

Toitū Waitākere

*Voices from the Māori community highlighting aspirations to inform future development of a
Responsiveness Plan for Māori*



E mihi atu nei ki ngā karanga maha i manaakitia e ōu koutou whakaaro me ngā whēako hoki e pā ana ki tēnei kaupapa whakahirahira. Nei rā te hua o tēnei ōu koutou kōrerorero hei mirimiri māua i panoni i te penerākau.

*Mauriora ki a koutou e ngā rangatira mō te ngākaunui, me te kōrero pono.
Tena koutou, tena koutou, otira tena tatou katoa.*

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Contents Page

Scope of Project and Executive Summary with Recommendations	3 – 6
Methodology	7
Nāu te rourou - Council Information	10
Māori Profiles in each Local Board	- Henderson-Massey 14
	- Waitakere Ranges 15
	- Whau 16
Fig 1: Whakapapa of Council Strategies and Priorities	19
Nāku te rourou – Community Input	20
Fig 2: Presenting Issues for Māori Community in Waitakere	22
Consultation – what’s been said to date	26
Fig 3: Aspirations of Māori Community in Waitakere 2017	28
Ka ora ai te iwi	35
Engagement Tips	36
Fig 4: Aspirations in Action against ECA Framework	40
What will it take to achieve aspirations?	47
Recommendations	49
Asset Map	51
Interview participants	52
References	53

Scope of Project

An asset mapping exercise that will allow all three local boards to:

- Identify information that will support strong engagement between West Auckland Māori and Auckland Council
- Support strong engagement and connections amongst west Auckland Māori themselves

This work includes but is not exclusive to:

- Mapping information pertaining to Maori for each of the local boards that includes information from census, Māori Report, Ministry of Education data, health and economic development data.
- Identification of key stakeholders from a range of sectors who can provide an insight and a way forward to foster stronger participation by Māori and for Māori in each of the respective communities. These stakeholders may come from marae, kaupapa Māori services, government agencies, schools, businesses and community and represent a wide cross section of skills and ages within our community

Interviews with key stakeholders to build key relationships that ensure a greater buy in and participation at a Māori community forum

Identify priorities from discussions that allow greater collaborative work to occur for future hui relating to the Māori Responsiveness Plan

Commence the building of a comprehensive database that enables us to communicate effectively with our Maori community

The database development is due to be completed and presented to community at a hui at the end of November.

Disclaimer: This report has been commissioned by the Western Local Boards to enable an informed development of potential areas of collaboration and/or project support that will be priorities in a plan for Responsiveness to Māori communities in Waitākere. The recommendations will not be solely the responsibility of Local Boards to fulfil however will be central points of discussion together with Māori community to strategise action planning.

Executive Summary

The report and recommendations itemised are the result of dialogue with more than 50 individuals, and input sought from two community fora, the total of whom agreed their working is in the best interests of Māori in Waitakere. The notes from a hui with the Māori community held in March 2017 have been considered as have the recommendations from a West Auckland Mataawaka Report 2014¹.

Strategic Context

The Māori community continues to mourn the loss of their partnership with local government since removal of the Taumata Rūnanga at the disestablishment of the former Waitākere City Council and the subsequent creation of the Super City. The instigation in 2010 of the Independent Māori Statutory Board (IMSB) provided confidence for the community that progress was afoot. The ensuing Māori community engagement, facilitated by the IMSB with the view to formulate the Māori

¹ Mataawaka Engagement (West). Contract No. 054. Final Report from Georgina Parata, Consultant. 25 July 2014

Report 2016, was greatly anticipated. The Western Local Boards are tasked with developing a Responsiveness Plan for Māori in 2017. Feedback reflects a realisation for the Waitākere Māori community that contributions to IMSB have not filtered across and down Council to the Local Boards. It is at the crossroads of these two positions and their numerous expectations that formulate the foundations for this report.

This report is not charged with repairing the dynamic of past consultation between Council and Māori community. Rather this report seeks to restore and rebuild relationships with a more personal interaction, as a means to improving communication and understanding for Local Boards and how best to connect with and advance aspirations for Māori in the Waitākere community.

The encouragement for a more authentic engagement accompany the following recommendations for supporting aspirations

Engagement Recommendations

Process

- ☉ *The process of consultation with Māori demonstrates Council's intent first and foremost, and provides for **different models of feedback**.*

Expectations

- ☉ *Co-design of any Local Board planning intended to benefit Māori community be **formalised in consultation, policy and the process actioned***
- ☉ *Māori be afforded the respect as a Treaty partner and **provided the space, time and relevant information to participate fully in LB plans when responding to the needs of Māori communities***
- ☉ ***Local Board members host a quarterly face to face informal social event with individuals from the Māori community-** to hear up to date issues and activity first hand and build closer working relations. These are convened with the view to a more formal forum to discuss presenting priorities for LB and community. Initially the intent is to spend time in each other's presence and build a rapport that will benefit both parties.*

Participation/Participants

- ☉ *Local Boards commit to **include Māori community representatives in decision making** through project design and deliverables directly and indirectly impacting Maori*
- ☉ *Local Boards **employ a mechanism** (community collaboration) to **ensure the voice of young people** (inclusive of disabled youth) and youth focussed solutions to community issues is **heard***
- ☉ ***Māori are visible, have access to information and appropriate supports, are resourced and recognised** as active participants in communities across West Auckland.*

Motivators to Participate

- ☉ ***Māori leadership is engaged on a formal and frequent occasion** to monitor and support the LB performance of responsiveness to Māori.*

Language – Communication – Cultural Understanding

- ☉ ***All Council communication to local Māori communities must have Māori input** and ensure the critique from Māori community leadership prior to dissemination.*
- ☉ *Local Board **commit to increasing their Māori cultural competency.***

Accountability

- ☉ *Local Boards will **regularly face Māori community at the flax roots to participate in strength based dialogue, rather than in crisis times, or for the sole purposes of LB agenda.***

Action to Meet Aspirations Recommendations

Leadership

- ② *Local Boards (LB) **build rapport with Māori community leaders** through increased interaction with key stakeholders, recognition of kaumātua and participation in hui Māori*
- ② *LB **meet quarterly with identified Māori community stakeholders***
- ② *LB **develop a Rangatahi Plan** and provide opportunities to strengthen youth leadership through exposure to decision making forum, and involvement of youth leader representation beyond school student population*

Education

- ② *Local Boards **lend their voice to the increased demand for Māori medium education** in Waitakere*
- ② *Western Local Boards **return to discussions for establishment of Whare Wānanga at Hoani Waititi Marae***
- ② *Waitakere and Henderson-Massey Local Boards **collaborate with Te Kura Kaupapa Māori o Hoani Waititi Marae and Te Kura Kaupapa o Kotuku** to support their strategic plan goals where relevant and appropriate*
- ② *Local Boards **work with communities to continue to advocate implementation of Stop Family Violence programmes in early education – Primary School level***
- ② *Communities of Practice are utilised as vehicles for community to collaborate with to promote forum for **engaging parents to learn how best to support their children in their learning***
- ② *Alternative Education where a concentrated Māori community is represented are **recognised and provided support from other relevant agencies***
- ② *A feasibility study for the development of a Sports Institute based on Māori models of wellbeing is initiated through a partnership between sports organisations, tertiary institutes, Māori community and Council*

Capacity Building

- ② *LB **develop a strategy** to increase Māori contribution to decision making*
- ② *Hui for the Māori community is resourced to further develop the delivery of services to Māori*
- ② *Training and development in Kaupapa Māori is undertaken by Local Boards with a commitment to increase cultural competency*
- ② *LB partner with **Waipareira Research Unit (Wai-Research)** to collaborate and produce robust research as Māori, for Māori benefit*
- ② *Assistance is made available for programmes designed to **increase whānau awareness and participation***
- ② *LB **invest in wānanga/Kapa Haka** as a means for Māori to reconnect and build cultural capacity*
- ② *LB **make youth development in entrepreneurship a priority***

Places and Spaces

- ☉ **An investment in the development of Māori spaces is a priority**
 - Whare Wānanga
 - Resource hub / whānau space
 - Papakainga
 - Kaumātua social space
 - Kapa Haka facility
 - Young parents accommodation
 - Māori birthing provision
 - Māori rehabilitation space
- ☉ **LB drive the increase of Māori business in Waitākere**
- ☉ **LB aid the future development of Kōhanga and Puna Reo** – Resource consent, compliance, licensing, facilities
- ☉ **A Kaupapa Māori playground space is developed and resourced in partnership with KKM, Kōhanga/Puna Reo**

Kaupapa Māori

- ☉ **Te Reo Māori is realised and those able to share this taonga/expertise are valued and resourced to do so in Waitākere**
- ☉ **LB provide property development resourcing for Hoani Waititi and Te Piringatahi ō Ngā Maungarongo Marae as cultural community bases, to be fit for purpose, host more wānanga, employ more expertise and grow the community capacity in te reo me ōna tikanga**
- ☉ **A subsidised scheme with the Trusts is explored, for sports clubs to decrease costs of participation**
- ☉ **Hui for Māori community to address the reinstatement of the marae at Green Bay High School is facilitated**
- ☉ **Universal disability sector inclusion strategies are employed by LBs and communities**

Methodology

Nāu te rourou – Nāku te rourou – Ka ora ai te iwi

With your knowledge, talents, experience and perspective, together with mine...the people will gain the fruits of the collective experience and prosper as a result.



This whakatauki is usually translated literally as Nāu te rourou = with your basket, Nāku te rourou = and my basket, Ka ora ai te iwi = the people will thrive. It is intent to point out in this instance, the tools or skills that each basket contains to highlight the potential impact of combining those forces and resources to ultimately benefit the whole community – *the people will thrive*. This is a metaphor of partnership and collaboration that will underpin the approach to this project.

This report has been commissioned by the Council to better inform the Western Local Boards about the Māori landscape in each of their geographic areas of responsibility.

Nāu te rourou examines and presents the relevant existing Council strategy and policy documentation. Policy and accompanying strategy supports **Council** to formulate plans of action and implementation when responding to Māori community / Mataawaka needs. It is the voices of Māori interviewed that will speak to the Board membership, and is acknowledged here as the Nāku position – Nāku te rourou.

Nāku te rourou is the findings from interviews of 50+ members of the Māori community. Emerging from these interviews are themes reflecting perspectives and experience of **issues** for whānau Māori in Waitakere. As residents, as professionals, as 4th generation Westies, as tangata whenua and mataawaka. These will be organised alongside their **aspirations**, their potential contribution to progress these aspirations, and their **suggestions/recommendations to Local Boards to meet engagement expectations** of the Māori partners in Waitakere.

Ka ora ai te iwi highlights the proposed actions and responsibilities required by both the Council and by the Māori community to bring to life some commitment to realise these aspirations.

A community asset map will emerge from this exercise, participants recognised, and recommendations produced.

Tā Māua Tikanga

The writer's ethical stance has been to weave together her own personal knowledge and networks as a member of the Māori community, with a professional background in community development reinforced with Kaupapa Māori research principles. These have guided the project prospects;

- Kānohi kitea (familiarity based on visible presence and known contacts or networks to aid engagement)
- Kānohi ki te kānohi (face to face – personal contact and interview with participants)
- Whakawhanaungatanga (make connections via whakapapa, mahi or local knowledge)
- Whakawhānui te ruha ki te hopukia ngā reo waha ngu (casting of the net far to capture the voices who are not usually to the fore)
- Whakawhārikitia te kōrero o ngā kaimahi ringa raupā i te whānau Māori (include a range of frontline workers from different disciplines who work with the experience of Māori families on a day to day basis in a practical way – weave this first-hand knowledge to enrich the insights of this study)
- Whakawhitiwhiti kōrero (discussion/participation)-open to individual and collective contributions, where interview not possible written responses to question schedule has been invited
- Mihi mai, mihi atu (accountability) – benefit to Māori paramount, assurance of personal narratives being valued and protected, ownership of knowledge shared by community and Council

The motivation to undertake this project was firstly about returning to the space of flaxroots Māori community development with a broader experience and a sense of being able to offer my services to a project that has intent to progress Māori aspirations. This has been a practical opportunity to re-connect in familiar territory and update my own understanding of the current dynamic of the Māori interface with Council since transition to the Super City.

As residents and active members of the Māori community in Waitakere there are basic principles that continue to strengthen our long-term commitment to this community - āhurutanga (safe space), te whakakoha rangatiratanga (respectful relationship), kaitiakitanga (responsible trusteeship and guardianship), tino rangatiratanga (absolute integrity), tau kumekume (positive and negative tensions), and mauri ora (well-being²) (Pohatu, 2003). Without the opportunity to exercise these things we would choose to be someplace else. The opportunity to inject and reinforce such principles or Takepū through this dialogue with members of the Māori community, in turn provides potential benefits of and insight for Local Board members.

Participants

The participants in this project were engaged due to a loose set of criteria by the writer to create a reasonable but manageable focus, these criteria included: existing profile and reputation in the community; reputable contribution to the Māori community; the sector in which they had a proven expertise with a Māori lens; their organisational presence on the landscape of the Waitākere Māori community; flaxroots experience working among whānau Māori; long-term residency; where the

² Pohatu, T.W. (2003). Maori worldviews. Sources of innovative choices for social work practice. *Te Komako*, 16-24.

nature of their work targets Māori and also due to their geographical location. With many of the interviews the writer received additional referrals to other community and groups that should be interviewed. The timeframe limited the ability to follow up on all these recommendations. Some considerable attention was applied to accessing some voices that are not usually invited or heard in consultation forum.

Nāu

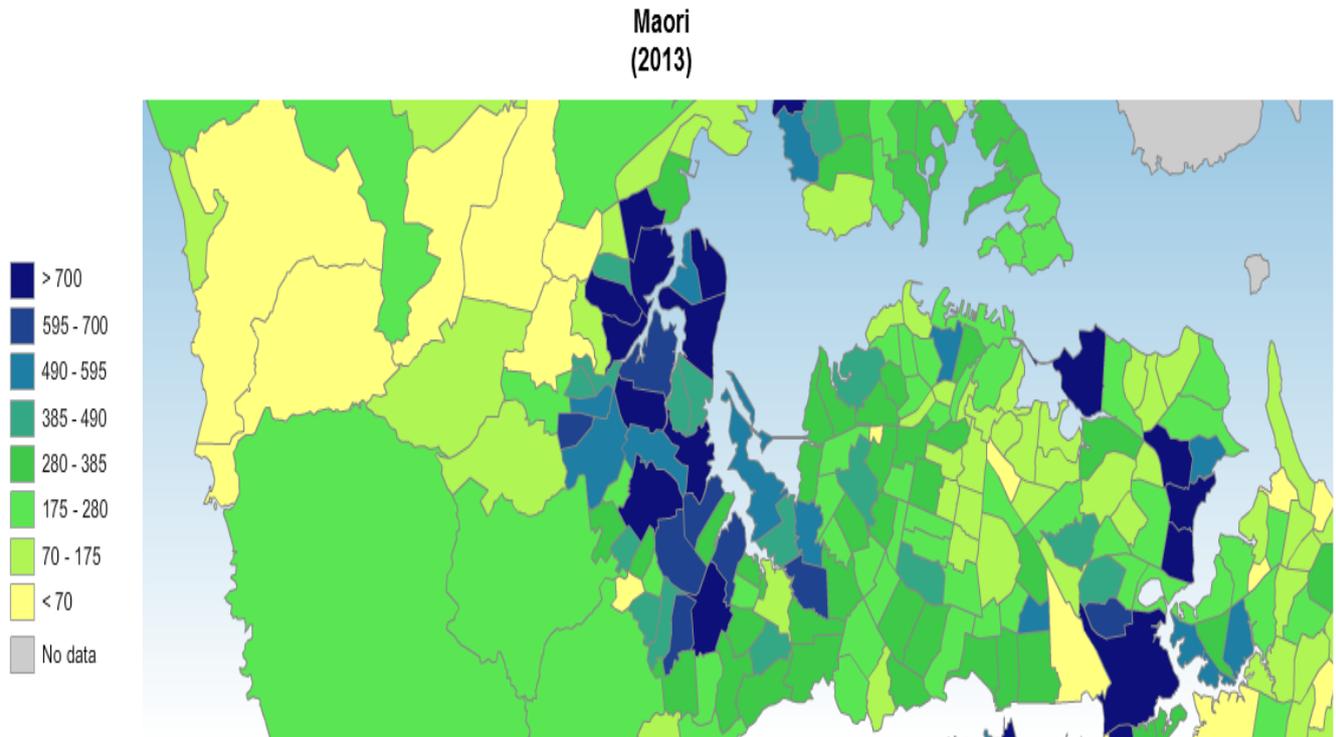
te

Rourou



This project is set to examine the landscape of Māori populations and will be presented to each of the Western Local Boards with data specific to their boundaries of responsibility. First however the total overview will provide Board members with a perspective that illustrates the potential for collaboration in relation to a plan for responsiveness to Māori communities in this space.

This map clearly demonstrates the greater populated areas by Māori.



3

Coinciding with the shadings in the map the highlighted communities are then identified specifically;

700+ Māori	595-700	490-595
West Harbour Royal Heights Durham Green Te Atatu Central Waimumu Nth Waimumu Sth Fairdene McLeod Henderson South Glen Eden East	Kingdale Ranui Sth Glendene Nth Sunnyvale Woodglen Kelston Central Glen Avon	Matipo Ranui Domain Sturges North Henderson Nth Rosebank Roberton

³ www.censusauckland.co.nz/census-area-unit-view/ - interactive map

This next map highlights the geographical pockets of dense Māori communities at a mesh block level and indicates the percentage of Māori resident in these areas. The demographic information will be further extrapolated for each of the Local Board areas.

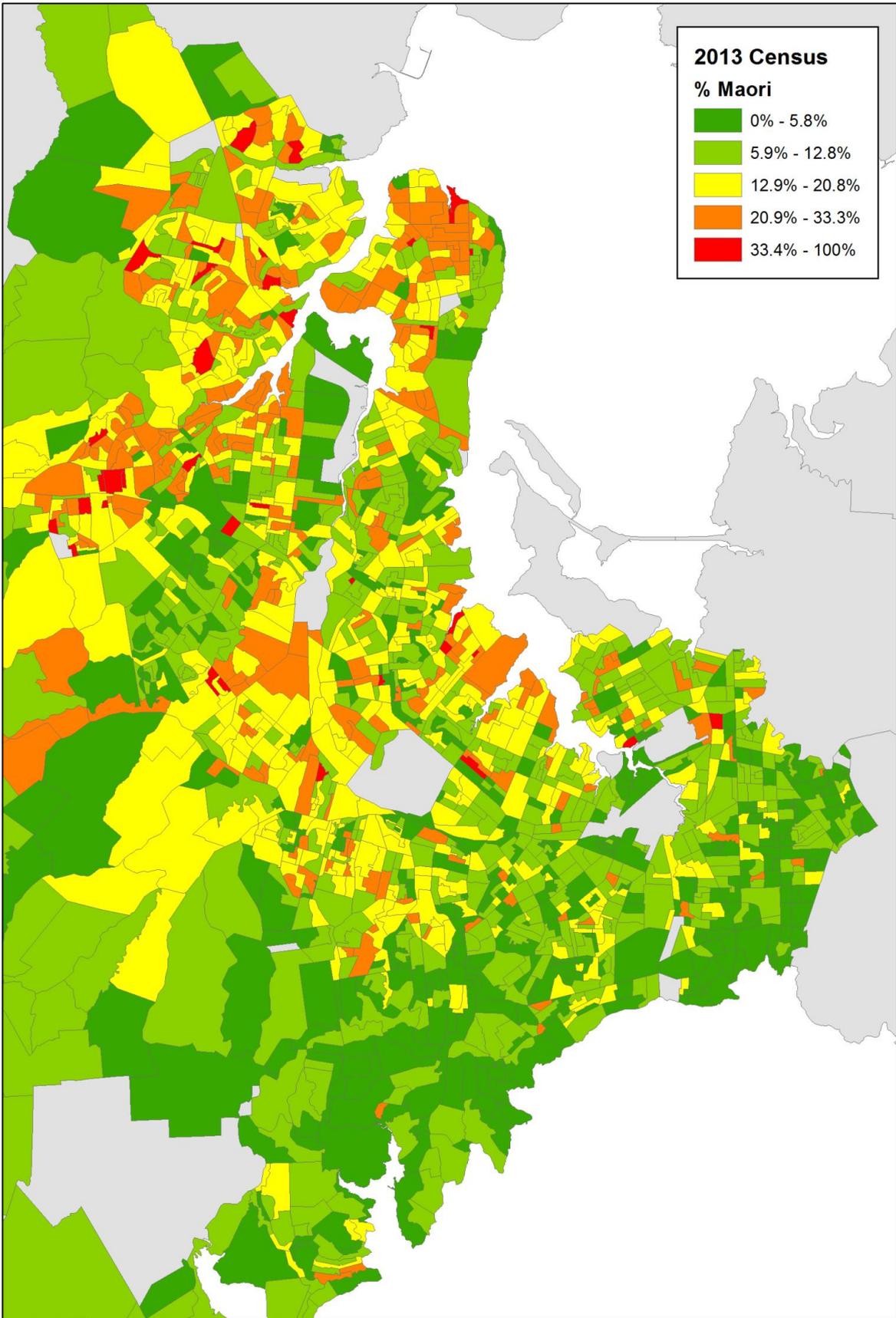
In total at 2013, the Māori population is 12% of the total population of the combined 3 Board areas, which equates to 27,396 residents.

The total combined Western Local Boards Māori population age range are;

0-24years = 14751

25-64years =11574

+65years = 1077



4

⁴ Māori by MB 3 Western Local Boards excel file extracted from Census NZ website via RIMU

Henderson-Massey Local Board

Māori Population @ 2013	16,008 (58% of total Māori population)
Age statistics⁵	0-14 = 5775 (36%)
	15-24=2961 (18%)
	25-64=6678 (41%)
	65+=594(.03%)
Māori Medium Education Options	Kōhanga Reo = 7 + 1 bilingual centre
	Bilingual total immersion =3 primary, 2 intermediate
	Kura Kaupapa Māori = 1
ECE participation⁶	@ Dec 2016 = 94.3%
Number of Māori students in school⁷	4409
Marae	Te Piringatahi o Ngā Maungārongo Marae
	Te Atatu Marae still under development
School based marae	Te Waipuna o te Māatauranga (Waitakere College)
	Panuku Marae (Henderson High School)
	Māhanahana Marae (Massey High School)
	Kōtuku Marae (Rutherford College)
	Te Kotuku ki Rānui (KKM o Kotuku)
Speakers of Te Reo Māori⁸	3060=64% of total population of Māori speakers
Average Income⁹	\$29,700
Health Deprivation¹⁰	23%
Employed fulltime and part time	5,508 34%

54% of the Henderson-Massey Local Board population is 24 years and under. This is 59% of the total Māori population 24 and under in Waitakere.

The largest number of 25-74 age range in Waitākere live in the HMLB

The greatest concentration of Māori medium schooling options is located in the HMLB area.

Te Reo Māori speakers are prevalent in the area.

Henderson-Massey has the highest deprivation level of any of the local boards in the WDHB district.

⁵ 2013 Census of Population and Dwellings Ethnicity (Level 3) by Age (5-yr groups) Original source ref: Stats NZ JOB-04540, Table 4

⁶ Ministry of Education. Auckland-Henderson-Massey Education Profile 2014-2015

⁷ School stats extracted from mapping produced by D.Raroa – Healthy Families – Sport Waitakere

⁸ 2013 Census of Population and Dwellings. Ref Number: JOB-04913

⁹ Reference Number: JOB-07927

¹⁰ Ngā Pou o te Whare o Waipareira. The Whānau Centre Collective Impact Initiative -#tātou. Whānau Centre Health Needs Assessment. May 2017. *Deprivation profile of Waitemata DHB Local board areas. Analysed at meshblock level (p.15)*

Waitakere Ranges Board

Māori Population @ 2013	5001 (18% of total Māori population)
Age statistics	0-14 = 1776 (35%)
	15-24=945 (18%)
	25-64= 2148 (42%)
	65+= 138(.02%)
Māori Medium Education Options	Kōhanga Reo = 3
	Kura Kaupapa Māori = 1 Kura, 1 Wharekura
ECE participation¹¹	@ Dec 2016 = 97%
Number of Māori students in school	1229
Marae	Hoani Waititi Marae
	Marae site still under development in Te Henga
Speakers of Te Reo Māori	696=14% of total population of Māori speakers
Average Income	\$33,000
Health Deprivation	10%
Employed full time and part time	1950 38%

Waitākere Ranges has the smallest Māori population of the three Local Boards.

53% of the Waitākere Local Board Māori population is 24years and under however, this only 18% of the total Waitākere Māori population of this age bracket.

Waitākere has the highest participation rate of those children in Early Childhood.

Te Reo Māori is one of the top three languages spoken in Waitakere Ranges¹²

Hoani Waititi Marae is the most active pan-tribal marae with 2 kohanga reo, Kura Kaupapa Māori and Wharekura on site.

Waitākere has the lowest health deprivation profile alongside the two other board areas.

¹¹ Ministry of Education. Auckland- Waitākere Education Profile 2014-2015

¹² Waitākere Ranges Local Board Profile. Initial results from 2013 census. February 2014. Social and Economic Research Team, Auckland Council. (p.3)

Whau Local Board

Māori Population @ 2013	6,387 (23% of total Māori population)
Age statistics	0-14 = 2028 (31%)
	15-24= 1266 (19%)
	25-64= 2748 (43%)
	65+= 345 (.05%)
Māori Medium Education Options	Kōhanga Reo = 0
	Bilingual total immersion = 1 primary, 1 Intermediate
ECE participation¹³	@ Dec 2016 = 95%
Number of Māori students in school	1764
Marae	-
School based marae	Te Puna Aroha (Avondale College)
	Ruaumoko under re-build (Kelston Deaf Education)
	Auhia Kia Mohio Kia Rangatira Marae (KGHS)
Speakers of Te Reo Māori	960=20% of total population of Māori speakers
Average income	\$30,400
Health Deprivation	17%
Employed full time and part time	2394 37%

50% of the Whau Māori population is 24 years and younger in the Whau area. The Whau have a very active youth network and services to youth, including a Rangatahi Plan and a developing Youth Council.

The closure in recent years of Kōhanga Reo in Kelston and the absence of any new developments in the Whau area of Kōhanga Reo raises some questions. Are whānau travelling out of area to access Kōhanga Reo, are alternative options satisfying the early childhood education needs, is there a changing perception about the value of te reo Māori for young parents in 2017? Kelston Intermediate provides bilingual education options and Rosebank School have provision of bilingual units, indicating there is a demand for te reo Māori medium. In contrast to this is the absence in the Whau of Kōhanga Reo and Puna Reo as the pre-school grounding in te reo Māori and feeder sources to primary schooling options.

¹³ Ministry of Education. Auckland-Whau Education Profile 2014-2015

School Based Marae

Highlighted in this study is the relevance the role of kaitiakitanga (guardianship, caregiving, protection) possesses for Māori staff, students and whānau affiliated to each of the secondary schools and integral in the marae setting. The most recent case in point is the establishment of Te Kura Kaupapa Māori o te Kotuku and a strong desire to have their kura recognised with marae status. For all Kura Kaupapa Māori this provides and reinforces the role of promoting te reo me ōna tikanga for the surrounding community.

Marae valued as a centre of cultural innovation contributes positively to Māori student belonging. This has a direct impact on student, staff and Maori community alike. School based marae have been established to reinforce commitment to Māori, providing a sense of identity and a visible connection to a space within the school campus. Concern for the diminished mana of the wharenuī proper in some schools has been noted in the participant contributions. The impact of decisions to relocate or re-designate the status of marae and the activity that has sustained the marae for those students and whānau directly associated with the space in the schools is significant. Some comments suggest such actions tend to represent where the school places the importance of its relationship with Māori internally and with the wider Māori community.

These figures show the Māori rolls at Secondary Schools¹⁴

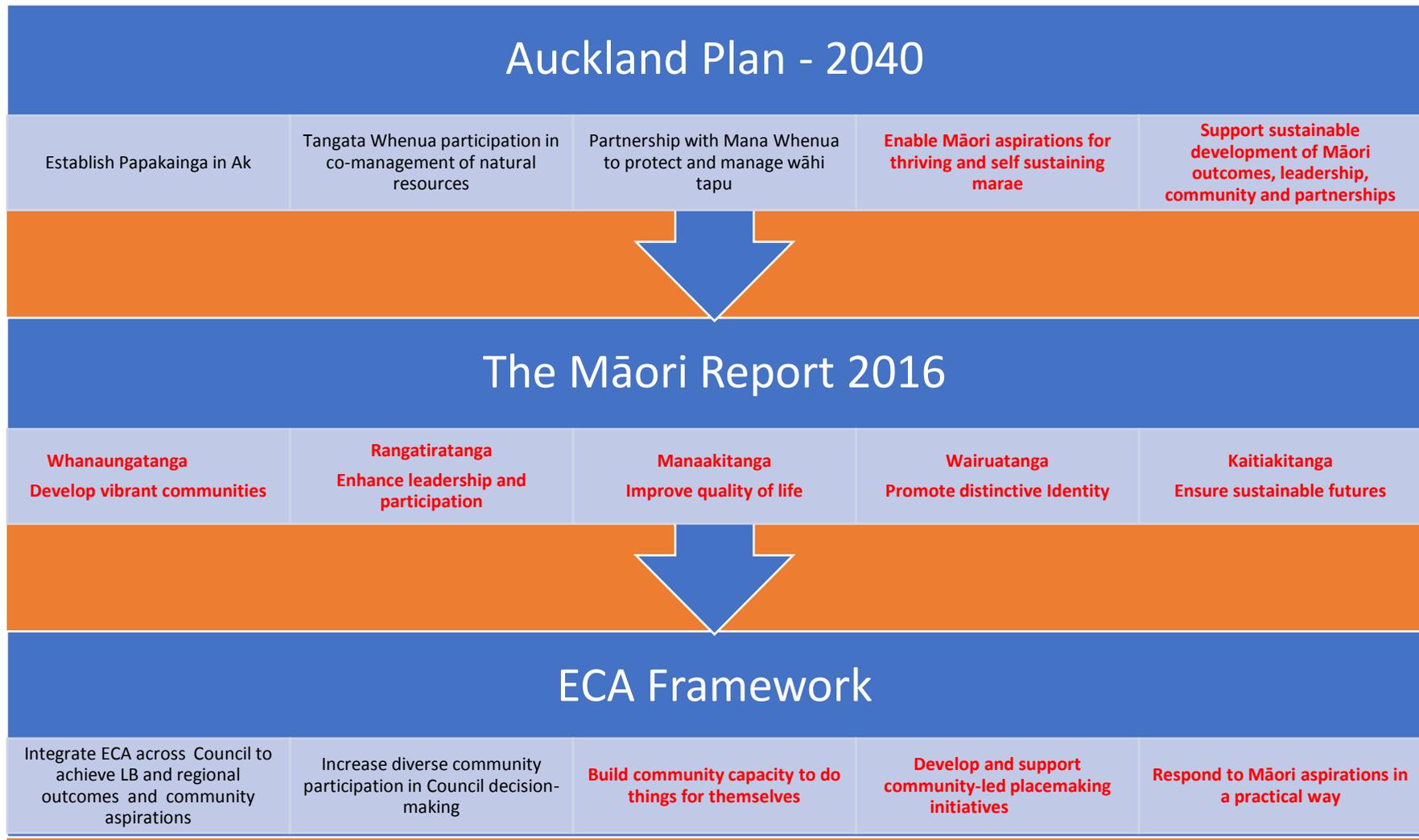
Avondale College	12%	2015
Green Bay High	14%	2017
Henderson High School	23%	2014
Kelston Boys High	20%	2015
Kelston Deaf Education Centre	32%	2016
Kelston Girls High	16%	2014
Liston Boys College	9%	2015
Massey High School	22%	2014
Rutherford College	21%	2017
St Dominic College	12%	2014
Waitakere College	24%	2017

¹⁴ www.ero.govt.nz Review Reports

The following diagram is titled 'whakapapa of Council strategies and priorities' and presented this way to assist the reader to contextualise and follow the connection between the most prominent priority statements and this report findings.

The final recommendations have been fashioned from a process of scrutinising their alignment to the ECA priority areas, and consequently to the previous Auckland Plan and the Māori Report.

Fig 1: Whakapapa of Council Strategies and Priorities



Nāku te rourou



Nāku te rourou will illustrate the reality of what Māori community are faced with; what concerns them (issues); under which of the ECA framework statements they belong, as indicators of where change needs to occur (aspirations). The documentation recording hui and studies re-searching the Māori community voice prior to this project, will be integrated to ensure the voices of the recent past are also honoured and add strength to the expressions from the participants in this project.

The interviewing of 50+ community individuals posed some depth of understanding and a lived experience around the issues for whānau Māori in Waitākere. Those active in the social support networks and interfacing with presenting social issues were forthcoming with the struggle that many whānau in Waitākere face, regardless whether whānau are sited in the socio-economic secure bracket, or not. Be it personal or professional exposure, the immediate stressors i.e. conditions and impacts of housing, homelessness, poverty and substance addiction tend to be on top for most. This often set the scene for exploring how they personally might address the core issues underpinning many of these stressors. A fortunate consequence for the writer was the paradigm shift of many of the participants from a pragmatic position to visualisation of the ideal environment for Māori achievement in Waitākere.

Ka ora ai te Iwi examines the contributions forthcoming of strength based aspirations, while highlighting potential Council actions to support successful fruition of these. Expressions to this support focus on Council resource support (expertise, investment, access to information, co-operation/partnership) alongside community ownership and stewardship.

Fig 2:

Presenting ISSUES for Māori Community in Waitākere

Build Community capability to do things for themselves (Barriers)	Develop and support community-led placemaking initiatives (Considerations)	Respond to Māori community aspirations in a practical way (Awareness)
<p style="text-align: center;">Financial Hardship</p> <p>Working class poor numbers rising</p> <p>Debt – bad credit ratings</p> <p>Financial hardship is a barrier to participation</p> <p>Transport restrictions</p> <p>Attraction to the gangs as a resource - payment, transactions, reward, survival</p> <p style="text-align: center;">Inequities</p> <p>Youth are stripped of their mana when they are excluded from school</p> <p>Pay parity in disability support is evident</p> <p>Māori providers experience greater auditing expectations</p> <p>Ageism exists</p> <p>Anecdotal evidence is not enough to advocate resource needs</p> <p style="text-align: center;">Resourcing Stress</p> <p>Resourcing has decreased</p> <p>Changing designations and impacts</p> <p>There is a withdrawing of resources from things proven to be effective</p>	<p style="text-align: center;">Housing / Accommodation Conditions</p> <p>New housing divisions impact on schools - limited capacity to support</p> <p>Overcrowding</p> <p>Homeless</p> <p>Unsafe options</p> <p style="text-align: center;">Māori Spaces Few and Far Between</p> <p>Cultural connectivity opportunities are lacking</p> <p>No Māori facilities for A&D</p> <p>Kuia presence in Kohanga Reo is void - quality of reo at risk</p> <p>Kapa haka and te reo access only in school for Children</p> <p>Courts are becoming a common meeting place for whanau - need to change this</p> <p>Māori birthing spaces are not encouraged or available</p> <p style="text-align: center;">Social Service Experience</p> <p>A&D influence – Synthetics and P</p> <p>No one agency connector</p> <p>Networks silo-ed</p> <p>Disconnect with Super City Council</p>	<p style="text-align: center;">Youth Issues</p> <p>No youth access to accommodation criteria</p> <p>Youth services are lacking</p> <p>Kapa haka and te reo outside of kura is limited</p> <p>Deaf discrimination</p> <p>Lifeskills and resilience lacking in youth</p> <p>Youth networks need coordination</p> <p>Youth leadership needs to be recognised beyond Prefects in schools</p> <p>Suicide prevention drive required</p> <p>Young parents discriminated against</p> <p>Sports are positive intervention but unaffordable for many youth</p> <p>Māori youth don't know their identity / whakapapa</p> <p>Opportunity to include Kaumātua support with rangatahi is lacking</p> <p style="text-align: center;">Controlled Access to Information</p> <p>Criteria barriers to entitlements (too many hurdles)</p> <p>How do whānau keep up to date with policies?</p> <p>Information dissemination is to selective few</p>

Competitive funding has created a disfunctional Community	Patch protective	IT capability and access cannot be assumed
Changing policies and priorities does not equate to sustainability	Men's services miniscule	Māori business networks don't work for Māori SMEs – time poor
Resourcing is short term and divisive	Disconnect between policy/strategy and the planning/delivery work	Funding know how limited and therefore Captured
How are services prioritised for resourcing?	Disability services are stuck with care giving vs Development	Amenities discriminate against youth
Māori business under supported - individual systems don't work for Māori	Options of care and support for terminally ill whanau to aid home based care preference requires anticipated reallocation of support provisions - not at critical time	Absence of a Voice
Education in Reaction	Need for more preventative services	Taumata / voice of Māori gone
No Māori teachers support network		Gap in the system with regards to cultural values
Behavioural issues presenting at a younger and younger age		
Huge need for social service support in schools		
Home situation dire - no show of kids at school		
Safety issues		
Misdiagnosed learning abilities		
Many whānau are not there to support the child's learning and walk alongside them in education		
Whānau values conflicting with those of schools		
Increasing numbers in Alt Ed		
Teachers are not made accountable for drop-out rate of Māori young people – student is removed		
AE - deal with the 'too hard' kids		
AE - lots of aroha and not alot of academic expertise		
Increasing exclusion rates at Intermediate age		

RTLB and other specialist supports disappear for AltEd kids			
Connectivity Lacking			
Leadership dwindling			
Disconnected/displaced whānau from te ukaipo			
A void exists between schools and whānau			
Tragedy brings community together and proves where there is a common cause, people know what to do, how to behave and find the generosity to collaborate			
Transient whānau - no strong base			
Collaboration with Māori not happening			
Māori teachers isolated			
Māori success not celebrated			
Justice Arena			
Whānau relationships that are unresolved as youth first encounters with the justice system are hard to mend as adults			
Mothers are carrying the whānau financially when men are caught up in the criminal justice system			

Commentary on Fig 2: ISSUES

Barriers:

To build community capacity to do things for themselves Local Boards must recognise the barriers that exist for Māori around the growing impact of **Financial Hardship**. There are **inequities** experienced as service providers and for particular sectors. **Resourcing** continues to complicate the prospect of collaboration and add stress to the longevity of social services required to provide essential support for many Māori in these communities. The presenting issues that impede learning in **education increasingly** require social work intervention and whānau involvement. Similarly, youth caught up in the **justice** system are impacting negatively on the whānau capacity to thrive. The lack of **Connectivity** is evident and visible to the community.

Considerations:

To develop and support community-led place-based initiatives there exist urgent circumstances which for Māori communities demand attention; advocacy of essential **housing/accommodation**. A companion of this is acknowledgement that whānau are succumbing to poor residential **conditions and standards**, through hardship and the associated desperation hardship brings with it.

Creating places and spaces of belonging is definitely some-thing Māori want to claim. The **existing environs for Māori are few and far between**. **The experience of social services** is that **there lacks a central coordination role, and that there are gaps** in provision to particular high need areas of the community. These voices state **disconnect between organisations, meanwhile local Government and their strategic direction is at odds with the social service activity on the ground**.

Awareness:

In order to respond to Māori aspirations, Local Boards are urged to take note of the **voice of Māori** articulating issues requiring LB awareness and understanding. **The youth experience endures in the face of discrimination and equally the call for representation also endures**. **Access to positive activities** where Māori excel are marred by restrictive financial criteria limiting participation and or **the limited provision/expertise to create options and access beyond school years**. This reverberates the desire for Māori spaces and the freedom to be Māori.

Controlled access to information is expressed in frustration; who decides **how** information is disseminated, **who** has entitlement to receive it, and **what** is shared. Information is the power of few in the Māori community. The few privileged by relationship or reputation are kept informed by the information keepers. **The voice of Māori** has been compromised since the disestablishment of the Taumata Rūnanga. This continues to expose a significant gap in the recognition and appreciation of Māori cultural values in the Local Government interface.

Consultation to Date – What has been said?

A hui this year hosted by Auckland Council, invited Māori in the West and offered an opportunity to contribute to future planning rounds of Local Boards. Also sought was feedback on Council proposals relative to the Long-Term Plan. The minutes¹⁵ of this Māori Communities Strategic Planning Hui West highlight similar themes to those cited on the previous page. Even though this hui focussed directly on the community relationship and engagement with Council rather than the issues impacting the Māori community;

- Representation of Mataawaka
- Māori in the West want community centred discussion, led and owned by themselves
- West communities need to see priorities set that they identify with
- Māori need to see how Council is investing in Māori
- Old Māori relationship roles lost with TWA restructure, what replaces these?
- Need to improve relationships and connections generally, keep them current, locally focused and two way

Six priorities were recorded from this hui where Māori community agree some practical support could be applied by Local Boards;

- **Marae Development**
Assist, fund, and remove regulatory barriers
- **Community**
Support rangatahi development, health, education, cultural preservation and celebration, partnering and resourcing of Māori NGO's to develop and deliver services to Māori
- **Māori Land**
Including papakainga development, regulatory barriers, valuations and rates
- **Transport**
Affordable public transport options that are more accessible to all sectors of Māori, request for bus shelters/stops, proximate bus stops for marae
- **Engagement**
Consultation by Māori for Māori, Māori engagement based on reciprocity not transaction, by Māori NGO's to be resourced to undertake Māori engagement on Council's behalf
- **Decision-Making**
Provide options to give rangatahi a voice, increase Māori participation in decision-making, fund better engagement options to gain improved decision-making outcomes for Māori¹⁶

It is significant and relevant to note that in a report commissioned by the IMSB in 2014 by Parata¹⁷ a number of recommendations and pathways were suggested by Māori community to bring to life these recommendations. For the purpose of this project it is important to revisit prior research and community consultation to gauge any progress and monitor the movement at the community level in relation to aspirations expressed 3 years later.

¹⁵ 14 March 2017 Māori Communities Strategic Planning Hui – Record of Meeting (Auckland Council)

¹⁶ Extracted 18 April 2017 from Minutes of Hui held

¹⁷ Mataawaka Engagement (West). Contract No. 054. Final Report from Georgina Parata, Consultant. 25 July 2014

Recommendation 1

West Māori seek an autonomous body to engage with Auckland Council and IMSB as a matter of urgency

This body is not solely focused on engaging with AC and IMSB, but will be a body that draws all the key strands of community together to achieve the goals of the West Māori community.

Recommendation 3

That the IMSB endorses, as agreed by Hui held in West Auckland, that representation on all levels of the empowerment structure for Treaty relationships with Mataawaka Māori in West Auckland, be decided through a transparent process conducted by the West Auckland Māori community.

Recommendation 4

That the IMSB convey to the Auckland Council the need to urgently address social cohesion in Waitakere and this is a structure to bring all strands of the community together.

Recommendation 7

Auckland Council, in partnership with West Auckland Māori, to recognise the local history and progress of “Waitakere” thereby preserving, maintaining and retaining its unique identity throughout all planning and development.

Recommendation 8

Auckland Council, in partnership with West Auckland Māori, to engage in projects and programmes that increase Māori capability, employment opportunities and business investment in “Waitākere”.

Recommendation 11

Auckland Council, in partnership with West Auckland Māori, to encourage, promote and support traditional Māori cultural lifestyles and values in planning and design.

Recommendation 13

That the IMSB approves the Recommendations for empowerment for Mataawaka in West Auckland be presented to the Waitākere Ranges Local Board, the Henderson-Massey Local Board and the Whau Local Board as soon as possible.

Recommendation 16

That the hui acknowledges the continuing need to keep local Mana Whenua informed without prejudice.

These recommendations continue to be reflected in the 2017 dialogue between community and Council. It is the progress against these that Māori community want to see results with and reiterate with the issues and aspirations that have been uncovered in this report.

To follow in Figure 3 are the expressed aspirations contributed by the 50+ participants in this study.

Fig 3: **Aspirations of Māori Community in Waitakere 2017** (*priorities from March hui included in blue*)

Theme	Aspiration	Dimensions and Considerations of aspirations
Leadership	Strategic positioning of Māori	<p>“Freedom to be Māori in my own community”</p> <p>Engagement at governance / leadership level</p> <p>Influence systemic change</p> <p>Honour the legacy of past leadership</p> <p>Kaumātua consulted, involved and respected</p> <p>Kaitiaki whānau have a significant role to play</p> <p>Promote positive leadership models (KKM & RJ)</p> <p>Whakamana the leadership focal point of marae</p> <p>Enable Māori national and international representation (from Waitākere)</p> <p>Engagement with Māori based on reciprocity rather than transaction</p> <p>Improve Māori participation in decision-making</p>
	Sustainability and succession planning	<p>Sustainability of leadership</p> <p>A Māori designed community strategy</p> <p>Strong leadership demonstrated to create a trust in credibility</p> <p>Shared leadership embraced</p> <p>Eldership enhanced</p> <p>Reciprocity seen and experienced</p> <p>Use our success journeys to guide</p> <p>Reinforce WA as a close knit, supportive and active Māori community</p> <p>Our champion women historically and present are visible</p> <p>Whare wānanga – recognised as a leadership academy</p> <p>Enable our youth – invest in them as our future leaders</p> <p>Inclusivity of disability voice</p> <p>Work together with local organisations</p> <p>A robust data base and information sharing with whānau that breaks away from the silo-ed funding streams that divide us, make us protect our territory, guard our information and set</p>

		up competitive bidding for resourcing
Education	Education is a priority for a better future for whānau	<p>Support young parents return into education</p> <p>Increase access to continuing education for whānau</p> <p>Financial literacy for whānau is a priority</p> <p>Parents are able to be coached in how to actively support their children with their learning</p> <p>More cohesion and links with whānau Māori – a common kaupapa to achieve buy in</p> <p>Free training options for young people</p> <p>Increase whānau awareness of the benefits of being able to read, understand and use statistics and data</p> <p>Business acumen for marae development</p> <p>Stop the cycle of family violence via raising awareness</p> <p>More streamlined pathways into tertiary</p>
	More Māori medium education options exist	<p>Māori have the right to be educated in their own reo – te reo Māori is an asset in Waitākere</p> <p>Continue momentum of te reo Māori being used and visible (like Rotorua example)</p> <p>Reinstate the mana of school based marae</p> <p>Support expansion of Māori education – kohanga reo and Kura Kaupapa Māori, Puna Reo</p> <p>Expand knowledge assets of Te Kura Kaupapa Māori o Hoani Waititi Marae as tuakana, to grow other KKM (strengthen as a model school)</p> <p>Learn from Te Aho Matua as a philosophical base for whānau wellbeing</p> <p>Whare Wānanga nurtures business and creative skills, rangatiratanga</p> <p>Sports Institute like Tu Toa – modelled on tikanga Māori perceptions of success</p> <p>More Māori models of health applied across the sector Education exists beyond the classroom – life-skills and natural environmental learning</p>
	Less Māori in Alternative Education	<p>Increase non-Māori cultural competency</p> <p>Network support for Māori teachers</p> <p>Māori youth advocacy groups created in schools</p> <p>AE is able to facilitate options for student and not only used as the last resort</p> <p>Education resourcing to include equity with mainstream schooling</p>

		More support in schools for teachers to troubleshoot rather than “banish the problem”
Capacity Building	Build our collective asset base and skills to assert rangatiratanga	<p>Push the Kaupapa Māori approach for wellbeing of communities</p> <p>Kaumātua are equipped to contribute and act as advocates for whānau</p> <p>Holistic approaches shared</p> <p>More whānau involvement in community activities</p> <p>Kaimahi and whānau work collaboratively</p> <p>Opportunity for more Māori to participate in decision making</p> <p>More Māori to lead the building of capacity for Māori to participate in decision making</p> <p>Whānau can read data, use data and understand data</p> <p>Whānau have access to enhance technology and financial literacies</p> <p>Youth access to business acumen to advance entrepreneurship</p> <p>Whānau Plans – grow confidence in whānau to be supported and self sufficient</p> <p>Create tuakana/teina learning opportunities in the arts</p> <p>Raise awareness and education of women to lead change</p> <p>Empower our wahine to reconnect with who they are- strengthen them to take steps to grow and take care of their own health and wellbeing</p> <p>Disability sector can learn from Māori community about embracing diversity</p> <p>Share the stories of successful journeys in our own networks</p> <p>Utilise property assets to invest in labour creation and low level sustainable farming opportunities</p> <p>Increase non-Māori cultural competency</p> <p>Non-Māori take action to support kaitiakitanga</p> <p>Support rangatahi development, health, education, cultural preservation</p> <p>The partnering and resourcing of Māori NGO’s to develop and deliver services to Māori</p>
Places and Spaces	“Māori is as accessible as all things in a Pākeha world”	<p>Culturally rich spaces are visible where Māori can practice their culture in a positive and meaningful way – rongoa gardens</p> <p>Keep creating Māori environs</p>

		<p>A hub for kaumātua social activities and interactions</p> <p>Social housing in and around marae</p> <p>Affordable home ownership</p> <p>Accommodation purpose built for young parents with support available from kaumatua presence</p> <p>Te Whai Oranga via sports and recreation</p> <p>A research Hub like Hopuhopu Endowment College in Tainui</p> <p>Enhanced connection to bush, sea and whenua</p> <p>Community kapa haka for children</p> <p>More engagement with Kura Kaupapa Māori</p> <p>KKM to be recognised as marae and te reo Māori resource hubs</p> <p>Opportunity with Te Atatu Marae development to bring community together</p> <p>Regular hui and access points for ‘tamariki turi’ (deaf young people) to learn about their cultural identity</p> <p>Play spaces for tamariki that reflect Māori environs (Atua Māori)</p> <p>More events that celebrate Māori kai, fun and positive activity</p> <p>Have local whānau feel a sense of belonging to the marae</p> <p>Papakāinga development</p> <p>Affordable public transport options that are more accessible to all sectors of Māori, request for bus shelters/stops, proximate bus stops for marae</p>
	By Māori, as Māori	<p>Revitalise marae as central point of development</p> <p>Teach iwi histories to enhance a sense of belonging with marae</p> <p>Reinstate the marae at GBHS</p> <p>Open Ruaumoko - KDEC</p> <p>Accommodation facilities for kaumatua</p> <p>Culturally safe birthing options for Māori women</p> <p>More Māori owned enterprises for kai and innovation – options for Māori to support Māori</p> <p>Spaces to embrace wahinetanga</p> <p>Reclaim the Māori name for Massey</p>

		<p>A sports institution based on Māori values and principles</p> <p>A shared kapa haka facility for all kapa haka</p> <p>Growing our kōhanga reo and Puna reo</p> <p>A space specifically for young people that belongs to them</p> <p>Creation of place of safety</p> <p>Facilitation of Whānau Plans for Māori to explore their potential and be supported to bring them to fruition</p> <p>Recognise and resource those that are making a difference and doing the mahi in the community</p> <p>Māori NGO's to be resourced to undertake Māori engagement on Council's behalf</p>
	<p>A collective voice to be able to respond quickly to issues impacting on whānau Māori</p>	<p>A Hub for Māori community, whānau and organisations with onsite brokers to services</p> <p>More Māori owned and driven services</p> <p>A Māori agency that supports the needs of tamariki primarily</p> <p>Connectors – marae, local iwi, community organisations</p> <p>Weave together and connect the pockets of good things happening to strengthen the voice of the Māori collective</p> <p>A good connectivity between marae, local iwi, services and community organisations</p>
<p>Kaupapa Māori – Ngā Taonga Tuku Iho</p>	<p>The Māori community is valued “Bring Māori to the main stage”</p>	<p>Revitalise te reo me ōna tikanga</p> <p>Use Kaupapa Māori tikanga approach as a flagship for whānau engagement</p> <p>Te Ao Māori is leading the way for engaging the disenfranchised</p> <p>We create the transformation ourselves – aspire to a state of independence</p> <p>Address basic rights – good education, home ownership, safe to move around</p> <p>Resource levels to match the need</p> <p>Bilingual signage</p> <p>Cultural imagery – this brings respect and belonging</p> <p>More Māori businesses supported locally</p> <p>Māori businesses are Māori centric</p> <p>Kura to be recognised as marae and centres of te reo Māori</p>

		Bring Māori together and celebrate Kelstontanga
	Whakakotahitanga – an empowering value of unity	<p>Māori designed strategy to create transformation for ourselves</p> <p>Re-establish a collective voice for Māori</p> <p>Host a regular Kaupapa Māori event – wānanga issues and solutions, support a collective kaupapa</p> <p>Develop a common vision and focus (eg) Raukura Aio</p> <p>Coordinated approach to FVP</p> <p>Kaitiaki whānau – need a common kaupapa to create cohesion</p> <p>Rekindle the activity of women to be connectors</p>
	Tino Rangatiratanga “For Māori to walk with pride in their community and feel like they have a place and can exercise their aspirations as Māori”	<p>A healthy and vibrant community</p> <p>Mauriora</p> <p>More opportunities to engage in Māori activities – connections, frequency and access to</p> <p>Practice our culture in a meaningful way – increase confidence in our identity as Māori</p> <p>Te Reo is valued – Rotorua example</p> <p>Reconnect whānau to whenua / taiao</p> <p>Create a Kaupapa Māori forum /collective/community Hub</p> <p>Facility for Kapa Haka – elevate the benefits of Kapa Haka as a positive vehicle for whānau development</p> <p>Equal access to resources</p> <p>Create food gifting services and feed the homeless</p> <p>Māori community gatherings and celebration</p> <p>Create cooperatives of Māori owned initiatives</p> <p>Whānau are in charge of their lives and have choices</p> <p>Our Treaty partner understand our partnership</p>
	Ngā Rangatira mō apōpō Youth are our leaders of tomorrow	<p>Bring positive Māori youth activity to the centre</p> <p>Embrace shared leadership</p> <p>Enable a centre of social innovation with digital technology, state of the art facilities, youth voice, youth leadership and ownership (Ngā Kākano, Te Pou)</p> <p>Create a palace for youth – to belong, believe, behave and be beautiful</p>

		<p>More Māori faces to be visible</p> <p>Youth and adults are proud to be Māori and able to be the best they can be. Put dreams into reality and contribute to the community.</p> <p>Teach/learn the traditional arts, oratory skills, genealogy research, wānanga</p> <p>Advance the importance of kaumātua in the development of youth</p> <p>“Inspire one, Inspire all” The voice of taiohi to be heard and their identity respected. They know what they want</p> <p>Outward Bound type activity for Māori youth</p> <p>Job ready and employment</p>
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Once again in re-visiting the recommendations from the Mataawaka Report of 2014 there is a strong reiteration in the above table of examples that can be drawn upon to give life to particular recommendations;

Recommendation 8

Auckland Council, in partnership with West Auckland Māori, to engage in projects and programmes that increase Māori capability, employment opportunities and business investment in “Waitākere”

Recommendation 11

Auckland Council, in partnership with West Auckland Māori, to encourage, promote and support traditional Māori cultural lifestyles and values in planning and design.

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Engagement Tips

Participants were asked to give any **tips to Council / Local Boards to achieve better engagement** from a Māori community perspective. These provide some practical perspectives for Local Boards to consider and are followed by recommendations;

Process – timeframes/ intent
<ul style="list-style-type: none"> Ⓢ Who is engaging and why are they engaging Ⓢ Māori need time to interpret policies and hui a response Ⓢ Notice for hui is too short Ⓢ More time for conversation Ⓢ LG pre-determine outcome - back handed consent, try to herd the group think Ⓢ Information that is current and provides relevant staff contacts for specific areas of enquiry Ⓢ LB could host meetings at an organisational level and move around agencies to get a feel for each local community Ⓢ Hold LB meetings on the marae - increase Māori engagement and interaction Ⓢ There is only ever one hui - our decision making doesn't work on tap like that.
<p>Recommendation: <i>The process of consultation with Māori demonstrates Council's intent first and foremost, and provides for different models of feedback.</i></p>
Expectations from Māori (including conduct of Council)
<ul style="list-style-type: none"> Ⓢ Willingness from LCB to work with Māori needs to be evident Ⓢ How can Māori see our aspirations in your plans unless we work on these collaboratively from the beginning of the process Ⓢ Involve Māori from the design stages of any initiatives Ⓢ Leadership and commitment required from the top Ⓢ Observe what programmes are meeting the social needs and offering assistance for those suffering the impacts of poverty Ⓢ Listen to the needs of the community, offering and creating programmes which may have an economic outcome (training), healthy lifestyle programmes at little or no cost.
<p>Recommendation: <i>Co-design of any Local Board planning intended to benefit Māori community be formalised in consultation, policy and the process actioned.</i></p>
<ul style="list-style-type: none"> Ⓢ Better engagement with Māori Ⓢ Cater for forum that are Māori led, not politically aligned - open and safe engagement without recourse Ⓢ Kia mana te kupu Ⓢ How effective to have non-Māori facilitating hui Māori? Ⓢ Take us seriously Ⓢ We need facts and don't want to be patronised Ⓢ Do your homework Ⓢ Don't treat us like we are dumb Ⓢ Two-way commitment Ⓢ Invest in us and let us determine what we need and how we deliver
<p>Recommendation: <i>Māori be afforded the respect as a Treaty partner and provided the space, time and relevant information to participate fully in LB plans when responding to the needs of Māori communities.</i></p>

- Ⓢ Strategic relationship building - provide opportunities
- Ⓢ More relational & local contact - whānau lunch at the community centre
- Ⓢ Build a trust that goes both ways to add value
- Ⓢ Attend function and events to build relationships
- Ⓢ Local Councillors need to be visible – face to face contact with people
- Ⓢ Council need to be part of the doing- not just the resourcing
- Ⓢ Personal touch - invites to engage
- Ⓢ Support regular recovery hui for Māori quarterly
- Ⓢ Annual focus group for “Whānau Sector”
- Ⓢ Relationships on the ground
- Ⓢ Hui on our marae - feel the mauri, experience and normalise this environment- don't just visit for your own kaupapa.
- Ⓢ Showcase your presence and interest by participating in high profile events like Waitangi celebrations
- Ⓢ Grow better working relationships - reciprocity, commitment to support Māori community, earn credibility and integrity, prioritise Māori
- Ⓢ Come visit us and learn about our positive outcomes.
- Ⓢ Work alongside Maori in the community more
- Ⓢ Support for ANZAC, Waitangi Day, Māori Language Week
- Ⓢ Come and meet us halfway
- Ⓢ Assign people who are connected

Recommendation:

Local Board members host a quarterly face to face informal social event with individuals from the Māori community- to hear up to date issues and activity first hand and build closer working relations. These are convened with the view to a more formal forum to discuss presenting priorities for LB and community. Initially the intent is to spend time in each other's presence and build a rapport that will benefit both parties.

Participation /Participants

- Ⓢ Talk to the decision makers - people that can make change and are able to demand action
- Ⓢ Council and Māori to be clear about what they want from the relationship. Work collaboratively on one plan. Align and acknowledge the roles of existing services
- Ⓢ AC tend to only recognise men / kaikōrero
- Ⓢ Remove the restrictions for whānau that are disconnected, disaffected
- Ⓢ Consult with the right people
- Ⓢ Māori must be involved with new initiatives from the get go - project cycle track should have had kaumātua involvement to break the ground and use karakia

Recommendation:

*Local Boards commit to **include Māori community representatives in decision making through project design and deliverables directly and indirectly impacting Maori***

- Ⓢ Rangatahi have a huge amount to contribute and should be consulted about issues locally
- Ⓢ Ask the kids what they want - don't ask adults
- Ⓢ Create safe forum to bring youth and children's voice around safety in parks, on trains etc
- Ⓢ Prioritise "tamariki, mokopuna, taitamarikitanga”
- Ⓢ Deaf community need to have more than one representative present and must include their preferred interpreter
- Ⓢ Understand the realities of the lives of these young people - hear their stories
- Ⓢ 6 Kura should be utilised to disseminate information to Māori community and whānau

Recommendation:

*Local Boards **employ a mechanism (community collaboration) to ensure the voice of young people (inclusive of disabled youth) and youth focussed solutions to community issues is heard.***

Motivators to Participate
<ul style="list-style-type: none"> Ⓢ Better Māori representation (create forum) Ⓢ Create MOU/MOA with Māori communities and honour this relationship Ⓢ Recognise Māori leadership and expertise who can help develop initiatives for Māori engagement and buy in Ⓢ Māori button on Council webpage for access to info about events and services Ⓢ Make funding processes less cumbersome Ⓢ LB funding - there is no Māori face to encourage participation from Māori. The whole culture of LB is Pākeha. Ⓢ Create central hubbing of services and a knowledge bank to be able to pathway people into appropriate support Ⓢ More info clinics - how to access information and be walked through Council processes for lay people to be able to get the info they need Ⓢ Promote our services to the community Ⓢ Prospects of employment through LB projects Ⓢ Access the resources allocated for Māori wellbeing and disseminate
<p>Recommendation: <i>Māori are visible, have access to information and appropriate supports, are resourced and recognised as active participants in communities across West Auckland.</i> <i>Māori leadership is engaged on a formal and frequent occasion to monitor and support the LB performance of responsiveness to Māori.</i></p>
Language/Council Speak/Communication and Cultural Understanding
<ul style="list-style-type: none"> Ⓢ A language disconnect exists with council 'speak' that is put out in literature Ⓢ Don't expect that whanau know how to access information Ⓢ Confusion to understand the structure and roles in Ak Council Ⓢ Front up with all the necessary info Ⓢ Provide interpreters for all Council forum for Deaf to participate fully Ⓢ Text is the best communication medium for Deaf community Ⓢ The Whau LB are good at ensuring an interpreter is engaged for public meetings Ⓢ Up the communication - door knocking is a person touch Ⓢ Need to listen
<p>Recommendation: <i>All Council communication to local Māori communities must have Māori input and ensure the critique from Māori community leadership prior to dissemination.</i></p>
<ul style="list-style-type: none"> Ⓢ What does responsiveness to Māori mean to LB? Ⓢ Campaign te mana o te reo Māori Ⓢ LB members to have minimal cultural competencies to meet around understanding tikanga Māori - training around systemic change Ⓢ Waka Anga Mua to support LB for marae meetings with tikanga prep Ⓢ Start with the basics like learning te reo Ⓢ Give spirit for Māori inclusivity Ⓢ LB members to know iwi histories Ⓢ Minimal te reo compulsory qualification
<p>Recommendation: <i>Local Board commit to increasing their Māori cultural competency.</i></p>

Accountability

- Ⓢ Joint agreement that states reciprocal roles and benefits
- Ⓢ Reduce the distance that has been created between council and community
- Ⓢ Look at consultation docs in the past - what hasn't been actioned
- Ⓢ The process of consultation is not working
- Ⓢ 50 yrs waiting for marae to be approved
- Ⓢ Stop moving the goal posts.
- Ⓢ Acknowledge the good work and resource that places like Corbans offer
- Ⓢ We need to see some accountability from the LBs - audit of responsiveness to the aspirations outlined in the IMSB Māori Plan - how does your decision-making stack up
- Ⓢ How are resources used and returned? Waipareira can illustrate that for every \$1 spent, the return is \$1.80. Why is LB not able to provide this kind of information?
- Ⓢ Only 3/52 advanced from the Community planning exercise in Rānui
- Ⓢ PTS has been positive but Council still want more input for less resourcing
- Ⓢ Fix roading and signage for marae

Recommendation:

*Local Boards will **regularly face Māori community at the flax roots to participate in strength based dialogue, rather than in crisis times, or for the sole purposes of LB agenda.***

Fig 4: Aspirations in Action against ECA Framework

Theme	Priorities	Build Community capability to do things for themselves	Develop and support community-led placemaking initiatives	Respond to Māori community aspirations in a practical way
Leadership	Strategic positioning as Māori	<ul style="list-style-type: none"> ☉ Promote positive leadership/whānau development models (Kura Kaupapa Māori, Restorative Justice, Māori netball) 	<ul style="list-style-type: none"> ☉ Whakamana marae as the focal point for development of Māori communities ☉ Enable Māori national and international representation (from Waitākere) ☉ Kaitiaki whānau have a significant role to play 	<ul style="list-style-type: none"> ☉ Engage at governance / leadership level ☉ Influence systemic change ☉ Honour the legacy of past leadership ☉ Consult, involve and respect Kaumātua input ☉ Engage with Māori based on reciprocity rather than transaction ☉ Improve Māori participation in decision-making
	Succession planning	<ul style="list-style-type: none"> ☉ Sustainability of leadership ☉ A Māori designed community strategy ☉ Strong leadership demonstrated to create a trust in credibility ☉ Work together with local organisations ☉ Reinforce WA as a close knit, supportive and active Māori community 	<ul style="list-style-type: none"> ☉ Use our Māori community success journeys to guide future actions ☉ Our champion women historically and present are visible ☉ Whare wānanga – recognised as a leadership academy ☉ Reciprocity seen and experienced 	<ul style="list-style-type: none"> ☉ Embrace shared leadership ☉ Acknowledge and enhance eldership ☉ Enable our youth – invest in them as our future leaders ☉ Include the voice of disability sector ☉ Resource a robust data base and information sharing with whānau that breaks away from the silo-ed funding streams that divide us, make us protect our territory, guard

				our information and set up competitive bidding for resourcing
Theme	Priorities	Build Community capability to do things for themselves	Develop and support community-led placemaking initiatives	Respond to Māori community aspirations in a practical way
Education	Education is a priority for a better future for whānau	<ul style="list-style-type: none"> ☉ Support young parents return into education ☉ Financial literacy for whānau is a priority ☉ Parents are able to be coached in how to actively support their children with their learning ☉ Business acumen for marae development ☉ Increase whānau awareness of the benefits of being able to read, understand and use statistics and data 	<ul style="list-style-type: none"> ☉ Free training options for young people ☉ More streamlined pathways into tertiary ☉ More cohesion and links with whānau Māori – a common kaupapa to achieve buy in 	<ul style="list-style-type: none"> ☉ Increase access to continuing education for whānau ☉ Stop the cycle of family violence via raising awareness
	More Māori medium education options exist	<ul style="list-style-type: none"> ☉ Education exists beyond the classroom – life-skills and natural environmental learning ☉ More Māori models of health applied across the sector ☉ Continue momentum of te reo Māori being used and visible (like Rotorua example) 	<ul style="list-style-type: none"> ☉ Māori have the right to be educated in their own reo – te reo Māori is an asset in Waitākere ☉ Expand knowledge assets of Te Kura Kaupapa Māori o Hoani Waititi Marae as tuakana, to grow other KKM (strengthen as a model school) ☉ Whare Wānanga nurtures business and creative skills, rangatiratanga ☉ Reinstate the mana of school 	<ul style="list-style-type: none"> ☉ Support expansion of Māori education – kōhanga reo and Kura Kaupapa Māori, Puna Reo ☉ Learn from Te Aho Matua as a philosophical base for whānau wellbeing ☉ Develop Sports Institute like Tu Toa – modelled on tikanga Māori perceptions of success

			based marae	
	Less Māori in Alternative Education	<ul style="list-style-type: none"> More support in schools for teachers to troubleshoot rather than “banish the problem” 	<ul style="list-style-type: none"> Network support for Māori teachers Māori youth advocacy groups created in schools AE is able to facilitate options for student and not only used as the last resort 	<ul style="list-style-type: none"> Increase non-Māori cultural competency Review education resourcing inequities for AE with mainstream schooling
Theme	Priorities	Build Community capability to do things for themselves	Develop and support community-led placemaking initiatives	Respond to Māori community aspirations in a practical way
Capacity Building	Build our collective asset base and skills to assert rangatiratanga	<ul style="list-style-type: none"> More Māori to lead the building of capacity for Māori to participate in decision making Kaumātua are equipped to contribute and act as advocates for whānau Whānau can read data, use data and understand data Whānau Plans – grow confidence in whānau to be supported and self sufficient Raise awareness and education of women to lead change Disability sector can learn from Māori community about embracing diversity Limit the restrictions for whānau who are disconnected 	<ul style="list-style-type: none"> More whānau involvement in community activities Create tuakana/teina learning opportunities in the arts Holistic approaches shared Utilise property assets to invest in labour creation and low level sustainable farming opportunities Non-Māori take action to support kaitiakitanga The partnering and resourcing of Māori NGO’s to develop and deliver services to Māori 	<ul style="list-style-type: none"> Push the Kaupapa Māori approach for wellbeing of communities Provide the opportunity for more Māori to participate in decision making Increase whānau access to enhance technology and financial literacies Create youth access to business acumen to advance entrepreneurship Increase non-Māori cultural competency Support rangatahi development, health, education, cultural preservation

		<p>and disaffected</p> <ul style="list-style-type: none"> 🌀 Kaimahi and whānau work collaboratively 🌀 Share the stories of successful journeys in our own networks 🌀 Empower our wahine to reconnect with who they are-strengthen them to take steps to grow and take care of their own health and wellbeing 		
Theme	Priorities	Build Community capability to do things for themselves	Develop and support community-led placemaking initiatives	Respond to Māori community aspirations in a practical way
Places and Spaces	“Māori is as accessible as all things in a Pākeha world”	<ul style="list-style-type: none"> 🌀 A research Hub like Hopuhopu Endowment College in Tainui 🌀 Enhanced connection to bush, sea and whenua 🌀 Te Whai Oranga via sports and recreation 🌀 Have local whānau feel a sense of belonging to the marae 🌀 Regular hui and access points for ‘tamariki turi’ (deaf young people) to learn about their cultural identity 	<ul style="list-style-type: none"> 🌀 Culturally rich spaces are visible where Māori can practice their culture in a positive and meaningful way – rongoa gardens 🌀 A hub for kaumatua social activities and interactions 🌀 Accommodation purpose built for young parents with support available from kaumatua presence 🌀 Community kapa haka for children 🌀 Opportunity with Te Atatu Marae development to bring community together 🌀 Play spaces for tamariki that reflect Māori environs (Atua Māori) 	<ul style="list-style-type: none"> 🌀 Keep creating Māori environs 🌀 Look into affordable home ownership 🌀 Support social housing in and around marae 🌀 Do more engagement with Kura Kaupapa Māori 🌀 Recognise KKM as marae and te reo Māori resource hubs 🌀 Support events that celebrate Māori kai, fun and positive activity 🌀 Papakainga development 🌀 Affordable public transport options that are more accessible to all sectors of Māori, request for bus shelters/stops, proximate bus

				stops for marae
	By Māori as Māori	<ul style="list-style-type: none"> ☉ Growing our kōhanga reo and Puna reo ☉ Spaces to embrace wahinetanga ☉ Facilitation of Whānau Plans for Māori to explore their potential and be supported to bring them to fruition 	<ul style="list-style-type: none"> ☉ Revitalise marae as central point of development ☉ Culturally safe birthing options for Māori women ☉ A sports institution based on Māori values and principles ☉ A shared kapa haka facility for all kapa haka – elevate the benefits of Kapa Haka as a positive vehicle for whānau development ☉ Teach iwi histories to enhance a sense of belonging with marae 	<ul style="list-style-type: none"> ☉ Develop accommodation facilities for kaumātua ☉ Grow more Māori owned enterprises for kai and innovation – options for Māori to support Māori ☉ Support a space specifically for young people that belongs to them ☉ Create places of safety ☉ Reclaim the Māori name for Massey ☉ Reinstate the marae at GBHS ☉ Open Ruaumoko ☉ Recognise and resource those that are making a difference and doing the mahi in the community ☉ Resource Māori NGO's to undertake Māori engagement on Council's behalf
	A collective voice to be able to respond quickly to issues impacting on whānau Māori	<ul style="list-style-type: none"> ☉ More Māori owned and driven services ☉ A good connectivity between marae, local iwi, services and community organisations ☉ Connectors – marae, local iwi, community organisations 	<ul style="list-style-type: none"> ☉ A Māori agency that supports the needs of tamariki primarily ☉ Weave together and connect the pockets of good things happening to strengthen the voice of the Māori collective 	<ul style="list-style-type: none"> ☉ Provide a Hub for Māori community, whānau and organisations with onsite brokers to services

Theme	Priorities	Build Community capability to do things for themselves	Develop and support community-led placemaking initiatives	Respond to Māori community aspirations in a practical way
Kaupapa Māori – Ngā Taonga Tuku Iho	The Māori community is valued “Bring Māori to the main stage”	<ul style="list-style-type: none"> ☉ We create the transformation ourselves – aspire to a state of independence ☉ Use Kaupapa Māori tikanga approach as a flagship for whānau engagement ☉ Address basic rights – good education, home ownership, safe to move around ☉ Māori businesses are Māori centric 	<ul style="list-style-type: none"> ☉ Revitalise te reo me ōna tikanga ☉ Te Ao Māori is leading the way for engaging the disenfranchised ☉ Bring Māori together and celebrate Kelstontanga 	<ul style="list-style-type: none"> ☉ Resource levels to match the need ☉ Promote bilingual signage ☉ Assert cultural imagery – this brings respect and belonging ☉ Support more Māori businesses locally ☉ Recognise Kura Kaupapa as marae and centres of te reo Māori
	Whakakotahitanga – an empowering value of unity	<ul style="list-style-type: none"> ☉ Māori designed strategy to create transformation for ourselves ☉ Rekindle the activity of women to be connectors 	<ul style="list-style-type: none"> ☉ Re-establish a collective voice for Māori ☉ Host a regular Kaupapa Māori event – wānanga issues and solutions, support a collective kaupapa ☉ Kaitiaki whānau – need a common kaupapa to create cohesion 	<ul style="list-style-type: none"> ☉ Develop a common vision and focus (eg) Raukura Aio ☉ Advocate a coordinated approach to FVP
	Tino Rangatiratanga “For Māori to walk with pride in their community and feel like they have a place and can exercise their aspirations as Māori”	<ul style="list-style-type: none"> ☉ Reconnect whānau to whenua / taiao ☉ Whānau are in charge of their lives and have choices ☉ Practice our culture in a meaningful way – increase confidence in our identity as Māori 	<ul style="list-style-type: none"> ☉ A healthy and vibrant community ☉ Mauriora ☉ Create a Kaupapa Māori forum /collective/community Hub ☉ Māori community gatherings and celebration ☉ Create cooperatives of Māori owned initiatives ☉ Create food gifting services and 	<ul style="list-style-type: none"> ☉ Initiate more opportunities to engage in Māori activities – connections, frequency and access to ☉ Champion the value of Te Reo Māori – Rotorua example ☉ Apply equal access to resources ☉ Understand the Treaty

			feed the homeless	partnership as the partner
	Ngā Rangatira mō apōpō Youth are our leaders of tomorrow	<ul style="list-style-type: none"> ☉ Teach/learn the traditional arts, oratory skills, genealogy research, wānanga ☉ Advance the importance of kaumātua in the development of youth ☉ “Inspire one, Inspire all” The voice of taiohi to be heard and their identity respected. They know what they want ☉ Job ready and employment 	<ul style="list-style-type: none"> ☉ Bring positive Māori youth activity to the centre ☉ Youth and adults are proud to be Māori and able to be the best they can be. Put dreams into reality and contribute to the community ☉ Create a palace for youth – to belong, believe, behave and be beautiful ☉ Outward Bound type activity for Māori youth ☉ More Māori faces to be visible 	<ul style="list-style-type: none"> ☉ Embrace shared leadership ☉ Enable a centre of social innovation with digital technology, state of the art facilities, youth voice, youth leadership and ownership (Ngā Kākano, Te Pou) ☉ Open up sports where money is not a barrier

Summary of Aspirations

This study has revealed and put forward an amazing array of aspirations to create a “better future for Māori in Waitākere”. It is the writer’s opinion that the exercise of prioritising these should be returned to the community to decipher. It has been deliberate to present the feedback from Māori voices as recorded rather than summarised. It is the intent of this project to ensure the Local Boards read, hear and feel the voice and expressions from this community to assist the process of developing a responsiveness plan for Māori in each of the Board catchment areas of responsibility.

Not all of the initiatives espoused are the responsibility of Local Boards. Some are definitely Māori community initiatives that will sit within the community to develop. These will require some assistance and partnership with Local Boards to activate- at the determination of Māori. Local Boards want to gain some ground immediately through tangible actions and demonstrate commitment to hearing the needs of Māori community. The ECA framework column above that refers to responding in a practical way provides substantial guidance. What follows is additional advice from participants when prompted with the question, ‘what will it take to achieve these aspirations?’

What will it take to achieve Aspirations?

Good will from Māori entities and collective drive	Tap into the existing skill sets as mentors.
Access funding.	Collaboration to achieve sustainability.
Realise a shared vision and values. A strong community of Māori women exists to be able to initiate and drive kaupapa.	Local body promotion of KKM o HW profile
Access RJ training to build their knowledge and provide a platform where they can share their experience and be valued	Māori market is a proactive model
Māori co-design group exists to advocate, influence change and challenge systems	Youth are exposed to LB decision making
Maximise access for Māori to information and resources (eg) Suicide prevention hui lead by Māori	More wānanga opportunities needed
Access for ahikā to learn business acumen	LB awareness of Māori world view and experiences
LB involvement in forum	To be informed about what our community representatives are up against so that we can support them
Instil the values at kohanga and kura age that will set tamariki up and pathway their positive futures – belief, self-esteem, drive, goal setting, attitude to succeed	Leadership and community interest at the heart
Actively supporting – governance commitment and allied partnerships.	Listen to the broad spectrum of Māori voices.
Support the provision with free spaces	Youth need to be provided with tasters and tautoko.
Connect the learning in schools to recognise other forms of participation young people are involved with in their communities	
Ngati Whātua endorsement required for the marae to progress.	Hui a rohe
Third party one to one support from foundation to certificate and onwards required	
Research and thought leadership	Next generation groomed and mentored to step into roles to learn and progress kaupapa
Explore bulk funding as we have historically only ever applied for small grants	Focus on preventable instead of crisis. Move from problem focused resources.
Provide whānau a place to have a “wairua break”	
Work together as the Māori community as a long term commitment. Resource FVP dedicated teams – name it, allocate resource to it.	WA Principals Association has access to rich information at a local level
LB resourcing of kapa haka – opportunity for LB to learn in and around kapa haka themselves	Support of MOH, MSD and MOE to trial this initiative. Provide the resource for a house, salaries and outfitting
An investment directly into Māori communities will save money in the area of social development in the long term. Safe streets, productive generation, emphasis on education pathways.	Valuing and taking responsibility by seeking Māori direction on “how can we compliment and learn to support?”

Community activation

A more cohesive Māori voice. Strategise to get more Māori on board where decision making about resource happens

Support Māori community initiatives – co-creation of community events, provision of spaces, access funding, negotiation of resources

Hui to set a vision – this is where we need help

Provision of support to integrate Māori approaches to recovery

Obtain Drug Court buy in at a local level

Individuals strategically placed in their mahi as points of contact for whānau in boards and on committees as well. Keep the communication up and relative to the needs.

Pooling the networks and access the resource to make it happen.

Reclaim the Māori name for the area

Hire people who know the community and have relationships and networks

Maximise the work that the Youth Council in the Whau are doing to identify youth-friendly employers and match with potential employees. Create a pool of willing adults to give support and mentor young people into mahi

Continue to survey our own community about what's important, opportunities to connect and celebrate, get together and to know each other

Leadership and buy in from whānau

We need someone to champion collaboration

A high level of commitment from CEOs and Senior Management to share spaces, time and information
Whānau involvement.

Creative thinking and stakeholder buy in based on overarching vision for Waitakere community

Better opportunities and incentive to get into work and return to the workforce – trades and training
Resource a KM event to come together

Resource a space, personnel and overheads to maintain that space

Some transport to take them on weekly excursions to our native resources. A working group to come together to achieve this, with community, LB and business co-sponsorship

More activities and opportunities on a small scale to grow the interest. Resourcing – minimal investment for maximum benefit. Making this available through existing community facilities

Kaumātua leadership around tikanga. Wānanga for weaving and carving etc can be held at Ruaumoko in the future.

Wānanga

Leadership in cultural responsiveness – more accountability

Work with teacher capabilities

Institutional racism addressed

Early intervention and input from stakeholders required

Working group for intermediate age formed.

Look after our kaumatua and value their knowledge and wisdom. We need champions in the area

Valuing and positioning of Māori cultural values within their practice

Find out from people involved what their true needs are, not what they think you need

Making ourselves known to each other, having insights into each other's areas of expertise, sharing experience and knowledge.

Navigate and encourage a collaborative approach whether Māori org or not – common kaupapa.

Brave Councillors to back these proposals and encourage them

Continue to work as Māori

Recommendations

Leadership

- Local Boards (LB) build rapport with Māori community leaders through **increased interaction** with key stakeholders, **recognition of kaumātua** and participation in hui Māori
- LB **meet quarterly** with identified **Māori community stakeholders**
- LB provide opportunities for **youth leadership to be strengthened** through - development of a Rangatahi Plan, exposure to decision making forum, and involvement of youth leader representation beyond school student population

Education

- Local Boards lend their voice to the increased demand for Māori medium education** in Waitakere
- Western Local Boards return to discussions for establishment of Whare Wānanga at Hoani Waititi Marae**
- Waitakere and Henderson-Massey Local Boards collaborate **with Te Kura Kaupapa Māori o Hoani Waititi Marae and Te Kura Kaupapa o Kotuku** to support their strategic plan goals where relevant and appropriate
- Local Boards work with communities to continue to advocate implementation of Stop **Family Violence programmes in early education – Primary School level**
- Communities of Practice are utilised as vehicles for community to collaborate with to promote forum for **engaging parents to learn how best to support their children in their learning**
- Alternative Education where a concentrated Maori community is represented are recognised and provided support from other relevant agencies**
- A feasibility study for the development of a Sports Institute based on Māori models of wellbeing is initiated through a partnership between sports organisations, tertiary institutes, Māori community and Council**

Capacity Building

- LB **develop a strategy** to increase Māori contribution to decision making
- Hui for the Māori community** is resourced to further develop the delivery of services to Māori
- Training and development in Kaupapa Māori** is undertaken by Local Boards with a commitment to increase cultural competency
- LB partner with **Waipareira Research Unit (Wai-Research)** to collaborate and produce robust research as Māori, for Māori benefit
- Assistance is made available for programmes designed to increase whānau awareness and participation**

Places and Spaces

- An investment in the development of Māori spaces is a priority**
 - Whare Wānanga
 - Resource hub / whānau space

- Papakāinga
 - Kaumātua social space
 - Kapa Haka facility
 - Young parents accommodation
 - Māori birthing provision
 - Māori rehabilitation space
- ☉ LB drive the **increase of Māori business** in Waitākere
 - ☉ LB aid the **future development of Kōhanga and Puna Reo** – Resource consent, compliance, licensing, facilities
 - ☉ A Kaupapa Māori **playground space is developed and resourced** in partnership with KKM, Kōhanga/Puna Reo

Kaupapa Māori

- ☉ Te Reo Māori is realised and those able to share this taonga/expertise are valued and resourced to do so in Waitākere
- ☉ LB provide **property development resourcing for Hoani Waititi and Te Piringatahi ō Ngā Maungarongo Marae** as cultural community bases, to be fit for purpose, host more wānanga, employ more expertise and grow the community capacity in te reo me ōna tikanga
- ☉ A **subsidised scheme** with the Trusts is explored, for sports clubs to **decrease costs of participation**
- ☉ Hui for Māori community to **address the reinstatement of the marae at Green Bay High School is facilitated**
- ☉ **Universal disability sector inclusion strategies are employed** by LBs and communities

Summary

The recommendations bring together a range of areas that encompass a number of perceived benefits to the Māori community and to the task of developing the Responsiveness to Māori Plan for Local Boards.

There remains a gap in the voice of taiohi Māori in this report, however those working with youth have advocated some solutions to bring their voice to the centre moving forward.

The economic development insights too have not been realised at Local Board level. Potentially with ATEED working alongside the Community Empowerment Unit, and the IMSB recalibration of data, access to more detail about Māori populations at a Local Board level will be forthcoming.

Strategic Brokers, Community Empowerment Unit, RIMU staff, IMSB and ATEED contacts have been most cooperative and supportive in trying to access relevant information for this study.

Asset Map of Māori Community in Waitākere

This exercise has been requested by the Local Boards to assist with identifying key stakeholders and the strengths that exist within the Māori communities. They are grouped under the same indicators of wellbeing as the Māori Report for Tamaki Makaurau¹⁸.

Whanaungatanga



- Hoani Waititi Marae- pan-tribal , hui Maori, education focused
- Te Whānau o Waipareira Trust - advocate for whānau Māori needs, resourcing and provision of services
- Kapa Haka tradition and availability
- Creative Industries - arts, dance, film production, theatre
- High youth population
- Presence of Te Roopu Kaumātua

Manaakitanga



- Strong numbers of te reo Māori speakers
- 2 Kura Kaupapa Māori and 10 Kōhanga /Puna Reo, 2 Whare wānanga operating
- 2 big Māori health providers utilising a Kaupapa Māori approach to oranga whānau
- Long term ambassador organisations promoting community wellbeing and safety
- Māori centric specialist services/programmes

Rangatiratanga



- A history of strong Māori leadership and community action
- Mana Whenua are known, accessible and active
- Waipareira (Wai Whanau) is the largest employer of Māori and leadership development
- Wai Research brings another level of intellectual grunt to the Māori community of Waitākere
- Matauranga Māori - raranga, mau rakau, te reo, rongoa,
- Māori Sports entities - Māori Touch, Māori Netball, Māori Rugby, Waka Ama, Wha re Tu Taua

Wairuatanga



- 2 marae, 2 under development
- Rongoa Māori practitioners - mirimiri, natural medicinal and spiritual healing
- Pā Harakeke sites supporting weavers
- Pou whenua - bringing iwi histories and significant heritage sites to notice

Kaitiakitanga



- Native bush (Waitākere Ranges), beaches, waterways, flora and fauna
- Mana whenua presence and collaboration with kaitiakitanga initiatives (PTS partnership)
- SMEs in the creative industries
- A kaitiaki whānau population of pioneer whānau Māori that are 4th generation residents in Waitākere

¹⁸ Independent Maori Statutory Board (2016). The Maori Report for Tamaki Makaurau 2016

Interview Participants

Anupama (Anu) Wijesundra	Aroha Hudson
Arihia Waenga	
Aroha Te Namu	
Briar Collard	
Cheyenne Ruta	Cecily Mantel
Cinnamon Whitlock	
David Tanenui	Dame June Mariu
Diana Neru	Danielle Tahuri
Erena Barret	
Ereti Brown	
Gay Rapana	Gai Bishop
Greg Noda	
Helen Peke	Hinemoa Key
Hinekura Smith	Huia Busby
Jacqui Puriri-Kaitapu	Jo Noema
Josh Koko	Junior Atua-Tavai
Kayla Gukibau	Jack and Evelyn Taumaunu
Kelston Māori Community Network	Laurel Belworthy
Lorraine Symonds	Leonie Black
Mandy Patmore	Melenaite Aroha
Māori Stakeholders Hui - Health	Micheal Wi
Mason Ngawhika	Miriam Scanlan
Mere Tunks	Moana Cook
Natalia Kaihau	
Ngaire Harris	
Ngaroimata Reid	Ngarino Jerry-Stowers
Novi Marikena	
Paora Sharples	Parehuia Nepe
Rosie Abbott	Rikau Karepa
Shane White	Riki Bennett
Theresa Kristy	Rocky Tahuri
Tiaria Fletcher	
Tom Harris	
Tracey Pirini	Scott Samson
Trevor Diamond	Tia Reihana
Ursula Thynne	Tuini Hakaraia
Venus Rangi	
Vikki Ham	
Wimutu Te Whiu	
Wiremu Mato	
Council Staff	
Edwina Merito	Pepe Sapolu-Reweti
Manu Joyce	

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