THE WHANAUNGATANGA REPORT
for Tāmaki Makaurau 2019

Independent Māori
Statutory Board

Contents

He Whakataukī

He rōpū i whakaarahia i roto i ngā tūmanako o rātou mā

A group formed in the hope to fulfil the hopes and dreams of those gone before us.

Message from the Independent Māori Statutory Board Chairman

Tēnā koutou katoa

The Independent Māori Statutory Board (the Board) is pleased to present the Whanaungatanga report. This is the fourth report in a series of reports that each represent the five Māori values outlined in the Māori Plan for Tāmaki Makaurau.

This plan places Whanaungatanga as one of five central values for Māori wellbeing through "A city/region that caters for diverse Māori lifestyles and experiences" where Māori communities are culturally vibrant across Tāmaki Makaurau, where Māori communities are connected and safe, where Māori have the skills to realise economic opportunities, and where Te Taiao is able to support future generations.

This series of reports measure progress in Māori wellbeing by using a Māori values approach based in Te Ao Māori. The aim is to increase Auckland Council and central government understanding of using a Māori values approach for decision-making that can create positive changes to Māori wellbeing.

Existing traditional wellbeing frameworks and datasets mainly present Māori experience with a deficit lens and fail to capture the essence of Māori interests and values. They focus on individual performance when Māori empowerment and resilience stem from their collective entities such as whānau, marae and kura. There are limited strengths-based indicators to illustrate Māori wellbeing, which is why, in all reports, we use a case study to present a qualitative and positive expression of the value; in this case, Whanaungatanga.

Supporting Whanaungatanga amongst rangatahi and tamariki, and enhancing their sense of community and belonging, is crucial. The selected indicators show that this is being supported through learning Te Reo, watching Māori TV, participating in kapa haka, sports, and Māori festivals.

Positive change is noted for the rate of rangatahi not in employment, education or training in Tāmaki Makaurau, which has been below the national average since 2009, while participation in apprenticeships and industry training has substantially increased, particularly within the building and construction sectors. Further, the proportion of Māori students in Tāmaki Makaurau who are completing study in science, technology, engineering and mathematics (STEM) overtook the proportion of students completing STEM in the rest of Aotearoa for the first time in 2017.

Other indicators show that Māori in Tāmaki Makaurau perceive public transport as less affordable. This is consistent with the Board's research into the regional fuel tax which will likely have greater, negative, impact on lower-income households, and likely impact on Māori households, especially in south Tāmaki Makaurau. As many Māori in the South and West have low incomes and experience uneven access to public transport networks in their sub-region, this may reduce their ability to access employment and education.

The Board's purpose is to ensure that Auckland Council acts in accordance with statutory provisions referring to the Treaty of Waitangi, and in this case how they define, collect, interpret and use Māori data. The level of non-response to the Census 2018 raises significant issues for Māori and points to the need to improve Māori data management across local and central government.

The Board will continue to advocate the importance of using a Māori value or Te Ao Māori approach to frame, measure and report on Māori wellbeing. Access to quality Māori data is vital for the Board to promote the Issues of Significance to Māori in Tāmaki Makaurau and ensure Auckland Council complies with its statutory obligations under the Treaty of Waitangi. It also provides a valuable resource for policymakers and planners in local and central government, as well as for NGOs, businesses, educational institutions, and Māori, Iwi, and hapū themselves.

The Board's purpose is to ensure that Auckland Council acts in accordance with statutory provisions referring to the Treaty of Waitangi, and in this case how they define, collect, interpret and use Māori data. The level of non-response

to the Census 2018 raises significant issues for Māori and points to the need to improve Māori data management across local and central government.

Over time the Board will build a Māori values data platform reflecting Māori values by having relevant datasets for Māori that affirms Māori strengths and gains. Collaborations with Te Mana Raraunga, Auckland Council's Research and Evaluation Unit (RIMU), Stats NZ, Ministry for the Environment, Department of Conservation, Crown Research Institutes and the Treasury will further support the introduction and use of authentic Te Ao Māori values data in more organisations and departments.

The Board acknowledges and thanks all who have contributed to the formation of this Report, particularly the work of the members of Ngā Tūmanako, and MartinJenkins.

David Taipari
Chairman, Independent Māori Statutory Board

Executive summary

OUR APPROACH

The approach to developing the Whanaungatanga report included:

- reviewing the literature on Whanaungatanga
- interviewing Māori in Tāmaki Makaurau with leadership roles across Mana Whenua, urban marae, wāhine and rangatahi
- developing a contemporary framework for Whanaungatanga expressed by respondents interviewed for this report, which enabled reassessment of the indicators and narrative in light of a better understanding of Whanaungatanga.

The value of Whanaungatanga is shown in contemporary Tāmaki Makaurau in many ways. These include the customary practices and activities of ancestral and community marae, kapa haka, in how Māori businesses organise themselves and operate, in customary fishing rights and sustaining relationships with whānau.

HIGHLIGHTS FROM INDICATORS

Tāmaki Makaurau Māori mirror the national average for Māori on most indicators, such as accessing Māori TV, Māori magazines, and Māori radio shows and attending Māori festivals or events. Māori in Tāmaki Makaurau are also similar in their ability to find someone to provide cultural practices support. They perceive public transport is safe, that their local area is safe, and they perceive a sense of community in their local area.

Areas where Māori in Tāmaki Makaurau tend to be below national averages are, for example, marae visits which are less frequent than for Māori in other regions. Tāmaki Makaurau Māori are also less likely to be in regular contact with non-resident whānau, which is likely related to the urbanisation of Māori in Tāmaki Makaurau.

Further, Māori in Tāmaki Makaurau perceive public transport as less affordable. This is consistent with the Board's research into the regional fuel tax that showed it is likely to have a greater, negative, impact on lower-income households. As such, it is likely to have greater impact on Māori households, especially in south Tāmaki Makaurau. Many Māori in the South and West have low incomes, and experience uneven access to public transport networks in their sub-region. This may reduce their ability to access employment and education.

The importance of improving knowledge, employment opportunities and higher education appears to be acknowledged by Tāmaki Makaurau whānau. The rate of rangatahi not in employment, education or training in Tāmaki Makaurau has been below the national average since 2009, which may reflect the improving Tāmaki Makaurau economy. Participation in industry training has substantially increased, with most industry trainees found in the building and construction sectors.

In relation to the environment, Mana Whenua are working with Auckland Council to increasingly safeguard the environment for future generations. Cultural landscapes, wāhi tapu and wāhi taonga across the rohe of Iwi express their whakapapa and reinforce Whanaungatanga relationships. In growing urban Tāmaki Makaurau, many wāhi tapu and wāhi taonga continue to be at risk. A few sites of significance to Māori have been formally protected, but this is in the context of many more identified as part of the Unitary Plan process. Substantive support and funding are required to change this.

As one of the first set of reports that will map progress over the 30-year span of the Māori Plan, the Whanaungatanga report is an indispensable reference. It will be useful for Māori, decision-makers, planners and policy advisors, as well as for organisations and individuals working to improve the social, cultural, economic and environmental wellbeing of Māori.

About the Independent Māori Statutory Board

The Independent Māori Statutory Board's (the Board) purpose is to assist the Auckland Council (the Council) to make decisions, perform functions and exercise powers by the promotion of cultural, social, economic and environmental issues for Māori. It has been established through legislation and is independent from the Council, Mana Whenua and Mataawaka.

There are several instruments the Board uses to do its job.

The Schedule of Issues of Significance to Māori in Tāmaki Makaurau (revised 2017) is a statutory document that outlines the key issues for Māori (across values and wellbeing areas) to help define where the Council and other agencies have responsibility for actions to increase Māori wellbeing.

The Māori Plan for Tāmaki Makaurau (Māori Plan, released in 2012 and refreshed in 2017) is a 30-year plan that sets out Māori aspirations and outcomes for improving Māori wellbeing including a set of outcome indicators to measure wellbeing.

The Māori Report for Tāmaki Makaurau 2016 provides a baseline for understanding Māori wellbeing based on a set of headline indicators from the Māori Plan prioritised from the original 111 indicators. Understanding Māori wellbeing and development, and how it is changing, is important for informing policy direction and for monitoring the impact of policy interventions on Māori in Tāmaki Makaurau and Aotearoa.

For more information about the Independent Māori Statutory Board go to **www.imsb.maori.nz**

Front: Renata Blair, Glenn Wilcox (Deputy), David Taipari (Chair), Tony Kake, Back: Hon Tau Henare, Dennis Kirkwood, Terrence (Mook) Hohneck, James Brown, Liane Ngamane

Introduction

The Whanaungatanga report provides insight into how the Māori value of Whanaungatanga is expressed in Tāmaki Makaurau and how this value can help advance the vision and outcomes of the Māori Plan for Tāmaki Makaurau. These were the inputs into this Whanaungatanga report:

- a case study to show Whanaungatanga manifested in the physical environment
- the interpretation of data from a set of Whanaungatanga indicators.

Some indicators set out in the Māori Plan were replaced with indicators that were more suitable because of their current relevance and statistical validity.

WHAT IS WHANAUNGATANGA?

In the Māori Plan, Whanaungatanga is expressed through the relationships that are developed between whānau and their communities, and is translated into the following Māori outcomes:

- Māori communities are culturally vibrant across Tāmaki Makaurau
- Māori communities are connected and safe
- Māori have the skills to realise economic opportunities
- Te Taiao is able to support future generations.

The indicators in this report reflect those outcomes. The Report also discusses the core essence of Whanaungatanga, and how Whanaungatanga is used today.

Whanaungatanga is about attaining and maintaining relationships; enabling kin and communities to strengthen ties between one another. Relationships and connections with collectives are especially important to Māori and their sense of well-being. Community connections promote information and communication flows that build and maintain social networks. Strong connections and networks contribute to vibrant, innovative and prosperous communities.

Whanaungatanga is essential within Māori communities, providing the foundation for working together to achieve a sense of unity, belonging, connection and cohesion.

Why the Whanaungatanga report is useful

HOW THE WHANAUNGATANGA REPORT WORKS WITH THE MĀORI PLAN

To understand the approach to the Whanaungatanga report it is useful first to understand how the Māori Plan is organised. The Māori Plan is headed by a **Vision**, supported by **Māori Values**, **Key Directions,** four wellbeing pou called **Domains**; and **Māori Outcomes** and **Indicators**.

The Vision

The Vision for Tāmaki Makaurau in the Māori Plan is:

> *Te Pai me te Whai Rawa o Tāmaki Māori*
> **Healthy and Prosperous Tāmaki Māori.**

Māori Values underpin the Māori Plan, emphasising the idea that Māori can contribute their own worldviews and practices to policies and plans that affect Māori in a way that is meaningful and constructive to them. The Māori Values are:

Whānaungatanga – relationships

Rangatiratanga – autonomy and leadership

Manaakitanga – to protect and look after

Wairuatanga – spirituality and identity

Kaitiakitanga – guardianship.

The **Key Directions** reflect the overarching goals or aspirations that Māori want for their own Iwi, organisations and communities. The **Key Directions** sit alongside the Māori values to ensure that Māori worldviews are embedded and integral to the Māori Plan. The **Key Directions** are:

- Whanaungatanga – Developing vibrant communities
- Rangatiratanga – Enhancing leadership and participation
- Manaakitanga – Improving quality of life
- Wairuatanga – Promoting a distinctive Māori identity
- Kaitiakitanga – Ensuring sustainable futures.

Domains or wellbeing areas refer to the four pou – **social**, **cultural**, **economic** and **environmental**. These stem from the Board's purpose which is to assist the Auckland Council to make decisions, perform functions and exercise powers by the promotion of social, cultural, economic and environmental issues.

Māori outcomes are the high-level outcomes that Māori are seeking, such as 'Māori communities are culturally strong and healthy', and 'Māori businesses are uniquely identifiable, visible and prosperous'.

The **Focus Areas** represent the specific issues that Mana Whenua and Mataawaka identified as important to them. Each **Focus Area** contains one or more **Indicator(s)** that measures progress or improvement in each specific issue. Although some of the **Focus Areas** could be applied in more than one **Domain**, the **Focus Areas** are placed in the **Domain** or wellbeing area most relevant to their associated **Indicators**. The Māori Plan contains **49 Focus Areas**.

Indicators measure progress or improvement in each Focus Area and Outcome of a specific Domain or wellbeing pou. One of the purposes of the Māori Plan is to measure progress or change in Māori wellbeing and development over time. The Māori Plan contains 111 'state of wellness' **indicators**.[1]

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1   Independent Māori Statutory Board, "Schedule of Issues of Significance to Māori in Tamaki Makaurau and Māori Plan 2017" (Tāmaki Makaurau: Independent Māori Statutory Board, 2017).

HOW THE WHANAUNGATANGA REPORT WORKS WITH THE MĀORI REPORT

In 2016, the Board presented the first Māori report for Tāmaki Makaurau. The 2016 Māori Report detailed a set of headline outcome indicators from the Māori plan. The indicators in this report include the headline outcome indicators, and presents an additional set of indicators to describe each Focus Area more in-depth.

WHO THE WHANAUNGATANGA REPORT IS FOR

The Whanaungatanga report measures progress in Māori wellbeing (using the Whanaungatanga value). From a Treaty perspective it is important to increase Auckland Council and central government understanding of using Te Ao Māori data approach for their data strategy and decision-making. This has the potential to affirm Māori strengths and create positive changes to Māori wellbeing.

The Whanaungatanga report can be used by:

- **Māori in Tāmaki Makaurau and across New Zealand.** It can be used for their own planning and decision-making arising from a better understanding of Māori wellbeing and Whanaungatanga.

- **Those who make decisions that affect Māori in Tāmaki Makaurau** for example, councillors, planners, policy advisors and directors within the Auckland Council group, advisors and staff of organisations that deliver programmes and initiatives for Māori, and central government. Decision-makers can use this report to understand the opportunities that Whanaungatanga offers across Tāmaki Makaurau. Understanding this will help them to make informed decisions about the policies they adopt, the interventions they design and the groups they target.

- **Those who provide information to decision-makers**. To make inclusive decisions, people need quality information. Researchers and agencies that fund research, work with data and determine how data is collected, can use this report to take stock of collective knowledge on Whanaungatanga and to guide the development of research programmes and data to address gaps. It will improve ability to assess policy impacts on Māori and identify required improvements to statistical collections.

- **Those who work with Māori.** Practitioners from government and non-government agencies can use this report to better understand the state of Māori in Tamaki Makaurau in relation to Whanaungatanga and consider the wider opportunities of their work.

Figure 1: How Values, Domains, Key Directions, Outcomes and Focus Areas fit together

		WHANAUNGATANGA	RANGATIRATANGA
KEY DIRECTIONS		Develop Vibrant Communities *"A city/region that caters for diverse Māori lifestyles and experiences."*	Enhance Leadership and Participation *"People engaged in their communities."*
CULTURAL	Outcomes	**Māori communities are culturally vibrant across Tāmaki Makaurau**	**Māori are actively participating and demonstrating leadership in the community**
	Focus Areas	• The use and significance of marae • Accessibility to Māori culture	• Mana Whenua as Treaty partners • Mataawaka as Treaty partners • Youth participation and leadership
SOCIAL	Outcomes	**Māori communities are connected and safe**	**Māori are decision-makers in public institutions**
	Focus Areas	• Access to transport and public facilities • Safe and connected whānau and communities • Participation in communities	• Māori representation in public institutions • Māori participation in decision-making • Participation in elections
ECONOMIC	Outcomes	**Māori have the skills to realise economic opportunities**	**Māori are active across all sectors of the economic community**
	Focus Areas	• Māori in tertiary study • Māori workforce capability	• Employment across businesses and sectors • Māori in management and leadership positions
ENVIRONMENT	Outcomes	**Te Taiao is able to support ngā uri whakatipu**	**Māori are actively involved in decision-making and management of natural resources**
	Focus Areas	• Mahinga kai and wāhi rongoā • Wāhi tapu and wāhi taonga	• Co-governance of natural resources • Resource management planning processes and activities • Mātauranga Māori and natural resources

DOMAINS

MANAAKITANGA	WAIRUATANGA	KAITIAKITANGA
Improve Quality of Life *"Satisfaction with our environments and standard of living."*	**Promote Distinctive Identity** *"Recognised sense of identity, uniqueness and belonging."*	**Ensure Sustainable Futures** *"Intergenerational reciprocity"*
Māori communities are culturally strong and healthy	**Māori heritage of Tāmaki Makaurau is valued and protected**	**Māori cultural wellbeing is future-proofed**
• The use of te reo Māori • Participation in wānanga, kura and kōhanga reo • Connection to Iwi	• Māori cultural values and heritage • Sense of pride and belonging	• Investment in Māori arts and culture • Mātauranga Māori and Mātauranga-ā-Iwi
Māori enjoy a high quality of life	**Māori social institutions and networks thrive**	**Whānau wellbeing and resilience is strengthened**
• Health and wellness • Access to health services • Participation in mainstream education	• Urban Māori authorities and Māori NGOs • Sport and leisure	• Social equity • Whānau wellbeing • Papakāinga
Māori are earning income and returns that fulfil their lifestyle expectations	**Māori businesses are uniquely identifiable, visible and prosperous**	**Māori businesses are improving and enhancing the quality of their people, asset and resource base**
• Income – individuals and whānau • High quality and affordable housing • Māori land and assets	• Māori businesses • Māori involvement in networks	• Investment in Māori economic development • New opportunities and markets
The mauri of Te Taiao in Tāmaki Makaurau is enhanced or restored for all people	**Taonga Māori are enhanced or restored in urban areas**	**Māori are kaitiaki of the environment**
• Access to clean parks and reserves • Sustainable energy use • Water quality	• Māori urban design principles • Indigenous flora and fauna	• Investment in Māori environmental projects • Capacity of tangata whenua to support the environment

Data challenges

The Board's advice and advocacy of the Issues of Significance to Māori in Tāmaki Makaurau is based on an understanding of Māori wellbeing through the use of relevant and reliable data.

Focusing on the importance of quality strengths-based data for Māori, the Board adopted a data strategy in 2016 to guide its use of data and evidence[2]. The Board's approach to data is pragmatic in that it seeks to:

- leverage off existing and proposed data collection and research opportunities
- take a Tāmaki Makaurau focus
- work with key partners and experts
- address any constraints and opportunities for using data.

In undertaking work on these value reports, several challenges and opportunities emerged:

- *There is little data available that is value-based from a Te Ao Māori perspective*
  - Over the years, there have been national attempts to develop a Māori Statistics Framework[3]. Stats NZ's Te Kupenga survey addresses cultural wellbeing through an examination of wairuatanga, tikanga, te reo Māori and whanaungatanga. However, in general, there are few sources of data, or emerging sets of data, which are Māori values-based.

- *There has not been, to date, a Te Ao Māori lens on wellbeing*
  - In these reports by the Independent Māori Statutory Board, data on Māori wellbeing has been brought together on a values basis and reported at the sub-national level.
  - Only recently has there been a Te Ao Māori lens on wellbeing been undertaken; for example, through The Treasury and Te Puni Kōkiri's work on the Living Standards Framework[4] and Stats NZ's survey Te Kupenga.
  - Māori and Iwi are currently developing and collecting their own data and data sources and will provide important data sources alongside central and local government data.

- *The inadequacy of 2018 Māori Census data, including iwi data*
  - The inadequacy of data on Māori from the Census 2018 is another major issue. The response from the Māori community was 68 per cent, which means that the circumstances of almost a third of the Māori population were not captured.[5] That figure is 20 percentage points below the 2013 response. There were also regional differences and the result is likely to affect the results of Te Kupenga, which had its second survey round in 2018. The limitations of the Census 2018 data will be a major impediment to developing data-informed policies and programmes that support Māori self-determination and Māori ability to flourish.
  - The absence of household-level information means there will be no information about Māori households and their wellbeing. In addition, the change in the way the Census population is created will mean that measures of Māori outcomes and therefore equity measures will not be comparable with those of previous years.[6] Consequently it will not be possible to see if outcomes for Māori have changed compared with previous years, especially at the regional level where most Māori-focused services are delivered. The missing information,

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2 Independent Māori Statutory Board 2016 "Data Strategy 2016-2020", Auckland 2016

3 Statistics New Zealand, "Towards a Māori Statistics Framework: A Discussion Document" (Wellington: Statistics New Zealand, 2002).

4 E O'Connell et al., "He Ara Waiora/A Pathway Towards Wellbeing: Exploring Te Ao Māori Perspectives on the Living Standards Framework for the Tax Working Group," Discussion Paper (Wellington: New Zealand Treasury, 2018); Te Puni Kōkiri and The Treasury, "An Indigenous Approach to the Living Standards Framework," The Treasury Discussion Paper (Wellington: The Treasury, 2019).

5 Stats NZ: **www.stats.govt.nz/news/customer-update-on-data-quality-of-2018-census**

6 Te Mana Raraunga, press release 23 September 2019, **www.temanararaunga.maori.nz**

with the addition of Stats NZ's decision not to release Iwi data because of quality issues, will also disadvantage iwi planning and operations including Treaty settlement processes. These may be impeded for the next five to ten years. In this regard, Stats NZ has acknowledged that they have not met their Treaty obligations to Māori.

- *Data at the sub-national level is scarce*

  – Accessing data specifically on Tāmaki Makaurau has been difficult. Data is rarely available beyond national level data. For these reports, Tāmaki Makaurau data was sometimes only available because the population (including the Māori population) is relatively large. Data at more granular levels, such as Local Boards, is often not available nor collected. Given that there are large differences between regions and between local boards, it is adversarial for Māori that data does not exist or is not robust to enable decision-making at the local level.

  – Overall, regional data was difficult to get access to, and Official Information Act processes had to be used on occasion to access data from central government agencies in a format that was useful.

- *The importance of Māori data sovereignty*

  – Māori data sovereignty recognises that Māori data should be subject to Māori governance, asserts Māori rights and interests in relation to data, and making sure that there is quality Māori data and collection. In many cases, data about Māori and the assertion of Māori rights and interests were not easily accessible and/or were not collected on a consistent or robust basis.[7]

- *Māori data governance is required in an increasingly linked and integrated data environment*

  – Governments and organisations are increasingly moving towards open data and the linking of data across platforms and sectors (for example, Stats NZ's Integrated Data Infrastructure). Māori need to be involved in the governance of data repositories and supporting the development of Māori data infrastructure and security systems.

- *Lack of data integration on central and local level*

  – Local and central government do not share the same final outcomes (the results they are working towards achieving). Further, organisations within the Auckland Council group do not share the same outcomes. This means that the data collected by different organisations at the local and national level are not consistent, which leads to duplication, gaps, overlaps and potentially Māori and Iwi being asked for the same data, multiple times.

  For example, data on tohu tangata whenua in regional parks in Tāmaki Makaurau managed by Auckland Council is not collected and coordinated in a comprehensive and systematic way. There is no single database, with data collected on an area basis. Southern and Western regional parks for example, have their own systems of collection, with Western regional parks having an in-depth database including artist, production date, location, title, year and image.

  Auckland Council recognises that the data held relating to the planning, operation and performance of the city is an asset. There have been new portals and databases developed (for example, Auckland Transport's Te Waharoa portal) but there is still a need for data to be more integrated across the Auckland Council Group and for that data to be driven from a Te Ao Māori perspective.

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7   Te Mana Raraunga Charter 2019, retrieved from: **www.temanararaunga.maori.nz/tutohinga**

Case study: Importance and expression of Whanaungatanga in Tāmaki Makaurau

THE JOURNEY TO SUCCESS FOR NGĀ TŪMANAKO | TE ANGITŪTANGA O NGĀ TŪMANAKO

NGĀ KŌRERO O MUA | BACKGROUND

Hoani Waititi Marae opened in 1980 and established the second Kohanga Reo in the country to nurture te reo Māori for future generations. Te kura kaupapa and wharekura total immersion education emerged to ensure that a Māori world view remained important in an urban environment. From these foundations, Ngā Tūmanako Kapa Haka was established.

Ngā Tūmanako is the name of the wharenui at Hoani Waititi Marae. It represents the 'aspirations' of the Māori community of West Auckland. For this pan-tribal group the wharenui became the 'heart' of the community where the children who attended kohanga reo, kura and wharekura were often exposed to various tribal tīkanga, karakia, whaikōrero and mau rākau of their elders.

WAIATA TIRA | INTRODUCTION

When Te Wharekura of Hoani Waititi first participated in the Auckland Secondary Schools Kapa Haka Competition in 1995, they demonstrated how te reo Māori total immersion education strengthened the performance of participating students. The benchmark was set for the following years to which other secondary schools aspired. Many rōpū members went on to become members of senior kapa haka rōpū from Te Tai Tokerau, Tāmaki Makaurau, Waikato/Tainui, and Te Tai Rāwhiti. Then, in 2005, with experience from performing in regional and national kapa haka competitions behind them, they came together to create their own kapa haka rōpū. Ngā Tūmanako was established to affirm the Whanaungatanga these ex-students had for each other, their commitment to promoting Te Reo Māori and their relationship to Hoani Waititi Marae in West Auckland.

Photo: Erica Sinclair
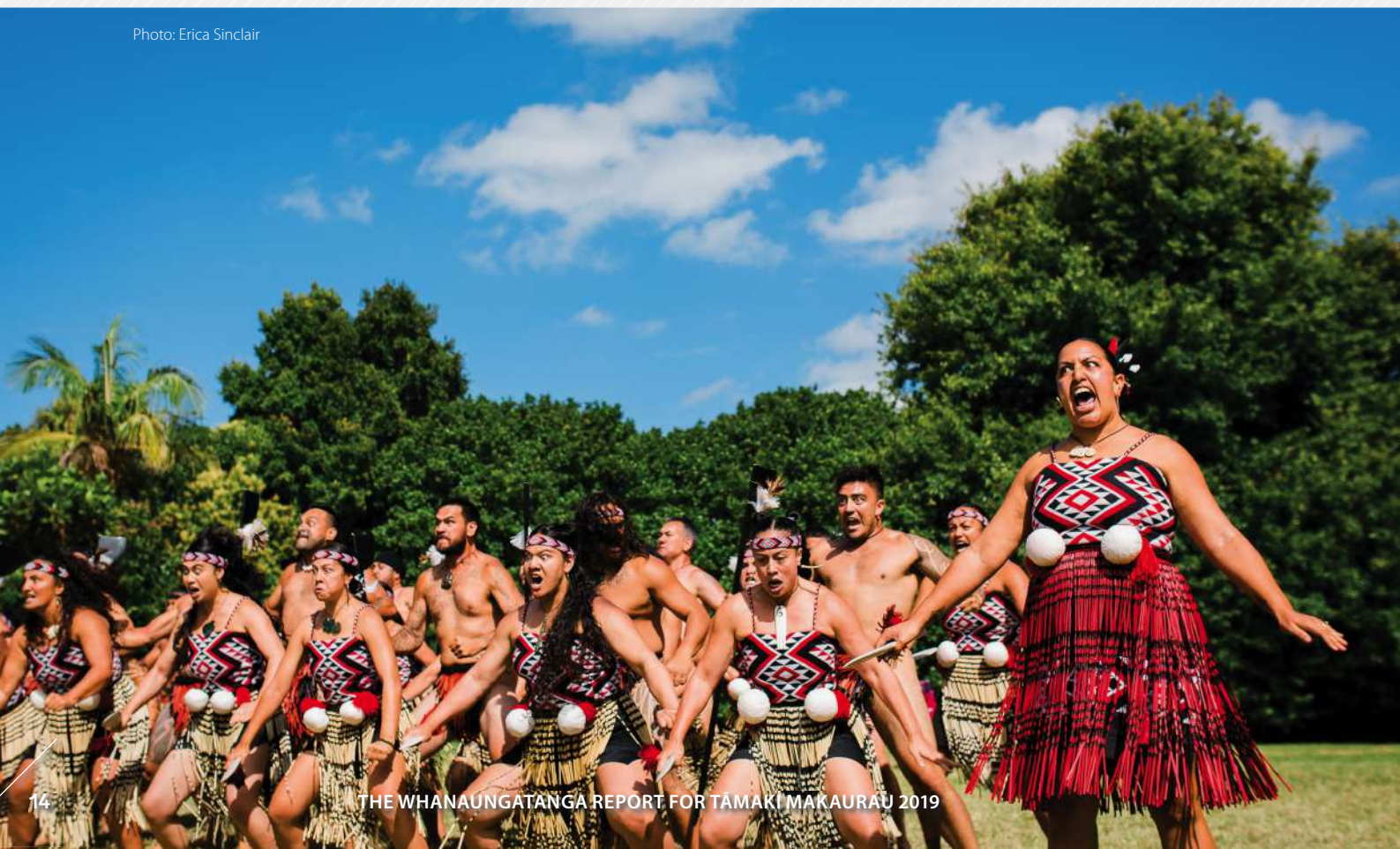
Whanaungatanga is not only about blood, it's about relationships that you build overtime, from kohanga, kura kaupapa, and wharekura. – REIKURA KAHI

WHAKAEKE | PURPOSE

This case study provides an insight into the establishment of urban marae-based kapa haka rōpū Ngā Tūmanako and their journey to success as *Te Toa Whakaihuwaka o Te Matatini ki Te Ao 2019* (Supreme Winners). It looks at how Whanaungatanga became the cornerstone for success and helped chart their way through the highs and lows of eight Te Matatini festival campaigns. This case study is structured to illustrate the different elements that kapa haka rōpū compose and choreograph when they perform on stage.

MŌTEATEA | LEARNINGS

The mōteatea *Māori Mā*, composed by Mahanga Pihama, challenges graduates of kōhanga reo, kura kaupapa and wharekura not to waste what has been hard fought for. It to remember the sacrifices and aspirations of the pioneers who championed Māori, by speaking te reo in their homes to their children and whānau.

Impact of total immersion education

Despite the establishment of kōhanga reo in 1981 and kura kaupapa in 1985 to address the loss of reo and tīkanga, Māori children were still having to return to mainstream secondary school education, whether bilingual units existed or not. The only other alternative were Māori church boarding schools.

Therefore when Te Wharekura o Hoani Waititi became the first total immersion secondary school, in 1993, the students initially felt a sense of being in a goldfish bowl; being part of a social experiment. What they grew to appreciate was that they were part of a movement where parents aspired for their children to learn and succeed 'as Māori'. This was a movement where whānau came together, not solely based on whakapapa (genealogy) and tribal relationships, but through their collective commitment to Te Aho Matua[8] which provided a Māori world view of education, teaching and learning.

It was this expression of Whanaungatanga that became accepted practice, embedded into the school culture.

Identity | Membership

Ngā Tūmanako original members were all graduates of Te Wharekura o Hoani Waititi Marae. However, over the 14 years since they began, the rōpū has attracted members from a range of different backgrounds. They may have children attending the kōhanga, kura or wharekura, are whānaunga or are wanting to strengthen their daily use of te reo Māori.

Titi Raukura is the name used to describe alumni who were original Hoani Waititi. Raukura are graduates of Te Wharekura o Hoani Waititi, though several are students from other kura kaupapa within Tāmaki Makaurau and across the country.

These descriptions serve two purposes:

(i) recognition of the responsibility that goes with being graduates of te reo Māori total immersion education and

(ii) recognition of the role of Hoani Waititi marae where te reo, tīkanga and principles of Whanaungatanga are practiced daily.

Building a Māori presence in Tāmaki Makaurau

Contributing to the revitalisation of te reo Māori, at the same time as the emergence of total immersion education, was Māori broadcasting. In July 1992 Te Rūnanga o Ngāti Whātua started the urban contemporary station Mai FM in Auckland. In April 1999 they started New Zealand's first Māori language network, Ruia Mai Te Ratonga Irirangi o te Motu 1179AM.

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8   N Tākao et al., "Te Piko o Tē Māhuri: The Key Attributes of Successful Kura Kaupapa Māori" (Wellington: Research Division, Ministry of Education, 2010).

A big thing amongst graduates of Hoani Waititi is the use of the terms tuakana and teina – which is being used a lot now amongst ourselves. With that term of endearment, it's telling me, I look up to you and respect you and I am looking for your guidance. They care about me enough to express their Whanaungatanga to me. – KORORIA TAUMAUNU

Through Ruia Mai a contract with Te Māngai Pāho was secured to provide Māori language news bulletins, broadcasting on 26 Iwi radio stations. The group also provided a range of current affairs, documentaries and children's programmes.[9]

Graduates from Te Wharekura o Hoani Waititi were soon providing the technical and operational support for this evolving industry. The image of disenfranchised urban Māori was replaced with the image of successful young Māori making a living from Te Reo. When Māori Television started in 2004, graduates from Hoani Waititi Marae were visible as presenters, producers, directors, production managers, camera operators, and editors. Five successful production companies have emerged from Hoani Waititi marae alongside several individuals freelancing to support and produce content for mainstream and Māori television audiences.

WAIATA-Ā-RINGA | ACTIONS

Championing Kura Kaupapa

Past students of Hoani Waititi marae recognised that they had blossomed under the kapa haka programme at the kura. It had given them the platform to:

(i) come together as a group

(ii) operate as a group

(iii) achieve goals and a plan to achieve success. Kapa haka allowed them to know each other's strengths and weaknesses by working in cooperation with each other and putting Whanaungatanga into practice.

When they entered the Auckland Secondary School Kapa haka competitions (now known as PolyFest) they went on to win seven years in a row; being applauded for their strength in te reo. This encouraged other secondary schools to do the same.

Kapa haka had become a major part of their lives and for a period of six years many became members of other senior teams where they continued to develop their skills. All the while, however, they nurtured a dream of having their own senior team to channel their own creativity, something that had been initiated while they were still at Hoani Waititi.

They understood that the philosophy and practice of kura kaupapa education and Te Aho Matua had been their strength, but at that time it was being of more value to other groups they were dispersed amongst.

It was after the third suicide of an ex-student that Hoani Waititi graduates realised things were unravelling for many who had become disconnected from the marae and its community. Living in an urban setting also provided a lot of negative influences that were impacting on the wellbeing of the wider Hoani Waititi whānau.

Kapa haka was a way that the tūakana could take on the responsibility to step up and build a rōpū based on Whanaungatanga. This would embody the aspirations of their mātua, kaumatua, marae and kura kaupapa community.

Though Ngā Tūmanako had started with graduates from Hoani Waititi, the pull for some of their members to return to their tribal areas to achieve the same success and start their own rōpū also beckoned. This opened the door for others to become part of the rōpū. As a result, membership has been widened to anyone who believes in their kaupapa to support te reo Māori, kawa, tīkanga and Whanaungatanga.

Every individual must bring their 'A Game' to their performance, with their fitness and coordination a critical element, alongside of their reo proficiency and singing ability. The standard is exceptionally high to respect the kaupapa that Ngā Tūmanako have chosen to reflect in their compositions.

If new members were not already fluent in te reo, they soon became so because a campaign to become proficient, as most of the tutoring is in te reo.

MANAAKITANGA | KAITIAKITANGA

Many of the graduates who started Ngā Tūmanako were also parents of young children and it became apparent early on that the rōpū had to accommodate their pēpi and tamariki.

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9   R K McGarvey, "Ruia Mai: Te Ratonga Irirangi o Te Motu," *Pu Kaea*, June 1997.

With this type of Whanaungatanga, you gain siblings, though not related, but who genuinely care about your health, your wellbeing and your mental state. That's what happens in a whānau. – REIKURA KAHI

Members of Ngā Tūmanako recognised that as urban Māori, it is hard in Tāmaki Makaurau to find a place where they can be 'Māori' as they are often surrounded by different types of pressures, and their children are exposed to English all the time.

Normalising te reo and creating a haven for their tamariki to hear Māori being spoken and sung by their parents and kapa haka aunties and uncles was fundamental. It showed their children the importance of Māori culture, especially in an urban setting.

This extended whānau environment enabled peers, whānau, kaumātua and supporters could come together to provide catering, babysitting, mirimiri, transport and fundraising support. This contributed to

ensuring the performers could commit to the intense training and preparation that goes into a campaign.

Performing for the first time at the Tāmaki Makaurau Senior kapa haka competitions at Aotea Centre in 2006, they completed their bracket with the Whakawaatea Tane Rore. This celebrated the work of their mātua in raising them in kura kaupapa Māori education, thus setting in motion their unique point of difference in the kapa haka scene. They were placed third, alongside first place longstanding winners Waka Huia and second place Manutaki. This set them on course to attend their first Te Matatini festival at Palmerston North in 2007.

We believe in te reo – that is the language we are comfortable with. Speaking comes with a certain authority – especially when teaching your peers. It's good to have te reo when you're growling – you get respect. – KORORIA TAUMAUNU

Fourteen years later, their perseverance paid off with Ngā Tūmanako becoming a popular win at Te Matatini Te Ao 2019. This showed the value of a te reo Māori education in an urban environment.

HAKA | CHALLENGES

Financial commitments

Ngā Hua o Tāne Rore – The Benefits of Kapa Haka scoping report identified that within the contributions being measured through cultural, social and economic indicators, Whanaungatanga was the common denominator.[10]

Though the report acknowledged there were a number of theses and doctoral research projects underway, there had been no qualitative research to date that could provide an economic cost benefit analysis of kapa haka.

However, anecdotal evidence suggests the costs of a kapa haka rōpū performing at a national Te Matatini festival ranges between $90,000 and $100,000.

A lot of energy also goes into funding and grant applications to help lessen the financial burden on rōpū

members. However, a substantive amount of the cost is still covered by individual performers as fundraising ventures require a lot of time and energy, which most rōpū find difficult to manage on top of their preparation.

Over a two-year period a campaign to get to a Te Matatini National festival includes competing at the Tāmaki Makaurau Regional Competition in order to be selected to represent the rohe (region). Though the costs are reduced they are still significant in terms of time, commitment and participation at wānanga.

Now they have won Te Matatini, Ngā Tūmanako are hoping sponsorship and performance fees will help contribute to their ongoing costs.

Despite these financial challenges, kapa haka performers believe you cannot put a dollar value or a price on being committed to this traditional form of celebrating and embracing Māori culture, tīkanga and language.

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10 Te Kotahi Research Institute, *Ngā Hua ā Tāne Rore: The Benefits of Kapa Haka : Scoping the Research Needs and Options for Developing a Better Understanding of the Contribution That Kapa Haka Makes to Aotearoa New Zealand Society : Scoping Report for Te Manatu Taonga and Te Matatini, June 2014.* (Wellington: Manatū Taonga – Ministry for Culture and Heritage, 2014).

WHAKAWAATEA | OUTCOMES

2021 Te Matatini and beyond

With the regional competition for Tāmaki Makaurau kicking off on Auckland Anniversary weekend 2019, Ngā Tūmanako are already in preparation mode to start their campaign to defend their title at Te Matatini 2021.

They also face the challenge of being the second kapa rōpū ever to be titleholders. They will also be part of the host committee for the 25th Te Matatini festival to be held at Eden Park in February 2021.

However, now that they have achieved this milestone, they are also looking at how they can continue to build a strong legacy that can be transferred to the next generation of Titi Raukura and Raukura. They are creating a strong body of work that will engage the rangatahi and continue to speak to them in the future of the importance of Te Aho Matua, and of Whanaungatanga, in order to retain the integrity of what has been built and championed for te reo. This is a challenge they are likely to express in future waiata tira, waiata-a-ringa, mōteatea, poi and haka.

Given that so much has changed over the past nearly 15 years, it is reasonable to expect technologies, attitudes, concepts and themes to continue to change dramatically over the next 15.

Maintenance of Whanaungatanga in an urban Tāmaki Makaurau will need to be a constant, as important in the future as it is today. Without this practice within kapa haka, and the maintenance of all that it represents, like paa kainga and marae, life for urban Māori will continue to be hard.

Our name Ngā Tūmanako will be etched into the trophy but the guiding kura kaupapa Māori principles of Te Aho Matua is the real winner of the day. Kōhanga reo, kura kaupapa and wharekura all over the country should all celebrate today. They should all celebrate because today it was te reo that won. The language is being heard and the wider world is taking an interest. I can see that things are different for the language now. Te Matatini is now becoming more of a language event, a celebration of te reo. – REIKURA KAHI, TE KARERE, TVNZ, 24 FEBRUARY 2019

Ngā Tūmanako has, through their win at Te Matatini ki te Ao 2019, brought back te kura kaupapa Māori and Te Aho Matua as a philosophy for life; treating each other with respect, loving our difference and being tolerant of each other. This is our kawa, our Whanaungatanga. – KORORIA TAUMAUNU

The Whanaungatanga indicators

OVERVIEW

This part of the Report provides data and commentary on the Whanaungatanga indicators which are detailed in the Māori Plan and the Māori Report. The indicators give expression to the Whanaungatanga Māori outcomes and focus areas to which they relate. They are also grouped under the four Domains or wellbeing pou: cultural, social, economic and environmental.

THE INDICATORS

The following criteria were used to select the indicators and datasets for reporting on Whanaungatanga in this report. These were also used to select indicators for the Māori Report, namely:

- relevance to Māori
- valid, and grounded in research
- available and cost-effective
- empowerment and enablement-focused
- action-focused
- able to be disaggregated[11]
- statistically sound and robust[12]
- timely and consistent over time
- representative – including good coverage across the values, key directions and domains
- acceptance by stakeholders.

MĀORI ETHNICITY VERSUS MĀORI DESCENT DATA

In relation to the "relevance to Māori" criteria for indicator selection, it is recommended, where possible, that Māori descent population is used over Māori ethnic population. The descent population (based on whakapapa) aligns more closely with "relevance to Māori". Most indicators sourced from Census can be disaggregated to Māori descent population. The 2013 Census results show a Māori descent population in Tāmaki Makaurau of 163,920, this compares with a Māori ethnic population of 142,770. The majority of Te Kupenga respondents identified they were of Māori descent as well as Māori ethnicity. In this report, the source notes highlight where descent data is used, and where ethnicity is used instead.

This work includes customised Stats NZ's data which are licensed by Stats NZ for re-use under the Creative Commons Attribution 4.0 International licence.

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11 Ideally, it should be possible to break the data down by age, sex, socio-economic status, iwi, whānau-type and region, so comparisons can be made between outcomes for different population groups.

12 Note that statistically sound or valid differs from the criterion 'valid' listed earlier. Validity can have many forms including face validity. Face validity refers to the extent to which the public or participants views the indicator subjectively as covering the concept it is intended to measure.

NEW INDICATORS

The assessment of the current set of indicators, the meaning of Whanaungatanga and the case study indicated several areas where there were gaps, and therefore opportunities to consider new approaches, indicators and datasets. A number of indicators outlined in the Māori Plan and Māori Report were removed as they were no longer considered relevant and/or valid to the value of Whanaungatanga. In other cases, the data collection processes for the indicator were not robust or the data for the indicator is no longer collected. These were replaced by better indicators or data.

New indicators in this report include:

DOMAIN	NEW INDICATOR	COMMENT
Cultural	Number of marae in Tāmaki Makaurau	This indicator has been added to look at an additional dimension to the area of focus, the use and significance of marae.
Environmental	Number of Tangata Kaitiaki/Tīaki Kaitiaki appointed by the Minister under the Kaimoana Customary Fishing Regulations	These indicators were recommended in a scoping report to the Board.[13] They replace the original indicators
	Number of rohe moana customary food gathering areas gazetted by the Minister under the Kaimoana Customary Fishing Regulations	• Number of designated mahingā kai, wāhī taonga sites restored
	Number of temporary bans on harvesting (rāhui) implemented through the customary provisions of section 186 of the Fisheries Act	• Percentage of marae that report easy access to traditional wāhī kai for hui which cannot be feasibly measured.
	Number of key sites of significance of Tūpuna Maunga with mitigation measures to improve or maintain their condition	This indicator replaces the original indicator: • Percentage of Mana Whenua satisfied with the quality of care of the volcanic features for which there is no robust data.

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13   S Kelly and D Hikuroa, "Environmental Wellbeing of Māori in Tamaki Makaurau: Scoping Report and Implementation Plan" (Auckland: Coast & Catchment Ltd and Nga Pae o Te Maramatanga, 2015).

Cultural

OUTCOME	FOCUS AREA	INDICATOR
Māori communities are culturally vibrant	The use and significance of marae	Percentage of Māori in Tāmaki Makaurau who have visited a marae in the last 12 months
		Number of marae in Tāmaki Makaurau
	Accessibility to Māori culture	Percentage of Māori in Tāmaki Makaurau who have watched a Māori television programme, read a Māori magazine or listened to a Māori radio station in the last 12 months
		Percentage of Māori in Tāmaki Makaurau who have been to a Māori festival or event in the past 12 months
		Percentage of Māori in Tāmaki Makaurau who would find it 'very easy' or 'easy' to find someone to help them with cultural practices such as going to tangi, speaking a hui or blessing a taonga

OVERVIEW

The desired outcome for Whanaungatanga within the cultural pou of the Māori Plan for Tāmaki Makaurau, 2017 is that Māori communities are culturally vibrant. Identifying the number of marae visits made by Māori and how Māori culture is accessed and supported within the Māori community reflects how Whanaungatanga is represented in Aotearoa today.

Whanaungatanga is vital for Māori to connect with their whakapapa and cultural identity. The marae is seen as the 'heart' of Māori communities. Not only is the marae a physical representation of Māori culture, it also serves to benefit Māori and their whānau spiritually. Being connected to a marae also enables Māori to have a sense of belonging.

Research shows that a high percentage (70 percent) of Māori in Tamaki Makaurau believe that Māori culture is important to them.[14] Avenues such as media (Māori television programmes, radio and magazines) and attending Māori festivals or events, allow Māori to connect and learn about their culture within a contemporary context. Another focus area is how Māori can access cultural support and practices when needed. Whanaungatanga is evident here as this requires an individual to have the networks and connections in seeking this type of support.

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14   StatsNZ, "Whānau and Culture Important to Māori" (Wellington: Statistics New Zealand, 2014), **www.stats.govt.nz/news/whanau-and-culture-important-to-maori**

FOCUS AREA: THE USE AND SIGNIFICANCE OF MARAE

Indicator: Percentage of Māori in Tāmaki Makaurau who have visited a marae in the last 12 months

Māori experience marae as their tūrangawaewae – their place to stand and belong. The marae includes a wharenui (meeting house), a marae ātea (an open space in front of the wharenui), a kitchen and dining area, and an amenities block. It may include other spaces such as an urupā (cemetery).

Marae can be tribal-based (ancestral marae), or non-kin based (urban/community marae). The marae is central to affirming Māori culture, Māori customary practices and providing manaaki to visitors.[15]

In 2013, 57.9 percent of Māori in Tāmaki Makaurau who had indicated that they had visited a marae, did so in the last 12 months. This is lower than the national average of 58.2 percent and much lower than Te Tai Tokerau region where 75.4 percent who had visited a marae, did so in the last 12 months.

Analysis of data from Stats NZ's Te Kupenga survey shows that marae visited in the last 12 months are usually ancestral marae. The lower percentage for Tāmaki Makaurau is likely due to the large proportion of resident Māori who are Mataawaka (86 percent of the Māori population here).[16] Te Kupenga shows that time, distance and cost are the main reasons Māori don't go to their ancestral marae more often.[17]

Visiting marae remains an important and relevant way for Māori to connect with their culture, and marae continue to be a vital aspect of Māori culture and identity.

'Empowered marae and papakāinga' is the largest initiative by dollar value in the Board's advocacy business cases to Auckland Council.[18] The Board recognises that marae form the beating heart of many Mana Whenua and Māori communities in Tāmaki Makaurau. To this end, the Board recommends that Auckland Council focus on its delivery of marae outcomes, through:

- infrastructure development, improvement and longer-term maintenance programmes
- alignment and delivery of community services from marae
- delivery and enhancement of governance and operational capability and capacity to oversee and manage marae.

Whanaungatanga also extends to tauiwi (non-Māori/foreigner) and other communities. See Vignette 1 for how noho marae and marae visits are a means for enabling Whanaungatanga.
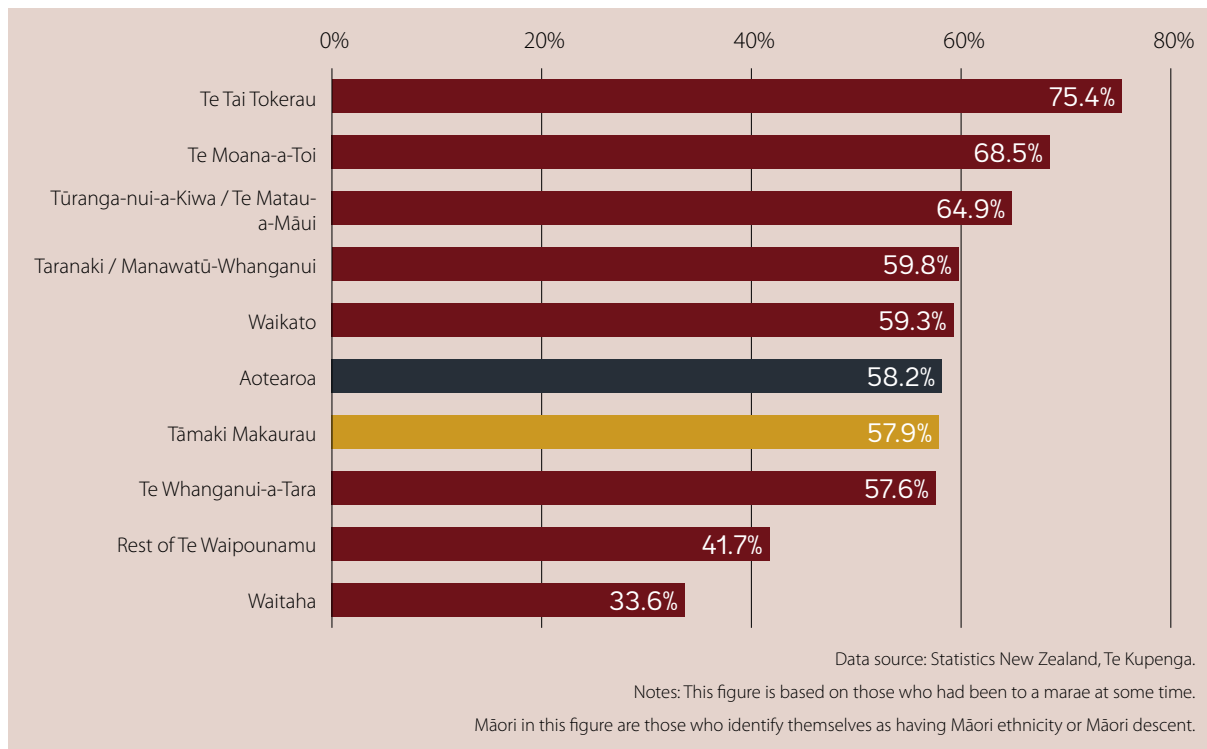
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15 Statistics New Zealand, "Taku Marae e: Connecting to Ancestral Marae 2013" (Wellington: Statistics New Zealand, 2014).

16 Auckland Council, "Auckland Plan 2050: Evidence Report. Māori Identity and Wellbeing" (Auckland: Auckland Council, February 2018), **www.auckland council.govt.nz/plans-projects-policies-reports-bylaws/our-plans-strategies/auckland-plan/about-the-auckland-plan/Evidence%20reports%20 documents/evidence-report-maori-identity.pdf**

17 Statistics New Zealand, "Taku Marae e: Connecting to Ancestral Marae 2013."

18 Independent Māori Statutory Board, "Long Term Plan 2018-2021: Advocacy Business Cases" (Tāmaki Makaurau: Independent Māori Statutory Board, 2017).

Figure 2. Percentage of Māori who have visited a marae in the last 12 months, by region, 2013

Region	Percentage
Te Tai Tokerau	75.4%
Te Moana-a-Toi	68.5%
Tūranga-nui-a-Kiwa / Te Matau-a-Māui	64.9%
Taranaki / Manawatū-Whanganui	59.8%
Waikato	59.3%
Aotearoa	58.2%
Tāmaki Makaurau	57.9%
Te Whanganui-a-Tara	57.6%
Rest of Te Waipounamu	41.7%
Waitaha	33.6%

Data source: Statistics New Zealand, Te Kupenga.

Notes: This figure is based on those who had been to a marae at some time.

Māori in this figure are those who identify themselves as having Māori ethnicity or Māori descent.

Visiting marae remains an important and relevant way for Māori to connect with their culture, and marae continue to be a vital aspect of Māori culture and identity. Photo: Erica Sinclair.

Vignette 1. Noho marae and marae visits for newcomers in Tāmaki Makaurau

Noho marae (sleep over) experiences provide opportunities to welcome, host and educate manuhiri/tauiwi to experience tikanga Māori and to feel a sense of belonging from a Māori perspective. Whanaungatanga is reflected when Māori share culture and demonstrate Manaakitanga to other community groups.

Multicultural New Zealand (a non-government body acting as an umbrella organisation for ethnic communities) has been working with marae across Aotearoa to offer the experience of noho to migrants, connecting migrants to Māori as tangata whenua for the purpose of achieving better migrant settlement outcomes.

Belong Aotearoa (formerly known as Auckland Regional Migrant Services or ARMS) works with newcomer communities (refugee and migrants) to help their settlement and integration into Tāmaki Makaurau. Whanaungatanga is one of the core principles that underpin what they do. Forming connections in an understanding and caring way can help newcomers to feel like they 'belong'.[19] Noho marae, marae visits at Awataha Marae and Treaty of Waitangi education workshops are examples of the initiatives that encourage newcomer participation in their community. The approach of Belong Aotearoa emphasises shared experiences and understanding and draws similarities between their own culture and Māori culture. This helps create Whanaungatanga and sustainable connections.

"...the most useful thing was, of course, the knowledge of New Zealand history. It enables you to connect and understand more of the culture and values of New Zealand."

– NOHO PARTICIPANT COMMENTS ON MĀORI CULTURE AND HISTORY

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19 Belong Aotearoa, **settlement.org.nz/news/we-are-belong-aotearoa/**

Indicator: Number of marae in Tāmaki Makaurau

Marae physically and spiritually anchor Māori identity, and nourish Māori social, economic and cultural leadership. Hapū and Iwi marae provide the tūrangawaewae for their people.

People who belong to a particular marae trace their whakapapa to that marae and to the tipuna (ancestors) it represents. They have the right to stand and speak, and the obligation to look after and maintain the marae and uphold its mana. Whanaungatanga is extended to include manuhiri when they stay on a marae. This is demonstrated when a person addresses everyone who is staying on a marae as family.

As Māori moved to Tāmaki Makaurau from other parts of New Zealand, urban marae were built to meet the cultural and social needs of Māori communities.

There are 36 existing and new/proposed Mana Whenua and Mataawaka/Māori community marae in Tāmaki Makaurau (Table 1). This does not include educational or institute marae, such as the AUT Ngā Wai o Horotiu marae or the Royal New Zealand Navy Marae | Te Taua Moana Marae at Devonport.

Table 1: Number of marae in Tāmaki Makaurau

|	Mana Whenua Marae		Mataawaka Marae
1	Haranui Marae	21	Mataatua Marae
2	Makaurau Marae	22	Awataha Marae
3	Motairehe Marae	23	Hoani Waititi Marae
4	Nga Hau E Wha O Pukekohe Marae	24	Manurewa Marae
5	Ngāti Kohua	25	Ngāti Otara Marae
6	Ngatiwai O Aotea Kawa Marae	26	Ngā Whare Waatea Marae
7	Ōmaha Marae	27	Papakura Marae
8	Ōrākei Marae	28	Papatuanuku Kokiri Marae
9	Pāoa Whanake Marae	29	Piritahi Marae
10	Pūkaki Marae	30	Ruapotaka Marae
11	Reretēwhioi	31	Te Atatu Marae
12	Tāhuna Pa	32	Te Herenga Waka o Orewa Marae
13	Te Whare o Tenetahi	33	Te Mahurehure Marae
14	Te Kia Ora Marae (Kakanui)	34	Te Piringatahi o te Maungaarongo Marae
15	Te Puea Memorial Marae	35	Te Tira Hou Marae
16	Te Aroha Pa	36	Uruamo Maranga Ake Charitable Trust
17	Umupuia Marae		
18	Whiti Te Ra Marae O Rewiti		
19	Puatahi Marae		
20	Whātāpaka Marae		

Source: Auckland Council.

New technologies are also being used to connect Māori, especially rangatahi, to their marae. For example, Te Pōtikī National Trust administers Māori Maps, a website portal to the 773 tribal marae of Aotearoa (see Vignette 2).

Vignette 2. Māori maps (maorimaps.com)

Te Potiki National Trust, based in Tāmaki Makaurau, aims to reconnect young Māori – the 'potiki' generation – to their ancestral identities, while helping marae communities to become more visible and self-sustaining. It has recently been redeveloped for mobile phone, tablet and other mobile device use.

Māori Maps helps to connect Māori descendants with their marae and enable visitors to make appropriate contact. It seeks to link Māori youth, in particular, with their ancestral identity.
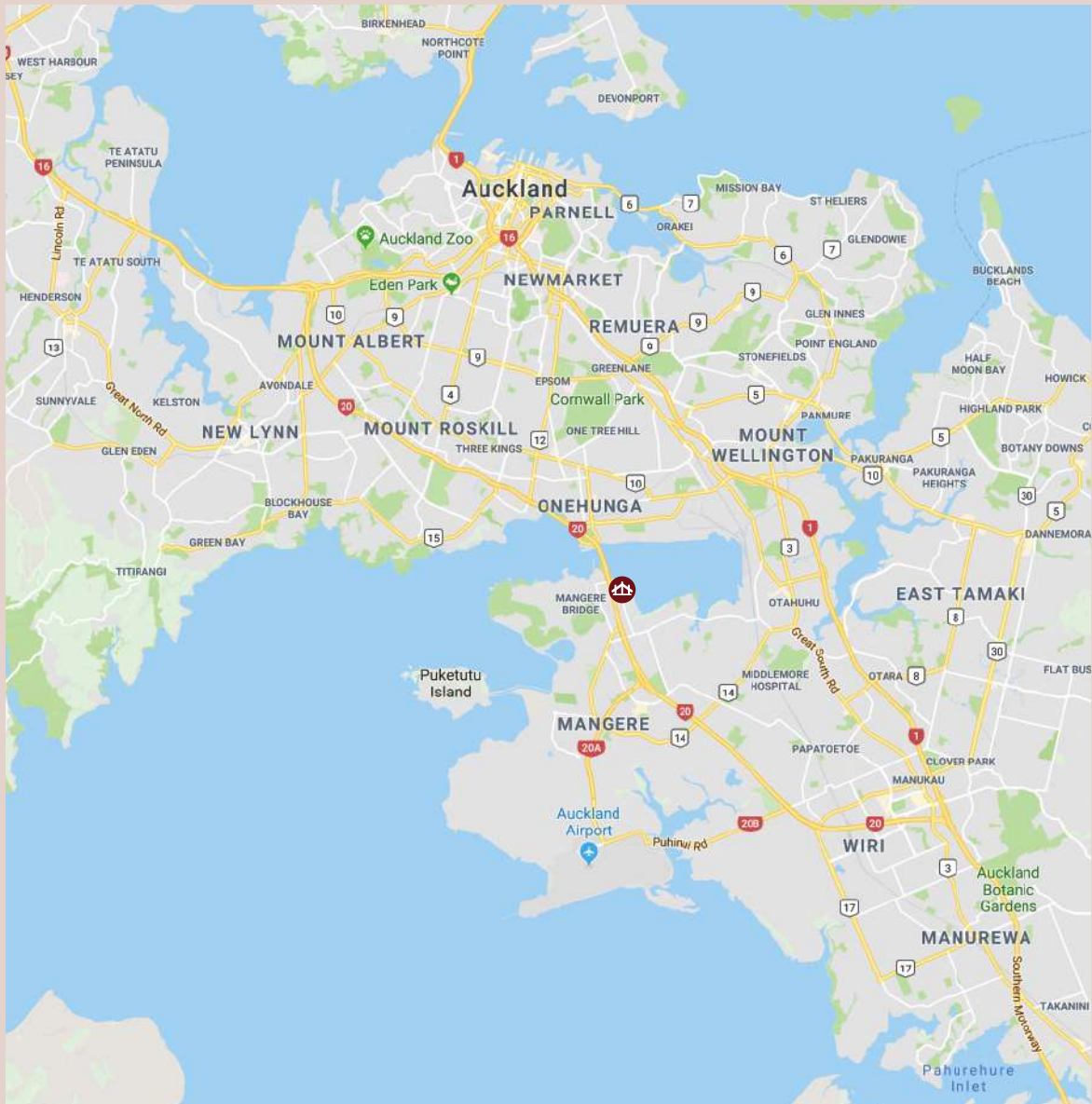
FOCUS AREA: ACCESSIBILITY TO MĀORI CULTURE

Indicator: Percentage of Māori in Tāmaki Makaurau who have watched a Māori television programme, read a Māori magazine or listened to a Māori radio station, in the last 12 months

Across Aotearoa, 70.5 percent of Māori adults indicated that it was important for them to be involved in things to do with Māori culture. There is regional variation, with Māori adults in Te Tai Tokerau the most likely to say culture was important to them (81.5 percent) and Māori adults in Waitaha (Canterbury) least likely (59.0 percent). Māori adults in Tāmaki Makaurau were similar to the national average with 70.4 percent of adults saying that it was important to be involved in things to do with Māori culture.

The most commonly reported modern cultural activity that Māori adults engaged in was watching a Māori television programme, with 74.9 percent of respondents having done so in the last 12 months.[20] Tāmaki Makaurau is just below the national average on engagement with Māori television (74.0 percent), Māori magazines and Māori radio stations (Figure 3). Again, Te Tai Tokerau tops the regions, while Waitaha Māori adults were less likely to have watched a Māori television programme, read a Māori magazine or listened to a Māori radio station, in the last 12 months.

Māori Television launched in 2004 and has become a part of a global indigenous television movement. It has also established itself well within Aotearoa's wider media culture so that local politicians and non-Māori media commentators have referred to it as one of the best examples of public broadcasting.[21]
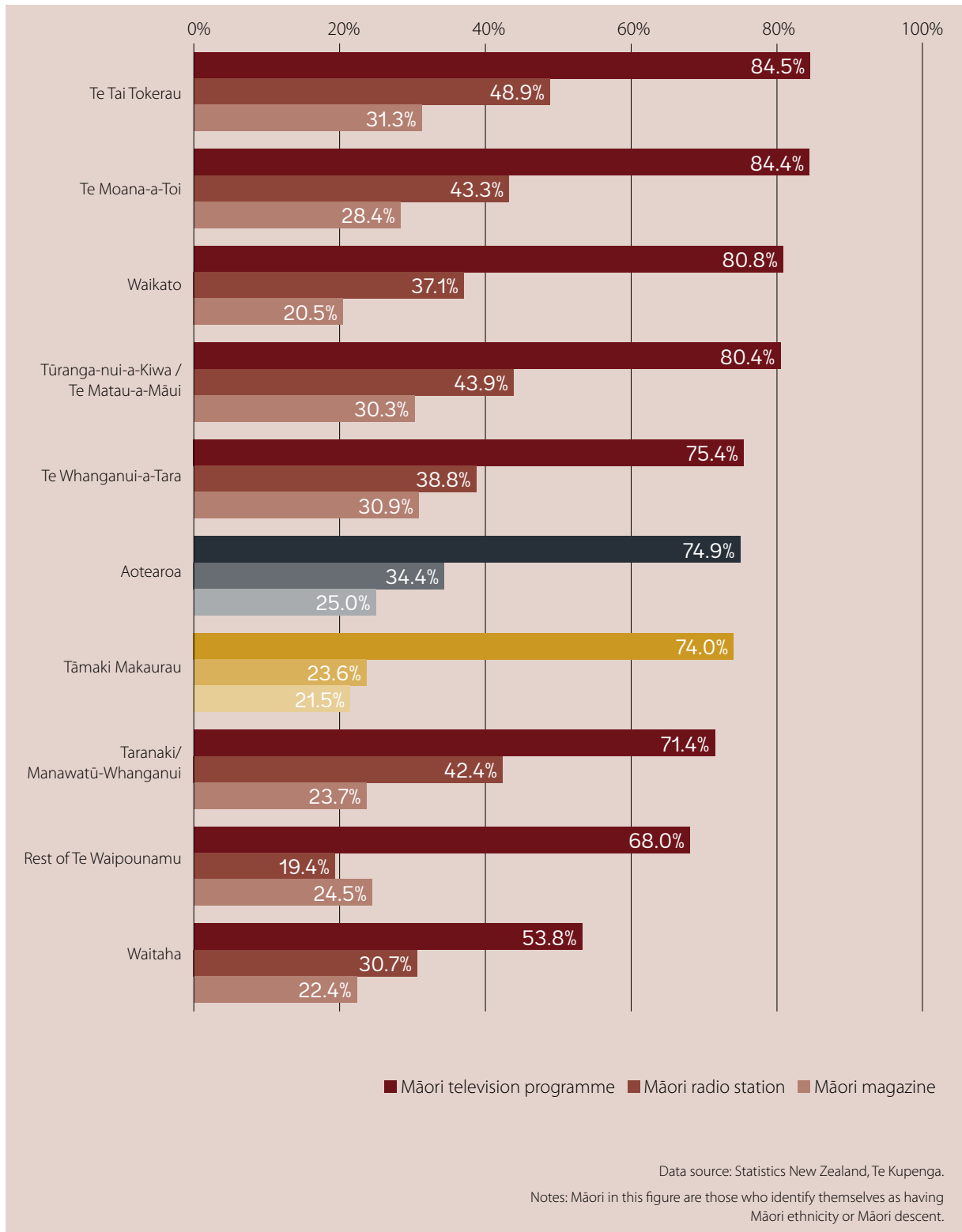
Māori Television contributes to Māori wellbeing and Whanaungatanga. For example, focus groups have found that Māori Television content can motivate whānau members to connect with each other, by texting, posting or calling whānau and friends when they see content that might be of mutual interest.[22] The focus groups also showed that Māori Television enhanced shared understanding of te reo Māori and cultural knowledge.

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20 StatsNZ, "Whānau and Culture Important to Māori."

21 J Smith, *Māori Television: The First Ten Years* (Auckland: Auckland University Press, 2016).

22 Smith.

Figure 3. Percentage of Māori who have watched a Māori television programme, read a Māori magazine or listened to a Māori radio station in the last 12 months, by region, 2013

Māori television programme ■ Māori radio station ■ Māori magazine

Data source: Statistics New Zealand, Te Kupenga.

Notes: Māori in this figure are those who identify themselves as having Māori ethnicity or Māori descent.
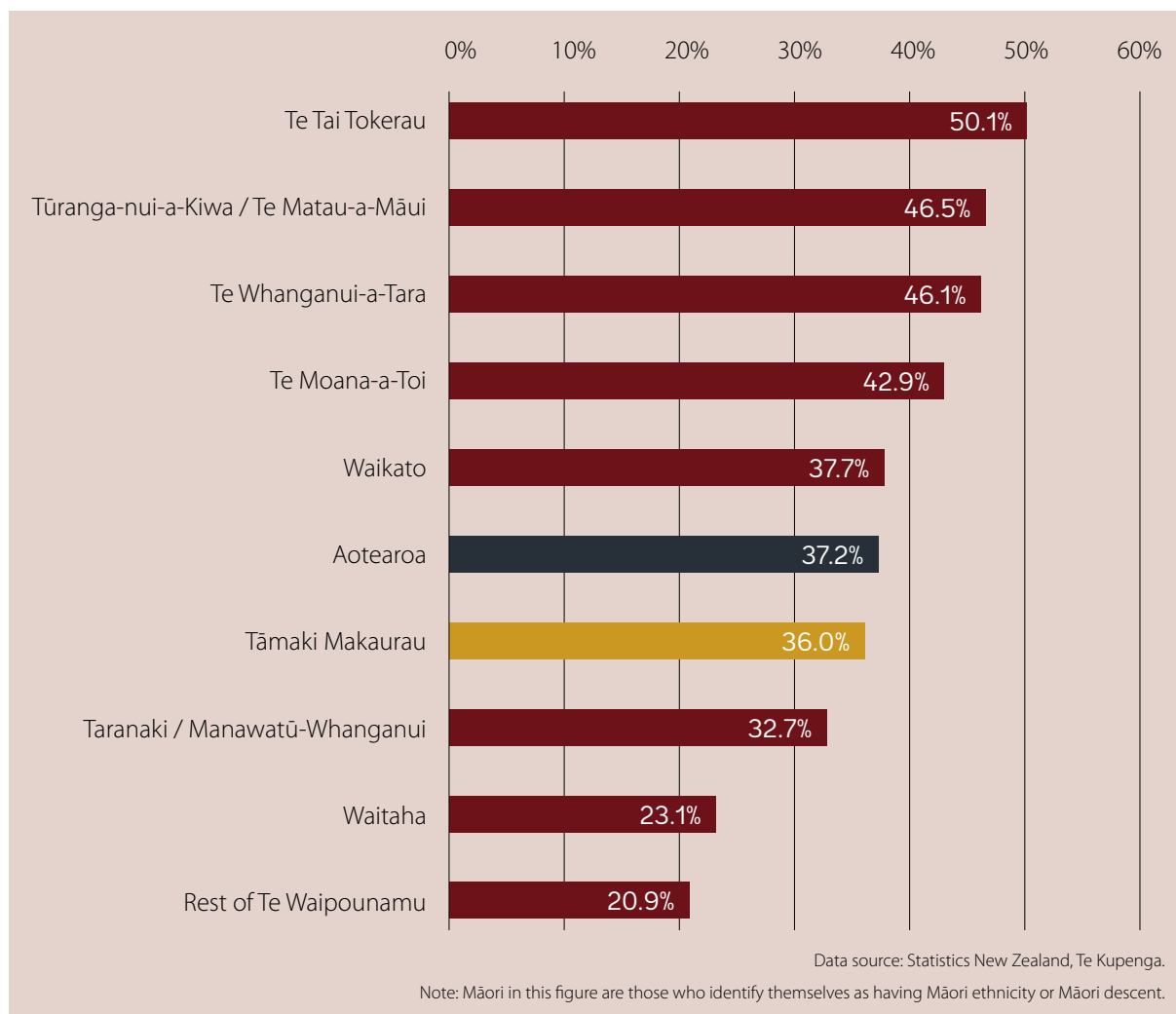
Indicator: Percentage of Māori in Tāmaki Makaurau who have been to a Māori festival or event in the past 12 months

Māori in Tāmaki Makaurau connect and engage with their culture in different ways, with different understandings, and for different purposes. The traditional way of connecting to culture is by knowing your Iwi, hapū, and marae, and belonging to and visiting your ancestral marae and other traditional places.[23]

A more contemporary sense of belonging and connectedness also exists, for example, by watching Māori television, or by going to a Māori festival or event. In Aotearoa, 37.2 percent of Māori adults said that they went to a Māori festival or event such as Pā wars, Matariki or Waitangi Day celebrations (Figure 4). Again, adult Māori in Tāmaki Makaurau were similar to the national average, with 36.0 percent saying that they had been to a Māori festival or event in the past 12 months.

Figure 4. Percentage of Māori who went to a Māori festival or event in the last 12 months, by region, 2013

Data source: Statistics New Zealand, Te Kupenga.

Note: Māori in this figure are those who identify themselves as having Māori ethnicity or Māori descent.

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23   Statistics New Zealand, "Te Kupenga 2013 (English) – Corrected" (Wellington: Statistics New Zealand, 2014).

Indicator: Percentage of Māori in Tāmaki Makaurau who would find it 'very easy' or 'easy' to find someone to help them with cultural practices such as going to tangi, speaking at hui or blessing a taonga
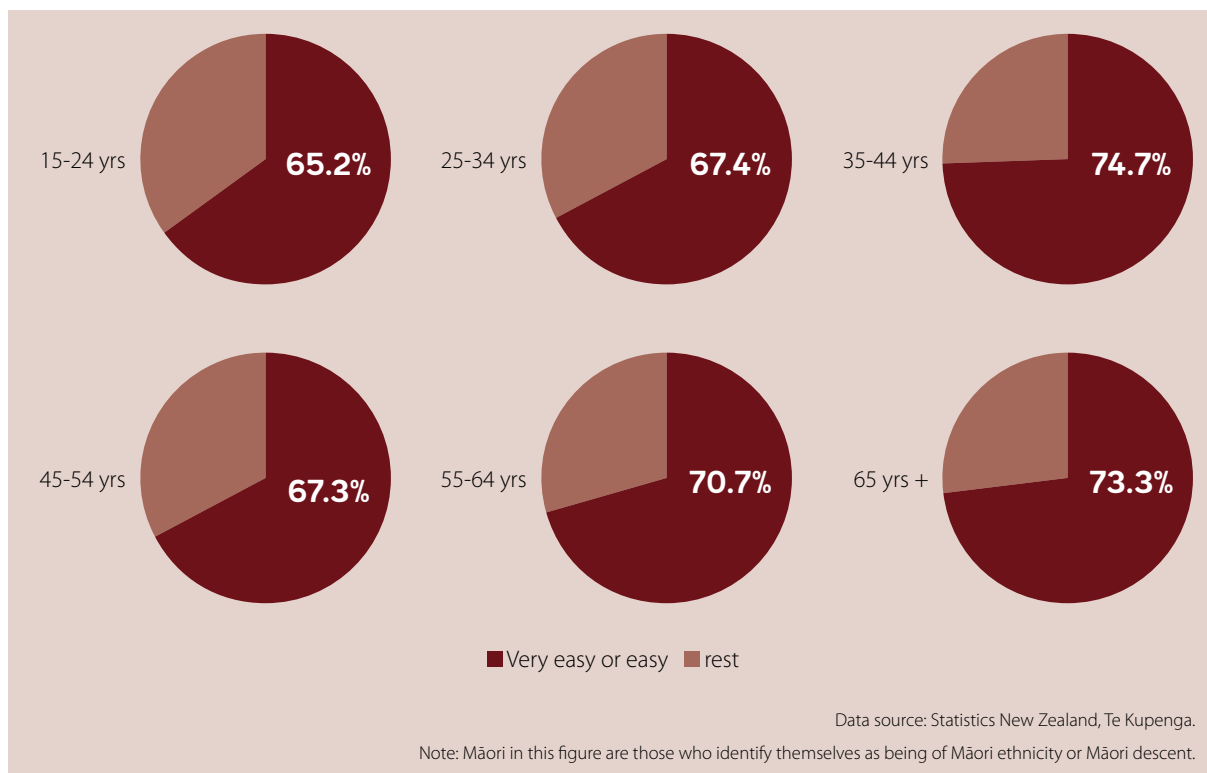
A strong connection to community would suggest that an individual would have the networks and connections to enable them to undertake cultural practices.

Accessing Māori cultural capability and capacity, when needed, is important for connecting with and sharing cultural practices and knowledge. The data confirms that two-thirds of Māori of all ages in Tāmaki Makaurau can access or connect with Te Ao Māori relatively easily.

Over two-thirds (68.7%) of Māori in Tāmaki Makaurau found it very easy, or easy, to find cultural support, such as someone to help with attendance at a tangi, speaking at a hui or blessing a taonga. This is a similar proportion compared with Māori in the rest of Aotearoa at 66.4 percent.

A greater proportion of Māori aged 35-44 years reported that they found it very easy or easy to find someone to help with cultural practices. It may be that this group, as part of their life cycle, were more settled in their whānau , home and community.

Figure 5. Percentage of Māori in Tāmaki Makaurau who found it 'very easy' or 'easy' to access cultural support, by age, 2013

15-24 yrs **65.2%** 25-34 yrs **67.4%** 35-44 yrs **74.7%**

45-54 yrs **67.3%** 55-64 yrs **70.7%** 65 yrs + **73.3%**

■ Very easy or easy ■ rest

Data source: Statistics New Zealand, Te Kupenga.

Note: Māori in this figure are those who identify themselves as being of Māori ethnicity or Māori descent.

Social

OUTCOME	FOCUS AREA	INDICATOR
Māori communities are connected and safe	Access to transport and public facilities	Percentage of Māori in Tāmaki Makaurau who rate public transport as safe
		Percentage of Māori in Tāmaki Makaurau who rate public transport as affordable
	Safe and connected whānau and communities	Percentage of Māori in Tāmaki Makaurau who rate their perceived sense of safety in their city centre / local area after dark as 'safe'
		Percentage of Māori in Tāmaki Makaurau reporting regular contact with whānau, who live in another household, in the last four weeks
	Participation in communities	Percentage of Māori in Tāmaki Makaurau who strongly agree or agree that they feel a sense of community in their neighbourhood
		Percentage of Māori in Tāmaki Makaurau living in a household with internet access
		Percentage of Māori in Tāmaki Makaurau who have worked voluntarily for, or through, any organisation, group or marae
		Percentage of Māori in Tāmaki Makaurau who reported belong to at least one organised network or group

OVERVIEW

The Māori Plan indicates that within the social pou of Whanaungatanga the outcome is that Māori communities are connected and safe. This can be measured in a variety of ways. The indicators that reflect this are: access to public transport and facilities, Māori feeling safe and connected within their whānau and communities, and Māori participation in the community. The more connected Māori are in their community and connect to their wider whānau support and obligations, the safer they will feel and the more they will thrive.

Social participation and connectedness are associated with wellbeing and Whanaungatanga has been described as a form of social capital derived from human relationships.[24]

An example of how Whanaungatanga is incorporated into a research and community setting is at the Wai-Research Unit, located within Te Whānau o Waipareira.[25] The purpose of the unit is to undertake research that represents the needs of Māori living within urban West Auckland by adopting a Kaupapa Māori research approach. The principles

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24   G R Hook and L P Raumati, "A Validation of Māori Social Principles and the Global Fresh Water Crisis," *MAI Review*, no. 1 (2011): 1–17.

25   H White, "Whanaungatanga in Research," *Te Kura Nui o Waipareira* 1 (2017): 15–24.

of Kaupapa Māori ensure that researchers build Whanaungatanga within the community, and that relationships are built on a safe, equal and respectful basis. Building Whanaungatanga means trust is developed that allows information to be shared between groups. This provides the basis for good research.

Vignette 3. Hāpai te Hauora – Maori Public Health

Hāpai te Hauora – Maori Public Health (Hāpai) aims to increase opportunities for communities to enjoy good health through community-based health promotion and services underpinned by evidence-based research. Hāpai works both regionally and nationally to address health inequities.

Whanaungatanga is critically important to Hāpai in that it forms the foundation of every interaction. People introduce themselves first as individuals of their own whanau, hapū and iwi, and then in relation to their role within the organisation. Whanaungatanga allows the people of Hāpai to work across contracts and the typical siloing of funds from funding providers. This means engaging in non-transactional relationships within the organisation and constantly seeking the purpose of the mahi that is being carried out. Whanaungatanga forms a part of the MOMO framework which is the founding principle of Hāpai te Hauora. MOMO is a value-based model and it stands for: Māori Ora Mauri Ora.

Hāpai uses MOMO as an advocacy and skills development tool for Māori and non-Māori, recognising the importance of embedding tikanga Māori values into the core activities of public health. It is recognised as an ancient art form of whakapapa connection, as well as a modern solution to the disharmony of our society. It is a constant and cyclical attempt to create connections (like synapses in the brain) to people, to places, to kaupapa, to the needs and aspirations of every individual and every community. It is about using whanaungatanga to enhance the wellbeing across Tāmaki, regardless of boundary lines.

FOCUS AREA: ACCESS TO TRANSPORT AND PUBLIC FACILITIES

Indicator: Percentage of Māori in Tāmaki Makaurau who rate public transport as safe
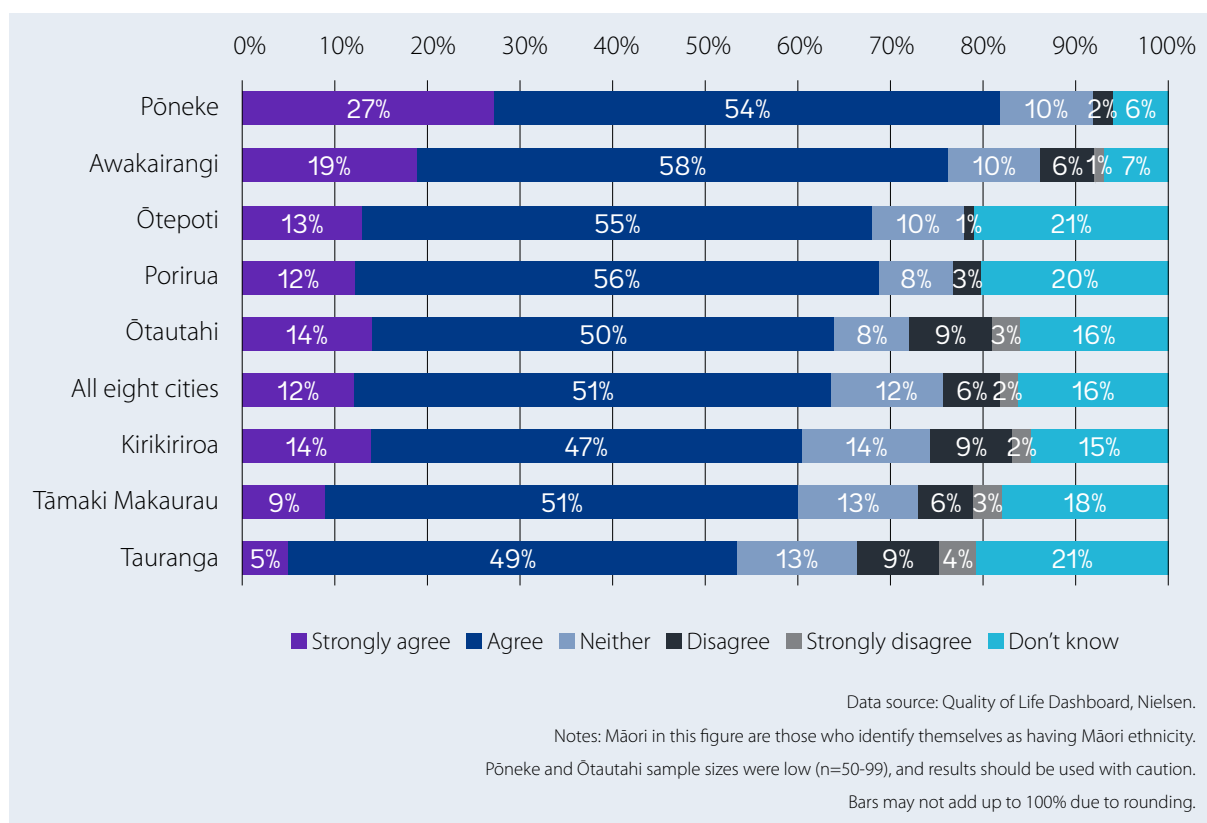
Access to transport contributes to building strong, healthy and vibrant whānau and communities by providing Māori with services that enable them to connect with whānau, employment and the wider community. It allows people to participate in a wide range of economic, social, cultural, art and recreational activities. These activities foster improved lifestyles and a sense of belonging.

The Quality of Life Project has been gathering information about the quality of life in major Aotearoa urban areas since 1999. The 2018 Quality of Life Survey is a partnership between Auckland Council, Hamilton, Wellington, Porirua, Hutt, Christchurch and Dunedin City Councils and the Wellington Regional Council. The 2018 survey measures the perceptions of over 7,000 New Zealanders. The results can be broken down by region and by ethnicity.

In 2018, 60 percent of Māori in Tāmaki Makaurau agreed or strongly agreed that public transport in their local area was safe (Figure 6).[26] This is below the average of all eight cities of 63 percent. This was a similar result for all Aucklanders, with 72 percent agreeing or strongly agreeing public transport was safe, with the average of all eight cities being 73 percent.

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26   Nielsen, "Quality of Life Dashboard" (Auckland: Nielsen and Quality of Life project, 2018), **pacific.surveys.nielsen.com/survey/selfserve/53b/onl45378/index.html**

Figure 6. Thinking about public transport in your local area, based on your experiences and perceptions, do you agree or disagree that public transport is safe? Māori, by city, 2018

Data source: Quality of Life Dashboard, Nielsen.

Notes: Māori in this figure are those who identify themselves as having Māori ethnicity.

Pōneke and Ōtautahi sample sizes were low (n=50-99), and results should be used with caution.

Bars may not add up to 100% due to rounding.

Indicator: Percentage of Māori in Tāmaki Makaurau who rate public transport as affordable

The role of public transport is to enable all people to travel to their daily activities without owning a car, at a reasonable price and a reliable timetable. Public transport can increase access to employment, increase social cohesion and reduce traffic congestion.

Between April and June 2018, via the Quality of Life Survey, 39 percent of Māori in Tāmaki Makaurau indicated that public transport is affordable (Figure 7). Māori in Tāmaki Makaurau perceived public transport as less affordable than Māori across the eight cities surveyed. Forty-two percent of Māori across the eight cities surveyed said that public transport in their local area was affordable. Again, a similar result was reached for all Aucklanders, with 42 percent perceiving that public transport was affordable. This was lower than the eight-city average of 45 percent.

Affordability of public transport, and transport in general, has a disproportional effect on Māori. In June 2018, the Transport Management (Regional Fuel Tax) Amendment Bill was passed which allowed for a regional fuel tax mechanism (initially only in Tāmaki Makaurau) to raise funds for transport infrastructure projects that would not otherwise be funded.

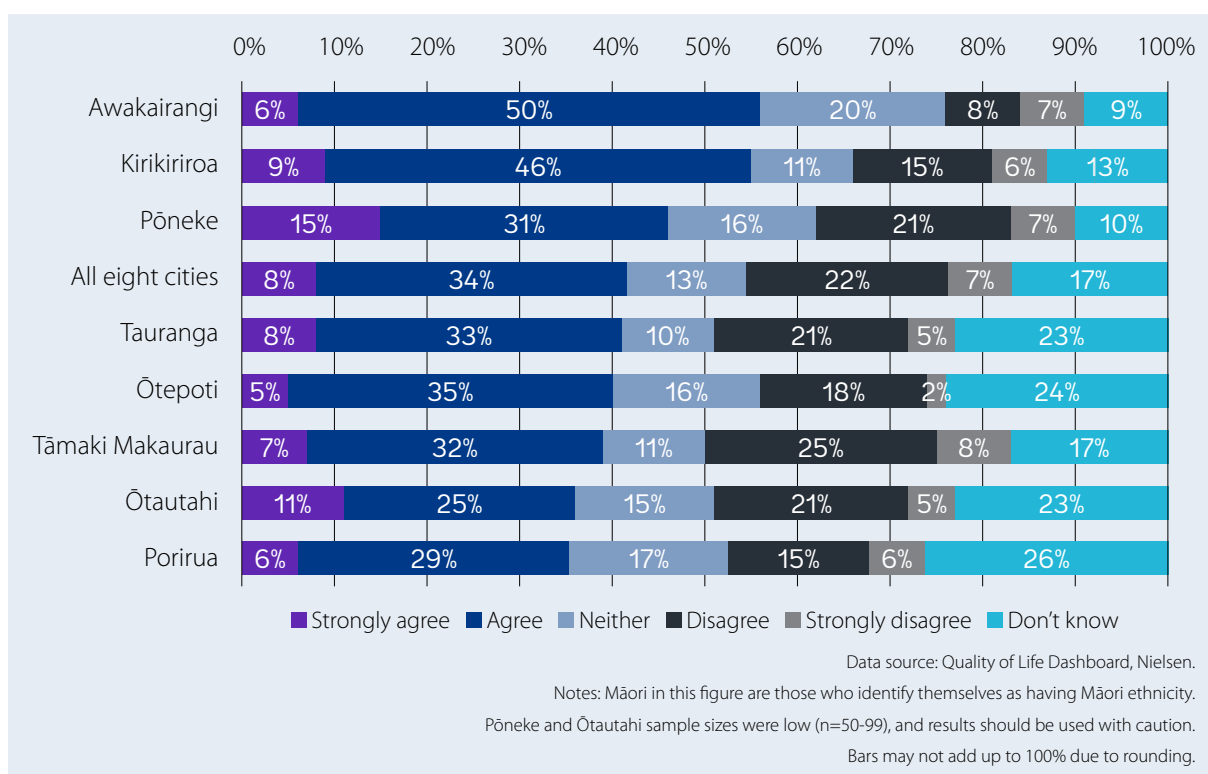The Regional Fuel Tax applied from 1 July 2018 within the Tāmaki Makaurau region.

A regional fuel tax:[27]

- applies to petrol and diesel and may be charged up to a maximum rate of 10 cents per litre, plus GST, for a maximum of 10 years
- is paid by fuel distributors when they deliver fuel to service stations and commercial users inside the region.

Analysis undertaken by Sapere Research Group indicates that policy analysis underlying the introduction of the regional fuel tax was mainly focused on efficiency (for example, it is relatively easy to implement and administer) but did not consider in any great depth the trade-off with equity.[28] Their analysis suggests that households across Tāmaki Makaurau will not feel the impacts of the tax in a consistent way. The tax is likely to have greater, negative, impact on lower-income households, probably with most impact on Māori households, especially in south Tāmaki Makaurau.[29]

While there has been some increase in use of public transport in Auckland over 2018/19, from 2016-19[30] the costs of public transport have increased significantly above the Consumer Price Index. Many Māori in the South and West have low incomes and experience uneven access to public transport networks in their sub-region. This raises issues of the ability to access their employment and education.[31]

Figure 7. Thinking about public transport in your local area, based on your experiences and perceptions, do you agree or disagree that public transport is affordable? Māori, by city, 2018

Data source: Quality of Life Dashboard, Nielsen.
Notes: Māori in this figure are those who identify themselves as having Māori ethnicity.
Pōneke and Ōtautahi sample sizes were low (n=50-99), and results should be used with caution.
Bars may not add up to 100% due to rounding.

27 Ministry of Transport, "Regional Fuel Tax," Land, December 11, 2018, www.transport.govt.nz/land/regional-fuel-tax/

28 G Blick, C Comendant, and Preston Davies, "Analysis of the Regional Fuel Tax and Increase to National Fuel Excise Duty," Report prepared for the Independent Māori Statutory Board (Wellington: Sapere Research Group, 2018).

29 Blick, Comendant, and Davies.

30 Auckland Council, "Regional Fuel Tax Already Paying Dividends," Our Auckland, April 5, 2019, ourauckland.aucklandcouncil.govt.nz/articles/news/2019/04/regional-fuel-tax-already-paying-dividends/

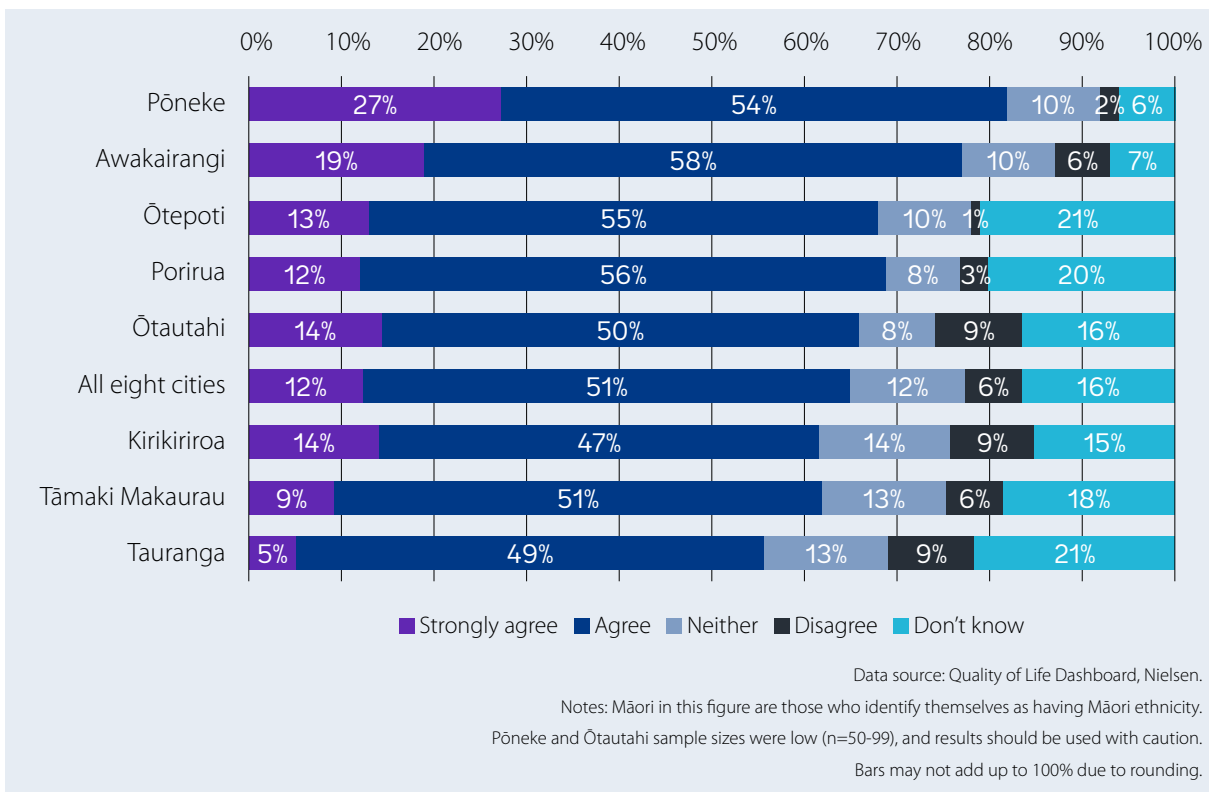31 Te Puni Kōkiri "Tāmaki Makaurau Regional Profile 2017", Te Puni Kōkiri, Wellington, 2017

FOCUS AREA: SAFE AND CONNECTED WHĀNAU AND COMMUNITIES

Indicator: Percentage of Māori in Tāmaki Makaurau who rate their perceived sense of safety in their city centre/local area after dark as 'safe'

Whanaungatanga connects and builds whānau strength.[32]

When asked 'how safe or unsafe you feel in the city centre after dark, or in your local area after dark?', 60 percent of Māori in Tāmaki Makaurau indicated that they felt 'very safe' or 'fairly safe' (Figure 8). This was a lower proportion of Māori than across all eight cities, with 63 percent of Māori across all the eight cities in the Quality of Living project saying that they felt 'very safe' or 'fairly safe' after dark. Pōneke Māori had the highest perceived sense of safety, with 81 percent of survey participants indicating that they felt safe.

Figure 8. In general, how safe or unsafe do you feel in the following situations? In your city centre after dark? In your local area after dark, Māori, by city, 2018

Data source: Quality of Life Dashboard, Nielsen.

Notes: Māori in this figure are those who identify themselves as having Māori ethnicity.

Pōneke and Ōtautahi sample sizes were low (n=50-99), and results should be used with caution.

Bars may not add up to 100% due to rounding.

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32   Te Puni Kōkiri, "Understanding Whānau-Centred Approaches: Analysis of Phase One Whānau Ora Research and Monitoring Results" (Wellington: Te Puni Kōkiri, 2015).

Photo: Erica Sinclair

Indicator: Percentage of Māori in Tāmaki Makaurau reporting regular contact with whānau, who live in another household, in the last four weeks

Interacting with others is an important part of what it is to be human, and to live in a society. Social participation and connectedness are correlated with wellbeing and life satisfaction. Many studies have shown that a sense of community and supportive relationships enhance wellbeing.[33]

Whanaungatanga is strongly linked to life satisfaction for Māori. Results from Te Kupenga 2013 show that four out of five Māori are highly satisfied with their lives, and that health, relationships and income are the most important contributing factors to life satisfaction.[34] Analysis of the survey results found that having regular contact with whānau who live in another household was a defining factor for life satisfaction.[35] For Māori, relationships make the biggest difference to life satisfaction; however, for the general population, health followed by income tends to make the largest contributions to life satisfaction.[36]

At the regional level, Māori in Tāmaki Makaurau were less likely to have face-to-face or non-face-to-face regular contact with whānau who live outside the home than Māori across Aotearoa (Figure 9). The urbanisation of Māori is likely to be a significant contributor to Māori in Tāmaki Makaurau having less regular contact with their whānau, particularly face-to-face contact, as is the large proportion of resident Māori who are Mataawaka (86 percent of the Māori population in Tāmaki Makaurau).[37]

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33   T J Scheff, "Shame and Community: Social Components in Depression," *Psychiatry* 64, no. 3 (2001): 212–24; M Frieling, "The Start of a Conversation on the Value of New Zealand's Social Capital" (Wellington: The Treasury, 2018).
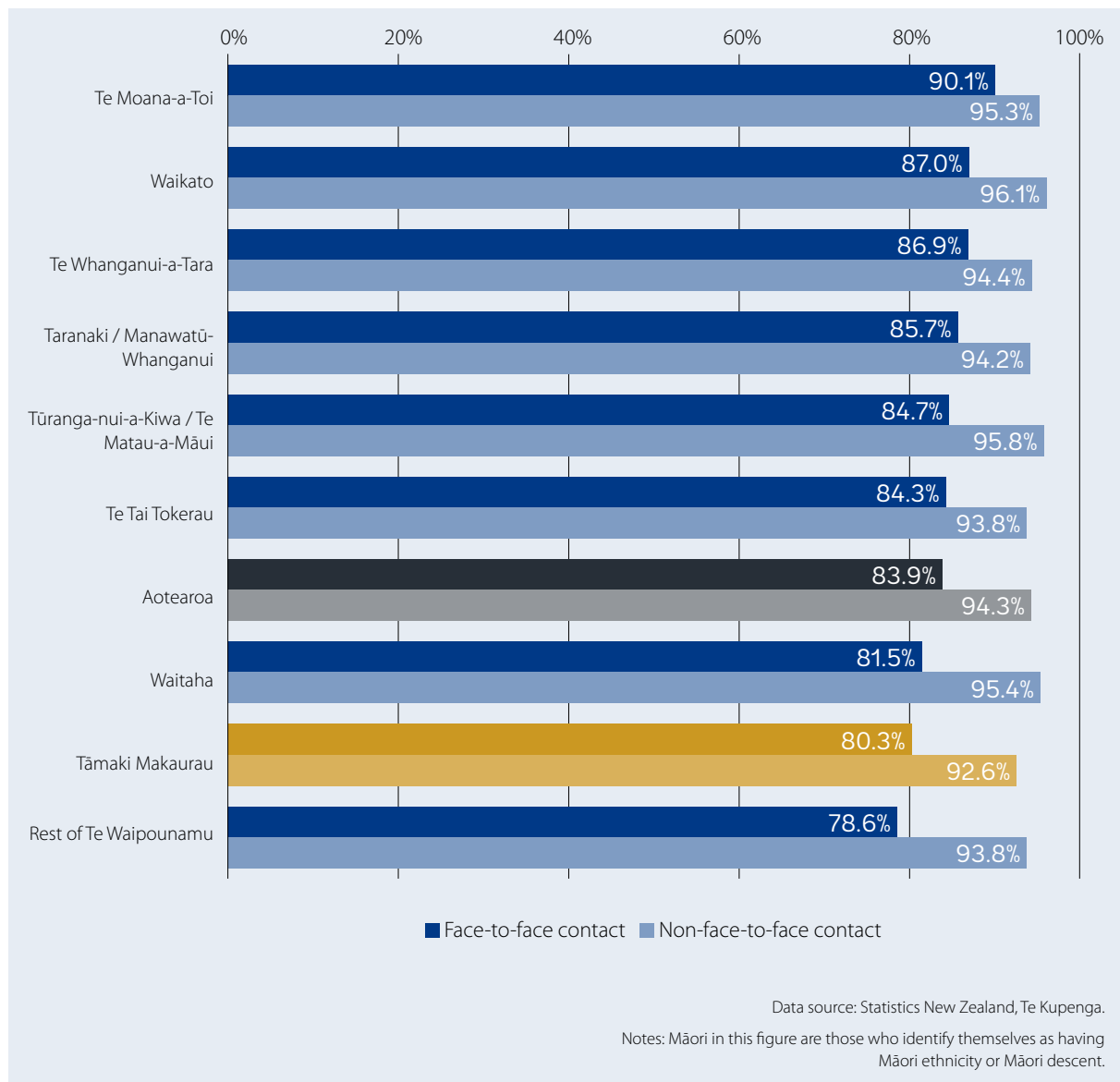
34   Statistics New Zealand, "Ngā Tohu o Te Ora: The Determinants of Life Satisfaction for Māori 2013" (Wellington: Statistics New Zealand, 2015); Statistics New Zealand, "Whanaungatanga Important in Life Satisfaction for Māori."

35   Statistics New Zealand, "Ngā Tohu o Te Ora: The Determinants of Life Satisfaction for Māori 2013."

36   Statistics New Zealand.

37   Auckland Council, "Auckland Plan 2050: Evidence Report. Māori Identity and Wellbeing."

Figure 9. Percentage of Māori who report face-to-face contact or non-face-to-face contact with whānau, who live in another household, in the last four weeks, by region, 2013
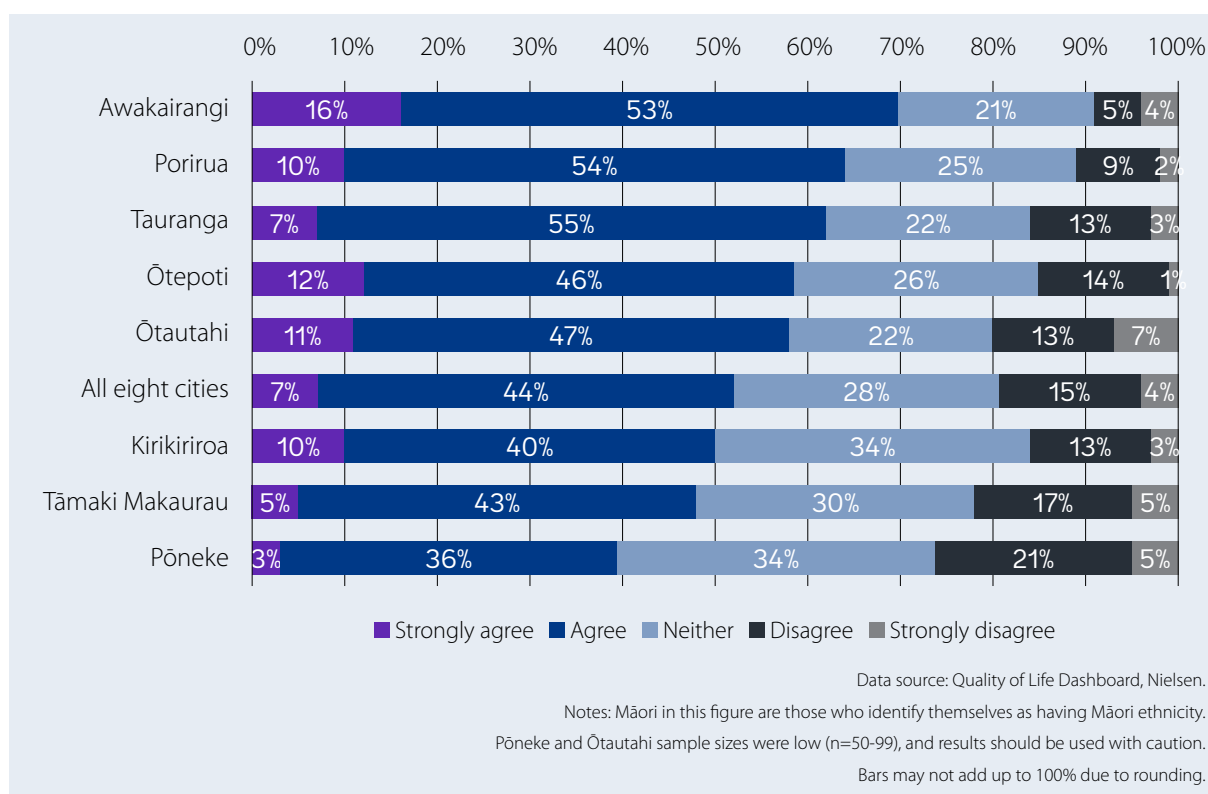

Data source: Statistics New Zealand, Te Kupenga.

Notes: Māori in this figure are those who identify themselves as having Māori ethnicity or Māori descent.

FOCUS AREA: PARTICIPATION IN COMMUNITIES

Indicator: Percentage who strongly agree or agree that they feel a sense of community in their neighbourhood

Many studies have shown that a sense of community and supportive relationships enhance wellbeing.[38] Research also indicates that social connection and satisfaction with one's community and society is linked with wellbeing for Māori.[39]

In 2018, 48 percent of Māori in Tāmaki Makaurau indicated that they felt a sense of community with others in their neighbourhood. This contrasts with 69 percent of Māori in Awakairangi (Lower Hutt) and 51 percent of Māori across all the eight cities (Figure 10).

Figure 10. How much do you agree or disagree with the following statement? I feel a sense of community with others in my neighbourhood, Māori, by city, 2018

Legend: ■ Strongly agree ■ Agree ■ Neither ■ Disagree ■ Strongly disagree

Data source: Quality of Life Dashboard, Nielsen.

Notes: Māori in this figure are those who identify themselves as having Māori ethnicity.

Pōneke and Ōtautahi sample sizes were low (n=50-99), and results should be used with caution.

Bars may not add up to 100% due to rounding.

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38 D W McMillan, "Sense of Community," *Journal of Community Psychology* 24 (1996): 315–25; Scheff, "Shame and Community: Social Components in Depression"; Nikhil K Sengupta et al., "Sense of Community in New Zealand Neighbourhoods: A Multi-Level Model Predicting Social Capital," *New Zealand Journal of Psychology* 42, no. 1 (2013): 36–45; J Elliott et al., "Neighbourhood Cohesion and Mental Wellbeing among Older Adults: A Mixed Methods Approach," *Social Science & Medicine* 107 (2014): 44–51.

39 Sengupta et al., "Sense of Community in New Zealand Neighbourhoods: A Multi-Level Model Predicting Social Capital"; C A Houkamau and Chris G Sibley, "The Multi-Dimensional Model of Māori Identity and Cultural Engagement," *New Zealand Journal of Psychology* 39 (2010): 9–28; C A Houkamau and Chris G Sibley, "Māori Cultural Efficacy and Subjective Well-Being: A Psychological Model and Research Agenda," *Social Indicators Research* 103 (2011): 379–98.

Indicator: Percentage of Māori in Tāmaki Makaurau living in a household with internet access

The internet has become an important means of accessing a wide range of information and services and maintaining social connectedness. The internet also allows connection and participation in global communities. It breaks down the barriers that can stop contact such as geography and/or lack of time.

In 2013, almost three-quarters (74.8 percent) of Māori (or 114,705) in Tāmaki Makaurau were living in households with access to the internet (Figure 11). This is a marked increase from just over half in 2006 (54.8 percent or 80,910) and shows the fast pace of technological advancements.

A higher proportion of Māori in Tāmaki Makaurau have access to the internet, in their homes, than Māori living outside Tāmaki Makaurau (74.8 percent in Tāmaki Makaurau compared with 68.8 percent in the rest of Aotearoa). Access to the internet for total households in Tāmaki Makaurau was 81.6 percent.

Internet access varied across Tāmaki Makaurau. Of those Māori living in Upper Harbour and Devonport local board areas, over 90 percent had internet access in their homes. However in the local board areas constituting The Southern Initiative (Māngere-Ōtāhuhu, Ōtara-Papatoetoe, Manurewa and Papakura) the household internet access rate was around 60 percent.

Technology continues to develop rapidly, providing options for Māori to access the internet outside the household. For example, many Māori access the internet through their mobile phones. In 2013, 87.8 percent of Māori in Tāmaki Makaurau had access to mobile phones, as did 86.5 percent of Māori in the rest of Aotearoa. Also, with increased competition amongst telecommunications providers, access has become more affordable, particularly through mobile phones becoming less expensive.

Official statistics on internet access are relatively dated; however, Aotearoa has participated in the World Internet Project since 2007. This longitudinal survey which tracks the usage of, and attitudes towards, the internet in more than 40 countries. Auckland Council's analysis of the 2017 data finds that Māori in Tāmaki Makaurau are more likely to be at the two ends of the spectrum of internet use, compared with Māori across Aotearoa.[40] That is, more likely to be "next generation users" who use the internet and mobile devices regularly, but also more likely to be "non-users".

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40   Ting Huang, "2017 World Internet Project Survey: Results for Auckland," Technical Report (Auckland: Auckland Council, 2019).

Figure 11. Access to the internet for Māori descent usual residents in households, Aotearoa, Tāmaki Makaurau and Tāmaki Makaurau local board areas, 2013
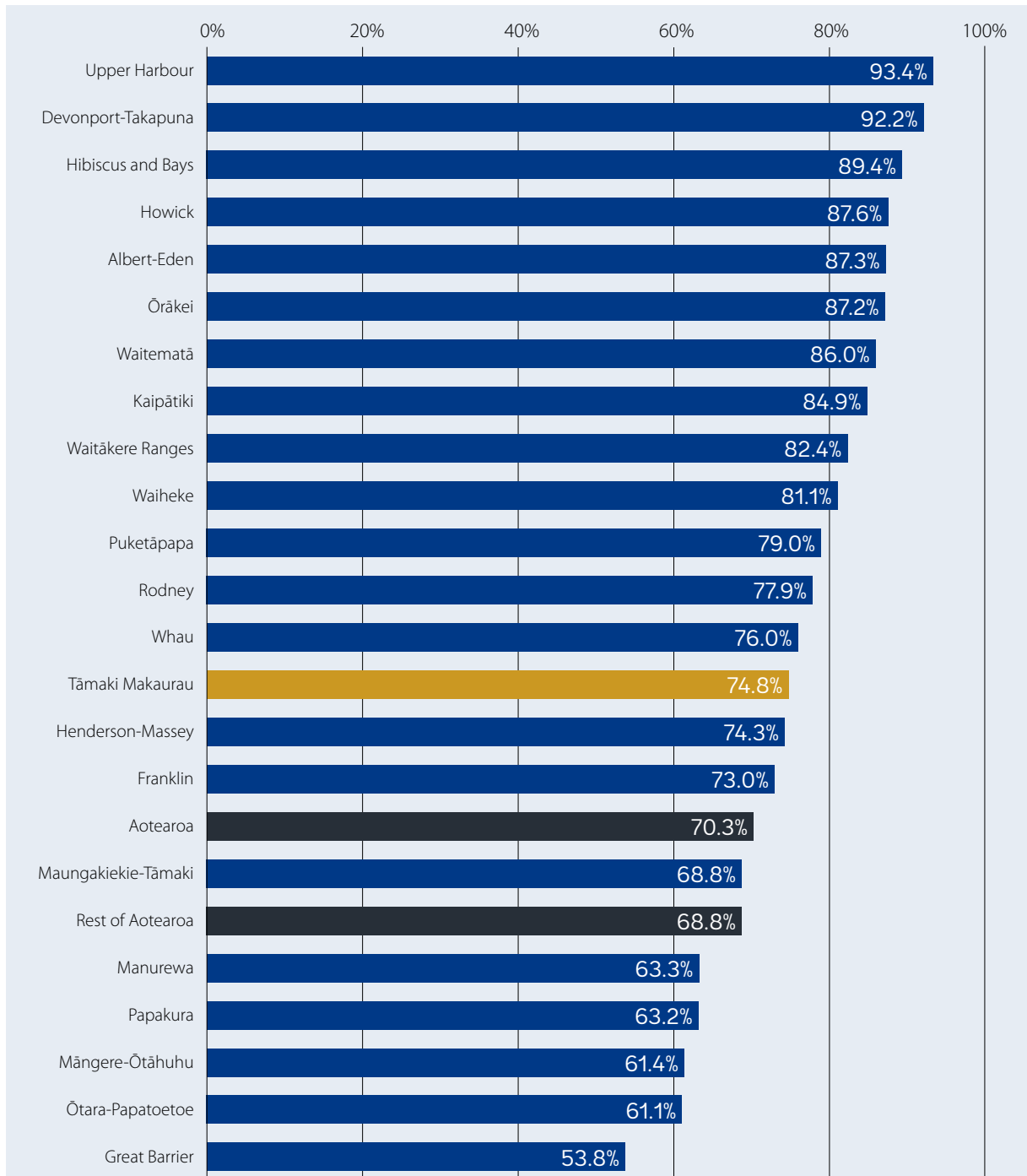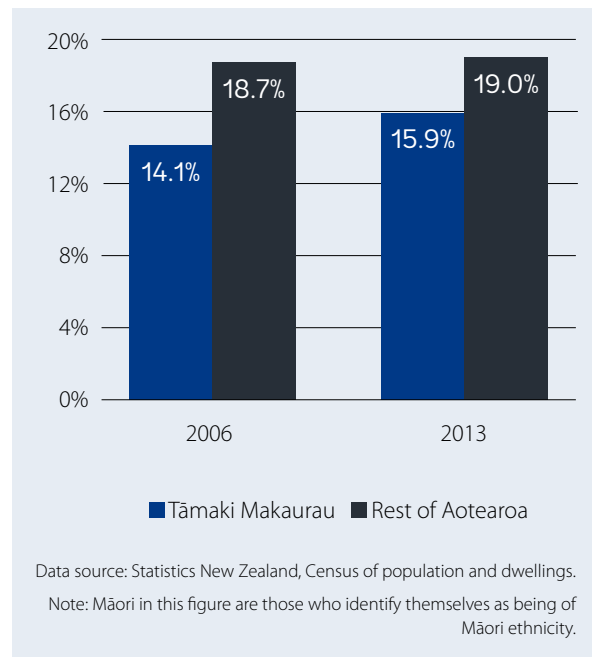

Source: Statistics New Zealand, Census of Population and Dwellings customised data.

Note: Māori in this figure are those who identify themselves as being of Māori descent.

Indicator: Percentage of Māori in Tāmaki Makaurau who have worked voluntarily for, or through, any organisation, group or marae

New Zealand research has found that volunteering is related to increased happiness, and this occurs irrespective of ethnicity.[41] That is, both Māori and non-Māori who volunteered had increased happiness. However, the link between volunteering and happiness was moderated by economic resources (measured by levels of consumption, social activity and asset ownership). Those with low economic resources are likely to benefit more from volunteering than those with high economic resources.

The percentage of Māori in Tāmaki Makaurau who have helped or undertaken voluntary work for or through any organisation, group or marae in the last four weeks has increased between 2006 and 2013 – from 14.1 percent to 15.9 percent (Figure 13). However, Māori in Tāmaki Makaurau appear to volunteer less than Māori in the rest of Aotearoa. The percentage of Māori in Tāmaki Makaurau volunteering has increased at a higher rate than Māori volunteering in the rest of Aotearoa.

Figure 12. Percentage of Māori who have helped or undertaken voluntary work for or through any organisation, group or marae, Tāmaki Makaurau and rest of Aotearoa, 2006 and 2013

Data source: Statistics New Zealand, Census of population and dwellings.

Note: Māori in this figure are those who identify themselves as being of Māori ethnicity.

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41 Patrick L. Dulin et al., "Volunteering Predicts Happiness among Older Māori and Non-Māori in the New Zealand Health, Work, and Retirement Longitudinal Study," *Aging & Mental Health* 16, no. 5 (July 2012): 617–24.
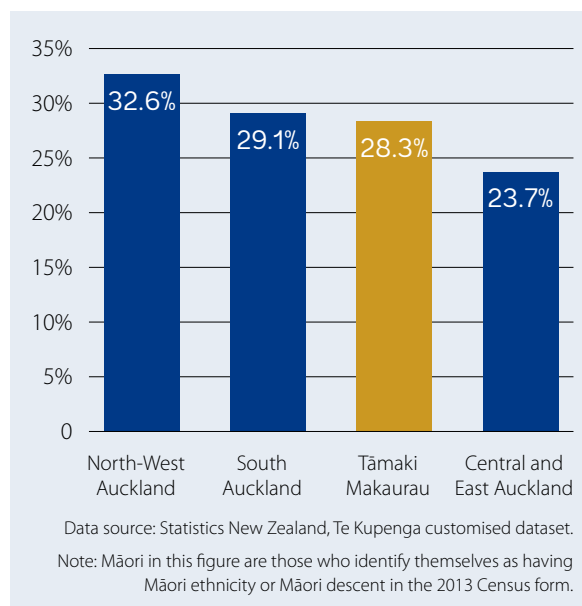
Indicator: Percentage of Māori in Tāmaki Makaurau who reported belonging to at least one organised network or group

In 2016, 58 percent of adult New Zealanders (2.15 million) said they belonged to at least one group, club, or organisation.[42] New Zealanders who belonged to a group, club or organisation were more likely to rate their overall life satisfaction as 'high' and feel that the things they do in life are worthwhile, than those who did not belong.[43]

In 2013, 28.3 percent of Māori in Tāmaki Makaurau said that they belonged to at least one organised group or network (Figure 14). Māori in North-West Auckland and South Auckland were more likely to belong to an organised group or network than those in Central and East Auckland. There are several of community-based marae in the South and North-West that provide a range of services to their communities.

A popular sport in Tāmaki Makaurau is waka ama. Organisations like Te Toki Waka Hourua enable Māori to enjoy this modern take on a vital and traditional craft (Vignette 4).

Figure 13. Percentage of Māori who reported belonging to at least one organised network or group, Tāmaki Makaurau and Auckland sub-regions, 2013

Data source: Statistics New Zealand, Te Kupenga customised dataset.

Note: Māori in this figure are those who identify themselves as having Māori ethnicity or Māori descent in the 2013 Census form.

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42 StatsNZ, "Kiwis' Participation in Cultural and Recreational Activities" (Wellington: Statistics New Zealand, February 21, 2018), **www.stats.govt.nz/reports/ kiwis-participation-in-cultural-and-recreational-activities**

43 StatsNZ.

Vignette 4. Te Toki Waka Hourua

Te Toki Waka Hourua comprises waka ama clubs, a training fleet of small sailing canoes, and three waka hourua (double-hulled voyaging canoes) Pūmaiterangi, Haunui, and Aotearoa One. It also uses waka as a vehicle for youth development, designing and delivering educational programmes, creating strong, capable independent learners and leaders.

Te Toki Waka Hourua also ensures that the knowledge and skill of ocean voyaging and navigation is passed down through generations, so that practices are kept alive and shared.

The values of aroha, whānaungatanga, manaakitanga, and kaitiakitanga are the foundation on which Te Toki Waka Hourua bases its core practices (of waka) on.

When asked why it was established, Hoturoa Barclay-Kerr, founder of Te Toki Waka Hourua replied: "to keep the kaupapa of waka alive; to bring people together from all walks of life and backgrounds; and to be a part of an ancient practice". Hotu believes that "waka is like a marae and those who are a part of the kaupapa are a small Iwi".

Ko te amorangi ki mua ki te hapai o ki muri - just like a marae, everyone has an important role to play. "Being a part of this Iwi may mean that you do not actually go sailing. Whanaungatanga requires humility and a willingness to serve. There is no room for entitlement, there is no room for 'I should be…' in this kaupapa" says Hotu. "Things have to be done according to what's best for the collective; for the kaupapa. It takes a lot less people to sail the waka than it does to maintain the waka and keep the crew (safe) on the water".

Whanaungatanga is important here and abroad. In Aotearoa there are about 120 people of varying skills and expertise who make up the Te Toki Waka whānau. Te Toki is also tightly connected to an international network of voyaging societies and their respective waka hourua throughout the Pacific. This keeps age-old relationships alive, and bringing the best of those experiences and knowledge back to communities in Aotearoa for the benefit of rangatahi and tamariki.

Economic

OUTCOME	FOCUS AREA	INDICATOR
Māori have skills to realise economic opportunities	Māori in tertiary study	Percentage of Māori tertiary student completions
		Percentage of tertiary students who go on to enrol in higher-level study
	Māori workforce capability	Percentage of Māori tertiary students in Tāmaki Makaurau completing qualifications in science, technology, engineering and mathematics (STEM)
		Percentage of Māori youth in Tāmaki Makaurau who are not in employment, education or training (NEET)
		Percentage of Māori in Tāmaki Makaurau participating in industry training

OVERVIEW

The outcome from Whanaungatanga within the economic pou is that Māori have the skills to realise economic opportunities. Fostering Whanaungatanga through education is crucial for the success of Māori students in Tāmaki Makaurau. Whanaungatanga enables connections to be created between students, teachers and the faculty, which leads to a more positive learning environment and a greater sense of purpose. The success of a student's ability to gain a tertiary qualification is correlated with an overall sense of wellbeing.[44]

WHANAUNGATANGA IN BUSINESS

The value of Whanaungatanga is also regularly referred to as a positive point of difference for Māori in business.[45] In this context, Whanaungatanga has been articulated as ensuring future benefits for the next generation.[46] While this has positive benefits, such as ensuring business sustainability, for some Māori organisations this has led to relatively conservative approaches to investment, low debt levels and difficulty raising capital.[47]

Harr and Delaney[48] provide a useful framework for Whanaungatanga in action in businesses and entrepreneurship. In their framework, Whanaungatanga means that:

- institutional knowledge is able to be supplied by senior whānau members
- there is the ability to leverage off whānau as a source of capital/finance

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44 Statistics New Zealand, "Ngā Tohu o Te Ora: The Determinants of Life Satisfaction for Māori 2013."

45 Fomana Capital and Crenative Ltd, "Investigating Key Māori Business Characteristics for Future Measures" (Wellington: Te Puni Kōkiri, 2006).

46 Fomana Capital and Crenative Ltd.

47 Fomana Capital and Crenative Ltd.

48 Jarrod Haar and B Delaney, "Entrepreneurship and Māori Cultural Values: Using 'Whanaungatanga' to Understanding Māori Business," *New Zealand Journal of Applied Business Research* 7, no. 1 (2009): 17.

- the organisation markets to wider whānau and their connections, and experienced greater word-of-mouth and sales
- in the area of human resources, family workers may work for 'whānau rates' lowering wage costs
- the business might leverage networks for the supply of raw materials.

FOCUS AREA: MĀORI IN TERTIARY STUDY

Indicator: Percentage of Māori in Tāmaki Makaurau who complete tertiary education qualifications

Fostering Whanaungatanga in a learning and teaching environment is about communicating a belief in the capacity of all as learners and achievers. This in turn leads to people feeling connected, having a sense of belonging and purpose, and therefore improved wellbeing. By fostering Whanaungatanga, tertiary students celebrate diverse abilities and individual excellence, and achieve skills and qualifications that may lead to higher level employment.

In 2017, 28,415 Māori tertiary students in Tāmaki Makaurau completed a qualification, which represents 20.6 percent of all Māori tertiary students across Aotearoa who completed a qualification (Figure 15).

Figure 14. Number of Māori tertiary students who complete a qualification, Tāmaki Makaurau and rest of Aotearoa, 2010–2017
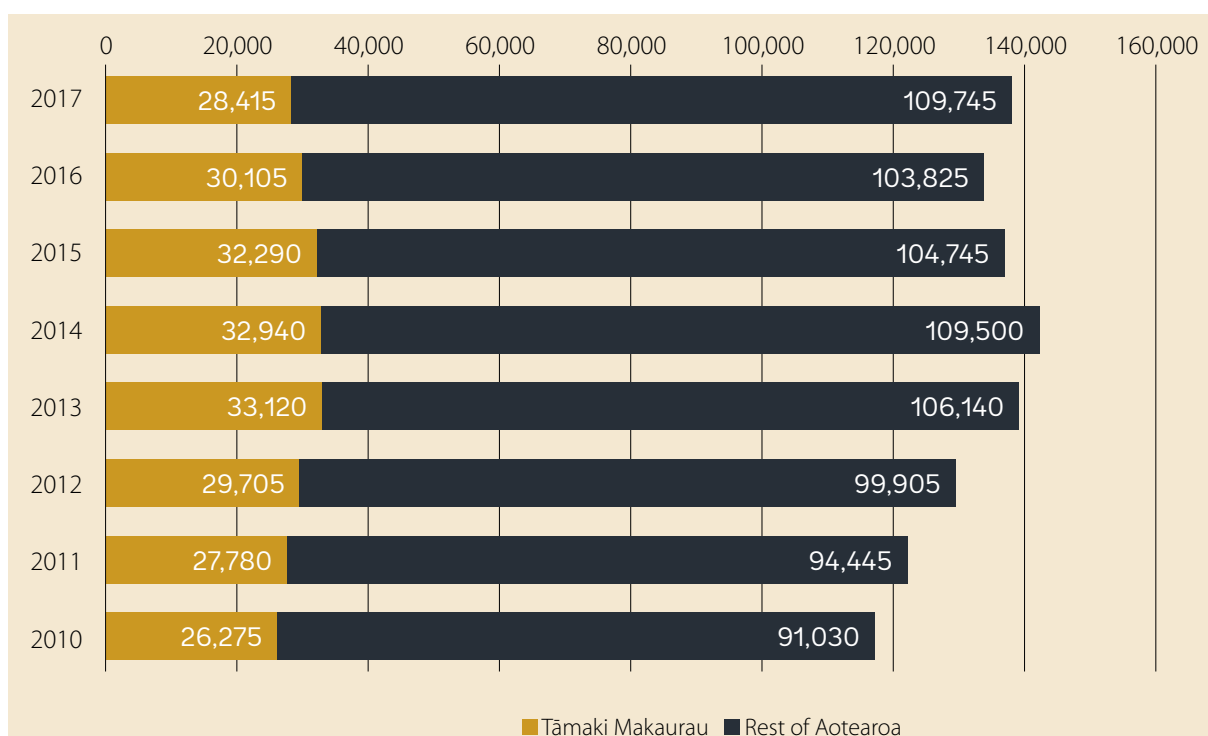
Data source: Ministry of Education customised dataset.

Notes: Data excludes all non-formal learning and on-job industry training. Students are counted in each ethnic group they identify with.

Qualification levels counted include: Bachelor's degrees, Certificates 1, Certificates 2, Certificates 3, Certificates 4, Certificates/Diplomas 5-7, Doctoral degrees, Graduate certificates/diplomas, Honours degrees/postgraduate certificates/diplomas, Masters degrees.

The number of completions has fluctuated over the last seven years, peaking in 2014.

Completions of doctoral degrees, higher level certificates and diplomas and masters degrees have held reasonably steady over the last three years (Figure 16). There has been an increase in the absolute number of honours degrees completed, but a fall in the numbers of bachelors degrees completed.

Figure 15. Number of Māori tertiary students completing qualifications, by qualification level, Tāmaki Makaurau, 2015–2017

Data source: Ministry of Education customised dataset.

Notes: Data excludes all non-formal learning and on-job industry training. Students are counted in each ethnic group they identify with.
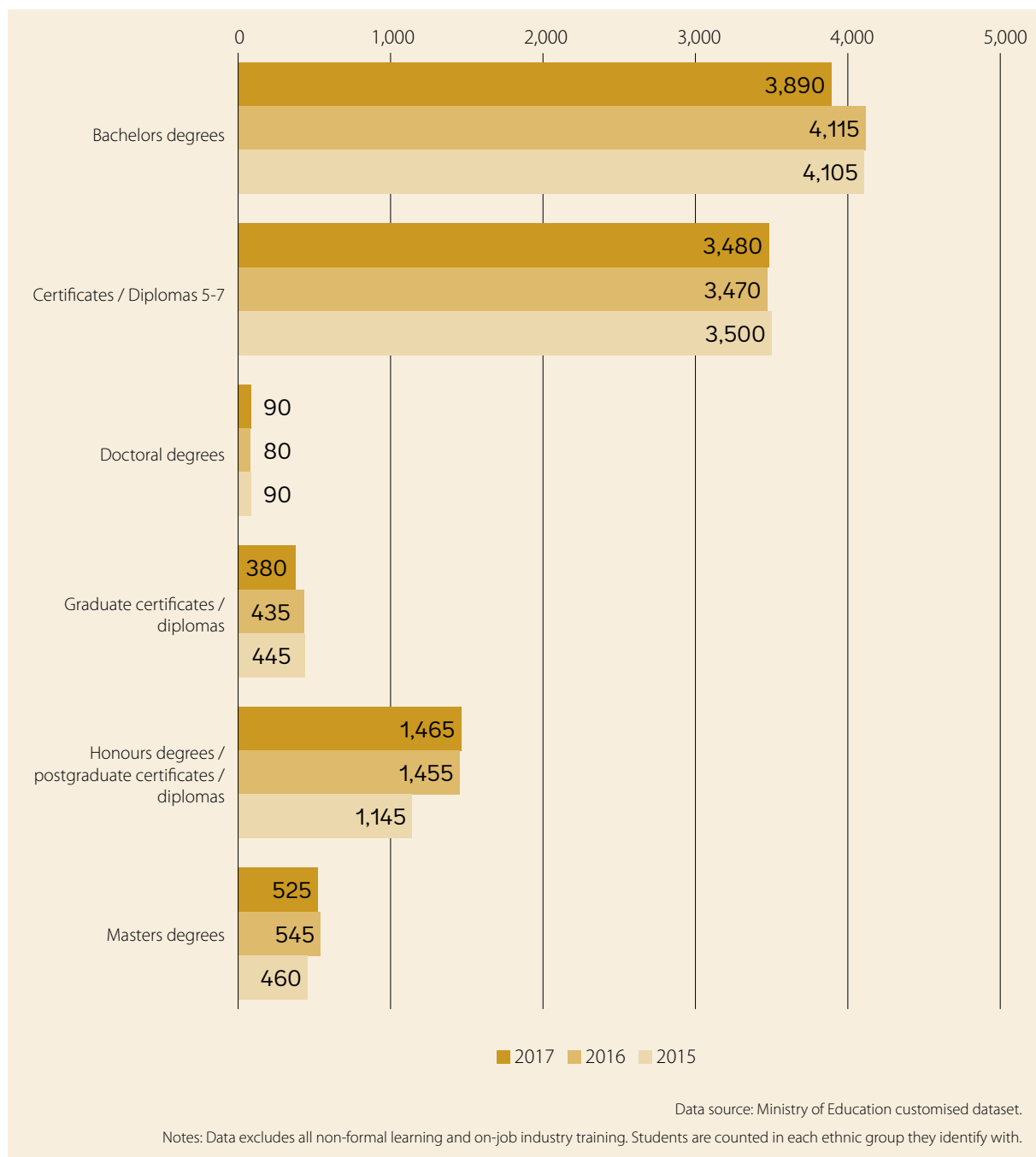
Indicator: Percentage of tertiary students who go on to enrol in higher-level study

There have been steady increases in Māori participation and achievement in universities and wānanga, increasingly at higher levels of qualifications. This expands the knowledge base in whānau and society, helping to achieve positive outcomes.

The share of Māori students studying at postgraduate level across the university sector has increased from 19 percent in 2008 to 22 percent in 2018. Māori doctorate students have increased by 26 percent since 2008.[49] Additionally, Māori doctoral graduates earn more than non-Māori graduates, five years after study.[50]

Of Māori tertiary students who graduated with a bachelors degree in 2016, 16 percent of students in Tāmaki Makaurau went on to higher-level study in the next year (Figure 17). Across Aotearoa, 19 percent of Māori students went on to higher-level study in 2017. The data suggests that graduates in Tāmaki Makaurau are going onto higher-level study at a lower rate than graduates across Aotearoa.

It is unclear why this may be the case. There are likely to be a number of push and pull factors, for example, access to employment after graduation may be greater for Tāmaki Makaurau Māori. Therefore there is less need or want to undertake post-graduate level study, or there may be particular barriers to higher-level study in Tāmaki Makaurau. The fields of study also have an influence. Māori students who undertake study in science, technology, engineering and mathematics go onto higher-level study at a higher rate than those who study in other fields.
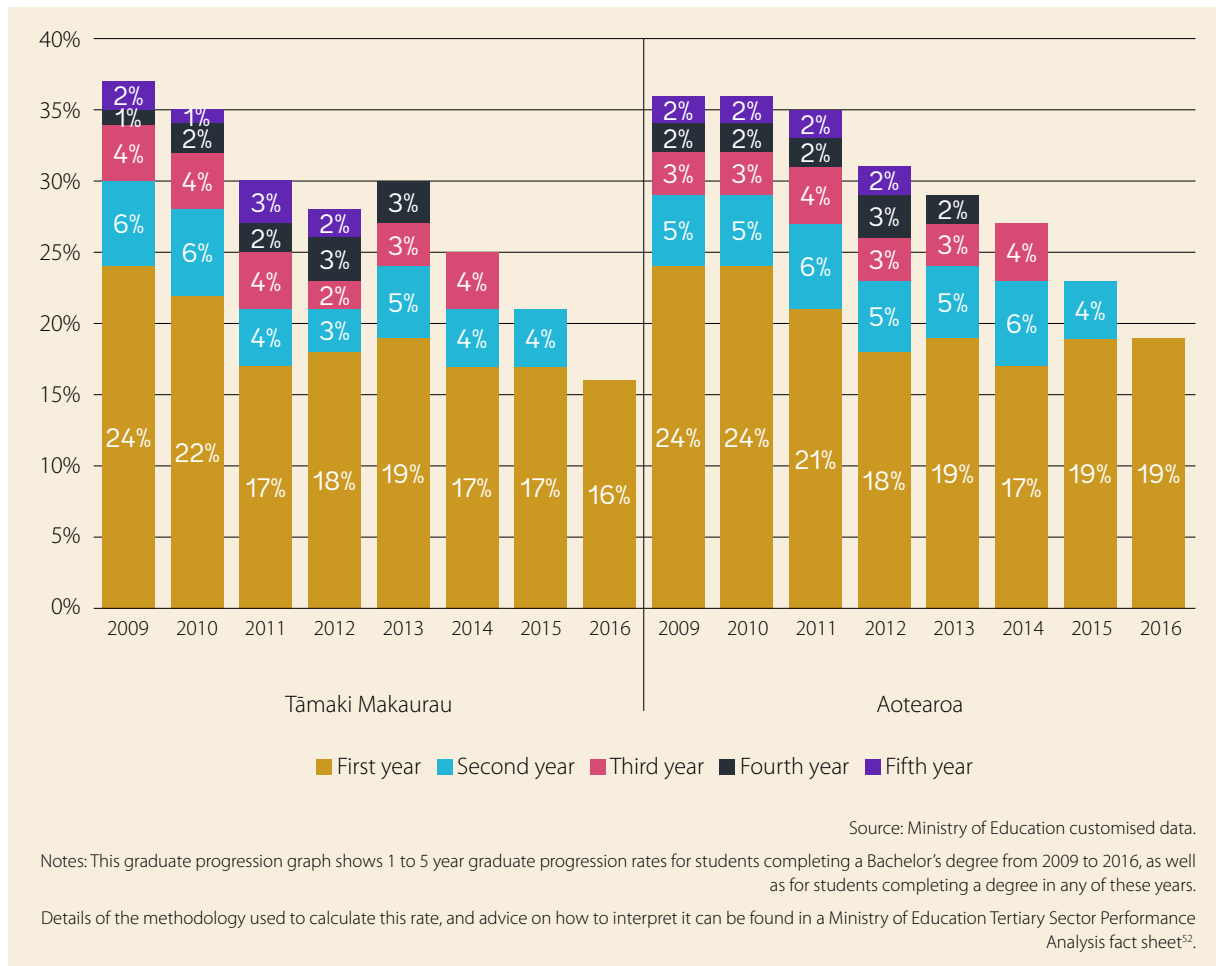
Nevertheless, while participation and completion has increased, Māori are still under-represented as graduates and postgraduates.[51]

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49   Ministry of Education, "Participation Rates 2008-2017 Final" (Wellington: Ministry of Education, 2018).

50   P Mahoney, "The Outcomes of Tertiary Education for Māori Graduates: What Māori Graduates Earn and Do after Their Tertiary Education," Beyond Tertiary Study (Wellington: Ministry of Education, 2014).

51   Reremoana Theodore et al., "Māori University Graduates: Indigenous Participation in Higher Education" (Dunedin: National Centre for Lifecourse Research, University of Otago, May 3, 2016).

Figure 16. Progression to higher levels of study for domestic Māori students beyond bachelors degree level by completion year, Tāmaki Makaurau and Aotearoa, 2009–2016
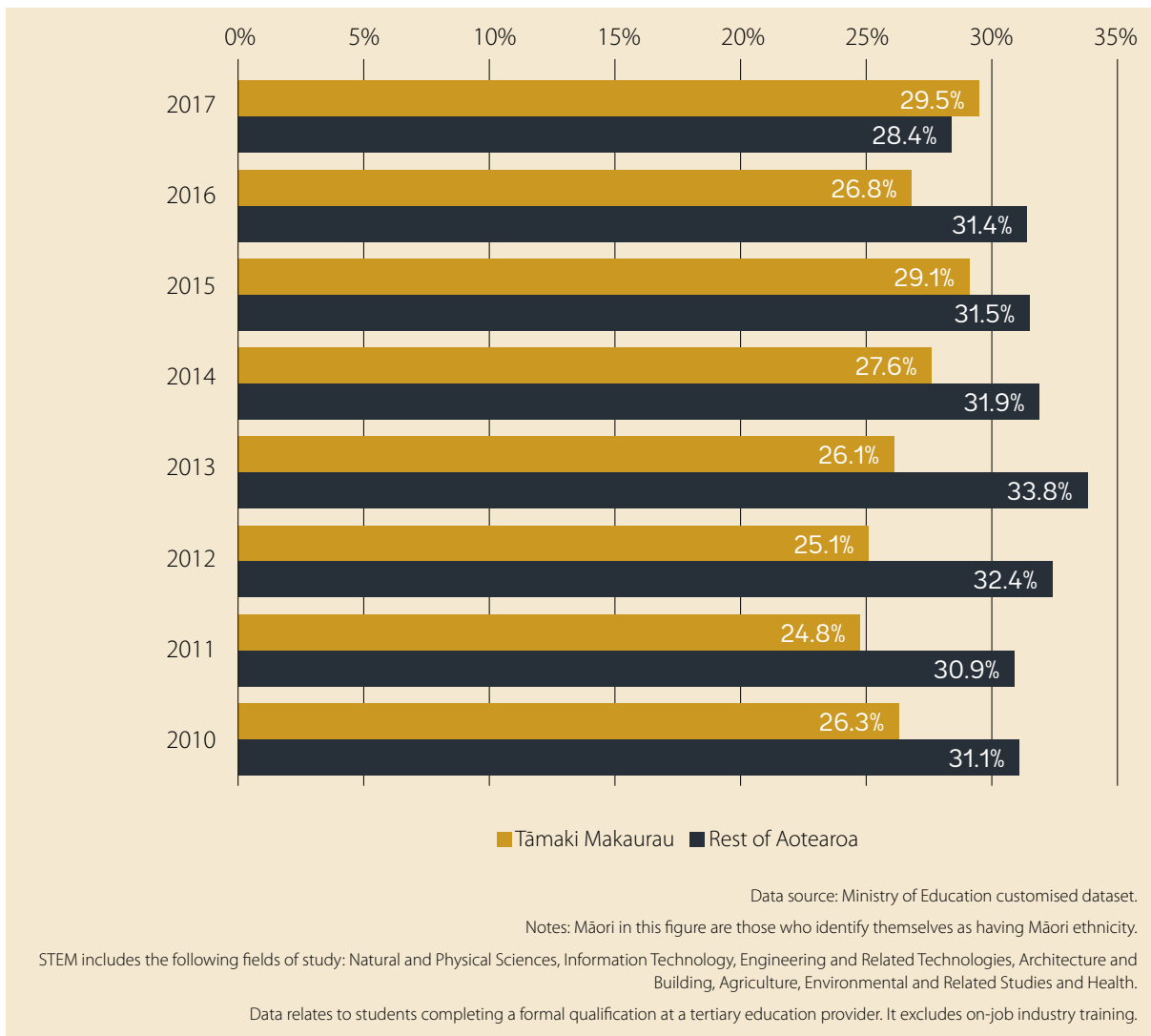

Source: Ministry of Education customised data.

Notes: This graduate progression graph shows 1 to 5 year graduate progression rates for students completing a Bachelor's degree from 2009 to 2016, as well as for students completing a degree in any of these years.

Details of the methodology used to calculate this rate, and advice on how to interpret it can be found in a Ministry of Education Tertiary Sector Performance Analysis fact sheet[52].

52   Ministry of Education, "How Does the Ministry of Education Calculate Tertiary Qualification Completion Rates?" (Wellington: Ministry of Education, 2018).

FOCUS AREA: MĀORI WORKFORCE CAPABILITY

Indicator: Percentage of Māori tertiary students in Tāmaki Makaurau completing qualifications in science, technology, engineering and mathematics (STEM)

Knowing how well tertiary students are performing and what areas they are graduating helps shape the understanding of the future labour market. High levels of skills in science, technology, engineering and mathematics (STEM), in particular, has been positively associated with improved innovation and contributes to national and regional prosperity.[53]

Figure 17. Percentage of Māori tertiary students completing qualifications in science, technology, engineering and mathematics, Tāmaki Makaurau and rest of Aotearoa, 2010–2017

Data source: Ministry of Education customised dataset.

Notes: Māori in this figure are those who identify themselves as having Māori ethnicity.

STEM includes the following fields of study: Natural and Physical Sciences, Information Technology, Engineering and Related Technologies, Architecture and Building, Agriculture, Environmental and Related Studies and Health.

Data relates to students completing a formal qualification at a tertiary education provider. It excludes on-job industry training.

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53   OECD, "Main Science and Technology Indicators" (Paris: Organisation for Economic Co-operation and Development, 2017).

The proportion of Māori tertiary students in Tāmaki Makaurau completing qualifications in STEM, compared with other disciplines, lagged behind the rest of Aotearoa in the years 2010 to 2016 (Figure 18). The first year that Māori tertiary students in Tāmaki Makaurau overtook the rest of Aotearoa was in 2017 when 29.5 percent of students completed qualifications in STEM in Tāmaki Makaurau, with 28.4 percent in the rest of Aotearoa.

The absolute numbers of students completing STEM qualifications increased between 2011 and 2015, but has fallen to around 2,000 in 2016 and 2017 (Figure 18).

Figure 18. Number of Māori tertiary students completing qualifications in science, technology, engineering and mathematics, Tāmaki Makaurau, 2010–2017
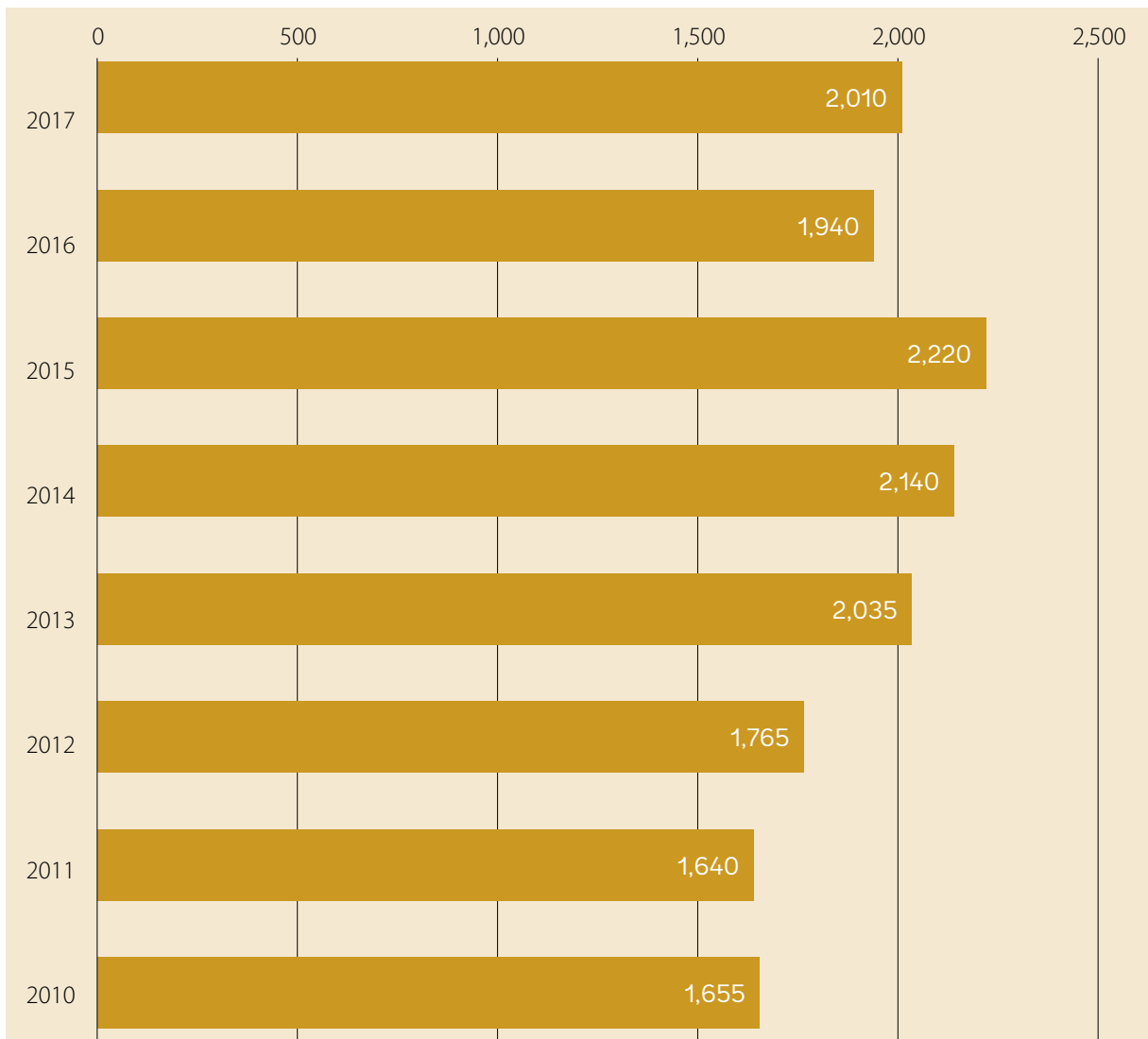
Data source: Ministry of Education customised dataset.

Notes: Māori in this figure are those who identify themselves as having Māori ethnicity.

STEM includes the following fields of study: Natural and Physical Sciences, Information Technology, Engineering and Related Technologies, Architecture and Building, Agriculture, Environmental and Related Studies and Health.

Data relates to students completing a formal qualification at a tertiary education provider. It excludes on-job industry training.

Indicator: Percentage of Māori youth in Tāmaki Makaurau not in employment, education or training (NEET)

The percentage of Māori youth not in employment, education or training (NEET) helps provide the overall picture of Māori potential and progression within the labour market. The NEET rate is measured focusing on rangatahi aged 15–24 years.

Rangatahi aged 15–24 years are usually more severely affected by economic downturns and tight labour markets. Research indicates that young people are the first to lose their jobs and the last to gain employment.[54] Employers often demand skilled and experienced workers, so lack of work experience and work skills are a barrier to employment for rangatahi.

The NEET rate, together with rangatahi engagement in education or training, can be a useful complementary indicator of potential youth labour underutilisation. It can also be a good first step in identifying rangatahi who may be at higher risk of poor outcomes in the future. Decreasing the numbers of rangatahi who are NEET is a key focus for both local and central government.

The NEET rate of rangatahi Māori in Tāmaki Makaurau has fallen from a high of 26.5 percent in 2005 to lows in the last few years of around 18 percent (Figure 20). Since 2009, the Tāmaki Makaurau NEET rate has been lower than the NEET rates of the rest of Aotearoa and Aotearoa. This is likely, in part, due to an improving national economy and low unemployment rates, which have benefitted Tāmaki Makaurau in particular.

Figure 19. Māori youth not in employment, education or training rate, annual average, Tāmaki Makaurau and rest of Aotearoa, 2004-2018

Data source: Statistics New Zealand, Housing and Labour Force Survey, customised dataset.

Notes: Māori in this figure are those who identify themselves as having Māori ethnicity. The NEET rate is the proportion of the working age population aged 15–24 years old not in employment, education or training.

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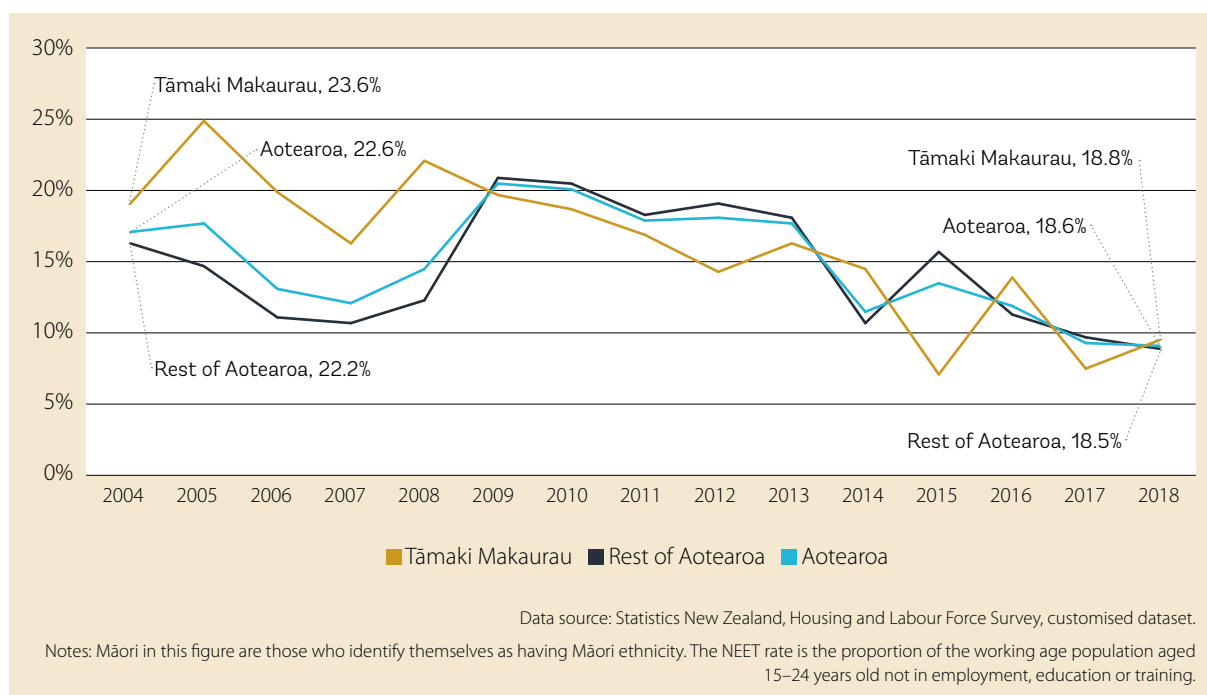
54   Statistics New Zealand, "Introducing the Youth Not in Employment, Education, or Training Indicator" (Wellington: Statistics New Zealand, 2011).

Indicator: Percentage of Māori in Tāmaki Makaurau participating in industry training

A literature review and analysis of surveys on the non-completion of apprenticeships in Australia found that the start of the industry training/apprentice journey was the most critical.[55] Of those who left their apprenticeships, 40 percent did so within their first six months, and 60 percent within the first year. However, apprentices with strong social networks, particularly those that included other trade workers, were more likely to stay engaged and complete their programme.

As part of the Māori and Pasifika Trades Training (MPTT) programme, a Whanaungatanga Day is held to welcome new tauira. It is a chance for tauira to get to know their industry training organisation, their MPTT whānau, to network and to build positive relationships.

"We are hapū and Iwi driven so we have a practice of Whanaungatanga, we have these connections naturally." – GOVERNANCE INTERVIEWEE AS PART OF THE MPTT EVALUATION[56]

Māori participation in industry training has increased over time, from 4,800 learners in 2011 to 7,080 in 2017. Participation in Tāmaki Makaurau has almost doubled over that time period, from 1,005 learners in 2011 to 1,850 learners in 2017 (Figure 22). Tāmaki Makaurau as a proportion of Aotearoa has also increased from about 20.9 percent of Māori trainees in 2011 to 26.1 percent of Māori trainees in 2017.

Over half of Māori trainees in Tāmaki Makaurau are in the building sector (54.6 percent, Figure 22), with other significant numbers in related building and engineering fields (electrical and electronic engineering and technology, automotive engineering and technology, and mechanical and industrial engineering and technology). This is encouraging, as the construction and building sector in Tāmaki Makaurau has been consistently stating that more skilled workers are required.

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55 A Bednarz, "Understanding the Non-Completion of Apprentices," Occasional Paper (Adelaide: National Centre for Vocational Education Research, on behalf of the National Senior Officials Committee and for the Principal Committees of the Council of Australian Governments' (COAG) Industry Skills Council (formerly the Standing Council on Tertiary Education, Skills and Employment), 2014).
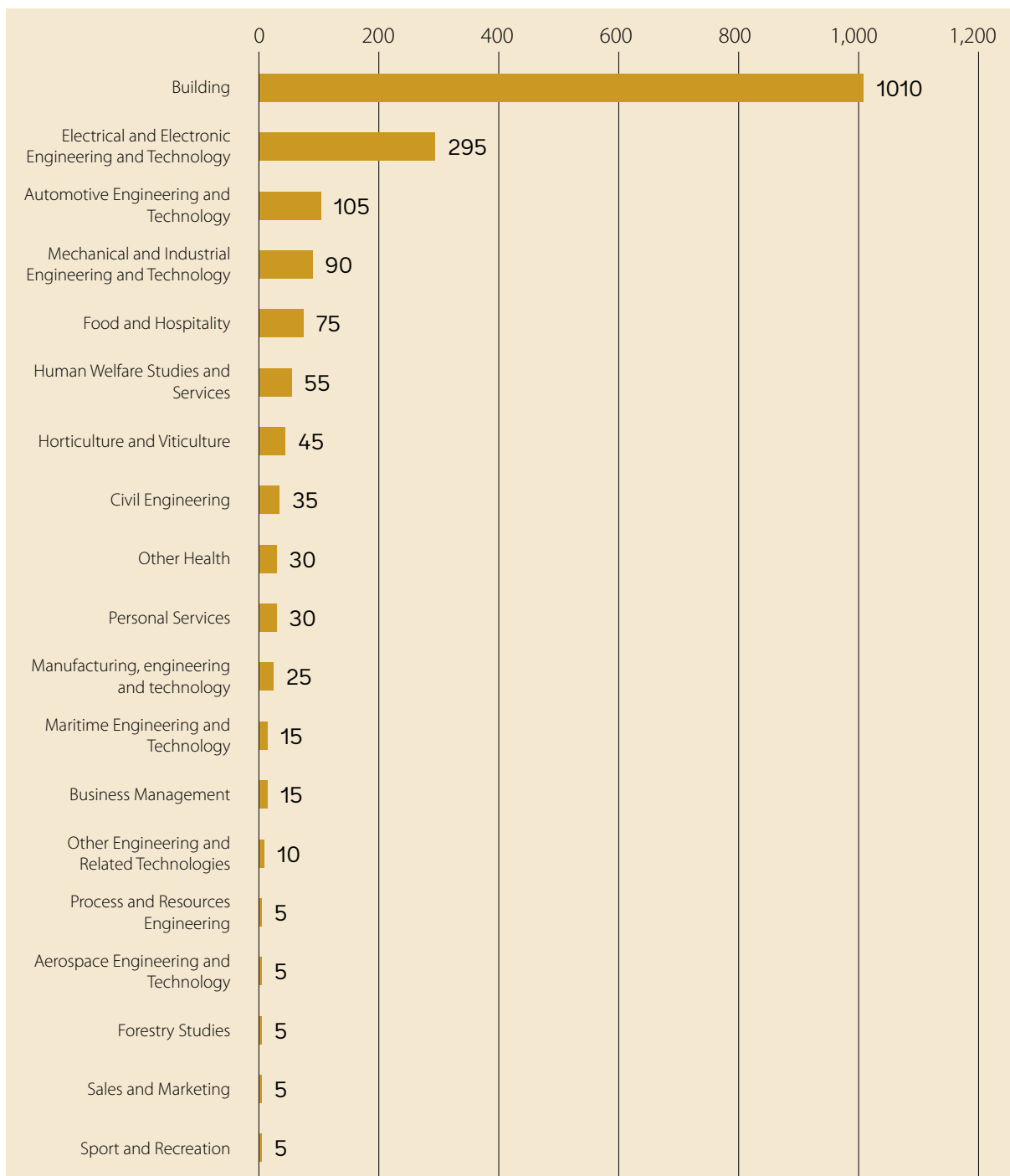
56 MartinJenkins, "MPTT Evaluation Findings," Prepared for the Tertiary Education Commission (Wellington: Martin, Jenkins & Associates, 2017).

Figure 20. Māori participation in industry training, Tāmaki Makaurau and rest of Aotearoa, 2011–2017

Year	Tāmaki Makaurau	Rest of Aotearoa
2017	1,850	5,230
2016	1,570	4,690
2015	1,440	4,535
2014	1,325	4,810
2013	1,150	4,140
2012	1,035	3,640
2011	1,005	94,445

■ Tāmaki Makaurau   ■ Rest of Aotearoa

Data source: Ministry of Education customised dataset.

Notes: Māori in this figure are those who identify themselves as having Māori ethnicity.

Industry trainees include Modern Apprentices, New Zealand Apprentices and trainees whose programme meets or exceeds the NZ Apprenticeships criteria.

Over half of the Māori trainees in Tāmaki Makaurau are in the building sector.

Figure 21. Māori industry trainees in Tāmaki Makaurau, by narrow field, 2017

Narrow field	Value
Building	1010
Electrical and Electronic Engineering and Technology	295
Automotive Engineering and Technology	105
Mechanical and Industrial Engineering and Technology	90
Food and Hospitality	75
Human Welfare Studies and Services	55
Horticulture and Viticulture	45
Civil Engineering	35
Other Health	30
Personal Services	30
Manufacturing, engineering and technology	25
Maritime Engineering and Technology	15
Business Management	15
Other Engineering and Related Technologies	10
Process and Resources Engineering	5
Aerospace Engineering and Technology	5
Forestry Studies	5
Sales and Marketing	5
Sport and Recreation	5

Data source: Ministry of Education customised dataset.

Notes: Māori in this figure are those who identify themselves as having Māori ethnicity.

Industry trainees include Modern Apprentices, New Zealand Apprentices and trainees whose programme meets or exceeds the NZ Apprenticeships criteria.

Data has been rounded to the nearest five to protect the privacy of individuals.

Environment

OUTCOME	FOCUS AREA	INDICATOR
Te Taiao is able to support ngā uri whakatipu	Mahingā kai and wāhī rongoā	Number of Tangata Kaitiaki/Tīaki Kaitiaki appointed by the Minister under the Kaimoana Customary Fishing Regulations
		Number of rohe moana customary food gathering areas gazetted by the Minister under the Kaimoana Customary Fishing Regulations
		Number of temporary bans on harvesting (rāhui) implemented through the customary provisions of section 186 of the Fisheries Act
	Wāhī tapu and wāhī taonga	Number of sites of Māori significance including wāhī tapu formally protected or scheduled in the Auckland Unitary Plan
		Number of key sites of significance of Tūpuna Maunga with mitigation measures to improve or maintain their condition

OVERVIEW

The Whanaungatanga perspective within the environment pou of the Māori Plan is that Te Taiao is able to support ngā uri whakatipu (future generations). In other words, safeguarding the environment to ensure growth and sustainability for them. Indicators in this section of the report reflect how Whanaungatanga is expressed in Tāmaki Makaurau that contribute towards developing a vibrant community. It also indicates the importance of understanding the connections between Māori and the environment and why this is relevant in society today.

As tangata whenua, Māori have a unique relationship with the environment[57] in that there is importance placed on the relationship between humans and the natural world.[58] This is strongly linked to whakapapa and traditional Māori customs, beliefs and values. Furthermore, Te Ao Māori acknowledges a natural order to the universe where all living things are interrelated and connected in one form or another.[59] This unique perspective on the environment helps shape Māori perspectives where traditional values continue to resonate with Māori in contemporary society.

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57 Lucy J. Cowie et al., "Indigenous Identity and Environmental Values: Do Spirituality and Political Consciousness Predict Environmental Regard among Māori?," *International Perspectives in Psychology: Research, Practice, Consultation* 5, no. 4 (October 2016): 228–44.

58 Te Ahukaramū Charles Royal, "'Kaitiakitanga – Guardianship and Conservation," Te Ara – the Encyclopedia of New Zealand, September 2007, **www.TeAra.govt.nz/en/kaitiakitanga-guardianship-and-conservation/print**

59 Garth R Harmsworth and Shaun Awatere, "Indigenous Māori Knowledge and Perspectives of Ecosystems," in *Ecosystem Services in New Zealand – Conditions and Trends.*, ed. J R Dymond (Lincoln: Manaaki Whenua Press, 2013), 274–86.

Sharing is one expression of Whanaungatanga and protecting natural resources ensures that Māori can continue to share the environment. One example of Whanaungatanga in action is the restoration project to revive the mauri (life force) of Ōkahu Bay.[60] A restoration project was established by using mussels to filter the water and restore the ecological health of the bay, 100 years after sewage pipes were introduced to the area. The project involved several collaborative consultations involving whānau, hapū and Iwi working together to address this environmental issue.

A strong sense of Whanaungatanga empowers and contributes towards Māori identity. Research has found that compared to other Indigenous groups, Māori expressed a higher regard for the environment.[61] A strong predictor for this is having a socio-political consciousness, such as, acknowledgement and understanding of Te Tiriti o Waitangi and its historical significance, and support for Māori rights. The research suggests that the more you see these things as directly relevant to society the more you valued the environment. Implementing appropriate frameworks and regulations that respect Te Ao Māori values will ensure Māori continue having a high regard for the environment.

Protection and growth are key factors in safeguarding the environment for future generations. The issue of climate change poses a number of risks (and opportunities) for Māori to consider. The government's *Adapting to Climate Change Stocktake* said that Māori are among the most vulnerable to climate change.[62] Climate change will impact on essential ecosystems including the availability of clean fresh water, access to kai moana, soil stability and coastal protection. As Māori communities rely on the environment as a cultural, social and economic resource, it is in the best interest of Iwi/hapu to invest in the monitoring and maintenance of it.

The inclusion of local Māori Iwi/hapu in resource management decision-making reflects practices of Whanaungatanga which can contribute to successful and enduring relationships between local government and Māori. The Board continues to advocate for better engagement with Māori as active participants in environmental decision-making in Tāmaki Makaurau.

FOCUS AREA: MAHINGĀ KAI AND WĀHĪ RONGOĀ

Indicator: Number of Tangata Kaitiaki/Tīaki Kaitiaki appointed by the Minister under the Kaimoana Customary Fishing Regulations

Whanaungatanga is about supporting whānau to engage in activities that enhance their physical, emotional, mental, and spiritual health. Traditionally, fishing has been a way for Māori to provide food for their whānau.

Māori fishing rights were first guaranteed in the signing of the Tiriti o Waitangi in 1840. Customary fishing and customary fisheries management are currently provided for under several pieces of legislation:

- the Fisheries Act 1996 (sections 174–186B)
- the Fisheries (South Island Customary Fishing) Regulations 1999
- the Fisheries (Kaimoana Customary Fishing) Regulations 1998
- regulation 27A of the Fisheries (Amateur Fishing) Regulations 1986.

"Customary food gathering" means the traditional rights confirmed by the Treaty of Waitangi and the Treaty of Waitangi (Fisheries Claims) Settlement Act 1992, being the taking of fish, aquatic life, or seaweed or managing of fisheries resources, for a purpose authorised by Tangata Kaitiaki/Tiaki, including koha, to the extent that such purpose is consistent with tikanga Māori and is neither commercial in any way nor for pecuniary gain or trade.

– FISHERIES (KAIMOANA CUSTOMARY FISHING) REGULATIONS 1998

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60 "Project Aims to Bring Life Back to Okahu Bay," *The Aucklander*, August 20, 2014, **www.nzherald.co.nz/property/news/article.cfm?c_id=1503378&objectid=11311697**

61 Cowie et al., "Indigenous Identity and Environmental Values."

62 Climate Change Adaptation Technical Working Group, "Adapting to Climate Change in New Zealand: Recommendations from the Climate Change Adaptation Technical Working Group." (Wellington: Ministry for the Environment, 2018).

Under the regulations, guardians can be appointed for a specific rohe moana. These guardians are called Tangata Kaitiaki or Tangata Tīaki. Tangata Kaitiaki/Tīaki have a pivotal role to play in customary fishing.

Tangata Kaitiaki/Tīaki authorise and manage customary activities (for example, they can determine whether a customary fisher can exceed the amateur catch limits). This enables customary fishing and management traditions to continue in the rohe moana. In the North Island Tangata Kaitiaki may be recommended by and accountable to a whānau group, or a hapū or an Iwi, and are approved by the Minister of Fisheries. The Ministry for Primary Industries also consults with Tangata Kaitiaki/Tiaki on any aspects of fisheries management that is being considered for change in their rohe moana.

There are 468 Tangata Kaitiaki appointed by the Minister of Fisheries, under the Fisheries (Kaimoana Customary Fishing) Regulations 1998 (Kaimoana Regulations) in the North Island and Chatham Islands. Twenty of these are in Tāmaki Makaurau. However, 15 of the areas for which the Tangata Kaitiaki are appointed for overlap into the Waikato Regional Council area.

Indicator: Number of rohe moana customary food gathering areas gazetted by the Minister under the Kaimoana Regulations

Customary fishing takes place in a rohe moana (defined customary fishing area) of the tangata whenua. Under the Fisheries (Kaimoana Customary Fishing) Regulations 1998, Tangata Kaitiaki/Taiāki are confirmed within a particular area/rohe moana. When Tangata Kaitiaki/Tīaki are appointed, the confirmation of appointment and the boundaries of the area/rohe moana for which the Tangata Kaitiaki/Tīaki is to exercise any functions, is published in the *Gazette*.[63]

There are 52 rohe moana customary food gathering areas approved by the Minister of Fisheries under the Kaimoana Regulations in the North Island and Chatham Islands, of which two rohe moana are in Tāmaki Makaurau (Figure 23).

Figure 22. Number of rohe moana customary food gathering areas gazetted by the Minister under the Kaimoana Regulations, Tāmaki Makaurau and rest of the North Island and Chatham Islands, 2018

Data source: Fisheries New Zealand customised data.

Notes: Each icon is equal to 2 rohe moana.

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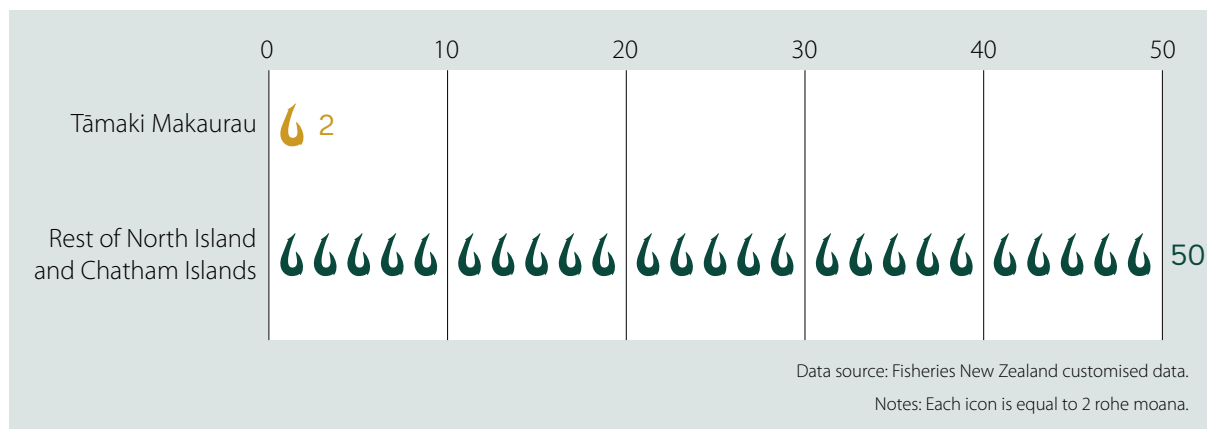
63   New Zealand Gazette is the official Government newspaper and authoritative journal of constitutional record, published since 1841.

Indicator: Number of temporary bans on harvesting (rāhui) implemented through the customary provisions of section 186 of the Fisheries Act

Temporary closures (or Section 186 Closures) impose a temporary ban on harvesting species or a temporary restriction on certain fishing methods. The goal of temporary closures is to help restore depleted stocks (improve size and/or availability) or to recognise and provide for the use and management practices of Tangata Whenua. While the reasons for the rāhui having to be enforced may be negative, the rāhui can also be seen as an active exercise of Kaitiakitanga by Iwi.

There are four current rāhui nationally, of which one is in Tāmaki Makaurau at Umupuia Beach (Figure 24). The Umupuia Beach closure was extended on 28 December 2018 for another two years.

Temporary bans are set for a period of two years. The Umupuia Beach rāhui has been in place for some years and was requested by Ngai Tai Umupuia Te Waka Totara Trust who represent Mana Whenua Marae at Umupuia. Tuangi have increased in number and size since the rāhui have been in place. Prior to the rāhui, Umupuia was regarded as the most heavily harvested beach in Aotearoa.[64] Ngai Tai Umupuia Te Waka Totara Trust believe that large housing developments, increasing population and international migration have contributed to the risk of decreasing shellfish stock and potential repeat collapse.[65]

Figure 23. Umupuia Beach rāhui

Source: Ministry of Fisheries. "Umupuia Beach – temporary closure to the take of cockles." Wellington: Ministry of Fisheries, 2018.

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64 Ngai Tai Umupuia Te Waka Totara Trust, "Ngai Tai Umupuia Te Waka Totara Trust and Its Trustees Request an Extension to the Rahui and 186A Closure at Umupuia Beach in Relation to the Taking of Tuangi/Cockles," August 24, 2018, **www.fisheries.govt.nz/dmsdocument/30984-2018-09-29-request-from-ngai-tai-pdf**

65 Ngai Tai Umupuia Te Waka Totara Trust.

FOCUS AREA: WĀHĪ TAPU AND WĀHĪ TAONGA

Indicator: Number of sites of Māori significance including wāhī tapu formally protected or scheduled in the Auckland Unitary Plan

Cultural landscapes, wāhī tapu and wāhī taonga across the rohe of Iwi express narratives about the tipuna, their values and wairua. They all express whakapapa and reinforce Whanaungatanga relationships and expectations within community. They also tell a rich story about the unique history and identity of Māori.

In 2012-13 the Board advocated for over 9,000 sites with known Māori archaeology to be protected. This resulted in a "proposed sites of value" overlay in the early draft Auckland Unitary Plan relating to archaeological sites of Māori origin where the location of the site is referenced (3,600 with some later withdrawn). This proposal was not accepted by the Hearings Panel and the Board unsuccessfully appealed the decision.

Figure 24. Number of sites of Māori significance including wāhī tapu formally protected or scheduled in the Auckland Unitary Plan

Data source: Auckland Council, Auckland Unitary Plan.

Instead, the Auckland Unitary Plan, adopted on 15 August 2016, identifies 75 scheduled sites and places of significance to Mana Whenua (Figure 25).[66] Sites of significance that are scheduled in the Unitary Plan have a level of formal protection. These wāhī tapu range from urupā to wāhī waiora (historical natural springs and water supplies). They are registered sites of significance to Māori on both private and public lands.

Auckland Council is seeking to add another 270 sites to the schedule for those that are not adequately protected through existing planning rules.[67] The sites were identified over the past few years by the 19 Mana Whenua groups working closely with Auckland Council's heritage team. Before a plan change is drafted, Auckland Council will seek the position of Mana Whenua in the cultural value of the site, collate any archaeological information for the nominated sites and will engage with landowners.

In the context of a high number of sites that are not protected, maintained and celebrated, the Board continues to advocate for regulatory and non-regulatory approaches to be applied in this rapidly growing region.

66 Auckland Council, "Schedule 12 Sites and Places of Significance to Mana Whenua Schedule," in *Auckland Unitary Plan* (Auckland: Auckland Council, 2016), https://unitaryplan.aucklandcouncil.govt.nz/Images/Auckland%20Unitary%20Plan%20Operative/Chapter%20L%20Schedules/Schedule%2012%20Sites%20and%20Places%20of%20Significance%20to%20Mana%20Whenua%20Schedule.pdf

67 UMA Broadcasting, "Auckland Council Wahi Tapu Search," *Waatea News*, March 28, 2017, www.waateanews.com/waateanews/x_story_id/MTU5Njc=/ www.waateanews.com/waateanews/x_news/MTU5Njc/National/Auckland-Council-wahi-tapu-search?story_id=MTU5Njc=
Auckland Council, "Plan Change Proposed for Sites of Significance to Mana Whenua," Press Release (Auckland: Auckland Council, March 24, 2017), www.scoop.co.nz/stories/AK1703/S00781/plan-change-proposed-for-sites-of-significance-to-mana-whenu.htm

Indicator: Number of key sites of significance of Tūpuna Maunga with mitigation measures to improve or maintain their condition

The Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Settlement is an outcome of Mana Whenua and the Crown settling historical Treaty of Waitangi breaches. The settlement recognises that the Tūpuna Maunga are taonga in relation to which Mana Whenua have always maintained a unique relationship and honours their intergenerational role as kaitiaki.

The Tūpuna Maunga Authority is the statutory authority established under the Act to co-govern the Tūpuna Maunga. The Authority has six representatives appointed by Ngā Mana Whenua o Tāmaki Makaurau and six appointed by Auckland Council. There is also a non-voting Crown representative appointed by the Minister for Arts, Culture and Heritage.

The Tūpuna Maunga Authority is independent of council and has its own decision-making powers and functions. Auckland Council is responsible for the routine management of the maunga under the direction of the Authority. The Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014 vests the Crown-owned land of 14 Tūpuna Maunga in Ngā Mana Whenua o Tāmaki Makaurau, on the basis that they are held in trust for the common benefit of the Iwi/hapū of Ngā Mana Whenua o Tāmaki Makaurau and the other people of Tāmaki Makaurau (Figure 26). The Tūpuna Maunga are owned by the 13 iwi/hapū of Ngā Mana Whenua o Tāmaki Makaurau via the Tūpuna Taonga o Tāmaki Makaurau Trust.

The Authority's bespoke co-governance structure recognises not only the important relationship Ngā Mana Whenua have with these sacred places, but also their importance to, and connection with, all the peoples of Tāmaki Makaurau. The Tūpuna Maunga Authority is a tangible expression of the spirit of partnership between Ngā Mana Whenua and Auckland Council.

Its work programme, in relation to healing, includes:

- protection and restoration of the tihi (summits) through restriction of vehicle access to the tihi and significant track and viewing platform developments
- protection and restoration of historic kūmara pits, pā sites and wāhi tapu
- restoration of indigenous native ecosystems; reintroducing native plants and attracting native animal species; removing inappropriate exotic trees and weeds
- pest control on all maunga in line with Auckland Council's plan to be pest free by 2050.[68]

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68 Tūpuna Maunga o Tāmaki Makaurau Authority, "Tūpuna Maunga o Tāmaki Makaurau Authority: Draft Operational Plan 2019/20" (Auckland: Tūpuna Maunga o Tāmaki Makaurau Authority, 2019).

Figure 25. The 14 Tūpuna Maunga

Source: Auckland Council

Within Auckland Council's Long-Term Plan 2018-2028, there is a commitment to preserve, protect and enhance the cultural and natural values and activities of the Tūpuna Maunga and other volcanic heritage.[69] This is measured through the number of key sites of significance on Tūpuna Maunga with mitigation measures to improve or maintain their condition. In 2016/17, 33 key sites had mitigation measures in place (Figure 27).

Figure 26. Number of key sites of significance of Tūpuna Maunga with mitigation measures to improve or maintain their condition, 2016/17 and targets

Data source: Auckland Long Term Plan 2018-2028.

Key sites of significance are defined as sites and places of spiritual, ancestral, cultural, customary and historical significance to mana whenua. These sites are identified as being wāhi tapu through the research of Iwi groups, archaeological surveys and ecological surveys. The craters and tihi (summits) are recognised as key sites of significance in all cases.

Mitigation measures include:

• vegetation assessments completed on nine maunga to enable planning and progressive removal of weeds and exotic trees

• removal of hawthorn from Ōhinerau/Mt Hobson

• fire protection on six maunga

• biannual ecological weed control on 12 maunga

• rabbit and possum control on five maunga.

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