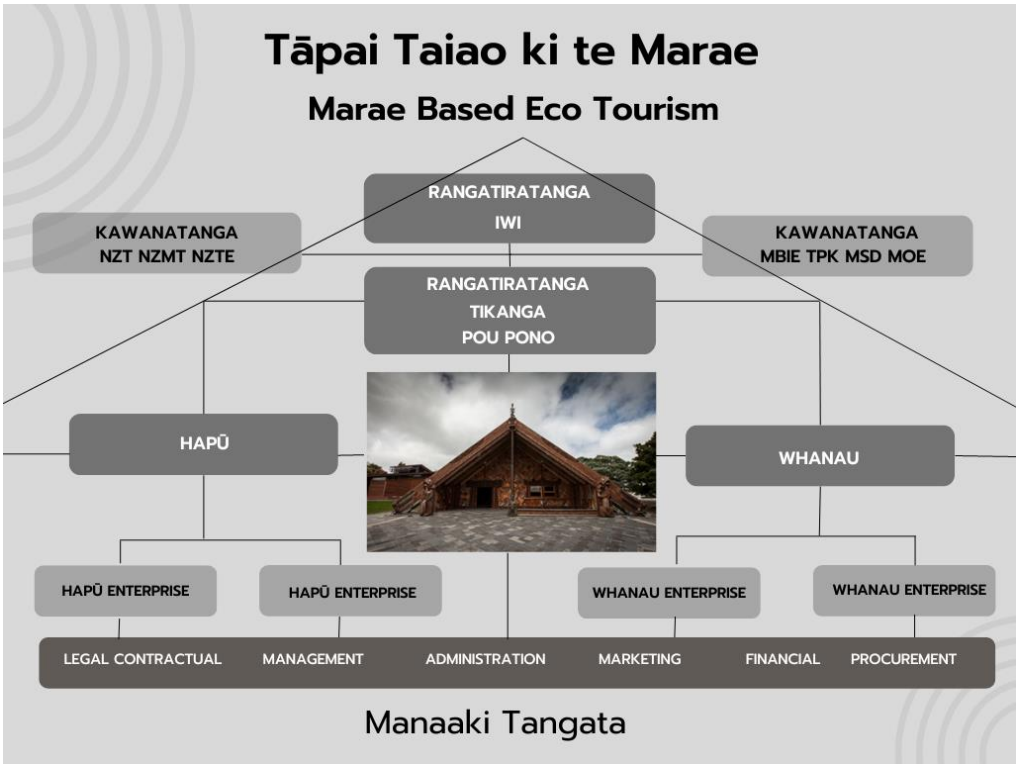

Figure 19: Organisational Framework for Marae Based Eco Tourism (Molyneux 22)

To the right- and left-hand side of rangatiratanga is kāwanatanga (Crown) representative of the Crown Government Ministries and Crown Agencies that provide a number of funding options and initiatives relative to the commitment to the Treaty of Waitangi. Some examples of these initiatives that would complement a Māori eco-tourism venture include MBIE Vision Mātauranga and Te Puni Kokiri, Oranga Marae and Māori enterprise support. Also NZMT provide the business networking, marketing and mentoring support.

There is also an opportunity to develop an administrative entity as part of the structure. The entity will be responsible for seeking and bidding for funding and contracts that are aligned to the purpose of the ventures, but also manages the funding agreements and financial accountability of these contracts. These can be very cumbersome and complicated activities

for hapū and whānau ventures and this could inspire more hapū and whānau to go into business ventures. However, the longer term vision is for more self sustainable enterprise with a focus on new revenue streams, accessing Government assistance where necessary is a lever to progressing in this direction.

The business model below describes the rationale of how Tāpoi Taiao ki te Marae creates, delivers and captures value through nine components. This is a useful tool that can be kept front of mind for whānau and hapū helping to continuously improve and make changes to the business model. For example changing the market segments that impacts on key resources or new channels that are required. Along with the organisational framework this provides a model for Tāpoi Taiao ki te marae. The content throughout the nine components were identified through this research in particular from the case studies.

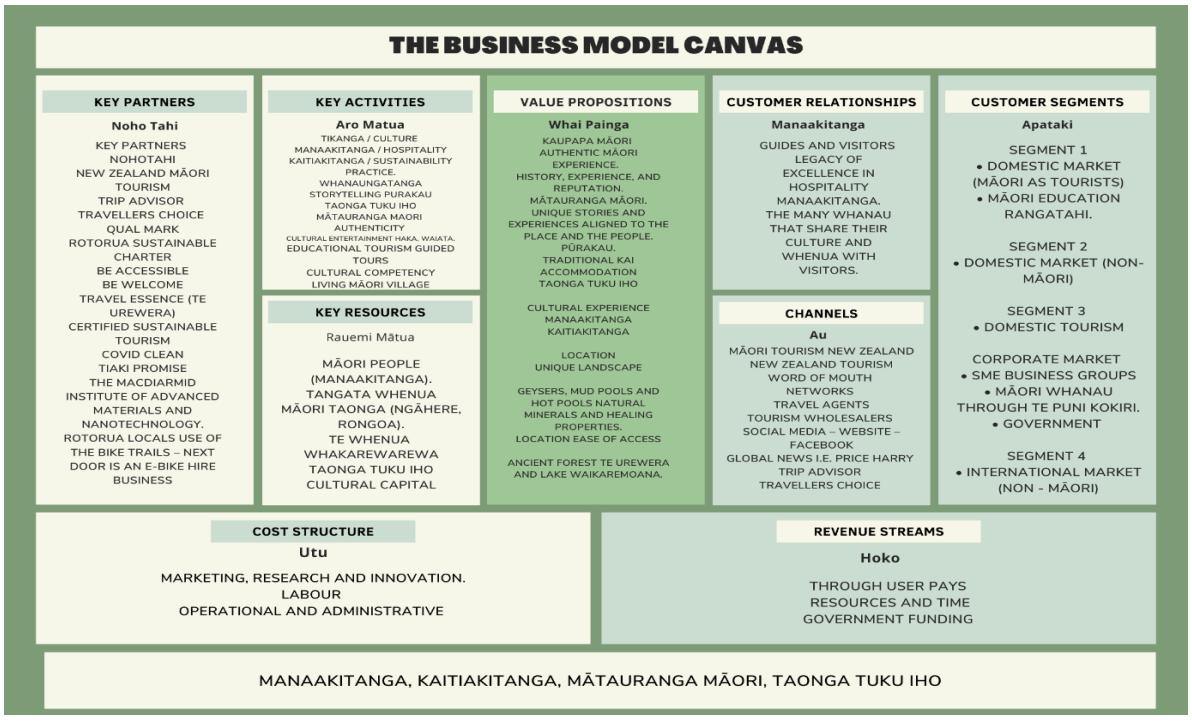

Figure 20: The Business Model Canvas for Marae Based Eco Tourism (Alexandra, Osterwalder & Pigneur 2010)

I have learned through the case studies that Whakarewarewa and Te Urewera Treks are both small to medium size Māori tourism operators sharing similar values, culture and

vision. The main difference between the entities is that Te Urewera Treks is a whānau led operation with one person managing the business, Whakarewarewa is based in a (marae setting) village that is hapū and whānau led. The whare Tūpuna (ancestral house), Wāhiao is the heart of the village where important decisions are made. Whakarewarewa has a more complex organisation structure with a trust board that facilitates and administers on behalf of the 3107 shareholders. The Trust Board structure is a legacy of Government policy and is regulated by the Government's Ministry of Māori Development, Te Puni Kōkiri.

Tikanga – Culture

The Tikanga (Culture) of Whakarewarewa and Te Urewera Treks is underpinned by their guiding principles, this is implicit in their way of being and doing. This provides the opportunity to incorporate traditional Māori values and philosophies into their tourism business operations, both in the business organisational functions as well as what is delivered to the visitors. Tūhourangi / Ngāti Wāhiao and Tūhoe have their unique tikanga to their iwi and hapū in their takiwā (district).

Pou Pono – Values

Whakarewarewa and Te Urewera Treks share the same values of kaitiakitanga and manaakitanga, however Whakarewarewa values include taonga tuku iho and mātauranga Māori. The analysis of the findings shows that Te Urewera Treks also integrate these values into their practice as part of their tikanga. Both organisations interpret their values in their own unique way reflective of how they perceive these values. However at the heart of this, the underlying connotation or pono (truth) of these values are the same in essence.

The purpose of Whakarewarewa and Te Urewera Treks is clearly articulated in their vision/mission statements along with their guiding principles / values. Their values are intricately weaved both philosophically and practically throughout the organisations. This is

intrinsic in the beliefs and behaviour from a strategic leadership and operational perspective. This translates into the outcomes and the delivery of the product of both organisations.

Both organisations have a vision/mission focussed on environmental, cultural, social economic and spiritual outcomes for their people and future generations. Both organisations realise the importance of strategic partnerships with other organisations that have similar values and alignment to the Tiaki promise informed by Māori values encouraging commitment to caring for the environment for present and future generations. Money is not the focal point of Whakarewarewa and Te Urewera Treks particularly as it pertains to the under-pinning philosophy of both entities.

Taonga Tuku Iho – Mātauranga Māori

Tūhourangi, Ngāti Wāhiao and Ngāi Tūhoe are custodians of their respective taonga tuku iho (treasured heritage) and the rich narrative of their ancestors are a powerful value proposition intricately weaved within their product.

To the Māori of Whakarewarewa and Te Urewera the experience is not ‘owned’ by any particular organisation or individual rather it is a way of life, a legacy passed down through the generations which continue today.

Manaakitanga – Taking Care of People

Tūhourangi / Ngāti Wāhiao and Ngāi Tūhoe similarly are well renowned for their manaakitanga and both ventures espouse manaakitanga as a guiding principle today and one that makes them especially unique. Manaakitanga is taonga tuku iho that their tūpuna (ancestors) were legendary for and can be seen today in their offering and a key value proposition to their visitors.

Although Te Urewera Treks is a one owner operator organisation and Whakarewarewa is a hapū organisation they both face the same ongoing challenges of recruitment, retainment, capacity and capability of their people. This is a result of social changes of the 1950's in New Zealand where many Māori relocated to the city centres for work. Hence the majority of the iwi, hapū members live outside of their tribal lands.

Both organisations are also changing the way that they are marketing to their customers and a commitment to marketing strategies to future customers that have similar values. The most effective support that organisations such as NZT and NZMT could provide would be to carry out some in depth polls, to get better data and statistics with more focus on the domestic markets. It has also shown that there is very limited literature on Māori Indigenous as travellers of tourism.

Kaitiakitanga – Taking Care of the Environment

There is an ongoing commitment from Whakarewarewa and Te Urewera Treks to reduce adverse effects on the environment and contribute positively to the community. They also work closely with the community to find ways to help reduce the impact on the environment. A way in which this can be implemented is through collaborative partnerships with complimentary organisations with similar values.

They are both impacted by the same factors of climate change, over tourism, health and safety, compliance and the ethics of care that come with these factors. This is also aligned to their core values of manaakitanga and kaitiakitanga.

As a priority Te Urewera Treks continue to grow the tree restoration projects in partnership with Travel Essence and a priority for Whakarewarewa is the river restoration in partnership with the MacDiarmid Institute. Both partnerships are built on strong shared values and collaboration.

Rangatiratanga– Strategic Leadership

The Whakarewarewa people are recognised as leaders in tourism participation in New Zealand. The people of Tūhourangi/Ngāti Wāhiao have lived in and around Whakarewarewa for over 300 years.

Tūhourangi escaped Te Wairoa from the eruption of Mount Tarawera in 1886 and moved to Whakarewarewa at the invitation of Ngāti Wāhiao. Together the two hapū developed a tourism venture that is still operating there today. This outlines an ongoing theme within the leadership of Tūhourangi whereby strategic management planning, co-ordination and collaboration in working through disasters was very much part of the hapū ethos.

Tūhourangi had an effective monopoly on the industry during this period, tourism in the Rotorua Lakes District was controlled and protected by the iwi and hapū of Te Arawa. Their relationships with the royal parties were amongst the many that Guide Sophia led through Whakarewarewa and this still continues today.

Evidence also suggests that at Whakarewarewa there was cultural capital that was not shared with the visitors, and this is still the case today also evident with Te Urewera Treks.

At the turn of the twentieth century, Ngāi Tūhoe were deeply suspicious of Europeans. Tūhoe crown relations were in stark contrast to that of Tūhourangi and Ngāti Wāhiao who were hosting royal parties. There were notable events that took place and Crown incursions such as military invasions in Te Urewera in 1866, land confiscations, police occupations in Maungapōhatu invoking the Tohunga Suppression act 1907. Following this the people of Maungapōhatu community never fully recovered having a severe social and economic impact on the region. Later followed other controversial events such as the raid of Ruatoki Valley for terrorism in 2007 the Crown invoking The Terrorism Suppression act 2002.

In contrast to the monopoly that Tūhourangi had on tourism in the 1860's there were only two Māori tourism ventures operating in Te Urewera when Te Urewera Treks started in 2006.

Culture versus Commercialisation

The issues of culture versus commercialisation although there are differences there are similarities for Whakarewarewa and Te Urewera Treks mainly due to the Government control and historical Government control. There are also issues of the utilisation of cultural capital reflecting tensions when external agency demands that heritage tourism be adapted to what can be perceived as authentic.

The significance of 'the fence' built in 1998 to separate Te Puia and Whakarewarewa illustrates the contentious nature of Whakarewarewa as a tourist destination and tūrangawaewae for the hapū of Tūhourangi / Ngāti Wāhiao.

In addition to the significance of the fence an historical event will see Te Puia being transferred back into iwi ownership. Although this poses opportunities it also raises challenges around the iwi shareholding and inter iwi, hapū politics and re-configuration.

In comparison Te Urewera has been recognised legally as a living being (Te Urewera Act 2014), after a historic court case battle and is no longer a National Park. Te Urewera is now managed by Te Urewera Board. Although this is a significant historical unique piece of legislation it was bought about by notable and traumatic incursions by the Crown. Although it also poses opportunities there are challenges in iwi, hapū configuration due to the complexity of iwi, hapū, whānau relationships and organisational structures in place at the Te Urewera Board Governance level.

Māori tourism faces a host of challenges and opportunities that Māori will need to overcome navigating through the stages of business development challenged by maintaining cultural values within a competitive commercial environment.

Impacts of Covid

The pandemic has given the Whakarewarewa village a chance to rethink, now they are considering limiting tour group sizes and would be satisfied to have just 40,000 visitors a year, a significant drop from pre-Covid times of up to 4000 visitors a day.

During the Covid lockdown Whakarewarewa and Te Urewera were closed to everyone but those who live in the area mainly to protect their kaumatua (elders) and those tangata whenua who are vulnerable and at the highest risk.

Te Urewera Treks has been in hibernation as a result of the Covid viewing the pandemic as a tohu (sign) from nature that things need to change.

Whakarewarewa and Te Urewera Treks serve as a fascinating microcosm of tourism in New Zealand, and the tension that exists between relying on tourism to survive, while trying to hold on to the wairua (spirit) of a place. They could also be case studies in how the pandemic years could reorient New Zealand's relationship with tourism. The Covid19 crisis made people think about tourism and the international audience.

In conclusion this study has contributed to the literature has provided the history of tourism, global tourism, indigenous tourism, tourism in New Zealand and then Māori tourism allowing me to examine and identify critical success factors to develop a model of Marae based eco-tourism. It also identified that there is not currently an actual Marae based eco-tourism venture, however there is a desire and opportunity for this. It has also highlighted that marae operate as ventures and have done so for centuries. I now refer to the marae being a

metaphor for papakāinga, such as Whakarewarewa and Te Urewera Treks bound by tikanga, values and Papatūānuku (Earth mother). The venture may not actually be based at the marae but the marae could be the heart and cultural moderator of the venture in the takiwā (region). This does not discount an actual marae based eco-tourism venture. There is a desire for marae to have such a venture and model identified through the Vision Mātauranga project I carried out with Te Uri o Hau ki Kaipara 2018 to 2020. This also includes discussions with whānau and hapū around marae based ventures. I have consolidated and collated a plethora of research carried out on this topic or relevant to this topic.

This study has highlighted that there is very little literature on Māori as a tourist given that generally a majority of iwi, hapū and whānau live outside of their tribal area. This has also illustrated the impacts of Covid19 on two businesses and their resilience in working through the challenges and now have innovative ways of thinking with a solutions focus.

Future directions in this research could focus on Māori as a tourist through educational initiatives that are aligned to Government strategies. The main challenge was highlighted as the lack of sustainable employment for their local people but also the lack of future generations being within their region. This could be empowering for the staff of the ventures and for the community to draw those whānau members back to their Tūrangawaewae but for numerous reasons have lost connection.

Another interesting opportunity identified was the place for a business management entity that focusses on bidding for Government contracts and taking care of the business aspects of ventures such as management, marketing and financial matters. This would alleviate much of the complex and mundane aspects of running a business venture and could also inspire more hapū and whānau to enter business and focus on what it is they do well manaaki tangata (hospitality caring for people) and kaitiakitanga. This is more important than

ever as the world and the country are faced with rapid climate change and the impacts on the environment that are devasting.

There is also limited literature on Māori tourism ventures that have survived and thrived during the Covid19 lockdown and what their success factors were. It would also be interesting to see how the ventures have altered their business models as a result of Covid19 such as the case studies. The timing of this research due to the impacts of Covid19 is positioned well to identify and evaluate this through the case studies. Against this background, there have been growing calls for a new relationship with capitalism and new measures of success in tourism.

Future study could be focussed on the development of a marae based eco-tourism venture implementing new measures of success through the proposed models for marae-based eco-tourism that incorporates some of the suggested recommendations.

Also in undertaking the case studies the business and key performance indicators such as financial information, revenue and profitability were not the focus. The focus was on qualitative aspects of the ventures in terms of vision, values, and culture of the place and the people that are success factors.

It would also be worthy to carry out research to understand all of the funding initiatives and services that are available through Government and Crown agencies, particularly those aligned with the Tiaki Promise, mātauranga Māori, environmental initiatives and climate change for which there are many. Although in the longer term Māori ventures will strive to become more self sustainable.

Finally, clearly the research has strengthened the theory that Māori Tourism Ventures that lead through tikanga (culture) based on a strong foundation of core values drives and

strengthens the competitive advantage for the venture. This provides value to both the manuhiri (customers) and the hosts impacting in a positive way on economic, environmental, social, cultural and spiritual outcomes.

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GLOSSARY

Pā	Village
Hapū	Sub-Tribe
Iwi	Tribe
Kaitiakitanga	Environmental Stewardship Care for the land Guardianship
Kotahitanga	Working in unity
Marae	Open area in front of the wharenui – courtyard includes the complex of buildings around the marae.
Mātauranga	Māori knowledge
Manaakitanga	Care for people Hospitality
Manuhiri	Visitors, guests
Papakāinga	Home base, village, communal land.
Rangatiratanga	Chieftainship, leadership
Tangata Whenua	People of the land, Indigenous Māori People, hapū group related to a marae.
Taonga Tuku Iho	Treasured Heritage
Turangawaewae	Place where one has the rights of residence and belonging through kinship and whakapapa.
Whānaungatanga	Kinship
Whānau	Family
Whare kai	Dining House
Whare nui	Meeting House

APPENDIX ONE

Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

9 February 2021

Ella Henry
Faculty of Business Economics and Law

Dear Ella

Ethics Application: 21/38 Māori Tourism and Marae-Based Ecotourism – Tāpoi Taiao ki te marae

Thank you for submitting your application for ethical review. We are pleased to advise that a subcommittee of the Auckland University of Technology Ethics Committee (AUTEC) approved your ethics application in stages, subject to the following conditions:

1. Clarification of the number of interviews, C.3.1 says 3-4 while the following section notes 1-4 people at each enterprise;
2. Clarification of whether or not you plan to interview the CEO of New Zealand Māori Tourism. If you are, then provision of questions for that interview and, if deemed appropriate, a separate Information Sheet/Consent Form for them too;
3. Provision of a revised plan about how the data and Consent Forms will be stored. AUTEC's recently revised guidelines along with a data storage matrix are available on the Research Ethics website at http://aut.ac.nz/researchethics;
4. Provision of more information about the observation, photographs and videos, including an observation protocol;
5. - Amendment of the Information Sheet as follows:
    a. Include advice on what the participant needs to do if they wish to participate;
    b. Include advice that the interviews will be audio-recorded;
    c. Include in the privacy section the implications of the naming of the organisation for participants' privacy. This may mean you can offer limited confidentiality only - if this is the case then include advice about this too;
    d. Update the name of the Executive Secretary to Dr Carina Meares.

Please provide us with a response to the points raised in these conditions, indicating either how you have satisfied these points or proposing an alternative approach. AUTEC also requires copies of any altered documents, such as Information Sheets, surveys etc. You are not required to resubmit the application form again. Any changes to responses in the form required by the committee in their conditions may be included in a supporting memorandum.

Please note that the Committee is always willing to discuss with applicants the points that have been made. There may be information that has not been made available to the Committee, or aspects of the research may not have been fully understood.

Once your response is received and confirmed as satisfying the Committee's points, you will be notified of the full approval of your ethics application. Full approval is not effective until all the conditions have been met. Data collection may not commence until full approval has been confirmed. If these conditions are not met within six months, your application may be closed and a new application will be required if you wish to continue with this research.

To enable us to provide you with efficient service, we ask that you use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

We look forward to hearing from you,

(This is a computer-generated letter for which no signature is required)

The AUTEC Secretariat
Auckland University of Technology Ethics Committee

Cc: nmolyneux@unitec.ac.nz