

# Auckland Plan 2050 Evidence Report

Māori Identity and Wellbeing  
June 2018



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Auckland Plan, Strategy and Research Department

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Ki ngā kārangaranga maunga me ngā awa e tere nei

Ki ngā tini riu o ngā whanga e hora mai nei

Ka oho tōku wairua I tō kura pai

Kō Tāmaki Makaurau ahau

Kō ahau, ko Tāmaki Makaurau.

Ki ngā tini mate e hinga atu nei, e hinga mai rā – haere.

Hīkoitia te ara takahia ai e ō tātou mātua tūpuna, kua whetūrangitia nei.

Nō reira, haere, haere, haere atu rā

Rātou te hunga wairua – rātou ki a rātou, tātou te hunga ora – tātou ki a tātou.

Tiheī mauri ora

Maranga mai rā, maranga mai rā.

E te ihi e te tapu o tēnei takiwā, o tēnā takiwā, maranga mai

Ko ngā tini kōrero I waihotia mai e ngā mātua tūpuna o te rohe nei

Kua riro mai, mā tātou te iwi whānui e kawē, e mahi kia eke ki ngā taumata.

Tiakina ngā taonga whakahirahira ā rātou mā

Mā te mahi ngātahi a te Kaunihēra me ngā iwi o te rohe nei

Ka tutuki ngā moemoeā, me te whai rawa hoki o Tāmaki

Hei whakamana I tāna tū, hei tauira mō te ao

Mā te titiro whakamuri, e anga whakamua ai tātou

Pai mārire

To the many mountains and tributaries flowing from them

To the rivers that trickle down into our harbours

My spirits stirs at your exquisite beauty.

For we are Tāmaki Makaurau.

And Tāmaki Makaurau is us.

Our dearly beloved, recently departed from this mortal ambit

Take the trail well-trodden by our forebears, hitherto immortalised in the heavens

Go well, farewell.

They, the immortal spirits will gather, and so do we the living spirits may assemble in their memory

Behold – let there be life.

Arise, be alert and cautiously brave, with the treasures and the chronicles left to us by the pioneers of days gone by

We, the people and our communities, have the responsibility as caretakers, kaitiaki of these treasures.

The dreams and aspirations of Tāmaki can be realised, by the council working as one with the people.

It shall be an example to the World.

*Contemplate the past in order to deliberate our future.*

May peace be wide-spread.

# 1 Introduction

## 1.1 Summary

The Auckland Plan sets out a comprehensive long-term 30-year strategy for Auckland's growth and development. The purpose of this paper is to inform, support and provide background material for the Māori Identity and Wellbeing outcome in the Auckland Plan 2050.

This paper focuses on specialist knowledge and evidence related to the themes in the Māori Identity and Wellbeing outcome primarily concerning:

- advancing Māori prosperity by addressing the cultural, social, economic and environmental wellbeing needs and aspirations of Māori
- showcasing and celebrating Auckland's unique Māori identity and vibrant culture.

The information has been drawn from a wide range of sources including feedback from consultation with Aucklanders during two rounds of engagement in 2017 and public consultation in 2018. Key partners and stakeholders who have provided feedback include central government, mana whenua, mataawaka, community and environmental organisations, the private sector, professional bodies and industry associations. The evidence in this report has been gathered since the 2012 Auckland Plan was adopted and is current as at the date of publication of this document.

Overall, this paper provides background evidence for the strategic framework of the Māori Identity and Wellbeing outcome.

This report is one of a set of interrelated background papers prepared to support the Auckland Plan 2050. The Auckland Plan sets the strategic direction for Auckland and collectively these evidence reports provide the foundational background information that may also assist in the future development of policy positions.

## 1.2 The Māori Identity and Wellbeing Outcome

"A thriving Māori identity is Auckland's point of difference in the world – it advances prosperity for Māori and benefits all Aucklanders."

The purpose of the Māori Identity and Wellbeing outcome is to advance Māori prosperity and the importance of Māori knowledge, culture, and practices to Auckland's success across social, cultural, economic, and environmental outcomes over the next 30 years.

The Treaty of Waitangi, New Zealand's founding document, recognises the special place of Māori as tangata whenua.

The Māori Identity and Wellbeing outcome recognises the tangata whenua of Tāmaki Makaurau and their expression of rangatiratanga including as kaitiaki. It also recognises the many diverse Māori who came to Auckland generations ago and more recently, to

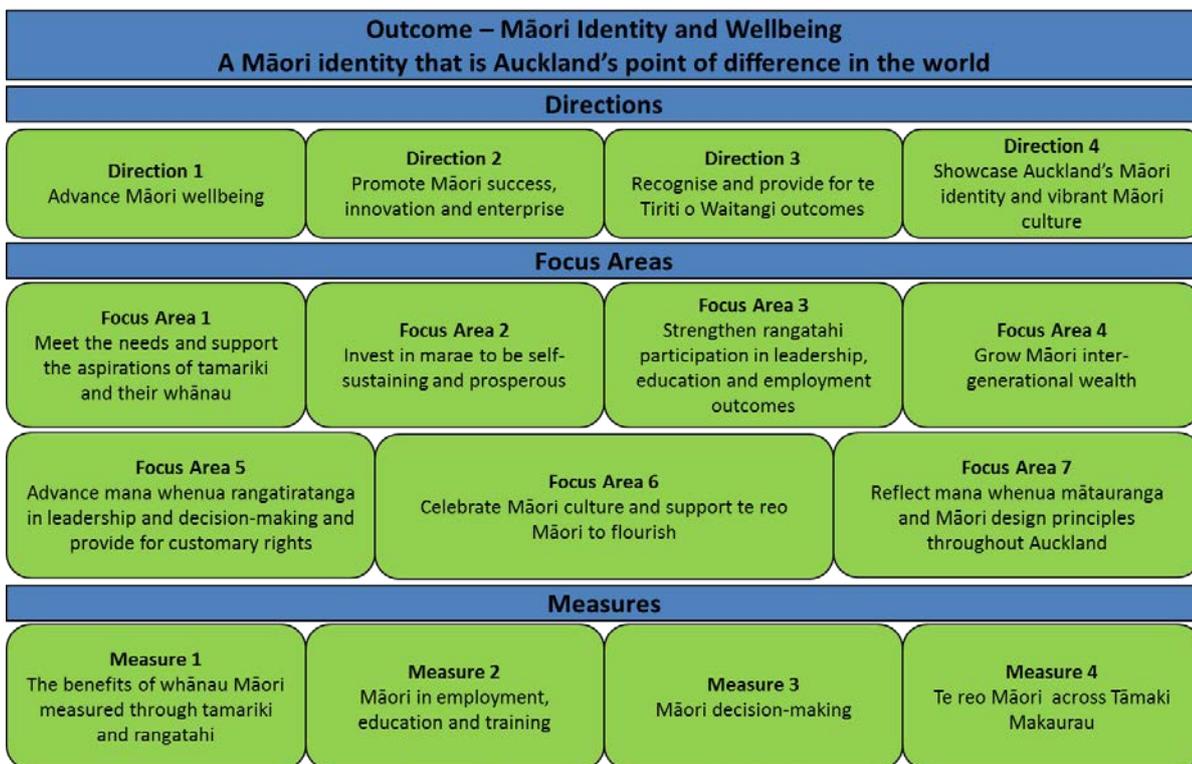
seek the opportunities that Auckland offers. It seeks to advance priorities unique to Māori, including mātauranga and tikanga in Tāmaki Makaurau.

Auckland’s Māori identity is what sets Auckland apart from other international cities. It brings visitors to our shore, attracts investment, and builds a sense of belonging and pride. Auckland is home to the country’s largest Māori population and mana whenua retain cultural traditions and heritage that make Auckland unique.

Building strong and vibrant Māori communities that thrive socially, culturally, economically and environmentally is the focus of this outcome. It also enables Auckland’s bicultural underpinnings to be a strong foundation for our intercultural society by providing opportunities for all Aucklanders to understand and engage in Māori culture and language, local Māori history, perspectives and values.

To achieve this, four strategic directions prioritise efforts and seven focus areas prioritise activities. Success will require collaborative partnerships and coordinated efforts across the public, private and not for profit sectors. It will also require strong leadership and champions, reprioritisation of activities and efforts, and collective ownership.

Figure 1 Overview of the Māori Identity and Wellbeing outcome



### 1.3 Relationship to other outcomes in the Auckland Plan

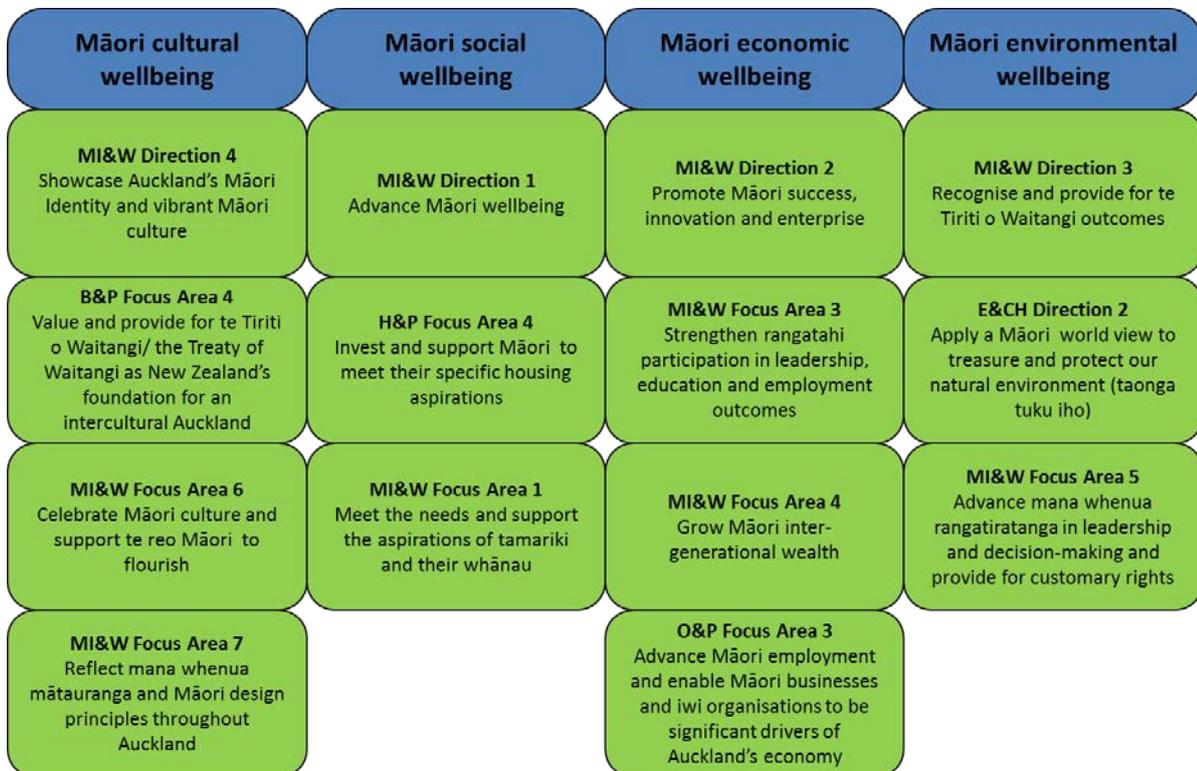
Of the other five Auckland Plan outcomes, four have Māori directions or focus areas or content woven into the narrative. The table below summarises these relationships.

Table 1 Relationship to other Auckland Plan 2050 outcomes

<b>Belonging and Participation</b>	<ul style="list-style-type: none"> <li>Focus area 4 of this outcome is about valuing and providing for te Tiriti o Waitangi as New Zealand’s foundation for an intercultural Auckland</li> </ul>
<b>Homes and Places</b>	<ul style="list-style-type: none"> <li>Focus area 4 of this outcome is about investing and supporting Māori to meet their specific housing aspirations</li> </ul>
<b>Environment and Cultural Heritage</b>	<ul style="list-style-type: none"> <li>Direction 2 of this outcome addresses the need to provide a Māori worldview to treasure and protect our natural environment (taonga tuku iho)</li> </ul>
<b>Opportunity and Prosperity</b>	<ul style="list-style-type: none"> <li>Focus area 3 of this outcome aims to advance Māori employment and enable Māori businesses and iwi organisations to be significant drivers of Auckland’s economy</li> </ul>

To consider whether the Auckland Plan directions and focus areas address different challenges and opportunities for Māori, they were mapped against each of four wellbeings. This is a simplistic approach and we recognise that there is an interrelationship between each of the wellbeings and each of the directions and focus areas. For simplicity the table below maps these one to one.

Figure 2 Mapping outcome directions/focus areas across the 4 wellbeings



## 2 Context

### 2.1 Summary

This section sets the legislative and policy context of the Auckland Plan. It summarises the priorities that have been progressed since the 2012 Auckland Plan with respect to Māori outcomes. It identifies key te Tiriti o Waitangi/Treaty of Waitangi outcomes, relevant legislative provisions and policies and plans that support mana whenua and mataawaka participating in decisions of importance for Auckland. It also discusses Treaty settlements and customary rights in Tāmaki Makaurau.

Te Tiriti o Waitangi/ the Treaty of Waitangi and its principles are reflected differently in many pieces of legislation, policies and plans. Together they constitute a complex Treaty framework for Auckland.

While there are challenges under the framework, there is also great opportunity for Māori to contribute to how Auckland grows over the next 30 years. This may be in the form of statutory arrangements, non-statutory governance forums and Māori specific consultation processes.

In the context of Māori wellbeing, this section of the report also discusses the current and future challenges and opportunities for Māori in Auckland over the next 30 years.

These components all influence key aspects of the Māori Identity and Wellbeing outcome and how it intends to drive transformational opportunities for Māori.

### 2.2 The Auckland Plan

#### 2.2.1 Context

Section 79 of the Local Government (Auckland Council) Act 2009 requires Auckland Council to prepare a spatial plan. The plan sets the long-term strategic direction for how, where and when Auckland will grow. In order to respond appropriately to rapid change and growth the Auckland Plan 2012 has been updated.

The purpose of the Auckland Plan is to:

- contribute to Auckland's social, economic, environmental, and cultural well-being through a comprehensive and effective long-term (20- to 30-year) strategy for Auckland's growth and development.
- set a strategic direction for Auckland and its communities that integrates social, economic, environmental and cultural objectives
- outline high-level development strategies that give direction and enable coherent and co-ordinated decision-making by Auckland Council and other parties
- describe Auckland's role in New Zealand
- identify the existing and future locations of critical infrastructure and facilities

- identify the policies, priorities, investment, land allocations, and programmes needed to implement the strategic direction.

### 2.2.2 Relationship between the Auckland Plan and Auckland Council

To deliver effectively on the Auckland Plan requires a coordinated, collaborative and integrated approach from central government, Auckland Council, the private sector, the third sector, mana whenua, mataawaka and our communities.

The Auckland Plan guides Auckland Council’s overarching strategic direction. The council’s strategies, plans, policies, programmes and activities contribute to delivering Auckland Plan outcomes.

The Auckland Plan 2012 Māori Outcome and Māori Transformational Shift have influenced the council’s strategic documents – local board plans, Auckland Unitary Plan (Operational in part), long-term plan, and resourcing and implementation decisions. This has been instrumental in moving the council away from functional delivery to strategic cross-functional activities that deliver on the Auckland Plan outcomes.

### 2.2.3 Auckland Plan 2012

The inaugural Auckland Plan was adopted in 2012 and was multi-layered. It contained a vision statement, seven outcomes, six transformational shifts, principles and strategic directions which contained further priorities and targets. Māori content was woven through each of these and the plan had a specific Māori chapter.

Figure 3 Auckland Plan 2012 Strategic Framework

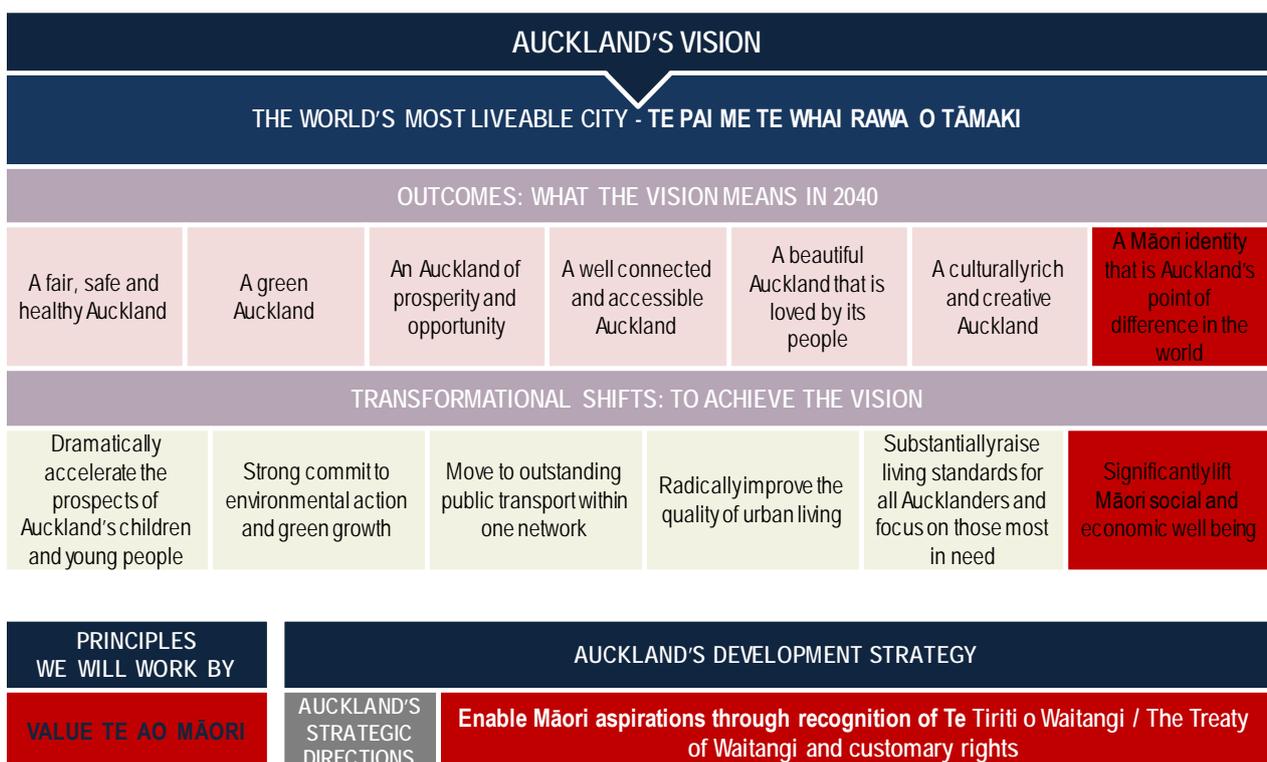
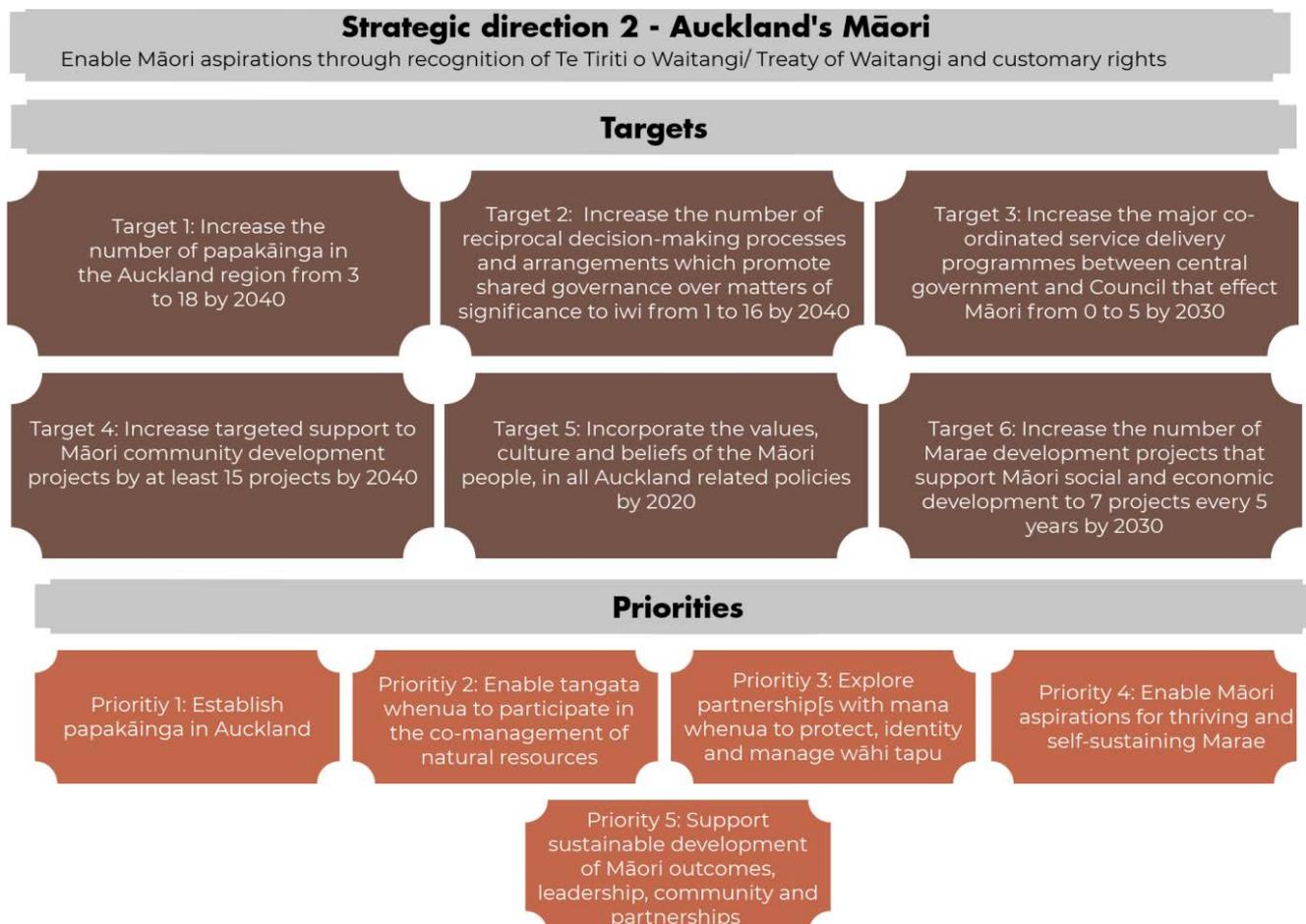


Figure 4 Auckland Plan 2012 – Auckland's Māori



The Māori elements of the 2012 Auckland Plan were a deliberate response to the issues, challenges and evidence outlined in the Māori policy and strategy: Auckland Plan Māori technical paper (technical paper). The technical paper contained an analysis of:

- legacy council information
- consultation on the Auckland Plan with mana whenua and Māori communities
- discourse on te Tiriti o Waitangi/the Treaty of Waitangi
- implications of the Māori and Treaty obligations in the Local Government Act 2002, Resource Management Act 1991, Land Transport Management Act 2003 and other Acts.

Much of the information in the technical paper is still relevant but there have been some significant changes since then. These include:

- 2013 census data
- Auckland's housing market has significantly changed
- The Independent Māori Statutory Board has produced the Issues of Significance for Māori in Auckland and the Māori Plan.

### 2.2.4 Summary of progression Māori priorities in the 2012 Auckland Plan

Overall, the priorities identified in the 2012 Auckland Plan have been achieved to some degree. The targets associated with the original priorities have also been progressed with varying levels of success. This is because the targets, which were 20-30 year base targets, were difficult to measure over one to five years as data change was limited.

Progress against the inaugural plan can be evidenced in the following examples (non-exhaustive list):

- Auckland Tourism, Events, and Economic Development (ATEED) in partnership with the Tāmaki Herenga Waka Trust delivers the annual Tāmaki Herenga Waka Festival (Outcome 6)
- Auckland Council delivers a Māori events calendar including Matariki and Waitangi Day celebrations (Outcome 6)
- increased and deliberate use of te reo Māori in council signage, publications, and other customer experiences (Outcome 6)
- Māori housing unit which supports Māori applicants with the consenting process and the different stages of developing papakāinga housing such as project management, design and planning (Priority 1)
- development of Māori responsiveness team (within Regulatory Services) to support internal consenting and regulatory staff in understanding council's obligations to Māori, their understanding of Māori perspectives, and papakāinga housing. Additionally, they support mana whenua and Māori applicants externally in understanding consenting processes (Priority 1)
- establishment of a Cultural Initiative Fund that Māori can access to cover infrastructure costs for papakāinga development (Priority 1) and which support the maintenance and upgrade needs of marae in Auckland (Priority 4)
- specific provisions in the Unitary Plan 2015 that enable papakāinga development through the introduction of 'Māori Purpose Zones'. The Māori Purpose Zone is different from the Auckland-wide Treaty Settlement Land and Māori Land provisions in that it provides for a higher density and greater range of activities (Priority 1)
- advancement of mana whenua rangatiratanga through co-governance relationships, such as the 14 Tūpuna maunga which are co-governed and co-managed by equal representation from mana whenua, and council on the Tūpuna Maunga o Tāmaki Makaurau Authority (more information detailed in section 2.2.3). (Priority 2)
- establishment of a Cultural Values Assessment programme that aims to improve the relationship between Council and mana whenua in consenting processes, and a Council Māori heritage unit that supports mana whenua in identifying wāhi tapu and significant sites for the Unitary Plan Scheduled Sites of Significance register (Priority 3).

## 2.3 Te Tiriti o Waitangi and relevant legislation, policies and plans for Auckland

Te Tiriti o Waitangi/the Treaty of Waitangi is New Zealand's founding document. It is the basis for an ongoing partnership between Māori and the Crown, and recognises the unique and special place of Māori as tangata whenua. It is an enduring and living document, articulated in law through an evolving set of principles. The principles allow the Treaty to be adapted to contemporary and future circumstances – they are the core concepts that underpin the Māori and English language texts of the Treaty and bridge differences between the texts.

### 2.3.1 Te Tiriti o Waitangi and the Auckland Plan

The Crown is the primary Treaty partner responsible for the Treaty relationship. In order to recognise and respect the Crown's responsibilities, Parliament has directed that local government authorities take appropriate account of the principles of the Treaty in order to meet their statutory obligations to Māori.

The Auckland Plan 2050 recognises the importance of the Treaty in Auckland's past, present, and future. It provides the foundation for which central government and local government in Auckland recognise Māori rights and interests and contribute to Māori needs and aspirations.

Te Tiriti guides Auckland Council's statutory obligations and approach in fostering positive and productive relationships with Māori in Auckland in terms of participation in decision-making.

### 2.3.2 Māori in Auckland

#### Hapū and iwi of Tāmaki Makaurau

There are 19 iwi authorities that represent mana whenua interests in Tāmaki Makaurau whose interests and tribal boundaries overlap. These are:

- Ngāti Wai
- Ngāti Manuhiri
- Ngāti Rehua Ngāti Wai ki Aotea
- Te Rūnanga o Ngāti Whātua
- Te Uri o Hau
- Ngāti Whātua o Kaipara
- Ngāti Whātua Ōrākei
- Te Kawerau ā Maki
- Ngāti Tamaoho
- Te Ākitai Waiohua
- Ngāi Tai ki Tāmaki
- Ngāti Te Ata Waiohua

- Te Ahiwaru Waiohua
- Waikato-Tainui
- Ngāti Paoa
- Ngāti Whanaunga
- Ngāti Maru
- Ngāti Tamaterā
- Te Patukirikiri

Mana whenua make up approximately 16 per cent of the total Māori population in Tāmaki Makaurau. (Ryks, Pearson, and Waa, 2016). Although Tāmaki Makaurau was all within Māori “ownership”, historical land alienation and raupatu that took place in Auckland resulted in very little land being retained. Maps of Māori land alienation (Te Ara, 2018) illustrate this. This resulted in many iwi and hapū descendants being left landless which impacts their capacity to pass on forms of inter-generational wealth.

Historical land alienation and other compounding factors have resulted in Māori, both mana whenua and mataawaka, being displaced from local areas contributing to a pattern of Māori settlement in Auckland progressively moving further and further from city centres (Ryks, Pearson, and Waa, 2016).

Mana whenua groups through Treaty settlements, including redress mechanisms such as co-governance arrangements, have a significant role in how Auckland grows and how Auckland’s environments are protected over the next 30 years. (More detail provided in section 2.3.3).

In addition, mana whenua groups may have specific aspirations to advance prosperity for their uri (descendants), while also sharing common interests, values and aspirations aligning with wider Māori and mataawaka perspectives.

### **Mataawaka groups**

Mataawaka make up around 84 per cent of the Māori population in Tāmaki Makaurau. (Ryks, Pearson, and Waa, 2016).

At the 2013 census, the largest mataawaka group consisted of Ngā Puhi (50,577) and Ngāti Pōrou (13,161). (Auckland Council, 2018). Both have a profound connection to the Tāmaki Makaurau and Hauraki iwi through intermarriage and land association. (Independent Māori Statutory Board, 2014).

A large number of mataawaka have a history of two generations or more living in and contributing towards Auckland’s dynamic cultural, social, economic and environmental landscape. Mataawaka organisations, such as Te Waipareira Trust, Papakura Marae and Manukau Urban Authority, also provide social and health services to the wider Māori communities across Auckland.

Mataawaka groups argue for the need to identify the common ground between all Māori so resources can collaboratively be used to address significant challenges and opportunities for Māori in Tāmaki Makaurau. Mataawaka will play a significant role in Auckland over the next 30 years delivering services, including Māori-led services, and designing programmes accessible to all Māori, and in some cases the wider community, in the health, housing, education and justice sectors.

### 2.3.3 Treaty settlements in Tāmaki Makaurau

The Crown and mana whenua groups are in a process of settling long-standing historical grievances through Treaty settlements. Treaty settlements require legislation and provide cultural and commercial redress to mana whenua groups, typically as a mixture of cash, land, economic opportunities, mechanisms for greater involvement in regulatory processes and governance. Settlements also help clarify the mandate and geographical extent of the customary interests of iwi authorities.

Most of the 19 mana whenua groups in Tāmaki Makaurau have now reached Treaty settlements or are close to finalising settlement negotiations. To date completed settlements in the Auckland region include:

- Ngāti Whātua Ōrākei
- Waikato – Tainui
- Te Uri o Hau
- Ngāti Manuhiri
- Ngāti Whātua o Kaipara
- Te Kawerau ā Maki
- Ngai Tai ki Tāmaki
- Ngāti Tamaoho.

Groups close to finalising Treaty settlements at this time include the Marutūāhu iwi (Ngāti Paoa, Ngāti Maru, Ngāti Tamaterā, Ngaati Whanaunga and Te Patukirikiri), Te Akitai Waiohua, Ngāti Rehua / Ngāti Wai ki Aotea, and Te Runanga o Ngāti Whātua.

Collective redress has also been provided to 13 mana whenua groups through Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014, and it is anticipated collective redress will be provided over the Auckland harbours and Hauraki Gulf/Tīkapa Moana.

It is estimated settlements in the Auckland region will benefit around 50,000 iwi members. Cultural redress also supports mana whenua to enhance their kaitiaki responsibilities for their ancestral lands and other taonga.

Examples later in this section demonstrate how iwi relationship with their land can be recognised, while still providing for the interests of the wider public. Regional parks and reserves are of considerable customary interest to mana whenua groups and may be subject to governance arrangements akin to those developed through Treaty settlements.

Generally, Treaty settlements increase Māori capability and capacity to influence decision-making. This creates opportunities to shift local government's approach in addressing Māori issues and increase participation in Māori matters relating to economic development, co-governance and community development.

A critical part of Treaty settlements includes the return of Crown land to iwi ownership for cultural or commercial purposes (no private land is used in Treaty settlements). Iwi often purchase commercial properties directly from the Crown, and in some instances lease the properties back on a long-term basis. Iwi are also provided with the first right to purchase Crown properties the Crown might wish to dispose of at a future date (ie a "right of first refusal"). Some Crown-owned reserve land is transferred to iwi with reserve status retained and with iwi as the reserve administrators. Provision is also made for iwi to participate in governance decisions over natural resources, such as waterways and harbours.

One example of co-governance enabled through Treaty settlements is the Tūpuna Maunga o Tāmaki Makaurau Authority established under Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014. This is a co-governance body, made up of equal representation from iwi and Auckland Council with the responsibility of administering many of the tūpuna maunga (volcanic cones) in Auckland. While the maunga are owned collectively by the iwi their status as reserves means public access and use is protected.

The Ngāti Whātua Ōrākei Reserve Board is a similar co-governance entity, where the reserves Whenua Rangatira and Pourewa Creek Recreation Reserve are owned by Ngāti Whātua Ōrākei Trust, but are governed jointly with Auckland Council.

#### **2.3.4 Customary rights in Tāmaki Makaurau**

In addition to the guarantees in te Tiriti o Waitangi (to protect Māori rangatiranga and lands, forests, fisheries and other taonga), the English common law has long recognised the rights of indigenous peoples to the ongoing right of possession and use of their land and natural resources. Although this has not always been the case, New Zealand courts now accept that the concept of native title endures in New Zealand in respect to customary rights to land and resources not yet extinguished by legislation.

Māori customary rights can be defined as deriving from whakapapa, tikanga and mātauranga. From a Māori world view 'a right' is derived from 'ngā taonga tuku iho' or those blessings and gifts bestowed by the gods. Authority of 'mana' to act also derives from ngā taonga tuku iho (Durie, 1998, p. 2).

Mana-atua (authority from the spiritual realm), mana whenua (authority over the land), mana moana (authority over the sea), mana-tikanga (authority attached to cultural mores and correctness of practice), and mana-tangata (personal authority) all denote a 'right'. Mason Durie, a New Zealand professor of Māori studies, stated, "Mana has both worldly and ethereal meanings... it spells out authority and control". Taking this position we come to an understanding that a customary right infers access to, execution, control, and authority in decision-making processes (Durie, 1998, p. 2).

The determination by the Courts that Māori customary rights over the foreshore and seabed could still exist and had not been lawfully extinguished led to a legislative outcome in the Foreshore and Seabed Act 2004. That Act was subsequently repealed and replaced by the Marine and Coastal Area (Takutai Moana) Act 2011, which restored the right of Māori to seek “protected customary rights” or “customary marine title” of the marine and coastal area through the Courts or negotiated directly with the Crown.

There have been settlements of Māori customary rights to fisheries and aquaculture resources, given effect to through the Māori Fisheries Act 2004 and the Māori Commercial Aquaculture Claims Settlement Act 2004.

The customary interests of Māori and the relationship to ancestral lands and taonga are also recognised under section 6 of the Resource Management Act as a matter of national importance.

In this respect the exercise of customary rights continues to evolve in Tāmaki Makaurau, through te Tiriti o Waitangi settlement legislation, other legislative outcomes and the Courts.

## **2.4 Relevant statutory provisions for Māori in Auckland's decision-making**

### **2.4.1 Local Government Act 2002**

The Local Government Act 2002 requires Auckland Council to facilitate participation by Māori in decision-making processes (section 4). This includes maintaining processes to provide opportunities for that participation, developing Māori capacity to participate, ensuring Māori are provided with relevant information and ensuring Māori are consulted where Māori are likely to be affected by or have an interest in the decision (sections 81 and 82). When making significant decisions concerning land or water, the relationship of Māori to their culture and traditions with ancestral land, water, sites, wāhi tapu, flora and fauna and other taonga must be taken into account (section 77.)

### **2.4.2 Resource Management Act 1991**

The Resource Management Act 1991 has specific provisions that recognise the rights and interests of Māori. Section 6(e) of the Act requires all persons exercising functions under the Act to recognise and provide for “the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga” as a matter of national importance. Section 7(a) requires all persons exercising functions under the Act relating to natural and physical resources to have particular regard to kaitiakitanga. Section 8 of the Act provides that all persons exercising functions under it in relation to natural and physical resources to take into account the principles of the Treaty.

### **2.4.3 Reserves Act 1977**

Auckland Council owns and/or manages thousands of reserves held under the Reserves Act 1977. In its administration of all these reserves council must give effect to the principles of te Tiriti o Waitangi/the Treaty of Waitangi (section 4 of the Conservation Act, applicable due to the Reserves Act being on Schedule 1 of that Act). This is likely to require consultation with relevant mana whenua on any major decision affecting the reserve, in order for council to ascertain whether there is any relevant customary interest and if so, what the nature and strength of that interest is.

### **2.4.4 Local Government (Auckland Council) Act 2009**

Auckland Council also has specific duties and responsibilities under the Local Government (Auckland Council) Act 2009 (LGACA), which recognises the rights and interests of Māori. The LGACA contains council obligations to recognise and respect the Crown's responsibility and recognise the principles of the Treaty of Waitangi. One of the mechanisms to address Māori issues of significance was the establishment under LGACA of the Independent Māori Statutory Board (IMSB). The Act also provides guidance on how council can maintain and improve opportunities for Māori to contribute to local government and decision-making processes.

### 2.4.5 Establishment of the Independent Māori Statutory Board

The IMSB supports council to make decisions, perform functions and exercise powers. It does so by promoting economic, environmental, cultural and social issues of significance for mana whenua groups and mataawaka of Tāmaki Makaurau, and ensuring council complies with statutory provisions referring to the Treaty of Waitangi (LGACA section 81).

The IMSB produces and updates a Schedule of Significance, which details a broad list of significant issues to Māori of Tāmaki Makaurau. The Schedule, which is framed by te Tiriti o Waitangi principles, was last updated in 2014 and categorises each issue under its most directly relevant Treaty principle.

In order for the IMSB to carry out the Schedule of Significance they have to identify the priorities and aspirations of Māori in Auckland. These priorities and aspirations are recorded and reflected in the Māori Plan, a 30 year plan based on Māori values and outcomes. This plan provides the IMSB and council with important information for investment bids, plans and budgets. The Māori Plan also provides a framework to monitor outcomes and measure changes to Māori wellbeing that can indicate to council and other agencies where they can act more responsively to Māori (Independent Māori Statutory Board, 2014).

## 2.5 Relevant policies to deliver outcomes with and for Māori

### 2.5.1 Auckland Council Māori Responsiveness Framework

‘Whiria Te Muka Tangata’ is Auckland Council’s Māori Responsiveness Framework and was adopted by council in 2012. It brings together council’s commitments and obligations to Māori to ensure council considers how its policies and actions recognise and protect Māori rights and interests and how it contributes to Māori needs and aspirations. The framework was developed through the 2012 Auckland Plan and 10 Year Budget (Long-term Plan) processes, and received general support from mana whenua and mataawaka through submissions.

The goals of the Māori Responsiveness Framework are:

- effective Māori participation: foster more positive and productive relationships between council and Māori
- create an empowered organisation: develop the ability of council and its people to respond more effectively to Māori
- develop strong Māori communities: contribute to Māori well-being by developing strong Māori communities.

The framework has four lenses to help council understand Māori perspectives in relation to council functions and duties, these lenses are:

- fulfil statutory obligations to Māori
- enable te Tiriti o Waitangi outcomes

- value te ao Māori
- enable Māori outcomes.

Given the broad scope of council functions and responsibilities, the framework is applied through different activities depending on the business area. The framework is implemented in various ways at different levels across council. These activities, however, are reflected in council divisional, department and team Māori responsiveness plans, which are monitored and supported by Te Waka Anga Mua, Māori Strategy and Relations.

In addition, Māori responsiveness plans are tailored and prepared for different functions across council. These plans support staff to fulfil their obligations, enhance their understanding of te ao Māori and Māori perspectives, and enhance relationship building with mana whenua and mataawaka.

## **2.6 Challenges and opportunities for Māori wellbeing over next 30 years**

The development approach for the Māori Identity and Wellbeing outcome recognises that the current needs of Māori and the opportunities for Māori to contribute to Auckland's success are broad.

The following section takes a broad scope of wellbeing into account and discusses the current and future challenges and opportunities for Māori in Auckland over the next 30 years, such as entrenched inequality and environmental degradation which impacts Māori wellbeing. Opportunities for Auckland include leveraging Māori identity and culture as Auckland's point of difference and recognising the contribution Māori make to the Māori economy and the wider Auckland economy.

For example, for Māori to thrive culturally, their ability to access their culture and language is important for their sense of connection to their tūrangawaewae. In addition, for Māori to thrive socially their basic health and wellbeing needs have to be met. Investing in Māori health models to deliver benefits for whānau is a key pathway to advancing the wellbeing needs of whānau.

Research also shows that the first 1000 days are critical for tamariki Māori (Growing Up in New Zealand & the Southern Initiative, 2018). For Māori to thrive economically, research has shown that investing in rangatahi, promoting Auckland's unique Māori identity and supporting Māori entrepreneurship are three key areas to focus efforts on (NZIER, 2015). Lastly, environmental wellbeing is also a priority for Māori especially given the current state of Auckland's natural environment is degrading..

### **2.6.1 The state of Māori cultural wellbeing in Auckland**

Māori cultural wellbeing is integral to Māori leading enriched lives. Defining cultural wellbeing for Māori varies between iwi, hapū, whānau and individuals. The Te Kupenga – Māori wellbeing survey led by Statistics New Zealand considers cultural wellbeing as individual connection and weighting of importance on concepts such as wairuatanga

(spirituality), tikanga (Māori customs and practices), te reo Māori (the Māori language) and whānaungatanga (social connectedness) (Statistics New Zealand, 2013).

Overall the survey found that 70 per cent of participants valued the importance of Māori culture. However, findings varied from concept to concept, for example:

**Findings on Wairuatanga (spirituality)** – For Auckland based participants connection to wairuatanga was important. Connection to wairuatanga is not necessarily related to religion, wairuatanga can also describe a person's spiritual and cultural beliefs. However, a further 47 per cent felt that religion was important to them, including 10 per cent of participants attending a religious activity at least once a month.

**Findings on tikanga (Māori customs and practices)** – In terms of tikanga, 88 per cent of participants knew their iwi, a further 54 per cent knew their hapū and only 50 per cent of participants knew their general pepeha. This compares with other high Māori population areas such as Hawkes Bay, Gisborne and Northland where the data suggests 65 – 75 per cent of Māori in these areas were familiar with their pepehā (Statistics New Zealand, 2013).

The findings for Tāmaki Makaurau could be influenced by the fact that a large number of Māori in Auckland are not from Auckland but their whānau may have resided in the area for up to three generations which can result in loss of connection to tūrangawaewae and impact knowledge of whakapapa and iwi affiliation.

The survey also found that 88 per cent of Māori participants from Auckland had visited a marae in their lifetime with the majority of participants agreeing that it was important to be connected with their ancestral marae tūrangawaewae (Statistics New Zealand, 2013). These findings could also be attributed to many Māori in Auckland losing connection with their tūrangawaewae that is based outside the region.

**Findings on use of te reo Māori (Māori language)** – A key focus area for cultural wellbeing is access and use of te reo Māori and the survey found that while many Māori frequently used Māori greetings and frequently watched television programmes where te reo Māori featured, only 60 per cent of participants either taught, shared or did a regular learning activity to enhance their use of te reo Māori (Statistics New Zealand, 2013).

**Findings on whānaungatanga (social connectedness)** – In terms of whānaungatanga participants from Auckland identified that social media was a key medium to connect and keep in touch with extended family. The majority of participants felt that it was important to have whānaungatanga relationships.

## Conclusion

Te Kupenga results suggest that Auckland Māori do place high value on their connection to Māori culture, particularly in terms of knowing whakapapa and seeking regular opportunities to connect with their tūrangawaewae. However, Auckland Māori are also less

likely to speak te reo Māori frequently compared to other areas with a high Māori population.

While these findings can be seen as a challenge they also present a great opportunity for Māori to explore, strengthen and enhance their sense of connection to their identity and culture. Auckland needs to make efforts to ensure there are always opportunities for Māori and all Aucklanders to hear, speak and celebrate Māori identity and culture throughout the region. This will ensure Māori can see themselves as integral to Auckland's success over the next 30 years.

### 2.6.2 The state of Māori economic wellbeing in Auckland

Māori economic wellbeing is foundational to supporting Māori in meeting their living needs and ensuring Māori can contribute to inter-generational wealth for the next generation of their uri (descendants). Māori economic wellbeing refers to outcomes at both a collective Māori economy level and at a whānau and individual level.

The New Zealand Institute of Economic Research (NZIER) has produced the "Auckland Māori economy size, issues and opportunities report" for the Independent Māori Statutory Board which provides valuable insights regarding Māori economic wellbeing in Tāmaki Makaurau.

The Auckland Māori economy continues to grow. For example, between 2013 and 2015 the Māori economy grew from \$3.7 billion to \$4.2 billion or by 14 per cent. Over this same period the whole Auckland economy grew from \$78.1 billion to \$88.3 billion, or by 13 per cent (NZIER, 2016).

Socio-economic indicators reveal that there have been positive improvements for Māori in some areas. . Between 2011-2014 there has been an increase in the numbers of Māori tertiary students graduating in STEM (Science, Technology, Engineering and Mathematics) in Auckland (from 1,555 to 1,960). The median household income for Māori households in Auckland has steadily increased between 2001 and 2013 and was \$80,500 in 2013. (Independent Māori Statutory Board, 2016).

Nevertheless, while the overall Māori economy in Auckland is growing there is still a gap in income between Auckland Māori and the rest of the city's population. The gap in median weekly income between European/Pākehā and Māori has increased by 103 per cent. Also, despite a closing gap between European/Pākehā and Māori for housing affordability and household crowding measures there remains a large gap between the two groups in terms of housing outcomes more generally. The NZIER 2015 report identifies several factors limiting Auckland's Māori economic success which include:

- **A youthful population:** the Māori population is very young, with around a third not yet of working age and thus not able to generate income or asset returns. This however also represents significant future opportunity for Auckland.
- **An under-educated population:** Māori are more likely to have no qualifications or qualifications below a Diploma or equivalent level.

- fewer employment opportunities, leading to relatively high unemployment;
- employment in lower paid occupations and industries.
- **A disengaged population:** as well as having lower employment rates, Māori are also less engaged than other groups in other economic linkages:
  - youth: Auckland Māori youth are far more likely to be counted in NEET (not in employment, education or training) statistics.
- **Entrepreneurship:** Māori are less likely to be in business.

The report also identifies several opportunities for Auckland to deliver large potential gains by improving Auckland Māori participation in study, work and entrepreneurship (NZIER, 2015). For example, if Auckland Māori employment rates were raised to the same level as that of Europeans, employment would increase by 19 per cent - this would mean 12,000 more Auckland Māori in work and unemployment would be 67 per cent lower. To achieve this outcome the NZIER 2015 report identifies several interventions that will require coordinated support:

- **Māori assets:** treaty settlements, return of land, and first right of refusal to surplus Crown properties present opportunities to further build the asset base that can be used for the benefit of Māori.
- **Entrepreneurship:** awareness, capability and access to capital are likely to be the main barriers to Māori entrepreneurship. Awareness and training programmes, and investment partnerships can be good pathways to unlocking this economic potential.
- **Invest in youth:** significant investment is required in education, training and career pathways to leverage this large and young cohort.
- **Invest locally:** nearly half of Auckland Māori live in five local board areas (Manurewa, Henderson-Massey, Papakura, Ōtara-Papatoetoe and Māngere-Ōtāhuhu) which are also economically disadvantaged. Māori interventions need to be fit for purpose and concentrated in these localities.
- **Leverage unique Māori identity:** the Māori identity is unique but it is not yet well leveraged to create a comparative advantage. This aspect is likely to be a key component of the strategy to expand the Māori economy but is difficult to quantify. It is suggested that this is a key area to conduct research in.

## Conclusion

Auckland's Māori economy presents great opportunities over the next 30 years for Māori and Aucklanders in general. The contribution iwi organisations, Māori business owners and the Māori workforce make to the Auckland economy will continue to grow and coordinated effort focused on specific interventions will support accelerating economic outcomes.

A key challenge however, is upskilling Auckland's Māori population to achieve improved outcomes in education and training, which will lead to more Māori participating in higher earning roles and industries.

### 2.6.3 The state of Māori social wellbeing in Auckland

Māori social wellbeing is vital to Māori thriving. Social wellbeing is a broad concept, however the Ministry of Social Development: Social Report 2016 recognises there are several key contributing “domains” or areas of social wellbeing which include health, safety and life satisfaction.

**Health**– While health is a broad concept, research looking at the way Auckland’s urban environment affects two of the major determinants of obesity - nutrition and physical activity - highlights key challenges for Māori. The profile of obesity in Auckland is changing. There has been a slight improvement in rates of obesity at the B4 School Check over the past four years. However, only 79 per cent of four-year olds are a normal weight. In adults, obesity rates continue to rise, from 24 per cent in 2007 to 28 per cent in 2015. There are also large inequities patterned by ethnicity, with Māori 1.5-2 times more likely to be obese than NZ Europeans. (Healthy Auckland Together, 2017).

Poor nutrition continues to be a major determinant of health and obesity. The average number of teeth decayed, missing or filled due to caries (a direct indicator of sugar intake) in Auckland five-year olds has been static since 2007, with significant ethnic inequities still present in dental disease. Data shows that Māori children have *dmf* scores 1.9 times higher than European/Other. The *dmf* score is “decayed, missing due to decay, or have a filling.” (Healthy Auckland Together, 2017).

**Trust in institutions** - According to Te Kupenga, 54 per cent of Māori in Auckland reported a relatively high level of trust in the health system, 52 per cent reported trust in the police, 49 per cent in the courts and in the education system, 25 per cent in the system of government and 16 per cent in the media (Statistics New Zealand, 2015). Just under a quarter of Māori in Auckland reported that they experienced discrimination in the year prior to the survey.

**Life satisfaction** –Te Kupenga data also provides insight into the current state of social wellbeing in Tāmaki Makaurau. From a self-evaluation perspective, 70 per cent of Māori participants from Auckland felt they had control over their lives and reported their whānau were well or extremely well, 27 per cent reported that they were doing neither well nor bad, and only 3 per cent described their whānau as doing badly or extremely badly (Auckland Council, 2016).

In line with the rest of Māori in New Zealand, 32 per cent of Māori in Auckland felt that things were staying the same in terms of quality of life while 11 per cent viewed things as getting worse. Single parents in Auckland were more likely to report that the situation of their whānau was declining compared to parents in couples (Auckland Council, 2016).

Te Kupenga data also reveals that the majority of tamariki Māori in Auckland are being raised by whānau who are doing well and whose members get along well with one another. Most Māori in Auckland report feeling satisfied or completely satisfied with their lives. Just under a third of Māori in Auckland expected things to improve for their whānau in the future and only 11 per cent expected things to get worse. While most tamariki are

loved, nurtured and treated well, Māori are still over-represented in family violence statistics and there are a disproportionate number of Māori tamariki in the care of Child Youth and Family (CYF) (Ministry of Social Development, 2016)

## Conclusion

While there have been many gains for Māori in social health and wellbeing, Māori are still disproportionately represented in negative physical health, mental health and wellbeing statistics.

This is a key challenge for Auckland to address over the next 30 years to ensure Māori have opportunities and access to key social services and programmes that deliver outcomes for Māori, which in turn support Māori delivering for themselves and their whānau.

### 2.6.4 The state of Auckland's environment and the impact on Māori wellbeing

The wellbeing of the environment is intrinsically linked with the wellbeing of iwi, hapū, whānau and Māori communities affected by changes to the environment. As Auckland continues to grow with forecasts adding another 720,000 people in the next 30 years, the health of the environment has to be at the centre of decisions on development and growth.

The Auckland Council Health of Auckland's Natural Environment in 2015 report highlights the direct link between transport and land use pressures and adverse environmental outcomes. At a high level, the report also identified the following key findings:

- **Air** – generally the quality of air in Tāmaki Makaurau is good with pollutants generally below guidelines, standards and targets
- **Land** – at a large scale, Auckland's land cover has remained the same over the last decade, with little change in the balance of farmland versus native forest. However, some areas are experiencing more dramatic changes, particularly on city margins where urban growth is replacing high production pasture. Auckland also has moderate levels of soil pollution, in rural areas cadmium and copper are highest, and in urban Auckland nickel, lead and zinc are higher (Auckland Council, 2015)

**Water** – freshwater quality and ecology is rated excellent in catchments dominated by native forests, good to fair in catchments dominated by exotic forest and or rural land and poor in catchments dominated by urban land use. Many of Auckland's urban streams are in a very poor state of health as a result of many pollutant sources in the urban environment (Auckland Council, 2015). Since the removal of lead in petrol there has been significant decrease in concentrations.

The Hauraki Gulf/Tīkapa Moana is under significant pressure and its communities have seen a marked decline in the mauri, environmental quality and abundance of resources (Sea Change Stakeholder Working Group, 2017).

Auckland Council State of Auckland Marine Report Cards for the Manukau Harbour reporting area (July 2014) and Southern Kaipara Harbour reporting area (August 2016)

saw overall environmental health grades of 'D' and 'B' respectively. The overall environmental health grade from A to F is based on the average of the scores for water quality, contaminants in sediment and ecology. Bathing Beach scores are not included in this grade.

## **Conclusion**

Environmental degradation presents a significant challenge for Auckland over the next 30 years. It is important that Māori are active participators in the design, planning and management of natural resources in Auckland.

## 3 Evidence

### 3.1 Summary

This section highlights key themes that have influenced the priorities and research undertaken to inform the Māori Identity and Wellbeing outcome, which include:

- tamariki and whānau needs and aspirations
- marae needs and opportunities
- Māori inter-generational wealth
- mana whenua leadership, decision-making and customary rights
- celebration of Māori culture and enhance the use of te reo Māori
- mana whenua mātūranga and Māori design.

### 3.2 Defining Māori wellbeing

Māori wellbeing can be defined in a number of ways that is often determined by the objectives and context (Wereta and Bishop, 2006). For this plan Māori wellbeing has been defined as a state in which Māori individuals, whānau and collectives have the capabilities and freedoms to live the life they choose to live. It accommodates the fluidity, complexity, diversity and multiple realities of Māori in Auckland (Wereta and Bishop, 2006). Central to this definition is the importance of Māori culture as determined by and relevant to Māori.

Wellbeing is multi-dimensional. It is often expressed through the four well-beings – social, economic, environmental and cultural. Legislation requires the Auckland Plan to be framed within these dimensions and this in turn frames the basis of each direction of this outcome (Local Government (Auckland Council) Act 2009, section 79).

To understand and achieve Māori wellbeing it needs to be understood that there are universal outcomes relevant to Māori and Auckland's many communities and these are incorporated in each of the other five Auckland Plan outcomes. However, there are outcomes that are specific to Māori at the individual, group and collective levels. The directions and focus areas of the Māori Identity and Wellbeing outcome are consistent with Baker's (2016) and Durie et al's (2002) frameworks and focus on Māori specific outcomes.

#### **Whānau wellbeing framework (Baker, 2016)**

- Sustainability of Te Ao Māori – a secure cultural identity and freedom of expression
- Social capability – strong connections and ties in the Māori and mainstream community
- Human resource potential – having the opportunity to live a long and healthy life and having the knowledge, skills, and competencies to achieve the kind of life one chooses to live
- Economic self-determination – having a level of income that enables a person to achieve the kind of life they choose to live.

Table 2 Durie et al, (2002) Te Ngahuru – A Māori specific Outcome Matrix

Outcome domains	Human capacity		Resource capacity	
<b>Outcome classes</b>	Secure cultural identity (individuals)	Collective Māori synergies (groups)	Cultural & intellectual resources	The Māori estate (lands, forests, fisheries, waahi tapu)
<b>Outcome goals</b>	e.g. participation in society as Māori	e.g. vibrant Māori communities	e.g. Māori language resources	e.g. regenerated land base

Current data tells us that while socio-economic indicators for Māori are improving, Māori are not benefitting from Auckland's success in comparison to most other Aucklanders.

In housing, Māori have higher rates of household crowding, low home ownership rates, and less stability due to high rents (Kooyela, 2007).

In 2013, 51.5 per cent of the Māori descent population in Auckland were under the age of 25 and the Māori population is estimated to remain relatively youthful over the next thirty years (Auckland Council, 2018). This means tamariki and rangatahi remain a priority focus. Income levels of Auckland's Māori is related to employment in lower paying jobs. This is a result of low educational attainment, subjects taken, educational institutions and career paths (NZIER, 2015).

Durie et al (2002) and NZIER (2015) point to the need to focus on functional capacity as a key strategy for improving Māori wellbeing rather than trying to manage adversity. NZIER recommended to the Independent Māori Statutory Board a focus on improving educational attainment as it has the ability to affect a large proportion of the Māori population.

In order to achieve positive outcomes for Māori, it is important that Te Taha Hinengaro (mental health), Te Taha Whānau (extended family health), Taha Tinana (physical health), and Taha Wairua (spiritual health) are recognised and addressed in advancing Māori wellbeing (Ministry of Health, 2017).

Te Puni Kōkiri identified five pou or markers to support a long-term desired state of Māori wellbeing. Two focus on the relationships of whānau, hapū and iwi with the Crown and its agencies (including local government) and state sector effectiveness to support Māori aspirations (Durie, Fitzgerald, King, McKinley, and Stevenson, 2002). Building from the State Services Commission's Better Public Services Report that funding and delivering in the same way is not a sustainable option for New Zealand, Te Pou Matakana Commissioning Agency (the North Island whānau ora commissioning agency) suggests that progress is not being prevented by a lack of effort or resources. It suggests the way

forward is a whānau-centric approach which requires collaboration across government agencies (NZIER, 2016).

The 2015 NZIER report to IMSB goes further. It concludes that improved success will come from:

- an increased level of trust that Māori have in programmes and providers
- increased responsiveness of programmes to preferences of Auckland Māori and the circumstances they face
- increased engagement of whānau in programmes.

### **3.3 Key themes informing the Māori Identity and Wellbeing outcome**

Key themes have been identified that inform the direction and focus areas of the Māori Identity and Wellbeing outcome. As a guidance note, the themes are based on a range of different evidence sources and should not be read as a one-to-one map against focus areas, instead the evidence supports priorities across the entire outcome.

#### **3.3.1 Tamariki and whānau needs and aspirations**

##### **Introduction and context**

Investing in the wellbeing of tamariki and their whānau is vital to advancing Māori wellbeing. Nearly a third (32.8%) of the Māori descent population in Auckland are under the age of 15 years. (Auckland Council, 2018).

Tamariki Māori are living across Auckland with concentrations in the South and West and the highest proportions found in Papakura, Manurewa and Henderson-Massey local board areas.

Research has shown that early experiences provide the foundation for all future learning, behaviour and health (Ministry of Social Development, 2015, p. 49). Thus, meeting the needs and supporting the aspirations of tamariki and their whānau is a critical focus area for Auckland over the next 30 years.

##### **Current state of tamariki Māori and their wellbeing**

Early experiences provide the foundation for all future learning, behaviour and health (Baker, 2016). All children have the right to enjoy a positive childhood, the excitement of beginning independence and the success of healthy adulthood. However, too many tamariki are growing up in households that are facing economic hardship. Rapid rises in housing, transport, and living costs often have and continue to impact whānau. This has led to the displacement of whānau and affects their access to education, employment, and services and facilities needed most.

Consequently, tamariki are living in environments with high levels of need and deprivation, unaddressed physical and mental health needs, parental alcohol and drug addiction, family violence, and are in homes that are rented, crowded and poorly maintained compared to other children in Auckland (Baker, 2016). In addition, many tamariki are

growing up in whānau with low levels of formal qualifications and skills and whose employment is found in sectors that have been hit hard during economic recessions. The financial hardships experienced by Māori whānau have emerged as a consequence of a range of historical and contemporary factors including land and resource alienation, and the subsequent loss of an economic and cultural base (Expert Advisory Group on Solutions to Child Poverty, 2012; Ministry of Social Development, 2015).

Currently, around 230,000 children under 18 years may experience vulnerability at some point during their childhood, and around six out of 10 of this group are likely to be Māori (Ministry of Social Development, 2015, p. 6). Māori tamariki are over-represented in the welfare system and the criminal justice system. In 2015, they were twice as likely to be notified to Child Youth and Family (CYF) compared to the total population, and while tamariki make up 30 per cent of all children five years and under in New Zealand, 57 per cent of children seen by CYF by age five are Māori (Ministry of Social Development, 2015, p. 43). Similarly, while Māori make up 25 per cent of children and young people aged 10 to 16 years, young Māori comprise six out of every 10 young people in the youth justice system. Māori youth make up around five out of every 10 young people cautioned by Police for offending behaviours, but comprise seven out of every 10 young people placed in a secure youth justice residence on a Court order (Ministry of Social Development, 2015, p. 49).

### **The vitality of whānau connections**

Family relationships are vital to the wellbeing of young people (Auckland Council, 2016). Whānau is the fundamental building block of Māori society and a key source of Māori wellbeing and connectedness. The wellbeing of tamariki is intricately linked to whānau wellbeing. Whānau encompasses the extended family, many of whom are collectively and actively involved in raising tamariki. Some are being raised by two parents, some by their grandparents and others by single parents. According to Te Kupenga 2013, most Māori define their whānau by whakapapa. Almost all Māori (95 per cent) stated that their parents, partner, children, and brothers and sisters were part of their whānau. Two-fifths of Māori included aunts and uncles, cousins, nephews and nieces, and in-laws in their whānau. A well-functioning whānau provides a sound basis to help solve the problems that tamariki face at times in their lives, but a badly functioning whānau can dangerously impact upon their wellbeing (Te Kupenga, 2013). Thus, lifting up whānau by building their capacity and capability to achieve their goals is necessary to respond to increasing levels of complex needs, including those of tamariki.

### **Māori centric-models**

To achieve outcomes that meet the needs and aspirations of tamariki and their whānau, service providers must be culturally competent, accessible and better connected.

Shifts towards whānau-centric models that embrace strengths-based approaches can better support tamariki in meeting their needs and aspirations (Reid & Rootham, 2016). For example, the Māori health model 'Te Whare Tapa Wha' recognises the four

cornerstones (or sides) of Māori health, and understands that physical health, spiritual health, family health, and mental health are integral components of the body and soul. Similarly, the Markers of Flourishing Whānau framework identifies six significant domains of wellbeing that affect tamariki and whānau. These are Heritage, Wealth and Standard of Living, Capacities, Cohesion, Connectedness, and Resilience (Reid & Rootham, 2016).

Drawing upon the Markers of Flourishing Whānau framework, Reid & Rootham (2016) present an overview of key trends in demography, wellbeing, education and employment in relation to tamariki Māori and their whānau. They found:

- that in addition to socio-economic factors, the strength of the Māori cultural context is a determining factor of the wellbeing of tamariki and their whānau
- while the whānau of most tamariki can maintain decent living standards, income and housing are nonetheless areas of vulnerability for a significant portion of them
- most parents report that their tamariki are in good health. However, the data also suggests that tamariki face a disproportionate burden of certain illnesses, hospitalisations and preventable injuries compared to Aucklanders overall
- the majority of tamariki living in Auckland are being raised by whānau who are doing well and whose members get along well with one another.. However, single parents were more likely than other groups to express concerns about the wellbeing of their whānau
- future progress in connectedness would involve strengthening community engagement of Māori in Auckland and fostering increased levels of confidence in important public institutions. Building Māori whānau trust in institutions may require public institutions to better reflect and respond to Māori values and aspirations.

According to Te Kupenga 2013, Māori youth spoke most strongly about a desire to belong and that cultural identity formed a strong aspect of that belonging. In addition, their links to whakapapa, their marae and cultural values were a strength and source of comfort to them. This further aligns with the need for whānau and kaupapa-based programmes to improve the specific needs of vulnerable tamariki and whānau (Te Kupenga 2013).

## **Conclusion**

The wellbeing of tamariki is intricately related to that of the whānau who are collectively involved in raising them. Children have the best chance of leading a full and happy life if they live within families that give them life-long, stable, loving relationships. They need to belong to communities that cherish them. Prioritising the earliest opportunity for a stable and loving family, and enabling all children to feel a sense of identity, belonging and connection is vital to meeting the needs and supporting the aspirations of tamariki and their whānau. This is what helps children to have happy childhoods, be resilient, develop a sense of belonging and identity, and to grow into flourishing adults. Furthermore, expanding the scope, quality and capability of delivered programmes is required to better respond to the needs of tamariki and their whānau. Programmes should incorporate a Māori perspective and worldview that is adaptive to the individual circumstances of Māori children, young people and whānau (Auckland Council, 2016).

### 3.3.2 Marae needs and opportunities

#### Introduction and context

Marae serve as hubs for the Māori community, providing a physical and spiritual anchor for Māori identity. They also serve as focal points for Māori social, economic and cultural leadership. Beyond this, marae also play a role for all of Auckland in helping establish the unique identity of Tāmaki Makaurau. They also serve as places of refuge during times of distress.

#### Marae are focal points of Māori culture

Marae serve an important role in Māori culture and society, being “the most central of all Māori institutions” (Tapsell, 2002). They provide a focal point for the Māori tribal community throughout New Zealand, connecting Māori to their unique Māori identity. This focal role is perhaps most visible during times of crises such as during tangihana (Tapsell, 2002).

Marae also serve as houses of knowledge and learning, where mātauranga Māori, the skills and capabilities critical to identity retention and transmission are held, and where taonga, both fixed and moveable, (e.g., Whakairo, tukutuku, artwork, photographs, korowai, etc.) are housed.

Marae are also bastions of te reo Māori. Forty-eight per cent of marae have indicated they use te reo all the time at formal occasions, with 34 per cent using it some of the time. Research has also shown that a majority of marae are places where people are learning te reo Māori, with wānanga and kōhanga reo being the two most common approaches (Te Puni Kōkiri, 2012).

#### Current state and challenges for marae

While whakapapa to the tipuna is still known on 95 per cent of marae, research indicates that many marae have concerns that there is a possible loss of history, tikanga or kawa. Nearly a quarter of marae have indicated that they do not have sufficient numbers of kaikaranga, and nearly a third did not have enough kaikōrero (Te Puni Kōkiri, 2012).

There has also been a depletion in the availability of traditional resources (e.g., birds, medicinal plants, muds, salt and fresh water species, etc.). Nearly a third of marae have also reported that the age of their oldest structure is older than 100 years, and approximately the same amount have indicated that the condition of fixed taonga were an issue. A majority of marae also indicated that the condition of moveable taonga was an issue, with repairs and preservation needed. They have also stated that they knew only some of the creators of their fixed taonga.

Despite their important role to Māori, marae also have indicated that fewer people are attending marae than in the past, most notably amongst kuia and kaumātua. There are also strong indications that fewer rangatahi are being seen on marae, and that whānau are also staying for shorter periods. These changing patterns of visiting marae between

kaumātua, kuia and whānau create potential challenges for the inter-generational transmission of knowledge and culture.

### **Better access and opportunity to connect with tūrangawaewae marae**

There are over 70 marae in Tāmaki Makaurau with over 64 of them being active marae (Independent Māori Statutory Board, 2014). Fifty-eight per cent of Māori in Auckland indicated that they had visited a marae in the previous 12 months and 54 per cent had visited their ancestral marae. The majority indicated that they connected to their ancestral marae either strongly or very strongly. Fifty-nine per cent of Māori in Auckland indicated that they would like to go to their ancestral marae more often, especially those who had never been there (Statistics New Zealand, 2013).

Cost, distance, transport, and lack of time were the major barrier for Māori visiting their ancestral marae, with those living the closest (within a 30-minute drive) more likely to have visited in the last 12 months. They also go more often than those who do not live close by (Te Kupenga, 2013).

Te Kupenga also revealed that Māori living in urban areas appeared to want to visit their ancestral marae slightly more than those that lived in rural areas (60 per cent versus 52 per cent), however rural Māori seem to have visited marae more than urban Māori. This is likely related to the barriers noted above.

### **Marae deliver both cultural and general wellbeing outcomes**

As mentioned above, marae play an important role in the cultural wellbeing of Māori. Marae are taonga, places of deep cultural connection for iwi and hapū, serving as places of knowledge, learning, heritage, family and mana, representing “the essence of what it is to be Māori” (Te Kupenga, 2013). Culture and identity are strongly linked with Māori connecting to their ancestral marae, with the marae playing a vital role in connecting Māori to their culture. In light of this, the role of marae becomes particularly important as the majority of Māori (around 70 percent) felt that it was “somewhat to quite important” or “very important” to be engaged in Māori culture (Te Kupenga, 2013).

Marae also serve as guardians of mātauranga and taonga, essential factors in connecting whānau to each other through whakapapa, with the importance of whakapapa relationships having been re-affirmed as the foundation of whānau. Perhaps this is why single-parent families appear to visit their ancestral marae more often than couples with and without children (Statistics New Zealand, 2013), because they serve as an important source of connection for whānau that are reported as having lower levels of “connection wellbeing” than other family types.

The important role marae can play for general wellbeing, outside of culture, is further highlighted by research that has shown marae based health interventions can lead to positive outcomes for hard-to-reach and high-risk populations. (Simmons & Voyle, 2003).

## **Case Study: Rangatahi Courts**

In 2008, Judge Hemi Taumaunu set up the first marae-based youth court, Te Kooti Rangatahi, in Gisborne. It was hoped that, for young Māori, connecting the justice process to their whānau and iwi community would help reconnect these young offenders with their culture and reduce re-offending (Human Rights Commission, 2017).

Many of the young people appearing in these courts have lost touch with their sense of identity as Māori. An emphasis is placed on them learning who they are, where they are from, and significant aspects of their Māori tribal history, thus drawing on Māori beliefs based on whakapapa and whakawhānaungatanga. Youth appearing in the court are required to learn a pepeha and a mihi. Kuia and kaumātua attend as support for the youth and whānau. While the emphasis is on Māori youth, Rangatahi Courts are open to all ethnicities (Taumanu, 2014).

The marae venue of these courts established strengths-based processes. Positive impacts included: high levels of attendance by both rangatahi and whānau; rangatahi feeling welcomed and respected and having positive relationships with youth justice professionals; rangatahi showing improved positive attitudes and behaviour and demonstrating responsibility for their offending; and rangatahi establishing connections with the marae; and later taking on leadership and mentoring roles. Whānau have also benefitted, having felt respected and welcomed at court, and supported in their parenting roles.

Evaluators considered that “the cultural relevance of the marae venue and the inherent cultural processes were critical success factors that increased the likelihood of positive engagement by rangatahi and whānau”.

There are currently 14 Rangatahi Courts around the country.

## **Marae and their role in serving all Aucklanders**

Marae not only serve Māori, but provide benefits for all Aucklanders. It has been estimated that the value of the Māori identity in Auckland for international tourism is \$663 million per year, and this is only referring to extra value from tourists visiting some form of Māori cultural tourism. (NZIER, 2017).

As illustrated through the Rangatahi Courts case study, marae can have a positive impact on Māori and non-Māori youth offending. However, in recent times there have been further marked examples of marae benefitting communities in times of crisis. Despite limitations on space and regular funding, marae provided emergency accommodation and support following the Christchurch earthquake in 2011, the Kaikōura earthquake in 2016, and the Edgecumbe floods in 2017 (Otter, 2017). Marae have also served as social centres for central government’s Whānau Ora programme, with many marae across the country serving as accessible hubs for health and social services for both Māori and non-Māori (Otter, 2017).

Of particular note, marae have recently served vulnerable communities in the face of Auckland's housing crisis. In May, 2016, Te Puea Memorial Marae launched Manaaki Tangata, an initiative that saw the marae opening its doors to many individuals and whānau who had found themselves homeless for the winter. Their leadership led to NGO agencies, government and Auckland Council going to the marae to access those in need and provide support. By the time Manaaki Tangata closed in August 2016, they had supported 181 people, including over 100 children. They received support from 1200 volunteers, and sponsorship from more than 30 sponsors and community groups. Their work was continued by Manurewa Marae through their Whakapiki Ora programme, which saw a further 72 households supported (Otter, 2017).

## **Conclusion**

Marae are cultural hubs for Māori and the wider community. They physically and spiritually anchor Māori identity and function as focal points for Māori social, economic and cultural leadership.

Marae are important for Auckland to become a world-class city. They provide a cultural and spiritual heart, not only to Māori, but to all Aucklanders. This is particularly relevant for a city that is becoming increasingly diverse, both ethnically, culturally, and economically. They exemplify the spirit of manaakitanga in a city that is continuing to grow rapidly, a city needing to welcome and house individuals and whānau from across New Zealand and the world.

### **3.3.3 Māori inter-generational wealth**

#### **Introduction and context**

A key challenge for Māori within Tāmaki Makaurau is to create opportunities that generate intergenerational wealth. Traditional loss of land and undermining of Māori culture have contributed to a lack of individual and whānau assets handed down to the next generation. Collective Māori ownership of businesses, land, houses and other assets provides the strongest opportunity to express rangatiratanga and aspirations for cultural and social well-being.

Several te Tiriti o Waitangi settlements have occurred within Tāmaki Makaurau with others occurring over the coming years. These settlements provide an opportunity for hapū, iwi and Māori collectives to create economic resilience and build the Māori asset base. Return of land and first right to purchase surplus Crown land present opportunities to further build the asset base that can be used for the benefit of Māori. Building that asset base can achieve outcomes in education, housing, business and enterprise.

To increase intergenerational wealth for Māori, this focus area considers two key drivers to enable this: increasing collective Māori home ownership on Māori land, and growing the Māori economy through collective Māori owned businesses.

## **Increasing collective Māori home ownership**

Housing is a significant part of family wealth in New Zealand, with home ownership providing a means to pass on resources between generations. However, home ownership is in decline with the proportion of people living in an owner-occupied dwelling falling from 75.2 per cent to 63.7 per cent between 1986 and 2013, a decline of 15.3 per cent. For Māori, the proportion of their population living in an owner-occupied dwelling fell at a faster rate than the total population, down by 20 per cent (Statistics New Zealand, 2016).

The consequence of this decline in home ownership was an increase in the number of Māori whānau who became long-term renters, either in the private sector or as Housing New Zealand tenants. Social and economic pressures influence housing choices for whānau, including the extent to which they are reliant on the state for support. About a third of all state houses are occupied by Māori tenants and Māori represent 28 per cent of households receiving the Accommodation Supplement (Statistics New Zealand, 2016).

He Kai Kei Aku Ringa: The Crown-Māori Economic Growth Partnership presents a shared vision for Māori economic development, with one of its goals being that home ownership for Māori households equals national averages by 2040.

He Whare Āhuru (Māori Housing Strategy) is a key part of the pathway to achieve the home ownership goal. To support the implementation of He Whare Āhuru, there is a need for a more coordinated approach across government agencies supporting the development of Māori housing (Māori Economic Development Panel, 2012).

Underlying He Whare Āhuru is the assumption that the time is ripe for the development of a Māori-led housing sector, meaning significant growth in the number and scale of Māori collectives involved in building houses, managing rental tenancies, and developing new options to promote greater home ownership amongst Māori communities.. (Ministry of Business, Innovation and Employment, 2014). Those options which are uniquely Māori will be available over and above mainstream options to provide greater choice and better access to good quality housing. The opportunity to increase intergenerational wealth for Māori through access to home ownership on Māori-owned land is one of those uniquely Māori options.

Māori land is considered to be taonga tuku iho, a treasure handed down through the generations. Māori land has significant cultural and social value, and the desire to live on the land is often described in terms of fostering well-being for the community and as a source of mana (Te Pūni Kōkiri, 2012). Despite the potential, many of the plans and aspirations that whānau, Māori trusts, hapū, and iwi have for building housing on their land are yet to be realised.

There are many issues confronting a household, whānau, or trust seeking to build housing on Māori land. These include difficulty in raising finance, planning restrictions, rate arrears, infrastructure and gaining consent to build where there are many owners.

Homes are only one of a number of means to create intergenerational wealth for whānau.

Whānau-centric housing models such as papakāinga not only grow hapū and iwi asset bases but also provide homes where tamariki can grow and learn, confident in their identity.

### **Increasing collective Māori enterprise and business**

Changing technology and resource pressures will see businesses facing new challenges to succeed. More diverse economies are more robust and, over the long term, more sustainable (New Zealand Institute of Economic Research, 2016). A more diverse economy will be one that includes aspirations for a greater contribution from Māori economic development. Māori investment can help build the long-term success of New Zealand. The government, iwi and Māori should work in partnership across industry sectors – in particular the primary sector – to build high value exports, greater productivity, and better skills and wages.

Māori business owners and the self-employed are major contributors to economic activity that can grow intergenerational wealth. Māori businesses are driven by more than profit. The point of difference that many Māori businesses bring to the market is their intergenerational focus and intentional contribution to multiple outcomes - cultural, social and environmental outcomes.

Māori contribution to the economy (4-5 per cent) is smaller than its population share (10 per cent). This reflects a number of factors, including a younger population, lower labour market participation and lower incomes (through participation in lower skilled industries and occupations). These factors are also reflected in where Māori live in Auckland – disproportionately in lower income areas (New Zealand Institute of Economic Research, 2016).

Māori have the potential to be a much larger economic power in Auckland. Increasing the participation of Māori is unlikely to compete for existing resources and thus displace existing economic activity. Instead it is likely to lead to a more successful overall Auckland economy (New Zealand Institute of Economic Research, 2016).

The opportunity lies in a young Māori population. Young people are more likely to be entrepreneurs.

### **3.3.4 Mana whenua leadership, decision-making and customary rights**

#### **Introduction and context**

Mana whenua have a unique role to play in governance and leadership in Auckland. This is a role that they have undertaken for hundreds of years and which was instrumental in the establishment of Auckland. Enabling partnerships with mana whenua in Tāmaki Makaurau honours our commitment to the Treaty and provides a pathway towards a future-focused dynamic, successful Auckland.

Achieving these aspirations requires partnership and collaboration with central and local government organisations. The aspirations of iwi and hapū organisations to partner and collaborate with the private and third sectors and other iwi organisations can further create greater investment outcomes and opportunities that will advance the wellbeing of Tāmaki Makaurau, the people and the place.

Māori rights and practices are provided for in New Zealand legislation. Customary rights have been brought to life through the establishment of co-governance entities such as the Tūpuna Maunga o Tāmaki Makaurau Authority. Through Auckland Council's commitment and investment, we see another example of customary rights in action through the establishment of the Mana Whenua Kaitiaki Forum, a collective of 19 iwi and hapū authorities in Auckland.

### **Enabling customary rights outcome in partnership opportunities**

Mana whenua participation in the Hauraki Gulf marine spatial plan "Sea Change" is an example of mana whenua exerting their customary rights. For over a millennia, the Hauraki Gulf/Tīkapa Moana has been a taonga to the people who belong to this nationally significant place. The Hauraki Gulf/Tīkapa Moana is of cultural and spiritual significance to mana whenua through its rich history of settlement and use since waka first navigated its waters. It is a natural environment and special place highly valued by all. The Hauraki Gulf/Tīkapa Moana is under significant pressure and its communities have seen a marked decline in the mauri, environmental quality and abundance of resources (Sea Change Stakeholder Working Group, 2017).

Sea Change is a marine spatial plan that was led by a Stakeholder Working Group comprising 14 members reflecting a diverse range of interests, including four mana whenua members. Mātauranga (Māori world views and knowledge) relating to water, fisheries, and to the Hauraki Gulf Marine Park is a vast body of knowledge spanning a thousand years (Sea Change Stakeholder Working Group, 2017).

Through the contribution of mana whenua on the Stakeholder Working Group, the centuries of familiarisation with the environment, detailed understanding of natural systems and cycles, and learning which management approaches work, and which don't, was woven into this plan. This cannot be replicated or replaced by western science. The inclusion of indigenous people's knowledge and practices in environmental management is required in international conventions to which New Zealand is signatory. Mana whenua continue to exercise ancestral rights to harvest local kaimoana and to participate in the management of their ancestral places.

### **Mana whenua leadership and decision making**

The Mana Whenua Kaitiaki Forum (MWKF) is a forum that is open to the 19 hapū and iwi authorities with interests in the Auckland Council area. The purpose of the MWKF is to support mana whenua entities to give effect to their responsibilities as kaitiaki in an

efficient and effective manner, with a focus on significant issues and opportunities affecting people in Tāmaki Makaurau.

The MWKF works directly with the Auckland Council group and government agencies to address matters of national and regional significance where these affect multiple mana whenua entities in the Council area. It is a means of advancing a Treaty of Waitangi-based relationship.

THE MWKF has set out its priorities in a Kaitiaki Strategic Plan (Plan) to partner and work together with local and central government and private organisations. The plan has five specific focus areas: Leadership and Influence, Culture and Identity, Economic Development and Education, Infrastructure and Property and Natural Environment. The priority is to advance outcomes in the following areas:

- supporting rangatira ki te rangatira relationships with central and local government
- strengthening mana whenua and Māori identity in Auckland, with a particular focus on advancing te reo Māori in the public realm
- partnering and influencing property and infrastructure development outcomes
- protecting and enhancing natural resources and taonga tuku iho, with a particular focus on freshwater
- advancing Māori economic development and advocating for improved education outcomes for rangatahi.

Although still in year one implementation phase, this 10 year plan reflects one of many opportunities for mana whenua to exercise their customary rights in the Treaty post settlement era.

Māori customary rights and interests will continue to evolve as te Tiriti o Waitangi settlements and legal provisions change, as has already occurred in coastal management and the fisheries sector.

## **Conclusion**

The rangatiratanga of each mana whenua entity allows them to operate both independently and as a collective, as deemed appropriate. Each mana whenua entity is at various stages of growth and development. Variables include current capacity and capability of the iwi entity, progress on resolving Treaty settlements, financial resources and governance capability, which impacts on both engagement in the MWKF, and what outcomes each entity wants to achieve from this approach. This collective approach seeks to facilitate effective and efficient discharge of mana whenua kaitiaki responsibilities in a way that promotes success for all mana whenua and all Māori in Tāmaki Makaurau.

### **3.3.5 Opportunities to celebrate Māori culture and enhance the use of te reo Māori**

#### **Introduction and context**

Auckland will continue to provide, invest and support opportunities that celebrate Māori identity and heritage. We can create experiences to share Māori culture in its many forms through a variety of channels that can be seen, heard, spoken and felt.

A culturally vibrant Tāmaki Makaurau showcases Māori art, music and performance locally and globally. Celebrations steeped in Māori culture can ignite all cultures in Auckland to celebrate their relationship with the land. There are many opportunities for investment and action in these areas such as through naming (for example, signage or use of Māori place names), broadcasting, and major and local events.

### **Celebrate Māori culture**

Culture plays an important role in the life of a nation. Confidence in that culture, an appreciation of its unique aspects, and a strong sense of cultural identity contribute positively to employment, economic growth, social cohesion, the acceptance and encouragement of diversity, and creative thinking in a range of fields. Moreover, while growth and development in the cultural sector has intrinsic benefits in itself, there are many more positive social and economic side effects that accrue from that development (Ministry for Culture and Heritage, 2014).

The value of culture comes from the importance of cultural knowledge, values, and behaviours that allow individuals to connect with each other and their surrounding environments, and the resulting sense of self and belonging. Behaviours involving tikanga, such as marae participation, and modern-day equivalents such as kapa haka or waka ama, are the customs and practices through which individuals connect culturally with each other (Statistics New Zealand, 2013).

Kapa haka is an indigenous cultural icon, unique to Aotearoa. While many other Māori cultural practices have been disrupted, kapa haka has survived, grown and evolved. In 2013, 373,000 (70 per cent) Māori aged 15+ said it was important for them to be involved in Māori culture (Statistics New Zealand, 2013).

Māori adults 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. In 2013, 89 per cent of Māori adults said they knew their iwi (Statistics New Zealand, 2013).

The most commonly reported modern cultural activity that Māori adults engaged in was watching a Māori television programme. In 2013, 396,500 (75 per cent) said they had done so in the last 12 months.

The 2016 Māori Broadcasting Language Impact Evaluation (a joint venture between Māori Television and Te Māngai Pāho) found that 11 per cent of the increase in language ability among all Māori 15+ can be attributed to Māori Television. Thirty per cent of the increase in understanding Māori culture and receptivity towards te reo among non-Māori can be attributed to Māori Television. The research included a literature review, expert engagement and interviews. (Māori Television, 2017). Māori Television provides a sense of connection with and importance placed on Māori culture and language. It brings Māori language and culture into the home, supporting intergenerational transmission of te reo in

the home. Māori Television unlocks the challenges and removes the barriers to participate in language learning – it provides an accessible, safe environment to hear, see and immerse in the language and culture for Māori and non-Māori.

### **Celebrate te reo Māori**

Māori language is a key element of Māori culture, and constitutes part of the broader cultural identity of New Zealand. The proportion of Māori language speakers declined markedly over the last century, particularly following the rapid urbanisation of the Māori population in the 1950s and 1960s. It was not until the 1980s that major Māori language recovery initiatives began.

In 1987, the Māori language was recognised as an official New Zealand language. There have been major efforts to revitalise te reo and increase the number of people who use it and the situations in which it is used. Te reo Māori education through the tertiary sector plays an important role in language revitalisation.

In the 2013 Census, 21.3 per cent of all Māori reported that they could hold a conversation in Māori about everyday things. This was a decrease from 23.7 per cent in 2006 and 25.2 per cent in 2001. Of the 148,400 people who could hold a conversation in Māori in 2013, 84.5 per cent identified as Māori.

In the Te Kupenga 2013 Survey, an estimated 257,500 (55 per cent) of Māori adults reported they could speak more than a few words or phrases in te reo Māori. The survey also provides more detailed information on the use and proficiency of the Māori language both inside and outside New Zealand homes.

As outlined in the Te Pūni Kōkiri guide for best practice on Māori-English bilingual signage, bilingual signage is the representation of texts in two languages; in this case, Māori and English. It includes physical signs like health and safety signs, or information signs. But it can be much wider and includes electronic media, such as the headings within websites and email signatures; and information and publicity material, such as business cards, reports and pamphlets. (Te Pūni Kōkiri, 2016). This policy does not require all such information and publicity material to be produced bilingually. It provides an approach that will help decisions about how to use te reo Māori in the best way when deciding to produce material bilingually. (Te Pūni Kōkiri, 2016).

### **Conclusion**

Embracing te reo Māori and culture in everyday public life helps establish a shared national identity. It builds goodwill with whānau, hapū, iwi and Māori as they recognise when te reo Māori is being respected and supported. As well as supporting wider te reo Māori revitalisation, an organisation that promotes the Māori language creates good customer relationships. This goodwill can only increase pride and social cohesion within Aotearoa New Zealand (Te Pūni Kōkiri, 2016).

### 3.3.6 Mana whenua mātauranga and Māori design

Mana whenua contribution through Māori design is a critical component of Auckland's future development. Since 1840, Māori identity and culture has been minimised in the Auckland landscape. Through Māori design mātauranga Māori can be placed at the centre of planning, design and development. This offers a holistic approach that creates places and spaces that are welcoming to all, from tamariki and young whānau to kaumātua. Te Aranga design principles provide a way to instil Māori cultural identity in the built landscape, bringing mana whenua to the centre of Auckland's design.

Auckland has the opportunity to showcase Māori identity and culture throughout the rapid expansion and growth of Auckland over the next 30 years.

A key piece of research informing the evidence for this part of the report is the Ngā Aho Designing Māori Futures Research Report which was produced for the Independent Māori Statutory Board (IMSB). The purpose of the report was to scope opportunities to develop better design outcomes for Tāmaki Makaurau which recognise the importance of Māori and Māori values in building a safe, inclusive and equitable region. In addition the Te Aranga Design Strategy Māori Cultural Landscapes Strategy 2008 and the Auckland Design Manual "guidance for the application of Te Aranga Design principles" have informed the evidence base for this focus area.

#### Application of Te Aranga Māori design principles

Te Aranga Design Principles are a set of outcome-based principles founded on intrinsic Māori cultural values and are designed to provide practical guidance for enhancing outcomes for the urban design environment. The principles have arisen from a widely held desire to enhance mana whenua presence, visibility and participation in the design of the physical realm (Te Aranga, 2008). [Te Aranga Design Principles](#) are available on the Auckland Design Manual website.

The core Māori values that have informed the Māori Design Principles include:

- **Rangatiratanga** – the right to exercise authority and self-determination within one's own iwi and hapū realm
- **Kaitiakitanga** – managing and conserving the environment as part of a reciprocal relationship, based on the Māori world view that we as humans are part of the natural world
- **Manaakitanga** – the ethic of holistic hospitality whereby mana whenua have inherited obligations to be the best hosts they can be
- **Wairuatanga** – the immutable spiritual connection between people and their environments
- **Kotahitanga** – unity, cohesion and collaboration
- **Whānaungatanga** – a relationship through shared experiences and working together which provides people with a sense of belonging
- **Mātauranga Māori** – Māori/ mana whenua knowledge and understanding. (Auckland Council, Auckland Design Manual, 2018).

The benefits of providing for Māori design outcomes in urban development and planning are articulated in the experiences of participants who participated in hui to develop the Te Aranga Design Strategy Māori Cultural Landscapes Strategy. For Māori, the benefits included:

- recognition and acknowledgement of mana atua, mana whenua, mana tūpuna
- building capacity and capability to make choices and critique the design of cultural landscapes
- inclusion of indigeneity in national identity and more relevant participation in decision-making processes that affect Māori.

For tauiwi (all other peoples of New Zealand) the benefits included:

- means of connection with tangata whenua and access to understanding Māori perspectives
- a sense of unity and opportunity for redress and healing
- economic gain through marketing of identity and a global point of discussion.

### **Mana whenua partnership opportunities in development**

Mana whenua and partnership opportunities in private development can deliver enabling outcomes for their current and future uri (descendants). There are developments in Auckland that have applied Te Aranga principles and worked alongside mana whenua. For example, the principles were first formally applied in the Auckland Transport's City Rail Link project in 2012 (Ngā Aho, 2017). This project will link Britomart to the existing western line near Mt Eden and is a key programme to improve public transport as the city grows. As part of the mana whenua engagement process, each iwi wrote a Cultural Values Assessment (CVA) with strong support for Te Aranga Design principles (Ngā Aho, 2017). The value of these principles was also implemented in the consultation process with six mana whenua groups regarding the Quay St project. These pilot projects have demonstrated the critical need for mana whenua engagement to happen from the outset of a project proposal.

### **Building Māori design skills and capability in Auckland**

According to the Ngā Aho Designing Māori Futures Research Report a key challenge for Māori design aspirations in Tāmaki Makaurau is the need to increase and build long-term Māori design capacity. There is a very small portion of graduates skilled in Māori design emerging each year from tertiary institutions (Ngā Aho, 2017). Māori designers employed in Auckland design offices are also scarce and in high demand. Specialist Māori design skills should be valued through remuneration incentives, education, training and support from education providers.

While there is a Māori design capacity deficit in Auckland, alternative working methods are available, such as use and training of co-design practitioners to work with communities. A

co-design facilitation approach supports designers to work alongside communities and collaborate between different fields of specialist-trained knowledge towards a common objective (Ngā Aho, 2017). This area of practice has potential to open up design processes and projects to much wider input of Māori knowledge. This approach can also strengthen broader design relationships, including with mana whenua groups who may be looking to develop their understanding of the public development design process (Ngā Aho, 2017).

### **Public procurement processes**

Lastly, the Ngā Aho Designing Māori Futures Research Report also detailed Auckland Council's role in advancing Māori Identity and Wellbeing through public procurement at both capital works procurement processes and in building further Māori design capacity into the organisation.

Auckland Council can build requirements into development tendering processes to demonstrate their capability to incorporate Māori identities into their proposals (Ngā Aho, 2017). Council has a role in advocating to developers, government agencies and organisations to voluntarily engage with Māori communities and incorporate Māori design elements in developments. In addition, Auckland Council has started to explore public development tendering processes with mana whenua, offering some iwi the opportunity to put forward development proposals prior to wider engagement with developers.

At an organisational level, organisations such as Auckland Council and the IMSB can play a leadership role to build the professional capacities of council staff, developers and government agencies.

### **Conclusion**

Mana whenua mātauranga and Māori design offers an opportunity for Auckland to showcase its unique Māori identity and culture. It can do so by representing Māori narratives throughout Auckland in the form of Māori signage, tohu and incorporating the Māori world view into design and concept work for large development projects. While there are challenges for Auckland in terms of Māori design expertise and capacity, this can also present as an opportunity to encourage greater resourcing for this capacity within Auckland. In addition, case studies such as City Rail Link and the Quay St project demonstrate the value in applying Te Aranga Design principles in significant public works that enhance partnership outcomes with mana whenua for the betterment of all of Auckland. Lastly, post-settlement mana whenua groups are also looking for partnership development projects to deliver housing outcomes for their own tribal members.

These findings indicate that Auckland is already looking for ways to capitalise on its unique Māori identity in both the public and private realm. When Te Aranga Design Principles are used in public development there will also be greater environmental benefits produced, for example, through preference for water sensitive design, and requirements for re-establishment or enhancement of biodiversity outcomes in development projects.

## 4 Stakeholder Feedback

### 4.1 Summary

There has been a range of engagement activity with partners and stakeholders throughout the development of the Auckland Plan 2050. This has occurred in two main phases. Appendix 1 has a list of stakeholders and partners engaged.

#### 4.1.1 Early engagement (May-June 2017)

The **first round of engagement** took place between May and June 2017. This engagement sought feedback on the proposed working model for the development of the Auckland Plan 2050. It helped test whether the identified challenges and proposed direction of the plan were valid and whether the refresh was focusing in the right areas. Each of the five strategic themes contained three to five areas of focus that provided detail on how a particular theme could be advanced and what the priorities for that theme might be.

Feedback was given that there needs to be a separate distinct Māori wellbeing outcome retained in the development of the Auckland Plan 2050 while also weaving Māori outcomes throughout. As a result a specific Māori outcome – Māori Identity and Wellbeing – forms part of the Auckland Plan 2050.

There was feedback across the themes specifically about Māori outcomes, Māori wellbeing, te Tiriti o Waitangi, mana whenua and mataawaka. Where this feedback was not in relation to one of the 5 themes it is summarised below:

- feedback was provided that the core values and the principles of te Tiriti o Waitangi need to be recognised more prominently, particularly in an evolving dominant pākeha culture, and with new people coming to Auckland. It provides a point of cohesion to the sense of community. There seemed to be little reference to the Treaty, except as part of the “Belonging” theme
- there was feedback that fundamentally, Māori wellbeing cannot be separated from the environment. The development of the Auckland Plan 2050 provides opportunity for innovative partnerships with mana whenua, acknowledging their leadership roles of kaitiakitanga
- people identified that the plan needs to differentiate better between mana whenua and wider Māori communities, recognising the statutory rights of mana whenua while also focusing on Māori in most need
- some feedback outlined how landscapes should reflect mana whenua values and design concepts. In the urban environment there are particular challenges and work needs to be done with developers in design and landscaping to ensure history and tikanga are elevated in the urban environment
- recognising marae as community hubs was considered important. There was feedback that marae should be included as and resourced as part of wider community infrastructure.

#### 4.1.2 Targeted engagement (July-October 2017)

The **second round of engagement** took place between July and October 2017. This phase sought feedback at a more technical, detailed level on the proposed outcome's strategic framework and high-level areas of the Development Strategy.

There was feedback that Māori desire to be socially connected, healthy, active in sports, successful in education and employment, and have their housing needs met. The feedback also indicated aspirations for Māori living in decent homes, no suicides, strong sense of identity, culturally enabling social services and marae, and all Māori in employment.

There was support for the inclusion of Māori Identity and Wellbeing as a separate outcome area in the development of Auckland Plan 2050. There was also general support for the strategic directions and focus areas.

A recurring theme of the feedback was to focus on Māori housing. It was suggested that there should be an increase in the number of multi-generational housing and integrated mixed tenure.

There was also a suggestion to integrate Māori culture with park names, art and designs, art and sculpture installations, play themes, and design principles.

Some of the key themes of the feedback were:

- the interrelationships and interdependencies between Māori wellbeing and the other Auckland Plan outcome areas are important to capture. Also, Māori needs and aspirations should be explicitly referenced in all outcome areas
- a combined desire to see betterment for all Māori; there is thus a need to move beyond distinguishing mana whenua from mataawaka in order to “hear the total Māori voice”
- the plan needs to acknowledge the role marae play in developing resilience for Māori and the wider community
- the Treaty of Waitangi relationship needs to be elevated
- throughout the Plan, the special relationship with Māori as tangata whenua should be recognised
- there needs to be a focus on rangatahi achieving a sense of self, pride of place, and achievement.

The summary responses to this feedback, grouped by theme is outlined in Table 3 below.

Some feedback was difficult to respond to at this stage in the process and will be more appropriately addressed at the implementation level of the Plan.

Table 3 Key Feedback and summary responses from targeted engagement (Jul-Oct 2017) by theme

Feedback	Summary of response to feedback
<b>Te Tiriti o Waitangi / The Treaty of Waitangi</b>	<b>Accepted</b>
<ul style="list-style-type: none"> <li>• Affirm rangatiratanga and recognise te Tiriti o Waitangi overtly throughout the plan.</li>   <li>• Explicitly refer to te Tiriti o Waitangi rather than ‘treaty settlements’. Settlements are an artefact/outcome of the Treaty.</li> </ul>	<ul style="list-style-type: none"> <li>• Included in the context section of the plan, and in the strategic directions, focus areas and narrative.</li> <li>• The role of the Treaty, which provides context to the Plan, is articulated in the context section and in supporting information</li> <li>• The Treaty is referenced throughout the Plan outcomes including in the Māori Identity and Wellbeing and Belonging and Participation outcomes.</li>   <li>• No further action needed – addressed in the context section of the plan and in the direction and focus area narratives.</li> </ul>
<b>Marae development</b>	<b>Accepted</b>
<ul style="list-style-type: none"> <li>• Acknowledge the resilience role all marae play for Māori and the wider community.</li> <li>• Marae should be provided with resourcing similar to other community centres and be viewed as part of Auckland’s community infrastructure.</li>   <li>• The community turn to local marae in an emergency because they are set up to look after people.</li> </ul>	<ul style="list-style-type: none"> <li>• Included as a key them in the focus area 2 narrative.</li> <li>• Marae are acknowledged for their importance to both mana whenua, mataawaka and also the wider community are acknowledged. Resourcing is also referenced in the focus area 2 narrative.</li> <li>• In response to feedback, marae and papakāinga have been intentionally referenced in different parts of the draft plan. Homes and Places outcome discusses papakāinga in detail, while the Māori Identity and Wellbeing outcome speak to the needs and aspirations of marae.</li>   <li>• No further action needed – addressed in a focus area.</li> </ul>

<b>Provide equitable outcomes for all</b>	<b>Accepted in part</b>
<ul style="list-style-type: none"> <li>• Access to new technologies is important.</li> <li>• Request that equitable outcomes for Māori are reflected in the Auckland Plan 2050 narrative moving forward in terms of Article 3.</li> <li>• Māori have no inter-generational capacity. They were moved off the land and the possibilities that were originally there (child benefit cap) were removed.</li> </ul>	<ul style="list-style-type: none"> <li>• At a high level, access to equitable outcomes which takes into account new technologies, eg. faster broadband</li> <li>• Equitable outcomes are reflected in direction 1 and focus area 2.</li> <li>• Acknowledged in the narrative through Treaty of Waitangi settlements and collectively owned assets. Housing opportunities are mentioned in focus area 4.</li> </ul>
<b>Urban design and planning</b>	<b>Accepted in part</b>
<ul style="list-style-type: none"> <li>• Mana whenua mātauranga and values should be reflected in landscapes that recognise tangata whenua within Tāmaki Makaurau.</li> <li>• Increase the number of multi-generational housing and integrated mixed tenure.</li> <li>• Te Aranga Design model is implemented and reflected across the city.</li> <li>• Direct development contributions to Māori and mana whenua place making initiatives including marae.</li> </ul>	<ul style="list-style-type: none"> <li>• Included in direction 3, focus area 7 and narrative.</li> <li>• No further action needed - addressed in the Homes and Places outcome.</li> <li>• No further action needed - mana whenua tikanga is incorporated into direction 4 and focus area 7, and Te Aranga design principles are referenced several times throughout.</li> <li>• No further action needed - development contributions are only able to be utilised in accordance with the Local Government Act 2002. Currently, the purpose of development contributions is to enable territorial authorities to recover from those persons undertaking development a fair, equitable, and proportionate portion of the total cost of capital expenditure necessary to service growth over the long term.</li> </ul>

<p><b>Te reo Māori &amp; Māori values</b></p> <ul style="list-style-type: none"> <li>• There was a desire to see te reo Māori and Māori values reflected throughout the Plan and not just in Māori Identity &amp; Wellbeing outcome.</li> <li>• There was also a desire for te reo Māori to be a norm throughout the city, (for example bilingual signage).</li> </ul>	<p><b>Accepted in part</b></p> <ul style="list-style-type: none"> <li>• Included in directions, focus areas and narrative. Further use of te reo Māori in the outcomes and the wider context of the Plan can be addressed in the final review of the Plan with the development of a te reo Māori glossary.</li> <li>• The importance of te reo Māori is reflected in focus area 6.</li> </ul>
<p><b>Public health</b></p> <ul style="list-style-type: none"> <li>• Public wellbeing anchors principles for all planning and service design. The role of public health and hauora needs to be more overt and integrated across the plan.</li> <li>• Improved outcomes for whānau, strengthen outcomes for all: “If you get it right for Māori, you get it right for everyone”.</li> </ul>	<p><b>Accepted in part</b></p> <ul style="list-style-type: none"> <li>• Included in direction 1 and focus area 1 narrative. The role of public health is addressed under direction 1 and there is now a clearer line of sight to the focus area</li> <li>• Public health is important to address in the Māori Identity and Wellbeing outcome and in the wider plan, particularly Belonging and Participation.</li> </ul>
<p><b>Sense of belonging</b></p> <ul style="list-style-type: none"> <li>• Mana whenua are recognised and visible as tangata whenua o Tāmaki Makaurau.</li> <li>• A need to bring forward ‘people’ as the focus of the Plan.</li> <li>• Provide for the statutory and kaitiaki role of mana whenua while also supporting Māori communities and those most in need.</li> </ul>	<p><b>Accepted in part</b></p> <ul style="list-style-type: none"> <li>• Included direction 4, focus areas 5 and 7 and narrative.</li> <li>• The unique role of mana whenua is expressed throughout the Māori Identity and Wellbeing outcome, particularly in direction 1, focus area 5 and focus area 7.</li> </ul>
<p><b>Tamariki and rangatahi</b></p> <ul style="list-style-type: none"> <li>• The first 1000 days in a child’s life are the most important. The wellbeing of tamariki need to be reflected in the Plan.</li> </ul>	<p><b>Accepted</b></p> <ul style="list-style-type: none"> <li>• Included in the narrative. Tamariki and their whānau are addressed in the Māori Identity and Wellbeing outcome.</li> </ul>

<p><b>Māori economy</b></p> <ul style="list-style-type: none"> <li>• The importance of Māori economic wellbeing and the importance of enterprise, innovation and partnership opportunities with other cultures.</li> <li>• Strong focus on cultural identity. Suggest greater focus on Māori economic development to support increased Māori wellbeing.</li> <li>• In Tāmaki, Māori are looking to evolve in terms of economic development.</li> </ul>	<p><b>Accepted</b></p> <ul style="list-style-type: none"> <li>• These points have been included in the narrative and focus areas.</li> <li>• Māori economic wellbeing is also addressed in the Opportunity and Prosperity outcome.</li> </ul>
<p><b>Mana whenua as kaitiaki</b></p> <ul style="list-style-type: none"> <li>• Affirmation that from a Māori world view, you cannot separate the environment from the well-being of Māori.</li> <li>• Noted that a lot is not in place to support mana whenua in their role as kaitiaki.</li> <li>• Māori wellbeing: a key approach is to involve and include Māori in co-governance and decision making.</li> <li>• City infrastructure has minimal impact on the environment and complies with the cultural requirements of mana whenua under the Cultural Values Assessment.</li> </ul>	<p><b>Accepted</b></p> <ul style="list-style-type: none"> <li>• These points are incorporated into the narrative for the context of this outcome and in a direction. The role of mana whenua is clearly articulated in direction 4 and focus areas 5 and 7.</li> <li>• In response to feedback, the original focus areas 6 and 7 were merged into a single focus area because the objectives were very similar. New focus area 7 was created as a result.</li> </ul>

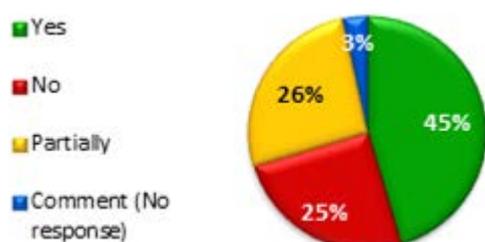
## 5 Feedback from public consultation

The consultation document contained the following statement and question on the Māori Identity and Wellbeing outcome:

*“The strengths and contributions Māori bring to Auckland will fuel economic growth and advance Māori well-being. With nearly a third of all Māori in Auckland aged under 15 years old, the Auckland Plan proposes investing more in tamariki and rangatahi to advance Māori well-being.*

*Do you think the seven focus areas identified in Māori Well-being and Identity will achieve this?”*

There were 14,935 written submissions on the Māori Identity and Wellbeing outcome. Of these, 45 per cent agreed with the focus areas, 26 per cent partially agreed, 25 per cent did not agree and 3 per cent provided commentary but did not tick one of the yes/no/partial boxes.



In addition to the written submissions, there were 810 feedback points from 'Have Your Say' events:

Yes	25%
No	13%
Partial	15%
Provided comment but did not indicate yes, no or partial	47%

Key themes from the feedback included:

- General comments of support for the outcome/focus areas, in particular focus areas 1, 3, 6 (tamariki and rangatahi doing well and investing in them; use of te reo; and showcasing/celebrating Māori culture)
- Qualified support in the 'partial' category, as well as new themes, for example, highlighting the critical role of education in Māori advancement and the importance of effective implementation to successfully achieve the outcome/focus areas
- An overarching theme that the outcome was not reflecting an inclusive approach in Auckland as a multicultural and diverse city, and that focussing on one ethnic group over others should not be supported.
- A variety of project/operational/funding and implementation requests or commentary.

Mana whenua submissions generally expressed good support for the Māori Identity and Wellbeing outcome. A common theme was the importance of engagement, relationships and a partnership approach. Regional stakeholder submissions, including mataawaka, generally expressed good support for the Māori Identity and Wellbeing outcome.

There were a small number of changes made to the Māori Identity and Wellbeing outcome as a result of the feedback given the general support expressed (45% responding yes to the consultation question). To address the overarching theme of a lack of inclusive approach, a change was made to strengthen the explanatory text in the front section of the plan on te Tiriti o Waitangi and the obligations and decision making requirements on local government that are specific to Māori.

In addition, there were some minor clarifications made to address feedback on some terms/concepts. This includes placing a definition of inter-generational wealth in the text itself in addition to the 'hover-over' definition in digital plan. It also includes clarifying the use of rangatira to more clearly convey the meaning intended, and clarifying rangatiratanga as this was used in different ways in the draft plan. Rangatira is now included in the glossary and a revised rangatiratanga definition incorporated in the glossary.

## 6 Conclusion

The purpose of this paper is to inform, support and provide background material for the Māori Identity and Wellbeing Outcome in the Auckland Plan 2050.

It has highlighted how te Tiriti o Waitangi, its principles, relevant legislative provisions and key Māori policies and plans have influenced the outcome framework. In response to these responsibilities a number of priorities to enhance how council works with its Treaty partners have been reflected in the outcome.

Furthermore, the report provides supporting background information informing the key themes underpinning the strategic directions and focus areas which are supported by a range of sources including partner and stakeholder feedback.

The report identified that the Māori Identity and Wellbeing outcome needed to address Māori wellbeing holistically and take into account the needs of Māori social, economic, environmental and cultural wellbeing.

### 6.1 How the strategic framework responds to the evidence and feedback

This section explains how the evidence and feedback provided earlier in this report have shaped the Māori Identity and Wellbeing Strategic Framework. The framework comprises directions that identify how the Auckland Plan 2050 will achieve the Māori Identity and Wellbeing outcome, and focus areas that identify how this will be done.

Table 4 Māori Identity and Wellbeing Strategic Framework (July 2018 )

Māori Identity and Wellbeing Strategic Framework	
Direction	Focus Area
<b>Direction 1</b> Advance Māori wellbeing	<b>Focus Area 1</b> Meet the needs and support the aspirations of tamariki and their whānau
<b>Direction 2</b> Promote Māori success, innovation and enterprise	<b>Focus Area 2</b> Invest in marae to be self-sustaining and prosperous
<b>Direction 3</b> Recognise and provide for te Tiriti o Waitangi outcomes	<b>Focus Area 3</b> Strengthen rangatahi participation in leadership, education and employment outcomes
<b>Direction 4</b> Showcase Auckland's Māori identity and vibrant Māori culture	<b>Focus Area 4</b> Grow Māori inter-generational wealth

<b>Māori Identity and Wellbeing Strategic Framework</b>	
<b>Direction</b>	<b>Focus Area</b>
	<p><b>Focus Area 5</b></p> <p>Advance mana whenua rangatiratanga in leadership and decision-making and provide for customary rights</p>
	<p><b>Focus Area 6</b></p> <p>Celebrate Māori culture and support te reo Māori to flourish</p>
	<p><b>Focus Area 7</b></p> <p>Reflect mana whenua mātauranga and Māori design principles throughout Auckland</p>

### **Direction 1 Advance Māori wellbeing**

The needs of Māori and the opportunities for Māori to contribute to Auckland's success are broad. Current data shows that while socio-economic indicators for Māori are improving, Māori are not benefiting from Auckland's success in comparison to most other Aucklanders.

Direction 1 identifies that advancing Māori wellbeing requires a holistic approach, one in which rangatiratanga is central. For the purposes of the Auckland Plan 2050, thriving Māori Identity and Wellbeing means whānau, hapū, iwi and Māori communities lead healthy and prosperous lives where their housing, employment and education and health needs are met.

How we will address these needs are further captured in other directions and focus areas within the Māori Identity and Wellbeing outcome, but also in the Belonging and Participation, Homes and Places, Environment and Cultural Heritage and Opportunity and Prosperity outcomes.

### **Direction 2 Promote Māori success, innovation and enterprise**

Marginalisation of Māori and large land losses have had substantial effects on Māori economic progress over the past 170 years. However, Treaty settlements and strategic iwi investments now contribute to an increasingly strong economic base.

A key challenge is upskilling Auckland's Māori population to achieve improved outcomes in education, training and employment opportunities which will lead to more Māori participating in higher earning roles and industries. How we will address skill needs is also included in the Opportunity and Prosperity outcome.

In response direction 2 seeks to advance and support Māori business and iwi organisations to be significant drivers of Auckland's economy. It acknowledges that hapū and iwi are enduring and perpetual and have an intergenerational approach to investment outcomes. It also notes the development and growth of rangatahi to drive and contribute to Māori innovation and enterprise is essential for a successful future.

### **Direction 3 Recognise and provide for te Tiriti o Waitangi outcomes**

Te Tiriti o Waitangi/the Treaty of Waitangi is our nation's founding document and recognises the special place of Māori in New Zealand. The Treaty principles provide guidance for decision-making, partnership and collaboration between mana whenua and government. They also create opportunities for partnerships with the third and private sectors.

Direction 3 identifies that recognising and providing for te Tiriti o Waitangi outcomes enables Māori to exercise rangatiratanga in decisions that matter to and affect them. For whānau, hapū, iwi and Māori communities in Tāmaki Makaurau, recognising te Tiriti outcomes includes both enhanced access to cultural and traditional taonga and mātauranga, as well as physical resources and assets to grow opportunities for Māori collectively.

### **Direction 4 Showcase Auckland's Māori identity and vibrant Māori culture**

Culture plays an important role in the life of a nation. The value of culture comes from the importance of cultural knowledge, values and customs that allows individuals to connect with each other and their surrounding environment with a resulting sense of self and belonging. Māori language is a key element of Māori culture and constitutes part of the broader cultural identity of New Zealand.

Direction 4 recognises that Auckland's Māori identity is its unique point of difference in the world. It can be built on and grown through a number of approaches. It seeks to showcase and share Māori history, stories and arts, transform Auckland Tāmaki Makaurau into a fully bi-lingual city and weave Māori history and presence throughout Auckland's fabric – the design of our places and spaces.

### **Focus area 1 Meet the needs and support the aspirations of tamariki and their whānau**

Nearly a third (32.8%) of the Māori descent population in Auckland are under the age of 15 years. (Auckland Council, 2018). The wellbeing of tamariki is intricately related to that of their whānau who are collectively involved in raising them. Research has shown that early experiences provide the foundation for all future learning, behaviour and health.

However, too many tamariki are growing up in households that are facing economic and social hardship. This has led to the displacement of whānau and affects their access to education, employment and services and facilities needed most.

This focus area acknowledges the Markers of Flourishing Whānau framework which identifies six significant domains of wellbeing for tamariki and whānau. Many of these

domains such as wealth, standard of living and connectedness are addressed through other Auckland Plan outcomes. Efforts to support tamariki can also include increasing levels of Māori trust in public institutions, investment in community development projects, improving the specific needs of vulnerable tamariki and whānau and supporting sustainable funding of whānau and kaupapa-based programmes.

### **Focus area 2 Invest in marae to be self-sustaining and prosperous**

Marae are cultural hubs for Māori and the wider community. They physically and spiritually anchor Māori identity and function as focal points for Māori social, economic and cultural leadership. Beyond this, marae also play a role for all of Auckland in helping establish the unique identity of Tāmaki Makaurau. They also serve as places of refuge during times of distress.

This focus area intends to address some of the barriers currently experienced by marae, particularly regarding the continued loss of taonga, both tangible and non-tangible. In this context taonga include mātauranga and knowledge of tikanga and kawa which is often held by kaumātua. To support marae and their role in hosting manuhiri, kaumātua need housing that allows for close access to local marae.

Focus area 2 acknowledges the leadership role marae have in enabling better outcomes for Māori and also for the wider community, particularly in emergency housing and civil defence outcomes. As the leadership role of marae evolves there is significant need for appropriate resources and support for marae. This will require a focus on supporting the governance, management and physical infrastructure of marae. It will also mean that service providers, charities, funders and businesses will need to be better coordinated alongside marae.

### **Focus area 3 Strengthen rangatahi participation in leadership, education and employment outcomes**

Rangatahi have an important role in shaping Auckland's future. More than 50 per cent (51.5%) of the Māori descent population in Auckland are aged under 25 years. (Auckland Council, 2018).

Auckland Māori youth are far more likely to be counted in NEET (Not in Education, Employment or Training) statistics. This contributes to fewer employment opportunities, leading to relatively high unemployment and employment in lower paid occupations and industries.

Focus area 3 responds to this by seeking to create opportunities for rangatahi to participate in decisions that affect them. It notes that education and training must develop to meet the learning needs and aspirations of rangatahi in an ever evolving education system and job market. Fostering Māori models of learning will provide an opportunity to build rangatahi capability and to staircase them into career paths they value.

### **Focus area 4 Grow Māori inter-generational wealth**

Loss of traditional land, undermining of Māori culture and impacts of economic reforms have contributed to a lack of individual and whānau assets handed down to subsequent generations.

Treaty settlements provide an opportunity for hapū and iwi and Māori collectives to create economic resilience and build the Māori asset base.

Focus area 4 highlights the importance of whānau-centric housing models such as papakāinga, not only to grow hapū and iwi asset bases but also provide homes where tamariki can grow and learn. The key constraints on the retention of and use of Māori land for housing and development will need to be mitigated to make more of these models possible.

This focus area also notes the importance of education and increased financial literacy and the point of difference that many Māori businesses bring to the market which is their intergenerational focus and intentional contribution to multiple outcomes.

### **Focus area 5 Advance mana whenua rangatiratanga in leadership and decision-making and provide for customary rights**

Mana whenua have a unique role to play in governance and leadership in Auckland. This is a role they have undertaken for hundreds of years and which was instrumental in the establishment of Auckland.

Enabling partnerships with mana whenua in Tāmaki Makaurau honours our commitment to the Treaty and provides a pathway towards a future-focussed, dynamic and successful Auckland. The regional kaitiaki forum (a collective of the 19 iwi and hapū authorities) can provide the coordinated leadership needed to drive transformational opportunities for mana whenua.

Focus area 5 addresses this by highlighting the need for partnership and collaboration with central and local government organisations. It also focusses on enabling kaitiakitanga outcomes in the management of natural resources and customary rights. Some examples, such as Sea Change – Tai Timu Tai Pari Hauraki Gulf Marine Spatial Plan and the Tūpuna Maunga oTāmaki Makaurau Authority bring this to life.

### **Focus area 6 Celebrate Māori culture and support te reo Māori to flourish**

Embracing te reo Māori and culture in everyday public life helps establish a shared national identity. We can create experiences to share Māori culture in its many forms through a variety of channels that can be seen, heard, spoken and felt.

Focus area 6 recognises that a culturally vibrant Tāmaki Makaurau showcases Māori art, music and performance locally and globally. It acknowledges continued expansion and resourcing is needed for events, and activities associated with Māori events, such as Matariki. It highlights there are many opportunities for investment and action in a bilingual Tāmaki Makaurau.

### **Focus area 7 Reflect mana whenua mātauranga and Māori design principles throughout Auckland**

Mana whenua contribution through Māori design is a critical component of Auckland's future development. Since 1840, Māori identity and culture has been minimised in the Auckland landscape. Auckland has the opportunity to showcase Māori identity and culture throughout the rapid expansion and growth of Auckland over the next 30 years.

Focus area 7 addresses this by seeking to place mātauranga Māori at the centre of planning, design and development. Te Aranga Māori design principles provide a way to instil Māori cultural identity in the built landscape.

## Appendix 1: Key partners and stakeholders engaged

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### Partners and stakeholders

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#### Central government agencies

- Te Puni Kōkiri

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#### Auckland Council Governing Body

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#### Local Boards

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#### Independent Māori Statutory Board

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#### Mana whenua

- Ngāti Manuhiri
- Ngāti Paoa Iwi Trust
- Ngāi Tai ki Tāmaki Tribal Trust
- Ngāti Tamaoho Trust
- Ngātiwai Trust
- Ngaati Whanaunga Incorporated
- Ngāti Whātua o Kaipara – Ngā Maunga Whakahii o Kaipara Development Trust
- Ngāti Whātua Ōrākei Whai Maia
- Te Ākitai Waiohua
- Te Ahiwaru – Makaurau Marae Trustees
- Te Ara Rangatū o Te Iwi o Ngāti Te Ata Waiohua Incorporated
- Te Kawerau ā Maki – Te Kawerau Iwi Tribal Authority
- Te Patukirikiri
- Te Rūnanga o Ngāti Whātua
- Te Uri o Hau - Environs Holdings Limited

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#### Taura here

- Ngāti Porou Auckland

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#### Mataawaka and Māori Community Organisations

- Hāpai Te Hauora (The Salvation Army, Plunket, Toi Tangata, Auckland Regional Public Health Services, Te Whānau o Waipareira, The Cancer Society, and Problem Gambling Society)
  - Te Ohu Mana Rangatahi
  - Te Whānau o Waipareira
  - Te Matapihi Māori Housing Unit
  - Te Kaha o Te Rangatahi
  - Te Ora o Manukau (Manurewa Marae, Papakura Marae, Te Roopu Waiora, Te Kaha O Te Rangatahi, Tāmaki Makaurau Māori Womens Welfare League, Raukura Hauora and Te Wananga O Awanuiarangi)
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## Glossary

**Hapū** – A number of whānau sharing descent from a common ancestor; kinship group, sub-tribe.

**Iwi** - a number of hapū (section of a tribe) related through a common ancestor.

**Kaimoana** – seafood.

**Kaitiaki** - trustee, custodian, guardian.

**Kaitiakitanga** – guardianship, stewardship, trusteeship.

**Kaumātua** - elderly man, elderly woman. A person of status within the whānau, iwi, hapū.

**Kōhanga reo** – Māori language preschool.

**Mana** – authority, status, prestige.

**Mana whenua** - Hapū and iwi with ancestral relationships to certain areas in Tāmaki Makaurau where they exercise customary authority.

**Manaatikanga** – the process of showing respect, hospitality, generosity and care for others.

**Marae** - courtyard – the open area in front of the whareniui, where formal greetings and discussions take place. Used often to include the complex of buildings and spaces around the marae.

**Mataawaka** - Māori who live in Auckland and are not in a mana whenua group.

**Mātauranga** - Māori knowledge and expertise.

**Maunga** – mountain, mount or peak. Also refers to volcanic cones.

**Mauri** – life principle, life force, vital essence. The essential quality and vitality of a being or entity.

**Papakāinga** - settlement or village on communal Māori land.

**Rangatahi** - younger generation, youth.

**Rangatira** – chief.

**Rangatira ki te rangatira** – chief to chief.

**Rangatiratanga** - There are two components: 1. chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the rangatira, noble birth, attributes of a chief. 2. Kingdom, realm, sovereignty, principality, self-determination, self-management – connotations extending the original meaning of the word resulting from Bible and Treaty of Waitangi translations.

**Tāmaki Makaurau** - The Māori name for Auckland. Translates as Tāmaki desired by many.

**Tamariki** – children.

**Tangata whenua** - indigenous people of the land.

**Tangihana** – funeral.

**Taonga** – A treasured item, tangible or intangible.

**Taonga tuku iho** - a treasure passed down through the generations, either tangible (eg. whenua) or intangible (e.g. te reo Māori).

**Te Ao Māori** – the Māori world view.

**Tikanga** –correct procedure, custom, lore, method, way, plan, practice, convention, protocol. The customary system of values and practices that have developed over time and are deeply embedded the social context.

**Tūrangawaewae** - ancestral standing place right to stand.

**Whakapapa** – geneology, lineage, descent.

**Whānau** – extended family, family group, a familiar term of address to a number of people. Also the primary economic unit of traditional Maori society.

**Whanaungatanga** – relationship, kinship, sense of family connection. A relationship through shared experiences and working together which provides people with a sense of belonging.

