

Stakeholder Collaboration for the Development of Sustainable Tourism in Urban Green Spaces: the case of Maungawhau-Mt Eden, Auckland, New Zealand



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From the city of Life Sciences,

Natalia Piñeros Arenas
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Declaration

I hereby declare that I am the only author of this master thesis, and that I have conducted all the work in regard to this study alone. I remain responsible for all the interpretation and discussion of the data gathered in the interviews with the different actors in Maungawhau-Mt Eden. None of the respondents, whatsoever, is responsible for the analysis of the statements used in my thesis. Furthermore I declare that all literature and materials used in this thesis are acknowledged and references are made in the texts. This thesis has not been presented to any other examination authority.

Natalia Piñeros Arenas

Abstract

This thesis examines the issue of stakeholder collaboration for the development of sustainable tourism in urban green spaces taking the case of Maungawhau-Mt Eden, an urban green space located in Auckland, New Zealand. The overall purpose is to identify the interests, views, needs and perceptions of the different stakeholders that are involved directly or indirectly in the management of the mountain regarding the use of this area for tourism development activities. The primary focus is placed on how a stakeholder collaboration approach can be a way to develop sustainable tourism on the mountain. Stakeholder theory, collaboration theory and sustainable tourism theory are used as the main theoretical basis for examining these issues in the case study. Semi structured interviews with the stakeholders identified were conducted and enabled the collection of case-specific viewpoints on different concepts identified previously in the literature.

The results show that there are several issues identified by the different stakeholders that are affecting the mountain, classified as economic, environmental, social and management issues, of which, economic issues were the main cause of disagreement among the different parties. Tourism is becoming one of the main issues of concern and has not been approached in a collaborative way. There is a need to develop a type of tourism that generates less impact, that contributes economically to the maintenance of the site and that opens up for the opportunity for local indigenous people to participate. Sustainable tourism is identified as a viable alternative.

The study concludes that there is a need for stakeholder collaboration for developing sustainable tourism in the urban green space. While sustainable tourism has been approached widely in rural areas, it is a relatively new concept in the urban context and practically a non-existent concept in urban green spaces indicating that there is a research gap in this area. The discussion is also opened to reflect in the importance of considering the mountain as the main stakeholder, whereby it could be possible that all interested parties re-evaluate their priorities and focus negotiations based on the site's priorities and not in personal interests.

Keywords: stakeholder, stakeholder collaboration, sustainable tourism, urban green space, Maungawhau-Mt Eden

Acronyms

ACC: Auckland City Council

DOC: Department of Conservation

FOM: Friends of Maungawhau

GTA: Green Tourism Association

ICOMOS: The International Council on Monuments and Sites

NZHPT: New Zealand Heritage Places Trust

NZAS: New Zealand Archaeology Society

UGSs: Urban Green Spaces

UNESCO: United Nations Education, Scientific and Cultural Organization

UNWTO: United Nations World Tourism Organization

WWF: World Wildlife Foundation

1. Introduction

Tourism is considered one of the fastest growing and largest industries in the world and has been defined as a key sector that can positively contribute to sustainable development (UNWTO, 1999a). However, in the past years, it has been acknowledged that tourism can have positive and negative impacts on a particular destination; on the positive side the increase of international visitors generates economic benefits that are traduced in a larger exchange and export earnings than any other industry, on the less positive side, the development of tourism has lead to environmental and socio-cultural impacts (Neto, 2002) cited in (Georgieva, 2007).

Therefore, 'new' forms of tourism, such as sustainable tourism, have emerged as alternatives that can possibly cause less impact than the conventional forms of tourism e.g. mass tourism. This argument has been debated by Mowforth and Munt (2003), which suggest that sustainable tourism can also cause equal or even more impact than mainstream tourism. Sustainable tourism debate has been covered by a wide range of academics since several decades ago, but still until now there is no a widely accepted definition (Swarbrooke, 1999).

In the urban context, the application of sustainable tourism has been recently approached by academics, and some research has been done in few cities in the world for instance in Toronto in Canada and Málaga in Spain, in which the principles of sustainable tourism have been adopted, in one case called 'urban green tourism' and in the other 'sustainable urban tourism' respectively. As part of the urban complex, *urban green spaces* are places considered of vital importance as they enhance the urban environment and the city life quality, and also they are attractive as tourist destination spots. While sustainable tourism has been approached more in the rural and wilderness environment, and recently in the urban context, its application to specifically urban green spaces has been almost non-existent.

Collaboration among stakeholders has been identified by several academics as a key aspect when it comes to deal with common problems and issues that affect different key actors. In tourism, collaboration has gained more importance as it implies a different approach in which decisions are taken according to different visions, power is shared among the different parts and actions are taken in a collective approach (Selin & Chavez, 1995); however, it can be complicated and difficult to achieve (Paskaleva-Shapira, 2001), and the lack of it increases the level of conflicts among the interested parts (Dowling, 1993).

Maungawhau-Mt Eden is the most important urban green space in Auckland city, New Zealand and is as key urban tourism spot and tourism is a relevant issue that needs to be addressed. Regardless of the fact that the area has been designated with recreational purposes, tourism is occurring and is causing direct impacts to the mountain that are affecting its heritage and archaeological values, as well as generating several conflicts among different stakeholders that have potential interests in the mountain; on one hand, the local indigenous tribe (*Ngati Whatua*) which claim its ownership for its spiritual and historical significance, on the other hand, other actors such as Auckland City Council, independent incorporated organizations such as Friends of Maungawhau or the New Zealand Archaeology Society, private tour operators, local residents, or national heritage organizations such as the New Zealand heritage Places Trust, that have different views, perceptions and opinions upon the mountain's use for tourism related activities.

As tourism is a key conflict issue among stakeholders in Maungawhau-Mt Eden, a collaborative planning approach, which considers multi-stakeholders visions on tourism development, can be a

way to balance the interests of the different actors and building up a common vision of tourism as form of “use” in the green space and sustainable tourism can potentially be an alternative for it.

The overall aim of this research is to identify what the interests, views, needs and perceptions of the different stakeholders involved directly/indirectly in the management of Maungawhau – Mt Eden are regarding the *use* of this area for tourism development activities and how a stakeholder collaboration approach can be applicable for the development of sustainable tourism in Maungawhau – Mt Eden.

1.1 Problem Definition

Located in Auckland city, New Zealand, Maungawhau-Mt Eden is one of the most significant *urban green areas* in the city from the cultural, archaeological and geological point of view. The mountain is a ‘crown reserve’ administered by Auckland City Council since 1989 and it is located on the ‘border between Auckland suburbs of Mount Eden and Epsom’. In terms of the Reserves Act of 1997, Maungawhau-Mt Eden has been classified as part recreation reserve and historic reserve. The recreation reserve management is on the hands of the Auckland City Council (ACC, 2007b, pp. 5,54).

This reserve is the highest point of the town as it lies at 196 meters above the sea level, place from which is possible to have a complete view of the city on all directions. This iconic landmark, receives approximately 1.2 million visitors per year, and ‘is highly valued as an open space for the enjoyment of local, regional, national and international visitors’ (ACC, 2007b, p. 5) and part of Auckland’s tourism alternative products (Clark & Milne, n.d; NZTRI, 2001, 2005).

According to NZTRI (2001), the increased number of visitor’s in the area have played an essential role in damaging the archaeological sites causing erosion in the summit area and in other parts of the mountain. Traffic and congestion caused by the flow of vehicles of different types (cars and tours buses), are having an important impact in the area. As said by (Clark & Milne, n.d.), the traffic issue is a complex problem in which management decisions must be taken. It has been identified that there is a need to conduct research on urban green spaces and in particular the benefits of adopting a range of methodological approaches in order to understand the different stakeholder’s perspectives that can be derived upon the management of the area.

Visitors including international travellers, Auckland local residents, and domestic tourists, have different reasons and motivations for visiting the area. As mentioned in Maungawhau-Mt Eden management plan, non-local residents to the mountain generally look for a different experience to those who are local residents, being the wide views of the city the most common reason (ACC, 2007b, p. 30). For visiting the mountain, the people use different means of transportation such as tour buses, private vehicles or by foot.

In December 2009 *Friends of Maungawhau* (FOM) an independent community group and influential stakeholder that advocates for improving the heritage management of the mountain, organized for fourth consecutive time the “Love your Mountain Day”, event which aimed to ban the traffic of vehicles to the summit area for leaving the opportunity to locals and visitors to walk over the mountain without facing traffic issues (Maungawhau, 2007).

Different stakeholders have interests in the reserve, and therefore play a significant role in the management of the mountain. As identified by Clark & Milne (n.d), stakeholders such as Auckland City Council, Friends of Maungawhau, individual residents, the native Maori tribe (*Ngati Whatua*) and tourists, have a different type of interests which affect directly the management of the reserve. Conflict has been identified between the local residents who are users of the mountain, and the unrestricted access of vehicles to the summit. Locals have an ‘ownership’ sense of the mountain considering it as part of their backyards.

Several issues regarding to visitor experience are mentioned in Mt Eden's management plan of year 2007. While the mountain continues to attract an increasing number of visitors, it is important that in the plan 'current issues and missed opportunities related to visitor experiences' be addressed. The plan suggests that issues related to conflicts between visitor activities and the conservation values of the mountain are important; for instance the issue of off track pedestrians and mountain bike activities that lead to damage of archaeological features in the area, but also, some other issues related to the visitors experience in the area e.g. guided walks, visitor centre. (ACC, 2007b, p. 30). The plan does not cover issues related to tourism planning and development, might be because the mountain is defined as a recreational area or because tourism has not been addressed from a multi-stakeholder perspective.

The plan also mentions the importance of developing a good communication channel among the various parties that are involved in the management of the area including key stakeholders e.g. Auckland City Council, Department of Conservation and other stakeholders e.g. Friends of Maungawhau, Auckland Volcanic Cones Society for mentioning some of them. A general action plan outline is available.

Despite of the recreational status defined in the management plan, it is noticeable that tourism development in the mountain is occurring. The number of visitor's is increasing, the place is offered by tour operators as part of their tour packages for international visitors, it is an strategic free entrance spot from which is possible to get the best views of the city, thus this indicates that tourism is constantly growing and will keep increasing. On the other side, the increased number of people and the traffic of vehicles are causing serious damage to the archaeological, cultural and environmental assets of the reserve. Thus, the potential growth of tourism can be a serious problem that will keep increasing the threat of damaging the archaeological and environmental values of the mountain. Lack of collaboration among stakeholders upon this issue seems to be one of the main conflict aspects among different interests.

Being an important urban green space and tourism spot in the city, Maungawhau-Mt Eden faces a significant management challenge on how *it should be used*, considering the needs, views and interests of the different stakeholders but also the historical and recreational values to which is entitled to. Tourism as a service and a form of *use* is one of the management and conflicting issues that need to be addressed. Understanding the multi stakeholders perspectives regarding the management and use of the mountain can be a further step for planning and developing a form of tourism that goes accordingly to stakeholder's interests, in balance with the environmental, conservational, social and economical goals of the area. Sustainable tourism can be an alternative for achieving this goal. The need to develop a plan for tourism can be a way to decrease negative impacts and ensure that cultural values are respected; the lack of direction for tourism could be a cause for potential conflicts between local residents, environmental groups and local indigenous groups (*Ngati Whatua*) on the one hand and local government (City Council) and tour operators on the other hand.

A collaboration approach incorporating multi-stakeholders visions might be needed for the planning and development of sustainable tourism and could be a way of reducing conflicts among the diverse stakeholders towards tourism in the mountain.

A graphical statement and approach to the problem are following presented.

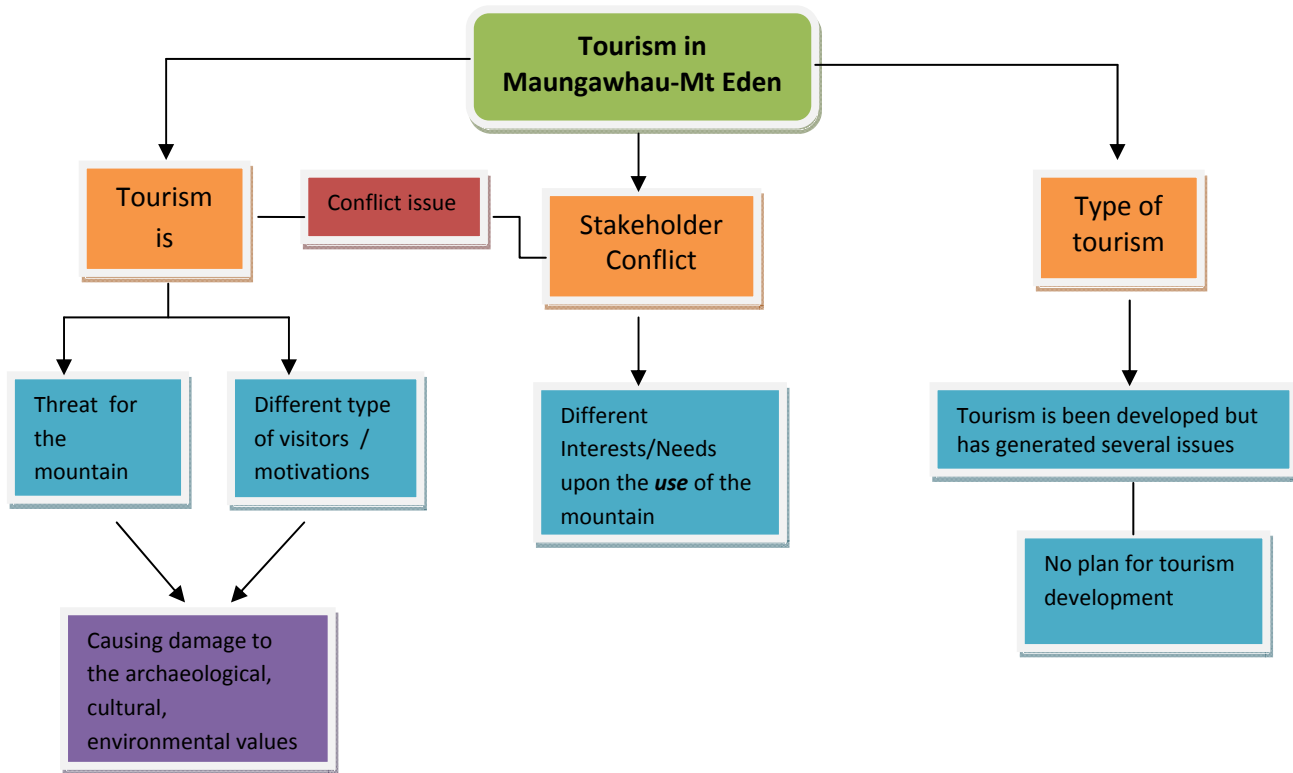


Figure 1 Graphical statement of the problem – Main issues

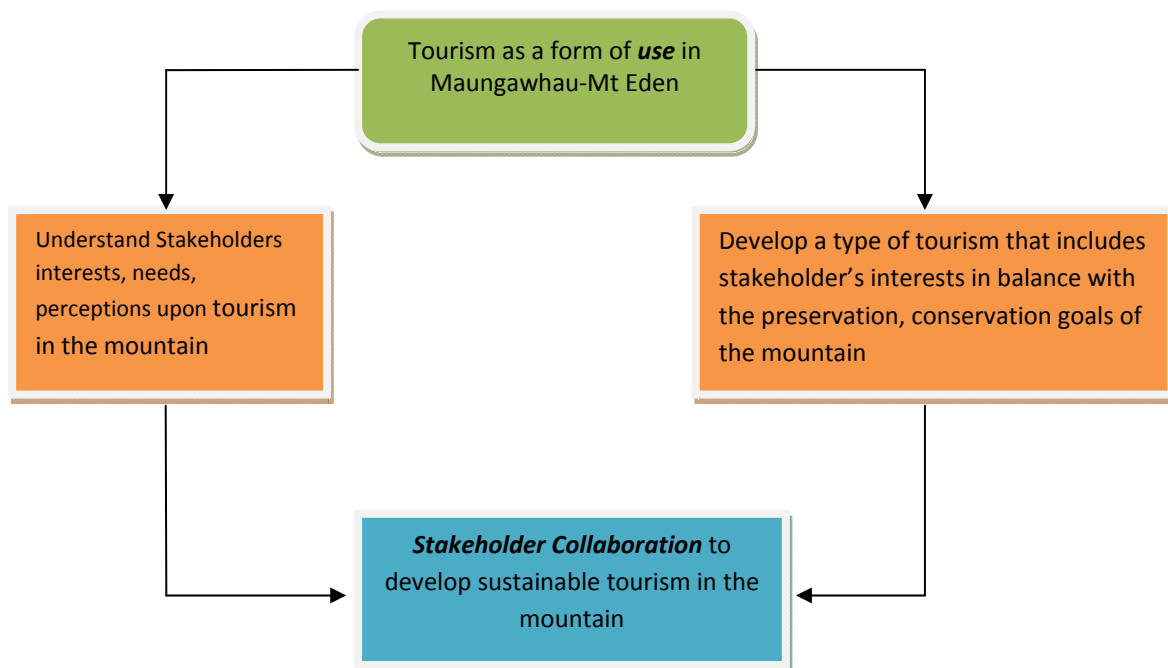


Figure 2 Graphical approach to the problem

Source: Developed by the author

1.2 Research Aims and Questions

- To identify what the interests, views, needs and perceptions of the different stakeholders involved directly/indirectly in the management of Maungawhau – Mt Eden are regarding the *use* of this area for tourism development activities.
- To investigate how a stakeholder collaboration approach can be applicable for the development of sustainable tourism in Maungawhau – Mt Eden.

In line with these objectives, the following main research question and sub questions are asked:

Main research question:

How a stakeholder collaboration approach can be a way to develop sustainable tourism in an urban green space?

Sub-questions:

- What are the main issues that from the stakeholder's perspectives are occurring in the urban green space?
- What are the stakeholder's views, interests and perceptions towards the *use* of the mountain with different purposes?
- What is their perception towards the development of sustainable tourism in the case of Maungawhau-Mt Eden?
- How collaboration among stakeholder's can be a way to develop sustainable tourism in Maungawhau-Mt Eden?

1.3 Scope and Limitations of the study

This study was developed taking as a study case Maungawhau-Mt Eden, an urban green space in Auckland City, New Zealand. The stakeholders group that were included in the study were from industry and public sector e.g. Governmental Authorities, Tour Company Operator, Community groups. Local residents represent an important stakeholder, however due to time constraint for developing the data collection stage in Auckland, local residents were not interviewed individually. Instead, a representative of the Community Board was interviewed. Tourists were not interviewed and no surveys were applied. Site visits, with the purpose of making observations of intensity of people and vehicles in the mountain, were conducted.

1.4 Relevance of the study

Stakeholder collaboration has progressively become an important aspect in tourism planning and development, as many interests, visions and perspectives might derive from the wide range of stakeholders involved in it. When they collaborate together to build up a common vision of tourism, they can potentially avoid the cost of resolving conflicts among the different parties in the long term. Sustainable tourism is a field that has received more attention and application in rural and natural environments rather than in an urban context. It has recently become a field of attention by researchers and thus is interesting to address this issue in an urban green space as part of the urban complex. Urban green spaces are vital places that provide a different kind of services, including tourism, and benefits to the urban communities. The results of this study could be used for examining the issue of stakeholder collaboration and sustainable tourism in other urban green spaces.

The results could also be used as a guidance for the different stakeholders of Maungawhau-Mt Eden, in how to address the tourism issue that the mountain is facing, and possibly take decisions upon the further steps needed to develop a form of tourism that goes in accordance with the cultural, archaeological and environmental conservation values, but also with stakeholders interests and views upon this issue.

1.5 Structure of the thesis

This thesis is divided in six chapters. The first chapter presents a general introduction, problem definition, research questions, scope and limitations and relevance of the study; in the second and third chapters, the theoretical framework and methodology are presented respectively. The fourth chapter presents the context of the study case; in the fifth chapter results are presented and discussed. Chapter six presents the conclusion and recommendations.

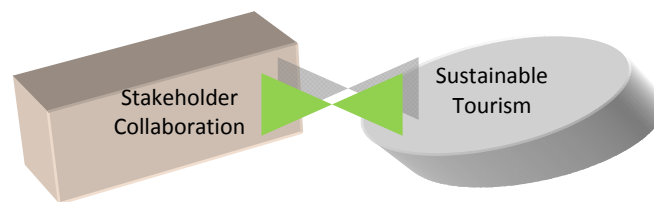
2. Theoretical Framework

The present chapter provides a theoretical perspective of the issue of collaboration, stakeholder collaboration and sustainable tourism. For the aim of this research parts from stakeholder theory, collaboration theory and sustainable tourism theory were used as the theoretical base.

2.1 Overview

Stakeholder theory provides a comprehensive understanding of the concept of stakeholder, its origins and application in different fields, including tourism. Who are the stakeholders, what do they want, what are their main interests, which is their role in the process, are essential aspects that are important to know when it comes to address problems that affect a variety of interests. The issue of collaboration will be addressed based on the main principles and concepts of collaboration theory and stakeholder collaboration. Being identified as one of the possible issues that is lacking among the stakeholders in the case study, it is thus important to understand what collaboration stands for, what are its purposes, benefits, problems and possible achievements and applications in the tourism field. As tourism is one of the most critical issues faced in the mountain currently, it has been identified that the tourism that is been developed there at the moment is generating a series of impacts i.e. in the archaeological and ecological features of the mountain, for instance.

The theories will be a base to build up a discussion upon interests, perception and needs of stakeholders upon tourism development in the mountain, how all these interests, and how can collaboration among the range of stakeholders could possibly be a way to adopt a form of tourism that causes less impact to the environmental features of the mountain, that benefits the locals (local indigenous community and local residents) and that possibly generates economic benefits from its use.



2.2 Stakeholder approach

The stakeholder concept

The stakeholder theory was initially launched in 1931 when A.A. Berle first presented it in *Harvard Law Review*. He established that all the powers that are given to a corporation are to be used to provide and produce benefits to the shareholder's interests and that managers in a corporation should consider themselves 'trustees and guardians' of the investments made by the shareholders' (Berle, 1931) in (Stanwick & Stanwick, 2009, p. 34). As an opposition to Berle, in 1932 E.Merrick Dodd Jr. stated in the same *Journal* that not only the interests of the shareholders have to be considered, but also that corporations should be acquainted with their obligations with the workers, the community and consumers.

Four decades later, in 1970 Milton Friedman supported Berle's statement and argued that 'the social responsibility of business is to increase profits', pointing that the executives of the company need to be considered as the shareholder's employees; besides that they have responsibility upon their employees but on trying to help them to achieve their goal of making as much money as possible within the legal boundaries and rules imposed by society. Friedman argued that the only social responsibility a manager has is to ensure that the resources of the company are optimized to raise the level of profitability of the corporation (Dodd, 1932) cited in (Stanwick & Stanwick, 2009).

In 1963, the Stanford Research Institute defined *stakeholder* as a member of a group whose support is essential for the company to exist (Stanwick & Stanwick, 2009). The concept was theorized and developed by Edward Freeman in 1984, when it entered in the strategic management literature with his landmark publication *Strategic Management: A Stakeholder Approach* (Carroll & Näsi, 1997; Frooman, 1999; Stanwick & Stanwick, 2009; Timur & Getz, 2002). Freeman proposes that an organization is characterized by the relationships with several individuals and groups including employees, customers, suppliers, members of the communities and governments, stating that a stakeholder is “any group or individual who can affect or be affected by the achievement of the organization’s objectives” (E. Freeman, 1984) in (Sautter & Leisen, 1999, p. 313; Stanwick & Stanwick, 2009). Since Freeman published his book, much work has been completed to develop the theory and many executives, academics and other business thinkers have developed the initiative that any kind of business needs to pay attention to those groups that can be affected or are affected by the business activity, for instance stakeholders (E. Freeman, Harrison, & Wicks, 2007).

Donaldson & Preston (1995) added to the theory that a *stakeholder* in an organization classifies as a stakeholder if it has ‘legitimate interest in aspects of the organization’s activities’ (Donaldson & Preston, 1995) cited in (Sautter & Leisen, 1999). They also contributed with four key components arguing that the theory is descriptive/empirical, instrumental, normative and managerial.

However, most of the conceptual definitions of “stakeholder” have included only human entities (Starik, 1995) that according to this author non-human natural environment can also be integrated in the stakeholder management concept. As said by MacMillan & Jones (1986) cited in Starik (1995), one of the main reasons that explains why non-human natural environment or any component of it (lithosphere, atmosphere, ecosystem processes, environment, nature) have not been included in the stakeholders lists of the organizations is because the stakeholder concept has been mainly discussed exclusively in traditional political and economic terms. It means that stakeholders have been perceived as important because they ‘have possessed the political and economic legitimacy and/or power to help or hurt an organization’.

While only human beings have been perceived to have the political and economic power and legitimacy that is for instance imposing fines, negotiating contracts, organizing boycotts then only humans have been considered stakeholders either as groups or as individuals. Non-human nature itself without the assistance of “other human stakeholders” has been excluded from stakeholder designation. In this perspective, non-human elements have been excluded and have not possessed political-economic voice as a result they have not been able to identify or declare their right or ‘stake’, whatever these may have been (Starik, 1995).

As concluded by Starik (1995), the organization that starts treating non-human nature as stakeholders will be perceiving a more realistic but complex picture of their own business environments. If they start operating including non-human nature as one of their stakeholders, the ‘current anthropogenic’ conceptual definition of ‘stakeholder’ maybe expanded to “any naturally occurring entity which affects or is affected by organizational performance”. Thus it can also provide to organizations a wider perspective of how to manage their relationships with their respective natural environments.

Stakeholder identification

An important contribution of stakeholder theory is the fact that it gives the framework for identifying stakeholders in the organization i.e. who is involved, who is important, who can influence the decisions of the firm.

One of the main purposes of the stakeholder theory has been to enable managers to understand stakeholders and strategically manage them in order to fulfil the objectives of the organization. As stated by Freeman (1984) cited in Frooman (1999, p. 191) : “The stakeholder approach is about groups and individuals who can affect the organization, and is about managerial behaviour taken in response to those groups and individuals”. Frooman (1999, pp. 191-194) states that for developing those response strategies to stakeholders three main questions are needed to be answered and which stakeholder theory tries to answer (Timur & Getz, 2002, p. 198) :

- *Who are they?* this question concerns to stakeholders attributes;
- *What do they want?* This question refers to stakeholder’s needs/ends;
- *How are they going to try to get it?* This question concerns to stakeholder’s means, strategies to influence decisions.

The first question *Who are they* (identification of stakeholders attributes) and which is implicit in what Freeman (1994) calls “The principle of Who or What Really Counts” is arguable by Mitchell, Agle & Wood (1997) establishing that is not just a matter of identifying who are the stakeholders but to who and to what managers give priority to, the degree to what managers actually pay attention to, is what they call “stakeholder salience”. They identify three key attributes of a stakeholder, *Power, Legitimacy and Urgency* and argue that in their different combinations these three attributes are indicators of the “amount of attention management needs to give to a stakeholder” (Frooman, 1999, p. 193). These three attributes identify the dynamics of interaction among the stakeholders (Mitchell et al., 1997) cited in (Co & Barro, 2009).

Clarkson (1995) categorizes the stakeholders in *primary* and *secondary*. Primary stakeholders, are those who are essential to the wellbeing and survival of the organization e.g. shareholders, employees, customers, owners, and all those who have a power over the organization. There is a high level of interdependence between these stakeholders and the organization. And secondary stakeholders are those to which the organization interacts with, and which in the past, present or future can influence or might be influenced by the organization’s functions without being directly engaged in their operations, and who are not essential to its survival. Examples of this type of stakeholder are local communities, social activist groups, local government and business support groups. The organization is not dependent for its survival on secondary stakeholder groups (Madsen & Ulhøi, 2001).

According to WWF, is very important to identify all primary and secondary stakeholders who have vested interest in the different issues of a project or a program. Doing a stakeholder analysis brings the opportunity to develop a strategic view of the relationships between the different actors involved and the issues they care about most (WWF, 2005).

2.3 Stakeholder Collaboration

Collaboration concept

From the numerous definitions of collaboration, the most commonly cited definition is the one proposed by Gray (1989) which defines collaboration as “a process through which parties who see different aspects of a problem can constructively explore their differences and search for solutions that go beyond their own limited vision of what is possible”. It can be effectively used for conflict resolution or advancing shared visions in which stakeholders see the potential of working together.

Jamal & Stronza (2009), pointed out that “collaboration” or “partnership” are commonly used to describe joint efforts and that collaboration definition goes beyond in the inter-organizational

relations and business arena. According to Gray (1989) working with an inter-organizational perspective is more effective when it comes to solve a problem or an issue that might be difficult to manage individually. She suggests that for achieving better results, the quality of the outcome often increases when a problem is addressed using this approach, as the organizations are likely to do a broader analysis of their opportunities.

Jamal and Getz (1995, p. 188), adapted the term *collaboration* for community based tourism planning based on Gray's (1989) work in inter-organizational collaboration. They suggest that collaboration is a process in which autonomous key stakeholders of a community tourism domain work together in the decision making process in order to resolve planning problems or to manage issues related to the issue in concern. Ladkin & Martinez (2002), take Gray's approach and suggest that collaboration is "a process of joint decision making involving key stakeholders of a problem with a view to resolving conflicts and advancing shared visions". From a collaborative leadership perspective, Chrislip and Larson (1994) suggest that collaboration is "a mutually beneficial relationship between two or more parties who work towards common goals by sharing responsibility, authority, and accountability for achieving results".

The collaboration process as mentioned by World Wildlife Foundation in the Report "*Stakeholder Collaboration: Building bridges for Conservation*", relies on trust, involvement and beneficial engagement for achieving a common purpose, and does not use exclusion, advocacy and power over others in order to reach the goal. Stakeholder collaboration can be a powerful approach to respond to problems that can't be solved if they are approached with separated efforts (WWF, 2000, p. 3.2). Furthermore, collaboration processes are likely to be a success when stakeholders need each other to reach and achieve individual and common goals, when there is space for negotiation amongst the parties and when there is willingness to participate in the process. Also collaboration works out when not collaborating leads as a result increasing of conflicts or deterioration in the relationship between the interdependent parties (WWF, 2000, p. 3.3)

Carpenter (1990) cited in WWF (2000) suggests seven principles of collaboration:

- Inclusive and non-hierarchical participation.
- Participant responsibility for ensuring success.
- A common sense of purpose and definition of the problem.
- Participants educating each other.
- The identification and testing of multiple options.
- Participants sharing in the implementation of solutions.
- People being kept informed as situations evolve.

Stakeholder collaboration in tourism planning

Collaboration has progressively become a topic of consideration within the tourism industry and tourism planning and development literature, as a consequence, research has been more oriented to explore this issue in the tourism field (Bramwell & Sharman, 1999; Jamal & Getz, 1995) cited in (Plummer, Kulczycki, & Stacey, 2006). It implies a different approach in which decisions are taken according to different visions, power is shared among the different stakeholders, responsibility of actions and successive results from those actions are taken in a collective approach (Selin & Chavez, 1995). Lack of stakeholder collaboration in the planning process has also shown to increase the level of conflicts among the interested parts also affecting the level of competitiveness of the place as a tourism destination (Dowling, 1993) cited in (Yuksel, Bramwell, & Yuksel, 1999).

Hence, an increased emphasis has been placed on the involvement of multiple stakeholders affected by tourism, including the local residents, the private business, the public authorities, who might cooperate and collaborate to develop a common 'vision' for tourism (Jamal & Getz, 1997) in (Yuksel et al., 1999). A stakeholder defined in a management and organizational context by Freeman (1984) is "any group or individual who can affect or be affected by the achievement of the organization's objectives". When stakeholders in a destination collaborate together and make an effort to build a consensus about tourism policies, such cooperation can potentially avoid the cost of resolving conflicts among the different interested parts in the long term (Healey, 1998) in (Bramwell & Sharman, 1999).

The need of planning for the development of tourism in a destination is becoming an important issue that needs to be addressed, as it is often seen that places that allow tourism development without having planning suffer the consequences of environmental impacts, social issues. Collaborative planning according to Gray (1989), is defined as 'a collective process for resolving conflicts and advancing shared visions involving a set of diverse stakeholders' cited in Araujo and Bramwell (1999). According to Jamal and Getz (1995) in a tourism context, collaborative planning is a process that involves joint decision making among key stakeholders to resolve planning problems or to manage issues related to the tourism planning and development. The identification and involvement of stakeholders has been renowned as a significant step towards the achievement of partnerships and collaboration within tourism (Timur & Getz, 2002). In tourist destinations, collaborative planning generally involves direct dialogue between the participating stakeholders, including the public sector planners, potentially leading to negotiations, shared decision-making and consensus building regarding planning goals and actions (Bramwell & Sharman, 1999).

The emphasis is on planning *with* stakeholders rather than planning *for* stakeholders, involving all affected parties to search for common outcomes and interests (Hall, 2000). Although, it is a difficult process, due to the existence of a wide variety of actor's with a wide range of opinions, multiple visions of a problem and differing vested interests (Reed, 1997) .

Several benefits can be attained by tourism, when is planned using a collaboration approach. Bramwell & Lane (2000), suggest a list of the potential benefits and some are mentioned in the following table:

Table 1 Potential benefits of collaboration

<ul style="list-style-type: none"> · Changes and improvements might be faced by the involvement of a range of stakeholders · Decision making power may spread out to the multiple stakeholders, which will favour democracy · When multiple stakeholders engage together in the decision making process, the resulting policies may be more flexible and sensitive to the local circumstances and the changing conditions. · The parties that are directly affected, may bring their knowledge and experience to the policy-making process · There may be a greater concern and consideration of the economic, environmental and social issues that affect the sustainable development of the resources · More constructive and less adversarial might be a result of "working together"
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Source: (Bramwell & Lane, 2000, p. 7)

Timothy (1998) pointed out that multi stakeholder participation in tourism planning can help to promote sustainable development by increasing equity, harmony and efficiency; and Wagner (1997) cited in Araujo & Bramwell (1999) argues that a broader stakeholder involvement can potentially increase their awareness upon the issue in consideration and make decisions that are based on a greater degree of consensus.

There are also potential problems that can be derived from collaboration processes. In table 2 some are mentioned:

Table 2 Potential problems of collaboration

- In some places and for some issues there may be only a limited tradition of stakeholders participating in policy making
- Those stakeholders with less power may be excluded from the process of collaborative working or may have less influence in the process
- Power within collaborative arrangements could pass to groups or individuals with more effective political skills
- The complexity of engaging diverse stakeholders in policy-making makes it difficult to involve them all equally

Source: (Bramwell & Lane, 2000, p. 9)

Bramwell & Lane (1993) pointed out that is difficult and time-consuming to involve a wide range of stakeholders in the tourism planning process, although its involvement can potentially have benefits for sustainability; the participation of multiple stakeholders with different interests, perceptions and views upon an issue might be of help to consider a variety of cultural, environmental, economic and political issues affecting sustainable development.

Tourism destinations environments are dynamic and also complex, where a wide variety of issues have to be addressed according to stakeholders diverse views, perceptions, values and opinions; From a corporate point of view, Gray proposes five characteristics of inter-organizational collaboration: first one is that stakeholders are interdependent; second, the solutions upon an issue emerge from dealing constructively with difference amongst them; third, joint ownership of decision is involved, fourth all stakeholders assume collective responsibility for the progress direction of the issue and finally, collaboration is an evolving process (Gray, 1989) cited in (Jamal & Stronza, 2009) and (Jamal & Getz, 1995).

Ladkin and Martinez (2002) highlight that in the tourism field it has become more important to tourism managers, governments, academics and planners that individual organizations can't be responsible for the development of tourism, rather to work in a joint basis. Therefore collaboration plays an important role. In an urban tourism context, the stakeholder framework permits to take into consideration a broader variety of actors into urban tourism policy, which in turn has important benefits for sustainability, where also a complex web of interests and trade-offs between the different stakeholders will be presented (Timur & Getz, 2008, p. 446).

In this thesis research, stakeholder collaboration is taken to mean joint decision making process which involves and engages a set of key stakeholders with a view to resolving conflicts and advancing shared ideas, responsibilities and views towards the achievement of a common purpose and the resolution of a common problem (Chrislip & Larson, 1994; Gray, 1989; Ladkin & Martinez, 2002; WWF, 2000)

2.4 Sustainable Tourism

Conceptual overview

Tourism is considered one of the fastest growing and largest industries in the world and has been defined as a key sector that can positively contribute to sustainable development (UNWTO, 1999a). However, in the past years, it has been acknowledged that tourism can have positive and negative impacts on a particular destination; on the positive side the increase of international visitors generates economic benefits that are traduced in a larger exchange and export earnings than any other industry, but also the development of tourism has lead to environmental and socio-cultural impacts (Neto, 2002) cited in (Georgieva, 2007).

Sustainable tourism has been entered into the debate as a form of tourism that can possibly cause less impact than the conventional forms of tourism e.g. mass tourism. Such debate has been covered by a wide range of academics since several decades ago, but still until now there is no a widely accepted definition (Swarbrooke, 1999). Yet, different organizations in the world such as the UNWTO, have proposed a wide range of definitions as mentioned below.

‘Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future. It is envisaged as leading to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems’ (UNWTO, 2004)

According to this definition, sustainable tourism intends to create a balance in what tourists look for in a destination (nature, culture, enjoyment), that satisfies the economic requirements of the destinations local residents, and also protect the environmental assets that are been used by this activity in that destination. All tourism activities might attempt to generate the lowest impact on the environment and local culture, while at the same time help in the generation of income for local residents, generating more employment and promoting the conservation of biodiversity and nature (Piñeros, 2006).

Yet, Mowforth and Munt (2003), pointed out that the emergence of “new” forms of tourism e.g. ecotourism, sustainable tourism, green tourism, pro-poor tourism, fair tourism, which seek to distinguish from what is known as “mainstream” or “mass tourism”, and that has been acquainted as a response to the growth of mass tourism, intends to ‘overcome’ the problems generated by this activity e.g. environmental degradation, corruption of traditional cultures, unequal distribution of financial resources, and do something that the conventional “old tourism” can’t do. Even though sustainable tourism is often considered as a way to address all these range of problems commonly associated with mass tourism, it is also argued that this “new” form of tourism can cause equal or more negative impacts suffering similar problems; and also, that the association of this problems to conventional tourism or mass tourism, is lost (Mowforth & Munt, 2003, p. 91).

This aspect is also mentioned by Swarbrooke (1999, p. 41), who highlights that in the sustainable tourism debate, it appears that certain types of tourism are wider viewed as being more sustainable than others, and that this idea is one of the main issues in the debate. Therefore, is “perhaps needed to think that *all* forms of tourism can be made sustainable or at least more sustainable”. The same author proposes as set of principles that combined, put forward what he calls the “new approach to sustainable tourism management”. Following, some of the principles are briefly mentioned:

- There is a need to recognize that sustainable tourism is perhaps an **impossible dream** and the best way we can hope is to develop more sustainable forms of tourism. This is probably

due to the fact that tourism is by nature a non-sustainable activity or that future political, economic, social and technological changes might make the current approaches to sustainable tourism, obsolete.

- Sustainable tourism is a **political subject**, being that there is always a loser and a winner means that it is 'inherently' political.
- As it has a political nature, sustainable tourism is about **who has the power** (host communities, tourists, governments, organizations, others) and how they use that power.
- As sustainable tourism is about who has the power, therefore it is about **stakeholders** whose interests have to be balanced.
- Is important to remember that sustainable tourism is **not just about the environment** but also social equity and economic viability.
- There is a need to accept that the idea of **community involvement** as a basis of sustainable tourism is fraught with problems, and is necessary to recognize that :
 - Communities are infrequently homogeneous, taking a homogenous vision upon any issue. Therefore, there is a need to develop mechanisms for managing conflicts that will emerge over tourism in any community.
 - In some cases, the community may wish to pursue policies which are "anti-sustainable" tourism, therefore is not possible to assume that community involvement will automatically ensure more sustainable forms of tourism.

Sharpley (2000) suggested that if it is assumed that the current forecast of tourism growth is accurate, tourism will continue increasing both in size and socio-economic importance; and that 'there is no strong empirical evidence that sustainable tourism is an achievable goal' as such. However the principles of sustainable tourism are important and valid, as they draw up the attention to the global nature of tourism and its diverse impacts. Berno and Bricker (2001) pointed out that no single type of tourism is more intrinsically sustainable than other and that the concepts of sustainable tourism, difficult to operationalize, encourage consideration of long-term perspectives, encourage to critical evaluate tourism, to value the importance of the inter-sectorial linkages and facilitate collaboration and cooperation among the different stakeholders. All forms of tourism uses resources but the essential point of sustainable tourism, is 'that the ability to benefit from such resources should be reproducible from one generation to the next' (Barke & Newton, 1995).

As pointed out by deKadt (1992), Krippendorf (1987) and UNEP & UNWTO (2000), cited in (Berno & Bricker, 2001) "for tourism to be sustainable, all forms of tourism, not just elite forms of alternative tourism, must move towards the goal of sustainability". All the actors involved in tourism have a quote of responsibility to learn on how to contribute towards sustainability, but still there are many unresolved questions about these responsibilities and what the diverse organizations, institutions and individuals can do towards this issue (Hawkins, 1993) cited in (Bramwell & Lane, 1993).

According to Paskaleva- Shapira (2001) cited in Timur & Getz (2008), developing tourism that is sustainable in economic, social, environmental and cultural terms has been frequently mentioned and recommended, but researchers have found that the management and implementation of sustainable tourism requires the involvement of many parties, and that this *collaboration* between the different stakeholders is complicated and difficult to achieve.

The development of sustainable tourism requires the participation of all relevant stakeholders and a strong political leadership in order to ensure the wide participation of key actors and consensus building. Besides, sustainable tourism should keep up a high level of tourist satisfaction, raising awareness about sustainability issues among them and promoting sustainable tourism practices (UNWTO, 2004) cited in (UNEP, n.d.). As there are many key stakeholders in the field of sustainable tourism, which comprises a complex web of interests, it might be difficult to reach a consensus of

what sustainable tourism means and how it can be possibly achieved Swarbrooke (1999). In figure 3, key stakeholders are presented.

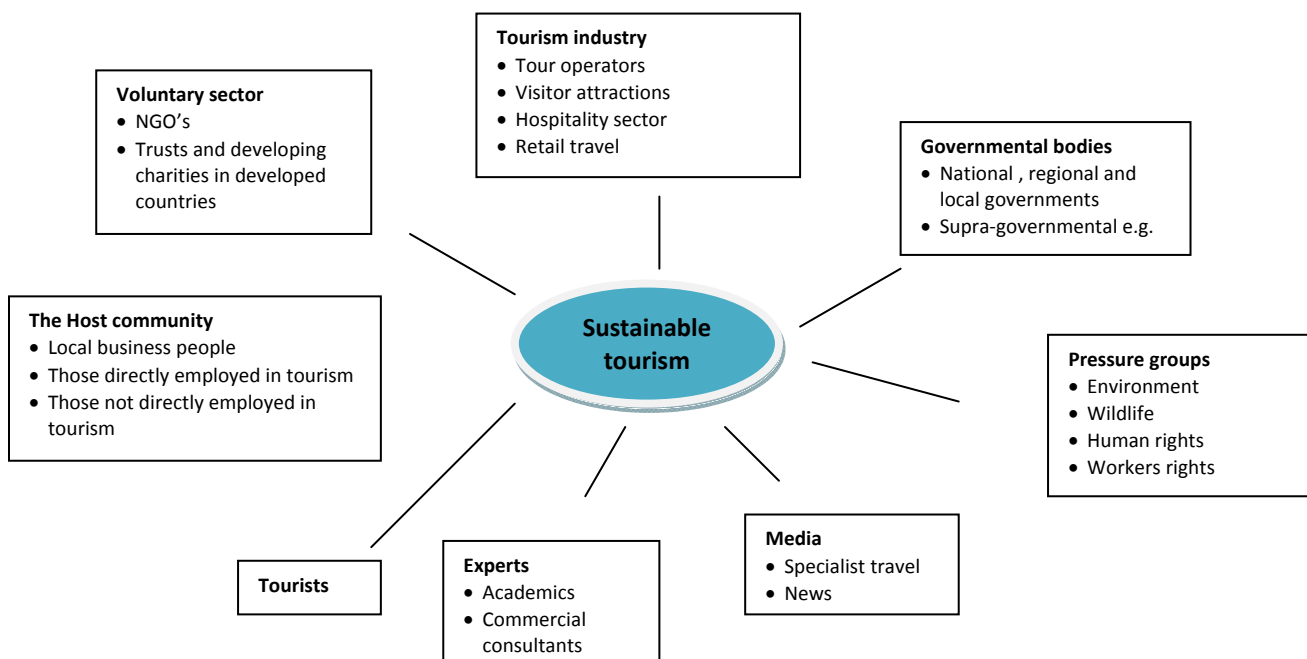


Figure 3 Key stakeholders in sustainable tourism
 Source: Swarbrooke (1999)

Many conflicting interests and motivations might derive from the different perspectives and visions that the wide range of stakeholders has and the trend is towards the idea of collaboration and partnerships among the different actors, instead of continue with the old style tourism idea in which each part works individually reaching the same end (Swarbrooke, 1999, p. 150) .

Sustainable tourism according to Hardy & Beeton (2009) is based on several assumptions including the idea that subjective needs should be met. Besides, sustainable tourism is a form of management and planning by which tourism is viewed in a holistic approach and different interests such as financial, environmental, community, tourists are addressed. Hence, stakeholder analysis seems to be a logical method for identifying the multiple visions, opinions and perspectives of those who have an interest or stake in tourism.

2.5 The urban context

Urban green spaces

Most of the human settlements contain green spaces despite of the differences in geographical location and cultural background. Human desire for 'greenery' is frequently expressed as appreciation of the benefits and an urgency of connection with nature (Miller, 1997) cited in (Jim & Chen, 2006).

As part of the urban complex, urban green spaces (UGSs) are considered of vital importance as they enhance the urban environment and the quality of the city life providing significant ecosystem services (Dunnett, Swanwick, & Woolley, 2002, p. 7; Jim & Chen, 2006, p. 338). Several benefits provided by the green spaces include *environmental*, *social* and *economic benefits*. Environmental benefits such as wildlife and habitat conservation, regulation of micro climate, reduction of noise,

protection of soil and water and improvement of air quality; social benefits, as green spaces offer the opportunity for people to get in contact with nature and get involved in several kinds of social, cultural, educational and community activities. And economic benefits, as these places can attract inward investment, keep businesses, can help in the creation of employment opportunities and in the support of tourism activities (Dunnett et al., 2002; Jim & Chen, 2006, p. 338; Loures, Santos, & Panagopolus, 2007).

Urban green spaces, such as parks and trails, are popular places for tourists and also places where people gather, and possibly necessary for creating a sense of community (Waits, 2008). These spaces also receive recurrent human use and impact requiring continuous management (Jim & Chen, 2006, p. 338) and are part of the *natural dimension* of the urban environment (T. D. Hinch, 1996, p. 101). Cities contain both built and natural environment, and the “greening” aspect is increasingly recognized as essential to the life quality of the city residents and to the sustainability of urban communities (Haughton & Hunter, 1994; Hough, 1984; Roseland, 1992) cited in (T. D. Hinch, 1996, p. 101). A range of urban green spaces in the urban environment represent an attractive feature as a tourist destination, and as pointed out by Barke and Newton (1995) in the case study of Malaga city, Spain, these places are highly valued as tourist attractions.

Some of the results found from a study conducted by Jim & Chen (2006) about the perception and attitude of residents toward Urban Green Spaces in Guangzhou, China, found that the use of UGSs with recreational purposes has a high rating among residents and landscape constitutes a visual-scenic resource for recreational purposes. The preference for nature was highlighted as an important aspect, which could be explained as the authors stated, to the human desire to re-establish the link with nature.

Sustainable tourism in the urban context

Urban tourism refers to tourism that is developed in urban areas Law (2002). It’s significance according to Shaw and Williams (1994) cited in Page (1995, p. 9), lies on the geographical concentration of facilities and attractions that these spaces have, which are convenient for meeting tourist’s and local resident’s needs. They also argue that because urban areas are diverse, researchers tend to examine them in three different ways in order to understand their uniqueness and similarities. Urban tourism has only become subject of attention by researchers, even though tourism is an essential part of the city function (T. D. Hinch, 1996)

Firstly, urban areas are heterogeneous, meaning that they are different in size, location, heritage and functions, but they have *tourism* as a common feature. Secondly, the different functions that they simultaneously provide make them multifunctional and difficult to understand. And thirdly, the urban tourist functions are very seldom only produced for tourism or consumed by tourists, but by a whole range of users, including locals. As said by Judde & Fainstein (1999, p. 5), there are three elements of urban tourism that interact and form the complex ecological urban systems; the tourist, the tourism industry and the cities. The tourist seeks distraction away from the ordinary life experiences and their escape may take the form of diversion or amusement, but also others look for immersion in the ordinary daily life of the place they are visiting. The tourism industry has evolved to produce a variety of services that supply the demand created by tourists. Within the city there is a vast chain of suppliers including restaurants, bars, clubs, and also intermediaries such as package tours operators, travel agents that in conjunction keep the tourist system running.

Sustainable tourism applied in the urban context is a relatively new area; the research has mainly been focused on protected areas and natural environments, regardless of the fact that the majority of the world’s population lives in urban areas and the majority of travelling occurs in cities (UNWTO, 1999b) cited in (Timur & Getz, 2008, p. 445). Despite the argument that adopting sustainable

tourism would decrease the tensions created by the complex interactions between tourism industry, visitors, the environment and host communities in the city, there is still very little research on *sustainable urban tourism* (Timur & Getz, 2009). As pointed out by Hinch (1996, p. 95) cited in (Timur & Getz, 2002, p. 196) “sustainable tourism represents a challenge within urban environments just as it does within wilderness and rural environments”.

While sustainable tourism seeks for managing all the resources in such a way that can provide economic and social benefits, whereas maintaining biological diversity, cultural integrity and ecological processes, it is often more associated with green tourism, ecotourism, ‘fragile and sensitive environments’ and environmental issues (Murphy, 1995) cited in (Savage, Huang, & Chang, 2004), and cities are not actually considered sensitive and endangered environments as often they are seen as the example of development and transformation. Many books and literature provided by a wide range of academics in the field of sustainable tourism are available and the major concentration has been in ecotourism sites or non- tourism attractions, often focusing in the negative impacts of tourism in nature and rural areas (Savage et al., 2004, p. 213) which in the opinion of Hinch (1998) is a contradiction, due to the fact that cities are recognized as the most important types of tourism destination, and ‘they are generally excluded from discussions on sustainable tourism’ cited in (Savage et al., 2004)

As cities are important tourism spots, along with the growth of this activity, an increasing concern about environmental, social and cultural impacts has arose. Tourists consume resources, and tourism suppliers are energy and waste intensive (Dodds & Joppe, 2001, p. 262). The usual tourism development issues in the urban context include air pollution, congestion, displacement, destruction of built heritage and others. Yet, the implementation of sustainable practices could minimize the damage caused to natural and built environments, while preserving and conserving the socio-cultural heritage, maximize economic benefits, improve quality of life of local residents and protects tourism experience Timur & Getz (2002, p. 197).

As a way to approach these problems and promote a ‘green’ tourism activity in the city which is more in line to the principles of sustainability, the concept of *urban green tourism* which mainly refers to the application of *Ecotourism principles* but in the *urban context*, was firstly approached and by the Green Tourism Association (GTA) in Canada. A group of individuals and organizations which had the interest to explore and promote the potential of ecotourism in Toronto city, saw the opportunity to start promoting a type of tourism which could help supporting the natural and cultural aspects of the city, while helping in the conservation and of urban resources and cultural diversity (Dodds & Joppe, 2001). The three broad areas in which the association works towards to is the green tourism marketing options, business development for green tourism enterprises and greening the tourism sector (Toronto, 2000).

Adopting the UNWTO definition of sustainability, “green”, as defined by the GTA refers to four main principles: environmental responsibility, local economic vitality, culture sensitivity and experiential richness. “By extension ‘green’ could also be read as ‘sustainable’ or ‘healthy’ and urban green tourism (UGT) is then about ecological, cultural and economic sustenance for the good health of people and their environment” (Gibson, Dodds, Joppe, & Jamieson, 2003)

The definition of urban sustainable tourism or urban green tourism proposed by the GTA is:

“... travel and exploration within and around an urban area that offers visitors enjoyment and appreciations of the city’s natural areas and cultural resources, while inspiring physically active, intellectually, stimulating and socially interactive experiences; promotes the city’s long term ecological health by promoting walking, cycling, public transportation; promotes sustainable local

economic and community development and vitality; celebrates local heritage and the arts; is accessible and equitable to all”.

This concept has outlined the creation of three different tourism products in Toronto city, Canada, the OTHER map of Toronto, the OTHER Guide to Toronto, and the green tourism website, which in sum seek to encourage visitors and residents to choose for more sustainable and “green” options in the city, from local green business to recreation and leisure options throughout the town.

2.6 Conceptual framework

The following conceptual framework is the ‘condensed expression’ of the theoretical framework presented in the previous section. The concepts that are outlined in the diagram are the main concepts used when developing the empirical research. The theoretical framework presented in the previous section, provided the main theoretical themes from which the results and analysis are presented and discussed. Three main themes *stakeholder approach* (concept and identification), *stakeholder collaboration* and *sustainable tourism* are the main concepts used in this research, and are presented in the following diagram:

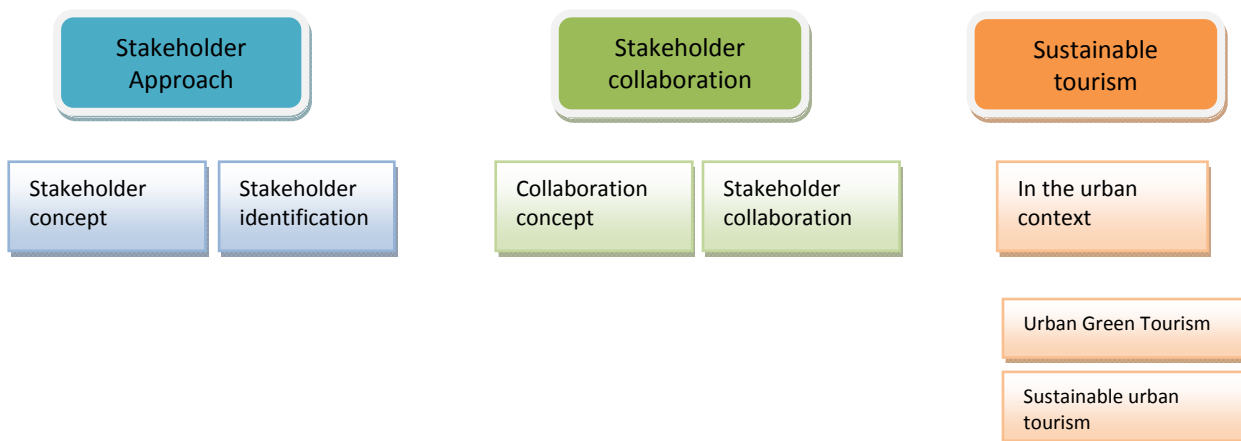


Figure 4 Conceptual framework - stakeholder collaboration for the development of sustainable tourism in an urban green space

3. Methodology

This chapter provides a description of the methodology for collecting and analyzing the data for the research study.

3.1 Introduction

This methodology was designed with the aim of providing the reader with a clear structure of how the research project was conducted. First, my research position and the main reasons why I took this position, is presented. After that, the research design is presented; a graph with the different phases followed for developing the research is presented, and later on each one of the phases is explained.

3.2 Reflection and own positionality

Since the beginning of this process, and after being exposed to a wide range of knowledge during the first half of my studies in the Msc. Leisure, Tourism and Environment, the time for doing the thesis research arrived. The first thesis proposal attempt was motivated on one hand, by the dream idea of developing the project in an exotic place in earth, more specifically in the Fiji islands. The reason? just a desire, a motivation that was in my head since some years ago. On the other hand, my passion and love for nature, my concern about environmental problems, social and environmental injustice, drove me to think that could be a good opportunity to combine both “passions” in one project. Therefore, I started to enquire about opportunities, topics, contacts, and the process to be exposed to what is out there, started. After questioning, talking to my supervisor, reviewing literature, and trying to organize my head and ideas, I developed a proposal, which in general terms included a social and nature component, and also a study case to be developed in the “exotic islands”. The proposal had green light and then I felt that another step was made. By that time (October 2009), I was leaving to New Zealand to do my internship. The plan was that after finishing the internship I would do the field work in Fiji, taking advantage of the proximity of both countries. But due to external circumstances, and after lots of trials and errors, the thesis project could not be developed due to different reasons, and my idea of going to “paradise” was cancelled. In a way, it was great that this did not happen, as the feeling of not being completely certain of the conditions to develop the research in the islands, the logistic support, the difficulties to access to secondary information and the language barrier, made me feel relief of the decision taken.

Therefore, I kept going and decided that the opportunity of being already in New Zealand was a very good advantage that could serve me to develop my thesis research. I started to enquire, to read about different topics and issues regarding ecotourism in New Zealand, and decided to develop a proposal based on what I found interesting and “possible”. Driven by my own time pressure, and a hurry feeling of developing a sound proposal, the result was not the best. The proposal was rejected due to different important reasons and therefore, the second attempt to a thesis project was cancelled. At that point I decided to stop and think, reflect and evaluate what I really wanted to do, thinking of what was possible based on the economic and logistic resources I had available and the time limit I had as well. Based on those reflections, I decided to do my thesis proposal after finishing my internship, which was a very clever decision, as by then I had all the time to focus in one thing and not in two things, which made me feel relief. Thus, the key was *time, dedication and work*, which basically was the magic formula that allowed me to do a good job there.

Knowing the previous experiences from proposal 1 and 2, and the lessons learnt from those processes, I started my third proposal in a different way. As I am not a New Zealander, I was not aware of the different procedures, and rules related to the development of academic research in the country, so I talked to expert researchers that have experience in the country and got their advice. With more clear and structured mind, and with the valuable overview provided by one of the expert researchers, I got the inspiration to develop my thesis in Auckland, and mainly in Maungawhau-Mt Eden.

I explored the case, immersed myself in the library for several days and gradually shaped a thesis topic, based on what I found interesting and relevant. So finally I built up a research proposal, with the good news that this time it was approved by my supervisor who highlighted that after several unsuccessful attempts, this time the proposal was clear, the topic was relevant and the structure was good. Even if the topic and the case study were not the ideal project I imagined when I started the thesis process, the opportunity of doing something interesting and in a way practical, made me continue with the project. Thus, my motivation rose again, and I completely engaged with the topic, I started to make my own contacts for finding the best interviewees, and with persistence and motivation I found what I needed. The interviewees were extremely helpful, welcoming and friendly which really was a key factor for gathering the information I needed in such a short period of time.

The fact of being a non-native, an *outsider*, was a positive aspect as this position allowed me to ask questions in a deeper way, feeling no affiliation to any of the responses and providing the space and comfort to respondents to answer my multiple enquires. Most of the interviews were made in informal environments which made the people feeling a bit more “relaxed” and in most of the cases, people were eager to explain in depth issues that were really relevant, and sometimes it took more time than the one planned which was very good.

But also, ‘the outsider position makes it necessary to allocate more time in gathering more basic background information to the context and is more difficult to judge responses’ (Jennings, 2001) cited in (Zellmer, 2008).

3.3 Research design

The research design, figure 5, was developed in order to show how the research was built up and carried out. The design was divided in four different phases, which illustrate the different steps in which the study has been conducted and the relevance of each phase to move forward to the other phase.

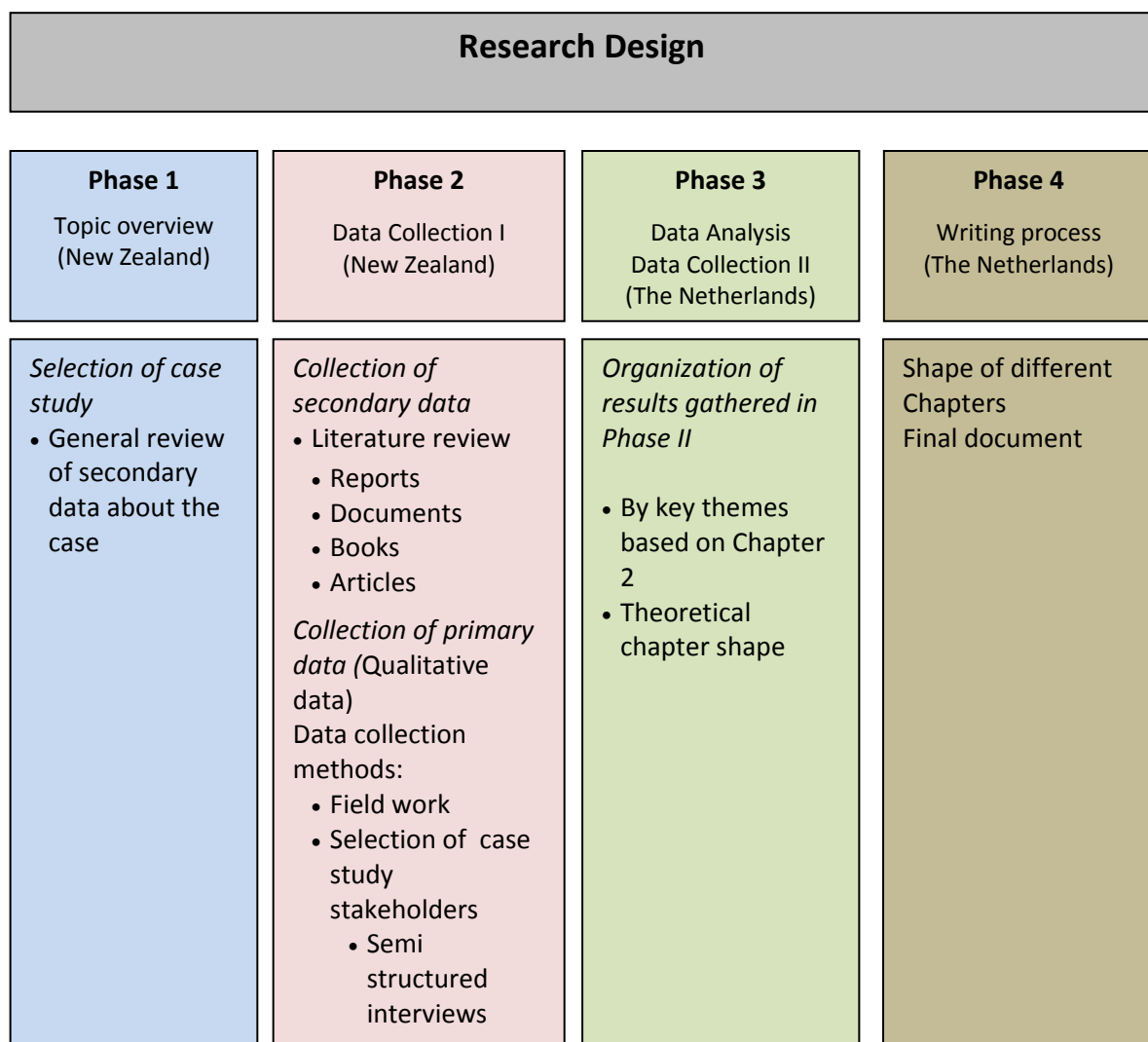


Figure 5 Research design

Phase 1 – Selection of the case study

In order to identify what the interests, views, needs and perceptions of the different stakeholders involved directly/indirectly in the management of the urban green space are regarding the use of this area for tourism development activities, and how a stakeholder collaboration approach can be a way to develop sustainable tourism in a urban green space, Maungawhau-Mt Eden in Auckland, New Zealand was selected as the study case.

The preliminary criteria used for the selection of the case study were the following:

- Iconic urban green space in the city, important place for locals and highly appreciated tourism spot.
- A case where real issues have been identified and there is interest to continue doing further research
- Information accessibility through reports and documentation publicly available (secondary data)
- Accessibility to the place
- Availability of information in English

Phase 2- Data collection

Secondary data

Once the case study was selected, a preliminary literature review was conducted with the aim of acquiring relevant knowledge about the main issues faced in the case study, and the theoretical background around those issues. Later on, general background information regarding to tourism in urban green spaces, ecotourism and sustainable tourism in urban contexts, stakeholder theory, collaboration theory and sustainable tourism theory were reviewed.

Primary data

Primary data was collected during the field work conducted on location in Auckland, New Zealand. For collecting the primary data, a qualitative approach was used and case study was the main research method. Qualitative research aims to gather and in-depth understanding of human behavior and the reasons that govern such behaviour. According to Van Maanen (1979) cited in Shah & Corley (2006), a qualitative method is ‘an array of interpretative techniques which seek to describe, decode, translate and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world’.

As the aim of this study was to investigate what the interests, views, needs and perceptions of the different stakeholders involved directly/indirectly in the management of Maungawhau – Mt Eden are regarding the *use* of this area for tourism development activities and how a stakeholder collaboration approach can be a way to develop sustainable tourism in Maungawhau – Mt Eden, the use of the case study is a suitable approach for dealing with this issue. As pointed out by Yin (2009) “how” and “why” questions are more *explanatory* and likely to lead to the use of case studies, histories and experiments as the preferred methods. This is because such questions deal with operational links needing to be traced over time, rather than mere frequencies or incidence’. The case study unique strength compared to the histories method is its ability to deal with a full variety of evidence such as documents, interviews, artifacts and observations, beyond what might be available in a conventional historical study’.

Data collection methods

Semi structured interviews with identified stakeholders were conducted, and enabled to collect case-specific opinions about different concepts identified previously in the literature. According to Zorn (n.d.), ‘the most useful interview format for conducting qualitative research is often “semi-structured”, meaning that the interview is not highly structured as the interviewee has a license to talk freely about whatever comes up’. Semi-structured interviews offer topics and questions to the interviewee, but are carefully designed to elicit the interviewee’s ideas and opinions on the topic of interest, as opposed to leading the interviewee toward preconceived choices. They rely on the interviewer following up with probes to get in-depth information on topics of interest. It is important

therefore that the interviewer avoids leading the interview or imposes meanings and also is essential that the interviewer strives to create a relaxed and comfortable conversation environment’.

The different actors were first contacted by email and telephone in order to provide them background information of the research and open up the opportunity to have personal contact for developing the interview. Besides, the use of contact networks previously developed were good sources for the aim of getting more information. With previous authorization from the different actors, all the interviews were recorded and afterwards transcribed to a readable format. A preliminary interview questionnaire was developed.

To get an overview of the type of tourism that currently was taking place, the area was observed in respect to visitor flows, activities they took, (where visitors went, what they do), and traffic of vehicles (identify types of vehicles, number of vehicles, vehicle flow). The observations served as good starting point for getting to know the place and the problem.

Interviewees

Criteria for selecting the interviewees:

- Key stakeholders involved in the management and decision making of the mountain
- Stakeholders that are not involved in the management, but that are affected by management decisions, and which exercise voluntary and active role towards different issues occurring in the mountain
- Interest, availability and willingness to cooperate with the interviews

Relevance of interviewee’s inputs:

The interviewees selected represent important actors that currently play a specific and significant role in different issues happening to Maungawhau-Mt Eden. Their voices can be representative as they work in organizations and institutions that are directly related with the decision and management of the mountain, but also they represent independent initiatives (private, voluntary) that can exercise a pressure role for the main authorities when it comes to deal with issues that affect the whole community.

The interviewees:

- Two representatives of the **Auckland City Council**, the authority that administers the 27.47 hectare of land that compose Mt Eden Domain
- One representative of the **Department of Conservation (DOC)** of the Auckland region section, the authority that manages protected areas in NZ.
- One representative of the **New Zealand Historic Places Trust**, the national heritage agency in New Zealand in charge of protecting New Zealand’s national heritage.
- One representative of a **private tour operator**, which identity was asked to be anonymous. This company has operation in Maungawhau-Mt Eden as part of the tour package designed for tourists.
- One representative of **Friends of Maungawhau (FOM)**, incorporated society of citizens active in the conservation, protection and presentation of the volcanic cone Maungawhau, Mt Eden in Auckland, New Zealand.
- One representative of the **New Zealand Archaeology Society**, incorporated society that promotes research into the archaeology of New Zealand, is active in lobbying Government and Local Government for the protection of New Zealand's cultural heritage.

- One representative of ***Eden Albert Community Board***, representing the voice of local residents

Phase 3- Data Analysis

Overview

The information collected through primary and secondary sources was compared. The findings were synthesized and organized in accordance with the research questions. In regard to the case study, focus was placed on identifying what the interests, views, needs and perceptions of the different stakeholders involved directly/indirectly in the management of the urban green space are regarding the *use* of this area for tourism development activities and how a stakeholder collaboration approach can be a way to develop sustainable tourism the mountain. Findings from the case study were analyzed and conclusions were made.

Analysis Step by step

The results gathered from the semi structured interviews were transcribed and organized following the interview questionnaire structure. After that, the information structure was narrowed and organized by three theme blocks (stakeholder approach, the issue of sustainable tourism and stakeholder collaboration for sustainable tourism in Maungawhau-Mt Eden) following the structure used in Chapter 2 (theoretical framework), in order to have a clear guideline when developing the analysis and discussion of the findings. The information compiled in the themes was revised in detail to identify more key aspects that was necessary to re-arrange.

After having organized the results in the main themes, the discussion of the findings against the theoretical framework, was developed. The discussion was divided in each one of the three themes, and it was decided to do it in this way to cover each one of the themes in a more organized and structured way.

It was necessary to contact in more than one opportunity some of the interviewees, in order to clarify questions regarding different concepts. Most of the interviewees contacted provided a prompt response to the multiple enquires, while others did not. Some key documentation, that was not available online (e.g. Conservation Plan of the site), was needed for the context part of the research therefore was necessary to ask for a copy to one of the key stakeholders. Thanks to the persistence of the researcher and the good networks previously built up, the document was finally sent and the usage of it was essential for the comprehension of different issues related to the case study.

Phase 4- Writing

Writing the thesis report was a gradual, challengeable and interesting process. The key in all this learning process was to get a structure that could be followed in such a way that every single part of the thesis was linked.

4. Context

The following chapter provides a general overview of the context in which this research was conducted. Background information of the country, legal context overview related to heritage management and protection of archaeological sites in New Zealand, is given. Referring to the study case, a general overview and historical background is described, main features of the site and legal context and management context are provided.

4.1 New Zealand: the country of “the long white cloud”

Background

New Zealand, commonly known as the land of the “long white cloud”, is the youngest country in the world. Located in the South Pacific Ocean, 2,162 km from Australia, the closest neighbour country (Immigration, 2005), its territory is composed by two main islands: the North and South island, and a third smaller island named Stewart island, less mentioned and known.



Figure 6 Location of New Zealand in the World

Source: Map of the world in Depot (n.d.)
Map of New Zealand in Google Maps (2010)

The total area of the country is 270,000 square kilometres which comparatively could fit in the US and Canada in about 34 times. About three quarters of New Zealand population lives in the North Island and a high percentage of it lives in and around Auckland, the largest city in the country (Immigration, 2005).

New Zealand was first settled by the *Maori*, direct descendents of Polynesians about 600 years ago while the European settlers, known as ‘*Pakeha*’ in Maori language, arrived to the country about 150 years ago. Officially New Zealand became a British colony in year 1840 with the *Treaty of Waitangi*, a document that ceded sovereignty of New Zealand (Aotearoa) from Maori to the Queen of England. This document was signed by Governor William Hobson representing the British Crown after being signed by 40 Maori chiefs (rangatira). With the Treaty, the application of British Law was established,

while the rights of the Maori to their land and natural resources would stay intact and Maori would enjoy the protection of the British Crown. Today, the Treaty is still operating and has acquired an increasing importance in the development of the country's economic and social policies (Heritage, 2008; Immigration, 2005; NZ, 2010).

The Treaty of Waitangi

The Treaty of Waitangi is New Zealand's founding document; it is an exchange of promises between the British and Maori. Its name is taken from the place where the document was signed on *February 6th 1840*, the Bay of Islands in the North island. It is an exchange of promises between the two parties (Heritage, 2008) and is the historical basis for indigenous guardianship (ICOMOS, 1996).

The agreement has been written in English and Maori languages and both versions contain three articles. Moreover, as the document was translated by people with little or no legal background, the Maori version differs broadly in interpretation from the English version. The first article covers "sovereignty", which in the English version states that Maori give up their 'kawanatanga' (sovereignty or governorship) to Britain, but the Maori version states a sharing of power among both parts. The second article covers chieftainship (head of a tribe) or 'tino rangatiratanga'; in the Maori version implies much broader rights to Maori regarding to possession of their existing 'taonga' (treasures). The English version gives control to Maori over their lands, forests, fisheries and other properties while the Maori version with the use of the word 'taonga' entails protection and possession of things such as culture and language. And the third article establishes Maori the rights of all British subjects while protecting traditions and culture rights (Heritage, 2008; NZ, 2010).

Even though it is referred that the *Treaty of Waitangi* is New Zealand's 'founding document', 'many of the rights guaranteed to Maori in the document have been ignored'. Regardless of the protection offered in the Treaty, Maori lost significant amounts of land during the 19th and 20th centuries. The way in which the land was lost was often object of question, and as consequence it led to a significant protest from Maori. In 1975 the Government created the Waitangi Tribunal which was established to 'honour the treaty as a living document'. The Tribunal since then have ruled several claims from Maori iwi (tribes), and in many cases compensation provided to them through financial payments and land has been given. In the last 10 years, several agreements between the Government and major Iwi have been made, and a large part of the compensations agreed have been invested in education and health services for the Iwi (NZ, 2010).

Legal context overview

Different statutory guidelines apply for sites that have a heritage, geological, cultural, archaeological, spiritual value in New Zealand. Following, several guidelines are generally covered with the aim of providing an overview of which of those statutory and policy frameworks apply to the context of the case study.

Guidelines for Heritage places management in New Zealand

Charter for the Conservation of Places of Cultural Heritage Value

A wide variety of places of cultural heritage, areas, landscapes, buildings, structures and gardens, archaeological and traditional sites, sacred places and monuments, are considered valuable assets in New Zealand. Thus, the conservation of places of cultural heritage value in New Zealand is guided by *the International Charter for the Conservation and Restoration of Monument Sites* (the Venice Charter 1966). This charter is the reference framework for owners, territorial authorities, tradepersons, professionals involved in cultural heritage issues and aims to provide a set of guidelines for organizations, community leaders and individuals involved in conservation issues. The charter has been adopted by the New Zealand National Committee of the International Council on Monuments and Sites at its Annual General Meeting on 4 October 1992 (ICOMOS, 1996). Following the conservation purposes of the Charter and the Indigenous cultural heritage principles in the Charter, are mentioned.

Conservation purposes

The purpose of conservation is to take care of places of cultural heritage value, their structures, material and cultural meaning. Places with cultural heritage values are defined as those which in possession of 'historical, archaeological, architectural, technological, aesthetic, scientific, spiritual, social, traditional or other special cultural significance, associated with human activity'. Generally, the places (ICOMOS, 1996):

- have lasting values and can be appreciated in their own right;
- teach us about the past and the culture of those who came before us;
- provide the context for community identity whereby people relate to the land and to those who have gone before;
- provide variety and contrast in the modern world and a measure against which we can compare the achievements of today; and
- provide visible evidence of the continuity between past, present and future.

Indigenous Cultural Heritage

As stated in the Charter, the 'indigenous heritage of Maori and Moriori ¹ relates to family, local and tribal groups and associations. It is inseparable from identity and well-being and has particular cultural meanings' (ICOMOS, 1996).

The *Treaty of Waitangi* is the historical basis for indigenous guardianship, as it recognises their role for exercising responsibility for their monuments, treasures and sacred places. The particular knowledge of the heritage values of a specific place is delegated to the chosen guardians of the place. Besides, the conservation of places of indigenous cultural heritage value is conditioned on decisions made in the indigenous community. Indigenous conservation philosophy is fluid and takes

¹ The Moriori are the indigenous people of Rēkohu (Chatham Island) and Rangiaotea (Pitt Island), the two largest islands in the Chatham group, 767 km south-east of mainland New Zealand (TeAra, 2009)

into consideration the 'continuity of life and the needs of the present as well as the responsibilities of guardianship and association with those who have gone before'. Particularly, protocols of access, authority and ritual are managed at a local level and a general set of ethics principles and social respect confirm that such protocols should be observed.

Legislation for the protection and management of Archaeological sites New Zealand

Archaeological sites are different from other heritage sites as they represent the ruins of our past. The sites can be found on land, water or in marine environments (NZHPT, n.d.-b).

The *New Zealand Historic Places Trust*, is the national historic heritage agency and independent non-Crown statutory body which main function is to identify, protect, preserve and conserve heritage places in the country, for guaranteeing that these sites will be appreciated by current and future generations. It has responsibilities related to historic buildings and also historic places, historic areas, archaeological sites and Maori heritage, including wahi tapu areas (places of sacred and extreme importance) (NZHPT, 2004, n.d.-a). The *Trust* is a 'bicultural' organization, governed by its own Board of Trustees and the Maori Heritage Council. The functions of the Maori Heritage Council are mainly 'the development of the bicultural dimension of the organization, the empowerment of Iwi, hapu and whanau to manage their heritage, and raising public awareness of Maori heritage' (NZHPT, 2004, p. 9). This agency is in charge of applying and administering *The Historic Places Act 1993* the main statutory document that protects archaeological sites in New Zealand (NZHPT, 2010).

The *Historic Places Act 1993* defines an archaeological site as 'a place associated with pre-1900 human activity, where there may be evidence relating to the history of New Zealand'. Any site that meets this definition automatically gets statutory protection under the *Act*. A post 1900 archaeological sites (e.g World War II gun emplacements) are not protected by the *Act*, unless they have been officially stated by the *Historic Places Trust* as an archaeological site (NZHPT, n.d.-b).

The *Act* regulates the alteration of archaeological sites on all land. The *Act* makes it '**unlawful for any person** to destroy damage or modify the whole or any part of an archaeological site without the prior authority of the New Zealand Historic Places Trust'. This is the case regardless of whether (ARC, 2009b):

- the site is registered or recorded
- the land on which the site is located is designated, or the activity is permitted under the District or Regional Plan
- a resource or building consent has been granted.

The Historical Places Act provides for:

- substantial penalties for unauthorised destruction, damage or modification
- national register of historic places, areas, wāhi tapu (places of sacred and extreme importance (ECAN, n.d.) , and wāhi tapu areas.

Tourism in heritage places: New Zealand context

Tourism is significant activity for New Zealand's future economic growth. It contributes around \$18.6 billion to the economy each year which represents 9% of New Zealand's gross domestic product. It is also an important employment generation source. According to the statistics, one in every 10 New Zealanders works in the tourism industry (Tourism, 2010).

Tourism is the largest export sector. International visitors contribute with \$8.3 billion to the economy each year, it means 19.2% of export earnings in the country. During 2006, 2.4 million international visitors arrived in New Zealand. The main tourism products the industry sells are the

people, places, food, wine, and experiences. Domestic visitors are also a fundamental part of the tourism industry. They contribute with \$10.3 billion to the economy each year, and they help sustain tourism businesses during the low season (Tourism, 2010).

Tourism activities in New Zealand are guided and lead by the Department of Tourism whose ministerial portfolio is held by the Prime Minister. The Reserves Act 1977 and especially the Conservation Act promotes tourism by providing authorization to tour operators to develop their activities in land owned by the Department of Conservation, where such activities and operations are approved and appropriate. Moreover, the Conservation Act is one of many things contributing to the promotion of tourism (Bayley, 2010). Tourism in archaeological and heritage places owned by the Government through the DOC, are guided by the Reserves Act and Conservation Act for the development of this activity on these sites.

Maori and tourism

For over 140 years, Maori, the indigenous peoples of New Zealand, have been involved in tourism, and much of this development has occurred mostly in Rotorua, in the North Island. Like many other countries that have lived the colonization process, the relationship between Maori and Pakeha (the white settler) has been tense at times. While many of the earliest tourism initiatives came from the Maori side e.g. accommodation, transport, guiding, many of them were displaced by Pakeha (Barnett, 1997) cited in (Smith, 2009). The resurgence of Maori culture interest in the last 20 years, have led to the creation of new initiatives, and the acknowledgment of representation of Maori culture. Since the 1990s, the Aotearoa² Maori Tourism Federation has attempted to represent Maori interests and to protect Maori culture. They are nowadays owners of a wide range of tourism initiatives, which range from accommodation, transportation, guided tours.

² Aotearoa means New Zealand in Maori language

4.2 The Case Study: Maungawhau – Mt Eden

Background

Comprising a total of 48 monogenetic volcanoes, Auckland city is built up on a volcanic field; the oldest volcanic eruption, occurred about 140.000 – 150.000 years ago, today *Auckland Domain*, and the most recent one occurred about 600 years ago, today *Rangitoto island*. The volcanic cones were important for *Maori* and *Pakeha*; for *Maori*, the volcanoes provided shelter, in which they built up fortresses usually ringed with terraces of housing and constructed gardens taking advantage of the fertile soils. For European settlers, the usefulness of the scoria and basalt (volcanic rock) was used for building up housing, railways, and roads (TeAra, 2010a). Please see figure 6 for the location of Auckland in New Zealand.

Maungawhau Mt Eden, the case study site, is a *Maori pā* or fortification, being one of the largest and most elaborate sites in New Zealand, and one of the few situated in a major city (ACC, 2007a). Maungawhau-Mt Eden (*Mt Eden Domain*) is a Governmental reserve (*crown reserve*) located in the heart of Auckland and administered by Auckland City Council since 1989 (ACC, 2010b). It consists of three cones and rises 196 meters above the sea level, making it the highest of all the volcanoes in the city. A wide conical crater that is around 50 meters deep represents one of the most important features of the mountain. The mountain was formed around 20,000-30,000 years ago and represents an important feature of the Auckland's landscape being also a good vantage point from which is possible to get a complete view of the whole city and the other volcanic cones. In *Maori* language "Maungawhau" means "Mountain of the Whau tree", an endemic tree species of coastal forests. The English name "Mt Eden" honours George Eden Mt Eden who was Lord Auckland in year 1840. (ACC, 2008; ARC, 2009c; EdenValley, 2006; Village, 2008).

During the period of *Maori* settlement, about 800 years ago up until the 1700s when the *pā* (fortification) was abandoned, the lower slopes of Maungawhau were utilized by the tribes as living terraces and gardens. The isthmus was home to the *Wai-o-hua* tribe until mid 18th century when they were attacked and defeated by *Ngati-Whatua* people. What remains now days is a valuable record of *Maori* history. (ACC, 2008; ARC, 2009c; EdenValley, 2006).

The Iwi and issues of ownership

The Iwi, meaning 'tribe' or 'people' in *Maori* language (ECAN, n.d.), represent the people of the land. Maungawhau- Mt Eden is a rich *Maori* history site. There are several number of Iwi stories that document the importance that Tamaki (Auckland) represents to Iwi since the first settlement until today. In a collective way the individual histories represent a very important basis for understanding the cultural and historic importance of Maungawhau-Mt Eden for the Iwi of Tamaki (Auckland).The Iwi of Tamaki which interest upon Maungawhau-Mt Eden has been known include (ACC, 2007b, p. 63):

- Ngati Whatua o Orakei
- Ngati Maru
- Ngai Tai Ki Tamaki
- Te Kawerau a Maki
- Ngati Te Ata
- Ngati Paoa

As there is more than one Iwi history recorded around Maungawhau-Mt Eden, Auckland City Council establishes that is therefore important to record the individual Iwi history and its relationship with the mountain.

According to the *Ngati Whatua* tribe and stated in Maungawhau-Mt Eden Conservation Plan under history of the mountain, five of these Iwi that have ancestral associations with Maungawhau, still operate in the Auckland region and still 'maintained and continue to exercise their customs, ritual, song and karakia at Maungawhau Mt Eden despite the effects of colonisation' (ACC, 2007a, p. 15). Among the different tribes that are claiming ownership of Maungawhau-Mt Eden, *Ngati Whatua* is the more influential tribe and has currently the leading role in the claiming process rights upon the mountain. According to Bayley (2010), *Ngati Whatua* is a main Auckland Iwi tribe, part of the other 14 Iwi tribes that have interests in the Auckland area.

As part of meeting the requirements of the Treaty of Waitangi (where the government returns land to iwi to replace land that was taken from them illegally during the nineteenth century), an organisation has been set up to represent all 15 Iwi of Auckland. The government has been negotiating to transfer ownership of Mt Eden and ten other volcanic cones to the 15 Iwi once negotiations have been completed. The cones will still remain subject to the *Reserves Act 1977* and the ACC will continue to manage them for the benefit of the public but the underlying ownership of them will be transferred from the Department of Conservation to Iwi.

Maori significance of Maungawhau-Mt Eden

A historical perspective

Two historical overviews provided by *Ngati Whatua o Orakei* tribe and *Ngati Maru* tribe, available in the Conservation Plan provide an idea of the significance that the mountain has for different Iwi.

Ngati Whatua o Orakei

According to *Ngati Whatua o Orakei* tribe, Maungawhau-Mt Eden has been referred as an 'oratory and song for over 1,000 years'. The mountains (maunga) of Auckland (Tamaki) are referenced to as 'maunga tapuna' (ancestral mountains), 'maunga tapu' (sacred mountains), and 'maunga korero' (mountains that speak). Each one of the tribes has a 'whakatauki' or proverbial sayings about each of the mountains. Maungawhau-Mt Eden is one of the several volcanic cones of Auckland modified in ancient times for Maori shelter, living and defence. This mountain represents the prestige of people, being the highest of Auckland's volcanic cones. Maungawhau-Mt Eden is a sister of Maungakiekie (One Tree Hill) also present in Auckland, and it is said that if something happens to one will affect the other. Maungawhau-Mt Eden is the 'largest constructed fortress' in the Southern hemisphere and several Iwi and hapū (sub-tribe, clan, or section of a large tribe (ECAN, n.d.)), have been linked with the mountain for more than a thousand years (ACC, 2007a, p. 15).

Ngati Maru

The Marutūāhu people, a confederation of tribes consisting of *Ngāti Maru*, *Ngāti Pāoa*, *Ngāti Whanaunga* and *Ngāti Tamaterā* have also a link with Maungawhau-Mt Eden.

The history goes back in time with 'Rautao Pouwharekura', a Ngāti Maru warrior, several centuries ago, the Wai ō Hua tribes of Tāmaki Makaurau³, invited the father (Kahurautao) and tuakana (Kiwi) of *Rautao* (the warrior) to stop at the Manuka on their return to a visit to Waikato⁴, to offer presents for the murder of the Te Ūreia the revered taniwha⁵ of the Marutūāhu people. When the gifts ceremonies were completed, the Maungawhau section of the Wai ō Hua tribe, followed the two

³ 'The region that stretches from the South Kaipara in the north to the southern reaches of the Manukau Harbour' (Kokiri, 2009)

⁴ 'The Hamilton & Waikato Region is situated in the North Island of New Zealand' (Waikato, 2010)

⁵ 'Taniwha, are supernatural creatures whose forms and characteristics vary according to different tribal tradition' (TeAra, 2010d)

Ngāti Maru rangātira (chieftains) on their return to Hauraki⁶, and killed them near the Tāmaki River (ACC, 2007a, p. 18).

As a result, *Rautao*, accompanied with an expedition, took revenge of the Wai ō Hua, overrunning more than 50 pā sites around Auckland, including Maungawhau his main objective, which was destroyed and people from the Wai ō Hua living there were murdered. People from the Wai ō Hua, wanted a peace deal among the tribes and arranged a 'tatau pounamu'⁷ with the Marutūāhu, with the chieftainess Parekaiāngānga being given in marriage to Rautao. Generation by generation, the Marutūāhu have maintained their relationship with Maungawhau by keep conducting ceremonies and rites in the mountain (ACC, 2007a, p. 18).

Main features of Maungawhau-Mt Eden

Archaeological features

Maungawhau Mt Eden is a Maori *pa* or fortification. It has been part of the New Zealand Archaeological Association, the national archaeological sites database, since 1961. In ancient times, when Maori used the site for protection against the enemy, the defence mode relied on 'artificially steepened scarps below terraces to slow down attackers'. The upper terraces most likely had high wooden barriers or fences along their edges. Both with the scarp present in the terraces and the height of the fences built, would have provided a very good barrier. Even though there have been modification in the shape of the pa (fortification), over the last 150 years, it is still mainly intact (ACC, 2007a, p. 22).

As stated in Maungawhau-Mt Eden conservation plan, the archaeological attributes of the mountain are assessed with respect to different values; *diversity*, which is the range of features within the site type; *research potential*, is the source of information about certain activity or time period; *period*, is the time interval in which the site was in use in the context of the length of pre European Maori occupation in New Zealand; *intactness*, is the degree of surface preservation and archaeological deposits, and *rarity*, how many sites of this type remain, and in what condition. According to the plan, the site contains some visible surface features (diversity) such as pits and terraces, but it is likely that a wide range of features remain intact in the archaeological deposits found under the surface as for instance housing, food disposal, defence, shelter, artefact use. The mountain has the potential for archaeological as it could contribute to understanding the 'layout of defences contribute to understanding the layout of defences and settlement and how space was used through time' (ACC, 2007a, p. 60).

Geological features

Maungawhau-Mt Eden is one of the largest scoria⁸ cones in Auckland volcanic field, and is the most visited volcanic cone in Auckland. 'The Auckland volcanic field has erupted from approximately fifty different centres at various times over the last 250,000 years'. Many of the volcanic centres present in Auckland field, have erupted in a cluster around 30,000 to 10,000 years ago and Maungawhau-Mt Eden is one of the younger in this cluster, with an eruption estimated to be about 15,000 years ago (ACC, 2007b, p. 61). The mountain as 'has a central scoria complex on top of the volcano's vent and is surrounded by a field of lava flows', and it is believed that erupted through the lava flows from its sister volcano, One Tree Hill. Much of the lava flows from Mt Eden are now hidden under the urban

⁶ 'The Hauraki Gulf lies between the eastern side of North Auckland and the western sides of the Coromandel Peninsula and Great Barrier Island' (TeAra, 2010b)

⁷ 'A greenstone door that symbolised a passageway between the territories of warring parties' (TeAra, 2010c)

⁸ Scoria, is a textural term for macrovesicular volcanic rock

suburbs of Mt Eden, New Market and Epsom (ACC, 2007a, p. 35). 'Geologically, Maungawhau Mt Eden is of exceptional significance, both on its own account and as part of the wider Auckland volcanic field' (ACC, 2007a, p. 64).

The crater, an important feature of the mountain, is the shape of 'an inverted circular cone', about 50 m deep and 180 m diameter. These characteristics (deepness and diameter) are not common in the Auckland volcanic field, but are typical of 'fire-fountaining craters on young scoria cones' around the globe. Even though a few of the slopes inside of the crater have been slightly modified by grazing animals, earthworks, people and mountain bikes, the 'overall geomorphic integrity of the crater is intact' (ACC, 2007a, p. 36, 2007b, p. 63)

Environmental impacts

Maungawhau-Mt Eden is a place of great significance for *tangata whenua* (people of the land), as they have very strong connection with the mountain since hundreds of years ago. It has been a site of occupation, shelter, ritual and warfare for much of this time. In terms of geological features, Maungawhau-Mt Eden is the most well known and interesting volcanic cones in Auckland's volcanic field, as it is located in the central part of the field and has a well-defined shape crater which is still existent. After 170 years of European occupation of Auckland city, the impact caused to the mountain has resulted in great damage to the archaeological features, some of them are already irreversible and many others remain intact (ACC, 2007a, p. 1).

In the 20th century, damage to the mountain was mostly come from quarrying, but the use of the mountain for grazing and other activities caused as well a significant impact. For a long period of time, the impact in archaeological features has been done by the construction of tracks, roads and buildings. The terraces present in the mountain, except the upper terraces where the *water reservoir*⁹ is, is still conserved intact. by all these multiple uses; moreover, some terraces have cables, pipes, roads and tracks crossing through them, which causes deterioration, besides soil erosion, which has removed the fronts of the terraces, resulting in more narrow terraces with less vertical cliffs (ACC, 2007a, p. 58).

Erosion, as highlighted in the conservation plan, is the 'most widespread management issue, affecting almost the entire mountain'. Causes of erosion include natural processes, earthworks (e.g. on the road), loss of grass cover and tracking caused by people and cattle, which in conjunction with people are the most noticeable source of impact in the mountain. The cattle was present in the mountain until year 2008, when it was removed after a long time of negotiations. These impacts have caused that the slope surfaces get damaged with erosion and in some parts of the mountain, the soil creep is prominent; several alternative and not official tracks that cross the terraces, have been built, thus causing a significant impact. Besides the large number of visitors to the area are causing compaction to the soil and erosion. This type of impact has altered and destroyed several archaeological features, and affected the sub-surface layers of the terraces that in the long term, 'under current management practices will be worse' (ACC, 2007a, p. 22). Soil erosion is a very important issue as it has a central role on the preservation of the mountain's shape and it's archaeological attributes (ACC, 2007b, p. 27).

By observations conducted in the area during the research field work, several pictures were captured. Figure 7, shows a view of the crater area from one of the side points around the cone ring. Inside of the cone, there are several paths that have been build up by pedestrians, who have entered inside of the cone. Figure 8, shows one of the signs that are around the crater, and which clearly says not entering the crater as it is sacred and fragile site; Figure 9, shows a group of tourists

⁹ 'located on the northwest slope of across the road from the tea kiosk' (ACC, 2007a, p. 40)

going down the crater up to the bottom; the people were part of a tour conducted by one Tour Company that operates in the area. The tourists were approached by the researcher that conducted this study, and asked them if they knew that entering the area was forbidden. Even knowing beforehand that entering the crater was prohibited, they proceeded. Figure 10, shows traffic in the mountain's summit in a busy day and figure 11, shows one of the offsite tracks build up by people, around Maungawhau-Mt Eden.



Figure 7 Lateral view of the cone



Figure 8 Crater sign



Figure 9 Tourists walking inside the crater



Figure 10 Vehicles in the summit



Figure 11 Off side pedestrian track

Photos: Natalia Piñeros Arenas

Legal Context

As established in the management plan, Maungawhau-Mt Eden is protected from damage by the *Historic Places Act (1993)*, the *Reserves Act (1977)*, *Auckland City District Plan – Isthmus Section* and the *Auckland Regional Policy*. The entire area of Maungawhau-Mt Eden Domain, including the area that is *not* classified as historic reserve, is an **archaeological site** (ACC, 2007b, p. 54).

The *Historic Places Act (1993)*, is a statutory document that aims to identify, protect and preserve all archaeological sites in the country (ACC, 2007b, p. 9), and identify, protect and conserve the historical and cultural sites in New Zealand (DOC, 1993). Through this act, the New Zealand Historic Places Trust role has been approved (NZHPT, n.d.-c). The Act establishes that Maungawhau-Mt Eden is ‘an an archaeological site which meets the definition of an archaeological site under the provisions of the Historic Places Act and therefore cannot be destroyed, damaged or modified without an Authority from the Historic Places Trust’ (ACC, 2007b, p. 7).

The *Reserves Act (1977)*, is the statutory document that sets Auckland’s City Council management functions for the reserve, providing the classification of the reserve and also indentifying the purpose and process for the preparation of a Management Plan (ACC, 2007b, p. 9). This Act classified Maungawhau-Mt Eden as a reserve and recreation site. About 10.5 ha of the upper part of the site is classified as **Historic Reserve** (Section 18, Reserves Act) and the 16.97 ha remainder of the reserve, is classified for **recreation purposes** according to Section 17 (2) of the Reserves Act. It comprises the enjoyment of the public through the development of recreation activities, while protecting the natural environment. Following in figure 12, the objectives for each classification are summarized:

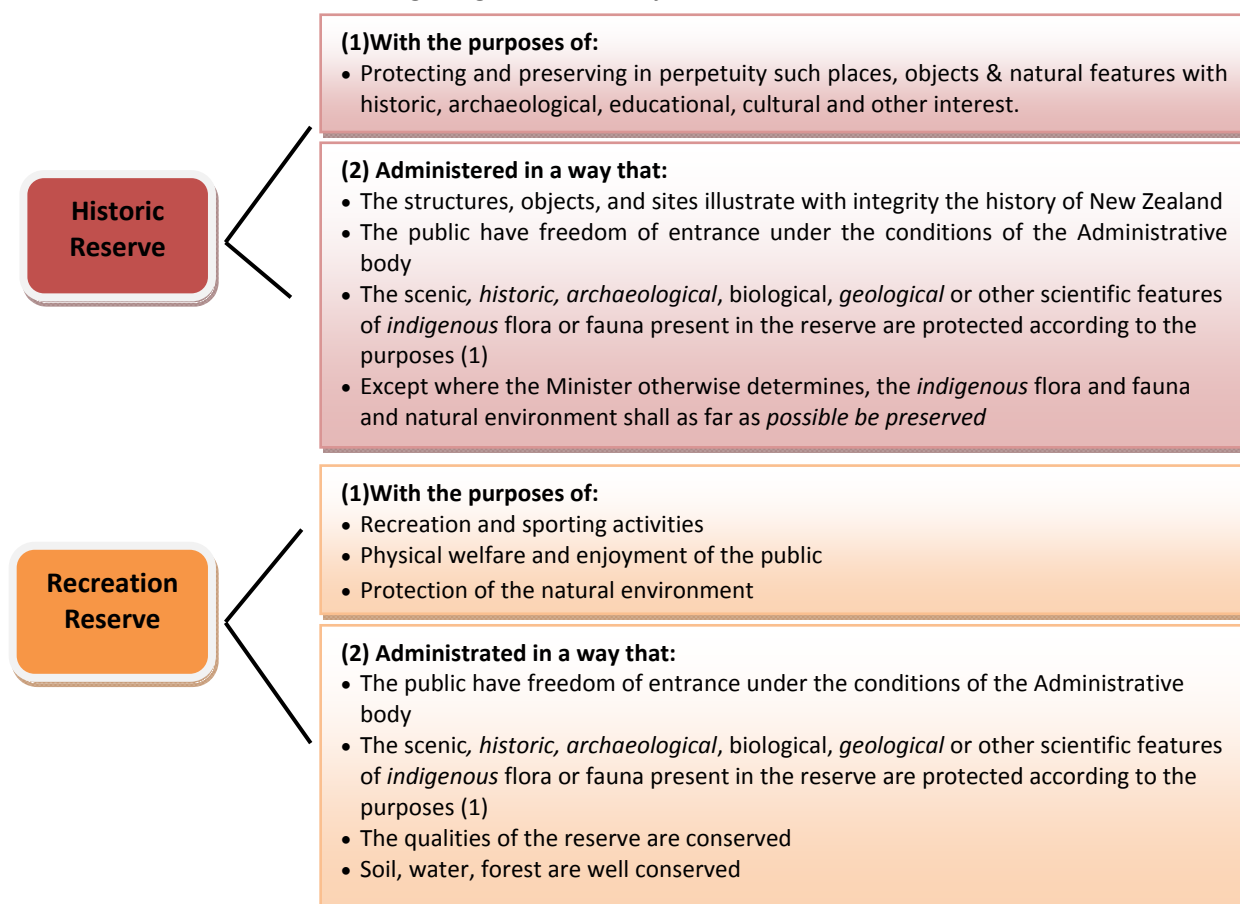


Figure 12 Classification and management of reserves

Source: Developed by the author based on Section 17 and 18 of the Reserves Act 1977 (Parliament, 1977, p. 37)

The *Auckland City District Plan* is a policy document that provides support to the management of the natural and physical resources of the city (ACC, 2010a). The plan is divided in different sections, and section five comprises the policy guidelines and rules related to the protection of Auckland’s heritage. This includes the provision respect to trees, landforms, sites of geological and archaeological significance, sites of Maori heritage importance and volcanic view protection. In the District Plan, Maungawhau – Mt Eden is ‘zoned for open space activities’ with most of the reserve classified as open space 1 “*conservation*” and the remainder which consist of the Tahaki Reserve and an area around the storehouse and the kiosk as open space 2 “*informal recreation*”. The provisions established in this Act highlight specific objectives, rules and policies that apply for any proposed activity or development that are intended to be developed with these zones (ACC, 2007b, p. 8). Within the Plan in the *Isthmus* section, Maungawhau-Mt Eden has been classified as an ‘archaeological and geological worthy of protection’ (ACC, 2007b, p. 54)

The *Auckland Regional Council Policy Statement*, is a declaration about the management of the use, protection and development of the natural and physical resources of Auckland region (ARC, 2009a). It provides methods and guidelines in regard to ‘matters of significance to Iwi’, for the ‘protection of cultural heritage and sites of natural heritage value and for sites of geological significance’.

Management Context

The management of Maungawhau – Mt Eden Domain is currently in hands of the Auckland City Council, the authority that administers the vast majority of the volcanic cones in Auckland. The Domain comprises an area of 27.47 ha, administered under the policy direction established in *Maungawhau-Mt Eden Management Plan* which last version was launched in February 2007. About 10.5 ha of the upper part of the site is classified as **Historic Reserve** (Section 18, Reserves Act) and the 16.97 ha remainder of the reserve, is classified as **Recreation Reserve** according to Section 17 (2) of the Reserves Act.

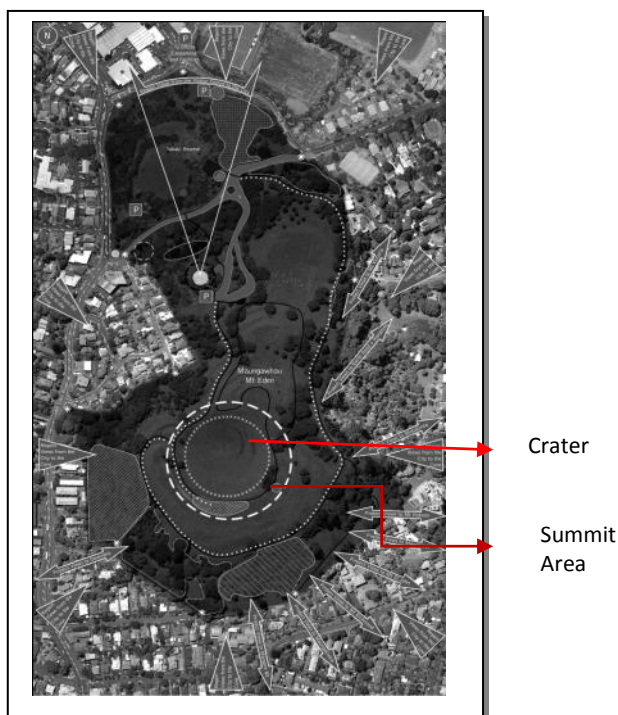


Figure 13 Area of Maungawhau-Mt Eden Management Plan – “Maungawhau-Mt Eden Domain”
 Source: Maungawhau-Mt Eden Management Plan (ACC, 2007b, pp. 6,16)

The Maungawhau-Mt Eden Domain **Recreation reserve** is currently owned by the Crown through the Department of Conservation (DOC). DOC is thus the Crown agency who owns the reserve. The Auckland City Council (ACC) administers the reserve on behalf of DOC in terms of the *Reserves Act 1977*, an Act that DOC administers. Under that Act the ACC is required to prepare a management plan for the reserve. The final version of the plan must be approved by DOC in terms of the Reserves Act, while the **Historic Reserve** is on hands of the New Zealand Historic Places Trust (Bayley, 2010).

The management plan

The management plan is a legal document that has been developed according to **Section 41 (Management Plans) of the Reserves Act 1977**. This document outlines the Council's general guidelines for the use maintenance and development of the reserves that are under its administration. The current plan version resulted from the review of the previous plan developed in year 1986. It also includes important policies formulated under the *conservation plan* for the mountain, document that shapes the conservation guidelines and serves as a basis for the long term protection of the significant cultural and heritage values of the mountain (ACC, 2007b, p. 10). It comprises a set of objectives mentioned as follows (ACC, 2007b, p. 9)

- Provides a long term management, protection and enhancement of Maungawhau-Mt Eden
- Outlines Auckland City Council general intentions for use, development and maintenance of the Maungawhau-Mt Eden reserve
- Includes policies proposed by Conservation Plan
- Ensures that, through involvement, the needs of the
- public are clearly identified

Besides of the key objective of preservation and conservation of heritage and cultural values of the mountain covered by the plan, the management plan provides a chapter in *visitor experience* which seeks to enhance the people's experience while they are visiting the mountain. As stated in the plan, the aims of the visitor experience are to (ACC, 2010b):

- Develop a visitor's centre
- Make the summit pedestrian access only
- Provide alternative transport to the summit
- Improve walking tracks, signs and furniture
- Collect information about how people use the reserve

Enhancing the visitor's management will enable people to explore in depth different features of the site, discover its valuable significance and enjoy the site in a way that is consistent with the preservation and conservation of the reserve's heritage values. Several management measures and action plans are proposed in the plan in order to achieve the stated objectives (ACC, 2007b, p. 10).

The conservation plan, which also is a key strategic policy document has as main goal to provide a framework of policies and objectives that guide the management of the mountain with the aim of protecting and conserving the primary values that are associated with the area (ACC, 2007a, p. 1).

Management plan directions

Auckland City Council has recognized that both the *historic* and *recreational* purposes, to which the reserve is classified, have different purposes that need a different management approach. Thus, a set of ‘values’ for each classification has been established according to section 18 and 17 of the Reserves Act 1977 (ACC, 2007b, p. 12). In figure 13, they are summarized:

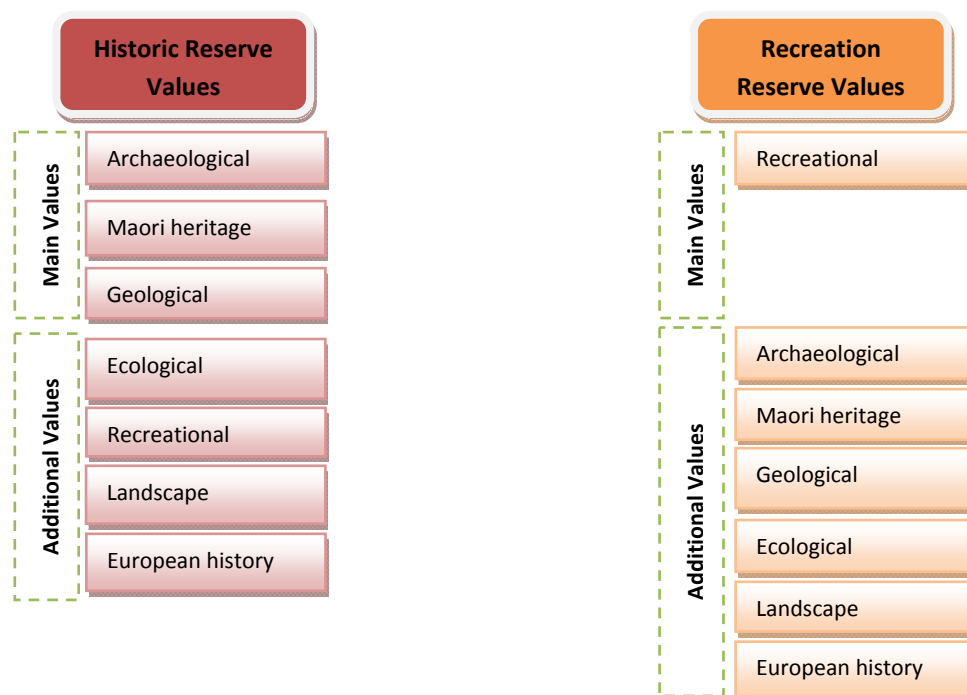


Figure 14 Reserve classification values

Source: Developed by the author based on Maungawhau-Management Plan (ACC, 2007b, p. 13)

The management plan *values* are guided by a set of objectives established in the *conservation plan*; they serve as a road map to the Council when it comes to make decisions upon *de use*, development, protection and maintenance of the reserve. The main objectives are stated as follows (ACC, 2007b, p. 14):

1. To respect and conserve the archaeological, geological, Maori heritage values of the reserve and to give precedence to these values in the management of the reserve.
2. To respect and protect the ecological, European heritage and landscape values of the reserve to the extent compatible with the respect and conservation described above.
3. To permit such free use of the reserve for recreational pursuits as are compatible with the archaeological, geological, Maori heritage values of the site.
4. To allow for the development of facilities to foster knowledge and appreciation of the significance of the reserve to the extent compatible with the archaeological, Maori heritage and geological values of the site.
5. To provide for the use, enjoyment, protection and maintenance of the recreation reserve in a manner consistent with the above objectives 1-4, in accordance with s.17(2)(b) of the Reserves Act 1977.
6. To facilitate change in the use and presentation of the reserve to support objectives 1-5 above in a way that ensures its long term sustainability.

5. Empirical findings and Discussion

“Because we say we are related to the lands; if the land is strong then we are strong, if we are strong then the land is strong, so if the culture is strong then we have more influence and how we are able to support the mountain. Because we say the land is alive “

(Tamaki Hikoi Manager)

This chapter presents the main findings gathered through the interviews with different stakeholders. A table summarizing the results encountered in each one of the themes is provided. The discussion is presented after each one of the themes covered.

5.1 Findings and analysis structure

In order to provide a clear structure for presenting and discussing the empirical findings in relation to theory and approaches described in Chapter 2, the analysis is divided into three themes. The first theme, *stakeholder approach*, provides an overview of the different stakeholders, their role, perceptions and interests towards the mountain, and the main issues derived from the use of the green space with different purposes. The second theme, *sustainable tourism in Maungawhau-Mt Eden* covers the issue of collaboration among stakeholders in Maungawhau-Mt Eden, balance of interests and the recently agreed upon Co-management Scheme. And the third theme, *stakeholder collaboration for sustainable tourism*, presents an overview of the perceptions and inputs that the different stakeholders have upon this concept, and the possibilities to apply it in the context of the mountain.

In this chapter, the term ‘respondents’ and ‘interviewees’ refers to the representatives of the different stakeholders interviewed, and which are mentioned in table 4.

The following graph summarizes the structure of the analytical framework.

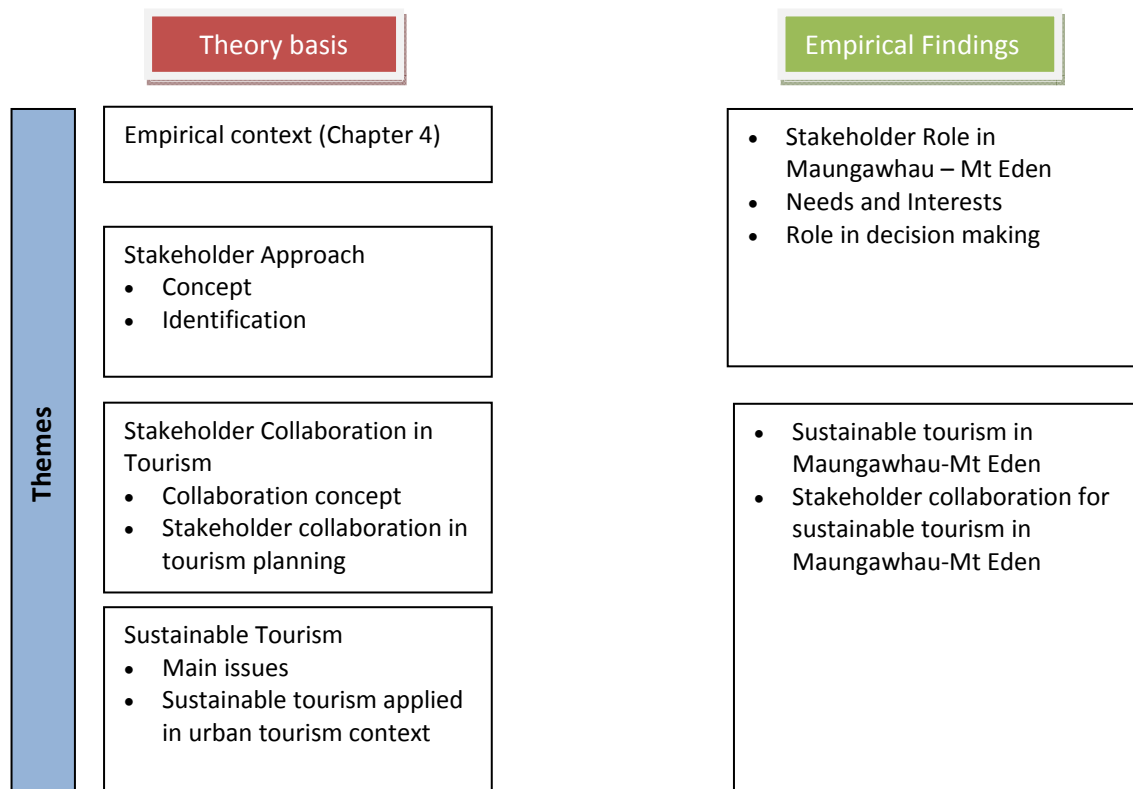


Figure 15 Analytical framework

5.2 Stakeholder approach

5.2.1 Stakeholder identification

Roles, interests and perceptions

This section provides an overview of who are the stakeholders in Maungawhau-Mt Eden are, what role they play, what main issues the find crucial that are currently occurring in regard to the multiple *uses* of the green space and especially the *use* with tourism purposes. The following figure 16 shows the different actors that in one way or another have interests in the mountain.

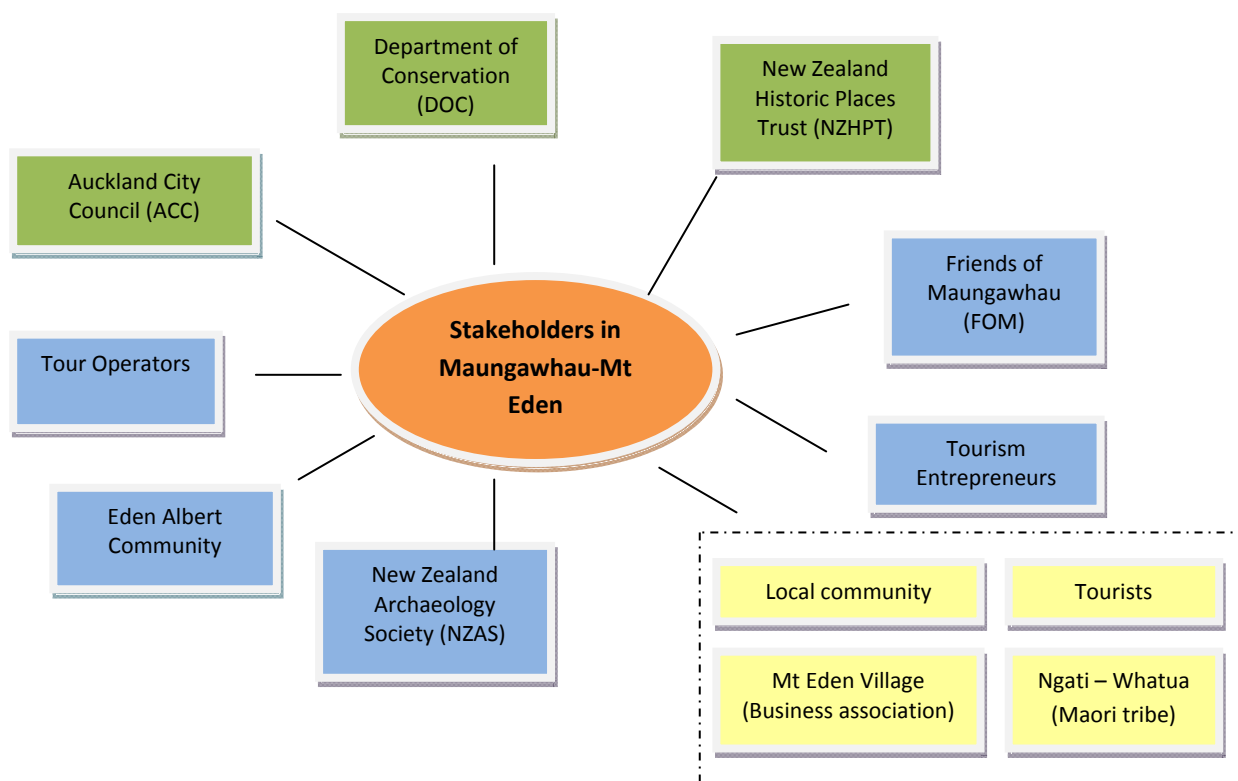


Figure 16 Stakeholders in Maungawhau-Mt Eden

As identified, Maungawhau-Mt Eden has several stakeholders that have a different level of influence in terms of decision making and management of the mountain. Three main parties were identified as *primary stakeholders (in green)*, the key actors involved directly in the decision making and management of the mountain, and five actors were identified as *secondary stakeholders (in blue)*, who do not exercise any role related to the management of the green space, but that have another type of interest. And four other stakeholders were identified (in yellow), but were not interviewed.

Primary stakeholders

Primary stakeholders in Maungawhau-Mt Eden are important parties that exercise a core role in the management and decision making processes of the mountain. Their functions and responsibilities vary in regard to the level of involvement, authority and power in decision making. Three key stakeholders were identified and all of them were interviewed.

The first key actor identified is the **Auckland City Council (ACC)**, a governmental authority that manages the 27.47 hectare of land that composes Maungawhau-Mt Eden (Mt Eden Domain), develops and implements the management and conservation plans for the area and has the highest power in decision making upon different issues in the mountain.

Another key player is the **Department of Conservation (DOC)**, a governmental authority that manages protected areas in New Zealand. Its role in regard to Maungawhau-Mt Eden is very important as it is the authority that approves the management and conservation plans of the mountain developed by the ACC. Maungawhau-Mt Eden is owned by the Government (The Crown) through the DOC, therefore DOC is the Crown agency who owns the reserve.

The third important actor identified, is the **New Zealand Historic Places Trust (NZHPT)**, the national historic heritage agency that looks after New Zealand's national heritage. The NZHPT is the institution in charge of applying and administering the *Historic Places Act 1993*, which is the main statutory document that protects the archaeological sites in New Zealand. The archaeological features of the different sites around Auckland region, are vested in the NZHPT, thus if there is an interest from an organization or a particular person on modifying an archaeological feature, by law, they have to ask permission from this institution. In regard to Maungawhau-Mt Eden, the role that NZHPT exercises is related to the archaeological features of the mountain, application of legislation and the permitting processes. Maungawhau-Mt Eden is an archaeological site which is under the command of different laws, regulations, Acts and legislations driven by different institutions. The NZHPT is especially interested in the *historic reserve* part of the mountain; therefore, the Trust is a key party in the development of the reserve.

Secondary stakeholders

Secondary stakeholders in Maungawhau-Mt Eden are those parties who might be influenced by the decisions of the management authority of the mountain, but that are not directly engaged in decision making or management processes of the site. Twelve stakeholders were identified, but only eight of them were interviewed. In general, all have different interests and views upon the mountain in regard to management, uses, conservation and cultural issues.

Buses, coaches and different tour operators play an important role as secondary stakeholders in the mountain. They are one of the main users of the green space and from which many of the issues related to the use of the mountain with tourism purposes, are derived. Thus, in order to get an overview of the interests and perception upon Maungawhau-Mt Eden from this group of stakeholders, a representative of a **Private Bus Tour Operator**, who requested not to be named, was interviewed. The main role and interest that this stakeholder has is mainly for using the site for tourism purposes. The mountain is part of the tourism package offered by the company to different visitors and tourists. The main reason why they go up to this urban green space, is because of the 'stunning views' that is possible to get of the city, as it is the highest natural point in Auckland. The drivers of this tour company talk about cultural aspects of the mountain to the tourists, but as stated by the interviewee, people's motivation to go to Mt Eden summit is more for taking photographs and store memories, rather than the cultural aspects. The customers are from different parts of the world, mostly from China, India, and USA. The buses have a capacity of 50 people per day, tours are made every day in the morning, one time per day, and in a year around 6000 people are taken up to the mountain's summit. The private tour operators do not have any power and active role in the management and decision making processes of the mountain.

Another secondary actor identified is the **Eden Albert Community** represented by the community Board. The community board is elected to make sure that the local people that live in the city have a voice on issues happening in their localities and to provide a direct link between their community and the Auckland City Council. The Board makes decisions on local issues that are in the best interests of the entire community. The Board members also monitor the facilities provided by the ACC in their respective areas (ACC, 2010). Maungawhau-Mt Eden is within the boundaries of Eden Albert community.

Another secondary stakeholder is a tourism entrepreneur that uses the mountain as part of their tour operations. **Tamaki Hikoi**, is a Maori owned independent guided walks tour operator, that provides tours around Auckland. The initiative is lead by the local tribe *Ngati Whatua* and it was created with the aim of filling up the historical and cultural gap existent between how the history about the mountain and its people was been told by others, and what was lacking in current presentations/information provided. This is the only operator of this kind in Maungawhau-Mt Eden. Tamaki Hikoi aims to provide a different visitor experience, as they involve the visitor in the history of the site, providing a sense of the place, a cultural understanding of the site, making them feel like they come to their home and inviting people to experience their home, welcomed and guided by a local Iwi from the tribe. It is all about the story, and how and by who is told.

Another actor identified, is **Friends of Maungawhau (FOM)**, an incorporated society advocating for the protection of volcanic cones and heritage parks in Auckland. The initiative started as an 'ad-hoc' group of people around 1980, and lately developed into a more formal role, working towards an efficient management of the mountain. This activist community works with the ACC and the Eden-Albert Community Board providing advice on issues related to the mountain's management, advocating the implementation of the management plan and transparency in the contracts related to the care of the mountain; besides, they work with *Ngati Whatua* in their 'mana whenua'¹⁰ status over the land, supporting ecological restoration volunteering work on the mountain, leading the campaign "Love your Mountain Day" (FOM, 2007). The organization does not have power in the decision making process upon Maungawhau-Mt Eden issues except to exert influence over processes as citizens.

Another secondary stakeholder identified, is the **New Zealand Archaeology Society (NZAS)**, an incorporated society that promotes research into the archaeology sites of New Zealand. Its membership consists of students, amateurs, professionals and institutions involved or interested in archaeology. It is active in lobbying Government and Local Government for the protection of New Zealand's cultural heritage (NZAS, 2010). The NZAS does not have an active role with Maungawhau, but has an interest in it as an important archaeological site.

¹⁰ Customary authority exercised by an iwi or hapu over land and other Taonga within the tribal rohe (ECAN, n.d.).

Table 3 Summary of identified stakeholders, interests and roles

Type of stakeholder	Stakeholder	Main interests / Stake	Role in management and decision making	Stakeholder representative (s) Job title	Reference in the Text
Governmental	Auckland City Council (ACC)	Management of the site	Management	<ul style="list-style-type: none"> • Member of the Arts, Community and Recreation Committee of the ACC • Senior landscape architect 	<ul style="list-style-type: none"> • Representative of the ACC • Representative of the ACC
Governmental	Auckland Conservancy, Department of Conservation (DOC)	Conservation of the site	<ul style="list-style-type: none"> • Approval of the management plan part related to the management of the <i>historic reserve</i> of the mountain. • Approval of conservation Plan 	Auckland Conservancy, DOC. Community Relations Officer, Statutory Management	Representative of DOC
Governmental	New Zealand Historic Places Trust (NZHPT)	<ul style="list-style-type: none"> • Application of legislation and permitting process for any modification of the archaeological features of the mountain. 	<ul style="list-style-type: none"> • Applying and administering the <i>Historic Places Act 1993</i> 	Assistant Archaeologist for the mid Northern Area, NZ	Representative of the NZHPT
Private	Private Bus Tour Operator	<ul style="list-style-type: none"> • Development of own business. • Tourism purposes 	No active role	Coaching General Manager	Representative of private tour operator
Activist group/Community	Friends of Maungawhau (FOM)	<ul style="list-style-type: none"> • Advocate for the application of the management plan • Raise awareness among citizens about the heritage value of the mountain • Work towards ecological restoration of the 	No active role	Chairman	Chairman of FOM

		mountain			
Community	Eden Albert community Board	<ul style="list-style-type: none"> • Voice of local community regarding different issues 		Eden Albert Community Board Member	Community representative
Tourism Entrepreneur	Tamaki Hikoi	<ul style="list-style-type: none"> • Walking tours in Maungawhau with heritage and cultural component • Maori initiative – Ngati Whatua 	No active role	Manager	Manager of Tamaki Hikoi
Independent organization	New Zealand Archaeological Society	Advocating for the protection of the site	No active role	Member of the NZAS and Independent Consultant	Representative of NZAS

Issues in Maungawhau-Mt Eden from the stakeholder's perspective

Throughout the interviews, respondents expressed their concern about several issues that are currently occurring on Maungawhau – Mt Eden. The issues varied among tourism activities and vehicle traffic in the summit area of the mountain, management and planning of the urban green space, other conflict issues such as cone preservation, grazing cattle, extinction of endemic trees and conflicts based on different views on the status and use of the mountain. Together all of these issues are affecting, in one way or another, the archaeological, cultural and environmental features of the mountain.

For the aim of the analysis, the issues identified were classified into economical, environmental, social (spiritual and cultural), and management issues.

Economic issues

The most common argument raised by the respondents interviewed concerned economic issues. Currently, there is no entrance fee for any vehicle that enters the site and uses the mountain for different purposes. As expressed by different actors, the bus companies are users, and are getting economic advantage from its use. The Chairman of FOM stated that currently there is 'no concession fee', and therefore the tour companies that have excursions in Mt Eden are getting benefit from its use, 'probably making a lot of profit from a public space' said the Community Representative, and 'benefiting from something that Iwi would say is their place to enjoy' as pointed out by the Manager of Tamaki Hikoi. *"They are not contributing anything back towards the erosion control, ecological restoration, towards even acknowledging the spiritual aspect of the mountain"* mentioned FOM Chairman.

While the economic issues around Maungawhau-Mt Eden were the most common source of conflict mentioned, the use conflict of recreation and infrastructure was also pointed out by one of the representatives of the ACC, arguing that the management authorities want it as a 'park', not valuing the archaeological significance of the terracing and the space, wanting just the open space for walking around and for walking their dogs.

Besides, it was argued by the tour operator that the traffic that actually goes to the mountain is not all based on coaches as the vast majority, around 90% are private vehicles. The tourists, when they take the tour are paying money for it, so the Government collects GST, the buses pay road use charge to the Government for every kilometre they drive. So the Government collects money for maintaining the roads around the country, and the money is flowing into the economy, so it is 'actually beneficial to the economy if the tour operator have sightseeing tours'. Hence, there is an economic benefit for the city of Auckland from tour coaches.

Environmental issues

The different views and perceptions gathered from the various stakeholders regarding the use of the mountain and the consequences that those uses are causing to the site, are compiled under environmental issues. Grazing cattle, people and vehicles were identified as the main *use* impact sources that have caused degradation of the archaeological attributes (terraces) of the mountain, therefore causing an environmental impact.

The cows main function was to keep the grass low, 'a cheap way' of maintaining the space, were causing severe impact, slowly destroying the archaeological features of the site. They were removed in the first semester of 2009, after a long process lead by a younger officer of the ACC.

People that have used the mountain with tourism and recreational purposes have also caused damage to the attributes of the site. As emphasized by Tamaki Hikoi's Manager and by one of the

ACC representatives, the main reason of why people and tourists go up to the summit is because of the 'spectacular views' of the city from the top; Maungawhau-Mt Eden is the 'highest mountain of international tourists visitation in any place in New Zealand', the most visited natural landscape and an iconic feature in Auckland region. However while good views from the city can be enjoyed from the top, it was also highlighted by the representative of the NZHPT, that the impact that people are creating is also something needed to be taken into consideration. People use the already existing paths, but there are also cases in which people that walk there, for exercising, or simply for recreational reasons, create their own tracks, 'affecting the archaeological features' and generating soil erosion.

Social issues

The different views and perceptions regarding the cultural and spiritual value of the mountain are compiled under social issues. All the respondents mentioned that the cultural and spiritual value that Maori has upon the mountain needs to be addressed and considered important for the management of the green space.

According to Tamaki Hikoi's manager, ACC representatives, community representative and FOM Chairman, for Maori, Maungawhau-Mt Eden is considered a sacred place, as in the past the site was a traditional fortified village where indigenous people lived, used the place for defence and shelter. It is a 'hugely sacred site' in which Maori 'created the terraces, built up their houses and store food for their living', expressed one of the ACC representatives. The volcanic crater has a special significance, as it is considered a sacred place in which they use to offer various goods to their deity, and regard the crater for it.

The site has been managed in a way that the culture and spiritual values have not been taken into consideration; *'the area is established as a recreational site, not as a spiritual site'* said FOM Chairman. For instance when people are going to the summit, they often want to drive their car up to the top, 'but in such a sacred place, the Maori believe that people should walk'. The fact that there are people and vehicles going to the summit, 'always head up to a total degradation and disrespect to the Iwi', said one of the representatives of the ACC. As suggested by ACC representatives, some examples suggested from other parts of the world could be followed in Maungawhau-Mt Eden, as a way of *'honouring the mountain'*. In places such as Stonehenge in England and Acropolis in Greece cars and buses are not accepted, thus people interested on visiting the places have to park their car/bus in a parking lot and then go up there walking. In Ayers rock in Australia, recently they banned people to walk up to the summit, because they consider it as a sacred place which has a special value.

As mentioned by several respondents, the cultural and historical background of the mountain should be then incorporated in the visitor experience, where the coach companies are more proactive engaging more with the *Iwi* in order to provide an authentic experience to their visitors. As mentioned by the tour operator representative, from a tourism perspective a lot of tourists in New Zealand are very interested in Maori cultural aspects, and *'this is something that drives us to talk about during the sightseeing tour and this is something we talk about on the way up to Mt Eden about specifically about how Maori will refer to the canoe that they drove around NZ, and the mountain they called home...'* As pointed out by Tamaki Hikoi manager, there are certain coach companies that are proactive in terms of the way they approach *Iwi* stories, but some other bus tour operators are not putting effort in sharing the cultural aspect of the mountain with their visitors, as the bus just drives them to the summit, someone takes a microphone and tells a story which is probably accurate but is not told by a Maori person, which in turn gives rise to further tension since 'other people telling the stories is something that annoys Iwi', as stated by one of the ACC representatives.

As explained by Tamaki Hikoi manager, bus tour operators should share the stories that are more generic, like for instance the story related to the relationship between Maori and the Government (the Crown), or stories about volcanic fields in Auckland and in New Zealand, but the other stories should be narrated by indigenous people, as they are 'quite personal' and belong to their ancestors and families.

Besides, the *cone*, a fragile and important feature of the mountain has been also impacted by people, as they keep going down the cone even knowing that is forbidden. As pointed out by one of the ACC representatives, Tamaki Hikoi manager and the Community representative, the preservation of the cone is vital because it symbolizes a 'very sacred place' for Maori; in the past they used the crater as a place where they offered goods to their deity, thus it is important that the people that visit the mountain 'do not degrade the significance the Iwi have towards certain places', as expressed by Tamaki Hikoi manager. The lack of management and preservation of the *cone* was stated as an important issue of concern by these actors, as expressed by one of the ACC representatives:

'The mountain itself has been degraded because the Auckland City Council has done nothing to protect the mountain'

Nothing has been done in practical terms for the protection of the cone, 'lots of paper work but no real action'. The conservation plan includes some guidelines to protect the cone but has not been implemented yet, said one of the ACC representatives.

Vehicles (buses and cars), but particularly the tour buses that daily use the mountain with tourism purposes, was mentioned as another source of impact that is damaging the roads and causing degradation to the green space. As expressed by the representative of the Community, 'the road is not safe for buses to drive on it can't take that weight as it was designed for carriage and not for buses up to 60 tons'. According to FOM Chairman, the buses should stop going up to the summit, as at some point the roads are going to collapse, therefore there should be other types of solutions in order to permit people to go up to the top.

The extinction of the native trees (Whau tree) was also mentioned and the urgency of making up a regeneration plan, was mentioned by Tamaki Hikoi's manager and FOM Chairman. As pointed out by the FOM Chairman, 'sites need to be protected for intergenerational use, not just for this generation'.

Management issues

Management issues were also mentioned as one of the main concerns in regard to the mountain's use. Several statements were related to the poor insufficiencies in the management practices of the Council and the need of changing the mountain's management approach. As expressed by the FOM Chairman there is 'poor care of the mountain', 'poor strategy' and 'lack of philosophical direction for managing the space. With the removal of the cows from the mountain, 'the place lost the pasture idea, thus a different management of the space is needed', said the Community representative. Besides, the existence of too much bureaucracy in the decision making process, poor planning, and policy documents which have not been implemented in practical terms, was mentioned as another relevant aspect by one of the ACC representatives.

As the site has been managed following the traditional English idea of a park, of an 'open space with lots of grass, trees, animals, cows, sheep, pasture land' but not considering the fact that it is a volcano with tradition, history and key archaeological features, a need of changing the management approach was expressed the ACC representatives, the Chairman of FOM and the Community

representative. In addition, a need of heritage management, having ways in which people can still appreciate the place but keeping them away from features that need to be protected was suggested by the FOM Chairman.

A new management plan launched in February 2007 included not only management guidelines but also conservation guidelines, which take into account Maori and the archaeology aspects of the mountain; *'both were completed in 2007 and here we are in 2010 and nothing has been completed further. It is a shame'*, stated one of the representatives of the ACC.

As pointed out by the representative of the NZAS and one of the ACC representatives, several solutions to the *bus* problem have been proposed, including policy documents that have not been implemented. A couple of years ago, there was a proposal to build up a visitor centre in the bottom of the mountain, mainly with the idea of concentrating the buses and private vehicles in one place encouraging people to walk up to the summit or bringing them using a special vehicle. But this idea has not been implemented due to costs of building up such infrastructure. Another idea consisted on closing down the roads that conduced to the summit and instead install a skyway cable starting from the bottom to the top of the mountain. This initiative was not implemented.

A need of raising awareness among visitors was expressed by different stakeholders. The ACC representatives suggested that this can be done with the help of bus drivers and tour guides, providing education to the visitors of 'what can they do' in the area; the Community representative proposed a two day course for visitors before going up to the summit; education and training in site was suggested by the NZAS representative, and keep doing the talk about the mountain for tourists on the way up to Mt Eden, was suggested by the tour operator representative.

Besides, a proposal made by one of the Council members since 12 years ago, was to have rangers in the area who can take care of the place, provide support to tourists and locals, raise awareness, but it has been an unsuccessful proposal, the idea has been passing around 'resolution through resolution', but with no results, mainly due to the fact that the cone is owned by the Department of Conservation, but managed by Auckland City Council, and the ACC does not have money to hire more personnel.

Co-management agreement of Maungawhau-Mt Eden

As mentioned by most of all the respondents, the co-management agreement between the Government and the *Iwi* is an important event that probably will bring different changes for the management, protection and conservation of the mountain. In a general perspective, the stakeholders manifested that the deal will probably bring more benefits to Maori, but there is also uncertainty on how is going to work out. From the FOM Chairman perspective, the new arrangement is probably good as they will possibly look at the spiritual side of the mountain supporting *Ngati Whatua*; while for the ACC representatives, the agreement could be a new beginning, but as it is very recently made, no one knows exactly what will happen. The assumption is that is going to be a positive thing, but the details have not been sorted out yet.

The co-management agreement is an important starting point, a good thing because the *Iwi* will get involved, and hopefully will have power, they will be in the Board, which implies more participation in decision making, 'whereas previously did not have it'. Hopefully, they will get more involved and make decisions about management of the mountain, vegetation issues of the mountain, transport to the summit area, cattle grazing, others. However, from the same respondent's perspective it will take at least 2 years time before the Board is running properly, therefore the results of the new agreement are not going to be immediate, mentioned one of the ACC representatives

Table 4 Summary of identified issues

The following table summarizes the issues that from the perspective of the different stakeholders are currently occurring in Maungawhau-Mt Eden.

Economic	Environmental	Social (Cultural-Spiritual)	Management
<ul style="list-style-type: none"> • Monetary issues related to the use of the mountain by the coach companies • No entrance fee for vehicles (buses and private cars) • Generation of profit by the coach companies 	<ul style="list-style-type: none"> • Impact to the archaeological features of the mountain • Grazing cattle, people and vehicles were identified as the main use impact sources • <i>Grazing cattle:</i> <ul style="list-style-type: none"> – Impact to the archaeological terraces <ul style="list-style-type: none"> • Removed in 2009 • <i>People:</i> <ul style="list-style-type: none"> – Impact to the archaeological features, cause erosion by making own paths – Impact to volcanic cone due to illegal tramping inside of the crater • <i>Vehicles:</i> <ul style="list-style-type: none"> • Roads not designed for heavy vehicles – accident will happen • Damage to the roads • Extinction of native tree (Whau tree) • Cone is a sacred place, no protection at the moment 	<ul style="list-style-type: none"> • Sacred place which has history and spiritual significance for Maori • Cultural and spiritual values have not been taken into consideration in the management of the site • Cultural and spiritual values should be incorporated in the visitor experience • The importance of having a Maori voice, respecting the past and cultural value of the mountain 	<ul style="list-style-type: none"> • Need of a different management direction of the site according to cultural, spiritual values • Good amount of policy direction documents, but not applied in reality • Management issues related to the decisions upon traffic control in the mountain • Co-management agreement between the Government and Iwi: <ul style="list-style-type: none"> • Expected to bring benefits to Maori • Uncertainty of what will happen / Long process • More stakeholder collaboration is needed in order to achieve common goals

5.3 Discussion

As previously mentioned in the introduction of this chapter, the discussion is presented after the results of each one of the themes. The following section presents a brief discussion of the theme *stakeholder approach* covered in section 5.2 of this report but emphasis is placed in stakeholders roles.

5.3.1 Stakeholder roles

According to the theoretical background illustrated in chapter 2 of this report, several authors have provided different insights on the importance of identifying stakeholders and how this approach has been gradually applied in other fields not just in the corporate arena. The identification of different stakeholders in an organization is an important step to know who has a role, who has an interest, where the power concentrated is and who basically has a say when it comes to discuss issues and make decisions.

For the aim of this research it was more appropriate to classify stakeholders following Clarkson's (1995) approach, in which stakeholders are classified in *primary* and *secondary* stakeholders. The *primary* stakeholders are those who have a power over the organization (ACC, DOC and NZHPT) and the *secondary* stakeholders (FOM, the Community, the private tour operators, the NZAS and Tamaki Hikoi) are those who have no direct power and from which the survival of the organization is not dependant on.

The secondary stakeholders are possibly influenced by the management authority's decisions, but are not directly engaged in decision making processes. They can exercise and influence in terms of stating their opinions, points, views, but it will be up to the management authority to decide on taking it into consideration or not. It is possible that is a strategic decision taking into consideration secondary stakeholders views and perceptions in regard to certain issues, as they could propose a different view of the issue, add value, and be integrated in something that also affects them. In the case off the traffic issue present in the mountain, the views, opinions and perceptions in regard to this aspect from the secondary's stakeholders point of view, seems to be important and is something that the ACC can't keep ignoring. As manifested by one of the ACC representatives, the ACC is a very bureaucratic institution that needs to be changed into a more open way of approaching management decisions in regard to Maungawhau-Mt Eden, and that the voice of the different external interested parties should be taken into account. The issue of power plays an important role in the context of this case study, because as mentioned before, the decision making is concentrated in one authority and it has been like this since this institution was designated as the management authority of the site.

The roles of the primary stakeholders are already determined by law and their function is limited to what the statutory documents state. The key stakeholder's roles have been already defined in the management plan of the area, and the key management role functions have been defined by legislation in the Reserves Act (1977). As shown in the stakeholder identification results (chapter 5, 5.2.1), the ACC is the main authority, is in charge of the management of the area, and has the highest level of decision making in different issues related to the administration of the site. The DOC, which does not exercises any direct management role, is in charge of approving the plans that provide direction to the ACC to manage the area. And the NZHPT approves or rejects any work that is intended to be done in the site and which affects the archaeological features of it.

In the case of the secondary stakeholders, the definition of their role can be defined as 'more flexible' in terms of the way they approach the mountain issues. All of them do not have power in terms of decision making and management therefore its role towards the mountain issues will be

dependant more on their own approach and decision of how far they want to go, how much their voice want to be heard and their suggestions and inputs to be taken into consideration. However, even if they do not have an active role in decision making and management, it is important to have a good communication flow with them, as they could exercise other ways of influence which might be extremely necessary for the management authorities to consider. For instance, as found in the results, if the voice of the community groups and the local tribe Ngati Whatua is ignored when it comes to decide about tourism initiatives, it is very likely that if the management needs future support from these groups, they will deny this support. As mentioned by WWF (2005), it is very important to involve both types of stakeholders in order to develop a strategic view of the problem in concern. It is an important suggestion, as both types of stakeholders are important, and due to political matters some have power and others are powerless, which does not mean that the last ones are less important say than the powerful stakeholders.

5.4 Stakeholder collaboration for sustainable tourism in Maungawhau-Mt Eden

*“Kaitiakitanga (sustainability), is more living in balance with the land”
(Tamaki Hikoi Manager)*

5.4.1 The issue of sustainable tourism in Maungawhau-Mt Eden

In Maungawhau-Mt Eden different users (locals, tourists, visitors, commercial entities) and different uses (tourism, recreation, generation of profit) of the mountain can be found. Tourism is the most common activity, developed by several big and small coach companies, which use the place as part of the tour packages offered to tourists. For recreation purposes, the most common users are the local residents, which view the mountain ‘as their backyard’, and as ‘their local park’ as said by the Community representative. According to one of the ACC representatives, Maori want to preserve the mountain, but also want to keep doing tourism activities ongoing on the site. They want to operate the tourism activities themselves, being themselves the tour guides.

When it came to get insights from the respondents about tourism, sustainable tourism in general and how this issue can be seen in Maungawhau-Mt Eden context, most of the inputs referred to sustainability as a concept that has been *overused*, *mixed*, and which application has not been acknowledged as it should. In the case of Maungawhau-Mt Eden, the development of sustainable tourism goes beyond the measure of prohibiting the use of vehicles to reach the summit, but more as a way of ‘understanding the mountain, its history, understanding the geological nature of the site’ said the FOM Chairman.

According to Tamaki Hikoi manager, from a Maori point of view, sustainable tourism is:

‘something that enhances the people of the land and the visitor’s experience. Sustainability (Kaitiakitanga) is more living in balance with the land’; it means that ‘what I do to the land I do it to myself; so if I treat the land good, then the land will treat me good, if I treat the others good then they will treat me good and this is intergenerational’. It is not just about to ensure that the land is around for the next generation, its to ensure that it is around for my great grandchildren, what I leave is a legacy they also get to enjoy’.

As stated in the New Zealand Tourism Strategy 2015 (Strategy, n.d.) in a general context sustainable tourism is framed in four main objectives:

- *our customers will enjoy their time in New Zealand, and will want to travel here for the unique and sustainable tourism experiences we offer*
- *tourism businesses will be financially profitable, able to reinvest in their businesses, and attract and retain the skilled workers they need*
- *the natural environment will be protected and enhanced, and the environmental footprint of the tourism sector will continue to shrink*
- *we work with communities for mutual benefit.*

As pointed out by FOM Chairman, Maungawhau-Mt Eden is not a tourism site, it is a heritage site where tourism needs to be controlled as it can be an exploitative industry, aspect that was supported by the representative of the Community which highlighted that the site ‘is not designed for tourism’. A powerful management is needed otherwise what has happened to other places in the world could occur to the mountain. For example, places such as Istanbul and Machupichu both

UNESCO world heritage sites, currently are having serious problems because of the excess number of tourists visiting. Thus, tourism has to be monitored, controlled and it needs to be ensured that 'tourism contributes something back to the care of the site'. It is generally agreed that to ensure that such problems are avoided, there is a need that tourism has to be more responsible, that contributes something back, it has to be controlled in the number of visitors, the presence of genuine guides is also important and that there has to be a fee for entering the place, stated the FOM Chairman.

As pointed out by the Community representative, locals are aware of the significance of the mountain and they do not actively damage the site, while tourists are not, as they 'just come to the summit to have an overview of the city', thus closing down the mountain for tourists does not make a difference for them as they are not missing anything, but there should be alternatives for tourists that do not include Maungawhau-Mt Eden.

Among most of the interviewees, there was agreement that there is potential to develop sustainable tourism in Maungawhau-Mt Eden. Several elements were mentioned as key aspects that need to be tackled. One element refers to the *traffic issue*, in which was mentioned by most of the stakeholders that the cars and buses should be forbidden, encouraging people to go by foot up to the summit.

Another refers to the *social aspect (culture and history)* highlighted by different stakeholders as an important element. For the NZSA representative, a 'greater culture element' is needed, where Maori culture is incorporated as part of the whole experience, integrating more educational and historical elements is important. Maori are supportive of the initiative of developing a type of tourism that is more cultural-historical oriented and where they are driving and being part of the decision making process. Tourism, or something like '*eco cultural tourism*' for instance, can be a good way to overcome the deficit between the funding needed to manage archaeological spaces, said one of ACC representatives. As mentioned by the FOM Chairman, there should be entrances designed in such a way that people are entering a cultural site e.g. rock paintings in Canterbury, NZ. Besides, that there should be native Maori guides, that can provide an insight to the people, talk to them and guide them, as suggested by the ACC representatives, tour operator representative and Tamaki Hiko manager. Furthermore, there is a significant international demand for this type of tourism, particularly in relation to Maori, as stated by the same respondent

One more element refers to the *environmental and economic aspects*. Maori are positive in the idea of tourism development in the mountain but they are interested in promoting a type of tourism that can generate employment for the *Iwi* members and also generate money with the purpose of conservation of the mountain. Besides, tourism should be limited, a more responsible and oriented to the protection of the site. The tourism industry should take more responsibility, and there should be for instance a licensed system as a start, like the system the Department of Conservation has to tour operators in national parks, said the Chairman of FOM. Moreover, it is very important to consider what benefit (s) tourism could bring to assist the sustainability of the archaeological features of the site, which is 'balanced by the potential negative impacts derived from increased visitation', stated one of the representatives of the ACC.

The representative of the NZHPT added that sustainability in an archaeological place as Maungawhau-Mt Eden is not really something realistic, as the impacts on the features are present all the time because of the fragility of the space. Thus, the idea of tourism should be basically 'no impact', 'do not leave a dirty footprint behind you and your activities'; however, having at the place coaches with 60-70 people walking around, is not the best situation as impact occurs. Therefore, there is the need of direction, in order to develop tourism activities in a place with such archaeological characteristics. The impact that tourism is causing can be diminished a bit more,

designing paths were people can walk on and that wont interfere with the archaeological features, lowering the risk of erosion to those features. The mountain is fairly opened, there are no fences which limit the access of people, so people can walk pretty much everywhere in the mountain, which is a problem as people make their own paths contributing to more damage of the features. Tourists should enjoy their experience, but also 'trying to constraint their impact'.

As stated by the tour operator representative, it would be good to think that establishing a fee can fix everything, but in reality it cannot, as it is necessary to consider that tour operators for instance, already are paying Governmental taxes that are allocated for road maintenance and use.

In terms of tourism, Maungawhau-Mt Eden has potential as part of the highlights the city has to offer. From a marketing perspective, the volcanoes in Auckland region, could be an added value to keep tourists visiting, offering them not just a product but an experience. For instance, members of the tribe Ngati Whatua, can create a facility in the mountain to make up demonstrations, performances, weaving, gardening, every day activities, from the past and the present. Giving them 'integrity, rather than having in whole somewhere in the city, or in the museum, in situ'. From a tourism perspective, there is a big demand from tourists that come to New Zealand interested in Maori cultural aspects, stated one of the ACC representatives. This component has been implemented in the sightseeing tours of one tour operator as part of the tour to Mt Eden.

For developing sustainable tourism initiative in the mountain and knowing that this could bring several changes in the site, one of the ACC representatives, mentioned that part of the requirements stated by law in the NZ Historic Places Act 1983 and the Resources Management Act 1993 is that for the approval process of any work in heritage sites, a 'meaningful consultation' and written approval from the *Iwi* and other key stakeholders, is mandatory. Moreover, 'often such consultation is weak and seeks no more than to 'tick a box' on the path to consent'. It was also pointed out by this respondent, that the danger of this approach with important public places such as Maungawhau-Mt Eden, is 'that in the end the project fails or falls well short of the goals....because the key groups have not contributed to the project framework (from the ground level) so it is inevitably flawed'. Or when it comes to implement measure as prescribed in the lead-up work to consent, *they are totally unsupported by the community, because the community hasn't planted the seed of the ideas or feel any sense of ownership*'.

5.4.2 Stakeholder collaboration for sustainable tourism

There are different perceptions on the issue of collaboration for developing sustainable tourism in Maungawhau-Mt Eden. Diverse aspects that might support collaboration among stakeholders such as the need of linking community groups like FOM, having a stronger Maori voice, involving tour operators, the issue of equity, were mentioned by the different interviewees.

Efforts and initiatives have been taken by different stakeholders in order to discuss key issues around management of Maungawhau-Mt Eden. Respondents such as ACC representatives, FOM Chairman, Tamaki Hikoi manager, NZAS representative, mentioned the need of commitment and collaboration from the tour companies, which from their perspective, are the main users of the mountain. FOM Chairman stated that there have been intentions to reach a common agreement with the Council and the Bus Association, but no results have yet been achieved. On the opinion of the tour operator representative, *'in the case of Mt Eden there is difficult to know who to collaborate with'*.

Potential benefits from collaboration can be attained; according to one of the ACC representatives, by improving stakeholder collaboration, the main benefit that can be perceived is 'achieving support from the key groups with an interest in the mountain'. Jointly with the *Iwi (Ngati Whatua* or others), community stakeholders are probably key groups to have support from, as their relationship or interest in the mountain is 'first hand', meaning that they do activities that comprises a close relationship with the mountain. For instance, FOM does voluntary activities every week such as planting trees, regeneration work, track repairs, others. Therefore, *'without the consent of these groups, trying to understand how to develop sustainable visitation to the mountain would be very hard'*.

For achieving stakeholder collaboration, the same respondent highlighted the importance of considering two aspects. One, is to use the knowledge from stakeholder groups, particularly Maori tribal groups (*Iwi*) and other mainstream community based volunteer groups; and the second aspect is to gain community support ('buy-in'), to increased visitation in the mountain *'so the sustainable tourism vision is understood and supported by the community, and thus embraced....and more likely to be a success (or if indeed some mistakes are made along the way, they would unlikely not derail the on-going future of a sustainable tourism project)*.

Moreover, as stated by the same representative, if done properly, stakeholder collaboration will give impulse to develop sustainable tourism, but it should be done through the consenting process, including the key actors, the *Iwi* and community stakeholders. The benefits from the 'increased (sustainable) visitation' to the site would be :

- Additional money to invest into protection and conservation activities
- Ability to educate visitors as to the special nature of the place and therefore influence the way in which the mountain is used
- Give a greater level of depth to the visitor experience which would have many and varied spin-offs for the city and indeed country as a whole. These include, longer period tourist stay in Auckland and more financial benefits to other tourism destinations in the city, building up a solid network of destinations, and general increased economic spin offs.

And possibly, other perceived benefits are social benefits such as:

- Positive casting of the indigenous people of New Zealand, who are often unfairly and inaccurately portrayed in the media and make a bad representation in statistical information i.e. prison population, tertiary education etc..
- A focus on the achievement of the ancestors (using sustainable tourism as a vehicle) will engender much pride, self belief and motivation among the indigenous people
- Better mutual respect from the wider population when other New Zealanders are exposed to the powerful and captivating stories of Polynesian migration through the Pacific and eventual settlement in New Zealand

From the side of the tour operator, the perspective is different; it is still unclear who is actually in control of the mountain and who to collaborate with. A collaboration example from what is occurring between this tour operator and Maori was mentioned by the interviewee. In the Bay of Islands (North Island, NZ), there is actually an agreement between the operator and different Maori *Iwi* and *Whapu*, were they work together not only to take people to their places of significance, but also working with the aim of helping get an economic output. The tour operator benefits because their visitors are getting to see places which otherwise would not got to see, and gives the operator a competitive advantage. For the *Iwi* and *Whapu*, the people get benefit from their interaction.

Moreover, when it was asked to this stakeholder that in case there is clarity to who to talk to, the insight was *'That is the beauty of collaboration, it is a two way conversation'*, clarity and communication is needed from both sides. Furthermore, examples of what can be done in case there is a clear approach of who to talk with, it was suggested by the respondent that *'something interesting can be done with the tribes'*; Instead of taking the bus with tourists and give them the option to take pictures from the summit, would be great to have a member of the Iwi there, that can make the arrival, and give the visitors a short guided tour around the crater ring, pointing out the historical areas, the archaeological and historical significance, explaining then from a cultural context, thus that *'will be a kind of an idea that I would expect to discuss in a collaborative way and the beauty is that it can't be directed all from me or all from the Iwi, it has to be collaborative. From both sides several things would be needed to be put on the table and that is were you can get together in collaboration'*.

As the economic part seems to be a big issue when it comes to make decisions and gather all the stakeholders together, then there is a need to agree on a common solution.

From the perspective of the tour operator, the economic issue can be solved if *'everyone is forced to collaborate'*, where the whole industry engages and committed to do it and not just good intentions from a few. One initiative mentioned could be that one tour operator makes an exclusive agreement with the Iwi that will manage the mountain, to have an exclusive interpretation tour to the mountain. But the issue at the moment is the lack of clarity and direction, it is unclear who to talk to, main reason of why not much has been. Questions like ***Who is actually in control of the mountain? And what rights do they actually have?*** were raised by the respondent, and was argued that unless these questions are answered no one is going to pay any fee for using the mountain, and no one is going to do more than the minimum because the problem is ***'free riders'***. *'Why should I do something when my competitor can come along tomorrow and avoid paying the fee, or avoid comply on whatever the regular tour requirements are, and give the customers the same experience that I am giving them'*. Then there is a need to know exactly who is who, where is the ownership of the mountain placed, what are their rights, so the Council and the "new entity" can decide a common Policy that applies to the entire mountain. *'Once it is know the role of the parts in the new co-management scheme then will be possible to talk and therefore to negotiate'*.

According to the Community representative, it is totally possible to have a collaborative framework for co-managing the mountain as there are a variety of knowledge and technical skills from different people, that can be *'fruitfully used to promote the protection of the site'*.

For the framework to be successful it needs to:

- be open to all people who care for the mountain, and not just few;
- the values of each are equally valuable and valued (local residents concerns about the mountain are just as valuable as bus operator concerns);
- be flexible to adapt to changing circumstances and values (people may no longer wish to promote the mountain as a tourist destination, so the framework has to be flexible to enable change);
- promote a holistic view of the mountain - social, cultural, environmental;
- promote regular meetings where all participate;
- promote regular sharing of information - technical, commercial, historical, residential etc. All kinds of information about the mountain;

- be resourced i.e. Council has to resource it so that the collaboration can meet regularly, has access to administrative support, and members have access to good communication channels;
- and most importantly, such collaborative framework depends on the willingness of each participant to a) participate and b) be open to change.

However, trouble might be encountered with the tour operators, ‘the biggest block’ for achieving the collaborative framework proposed, they are not willing to change as they are making profit from the use of the mountain. If the City Council can persuade them to be involved in the collaborative framework, then they might change ‘their tune’. But the Council, is also a big block where officers (Council workers) have been quite compliant and complacent about the use of the mountain by tour operators, said the community representative. Yet, from the perspective of the tour operator, when it comes to start charging a fee for the use of the mountain the problem is all about *equity*, based on the multiple users that the site has at the moment, it is difficult to make sure that all the users are captured (locals, tourist, visitors), so who is going actually to pay the fee, and how to charge the tourist and no tourist that uses the mountain. In addition, the fact that the buses make the minority of the traffic that proves that the impact to the roads might actually not be done by coaches but by vehicles, and buses pay road uses charges which actually benefit Maungawhau-Mt Eden.

Table 5. Overview of Stakeholder Collaboration for sustainable tourism in Maungawhau-Mt Eden

The table below summarizes the key points from the results in sustainable tourism and stakeholder collaboration issues

Sustainable Tourism	Stakeholder collaboration
<ul style="list-style-type: none"> • Tourism is the most common activity • There is potential to develop sustainable tourism in Maungawhau-Mt Eden • Different users (locals, tourists, visitors, commercial entities) and different uses (tourism, recreation, generation of profit) of the mountain can be found. • Key elements for developing sustainable tourism in Maungawhau-Mt Eden: <ul style="list-style-type: none"> <i>Traffic element:</i> <ul style="list-style-type: none"> – Vehicles (cars and buses) should be forbidden <i>Social elements (Culture and history):</i> <ul style="list-style-type: none"> – Involvement of Maori (<i>Iwi</i>) as main guides and providers of the tourism service – A greater cultural and historical elements in the tourism experience – Integration of more educational and historical elements to the visitor experience <i>Environmental and economic elements</i> <ul style="list-style-type: none"> – Employment generation for <i>Iwi</i> members – Money for conservation purposes – Tourism should be limited, more responsible and oriented to the protection of the site – There is a need of management direction to develop tourism in such archaeological site. Visitor management for diminishing the impact e.g. building proper paths in less fragile areas. • Potential benefits of sustainable tourism <ul style="list-style-type: none"> – Additional money to invest into protection and conservation – Cultural and heritage values – Social benefits <ul style="list-style-type: none"> ▪ Involvement of indigenous peoples 	<ul style="list-style-type: none"> • Different stakeholders perception of the issue of collaboration for developing sustainable tourism • Key aspects that may support collaboration among stakeholders for developing sustainable tourism: <ul style="list-style-type: none"> – Linking community groups e.g. FOM – Stronger Maori voice in decision making – Involvement and engagement of tour operators – Equity when it comes to make decisions upon monetary issues e.g. Fee for using the mountain – Take into consideration the knowledge from key stakeholders and gain community support. – Stakeholder collaboration will give impulse to sustainable tourism but it has to be done through a consenting process, where key stakeholders, community and <i>Iwi</i> are involved. – Consent from key groups is essential for developing sustainable tourism, as they have a close relationship with the mountain and understand it. – A need of clarity to who to collaborate with (which stakeholders are involved, who is actually in control of the mountain, who is who) • Potential benefits of collaboration for developing sustainable tourism: <ul style="list-style-type: none"> – Support achievement from key groups that have an interest in the mountain, e.g. Community groups (FOM) and the native tribes (<i>Ngati Whatua</i>) • Potential benefits of the “new” co-management scheme: <ul style="list-style-type: none"> – Probably more benefits for the local Maori tribe (<i>Ngati Whatua</i>) – Still is uncertain how is going to work

5.5 Discussion

The following section presents a discussion of the theme *sustainable tourism in Maungawhau-Mt Eden and stakeholder collaboration for sustainable tourism* which results were covered in sections 5.4.1 and 5.4.2 of this report.

5.5.1 Stakeholder collaboration for developing sustainable tourism

Is it really possible to balance ALL the interests and find a common ground? Is it really possible to 'work together' to find a common solution? What are the main aspects of collaboration? In the case of tourism development what are the main attributes collaboration should have in order to reach common objectives? What are the limitations and drawbacks of working together? what are the benefits of working together? In real life contexts such as Maungawhau-Mt Eden, is collaboration something achievable? how is collaboration perceived by the different stakeholders? What do stakeholders think should be done in terms of collaboration for developing sustainable tourism? The objective of raising all these questions is to open up a discussion based on the findings from this research and the theoretical base provided in Chapter 2 of this report.

Key aspects of collaboration

Stakeholder collaboration seems to be an essential component for achieving common results in any kind of issue that affects or interests more than one party. For instance, in conservation issues, WWF highlights that collaboration can be a powerful tool to resolve problems that might be very difficult to approach with separated efforts, aspect that in the case of tourism was also highlighted by Bramwell & Sharman (1999) and Jamal & Getz (1995), in which collaboration is seen as a key step for achieving tourism planning goals and actions. While all these features of *stakeholder collaboration* suggested by different academics present a clear idea of its purpose, it is important to reflect that in real life contexts, in which people's views, values, opinions, beliefs towards a common issue are involved, and where decisions might be taken depending on the level of power of the actors involved, collaboration might be interpreted differently and practiced in a different way.

Stakeholder collaboration is defined in this study as a "joint decision making process which *involves* and *engages* a set of key stakeholders with a view to resolving conflicts and advancing shared ideas, *responsibilities* and *views* towards the achievement of a common purpose and the resolution of a common problem" (Chrislip & Larson, 1994; Gray, 1989; Ladkin & Martinez, 2002; WWF, 2000).

In light of this definition, in this research, collaboration was approached towards the issue of tourism in the green space, being this activity the main mode of *use* of the mountain and the major issue of concern among the parties. The findings showed that some of the collaboration features such as *stakeholder involvement*, *stakeholder engagement* and *shared responsibility*, are acknowledged by the different parties. In sum, collaboration has several interpretations and could be integrated in four key aspects:

1. The *involvement* of a wider range of stakeholder's e.g. Maori (*Iwi*) and community groups (FOM)
2. The more actively *engagement* of the different tour operators especially in issues related to economic contribution of their business activity to the mountain
3. The issue of equity and shared *responsibility* among all the users in terms of economic contribution to the care and maintenance of the site
4. The need of clarity in terms of who to collaborate with when it comes to discuss the issue of sustainable tourism in the mountain

The first aspect, *Involvement* of stakeholders is one of the main characteristics of collaboration (Chrislip & Larson, 1994; Gray, 1989; Ladkin & Martinez, 2002; WWF, 2000) and one of the key aspects for the development of sustainable tourism (Paskaleva-Shapira, 2001). In the case of Maungawhau – Mt Eden, it seem to be a very strong claim of involving several stakeholders but particularly Maori and specifically the tribes like *Ngati Whatua* that claim to have a close relationship with the mountain in terms of historical past attachment and spiritual connection. Its involvement in decision making processes, management processes and all related to tourism issues in the mountain, seem to be an essential aspect that from the stakeholders point of view, needs to be addressed. What is not understandable is, if there is a common claim on the need of involving more key actors and in this case especially Maori tribes, why this has not happened yet?

Might be possible to explain this by three reasons:

The first reason could be that by the fact that the management authority, the *Auckland City Council*, is the only organization in charge of the management of the site, which means the decision making power is centralized in one body, probably the level of bureaucracy is high, and the movement towards paper to action is more complicated to be materialized. As Bramwell & Lane (2000) stated, 'those stakeholders with less power might be excluded from the process of collaborative working or may have less influence in the whole process'. This could be the case of Maori but especially *Ngati Whatua*, the main tribe that claims ownership of the site, which at the moment has no voice in the decision making and management of the mountain, therefore has been excluded from the different processes.

However, with the recently new *Co-management agreement* signed between the Government (Crown) and the Iwi in the whole country, could be the starting of a new *level of involvement* of the indigenous people, where more active participation and role in the management and decision making processes of the area could be attained. In general, there is a positive feeling among the different stakeholders regarding this step, seems to be favorable to the indigenous people, and will probably bring more benefits to the tribe (*Ngati Whatua*), but is still very uncertain how this agreement will work out.

The second one is the gap that according to one of the findings exists between on what is written in policy documents and what is applied in the real context. While the two main policy documents of the site, the conservation and management plans, mention aspects related to Maori history and the importance of Maori heritage values , still 'nothing has been completed further'. As the main management organization is the only authority in charged on applying both plans, is possible to say that inside of organization might be a very strong bureaucracy power from which all the processes depend on, which in turn affects the completion of plans established in paper. And this might occur not just for Maori related issues but for other issues as for example the protection of the mountain's cone.

And the third one, as shown by the findings, is the fact that the site has been managed with a traditional English idea of an 'open space', not considering the historical past and the cultural importance of the mountain, might be also a reason why Maori are not involved in the management decisions of the site.

The second and third aspects, the actively *engagement* and shared *responsibility* of all stakeholders, are another characteristics of collaboration as suggested by WWF (2000) and Chrislip & Larson (1994). It relies on the fact that all the stakeholders interested or affected by a common issue should compromise and share responsibility in order to approach a solution in the best way possible. In this study, it was found that there is a need of engaging all stakeholders specifically a need of more commitment and collaboration from all the tour operators, a need on more equity and shared

responsibility for dealing with economic issues in the mountain and a need of more clarity to who to talk to when it comes to discuss the traffic issues, were found.

But why specifically the tour operators are claimed to be more committed and engaged in the traffic issues in the mountain? Findings showed that tour operators are the main users of the mountain, as they utilize the site as part of their packages offered to tourists but without paying a fee for the use of the place. While this was a point raised by several stakeholders, it was arguable by the tour operator, who stated that there should be more equity when it comes to decide who should pay, stating that they are not the only users, and that every single user of the mountain should pay a fee.

Although tour operators do not have any power in decision making or management of the site, they are active users of the place and benefit economically from its use, so some sort of agreement should be made with the management authorities in order to actively engage this stakeholder. Yet, one of the findings showed that there is still no clarity in terms of who tour operators should collaborate with, to who to talk with when it comes to agree upon economic issues, as there is no clarity on who is actually in control of the mountain, even if there is a management role already established. This could be interpreted to mean that there is really a need on agreeing upon how to deal with the economic contribution for the *use* of the site with different purposes, and it is not just a matter of giving the responsibility to just one of the parties.

So if collaboration is about involvement, engagement, advancing shared ideas and views towards the achievement of a common solution of a problem, then it might make sense to have the equity component as a key point when it comes to discuss who to charge for the use of the mountain. This could indicate that without the common agreement upon the economic aspect, it won't be possible to establish collaboration among the parts for any kind of issue related to the use of the mountain with tourism purposes. If the parts are discontent, then any kind of initiative won't be possible to be developed if there is no common agreement among the parts.

As said by Dowling (1993), the lack of stakeholder collaboration in the planning process has shown to increase the level of conflict among the parts. This is something that is occurring in the mountain. There is no collaboration among the parts, there is conflict to decide who pays what, who assumes the responsibility of the deterioration of the archaeological features, conflict of what to do to solve the traffic issue, conflict upon the future direction of the site and the role of the indigenous peoples in the management of the green space.

Stakeholder collaboration for developing sustainable tourism

Maungawhau-Mt Eden has been source of conflict mainly due to the types of *use* the mountain has been object of. One of the main conflicting uses is tourism; this activity is currently lead by private tour operators and which has been claimed by local indigenous people as an activity that they should develop themselves. Other use is for recreation, which is commonly developed by local residents who see the mountain 'as their backyard'.

As preservation and conservation of the mountain is one of the main claims, there is a need to develop a type of tourism that generates less impact, that contributes economically to the maintenance of the site and that opens up the opportunity to local indigenous people to be part of the initiative. Therefore, sustainable tourism, according to the findings is acknowledged by the majority of the stakeholders as a possible and positive initiative.

According to the different theoretical inputs, collaboration among stakeholders has become an important topic within tourism (Bramwell & Sharman, 1999; Jamal & Getz, 1995), as it implies a different approach in which decisions are taken according to different visions, power is shared among the different parts and actions are taken in a collective approach (Selin & Chavez, 1995);

however, it can be complicated and difficult to achieve (Paskaleva-Shapira, 2001), and the lack of it increases the level of conflicts among the interested parts (Dowling, 1993), but level of conflict might be diminished in the long term if policy making is developed in consensus and collaboration with a wide range of stakeholders (Healey, 1998). In Maungawhau-Mt Eden, tourism has gradually become one of the main issues in concern and has not been approached in a collaborative way, which has led as a result to a wide range of conflicts among the different parties, differences in visions upon how tourism should be managed and developed, so far no consensus in how it should be developed have been raised, and no specific actions have been taken.

However, findings showed that there is a positive support to the development of sustainable tourism in the site, and that there is willingness to collaborate upon this issue, but incorporating a series of key aspects:

- Traffic issue
 - the definitive ban of traffic of vehicles (buses and cars) to the mountain's summit
- Social and Cultural issues:
 - understanding the mountain, its history, culture, environmental and spiritual values
 - a stronger Maori voice and greater Maori participation and leadership in the tourism activity
 - tourism that can generate employment to local indigenous people (e.g. Maori guides in the mountain)
 - the integration of more educational and historical elements in the visitor experience
- Environmental and economic issues:
 - controlled, monitored and more responsible tourism
 - tourism that contributes to the preservation of the archaeological features of the mountain
 - money for investing in conservation of the site

In this sense, is possible to say that the development of sustainable tourism in the mountain is something possible to implement just if these elements are considered, otherwise it will be very difficult to do it.

The findings also showed that one of the main benefits of working together for the development of sustainable tourism will be the support achievement from key groups (e.g. community groups as FOM) and Maori groups (e.g. Ngati Whatua) that have an interest in the mountain, they have a close relationship, they have knowledge and 'without its consent trying to understand how to develop sustainable visitation to the mountain would be very hard'. This aspect accords to what Bramwell & Lane (2000) highlighted as one of the benefits of stakeholder collaboration in tourism, where the parties that are directly affected by tourism development may bring their knowledge and experience to the policy making process. If these stakeholders groups are involved in the process of setting up a sustainable tourism initiative in the mountain, it might be more fruitful to have their insight, experience, vision, knowledge.

It was also found that if tourism vision is understood, supported and embraced by these groups it is more likely that sustainable tourism will be a success; as Araujo & Bramwell (1999) suggest, awareness towards the issue can be potentially increased and decisions can be taken based on a greater consensus level. This possibly means that not only the primary stakeholders should be involved in the decision making process when it comes to decide upon sustainable tourism but also secondary stakeholders should be included in the process as they might add a significant value to the whole initiative.

While these are possible benefits that can be generated by working together, some other potential problems of collaboration can be encountered. Bramwell & Lane (2000) suggest that the complexity of involving diverse stakeholders in policy making processes makes it difficult to involve them equally. But then, what could be the most suitable way to gather all stakeholders inputs and involve them equally? The findings showed that if key community and indigenous groups are excluded from the tourism project framework formulation process, it might be likely that the project fails. Moreover, if there is a need of consent during the implementation process and these key groups have not been included in the process, they might be likely to be unsupported by the community because 'they haven't planted the seed of the ideas or feel any sense of ownership'. So, is it possible to say that without the involvement, and participation of secondary stakeholders such as community and indigenous people, it is not possible to accord on a common vision for tourism in the mountain. As Healey (1998) points out working in collaboration and consensus for developing tourism policies, might avoid the cost of resolving conflicts among the different parts in the long term.

So what could be the main elements needed in Maungawhau-Mt Eden in order to succeed in the project of developing sustainable tourism in the mountain? One main and important element is the need of collaboration among stakeholders. As Bramwell & Lane (2000) suggest that the involvement of a range of stakeholders might positively improve tourism planning decisions, results might be more flexible and sensitive to the local circumstances and the changing conditions. The mountain has been subject of conflict due to differences among the parties, and still no actions have been implemented in order to decrease the level of tension and conflicts. Decisions have been made probably just looking at one side of the coin, and not considering the whole range of interests and visions that can be derived from the different parties. There is a need of improving the levels of communication; there is a need of opening up the discussion and put on the carpet the mountain as a priority. Is it perhaps not possible to continue dealing with problems individually, a multi-stakeholder perspective is needed, but not only this, action and work together is needed.

Is it really possible to 'work together' to achieve sustainable tourism? As suggested by UNEP (n.d.) for the development of sustainable tourism the participation of all relevant stakeholders is needed and a strong political leadership is required for ensuring the participation of key actors and consensus building. But is it enough that all key stakeholders are engaged? What about if the political leadership (management authority) is weak or very political? Are all relevant stakeholders will be included? Or just the ones the political figure decides should be considered?

Sustainable tourism is probably something that cannot be generally adapted in the same way to the diversity of contexts, but probably possible to apply the principles of social quality, environmental awareness and economic generation, which might be derived from its development. In Maungawhau-Mt Eden, there is a willingness to work together in words, and perhaps the most difficult step is to turn these words into actions. There are interesting initiatives, ideas, suggestions of how tourism should be developed, who should participate, how it should look like, which measures must be taken in order to make tourism more sustainable. Perhaps it is a matter of power, power for making decisions, power to manage the site, power to decide who is who and who has the right to do certain things. As sustainable tourism according to Swarbrooke (1999) is a political subject, it is about who has the power (host communities, tourism, governments, organizations), therefore sustainable tourism is about stakeholders whose interests need to be balanced. But is it possible to balance ALL interests knowing that power is concentrated just in few bodies?

Many conflicting interests and motivations might derive from the variety of perspectives and visions that the range of stakeholders have and the trend according to Swarbrooke (1999) is to work towards the idea of collaboration and partnerships among the different stakeholders, instead of continue working individually for reaching the same end as the 'old' type of tourism idea has done it.

So stakeholder collaboration could be seen as a promising way to reach a common goal, to work together for a common end and approach common issues that affect more than one party in a more collective perspective; however, it may not be a 'panacea' process as it might bring a wide range of problems, conflicts, differences that is necessary to face in order to get to a common agreement. Stakeholder collaboration is just possible if all the parts that are affected by an issue are involved, consulted and a common solution is agreed. For developing sustainable tourism in Maungawhau-Mt Eden, there is a need of consultation among the different parts (primary and secondary stakeholders) in which different visions and perception upon the issue in discussion are taken into consultation and consideration and where a common solution towards the common objective is made.

The urban context

Urban tourism worldwide is increasing and a more sustainable approach to this activity is being implemented in some cities around the world e.g. Toronto in Canada, Malaga in Spain. Urban green spaces are part of the urban complex, and represent important places that not only provide ecosystem services (water purification, noise reduction, biodiversity protection) but also serve as tourism and recreation gateways in the cities. As said by Barke and Newton (1995), these places have been valued as high tourist attractions. Being a key urban green space in the city, Maungawhau-Mt Eden is highly valued as an open space for the enjoyment of different type of visitors and every year, around 1.2 million people visit the mountain with different purposes, including tourism. The numbers are increasing, and therefore the impacts to the archaeological impacts are clearly seen and acknowledged.

The application of sustainable tourism principles in the urban context is a relatively new concept and there have been few attempts at implementation. However, the application of sustainable tourism specifically in the context of urban green spaces has been almost non-existent. In urban contexts, Hinch (1996) suggests that sustainable tourism represents a challenge as it does in the rural and wilderness environments. In urban green spaces cases might be possible to agree with this statement, as at it was seen in the case of Maungawhau-Mt Eden, a wide range of stakeholders interests might need to be taken into consideration in order to initiate sustainable tourism in the mountain.

The need of stakeholder collaboration for developing sustainable tourism

What is needed in Maungawhau-Mt Eden is a stakeholder collaboration model for developing sustainable tourism that is adapted to the specific context of the mountain. While there are a wide range of definitions proposed in literature by a wide range of academics on what sustainable tourism is, it may be necessary to adapt these to the context of the mountain, in which some other values need to be integrated e.g. spiritual values. It does not necessarily mean that the development of sustainable tourism will solve all the problems that are encountered in the mountain, for instance the archaeological impacts caused mainly by visitation, but it could probably diminish this problem to some extent. As said by Mowforth & Munt (2003), the "new" types of tourism e.g. sustainable tourism can cause equal or more negative impacts than the conventional mass tourism; so which could be the most suitable elements that can integrate a sustainable form of tourism for the case of Maungawhau-Mt Eden? Which could be the local elements needed for achieving this goal? How do stakeholders should be integrated in the process? What is possible to achieve based on what is available? Is the co-management agreement a possible starting point for the development of this project?

The discussion among stakeholders cannot perhaps continue being driven just by the economic issue of who should pay and not pay for the use of the mountain. But probably more oriented to think more in a collective way and put in first place the mountain as the most important stakeholder. If

the mountain is taken as the main priority it could be possible that all interested parts re-evaluate their priorities and get to the point in which can negotiate based on the priority of the site and not their own personal interests. When it comes to nature and places that “belong to all” but at the same “to no one”, many interest conflicts arise and everyone will naturally try to be heard to get a voice according to their individual interest. As said by Starik (1995), most conceptual definitions of "stakeholder" include only human entities; But, how could be possible to include nature as a stakeholder? ‘Who’ in human terms, will give the voice to nature, but that is totally partial and not representing any personal and individual interests? Or even more specific, how to raise the voice of nature without thinking about own interests, who can have the right to do so? Is it important to raise the voice of nature as a non-human entity?

As suggested by Starik (1995) and MacMillan & Jones (1986), one of the reasons that explains why non-human nature has not been considered as stakeholder is because stakeholder is a political-economic concept that has just been discussed in political and economic terms. Thus, stakeholders have been considered important based on the political and economic power or legitimacy to hurt or to help organizations. And nature which is a non-human element has no power, and no voice to claim a certain level of attention or the right of a ‘stake’ in an issue of concern. So how could be the way of giving a voice to nature? And in the case of Maungawhau-Mt Eden, which could be the way? Or is there really any interest to give nature a voice?

Starik (1995) also concludes that if organizations decide to include the natural environment as another important stakeholder the benefit could be that the organization can get a wider perspective of how to manage their relationships with their respective natural environments. But, this means being more good citizens and more environmentally friendly actors? Or just as a strategic movement, including the environment as a priority? Business are business so perhaps is not possible to just decide to take care of the environment without getting a benefit of it, there should be probably an economic interest behind it.

The inclusion of nature as a stakeholder is an important step that might be necessary to be considered in Maungawhau-Mt Eden case. The mountain, that according to the historical facts has suffered a wide range of impacts, is now part of a big discussion among a wide range of stakeholders who claim rights, or who may have economic, political or spiritual interest in the mountain. Some stakeholders might have taken action in pro of the benefit of the site, or well this is what is perceived. In terms of management and conservation purposes, much has been written, but not much has been applied in reality. So, what is the point of continuing having hundreds of policy documents stating the importance of preserving the site and to manage it in one way or another, if in real terms nothing has been completed? What is missing? Is there a need of more enforcement or perhaps a different view of seeing the mountain problems?

And when it comes to decide about tourism issues, perhaps is an opportunity to look back, sit down, and gather all stakeholders together, with the aim of really getting to an agreement thinking in the mountain and not in the individual perspectives. As said by Swarbrooke (1999), sustainable tourism has a political nature, is about who has the power (stakeholders) and how to use that power, so sustainable tourism is about stakeholders whose interests have to be balanced. Therefore, if Maungawhau-Mt Eden is truly taken into consideration as a key stakeholder, and due to the obvious state that nature ‘can’t give a say’ itself, then a need of common agreement, consensus, collaboration, collective care among the mountain should be acknowledged and implemented, before starting a sustainable tourism initiative.

6. Conclusions and Recommendations

This thesis covered the issue of stakeholder collaboration for the development of sustainable tourism in Maungawhau-Mt Eden, an urban green space located in Auckland, New Zealand.

The overall purpose of this study was to identify what are the interests, views, needs and perceptions of the different stakeholders that are involved directly or indirectly in the management of Maungawhau-Mt Eden regarding the use of this area for tourism development activities and to investigate how a stakeholder collaboration approach can be applicable for the development of sustainable tourism in Maungawhau-Mt Eden.

The main research question ***“How a stakeholder collaboration approach can be a way to develop sustainable tourism in urban green spaces?”*** was supported by sub-questions related to the main issues from stakeholders’ perspectives i.e. their roles, their views and perceptions of the use of the mountain with tourism purposes, their perception towards the development of sustainable tourism and how a collaboration approach could be a way to develop sustainable tourism in the mountain.

The results show that there are several issues identified by the different stakeholders that are affecting the mountain. These were classified as economic, environmental, social and management issues. The economic issue was acknowledged as the most common argument and cause of disagreement expressed by the different stakeholders. Issues were mainly related to the lack of economic contribution of tourism development activities to the use and preservation of the mountain. The environmental issues were related to the impact to the archaeological features caused by grazing cattle (which is already removed) and by people that visit the mountain with different purposes e.g. tourism and recreation. The social and cultural aspects referred to the need of understanding the mountain, its history and spiritual values and the need of raising awareness for the preservation of the fragile cone and the whole mountain. The main management issues raised were concerned the need of improving the management of the site and addressing the traffic problem and incorporating a new vision in accordance to spiritual, cultural and historical values of the mountain.

In relation to tourism, there is a need to develop a type of tourism that generates less impact, that contributes economically to the maintenance of the site and that opens up for the opportunity to local indigenous people to be part of the initiative. Sustainable tourism, according to the findings, is acknowledged, by the majority of the stakeholders, as a possible and positive initiative.

In Maungawhau-Mt Eden, tourism has gradually become one of the main issues of concern and has not been approached in a collaborative way. The difference in visions on how tourism should be managed and developed has led to a wide range of conflicts among the different parties, and, so far, no consensus in how it should be developed has been achieved, and no specific actions have been taken. Therefore, currently there is no stakeholder collaboration for developing tourism in the mountain and there is a need for stakeholder collaboration for developing sustainable tourism in the urban green space.

From the different parties, there is a positive willingness to collaborate to developing sustainable tourism, but to do so, several key aspects should be addressed. In regard to the traffic issue, a definitive ban of traffic of vehicles to the summit should be considered. Regarding social and cultural issues, the need of understanding the mountain and its spiritual value, the need of having a stronger Maori voice and greater Maori participation and leadership in the tourism activity was mentioned. In addition, more historical, cultural and educational elements should be incorporated in the visitor

experience. It is not possible to develop a sustainable form of tourism in the mountain, if the visions, interests and ideas from the primary and secondary stakeholders are not taken into consideration.

While the concept of sustainable tourism has been more widely applied to rural areas, it is a relatively new concept in the urban context where there have been few attempts at implementation; however, the application of sustainable tourism specifically in urban green spaces has been almost non-existent, therefore it can be concluded that there is a gap in research and literature that covers this issue in urban green spaces. Applying the principles of sustainable tourism in this context can be a challenge but also can be an innovative contribution to research in this area.

Finally, it was also concluded that the discussion among stakeholders cannot perhaps continue being driven just by the economic issue of who should pay and not pay for the use of the mountain. Instead efforts are needed to develop more collective solutions and acknowledging that the mountain may, itself, be the most important stakeholder. If the mountain is taken as the main priority, it could be possible that all interested parties re-evaluate their priorities and get to the point where negotiations can be based on the priority of the site and not personal interests.

Stakeholder collaboration framework for developing sustainable tourism in urban green spaces

There is a need to broaden the concept of sustainable tourism and develop sustainable tourism models to include spiritual values and to accommodate for the intrinsic natural spiritual and ecological values of areas, not simply based on relative power of stakeholder groups and validity of their viewpoints. There may be a need for a more radical form of protectionism of natural assets on behalf of future generations and more long-term perspectives.

For the aim of answering the main research question ***How a stakeholder collaboration approach can be a way to develop sustainable tourism in an urban green space***, a model is proposed using urban green spaces as the main context.

As the model has been developed based on the example of Maungawhau-Mt Eden as a urban green space, this model does not intend to solve the problem related to the use of spaces with tourism purposes, but intends to provide an overview of the elements that could be integrated in urban green spaces that are potential candidates for tourism development, in order to develop sustainable tourism using a stakeholder collaboration approach as key base. As stated before, the need of considering nature as a key stakeholder is a central aspect.

In the case of Maungawhau-Mt Eden, this model can be used as a guideline for developing sustainable tourism based on the aspects suggested by the different stakeholders and the main elements from the theory.

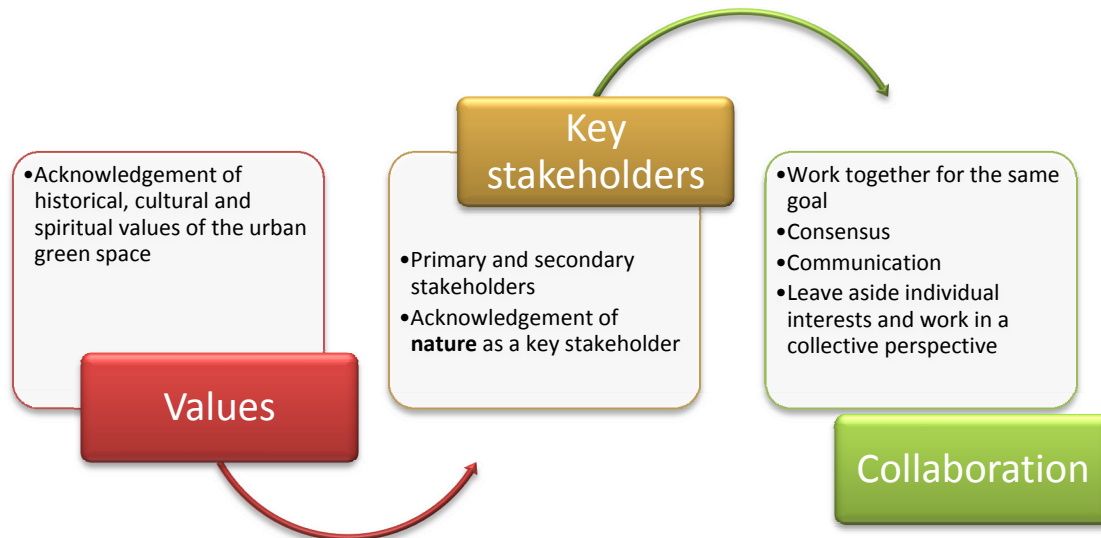


Figure 17 Stakeholder collaboration for developing sustainable tourism in urban green spaces model

Source: Developed by the author

Recommendations

In order to promote sustainable tourism in green urban spaces, taking into the complexity of issues and large numbers of diverse stakeholder groups there may be a need to develop existing models or create new approaches. Furthermore, the issues of the intrinsic value of natural sites and spiritual value of sites need to be incorporated into approaches and models to promote the attainment of all the dimensions of sustainability.

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