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PROGRAMME

He Rau Ake Ake

A 100-year whenua optimisation plan for Whāngārā Farms

Kellogg Rural Leadership Programme

Course 55 - 2026

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I wish to thank the Kellogg Programme Investing Partners for their continued support.

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Table of Contents

Tables and Diagrams

Executive Summary

Te toto o te tangata, he kai; te oranga o te tangata, he whenua. Food sustains people, but the land sustains wellbeing. This whakataukī frames this Kellogg project with He Rau Ake Ake, (the name given to the 100-year whenua optimisation plan for Whāngārā Farms) as the central theme and case study. The research question is: How do long-term goals and decision-making processes benefit an East Coast sheep and beef farm? The question is designed to be practical, strategic and cultural in its intent. It is practical because Whāngārā Farms operates across steep East Coast hill country where erosion, waterway health, drought, intense rainfall, infrastructure, production and market volatility all sit together in the same management system. It is strategic because a decision made for one season can influence whenua condition, farm productivity and financial resilience for decades. It is cultural because Whāngārā is not simply a production asset. It is whenua connected to descendants of Paikea, Ngāti Konohi hapu, Incorporation shareholders, whānau, kaimahi and mokopuna who will inherit the consequences of decisions made today.

The central argument of this report is that the 100-year plan benefits Whāngārā Farms by improving the quality, discipline and transparency of decision-making. Long-term planning does not remove trade-offs. Instead, it makes trade-offs visible. It creates a structured way to ask whether a proposed action strengthens or weakens the whenua, the people, the business and future generations. In that sense, He Rau Ake Ake is more than a strategic plan. It is a governance and management process that connects whakapapa, mātauranga Māori, land-use capability, science, farm system performance, financial discipline and community aspirations.

My Kellogg project used Whāngārā Farms as a central case study to analyse, create findings and make recommendations for this report. Whāngārā Farms has grown from the 2006 partnership between Pakarae A and Other Blocks and Whāngārā B5 into a large Māori-owned sheep and beef agribusiness with around 9,000 hectares, approximately 2,500 joint shareholders, a governance structure involving representatives from the incorporations and independent directors, and a significant permanent and casual workforce. The business runs 2500 Angus cattle, 5000 finishing cattle and 60,000 Romney sheep, and has a history of investment in water, fertiliser, genetics, infrastructure, environmental protection and high-performing team culture. The He Rau Ake Ake 100 year whenua optimisation plan now asks a deeper question: how should the whole whenua be used over the next century so that production, biodiversity, cultural identity, climate resilience, people and financial security are advanced together?

This project examines the benefits of the process in He Rau Ake Ake: wānanga, values-based decision-making, specialist assessment, choice modelling, land-use capability analysis, staged implementation, monitoring and annual review.

The evidence points to five main findings. **First, long-term goals create a decision-making compass.** East Coast sheep and beef farms operate in conditions where short-term pressures are constant. A long-term directional compass helps governors and managers resist decisions that appear useful today but create erosion, ecological debt, cultural loss or financial exposure later. **Second, whenua optimisation is stronger than production maximisation.** The best use of land is not always the highest short-term stocking rate. In the Whāngārā context, optimisation means the right land use and the right living creature in the right place, guided by the right values and measured over time. **Third, values-based decision-making improves the quality of trade-offs.** The four pou - Manaakitanga-Whānaungatanga, Kaitiakitanga, Rangatiratanga and Whai Rawa/Mana Pūmau - ensure that decisions are not judged by profit alone. Profit remains important, but it is treated as an enabler of people, whenua and cultural outcomes. **Fourth, measurement turns vision into accountability.** The Holistic Measurement Index (HMI) connects 2025 baselines with 5-, 10-, 20-, 50- and 100-year targets across pastoral performance, land capability, biodiversity, forestry, emissions, people and governance. **Fifth, the process itself builds capability.** A 100-year planning process requires collaboration between governance, management, whānau, advisors and technical experts. The benefit is not only a document. It is a stronger decision-making culture.

This project report recommends that Whāngārā Farms formalise the four values pou as a standing decision lens for Board, management and operational decisions; align the report to the Holistic Measurement Index timeframes of 5, 10, 20, 50 and 100 years; create a simple Board and management dashboard from the HMI; repeat choice modelling at agreed intervals; maintain regular whānau

engagement through hui, pānui and practical reporting; link every major land-use decision to land capability, climate risk and cultural site protocols; treat Whai Rawa and Mana Pūmau (Profit) as enabling values rather than isolated financial targets; and invest in governance succession, kaimahi development and practical implementation roles such as land management, biodiversity, forestry and project coordination.

Although this report is grounded in the East Coast, North Island on Whāngārā Farms, its wider value is in the decision-making approach it documents. Other farm businesses, Māori agribusinesses, Iwi organisations and land-based entities are facing similar tensions: climate pressure, erosion-prone land, capital limits, regulatory expectations, shareholder or member aspirations, environmental responsibilities, cultural obligations and the need to remain financially resilient. The work completed at Whāngārā Farms shows one way of holding those tensions together without reducing decisions to a single measure such as profit, production, compliance or cost.

The recommendations are transferable as a set of processes and structures: a kaupapa-led vision; clear pou to guide decisions; technical assessment of land capability; engagement that tests what people value; choice modelling to reveal trade-offs; staged implementation; a Holistic Measurement Index and dashboard to track progress; and governance succession so future leaders understand why decisions were made. Other organisations do not need to copy Whāngārā Farms' exact land-use choices. The value for others is the discipline of connecting values, evidence, people and accountability before major decisions are made. In that sense, He Rau Ake Ake offers a practical example of values-led, evidence-based and intergenerational decision-making that could support other farms and Iwi organisations seeking to strengthen whenua, people, resilience and long-term prosperity.

The conclusion is that long-term goals and decision-making processes benefit an East Coast sheep and beef farm by turning uncertainty into disciplined choices. They help a farm identify what must be protected, what can be changed, what should be measured and who must be involved. For Whāngārā Farms, the greatest benefit of He Rau Ake Ake is not simply stronger financial performance or better environmental outcomes, although both are essential. The transferable lesson for others is the method: begin with kaupapa, build a shared long-term vision, gather the right expertise, engage people, assess land capability, identify options, make trade-offs explicit, set indicators, sequence implementation and review annually. The greatest benefit is a way of deciding that protects the mana of the whenua, strengthens whānau connection, builds resilience and asks a question based on the notion of Mana Ki Mua - for each generation to act as good ancestors for those yet to come.

Mihi and kaupapa statement

This Kellogg report begins with the hītori and pūrākau of Whāngārā because the case study cannot be understood through farm performance alone. Whāngārā is the setting of Witi Ihimaera's The Whale Rider, but more importantly it is the whenua of Paikea and the whānau who carry responsibility for it. The ancestral land surrounding the village has supported sheep and beef farming for more than a century on Māori freehold land, while also carrying whakapapa obligations that reach much further back. This report uses Whāngārā Farms as a case study to examine how intergenerational planning, through He Rau Ake Ake, can support environmentally sound farming, sustainable returns for shareholders and hapori, and decision-making that protects the mana of the whenua for future generations.

I acknowledge the Whāngārā Farms Board for supporting me with this leadership programme, the Whāngārā Farms Executive, management team, kaimahi, shareholders, whānau and hapū whose work has shaped He Rau Ake Ake. The 100-year plan is a legacy piece built through wānanga, research, analysis, specialist advice, consultation, negotiation and a willingness to hold both practical and cultural questions together. I acknowledge the Ministry for Primary Industries – Deputy Director-General of Māori Partnerships and Investment Glenn Webber, and the project team who supported the masterplan, including expertise across land-use capability, biodiversity, forestry, livestock management, social and economic wellbeing, cultural sites, communication, technology, governance and project leadership.

I also acknowledge the Kellogg Rural Leadership Programme team, Dr Craig Trotter, Dr Lyndsey Dance, Renee Walker, and Annie Chant, including its investing partners, mentors and my fellow K55 scholars. This project has given me the opportunity to apply Kellogg learning to a kaupapa that matters deeply to Whāngārā Farms and to the wider future of Māori agribusiness. OpenAI's ChatGPT was used to support the structure and refinement of this project. All the writing and analysis was my own.

Tauparapara

Mā tai āhuru,
mā tai āhuru taku kiri nei e.
Ko te hana o te rā taku kiri nei e.
Ko te mura o te ahi,
TIHEI MAURIORA!

This Karakia is said to have been used by our ancestor Paikea to warm himself while at sea, journeying across the ocean on the back of a whale from Hawaiki to Aotearoa some 700 years ago. In the same spirit, the Whāngārā Farms 100 year plan, He Rau Ake Ake charts a bold and enduring course, a journey of protection, restoration, and prosperity for Whāngārā Farms and our people. Like Paikea, we look ahead with resilience and purpose, guided by ancestral knowledge and a deep commitment to our whenua and future generations.

Pepeha

I te taha o toku mama.
Ko Pukehāpopo te maunga
Ko Waiomoko te awa
Ko Tereanini te waka
Ko Marukauiti me Te Rīwai me Wahakapi ngā hapu
Ko Ngāti Konohi te iwi
Ko Whitireia me Waho te Rangi ngā wharenui
Ko Te Hokowhitu a Tū te wharekai
Ko Whāngārā te marae
Ko Patoromu te whare karakia
Ko Wahakino te urupa
Ko Paikea te tipuna
Ko Hayden Swann ahau.

Paikea. A story of transformation, yesterday as it is today.

The story of Paikea begins in Hawaiki, where Paikea was known by another name, Kahutia-te-rangi, the sole survivor of a vengeful plot devised by his half-brother Ruatapu, to drown all the first-born sons of Hawaiki out at sea under the guise of a fishing expedition.
Ruatapu flooded the canoe they were in and the battle at sea called 'Te Huripureiata' commenced. Ruatapu drowned the first-born sons, then he confronted his brother Kahutia-te-rangi. As Ruatapu swam towards him, Kahutia-te-rangi called to his kaitiaki (guardian) to help him. When he had completed his calls there was a sudden stirring in the water and a pod of whales surged up. There is an expression that suggests that the sea was a smoky haze of whales, "kauria ana te moana."Kahutia-te-rangi then climbed onto one of the whales and survived.
This marked the beginning of a legendary and celebrated journey of Paikea from Hawaiki to Aotearoa. A significant, spiritual, mythical, and symbolic journey of transformation where Kahutia-te-rangi the man became Paikea the whale, he was the man riding the whale, he was the spirit of the whale, he was the whale. From then onwards he became known as Paikea, the whale rider.

Whakakau, whakakau he tipua (transforming now it is divine)
Whakakau, whakakau he taniwha (transforming now it is the mystical)
Whakakau, whakakau he tangata (transforming now it is real)

The voyage from Hawaiki resulted in Paikea landing at Ahuahu, Great Mercury Island. He then moved on down the Eastern coastline of Te Ika a Maui, the North Island to Whakatane and to other parts of the East Coast, naming the settlements as he travelled. He married a number of women on his journey and finally arrived at a locality close to Tikitiki, on the East Coast of Aotearoa. There he met Huturangi the daughter of Whironui and Hinearaiara. Te Whironui was the captain of the canoe Nukutere. Paikea married Huturangi and together they continued travelling down the East Coast until finally settling at Whāngārā.
When Paikea arrived at Whāngārā, he looked at the bay and said,
"Anei taku kāenga o Whāngārā ki Hawaiki, mehemea i te rere te awa i te taha tonu o te marae ko Whāngārā tonu. Me tapaina e au ko Whāngārā-mai-tāwhiti."
Here is my home Whāngārā, If the river ran alongside the marae, it would be identical with the original Whāngārā. I will call this place Whāngārā-mai-tāwhiti – Whāngārā from a distance.

Paikea continued to name special land features at Whāngārā after his homeland in Hawaiki, such as Waiomoko, Pukehāpopo, Waingaatu, Rangitoto, Okeka and Tahatuoterangi. They were names which reminded him of home and remain as a symbol of our close relationship with the land, and in memory of our ancestors that have gone. We also remember these names because they establish a meaningful connection to the land.
The whale that brought Paikea safely ashore to Aotearoa followed him to Whāngārā and can still be seen today transformed into the island just out from Whāngārā named Tahatuoterangi. It is said that when the whale arrived at Whāngārā it had a certain plant growing on it. This plant was a rengarenga (rock lily) which represented the mauri (life principle) of Paikea and reflected our connection to Hawaiki.
Paikea is believed to be buried in a cave on the Southern side of Tahatuoterangi the fossilised remains of the whale itself. The whale that rescued him sheltered him for the rest of his life and became his final resting place. The whale image remains as an enduring symbol that celebrates the journey and survival of our ancestor Paikea. A legacy we proudly uphold.
Hoatu tō kauhau taniwha ki uta!
(Let your wonderful spirit arrive ashore!)

1. Introduction

1.1 Research question

This report asks: How do long-term goals and decision-making processes benefit an East Coast sheep and beef farm? The question deliberately focuses on both outcomes and process. A 100-year plan is not only a document that describes a preferred future. It is a way of making decisions today so that each investment, land-use change, environmental action, cultural protection measure and governance choice contributes to a future that whānau would recognise as successful.

For Whāngārā Farms, the question is anchored in He Rau Ake Ake, a 100-year whenua optimisation masterplan. The words whenua optimisation can sound technical, but in this report they are used in a much broader sense than efficiency or output. Optimisation does not mean extracting as much as possible from every hectare. It means aligning land use with land capability, climate risk, cultural identity, environmental health, financial performance and whānau aspiration. It asks whether the current use of land is right for the whenua, right for the farm system, right for the whānau and right for mokopuna who will inherit the consequences.

A 100-year timeframe is ambitious, but it is not foreign to Māori land entities. Māori land governance already carries an intergenerational logic because whenua is not normally treated as a short-term commodity. It is connected to whakapapa, tūrangawaewae, identity and obligation. The governance challenge is that day-to-day farming still takes place in short-term conditions. Commodity prices rise and fall. Seasons change. Debt, cashflow and labour pressures require attention. Regulations shift. Cyclones, droughts and intense rainfall events can force immediate responses. Long-term planning is valuable because it creates a stable decision-making compass when short-term conditions are unstable.

1.2 Aim and objectives

The aim of this report is to explain the benefits of a 100-year strategic plan for Whāngārā Farms that optimises land use, strengthens cultural identity, enhances environmental resilience and supports long-term economic performance, guided by Māori agribusiness principles and intergenerational wellbeing.

The objectives are to examine how Māori values, tikanga and whakapapa can be embedded into land-use planning and governance; to identify how long-term land management practices can improve soil health, biodiversity, water quality and climate adaptation; to explore how financial resilience can be maintained while land use changes over time; to show how governance and management systems can support intergenerational decision-making; and to generate practical insights that may help other Māori agribusinesses and primary-sector organisations.

These objectives are consistent with the He Rau Ake Ake work already completed. The masterplan includes wānanga, a values-based decision framework, choice modelling to understand stakeholder preferences, land-use capability work, project team assessments, cultural site mapping, implementation projects and the Holistic Measurement Index. My Kellogg will translate that broader work as a central case study into this research report that explains why the process matters and what other farms can learn from it.

1.3 Why this matters for East Coast sheep and beef farming

East Coast sheep and beef farms operate in one of Aotearoa New Zealand's most demanding primary-sector environments. The region includes hill country, erosion-prone soils, coastal systems, waterways, steep land, seasonal feed variability and exposure to drought and intense rainfall. In these systems, the full effects of decisions may not be visible for years. Stocking rate decisions, tree planting, riparian fencing, track placement, subdivision, water infrastructure, genetics, fertiliser, pest control, land retirement and diversification all have long tails. They can either build resilience or compound vulnerability.

A decision that lifts production in the short term may place pressure on fragile land if it is not matched to land capability. Conversely, a decision to retire land, plant trees or protect riparian margins may reduce immediate grazing area but strengthen the overall system by reducing erosion, improving water quality,

creating habitat, lowering risk and supporting carbon or biodiversity outcomes. A long-term decision process helps governors and managers evaluate these trade-offs deliberately rather than reactively.

For Māori agribusinesses, the challenge is deeper again. Success is not only measured by production or annual surplus. It includes the condition of the whenua, the strength of whānau connection, the protection of wāhi tapu and cultural sites, the wellbeing and development of kaimahi, the confidence of shareholders and the ability of mokopuna to inherit land that is healthier than it is today. This does not make profit irrelevant. It changes the purpose of profit. Whai Rawa or Mana Pūmau becomes the means by which the farm can sustain people, whenua and future choices.

1.4 Report structure

This report is organised as a case study. Section 2 describes Whāngārā Farms and the He Rau Ake Ake context. Section 3 explains the research methodology. Section 4 reviews relevant ideas from long-term planning, Māori agribusiness and land-use optimisation. Section 5 explains values, choice modelling and measurement. Section 6 presents the findings. Section 7 discusses what the findings mean for Whāngārā Farms and for East Coast sheep and beef farming more broadly. Section 8 provides recommendations. Section 9 concludes with a direct answer to the research question.

2. Whāngārā Farms as a case study

2.1 Whakapapa, Paikea and place

The story of Paikea is a story of survival, transformation, arrival and naming.

For Whāngārā Farms, this story matters because it anchors land-use decisions in identity. When decisions are made about gullies, hillsides, streams, wetlands, forestry, pasture, cultural sites or biodiversity, they are not decisions about anonymous land. They are decisions about a cultural landscape that carries hītori, tūpuna and future generations.

This whakapapa context is not separate from farming. It shapes farming. It asks the farm to produce food while also sustaining mauri. It asks governors to pursue financial strength while also protecting taonga. It asks managers to improve pasture and livestock performance while also asking whether land is being used within capability. He Rau Ake Ake emerges from that relationship between practical farming and ancestral responsibility.

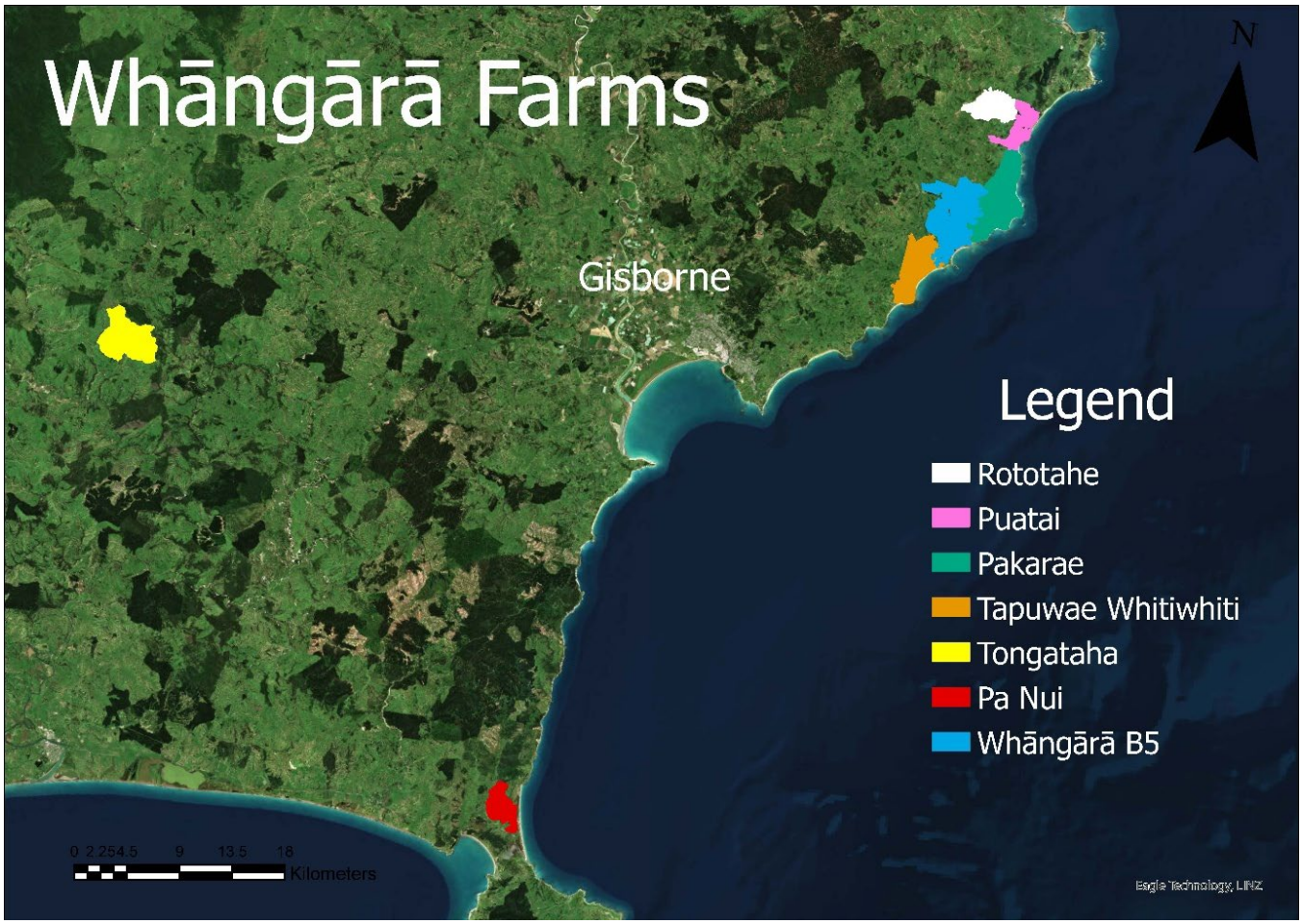
2.2 Farming history and scale

Whāngārā Farms was formed in 2006 as a partnership between Pakarae A and Other Blocks and Whāngārā B5. The original partnership created a significant Māori land-based farming operation of approximately 5,600 hectares. In 2007, a major development programme focused on water, fertiliser, genetics and infrastructure. In 2009, Whāngārā Farms won the Sheep and Beef Ahuwhenua Māori Farmer of the Year Award, demonstrating the capacity of the partnership to combine commercial farming excellence with Māori land ownership.

The business continued to grow. In 2010, Whāngārā Farms purchased Tongataha, a 'Summer safe' 1,500 hectare block northwest of Wairoa, taking the total land holding to approximately 7,100 hectares. In 2015, Tapuwae Whitiwhiti, a neighbouring 1,200 hectare incorporation, joined the partnership, taking the total to around 8,300 hectares. In 2020, the Pa Nui property at Mahanga, Mahia was purchased as a finishing property. The wider land base now sits at 9,000 hectares, with a large effective grazing area and a mix of coastal, hill country, finishing and strategic land-use opportunities.

The business has approximately 2,500 joint shareholders and is governed by a Board made up of one representative from each of the three Incorporations and provision for two independent directors. At full strength, Whāngārā Farms employs more than 25 full-time staff and casuals. It runs a large sheep and beef operation with 2500 Angus cattle, 5000 finishing cattle and 60,000 Romney sheep, producing beef, lamb and wool. The farm is therefore large enough for strategic decisions to matter at scale, but connected enough to place and people for those decisions to remain culturally accountable.

Diagram 1: Map of Whāngārā Farms Partnership Farming Platforms



2.3 He Rau Ake Ake

He Rau Ake Ake is a 100-year whenua optimisation masterplan for Whāngārā Farms. It was developed through a process involving wānanga, MPI partnership, specialist assessment, governance and shareholder engagement, and the integration of tikanga and guiding principles. The masterplan contains 211 projects and actions across land management, livestock, biodiversity, forestry, diversification, people, governance, measurement and decision-making.

The masterplan is described as a living document. This matters. A 100-year plan cannot be a fixed prediction. No Board or management team can know exactly what markets, regulations, climate conditions, technology or whānau aspirations will look like in 2125. **The value of the plan is not certainty. The value is direction, discipline and adaptability.** A living plan can hold a long-term vision while being reviewed annually and adjusted as evidence changes.

The project journey began with the concept of a whenua optimisation plan being tabled between MPI and management in March 2024. Te Taiao o Whāngārā Wānanga in June 2024 helped birth the 100-year vision. Further MPI scoping and funding occurred through 2024. The project assessment and recommendation phase began in early 2025, followed by consultation and decision phases. First projects were expected to commence in 2025, with annual review and 2026/27 planning to follow. This timeline is important because it shows He Rau Ake Ake as a process, not a one-off document.

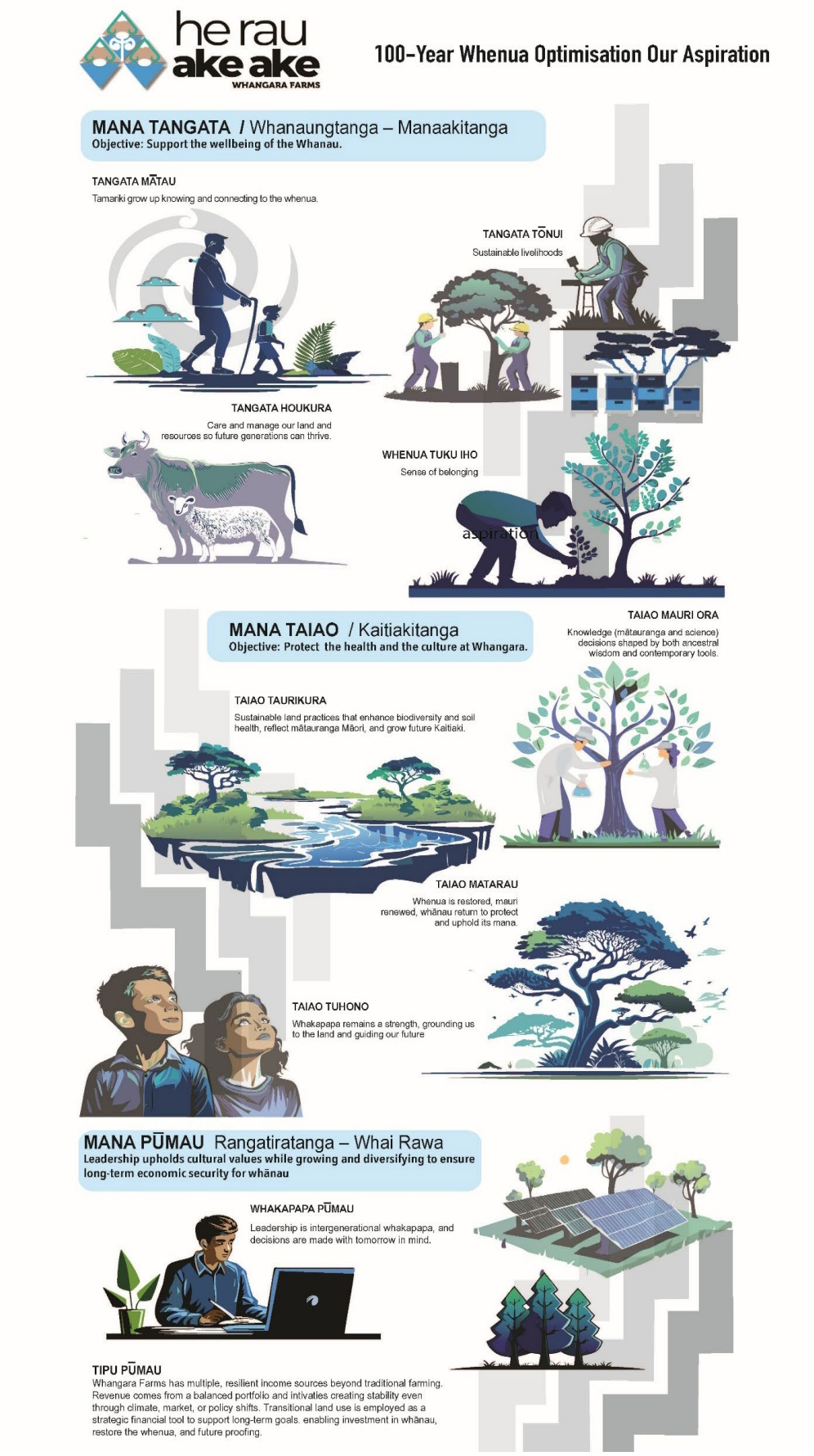
2.4 The three broad pillars and four pou

The masterplan can be understood through three broad pillars: Mana Tangata, Mana Taiao and Mana Pūmau which connect and link to the Values as shown in the He Rau Ake Ake in Diagram 2. **Mana Tangata** focuses on social and cultural vitality, including pride, wellbeing, strength, connection and opportunities for careers. **Mana Taiao** focuses on environmental resilience, including ecosystems, wetlands, native forest, whenua, wai, erosion control and lower emissions. **Mana Pūmau** focuses on long-term economic security and prosperity, including productivity, innovation, diversification, risk reduction and opportunity.

Alongside this, four pou provide the **values basis** for decision-making: Manaakitanga-Whānaungatanga, Kaitiakitanga, Rangatiratanga and Whai Rawa. These are not decorative values. They are practical decision criteria. **Manaakitanga-Whānaungatanga** asks whether people, relationships, care and belonging are strengthened. **Kaitiakitanga** asks whether the mauri of the natural world is protected or harmed. **Rangatiratanga** asks whether leadership, authority and self-determination are being exercised with integrity. **Whai Rawa** asks whether the business has the financial strength and resilience to support the kaupapa over time.

The choice modelling material in 5.3 shows that these values are close in weighting from stakeholders. Manaakitanga-Whānaungatanga sits at the highest weighting, followed closely by Kaitiakitanga, Rangatiratanga and Whai Rawa or Mana Pūmau. The result is significant because it shows that no single value dominates. It also shows that financial return is important but not isolated. Profit serves purpose. Economic security enables investment, employment, protection and self-determination.

Diagram 2: Three Broad Pillars and Four Pou



2.5 Why Whāngārā Farms is a useful case study

Whāngārā Farms is a useful case study because it combines scale, complexity and cultural grounding. It is large enough to face serious land-use and investment decisions, but it is also connected to a specific place, whakapapa and shareholder community. It operates in a challenging East Coast farming environment, but it is not only trying to manage risk. It is trying to redesign decision-making so that risk, values, opportunity and intergenerational wellbeing are considered together.

The case study also demonstrates that long-term planning is not only for corporate strategy documents. It can be used by farm managers deciding where to fence, graze, plant or monitor; by chief executives deciding what investment pathway to recommend; by Boards deciding how to balance short-term cashflow with land retirement; and by whānau deciding what kind of legacy they want to leave. This makes the case relevant to other Māori agribusinesses, East Coast farms and land-based organisations that are trying to move beyond short-term compliance toward long-term stewardship.

3. Methodology

3.1 Research design

This research uses Whāngārā Farms as a case study to examine how long-term goals and decision-making processes benefit an East Coast sheep and beef farm. A case study approach is appropriate because the research question is not only asking whether a 100-year plan exists. It is asking how a planning process works in a real organisation with real land, people, governance structures, environmental pressures and financial responsibilities.

The research is primarily document-led. It draws on the Kellogg project material, the He Rau Ake Ake masterplan, the Holistic Measurement Index, choice modelling material and Tupuna Pai decision advisory material. The case study material is supported by relevant concepts from long-term planning, Māori agribusiness, kaitiakitanga, land-use capability, multi-criteria decision-making and measurement.

This approach is mixed in the sense that it brings together qualitative and quantitative evidence. Qualitative evidence includes whakapapa context, values, wānanga themes, governance principles, project narratives, decision-making questions and cultural frameworks. Quantitative evidence includes Holistic Measurement Index indicators, baselines, timeframes, choice modelling weights, hectares, livestock scale, financial targets, emissions measures and land capability targets. Spatial and technical evidence is also present through land-use capability, biodiversity, forestry and land management assessments.

3.2 Evidence base

Table 1: Evidence base

Evidence source	How it was used in this report
He Rau Ake Ake masterplan	Provided the project journey, 211 projects/actions, nine-step methodology, pillars, project scope and implementation logic.
Holistic Measurement Index	Provided the 5-, 10-, 20-, 50- and 100-year measurement structure, baselines and target areas.
Choice modelling / stakeholder preference material	Provided evidence of the weighting and balance between Manaakitanga-Whānaungatanga, Kaitiakitanga, Rangatiratanga and Whai Rawa / Mana Pūmau.
Tupuna Pai decision advisory material	Provided plain-language decision lenses for Kaitiakitanga, Rangatiratanga, Manaakitanga-Whānaungatanga.
Literature Review	Helped provide evidence to support report findings and recommendations.

The evidence base for this report includes five main categories as outlined in Table 1. A document-led case study has strengths and limits. Its strength is that it can draw deeply from the actual planning material developed by Whāngārā Farms rather than speaking generally about long-term planning.

3.3 Analytical approach

The analysis was organised around the research question. Each document was reviewed for evidence of how long-term goals and decision-making processes create benefit. The analysis looked for repeated themes across documents, such as intergenerational responsibility, land capability, environmental resilience, whānau voice, values-based trade-offs, financial resilience, governance discipline and measurement. The analysis then grouped these themes into findings.

The report uses a practical synthesis approach rather than a purely academic method. This means the findings are judged by whether they explain decision-making in a way that is useful to governors, managers, whānau and the wider sector. The test is not only whether the concepts are correct. The test is whether they can help Whāngārā Farms and similar organisations make better decisions.

The analysis also distinguishes between outcomes and decision processes. Outcomes include hectares retired, biodiversity targets, carbon targets, pastoral performance targets or financial measures. Decision processes include wānanga, choice modelling, Board decision criteria, annual review, dashboards, cultural site protocols and the use of the pou as a decision-making lens. This distinction is important because the research question asks how both long-term goals and decision-making processes create benefit.

3.4 Limitations

The100-year plan as a central case study is inherently uncertain. This report can explain the benefit of long-term planning, but it cannot prove that every target will be achieved or that every future condition has been anticipated.

These limitations do not weaken the central value of the study. Rather, they clarify what the report can responsibly claim. It can show that He Rau Ake Ake provides a structured, values-based, measurable and adaptive way of making decisions. It cannot guarantee the future. The benefit of the process is that it creates the discipline to keep learning as the future unfolds.

3.5 Ethics, tikanga and cultural safety

Because this project is grounded in Māori land, whakapapa and whānau aspiration, the research method must be culturally safe. Cultural safety in this context means more than protecting confidentiality. It means respecting that some knowledge belongs to whānau, hapū or iwi; that some information about cultural sites may be sensitive; and that as the researcher I have responsibilities. As the Chair of Whāngārā Farms, a shareholder and descendant of Paikea and Konohi it is beholden on me to carefully curate the project information, and this finished report.

The Whāngārā Farms Board has approved the inclusion of information on pūrākau, hitori, cultural sites, maps, individual opinions and commercial information. Where the report discusses wāhi tapu, pā sites, urupā, māra kai, mahinga kai, wetlands or waterways, it does so at a principle level. This protects both cultural integrity and operational security.

Tikanga also shapes how evidence should be interpreted. A purely technical analysis might rank options by financial return or environmental score. A tikanga-informed analysis asks whether the process has upheld mana, whether whānau have had voice, whether tūpuna and mokopuna have been considered, and whether the decision can be explained with integrity. This does not weaken the research. It strengthens it by making clear that knowledge, relationships and responsibility sit together.

4. Literature review

4.1 Long-term planning in complex farm systems

Sheep and beef farming systems on the East Coast of Aotearoa are characterised by steep hill country, erosion-prone soils, climatic variability, and, in many cases, intergenerational Māori land ownership. These characteristics amplify the importance of decision-making timeframes. Literature across the New Zealand primary sector consistently identifies a tension between short-term decision-making—often driven by cashflow and production pressures—and long-term planning, which prioritises environmental sustainability, resilience, and intergenerational outcomes (Beef + Lamb New Zealand, 2021; Ministry for Primary Industries, 2022).

Farming systems are complex because they combine biological, economic, social and environmental variables. Weather, pasture growth, animal health, labour, market prices, regulation, infrastructure, debt and community expectations all interact. A decision in one part of the system can create effects elsewhere. For example, increasing stocking rates may improve short-term revenue but increase pressure on pasture, soil, water and animal welfare. Retiring land may reduce immediate grazing area but reduce erosion risk, improve water quality, increase biodiversity and create carbon or cultural benefits. Long-term planning helps decision-makers see these links.

4.2 Short-Term Decision-Making and Its Limitations

Short-term decision-making in sheep and beef systems is typically focused on immediate productivity outcomes, such as maximising stocking rates or responding to seasonal conditions. While this can improve short-term financial performance, research shows it often leads to unintended long-term consequences.

In East Coast hill country, historical land-use decisions—particularly deforestation and pasture intensification—have contributed to significant soil erosion and land instability (Dymond et al., 2013). These impacts are cumulative, with short-term production gains frequently resulting in long-term environmental degradation.

Furthermore, short-term optimisation reduces system resilience. Farms that operate at or near maximum capacity in favourable seasons are more vulnerable to climatic shocks such as droughts or extreme rainfall events, which are increasingly common in the region (NIWA, 2020). This creates a cycle of reactive management rather than proactive adaptation.

4.3 Benefits of Long-Term Decision-Making, Environmental Sustainability

Long-term decision-making enables land use that aligns with land capability, a critical factor in erosion-prone East Coast landscapes. Investments such as tree planting, riparian management, and land retirement often require decades to realise full benefits but significantly reduce erosion and improve water quality over time (Ministry for Primary Industries, 2022).

These approaches reflect a shift from extractive to regenerative land management, supporting both environmental integrity and ongoing productive capacity.

4.4 Whole-Farm System Performance

A long-term perspective allows farmers to optimise the entire farm system rather than maximise individual components. Research by AgResearch demonstrates that aligning land use with land capability—such as reducing grazing pressure on steep slopes while intensifying more suitable land—improves overall efficiency and reduces long-term costs (Beef + Lamb New Zealand, 2021).

This systems-based approach enhances pasture persistence, reduces regrassing frequency, and supports more stable production over time.

4.5 Climate Change Adaptation and Risk Management

Long-term planning is essential for adapting to climate variability and managing risk. Climate projections for the East Coast indicate increased frequency of droughts and extreme weather events, requiring proactive system changes (NIWA, 2020).

Strategies such as diversified land use, adjusted stocking policies, and investment in water infrastructure are more effective when implemented over longer timeframes. These approaches enable farms to anticipate and absorb shocks rather than respond reactively after losses occur.

4.6 Economic Resilience and Intergenerational Outcomes

Long-term decision-making supports economic resilience by prioritising sustainability over short-term gain. Farms with lower debt levels and long-term investment strategies are better positioned to withstand market volatility (Reserve Bank of New Zealand, 2021).

For many East Coast farms—particularly those under Māori ownership—this aligns with intergenerational objectives. Māori agribusiness models often emphasise land retention, collective benefit, and long-term wellbeing, reinforcing the importance of planning beyond immediate financial returns (Te Puni Kōkiri, 2020).

4.7 Challenges to Long-Term Decision-Making

Despite its benefits, long-term decision-making presents practical challenges. Upfront costs and delayed returns can create cashflow constraints, particularly for farms operating under financial pressure. In addition, uncertainty around climate change, policy settings, and market conditions complicates long-term planning (Ministry for Primary Industries, 2022).

Governance capability is also critical, especially in Māori land ownership structures where multiple stakeholders must align on long-term goals. Without clear strategic direction and decision-making frameworks, there is a risk that short-term pressures will dominate.

4.8 Conclusion

The literature clearly demonstrates that long-term decision-making is fundamental to the sustainability and resilience of East Coast sheep and beef farming systems. While short-term approaches may deliver immediate financial benefits, they often result in environmental degradation, increased risk exposure, and reduced intergenerational value.

In contrast, long-term planning supports improved land management, system performance, climate adaptation, and economic resilience. For East Coast farms, particularly those grounded in Māori values and intergenerational ownership, adopting a long-term perspective is both a practical necessity and a strategic imperative.

5 Intergenerational thinking and Māori agribusiness

5.1 Values

Māori agribusiness is often described as intergenerational because whenua is connected to whakapapa, identity and collective ownership. This creates obligations that differ from businesses designed for short-term sale or individual gain. Māori land entities must often balance economic performance, shareholder returns, cultural obligations, environmental care, governance legitimacy and the wellbeing of whānau who may live both near and far from the whenua.

Intergenerational thinking does not mean avoiding commercial discipline. In fact, it requires stronger discipline because poor financial decisions can undermine the ability to care for land and people. The difference is that profit is not the final purpose. It is one part of a wider system of wellbeing. Whāngārā

Farms' recognises that wealth should be durable, purposeful and connected to mana, rather than a short-term measure that overrides other values.

Māori values provide decision-making guidance in situations where technical data alone is not enough. Kaitiakitanga shapes decisions about land, water, biodiversity and mauri. Manaakitanga-Whānaungatanga shapes decisions about staff, whānau, community and relationships. Rangatiratanga shapes decisions about leadership, self-determination and governance accountability. Whai Rawa or Mana Pūmau shapes decisions about resources, investment and economic security. Together, these values create a broader definition of success than a conventional farm budget can provide.

5.2 Kaitiakitanga and whenua optimisation

Kaitiakitanga is often translated as guardianship or stewardship, but in this case study it is more than environmental management. It is a relationship. The He Rau Ake Ake Whenua Optimisation Plan describes land, water, forests and moana as relatives rather than resources to be exploited. That language changes the decision-making frame. It asks not only what can be used, but what must be protected, restored and respected.

Whenua optimisation can therefore be understood as a practical expression of kaitiakitanga. It means matching land use to land capability and long-term wellbeing. In the He Rau Ake Ake context, this includes pastoral optimisation, land retirement, forestry, riparian restoration, biodiversity enhancement, cultural site protection, carbon strategy and diversification. The goal is not simply to reduce farming. It is to put each land use in the right place so that the whole system becomes more resilient.

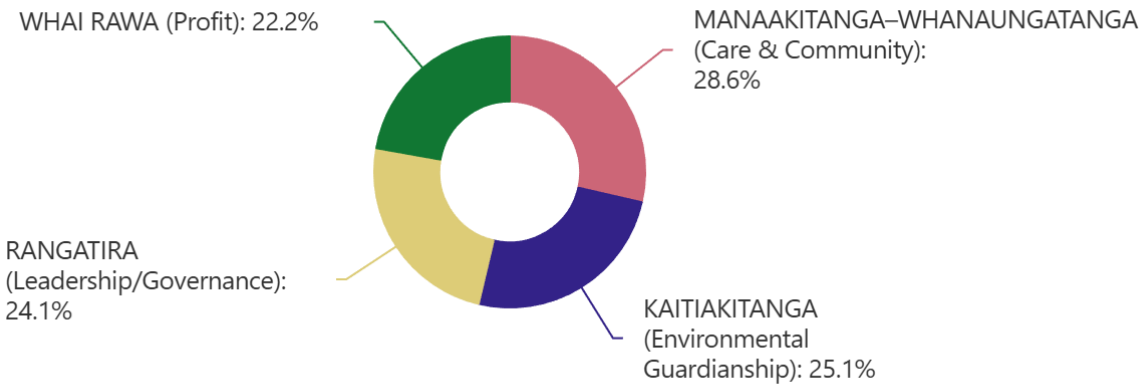
This matters in East Coast hill country because land-use decisions can either reduce or increase ecological debt. Ecological debt occurs when current production is gained by passing erosion risk, soil loss, water degradation or biodiversity loss to the future. Land capability analysis helps identify where continued pastoral use is appropriate, where management should change, and where land should be transitioned into forestry, native regeneration or other uses. Long-term goals help ensure that these changes are not treated as one-off compliance tasks but as part of a century-long pathway.

5.3 Decision-making frameworks and trade-offs

Decision-making in complex systems involves trade-offs. A farm cannot always maximise production, profit, biodiversity, employment, cultural protection and low emissions at the same time. A good decision process does not pretend that trade-offs do not exist. It makes them visible and discussable. This is one of the major benefits of the He Rau Ake Ake Whenua Optimisation Plan.

Choice modelling is useful because it asks participants to reveal the relative importance they place on different values. The Whāngārā Farms choice modelling work used attributes such as Manaakitanga-Whānaungatanga, Kaitiakitanga, Rangatiratanga and Whai Rawa. Participants had to make comparisons and allocate importance, rather than simply say that everything matters equally. The resulting weights provide a way to understand preferences and guide decision-making.

Diagram 3: Choice Modelling Results



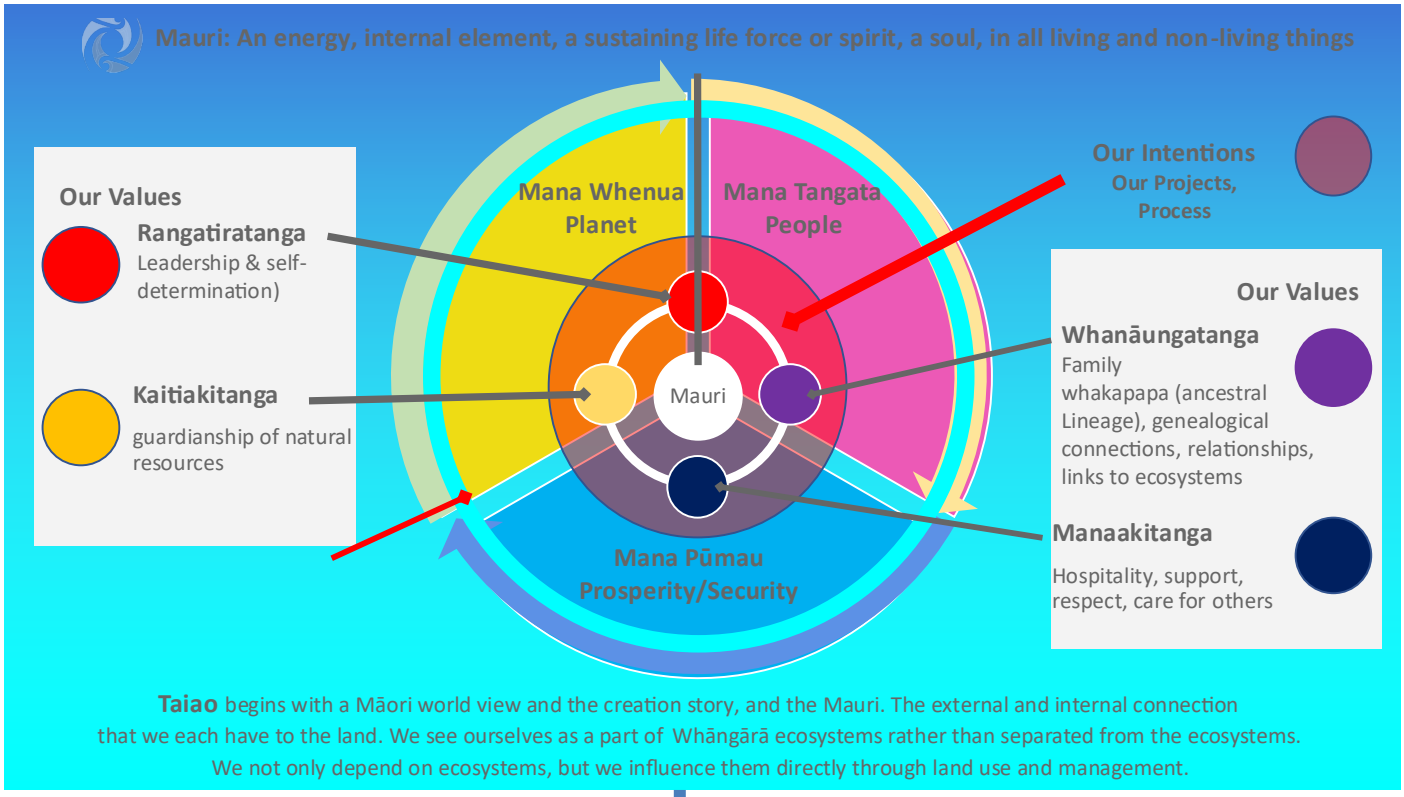
These figures suggest that the 76 participants do not view the farm purely as a commercial entity. Instead, they embrace a broader framework that includes cultural, social, and environmental stewardship, reflecting recognised principles in Māori agribusiness. The general uniformity in means (all between 0.22 and 0.28) highlights that no attribute is disregarded; the stakeholder community envisions a farm that performs across all values pou.

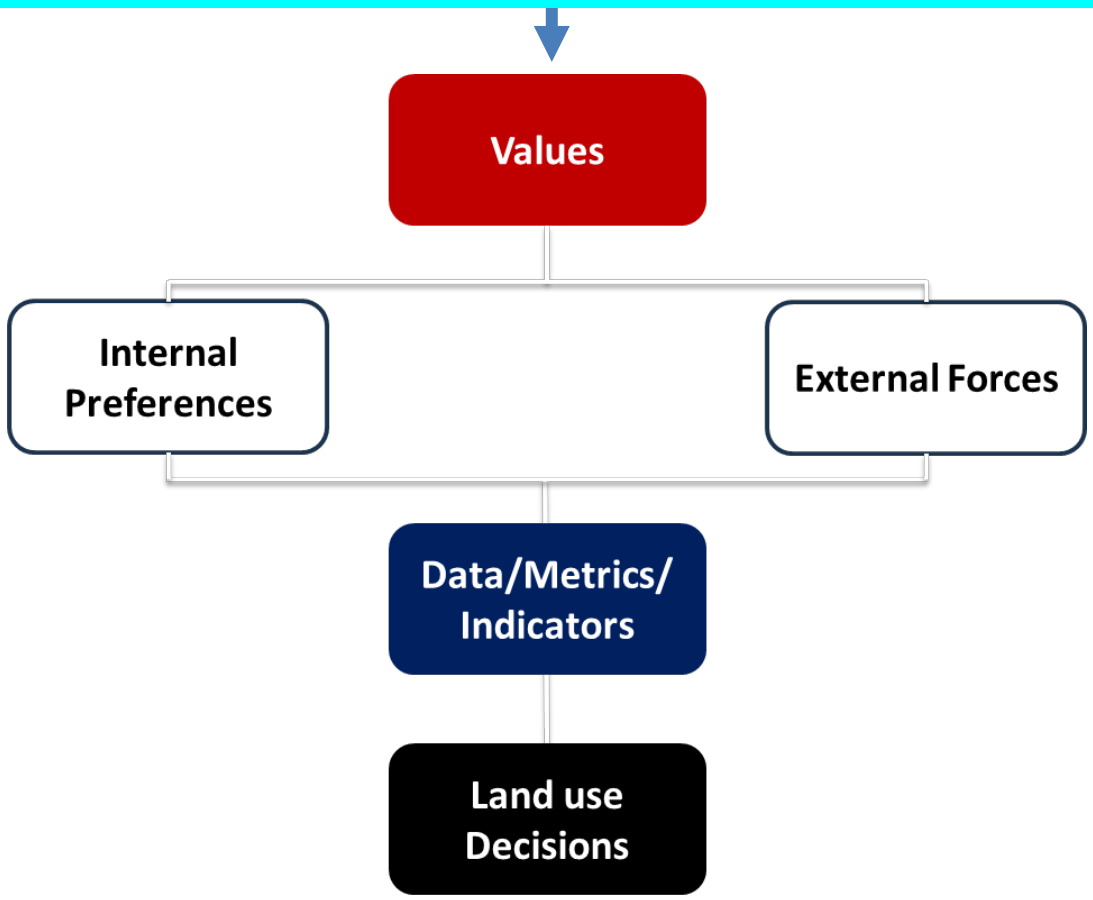
The choice modelling results should not be treated as a permanent answer. Preferences can change as people learn more, as circumstances shift or as new generations become involved. The value is the process. It gives the Board and management a practical method to test whether decisions are aligned with whānau priorities. Repeating the process over time can create a living feedback loop between shareholders, whānau and governance.

5.4 Measurement, dashboards and accountability

Long-term vision is weak unless it is measured. Measurement does not replace values, but it helps values become accountable. The Holistic Measurement Index is important because it links the 100-year vision to indicators, baselines and timeframes. It includes measures for pastoral productivity, profitability, animal welfare, emissions, biodiversity, forestry, land capability, soil fertility, nutrient budgeting, soil physical condition, water quality, people, community and governance.

Diagram 4: Holistic decision-making model & Measurement Index (HMI)





Using metrics to form decisions is important because metrics provide objective, quantifiable evidence that help you understand what is happening and why giving data-driven insights. Relying on data minimises guesswork and biases, leading to more accurate and effective choices creating better decision making. Metrics allow the ability to track performance over time and assess whether strategies are working and measuring progress. Data highlights areas of strength and points out issues that need attention, identifying opportunities and challenges. Metrics help prioritise initiatives that have the greatest impact, ensuring efficient use of time, money, and effort optimising resources. Data provides a basis for evaluating outcomes and holding teams or individuals accountable. Overall, metrics turn assumptions into actionable insights, leading to smarter, more strategic decisions.

A good dashboard should not overwhelm decision-makers. It should show whether the farm is on track, where risk is emerging, where more resource is needed and where governance decisions are required. For Whāngārā Farms, the HMI can be turned into a simple Board and management dashboard. The dashboard should show the few indicators that matter most to each pou and provide enough detail for action.

Measurement also protects intergenerational intent. A 100-year plan can become symbolic if no one checks progress. Annual review, baseline data, timeframes, evidence and reporting all help keep the plan alive. They also protect future Boards and managers by making the logic of earlier decisions visible. When a future decision-maker asks why a gully was retired, why a forest was planted, why a cultural site was fenced or why a target was set, the evidence should be available.

5.5 Leadership, learning and adaptive management

Long-term planning also requires adaptive leadership. A 100-year plan will face events that are not known when the plan is prepared. Adaptive management recognises that strategies must be tested, monitored and adjusted as evidence changes. This is different from weak commitment. It means holding the kaupapa steady while being willing to change the pathway when new knowledge emerges.

He Rau Ake Ake reflects adaptive management because it is described as a living document and is intended to be reviewed annually. Annual review matters because it prevents the plan from becoming static. It allows Whāngārā Farms to ask whether targets remain realistic, whether early actions are working, whether risks have changed, and whether whānau still understand and support the direction. This is especially important where ecological restoration, forestry, livestock systems and carbon markets involve long timeframes and uncertainty.

Adaptive leadership is also relational. It requires leaders to hold diverse views without reducing decisions to the loudest voice or the simplest metric. In a Māori land entity, this may include balancing shareholders who seek financial distributions, whānau who prioritise cultural reconnection, kaimahi focused on practical farm delivery, technical experts focused on evidence and governors responsible for risk. The leader's task is not to remove difference, but to hold a process where difference can be worked through with respect.

6. Findings

6.1 Finding 1: Long-term goals create a decision-making compass

The first finding is that long-term goals create a decision-making compass. In this instance the ‘compass’ is used to refer to long term goals guiding the decision-making direction. This compass is valuable because East Coast sheep and beef farming is exposed to short-term pressure. Drought, feed deficits, labour constraints, market changes, repairs, debt, compliance and weather events can all push a farm toward reactive decisions. A long-term compass does not remove those pressures, but it helps a farm respond without losing the desired direction.

For Whāngārā Farms, the compass is expressed through the 100 year He Rau Ake Ake Whenua Optimisation Plan and the question of what mokopuna inherit. What do future generations inherit if we make this decision? That question is simple enough to be used at governance, management and farm level. A farm manager can ask whether a grazing plan improves soil health for 2050. A chief executive

can ask whether an investment builds resilience across generations. A Board can ask whether a land-use change can be defended to mokopuna.

This compass is particularly useful for decisions with delayed consequences. Land retirement, forestry, riparian restoration and biodiversity work may not deliver all benefits immediately. Pastoral performance improvements may take time to show. Cultural site protection may prevent future harm rather than create a visible short-term return. A 100-year plan makes these decisions easier to justify because it gives them a place in the wider story.

A decision-making compass also helps manage uncertainty. The next century will bring changes that cannot be fully predicted. Climate patterns, markets, policy, technology and labour models will shift. Long-term goals cannot predict all of this, but they can hold stable principles. Whāngārā Farms may change the exact actions, but the pou can remain: care for people, care for whenua, exercise leadership, build enduring prosperity.

6.2 Finding 2: Whenua optimisation is stronger than production maximisation

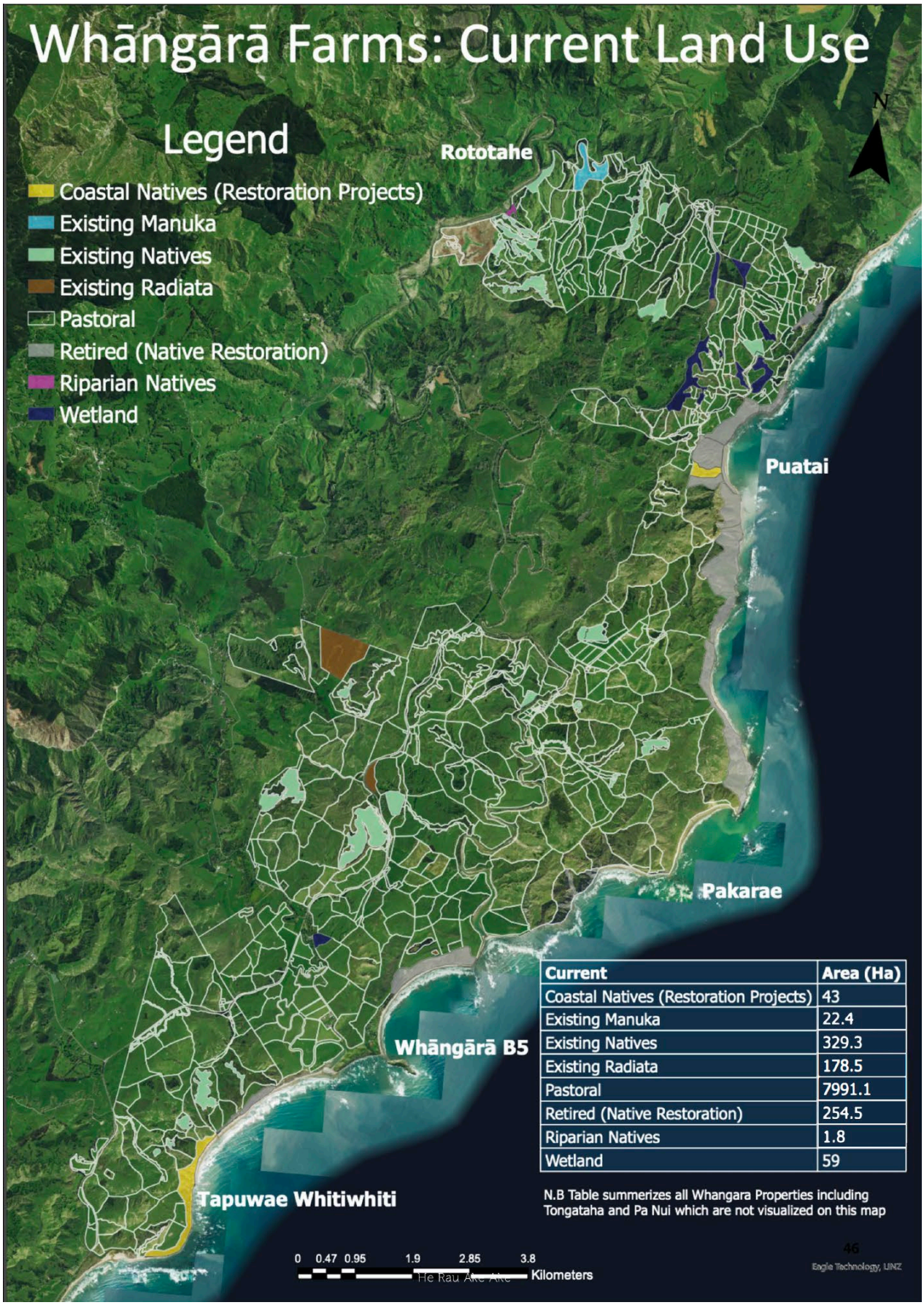
The second finding is that whenua optimisation gives Whāngārā Farms a stronger frame than production maximisation. A conventional production frame might ask: how can the farm produce more kilograms of meat and wool per hectare? That remains an important question. However, on its own it is incomplete. It does not ask whether production is happening on the right land, whether the production is resilient, whether environmental costs are accumulating, or whether whānau values are being upheld.

Whenua optimisation asks a broader set of questions. Is the land being used within its capability? Does the current land use protect soil, water and biodiversity? Does it strengthen or weaken the mauri of the place? Does it support the farm system and financial resilience? Does it create opportunity for people? Does it protect cultural sites? Does it leave options open for future generations?

The Holistic Measurement Index for land managed within capability provides a practical example. The baseline shows a significant area being managed outside capability in 2025, with targets to reduce this over time and ultimately have all land managed within capability. This is a powerful shift. It does not mean that the farm stops being a sheep and beef farm. It means that pastoral farming is strengthened by moving vulnerable land into more appropriate use, and by managing productive land more carefully.

Forestry and biodiversity strategies demonstrate the same logic. Commercial forestry can provide revenue, erosion control, carbon benefits and future investment funds when planted in appropriate places. Native regeneration and biodiversity restoration can protect taonga species, improve water quality, create habitat corridors and strengthen cultural identity. Riparian work can protect waterways and downstream ecosystems. The benefit is the integration of land uses, not the replacement of one narrow model with another.

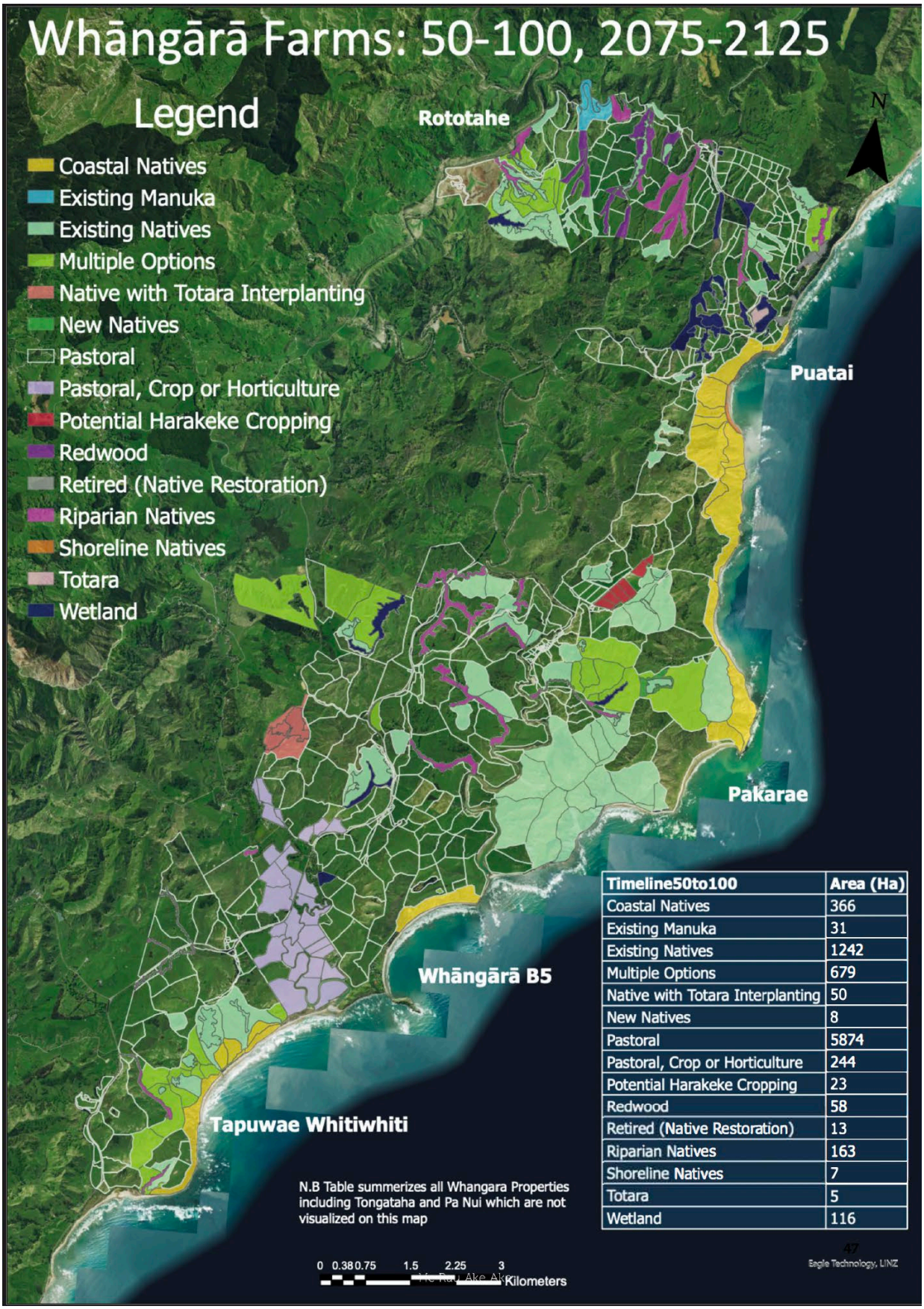
Diagram 5: Whāngārā Farms Land Use as of 2025.



Current	Area (Ha)
Coastal Natives (Restoration Projects)	43
Existing Manuka	22.4
Existing Natives	329.3
Existing Radiata	178.5
Pastoral	7991.1
Retired (Native Restoration)	254.5
Riparian Natives	1.8
Wetland	59

N.B Table summerizes all Whangara Properties including Tongataha and Pa Nui which are not visualized on this map

Diagram 6: Whāngārā Farms Projected Land Use in 2125



Timeline50to100	Area (Ha)
Coastal Natives	366
Existing Manuka	31
Existing Natives	1242
Multiple Options	679
Native with Totara Interplanting	50
New Natives	8
Pastoral	5874
Pastoral, Crop or Horticulture	244
Potential Harakeke Cropping	23
Redwood	58
Retired (Native Restoration)	13
Riparian Natives	163
Shoreline Natives	7
Totara	5
Wetland	116

6.3 Finding 3: Values-based decision-making makes trade-offs visible

The third finding is that values-based decision-making makes trade-offs visible. This is one of the most important benefits of He Rau Ake Ake. Whāngārā Farms is not trying to remove financial, environmental, cultural and social tensions. It is trying to create a process where those tensions can be named and weighed.

The choice modelling results show a balanced values profile. Manaakitanga-Whānaungatanga is highly valued, Kaitiakitanga is strongly supported, Rangatiratanga remains central and Whai Rawa or Mana Pūmau is still important. The result challenges any assumption that whānau are interested only in distributions or only in environmental protection. Instead, the evidence shows a more balanced aspiration: people, taiao, leadership and prosperity all matter.

This matters for governance. A Board facing a land-use decision can use the pou to structure discussion. For example, a proposal to plant commercial forestry might be assessed for financial return, carbon opportunity, erosion control, biodiversity impact, employment potential, cultural site implications, landscape effect and whānau preference. The point is not that every proposal will score equally well on every pou. The point is that the discussion becomes transparent.

Values-based decision-making also helps protect the role of profit. In some debates, profit and values are treated as opposites. He Rau Ake Ake provides a better frame. Profit is necessary because the farm must invest, pay people, maintain infrastructure, service obligations, support shareholders and fund restoration. But profit is not the only measure of success. When Whai Rawa or Mana Pūmau is positioned alongside the other pou, financial performance becomes a servant of the kaupapa rather than a master over it.

6.4 Finding 4: Measurement turns the 100-year vision into accountability

Table 2: Snapshot of Holistic Measurement Index Outcomes

Outcome area	Example indicator	2025 baseline or starting point	Long-term direction
Pastoral	Pasture consumption, livestock production, economic farm surplus, animal welfare and emissions	Baselines recorded in the HMI	Improve productivity and animal welfare while lowering emissions intensity and total risk.
Land capability	Land managed within its capability	890 ha identified as outside capability in 2025	Progressively reduce this to zero by the 100-year horizon.
Biodiversity	Canopy health, seedling diversity, bird counts, fish and macroinvertebrate monitoring	Baseline surveys and monitoring sites established or to be established	Restore habitat, increase native species abundance and create self-sustaining ecosystems.
Forestry	Area planted, tending, crop revenue, ETS revenue, carbon units and employment	New establishment and registration pathways beginning	Use appropriate forestry to support revenue, erosion control, carbon and workforce development.
People and governance	Whānau engagement, leadership confidence, employment and capability	Initial engagement and choice modelling completed	Strengthen intergenerational leadership, confidence, connection and opportunity.

The fourth finding is that measurement turns the 100-year vision into accountability. Without measurement, a 100-year plan can become inspirational but weak. With measurement, it becomes a living management system.

The Holistic Measurement Index is central to this. It links high-level values with practical indicators.

The power of the HMI is not only the number of indicators. It is the connection between baselines, targets and timeframes. A baseline shows where the farm starts. A five-year target creates immediate accountability. A ten-year target creates a strategic milestone. A twenty-year target captures a generational shift. Fifty and 100-year targets hold the full intergenerational vision. This structure allows Whāngārā Farms to report progress without pretending that every outcome can be achieved immediately.

Measurement also helps manage future governance transitions. Boards, chief executives, managers and staff will change over a century. A clear indicator framework helps the kaupapa survive those changes. It records what was intended, what was measured and what changed. It also helps new leaders understand the logic behind past decisions.

6.5 Finding 5: The planning process builds capability, trust and leadership

The fifth finding is that the planning process itself builds capability, trust and leadership. The He Rau Ake Ake methodology identifies nine steps to success, including wānanga, feasibility testing, project team establishment, cultural advice, shareholder engagement, cultural site mapping, land-use capability reports, adoption of 100-year thinking, and assessment, reporting and decision-making processes. These steps are not merely administrative. They are capability-building.

A 100 Year Plan of this scale requires the Board, management, project team, advisors, whānau and community to learn together. Technical specialists bring evidence. Cultural advisors protect tikanga and whakapapa. Shareholders and whānau provide aspiration and legitimacy. Management tests practicality. Governance makes decisions and accepts accountability. The process requires patience because decisions of this kind cannot be rushed. It requires courage because some land-use changes may be difficult. It requires humility because no single person holds all the knowledge.

The process also builds trust. Trust matters because long-term decisions often require compromise. Some people may prioritise immediate distributions. Others may prioritise land restoration. Others may focus on employment, cultural identity or commercial opportunity. A transparent process helps people see why decisions are being made. It does not guarantee agreement, but it increases legitimacy.

Capability-building is one of the least visible benefits of long-term planning, but it may be one of the most enduring. If He Rau Ake Ake helps Whāngārā Farms develop stronger governance, clearer management systems, better data, more confident kaimahi, deeper whānau engagement and rangatahi pathways, then the farm is stronger even before all physical projects are complete.

6.6 Finding 6: The plan creates new economic options without abandoning pastoral identity

A further finding is that He Rau Ake Ake creates new economic options without requiring Whāngārā Farms to abandon its identity as a sheep and beef farming business. This is important because diversification can sometimes be misunderstood as a move away from farming. In this case, diversification is better understood as risk management, land-use matching and opportunity creation.

The farm's pastoral system remains central. Improved pasture utilisation, animal health, genetics, sale weights, grazing management and staff capability are all part of the plan. The aim is not to reduce the quality of the farming operation. It is to optimise production where pastoral farming is the right use of land, while transitioning land that is better suited to forestry, native regeneration, biodiversity protection, cultural protection or other opportunities. This creates a more balanced business model.

Forestry is a clear example. Commercial radiata, redwood and tōtara plantings can provide erosion control, future timber revenue, ETS opportunities and workforce development. Native forest restoration can provide biodiversity, carbon, cultural and water quality benefits. Harakeke, premium wool, prime Angus beef, potential tourism and other ventures can build on Whāngārā's kaupapa and brand. The key is that each opportunity should be tested against the pou rather than pursued because it is fashionable.

This creates an important benefit for East Coast sheep and beef farming. Many farms face pressure from commodity markets, climate events and regulatory expectations. A long-term plan gives the business time to build alternative revenue streams without panic. It allows diversification to be staged, tested and connected to land capability. It also allows the farm to decide what not to do. A tempting opportunity that undermines cultural sites, creates excessive risk or weakens the whenua can be declined with confidence because the decision criteria are clear.

6.7 Finding 7: The process changes the conversation from compliance to legacy

The final finding is that He Rau Ake Ake changes the conversation from compliance to legacy. Compliance remains necessary. Farms must meet environmental, animal welfare, employment, health and safety, financial and governance obligations. However, compliance is a minimum standard. It asks: what must we do to meet the rule? Legacy asks: what should we do to be good ancestors?

This shift is powerful because it changes motivation. When environmental work is framed only as compliance, it can be seen as cost, constraint or risk avoidance. When it is framed as kaitiakitanga and Mana Ki Mua, it becomes part of the farm's purpose. Fencing waterways, protecting wetlands, restoring native species, monitoring soil and reducing emissions are not only responses to outside pressure. They are acts of responsibility to shareholders, whānau and mokopuna.

The same applies to governance. A compliance frame asks whether the Board has met its duties. A legacy frame asks whether the Board has strengthened the mana of the whenua and the people who follow. A compliance frame asks whether financial reporting is accurate. A legacy frame asks whether financial strength has been used to widen opportunity and protect future choices. A compliance frame asks whether consultation occurred. A legacy frame asks whether whānau voice shaped decisions in a meaningful way.

This does not mean legacy language should replace practical discipline. The benefit of He Rau Ake Ake is that it combines legacy language with projects, measurements, timelines and governance systems. That combination is what makes the approach useful for other farms. It shows that values can be operationalised.

7. Discussion

7.1 What benefits does long-term planning create?

Table 3: Summary of major benefits of long-term planning

Benefit	What it means for Whāngārā Farms
Strategic clarity	A shared directional compass for investment, land use, restoration and governance decisions.
Environmental resilience	Land use aligned with capability, restoration of waterways and biodiversity, and reduced ecological debt.
Financial resilience	Profit treated as enduring prosperity that funds people, whenua, infrastructure and future options.
Cultural continuity	Paikea-tanga, whakapapa, tikanga and cultural sites remain central to decisions.
Governance quality	Transparent decision criteria, reporting, annual review and stronger continuity across future leaders.
People development	Kaimahi capability, rangatahi pathways and whānau confidence become part of the plan.

The benefits of long-term planning can be grouped into six areas: strategic clarity, environmental resilience, financial resilience, cultural continuity, governance quality and people development.

These benefits overlap. For example, land retirement may improve environmental resilience, but it can also strengthen cultural continuity, reduce future risk and create a clearer investment story.

A dashboard may improve governance quality, but it can also strengthen whānau confidence and management accountability.

Strategic clarity is the first benefit. Whāngārā Farms now has a direction of travel that connects practical projects with a 100-year vision. This allows individual decisions to be assessed against a bigger picture. It also reduces the risk of ad hoc decision-making. When new opportunities arise, they can be tested against the pou and long-term goals rather than accepted simply because they appear profitable or rejected simply because they are unfamiliar.

Environmental resilience is the second benefit. The East Coast farming environment requires decisions that reduce erosion risk, protect waterways, improve biodiversity, build soil health and adapt to climate pressure. He Rau Ake Ake does this by aligning land use with capability and by integrating forestry, native regeneration, pastoral management and monitoring. It treats environmental health as a foundation of farm resilience, not a compliance add-on.

Financial resilience is the third benefit. Some people may assume that environmental or cultural planning weakens financial performance. The Whāngārā Farms case suggests a different interpretation. Financial resilience is strengthened when the farm reduces risk, diversifies revenue, improves productivity on suitable land, accesses appropriate carbon or forestry opportunities, builds premium product stories and avoids passing avoidable costs into the future. Mana Pūmau is not anti-profit. It is enduring prosperity.

Cultural continuity is the fourth benefit. He Rau Ake Ake protects the relationship between the farm, Paikea-tanga, Ngāti Konohi, shareholders, whānau and mokopuna. Cultural sites, place names, tikanga, whakapapa and mātauranga Māori are not treated as separate from the farm system. They inform the farm system. This strengthens identity and ensures the business remains accountable to the people and place from which it comes.

Governance quality is the fifth benefit. A 100-year plan requires Boards to be explicit about decision criteria, evidence, timeframes and review. It supports better minutes, clearer recommendations, improved risk assessment and more consistent decision-making across future leadership changes. It also helps governance avoid the trap of reacting only to the latest pressure.

People development is the sixth benefit. The plan includes employment, training, rangatahi leadership, kaimahi capability and high-performing culture. Long-term planning creates pathways for people because it shows what skills the farm will need over time: land management, forestry, biodiversity, monitoring, farm system performance, data, technology, governance, cultural advisory and project management. This supports both the business and the whānau.

7.2 What does the decision-making process add?

The decision-making process adds structure. Long-term goals tell the farm where it wants to go; the process tells the farm how to decide along the way. This is crucial because many future decisions will not be simple. The farm will face proposals that have mixed effects. A project may create revenue but affect landscape values. A restoration area may improve mauri but require investment. A new enterprise may create jobs but bring operational risk. A grazing change may improve feed utilisation but require staff training and capital.

A values-based process means that each proposal can be assessed through the same core questions. Does it uphold Manaakitanga-Whānaungatanga? Does it strengthen Kaitiakitanga? Does it demonstrate Rangatiratanga? Does it build Mana Pūmau? Does it align with Mana Ki Mua? What do mokopuna inherit? What evidence supports the decision? What risks are being transferred to the future? What must be monitored?

This process does not make decisions easy, but it makes them better. It helps separate personal preference from agreed criteria. It helps the Board show shareholders why a decision was made. It helps management translate values into operational action. It helps future leaders understand past decisions. Most importantly, it makes trade-offs honest.

7.3 Tensions and risks

The case study also reveals tensions. The first tension is between short-term cashflow and long-term investment. Land retirement, fencing, planting, monitoring and project management require resources. Some benefits may take years to appear. The farm will need to maintain financial discipline so that the plan remains affordable and does not create pressure that undermines support.

The second tension is data quality. A dashboard is only as useful as the data behind it. Some HMI measures have clear baselines, while others require baseline surveys or improved monitoring methods. The farm should avoid creating a reporting burden that staff cannot sustain. It should focus on indicators that are meaningful, credible and actionable.

The third tension is continuity. A 100-year plan will outlive current leaders. Future Boards and managers may interpret values differently or face new pressures. Annual review, clear decision records, whānau engagement and governance induction are needed to protect continuity without freezing the plan.

The fourth tension is whānau engagement. Engagement must be meaningful but practical. Repeated hui, pānui and choice modelling can build legitimacy, but engagement fatigue is possible if reporting is too technical or if whānau cannot see how their voice influences decisions. Communication needs to be clear, visual and linked to real choices.

The fifth tension is implementation capacity. The masterplan contains many projects and actions. The risk is not lack of vision, but too much to deliver at once. Sequencing, project management, resourcing and accountability will be critical. Quick wins can build confidence, but they should not distract from the long-term pathway.

7.4 Transferable lessons for other farms

Several lessons from He Rau Ake Ake are transferable to other farms, Māori agribusinesses, Iwi organisations and land-based businesses. The most important point is that the transferability is not in copying Whāngārā Farms' exact decisions. Each whenua has its own whakapapa, land capability, climate exposure, ownership structure, financial position, governance arrangements and aspirations. The transferable value is the method: how the organisation moved from kaupapa, values and long-term vision into practical decisions, evidence, implementation and accountability.

The first transferable lesson is that long-term planning should begin with values and place, not spreadsheets alone. Financial modelling, production data and technical advice are essential, but they are strongest when they sit inside a clear statement of purpose. For Whāngārā Farms, that purpose is connected to whakapapa, Paikea, Ngāti Konohi, shareholders, whānau, kaimahi, whenua and mokopuna. Other farms and Iwi organisations will have their own equivalent foundation. The important point is that the foundation should be named before major technical or financial decisions are made.

The second lesson is that land-use capability provides a practical bridge between environmental care and business performance. Many farms face the same challenge as Whāngārā Farms: some land is highly productive and should be supported to perform well, while other land is fragile, erosion-prone, culturally significant or better suited to forestry, native regeneration, biodiversity, riparian protection, wetlands, carbon, alternative land use or retirement. A long-term plan helps a farm move away from the idea that every hectare must do the same job. It supports the principle of the right land use, in the right place, for the right reason, over the right timeframe.

The third lesson is that values-based decision-making makes trade-offs visible. Most farm and Iwi organisation decisions involve competing pressures: profit, debt, employment, environmental responsibility, cultural protection, shareholder expectations, regulation, climate risk and future opportunity. A pou-based decision lens does not remove these tensions, but it gives decision-makers a consistent way to work through them. This is useful for any business that wants to avoid decisions being driven only by the strongest voice, the latest crisis or the shortest-term financial measure.

The fourth lesson is that engagement should be treated as part of decision-making, not as a communication exercise after decisions have already been made. Whāngārā Farms used wānanga, choice modelling, governance consultation and reporting to understand what people valued and how they weighed trade-offs. Other farms and Iwi organisations could adapt this approach through hui, surveys, field days, shareholder engagement, rangatahi forums, pānui, catchment group surveys and meetings, online tools or other methods suited to their people. The key is that engagement should influence choices, not simply inform people of choices already made.

The fifth lesson is that measurement turns vision into accountability. A long-term plan can become symbolic if progress is not measured. The Holistic Measurement Index and dashboard approach show how a farm can connect values to indicators across production, profitability, land capability, biodiversity, emissions, people, governance and cultural outcomes. Other organisations could develop their own simpler version, using fewer measures, as long as the measures are meaningful, credible and used in governance and management reporting. The point is not to measure everything. The point is to measure what matters enough to guide decisions and show progress over time.

The sixth lesson is that implementation capacity matters as much as vision. Many organisations have strong strategies but limited ability to deliver them. He Rau Ake Ake shows the importance of sequencing work, assigning responsibility, resourcing coordination, building specialist partnerships and protecting management capacity. For other farms and Iwi organisations, this may mean appointing a land-use coordinator, taiao lead, project manager, data and reporting role, biodiversity coordinator, forestry manager, cultural advisor or advisory group that connects governance, operations, cultural knowledge and technical expertise.

These processes and structures could support other organisations in very practical ways. A farm business could use the approach to decide which land should remain in pastoral production, which land should be restored or retired, where capital should be spent first, how climate and erosion risk should be managed, and how environmental work can be connected to long-term profitability. An Iwi organisation could use the approach to connect cultural values with investment decisions, land-use planning, whānau engagement, rangatahi development, environmental restoration and intergenerational reporting. In both cases, the method helps turn values into governance discipline and operational action.

The broader value is that He Rau Ake Ake provides an example of how a complex land-based organisation can move from short-term reaction to long-term stewardship. It shows that cultural values, environmental responsibility and commercial discipline do not need to sit in separate conversations. They can be brought together through a structured process that asks: what is the kaupapa, what does the evidence say, who needs to be involved, what are the trade-offs, what will be measured, who is responsible, and what will future generations inherit?

7.5 Applying the framework to example decisions

The benefits of long-term decision-making become clearer when applied to practical farm decisions. Consider a decision to retire a steep, erosion-prone gully. A short-term production lens might focus on the loss of grazing area and fencing cost. A 100-year lens asks a wider set of questions. Is the land being used within capability? What is the erosion risk if the gully remains grazed? How does sediment affect waterways and downstream mahinga kai? Could native regeneration create habitat and carbon benefits? What is the cost of doing nothing over 20 or 50 years? How will whānau understand the change? Through this process, land retirement becomes a strategic investment rather than only a cost.

Consider a decision to plant commercial forestry. A narrow financial lens might ask which species provides the highest return. The pou-based lens asks more. Does the species match the site? What are the erosion, biodiversity and water effects? What are the harvest risks and access requirements? Does the decision create employment or training for whānau? Are cultural sites protected? Is the future harvest consistent with landscape and community expectations? Does the forestry revenue support restoration, infrastructure or future distributions? This does not make the financial analysis less important. It makes it more complete.

Consider a decision to invest in a pastoral reset. The farm may need to improve rotational grazing, feed allocation, parasite control, minimum sale weights, soil fertility and pasture consumption. A short-term view may see these as operational improvements only. A 100-year view sees them as part of land-use optimisation. Better pastoral management on suitable land can improve profitability, animal welfare and emissions intensity while allowing vulnerable land to be transitioned. The farm becomes more productive where farming is right and more protective where farming should change.

Consider a decision to pursue diversification such as harakeke, premium product development, tourism or technology. A short-term opportunity lens may focus on revenue potential. A pou-based lens asks whether the opportunity is grounded in Whāngārā's identity, whether it strengthens people, whether it protects taiao, whether it creates mana-enhancing partnerships and whether the farm has capability to deliver. This protects the business from chasing every opportunity and helps identify those that align with the 100-year vision.

These examples show that the decision process is not abstract. It can be used in daily management and Board papers. It helps convert values into practical questions. It also ensures that decisions are recorded with the reasoning needed by future leaders. Over time, this creates an institutional memory of why the farm changed and how each change related to the kaupapa.

8. Recommendations

8.1 Formalise the pou as a standing decision lens

Table 4: Pou-based decision lens

Pou / lens	Core question for decision papers
Manaakitanga-Whānaungatanga	Does this decision uplift people, strengthen relationships and support whānau, kaimahi and hapori wellbeing?
Kaitiakitanga	Does this decision protect or restore mauri, soil, water, biodiversity, cultural sites and the wider taiao?
Rangatiratanga	Does this decision show accountable leadership, self-determination, tikanga and transparent governance?
Whai Rawa / Mana Pūmau	Does this decision build enduring prosperity, reduce risk and preserve future options?
In addition, this notion should future focus decisions **Mana Ki Mua**	What do mokopuna inherit if this decision is made?

Whāngārā Farms should formally adopt Manaakitanga-Whānaungatanga, Kaitiakitanga, Rangatiratanga and Whai Rawa or Mana Pūmau as a standing decision lens for Board, management and operational decisions. This should not be limited to major strategy documents. The pou should appear in Board papers, management recommendations, project approval forms and quarterly/ annual review reporting.

Each major proposal should include a short assessment against the four pou and the Mana Ki Mua question. The purpose is not to create bureaucracy. The purpose is to create consistency. A proposal that cannot explain its effect on people, whenua, leadership and enduring prosperity is not ready for decision.

8.2 Align implementation to 5-, 10-, 20-, 50- and 100-year horizons

Implementation should align with the Holistic Measurement Index timeframes of 5, 10, 20, 50 and 100 years. The five-year horizon should focus on baseline completion, quick wins, governance systems, priority fencing, planting, monitoring and project sequencing. The ten-year horizon should focus on embedding systems and proving progress. The twenty-year horizon should represent a generational shift in land use, emissions, biodiversity and capability. The fifty-year horizon should reflect mature systems. The 100-year horizon should hold the full vision.

Using consistent horizons will make the report, HMI, dashboard and annual review easier to align. It will also make communication with whānau clearer.

8.3 Create a simple Board and management dashboard

Whāngārā Farms should create a simple dashboard from the HMI. The dashboard should not reproduce every detail of the masterplan. It should show the indicators most relevant to governance oversight and management action. A traffic-light system could show whether indicators are on track, at risk or off track. Each indicator should have an owner, reporting frequency, data source and action trigger. In order to keep the momentum, oversight and accountability between governance and management, the dashboard should have a high level update each quarter with a full annual review.

The dashboard should include indicators across the four pou. For example, Manaakitanga-Whānaungatanga could include kaimahi development, whānau engagement and community participation. Kaitiakitanga could include land within capability, waterway protection, biodiversity monitoring and emissions. Rangatiratanga could include governance confidence, decision compliance and cultural site protocols. Mana Pūmau could include profitability, diversification, ETS or forestry revenue, and reinvestment capacity.

8.4 Repeat choice modelling and whānau engagement

Whāngārā Farms should repeat choice modelling at agreed intervals, such as every three to five years, or before major land-use decisions. The purpose is not to chase changing preferences, but to keep governance connected to shareholder and whānau aspirations. Repeated choice modelling can show whether values are stable, whether views differ by age or role, and whether communication is improving understanding.

Choice modelling should be supported by hui, pānui and plain-language reporting. Whānau need to see not only the results of consultation but how those results influence decisions. Engagement should include rangatahi, shareholders living away from home, kaimahi, management committee members and those with cultural knowledge.

8.5 Resource implementation capacity

The masterplan should be supported by dedicated implementation capacity. This includes project management, land management, biodiversity and forestry coordination, data management, monitoring and communications. A 100-year plan can fail if delivery relies only on goodwill or already stretched staff. The role of a land manager or integrated whenua implementation lead should be considered essential, especially where forestry, biodiversity, riparian work, cultural sites and pastoral operations intersect.

Implementation should be sequenced. Projects should be grouped into immediate, medium-term and long-term priorities. Quick wins should be used to build confidence, but the Board should also protect capacity for foundational work such as baseline data, monitoring systems, cultural site protocols and land-use capability alignment.

8.6 Treat Whai Rawa and Mana Pūmau as enabling values

Whāngārā Farms should continue to communicate that financial performance is essential because it enables the kaupapa. This framing is important. If profit is presented as separate from values, whānau may see financial decisions as competing with kaitiakitanga or manaakitanga. If profit is presented as an enabling value, the connection becomes clearer: strong financial performance funds employment, restoration, infrastructure, cultural protection, distributions, innovation and resilience.

Board reporting should therefore explain how financial decisions support the other pou. For example, forestry revenue may fund restoration and future investment. Pastoral productivity improvements may support staff development and reduce emissions intensity. Diversification may reduce risk and create rangatahi pathways. This does not avoid commercial scrutiny; it strengthens it by linking money to purpose.

8.7 Strengthen governance succession and knowledge transfer

A 100-year plan depends on future leaders. Whāngārā Farms should create governance induction material that explains He Rau Ake Ake, the four pou, the HMI, decision criteria, cultural site protocols and the history of key land-use decisions. New Board members and management committee members should understand not only what the plan says, but why it was created and how it should be used.

Rangatahi pathways should be part of this succession strategy. The plan should identify opportunities for young people in governance, farm management, environmental monitoring, data, technology, biodiversity, forestry, communications and agribusiness. Intergenerational planning is strongest when the next generation is not only named as beneficiaries but actively prepared as leaders.

8.8 Share the methodology with the wider sector

Whāngārā Farms has an opportunity to share the He Rau Ake Ake methodology with other Māori agribusinesses, East Coast farms and land-based organisations. The transferable value lies in the process: wānanga, values, land-use capability, choice modelling, project team assessment, cultural site mapping, HMI measurement and annual review. Sharing the method can strengthen the wider sector while also positioning Whāngārā Farms as a leader in values-based, intergenerational agribusiness.

This can be done through this Kellogg report, presentations, field days, Māori agribusiness forums, industry articles and practical templates. The message is clear: long-term planning is not a luxury. For vulnerable landscapes and intergenerational land entities, it is a practical risk-management and leadership tool.

9. Conclusion

This report asked: How do long-term goals and decision-making processes benefit an East Coast sheep and beef farm? The answer is that they improve the quality of decisions in a complex environment where land, people, culture, ecology and finance cannot be separated.

For Whāngārā Farms, He Rau Ake Ake provides a 100-year directional compass. It helps the farm move beyond short-term reaction and toward deliberate, values-led choices. It aligns land use with land capability. It treats kaitiakitanga as practical farming discipline rather than a slogan. It gives the Board and management a way to make trade-offs visible. It uses choice modelling to understand whānau preference. It uses the HMI to turn vision into accountability. It builds capability across governance, management, kaimahi and whānau. It asks every generation to consider what mokopuna will inherit.

The benefits are therefore practical and profound. Practically, the plan can improve land use, reduce risk, support financial resilience, guide investment, protect waterways, restore biodiversity, improve monitoring and strengthen governance. Importantly, it helps Whāngārā Farms remain true to our eponymous Paikea, Ngāti Konohi Iwi, shareholders, whānau, kaimahi and generations yet to come.

The significance of this work also extends beyond Whāngārā Farms. He Rau Ake Ake provides a practical example for other farms, Māori agribusinesses, Iwi organisations and land-based entities that are trying to make decisions where land, people, culture, ecology and finance are connected. Its value is not that others should replicate Whāngārā Farms' exact land-use pathway. Its value is that others can adapt the process: begin with kaupapa, create a long-term vision, use values as a decision lens, bring together specialist expertise, understand land capability, engage owners and stakeholders, make trade-offs visible, set measurable indicators, resource implementation, and review progress over time.

For other farm businesses, this approach can support better decisions about land retirement, pastoral optimisation, forestry, biodiversity, water, infrastructure, climate adaptation, emissions, diversification and capital allocation. For Iwi organisations, it can also support the translation of tikanga, whakapapa, kaitiakitanga, rangatiratanga and intergenerational responsibility into Board papers, investment decisions, operational plans, dashboards and reporting. This is important because many Iwi and Māori land entities hold assets that are not only commercial, but ancestral. The decision-making process therefore needs to protect both financial resilience and cultural responsibility.

The broader lesson is that resilience is created not only by what a farm chooses to do, but by how it chooses. Structures such as pou-based decision lenses, choice modelling, HMI reporting, cultural site protocols, implementation roles, whānau engagement and governance succession create institutional memory. They help future governors and managers understand the reasons behind earlier decisions and adapt them without losing the kaupapa. In this way, He Rau Ake Ake is both a Whāngārā Farms plan and a working example for others who want to move from short-term reaction to long-term stewardship.

The strongest overall message is: Whāngārā Farms has not just produced a plan; it has produced a decision-making method that others can adapt. That directly answers the value-for-others point without overstating that every farm or Iwi organisation should follow the same pathway.

A 100-year plan is not about knowing the future. It is about preparing to meet the future with clarity of purpose. For an East Coast sheep and beef farm, that clarity is a competitive advantage, a governance discipline and a cultural responsibility. He Rau Ake Ake shows that when long-term goals are joined with strong decision-making processes, the farm can become more than productive. It can become resilient, accountable and enduring.

He rau ake ake mō ake tonu au e.

Na, Hayden Swann

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Appendix A: Proposed decision scorecard

A practical decision scorecard can be used for major Board and management decisions. The scorecard should be short enough to use, but strong enough to change the discussion. Each proposal should answer the following questions before approval.

Manaakitanga-Whānaungatanga: Who benefits, who may be affected, and how does the decision strengthen whānau, kaimahi, hapori and relationships?

Kaitiakitanga: Does the decision protect or harm soil, water, biodiversity, mauri, cultural sites and the wider taiao?

Rangatiratanga: Does the decision demonstrate leadership, self-determination, accountability, transparency and tikanga-based governance?

Whai Rawa or Mana Pūmau: Does the decision strengthen enduring prosperity, reduce risk, support reinvestment and preserve future options?

Mana Ki Mua: What do mokopuna inherit if this decision is made? What irreversible effects are being created or avoided?

Evidence: What data, expert advice, whānau input or monitoring supports the recommendation?

Review: What indicator will show whether the decision was successful, and when will the Board review it?