THE KAITIAKITANGA REPORT
for Tāmaki Makaurau 2019

Independent Māori Statutory Board

Contents

The Kaitiakitanga report is one of five Māori Value Reports: Rangatiratanga (Leadership) Manaakitanga (Protect and Nurture), Whanaungatanga (Relationships), Wairuatanga (Spirituality and Identity), and Kaitiakitanga (Guardianship).

He Whakataukī

Kei te whenua te waiu whakatipuranga kei te piki ake

The land will provide sustenance for future generations.

Message from the Independent Māori Statutory Board Chairman

Tēnā koutou katoa

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

This plan places Kaitiakitanga as one of five central values for Māori wellbeing through "Intergenerational reciprocity" where Māori cultural well-being is future-proofed, whānau wellbeing and resilience is strengthened, Māori businesses are improving and enhancing the quality of their people, assets and resource-base, and where Māori are kaitiaki of the environment.

This series of reports measure progress in Māori wellbeing by using a Māori values approach (Te Ao Māori) with the aim of increasing Auckland Council and central government understanding of using a Māori values approach for decision-making that can create positive changes to Māori wellbeing, while identifying data issues for Māori.

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

The growth of Tāmaki Makaurau has placed heavy demands on Mana Whenua in place-making and resource consenting processes. It is important for Auckland Council to enable Mana Whenua in these areas by operating more efficient processes for their relationships and using Iwi Management Plans. Through its Issues of Significance, the Board has advocated for enabling provisions and measures in the Auckland Unitary Plan that acknowledges the guardianship of Tangata Whenua of an area. This is a critical instrument for Mana Whenua to express their Kaitiakitanga in Resource Management Act decision-making processes. The Board will also advocate for Mana Whenua to express their rangatiratanga through co-governance as part of the Resource Management Review 2019-2020.

Mana Whenua have increasingly been involved in Auckland Council's environmental management of land and waterways projects that mitigate or remediate urban effects; but, desirably, environmental management projects should be identified and initiated by Mana Whenua. These initiatives will then become a useful platform for developing Te Ao Māori approaches and provision of relevant data.

With the number of legislative requirements that acknowledge Mana Whenua as kaitiaki and the high level of value that Aucklanders place on the natural environment, the Board expects that Auckland Council will give a much greater priority to integrating its approach to delivering and reporting on Kaitiakitanga and environmental outcomes.

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

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

Over time the Board will build a Māori values data platform reflecting Māori values by having relevant datasets for Māori that affirms Māori strengths and gains. Collaborations with Te Mana Raraunga, Auckland Council's Research and Evaluation Unit (RIMU), Stats NZ, Ministry for the Environment, Department of Conservation, Crown Research

Institutes and the Treasury will further support the introduction and use of authentic Te Ao Māori values data in more organisations and departments.

The Board acknowledges and thanks all who have contributed to this report including the work of Takiwā and MartinJenkins.

David Taipari
Chairman, Independent Māori Statutory Board

Executive summary

OUR APPROACH

The approach to developing the Kaitiakitanga report included:

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

Environmental management approaches often describe Kaitiakitanga as the guardianship of natural and physical resources. Many think that caring for the environment or sustainability initiatives are Kaitiakitanga and therefore if these initiatives are undertaken Māori interests are being addressed. This is not the case.

There is no 'one' Māori world view on how Kaitiakitanga is expressed but there are many common concepts and values of Te Ao Māori such as mana and use of resources, whakapapa of people to the environment, their knowledge (Mātauranga), spiritual beliefs and customary practices. These Māori world views and practices support the wellbeing of the environment and the wellbeing of their Iwi and hapū.

HIGHLIGHTS FROM INDICATORS

In this report we also discuss how Kaitiakitanga can be applied to the economy and economic development. The application of Māori values extends traditional economic approaches by incorporating an intergenerational responsibility to protect, maintain and enhance the spiritual, material and economic wellbeing of taonga.

The expression of Kaitiakitanga in relation to cultural, social and economic outcomes is being addressed by Auckland Council and other government agencies. Auckland Tourism, Events and Economic Development (ATEED), New Zealand Trade and Enterprise (NZTE) and Callaghan Innovation are channelling their funding and support to Māori businesses and organisations. There have also been positive moves within Auckland Council to increase the visibility of te reo Māori, Māori culture and Māori history through initiatives like Te Kete Rukuruku.

Te Paenga Hira (Auckland War Memorial Museum) is undertaking a programme of work to ensure the bicultural capability of their leadership and staff is improved, and their public offerings reflect and relate to Tāmaki Makaurau Māori and are cognisant of Mana Whenua's role as kaitiaki.

As we found when developing the previous reports, there appeared to be a lack of institutional capability with respect to Te Ao Māori. This translated to difficulty in determining and accessing appropriate indicators. The transaction costs were high in understanding, extracting and analysing data from central government and local government sources. It is clear that a new framework for the collection and reporting of data from a Te Ao Māori perspective is needed, and that accessible national and regional repositories of data are required.

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

About the Independent Māori Statutory Board

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

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

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

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

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

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

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

Introduction

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

The following were inputs into the Kaitiakitanga report:

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

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

WHAT IS KAITIAKITANGA?

In the Māori Plan, Kaitiakitanga is expressed as guardianship to ensure a sustainable future for all. It is translated into the following Māori outcomes:

- Māori cultural wellbeing is future proofed
- Whānau wellbeing and resilience is strengthened
- Māori businesses are improving and enhancing the quality of their people, asset and resource basis
- Māori are kaitiaki of the environment.

The indicators in this report reflect those outcomes. We have also reflected on what the core essence of Kaitiakitanga is and how Kaitiakitanga is used today.

Environmental management approaches often describe Kaitiakitanga as the guardianship of natural and physical resources. Many think that caring for the environment or sustainability initiatives are Kaitiakitanga and that Māori interests are also being addressed. This is not the case.

We acknowledge that there is no 'one' Māori world view on how Kaitiakitanga is expressed but there are many common concepts and values of Te Ao Māori such as mana and use of resources, whakapapa of people to the environment, their knowledge (Mātauranga), spiritual beliefs and customary practices. These Māori worldviews and practices support the wellbeing of the environment and the wellbeing of their Iwi and Hapū. It is the expression of kaitiaki by specific Iwi and Hapū in their whenua that is unique. Their Kaitiaki interests and views are shared through their relationships and more formally in cultural value assessments (as part of resource management processes).

More generally, the principles and practices of Kaitiakitanga can complement sustainability practices. This is illustrated by marae in Tāmaki Makaurau who are responding to urban challenges such as poverty, and environmental and food degradation. From their example, it is clear that we all can play a role in caring for Papatūānuku and caring for each other.

Why the Kaitiakitanga report is useful

HOW THE KAITIAKITANGA REPORT WORKS WITH THE MĀORI PLAN

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

The Vision

The Vision for Tāmaki Makaurau in the Māori Plan is:

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

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

Whanaungatanga – relationships

Rangatiratanga – autonomy and leadership

Manaakitanga – to protect and look after

Wairuatanga – spirituality and identity

Kaitiakitanga – guardianship.

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

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

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

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

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

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

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

HOW THE KAITIAKITANGA REPORT WORKS WITH THE MĀORI REPORT

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

WHO THE KAITIAKITANGA REPORT IS FOR

The Kaitiakitanga report is designed to assist in prioritising and promoting issues of significance for Māori in Tāmaki Makaurau. It has been prepared for use by audiences such as:

- **Māori in Tāmaki Makaurau and across New Zealand**, for their own planning and decision-making from a better understanding of Māori and Tāmaki Makaurau wellbeing.
- **Those who make decisions that affect Māori in Tāmaki Makaurau** for example, councillors, planners, policy advisors and directors within the Auckland Council group, advisors and staff of organisations that deliver programmes and initiatives for Māori, and central government. Decision-makers can use this report to understand the opportunities that Kaitiakitanga offers across Tāmaki Makaurau. Understanding this will help them to make informed decisions about the policies they adopt, the interventions they design and the groups they target.
- **Those who provide information to decision-makers**. To make inclusive decisions, people need quality information. Researchers and agencies that fund research, work with data and determine how data is collected, can use this report to take stock of our collective knowledge on Kaitiakitanga and to guide the development of research programmes and data to address gaps. It will improve ability to assess policy impacts on Māori and identify required improvements to statistical collections.
- **Those who work with Māori.** Practitioners from government and non-government agencies can use this report to better understand the state of Māori in Tamaki Makaurau in relation to Kaitiakitanga and to consider the wider opportunities of their work.

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

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

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

Data challenges

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

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

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

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

- *There is little data available that is value-based from a Te Ao Māori perspective*
  - Over the years, there have been national attempts to develop a Māori Statistics Framework[3]. Stats NZ's Te Kupenga survey addresses cultural wellbeing through an examination of wairuatanga, tikanga, te reo Māori and whanaungatanga. However, in general, there are few sources of data, or emerging sets of data, which are Māori values-based.
- *There has not been, to date, a Te Ao Māori lens on wellbeing*
  - In these reports by the Independent Māori Statutory Board, data on Māori wellbeing has been brought together on a values basis and reported at the sub-national level.
  - Only recently has there been a Te Ao Māori lens on wellbeing been undertaken; for example, through The Treasury and Te Puni Kōkiri's work on the Living Standards Framework[4] and Stats NZ's survey Te Kupenga.
  - Māori and Iwi are currently developing and collecting their own data and data sources and will provide important data sources alongside central and local government data.
- *The inadequacy of 2018 Māori Census data, including iwi data*
  - The inadequacy of data on Māori from the Census 2018 is another major issue. The response from the Māori community was 68 per cent, which means that the circumstances of almost a third of the Māori population were not captured.[5] That figure is 20 percentage points below the 2013 response. There were also regional differences and the result is likely to affect the results of Te Kupenga, which had its second survey round in 2018. The limitations of the Census 2018 data will be a major impediment to developing data-informed policies and programmes that support Māori self-determination and Māori ability to flourish.
  - The absence of household-level information means there will be no information about Māori households and their wellbeing. In addition, the change in the way the Census population is created will mean that measures of Māori outcomes and therefore equity measures will not be comparable with those of previous years.[6] Consequently it will not be possible to see if outcomes for Māori have changed compared with previous years, especially at the regional level where most Māori-focused services are delivered. The missing information,

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

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

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

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

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

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

- *Data at the sub-national level is scarce*
  - Accessing data specifically on Tāmaki Makaurau has been difficult. Data is rarely available beyond national level data. For these reports, Tāmaki Makaurau data was sometimes only available because the population (including the Māori population) is relatively large. Data at more granular levels, such as Local Boards, is often not available nor collected. Given that there are large differences between regions and between local boards, it is adversarial for Māori that data does not exist or is not robust to enable decision-making at the local level.
  - Overall, regional data was difficult to get access to, and Official Information Act processes had to be used on occasion to access data from central government agencies in a format that was useful.
- *The importance of Māori data sovereignty*
  - Māori data sovereignty recognises that Māori data should be subject to Māori governance, asserts Māori rights and interests in relation to data, and making sure that there is quality Māori data and collection. In many cases, data about Māori and the assertion of Māori rights and interests were not easily accessible and/or were not collected on a consistent or robust basis.[7]
- *Māori data governance is required in an increasingly linked and integrated data environment*
  - Governments and organisations are increasingly moving towards open data and the linking of data across platforms and sectors (for example, Stats NZ's Integrated Data Infrastructure). Māori need to be involved in the governance of data repositories and supporting the development of Māori data infrastructure and security systems.
- *Lack of data integration on central and local level*
  - Local and central government do not share the same final outcomes (the results they are working towards achieving). Further, organisations within the Auckland Council group do not share the same outcomes. This means that the data collected by different organisations at the local and national level are not consistent, which leads to duplication, gaps, overlaps and potentially Māori and Iwi being asked for the same data, multiple times.

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

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

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

Case Study: Kaitiakitanga and Para Kore ki Tāmaki

Kaitiakitanga is at the heart of the Para Kore ki Tāmaki (Zero Waste) programme. This programme works with marae and Māori organisations to empower social behaviour change related to refusing, reusing, recycling and composting of materials. The programme helps people recognise the consumer impact of extraction of natural resources and raw materials on Papatūānuku, Ranginui and Hinemoana.

We went to Papatūānuku Kōkiri Marae (the Marae) in Māngere to meet with the Para Kore ki Tāmaki rōpū to learn about the programme and Kaitiakitanga. While we were at the Marae, we heard about other Kaitiakitanga-related initiatives that we have also incorporated into this case study.

This case study:

- describes the Para Kore ki Tāmaki (Zero Waste) programme and Kaitiakitanga within this context
- highlights the success of the Para Kore ki Tāmaki (Zero Waste) programme and its impact on the environment, rangatahi and the Māori community
- presents other Kaitiakitanga-related initiatives carried out in an urban marae setting
- shares recommendations to Auckland Council that will support the Para Kore ki Tāmaki programme and Māori communities, whānau and rangatahi.

LEARNINGS

The Kaitiakitanga and Pare Kore ki Tāmaki (Zero Waste) case study has provided many lessons and insights including:

- the significance and meaning of Kaitiakitanga to the Para Kore ki Tāmaki rōpū and how the programme is led
- the range of outcomes of the Para Kore ki Tāmaki programme. These include creating pathways for rangatahi leadership, and social, cultural and environmental outcomes
- the types of barriers and challenges that can limit the progress or rate of change possible for successful Kaitiakitanga-related initiatives such as the Para Kore ki Tāmaki programme
- a programme that provides ongoing, consistent tūpuna-based teachings and support systems, creates change and Kaitiakitanga opportunities.

THE PARA KORE KI TĀMAKI INITIATIVE

Since 2013, Para Kore ki Tāmaki has worked with 36 marae and Māori organisations. The programme aims to educate and empower them to be champions and kaitiaki (guardians) of Papatūānuku through striving to implement tūpuna teachings of zero waste and waste diversion.[8]

Auckland aspires to be Zero Waste by 2040, taking care of people and the environment, and turning waste into resources.[9]

Humans are the only species on the planet that don't live by zero waste principles. The natural world does not create waste. Everything at the end of its life, whether it's a plant or animal, becomes part of another system. A dead insect becomes kai for another insect, a tree that falls in the bush rots and provides nutrients to the earth for new growth. Everything in nature is part of a closed, continuous, endless cycle.[10]

For Māori, the connection between people and Papatūānuku or Earth Mother is paramount. Humankind is just one child of Papatūānuku, and our role is to act as protector and guardian rather than master over the earth. Traditionally, a closed-loop waste system returned all resources back to Papatūānuku without harm to the whenua or moana. Tikanga guided the protection of waterways, wāhi tapu and food gathering. The modern concept of Para Kore brings Te Ao Māori values,

8 Auckland Council, "Marae Zero Waste Initiative Blossoms," *Our Auckland*, September 14, 2016, **ourauckland.aucklandcouncil.govt.nz/articles/news/2016/09/marae-zero-waste-initiative-blossoms/**

9 Auckland Council, "Auckland Waste Management and Minimisation Plan 2018" (Auckland: Auckland Council, 2018), **www.aucklandcouncil.govt.nz/plans-projects-policies-reports-bylaws/our-plans-strategies/topic-based-plans-strategies/environmental-plans-strategies/docswastemanagementplan/auckland-waste-management-minimisation-plan.pdf**

10 Para Kore, "What Is Para Kore?," About, 2018, **parakore.maori.nz/para-kore/what-is-para-kore/**

mātauranga Māori and tikanga into the sustainable waste management sector.[11]

The primary objective is that all marae and Māori organisations are working towards Para Kore. It is about normalising zero waste behaviours, values and attitudes. The goals of the education and mentoring programme are for marae and Māori organisations to:

- identify actions of Kaitiakitanga, as being a relative of all living things
- identify how to change resource use and waste practices and use waste as a resource
- have the knowledge and skills to change consumer behaviours based on their knowledge of the impact of resources extraction on Papatūānuku, and to recycle and compost
- help whānau take their newly learnt behaviours and ancient teachings on the Marae to their homes and workplaces
- commit to 'closing the loop' and identifying further opportunities to reduce waste.[12]

Richelle Kahui-McConnell, Para Kore ki Tāmaki Manager, says marae are committed to Para Kore and are on a journey from Te Kore, the potential darkness and unknowing to the world of Te Ao Marama, of light and knowledge. Furthermore, Richelle says the ripple effect is taking hold, with whānau taking the message of Kaitiakitanga from the marae into the home and community. "Whānau are developing and implementing Para Kore programmes in kōhanga reo, kura kaupapa, churches and community centres. The message is very strong and the commitment to protecting Papatūānuku is a priority for whānau," she says.[13]

A number of lessons have been learnt along the way and changes made to the Para Kore ki Tāmaki programme. For example:

- "We have learnt that whatever is done needs to be mana enhancing" and we heard how this is a key factor for getting people engaged
- "If any operators are used it is important that their organisations fit within our values."
- "Finding ways to save dollars and create skills."
- "We work with the rangatahi. Last term there were 2,000 rangatahi who visited here from schools to see what we were doing. They are interested in sustainable models. We gave them the full pōwhiri experience."
- "We want to normalise it and we pay those who sort waste."[14]

One of the stand-outs of this programme is the important role that rangatahi have in it.

11 Auckland Council, "Getting to Zero: Community Wastewise Impact 2016-2017" (Auckland: Auckland Council Waste Solutions, 2017), **weavingchange.nz/wp-content/uploads/Very-final-Waste-Wise-Report-v3-20-Nov-2017-low-res.pdf**

12 Auckland Council, "Getting to Zero: Community Wastewise Impact 2016-2017".

13 Auckland Council, "Marae Zero Waste Initiative Blossoms."

14 R Kahui-McConnell et al., Kaitiakitanga case study interviews with Para Kore ki Tāmaki rōpū, In person, December 2018.

PARA KORE KI TĀMAKI RANGATAHI: KAIWHAKAORA MAURI LEADERSHIP

Para Kore ki Tāmaki rangatahi have led the way cleaning up the coastal environment. We heard about a recent Zero Waste clean-up initiative led by rangatahi (and supported by mentors wanting to help rangatahi develop their leadership qualities). One of the rangatahi had come across a Story of Stuff Project YouTube clip on microbeads[15] which she said is what "really inspired me". In a few months, with guidance from mentors, rangatahi were able to "find their own voice".

Mentors have helped the rangatahi define their own leadership and skills with the process of: "thinking; commitment; debrief and reflection; tightening up planning as you go; and planning three months in advance."[16] A brainstorming session was held, and a structured action plan developed as part of the planning process. A key outcome of this was setting up the rangatahi rōpū hui which was held every Wednesday 6-9 pm over a few months, creating interest

and advocates for the kaupapa, essentially a Para Kore ki Tāmaki i whānau.

The group even had a mascot that gets taken with them; a turtle that died eating micro plastics.

One of the rangatahi said "Although on the day that this particular event was held it was pouring with rain, we were not concerned. We knew everyone from the rangatahi rōpū would be there."[17]

Some of the rangatahi are part of the Sustainable

Photo: Rōpū hui every Wednesday

15 The Story of Stuff project, *The Story of Microbeads*, The Story of Stuff Project (Berkeley, California: The Story of Stuff project, 2015), **www.youtube.com/watch?v=uAilGd_JqZc**

16 Kahui-McConnell et al., Kaitiakitanga case study interviews with Para Kore ki Tāmaki rōpū.

17 Kahui-McConnell et al.

Photo: Tama the turtle, our mascot.

Photo: Tama with some of the rubbish picked up during the beach clean-up.

Photo: Whānau standing in the rain, proud to be kaitiaki.

Coastlines Ambassadors programme[18] which "supports us to become kaitiaki" and "it has helped train us how to run our own events". They are now taking their message into schools, including their high schools where they are now alumni.

- "We think about how we can make this massive issue, fun and cool for rangatahi."
- "We have thought about how we communicate this message to wider communities, and it comes down to linking what we have to say to what 'connects' to people".
- "We have created our own design and branding of t-shirt which has significant meaning".
- "Our approach is Kaitiakitanga."[19]

Other events held have involved tree planting where over 130 people participated at other marae with other Māori.

The leadership team has grown from two people to four and includes rangatahi. It was pointed out that "it's an important part of our approach that we have budget and always pay our workers".[20]

18 Sustainable Coastlines, "Sustainable Coastlines Ambassadors Programme Training Weekend," Education, April 19, 2018, **sustainablecoastlines.org/event/sustainable-coastlines-ambassador-training/**

19 Kahui-McConnell et al., Kaitiakitanga case study interviews with Para Kore ki Tāmaki rōpū.

20 Kahui-McConnell et al.

Rangatahi conducting Para Kore at Waitangi@Waititi for 30,000 event participants with a 70 percent diversion rate from Papatūānuku

Rangatahi running a Para Kore event at Manukau

Rangatahi on a field trip to Unitec Marae

WHAT DOES KAITIAKITANGA MEAN?

Para Kore ki Tāmaki rōpū (rangatahi included) discussed what Kaitiakitanga means to them:[21]

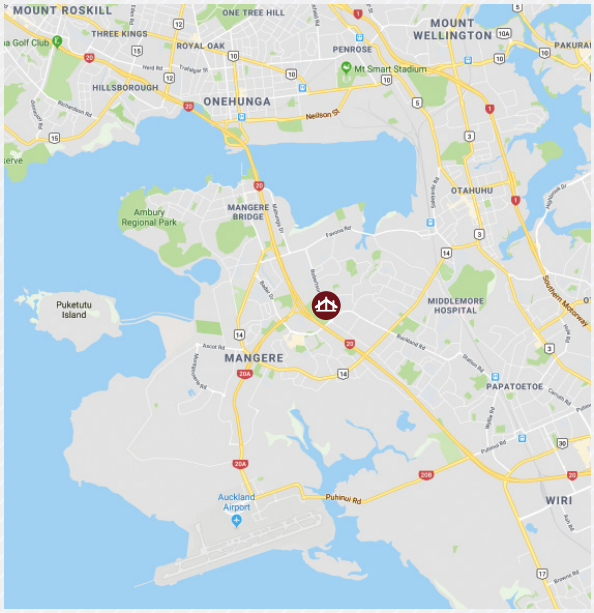
- "Kaitiakitanga came through Kuia Mere Knight's vision"[22]
- "Papatūānuku embodies everything Kaitiakitanga."
- "Whakapapa to Papatūānuku and Ranganui brings obligation to protect intrinsic values to my whānau."
- "We are not answerable to KPIs. We are answerable to Papatūānuku."
- "I was learning alternative medicine but then I realised that the whenua was affecting the people and so I shifted my focus to the whenua."
- "The vision was that this was a 'learning' Marae – there are things that are allowed to be done here that you would not be able to do elsewhere e.g. rangatahi speak on the paepae."
- "I remember when my young daughter asked me about Papatūānuku– and why wasn't I doing a worm farm?"
- "People, whenua and rangatahi will make the difference required."
- "I saw the power in the mauri of the rangatahi that they brought to the table.
- "We take Māori rangatahi with us. We do not talk up or down to them."
- "We are doing those things that have the most impact and brings us joy. It is important that we decide where we place our effort."
- "How we measure success is different:
  - It is not how many plants were planted at a tree planting event – for us it is about whanaungatanga and how many eyes did we open?
  - If there is no hesitation before I go into my ancestral waters, the water is clean."

Understanding whakapapa is important. "We want to understand the whakapapa of our soil and our seeds." "I am teaching the rangatahi the whakapapa of plastic – they don't realise that parts of our Papatūānuku have been used to create it."

21 Kahui-McConnell et al.

22 See section on Papatūānuku Marae vision below.

Location of Papatūānuku Kōkiri Marae



PAPATŪĀNUKU KŌKIRI MARAE VISION AND THE PARA KORE KI TĀMAKI PROGRAMME

Papatūānuku Kōkiri Marae was one of the first marae involved in the Para Kore ki Tāmaki programme and are a Tohu marae, an exemplar marae. Papatūānuku Kōkiri Marae is a place where Kaitiakitanga operates according to tikanga and the Para Kore ki Tāmaki programme works well.

Papatūānuku Kōkiri Marae is an urban marae in the heart of Māngere, situated in the Māngere-Ōtāhuhu local board. The board has a young population of 79,900 of which 16 percent of the residents identify as Māori.[23] People living in this area have the highest socioeconomic deprivation – level 10 (i.e. the most deprived in New Zealand).[24]

When we were at Papatūānuku Kōkiri Marae we heard about the vision of Kuia Mere Knight and how she wanted Papatūānuku Kōkiri Marae to be a leading Marae for sustainability, growing your own kai through looking after the whenua and creating opportunities for the whānau to be part of it.[25]

Dr Sharples has described Mere as "…one of those matriarchs that I got to know as soon as I came to South Auckland"…everyone said, 'you don't do anything in this area without talking to Mere first', so you knew straight away she was a powerful advocate for the community. Mere was into every possible option for improving the lives of the people of the South. Since the 1950s, she fought for Māori rights, she supported women in the community, she was a staunch member of the Māori Women's Welfare League, she promoted urban marae development, she advocated for children, and she campaigned against poverty. You saw at the tangi what the people thought of her. Hundreds came. Every organisation in South Auckland was represented."[26]

Originally Papatūānuku Kōkiri Marae was built to service the needs of the whānau from mokopuna through to kaumatua and particularly the rangatahi.[27] Today it is used by those from all tribes and cultures. It breaks stereotype barriers down for those who have never been on a marae, and for those who never go back to their tūrangawaewae.

It was clear to see the alignment with the vision of Kuia Mere Knight and the Marae embracing a programme such as Para Kore ki Tāmaki.

23 Māngere-Ōtāhuhu Local Board, "Māngere-Ōtāhuhu Local Board Plan 2017" (Auckland: Auckland Council, 2017), **www.aucklandcouncil.govt.nz/about-auckland-council/how-auckland-council-works/local-boards/all-local-boards/Documents/mangere-otahuhu-local-board-plan-2017.pdf**

24 J Atkinson, C Salmond, and P Crampton, "NZDep2013 Index of Deprivation" (Wellington: Department of Public Health, University of Otago, Wellington and Division of Health Sciences, University of Otago, 2014), **www.otago.ac.nz/wellington/otago069936.pdf**

25 V Teraitua, Kaitiakitanga case study interview, In person, December 2018.

26 The Māori Party, "Poroporoaki: Mere Knight" (The Māori Party - Press release, July 29, 2008), **www.scoop.co.nz/stories/PA0807/S00507/poroporoaki-mere-knight.htm**

27 Te Puni Kōkiri, *Papatūānuku Kōkiri Marae*, Celebrating 25 Years | Learn about Our Valued Partners (Wellington, 2017), **www.tpk.govt.nz/en/mo-te-puni-kokiri/who-we-are/te-puni-kokiri-celebrating-25-years/learn-about-our-valued-partners**

Other Kaitiakitanga-related initiatives at Papatūānuku Kōkiri Marae

ORGANIC GARDENS

Papatūānuku Kōkiri Marae was the first marae with a organic garden and workplace validated by Te Waka Kai Ora, Māori Organics Aotearoa. This was a five to six-year journey and required following strict rules, for example, ensuring the land was pesticide spray-free to achieve organic certification.[28] Free range eggs, honey, leafy greens and kumara are all readily available, and Val Teraitua, the Marae Manager, says three-quarters of each harvest is given to families who need a bit extra.[29]

The marae also runs certificate-level programmes to teach organic food production using traditional Māori values and ethics, with part of the goal to encourage healthier lifestyles and eating among locals. In Māngere there are many "easy options" for food. "We're the only suburb with four McDonalds so we're saturated with the fast food culture," Lionel Hotene of Papatūānuku Marae said. "There's no alternative for our people so Papatūānuku wants to be the place where we can reconnect our people with what real food looks like."[30]

"The food that we eat right now is killing us. At Middlemore they have 30 dialysis machines," Lionel Hotene said. "We need to be more at this prevention side. We have this land. We know what good food looks like, but accessibility to good food is part of the problem, so we start to look at where we are in this whole system of food."[31] One change the marae would like to see would be people choosing to grow and cook their own food.

The marae has seen participants make radical changes in their lives in terms of healthy eating, as well as a thirst for reo, tikanga and whakapapa."[32]

The marae wants to know the whakapapa (genealogy) of the seeds and where they come from, as well as the whakapapa of the soil. They have the soil tested to see whether it is missing any nutrients and work through how they can bring these nutrients back.

There is no shortage of volunteers arriving at the marae (i.e. hundreds of people in a year, many arriving from overseas) who have heard of the marae through word of mouth and are wanting to do community service and, volunteer for a day or sometime weeks.

Organic gardening and fitness classes have won Val a national award for outstanding achievement and leadership in Māori public health. She was named New Zealand's Māori Public Health Champion at the 2015 Public Health Association's annual conference. The person who nominated Val said that she had transformed the lives of many young Māori and that the marae, under her guidance, is "a celebration of Māori leadership and vision".[33]

KAITIAKITANGA KI MOANA

"Teach a man to fish and you feed him for a lifetime but teach a man to gut and separate the waste and you feed a whole community forever." It's an update to the old proverb, and one Lionel Hotene of the marae is teaching fishermen daily.

The marae is acquiring so-called "waste" to feed families. These families are being helped by members of Auckland's Outboard Boating Club along Tāmaki Drive in Orākei, who separate fish heads, frames and offal into buckets, then contact Matua Hotene to come and pick it up. This gets delivered to emergency housing lodges in Māngere, where the heads and frames are put into smokers and eaten, or what doesn't get delivered directly to the community comes back to the marae kitchens and is used to make stock or soup. The leftover

28 S Brettkelly, "Auckland Marae Goes Organic," *Te Ao Māori* (Radio New Zealand, June 26, 2015), www.radionz.co.nz/news/te-manu-korihi/277322/auckland-marae-goes-organic

29 New Zealand Society, "Valerie Teraitua - 2015 Māori Public Health Champion" (Wellington: Radio New Zealand, October 2, 2015), www.radionz.co.nz/national/programmes/nz-society/audio/201772102/valerie-teraitua-2015-maori-public-health-champion

30 M Rosenberg, "Marae Pushes Back against Fast Food Culture with Fish Head Offerings," *Sunday Star Times*, November 18, 2018, www.stuff.co.nz/national/108562617/marae-pushes-back-against-fast-food-culture-with-fish-head-offerings

31 S Collins, "Marae Cans the KFC for a Giant Kumara Patch," *New Zealand Herald*, May 14, 2016, www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11639011

32 Te Whare Wānanga o Awanuiārangi, "Papatūānuku Kōkiri Marae," Marae profiles, n.d., www.wananga.ac.nz/about/our-people/marae_profiles

33 A Loren, "National Award for Marae Innovator," *Manukau Courier*, September 10, 2015, www.stuff.co.nz/auckland/local-news/manukau-courier/71882556/null

offal is buried in the community veggie garden of the marae, serving as nutrients to revitalise the kūmara pits.

Since 2016, the Marae has received about 18 tonnes of fish heads but hope to ramp that up to one tonne a week over summer periods.[34] "Real food feeds the soul" Lionel Hotene says. "Food insecurity is real. Within our whānau there's a lot of mental illness, poverty and homelessness. When people are hungry, especially around here, there's a lot of crime. But I think food brings us together."[35]

A meal of fish heads (with ginger and celery) has been compared in preparation method, nutritional value, total calories and cost to a fast food comparison of McDonald's large Big Mac combo. The meal of fish heads was the positive stand-out option.[36]

All parts of the fish are used; "it's about our role as kaitiaki," Hotene said. "It's about total utilisation of the fish and respecting it by eating it all.[37]

The ethos of the programme has remained simple; to get people to slow down and eat good food together around a table. The project has been such a success that it is looking to go nationwide, and other marae are being encouraged to get on board, partner up with their local boating club and feed the people.

WHAT ARE THE GOALS AND CHALLENGES FOR THE FUTURE OF THE PARA KORE KI TĀMAKI INITIATIVE?

Para Kore ki Tāmaki rōpū (rangatahi included) had the following to say about the goals and challenges for the programme and some recommendations for Auckland Council.[38]

Upskill Auckland Council staff in all things Māori:

- Te Reo Māori – every employee should be able to say their pepeha.
- Maramataka – learn some of this knowledge and how it can be used.
- Understand the original partnership facilities agreement with Manukau City Council and the Marae.

Co-design KPIs:

- Cease putting up KPIs and use a process to co-design KPIs, instead. It is important that the outcomes we are looking for are defined as part of this process.

Improve funding and skill opportunities:

- "We want to 'liberate' resources so that programmes that can deliver are funded."
- "We would like more rangatahi on board and to get paid."
- One of the rangatahi said "What would be really helpful is some guidance on social media and how I can get a bigger reach."

34 Rosenberg, "Marae Pushes Back against Fast Food Culture with Fish Head Offerings."

35 Rosenberg.

36 Rosenberg.

37 Rosenberg.

38 Kahui-McConnell et al., Kaitiakitanga case study interviews with Para Kore ki Tāmaki rōpū.

The Kaitiakitanga indicators

OVERVIEW

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

THE INDICATORS

The same criteria used to select the indicators for the Māori Report were used to identify indicators and datasets for reporting on Kaitiakitanga, namely:

- relevance to Māori
- valid, and grounded in research
- available and cost-effective
- empowerment and enablement-focused
- action-focused
- able to be disaggregated[39]
- statistically sound and robust[40]
- timely and consistent over time
- representative – including good coverage across the values, key directions and domains
- acceptance by stakeholders.

MĀORI ETHNICITY VERSUS MĀORI DESCENT DATA

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

39 Ideally, it should be possible to break the data down by age, sex, socio-economic status, Iwi, whānau-type and region, so we can compare outcomes for different population groups.

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

NEW INDICATORS

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

New indicators in this report include:

DOMAIN	NEW INDICATOR	COMMENT
Cultural	Percentage of public art works in Tāmaki Makaurau made since 2013 by a Māori artist	This indicator is added to reflect that Kaitiakitanga includes looking after culture.
	Percentage of parks and places with a Māori name	This indicator is added to reflect that Kaitiakitanga includes looking after cultural heritage
	The number of Mana Whenua and Mataawaka marae that receive support to renew or upgrade marae infrastructure (out of 33 existing marae)	This indicator replaces marae-related indicators in the Māori Plan which relied on a marae survey which was not implemented.
	Percentage of Year 11 and 12 Māori students in Tāmaki Makaurau engaging in Māori language learning, by immersion level	This indicator complements the indicator on Māori-focused courses and is based on easily accessible data. The Māori-focused courses indicator relies on a customised dataset.
	Proportion of Māori in Tāmaki Makaurau who are engaged with the collections of Tāmaki Paenga Hira	This indicator is added to reflect that Kaitiakitanga includes looking after, and engaging with, culture. Tāmaki Paenga Hira | Auckland War Memorial Museum is majority funded by an Auckland Council levy (77 percent of operating revenue in 2017/18).
Social	The number of Māori organisations and trusts projects which have been supported to achieve Māori housing and papakāinga development	This indicator complements the existing indicator on number of papakāinga developments, and acknowledges the long timeframes that can exist between idea conception to completed construction.

DOMAIN	NEW INDICATOR	COMMENT
Economic	The number of Māori businesses which have been through an ATEED programme or benefitted from an ATEED intervention	The Māori Plan did not have any Kaitiakitanga indicators which showed how Māori businesses were engaging with Auckland Council and its Council Controlled Organisations (CCOs) in relation to economic development.
	Number of Māori NZTE Focus, Foundation and Coalition clients (exporters) in Tāmaki Makaurau	This indicator replaces the original indicator – percentage of Māori enterprises that are engaged in exporting – which is currently not feasible.
	Percentage of Māori businesses in Tāmaki Makaurau accessing Regional Business Partners funding	The Māori Plan did not have any Kaitiakitanga indicators which showed how Māori businesses were engaging with Auckland Council and its CCOs in relation to economic development.
	Percentage of Māori businesses in Tāmaki Makaurau accessing Callaghan Innovation grants	This indicator replaces the original indicator – dollar value of investment in research and development outcomes for Māori – which is currently not feasible.
	Percentage of Māori businesses in Tāmaki Makaurau accessing the services of Callaghan Innovation	This indicator replaces the original indicator – dollar value of investment in research and development outcomes for Māori – which is currently not feasible.

DOMAIN	NEW INDICATOR	COMMENT
Environmental	Number of Mana Whenua entities with formalised relationship agreements with Auckland Council	A sustainable future requires a partnership relationship between local government and Mana Whenua. The Māori Plan did not have any Kaitiakitanga indicators related to how Mana Whenua could enact their kaitiaki role.
	Proportion of kaitiaki and environmental resource managers in Tāmaki Makaurau	This indicator replaces the following two original indicators which are currently not feasible: • Number of people who can conduct cultural assessments for resource consents • Number of full time equivalents (FTEs) employed by Iwi and hapū for resource management.
	The proportion of kauri areas on Auckland Council land that have active management in place for kauri dieback disease	Kauri dieback disease has been a key concern for Mana Whenua. An indicator on the active management of the disease is now included in The Auckland Plan 2050.
	Number of identified threatened species with improving or declining conservation status	This indicator was recommended in a scoping report to the Board.[41] It replaces the original indicator 'Ensure no loss of areas of significant landscapes, natural character and natural features' which cannot be feasibly measured.

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

Cultural

OUTCOME	FOCUS AREA	INDICATOR
Māori cultural wellbeing is future-proofed	Investment in Māori arts and culture	Dollar value of investment in Auckland Council activities contributing to Māori cultural outcomes
		Percentage of public art works in Tāmaki Makaurau made since 2013 by a Māori artist
		Percentage of parks and places with a Māori name
		The number of Mana Whenua and Mataawaka marae that receive support to renew or upgrade marae infrastructure (out of 33 existing marae)
	Mātauranga Māori and Mātauranga-ā-iwi	Percentage of Māori school leavers in Tāmaki Makaurau engaged in te reo Māori at NCEA Level 1, 2 and 3[42]
		Percentage of Year 11 and 12 Māori students in Tāmaki Makaurau engaging in Māori language learning, by immersion level
		Proportion of Māori in Tāmaki Makaurau who are engaged with the collections of Tāmaki Paenga Hira

OVERVIEW

Kaitiakitanga, in an arts and cultural context, is a way of caring for objects and cultural heritage in a manner deemed appropriate and correct from the standpoint of Māori. The traditional notion of kaitiaki is that objects and culture are not owned in the western sense, but that people are the kaitiaki of taonga. The role of kaitiaki is usually the Iwi, hapū or whānau to which the taonga is affiliated. In the modern day, many museums, such as Tāmaki Paenga Hira | Auckland War Memorial Museum, have assumed the role of kaitiaki by proxy, taking a duty of care over taonga whose provenance may no longer be known. From a museum practise perspective, Kaitiakitanga and the application of tikanga may involve storage considerations – such as the separation of kōiwi (human remains) into wāhī tapu, and no food being allowed in the taonga storage areas.[43]

42 Note that this indicator differs slightly from the one reported in The Māori Report for Tāmaki Makaurau 2016. The indicator in the Māori Report was 'percentage of Year 11 and 12 Māori students in Tāmaki Makaurau engaged in Māori-focused courses at NCEA Level 1, 2 and 3'. Ministry of Education provided us with data on 'participation Māori school leavers in Te Reo Māori by NCEA level, by territorial authority, Auckland region and New Zealand'.

43 Paki-Moana Colmer, "Evaluating the Tangible, Acknowledging the Intangible: The Application of Auditing, Kaitiakitanga and Collection Management during the Tairāwhiti Museum Taonga Māori Audit" (Master of Arts in Museum Studies, Massey University, 2010).

As discussed earlier, the term Kaitiakitanga is most often used in relation to natural resources. However, culture and cultural heritage is intertwined with the environment and cultural landscapes are sources of Māori identity. For example, freshwater management is a priority issue for Māori because waterways not only affect survival, but cultural identity depends on it. A water body sustains healthy ecosystems and supports a range of cultural uses (such as the gathering of mahingā kai), and reinforces the cultural identity.[44]

For most Māori, a feeling for the land is central to their sense of place, particularly if that land is part of their ancestral tribal territory: ...It's part of their spirit... everything comes from the land. I think their warmth, their energy, everything comes from the land. That I understand perfectly well... I don't think the Māori people think of the land as a material thing... it's part of their soul[45]

The following indicators show how Māori in Tāmaki Makaurau are caring for Māori culture, and how Auckland Council is investing in cultural sustainability. Note that the indicators covered differ from those proposed by Te Puni Kōkiri and the Treasury in relation to the Living Standards Framework.[46] The indicators suggested in relation to the wellbeing outcome of "whānau are confidently participating in Te Ao Māori" are mostly related to participation and access. For the value of Kaitiakitanga there is a focus on how wellbeing is being future-proofed and being cared for. Some of the proposed indicators are found in other value reports. For example, 'percentage registered with an Iwi' is discussed in the Manaakitanga Report.

44 Ruth Panelli and Gail Tipa, "Placing Well-Being: A Māori Case Study of Cultural and Environmental Specificity," *EcoHealth* 4, no. 4 (December 2007): 445–60.

45 Hay, 1998 as cited in Panelli and Tipa.

46 Te Puni Kōkiri and the Treasury, "An Indigenous Approach to the Living Standards Framework".

FOCUS AREA: INVESTMENT IN MĀORI ARTS AND CULTURE

Indicator: Dollar value of investment in Auckland Council activities contributing to Māori cultural outcomes

The Independent Māori Statutory Board continues to see an opportunity for Auckland Council and its council-controlled organisations (CCOs) to improve their systems and processes for identifying, managing and reporting transformational projects in a more effective and collaborative way. That would deliver optimum value for Māori in Tāmaki Makaurau. The Board assessed the expenditure incurred by Auckland Council in projects to deliver on Māori outcomes in 2014 (by KPMG) and in 2017 (by PricewaterhouseCoopers).

In the 2017 PricewaterhouseCoopers expenditure assessment of the 2015/16 and 2016/17 financial years (being the first and second years of the operation of Te Toa Takitini there was a focus on expenditure by four CCOs: Auckland Tourism; Events and Economic Development (ATEED); Pānuku Development Auckland; Auckland Transport; and Watercare.

For the purposes of this report, expenditure on transformational projects is allocated by the pou which is most aligned to the project. Under the cultural pou, the transformational projects were undertaken across three CCOs: Pānuku Development Auckland; ATEED; and Auckland Transport.

The bulk of Auckland Council Group's expenditure in the 2016 and 2017 financial year on cultural outcomes were for Te Herenga Waka Festival (Vignette 1). The Auckland Transport dual naming programme did not progress in 2016 and 2017. However, since those financial years, Auckland Transport has renamed all stations of the City Rail Link with Māori names (however, no other stations are to be renamed), and there is audio te reo Māori on trains (main lines only) and at Britomart.

There are major limitations to the data used for this indicator, in particular that it only includes 'transformational projects' and expenditure related to four CCOs. It is expected that future reporting of investment in Māori outcomes is undertaken across the Auckland Council group, and this be a focus for Te Toa Takitini's work programme.[47]

47 Te Toa Takitini is a top-down approach to significantly lift Māori economic, social and cultural well-being, strengthen the council's Māori effectiveness and maximise post-Treaty of Waitangi settlement opportunities.

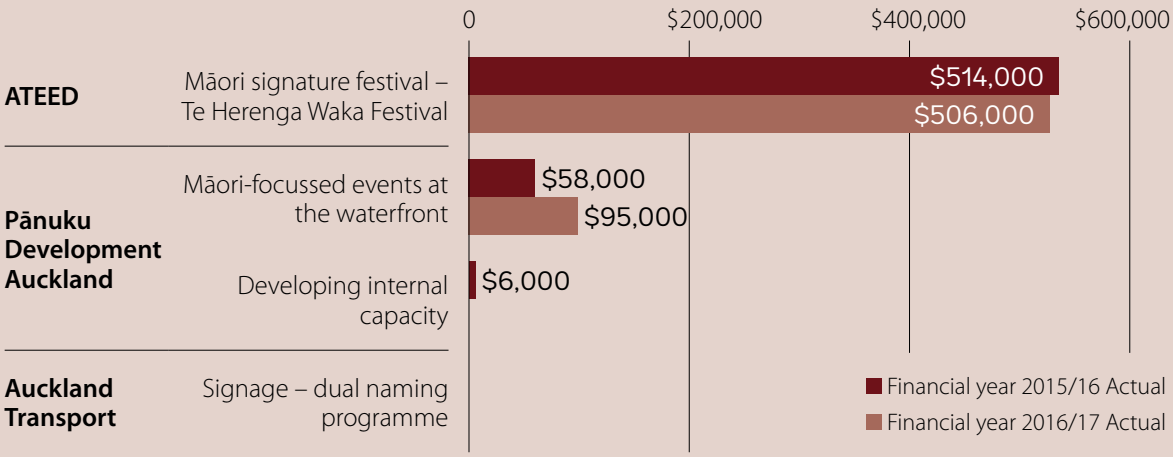
Vignette 1. Tāmaki Te Herenga Waka Festival

The Tāmaki Herenga Waka Festival during Auckland's Anniversary weekend showcases the Māori history, heritage and contemporary culture of Tāmaki Makaurau, linked to the 19 Iwi across the region. Over 27-29 January 2018, the third annual festival saw a huge range of activities at the Viaduct Events Centre including kapa haka, contemporary Māori music, delicious kai and a variety of authentic arts and crafts. There were waka parades, rides and carving demonstrations.

The festival attracted over 24,000 attendees. More than 90 per cent of Tāmaki Makaurau residents surveyed at the festival said events such as the festival make Tāmaki a more enjoyable place to live and 87 percent said it increased their pride in Tāmaki, against a target of 80 per cent.

The 2020 festival is hosted by the 19 iwi of Tāmaki Makaurau, in partnership with Auckland Tourism, Events and Economic Development (ATEED). It will again proudly display waka, music, dance, kapa haka performances and a marketplace for kai (food) and toi (art).

Figure 1. Auckland Council Group investment into transformational activities that contribute to Māori cultural outcomes



Source: PricewaterhouseCoopers. (2017). *Assessment of Expenditure Incurred by Auckland Council on Projects to Deliver Māori Outcomes.*

Indicator: Percentage share of public art works in Tāmaki Makaurau made since 2013 by a Māori artist

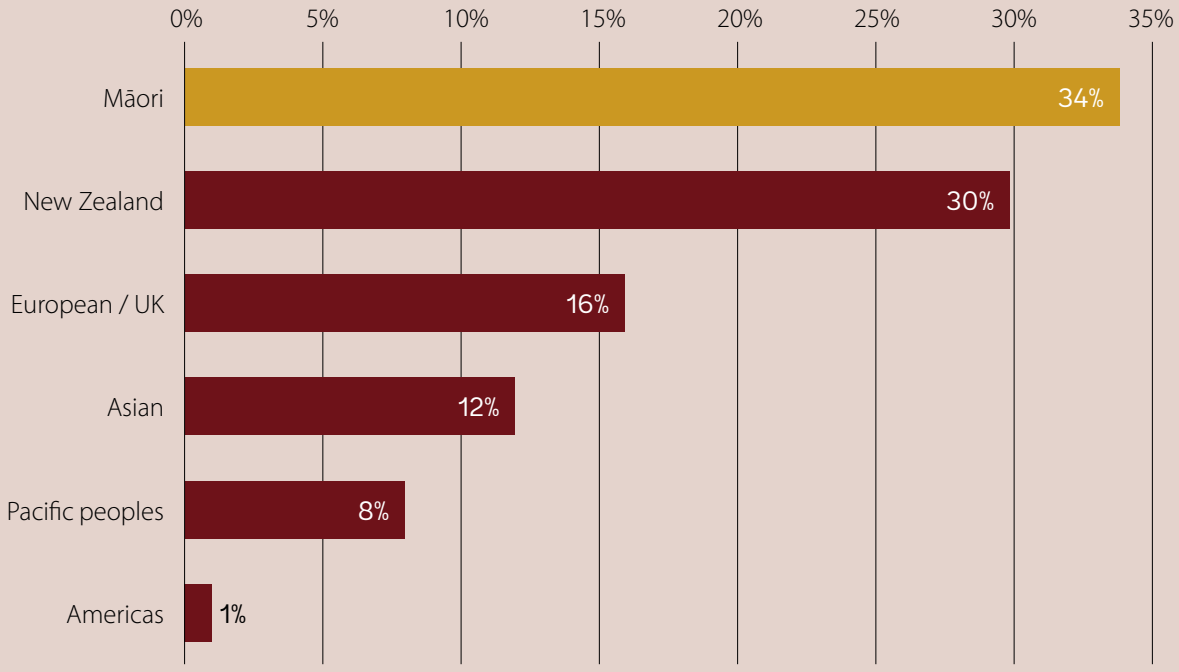
Auckland Council's Public Art Policy seeks to ensure that all Aucklanders and visitors have the opportunity to experience thought-provoking, culturally vibrant, enjoyable, challenging and inspiring public art and public space that is distinctive and unique to Auckland.

The regional public art programme budget is $2.3 million, although the total investment in public art is much larger as there are many opportunities for public art within the capital works of CCOs.

Since the adoption of the policy, the council's approach to developing public art has shifted from a large number of smaller works to fewer, large-scale projects that aim to have more transformative results. In developing public art, one of the core policy principles is valuing Te Ao Māori. In determining the extent to which public art projects give visibility and expression to Mana Whenua stories, history, Te Ao Māori and communities, the percentage share of public art works in Tāmaki Makaurau made by Māori is used as an indicator (Figure 2).

Since the policy was implemented, 34 percent of public artworks were made by artists who identify as being of Māori descent or affiliation – a greater proportion than all other ethnicities or nationalities. This suggests that there is good visibility of Te Ao Māori within the public art collection.

Figure 2. Percentage share of public art works in Tāmaki Makaurau made since 2013, by ethnicity and/or nationality



Source: Auckland Council. (2018). *Public art policy: Progress update.*

Notes: Based on ethnicity and nationality data, not descent.

This list is not exclusive and provides a high-level overview as an indication of the different ethnicities / nationalities involved in public art in Auckland. Where artists have identified their ethnicity and nationality, the ethnicity was recorded first as the majority of artists also listed their nationality as New Zealand. The 'New Zealand' statistics relates to artists where they have not identified any other ethnicity / nationality. Other heritages may not have been disclosed.

More than one artist with different ethnicity / nationalities can be involved in a piece of public art therefore the quantities are greater than that of the public art collection.

An example of giving visibility and expression to Mana Whenua stories, history, Te Ao Māori and communities is demonstrated in Vignette 2. It demonstrates how using the policy can achieve good outcomes for Mana Whenua and public art in Tāmaki Makaurau.

The Arts and Culture unit within Auckland Council is committed to working with Iwi, Māori creative practitioners and other Māori groups. Processes are being developed to clarify roles and responsibilities, interdependencies and milestones and to define the roles of governance, operations and delivery.

The Māori Design Hub and Te Aranga Principles, as part of the Auckland Design Manual, are another instrument to improve engagement with Mana Whenua in shaping our built environment. The principles enable Mana Whenua presence, visibility and participation in the design of the physical realm.

Vignette 2. Giving visibility and expression to Mana Whenua

'Te Huinga' is a series of five stone sculptural elements that reference the pre-colonial stone working traditions of Mana Whenua in the local area. 'Te Huinga' is by Chris Bailey and is located at Fearon Park in Mt Roskill.

The piece features a number of different types of stone and honours the way Māori once used local materials such as karā (basalt stone) from the nearby maunga. These are set in an artist-designed landscape feature also made from stone with native plantings.

Auckland Council worked with local Iwi Ngāti Whātua, Orākei; Ngāi tai Ki Tamaki; Te Akitai Waiohua and Te Kawerau ā Maki to ensure the piece contributed to the visibility and celebration of their stories and histories. The hui involved the council and iwi representatives developing:

- a site visit
- the artists' brief and the artist selection process
- a list of artists' names, reviewing expression of interest submissions and confirming artist selection.

Then they briefed the artist and reviewed the concept design.

'Te Huinga' demonstrates a unique and distinctive piece of public art which aligns with the outcomes of the policy. It responds to place and distinctively celebrates, expresses and gives mana to Mana Whenua stories, history, mātauranga Māori and communities.

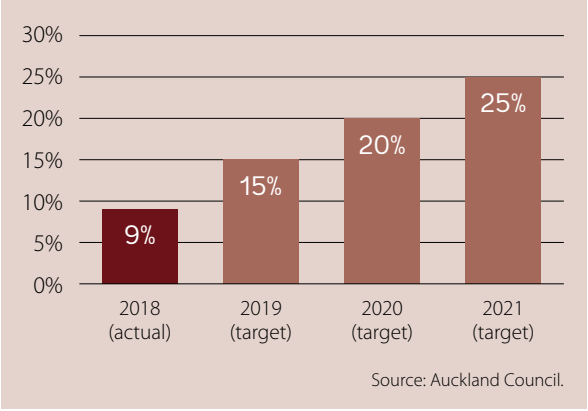
New Indicator: Percentage of parks and places with a Māori name

There are 53 regional parks and cemeteries under the governance of the Environment and Community Committee, of which 32 per cent have an agreed Māori name. Currently, only nine per cent of Auckland Council parks and places have Māori names.[48] The Te Kete Rukuruku programme involves the collection and telling of unique stories of Tāmaki Makaurau. The programme is a partnership between Auckland Council and the 19 Mana Whenua of Tāmaki Makaurau and responds to feedback from Mana Whenua about the current naming practices.

The identification of Māori names and their stories, added to parks and places, intends to increase the visibility and use of te reo Māori across Tāmaki Makaurau. With the current proportion of parks and places with a Māori name sitting at nine percent, the proportion is expected to increase to 25 percent by 2021 (Figure 3).

To date, 11 local boards have engaged with the project, and four local boards have requested hundreds of new Māori names. The project team is working with Iwi in Henderson-Massey local board area to pilot a process for determining, prioritising and finalising naming with Auckland Council support.

Figure 3. Percentage of parks and places with a Māori name in Tāmaki Makaurau



Source: Auckland Council.

Indicator: The number of Mana Whenua and Mataawaka marae that receive support to renew or upgrade marae infrastructure (out of 33 existing marae)

Marae are focal points for Māori and play an integral part in the wider community. They physically and spiritually anchor Māori identity, and nourish Māori social, economic and cultural leadership. Hapū and Iwi marae provide the tūrangawaewae for their people. Marae provide the context for tikanga and support members to be strong kaitiaki.

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

There are more than 60 marae across Tāmaki Makaurau that include tangata whenua, Māori community, taurahere, church and education-based marae.[49]

There have been concerns expressed about the state of the cultural and physical infrastructure of marae.[50] Across New Zealand it was identified that 35 percent of the oldest structures on marae were older than 100 years. Additionally, of those marae with fixed artwork and taonga (whakairo, kōwhaiwhai, tukutuku), 96 percent reported that some or all of the taonga were originals while their condition or need of repair was an issue for 36 percent.[51] A physical needs assessment of marae in Tāmaki Makaurau raised similar issues.

48 Auckland Council, "Committee Supports Māori Names across Tāmaki Makaurau," *Our Auckland*, 2018, **ourauckland.aucklandcouncil.govt.nz/articles/news/2018/9/committee-supports-Maori-names-across-tamaki-makaurau/**; NZ Herald, "More Auckland Parks and Places to Get Māori Names," *The New Zealand Herald*, September 10, 2018, **www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=12123117**

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

50 Te Puni Kōkiri, "The Status of Marae in 2009 | Te Ora O Te Marae 2009" (Wellington: Te Puni Kōkiri, 2012).

51 Ibid.

One of the focus areas within The Auckland Plan 2050[52] is to invest in marae to be self-sustaining and prosperous. It is recognised that by contributing to resilient, sustainable and thriving marae facilities and infrastructure, the wellbeing of Māori can be lifted. It is envisaged that in the 2018/19 financial year, four marae would have received support to renew or upgrade marae infrastructure, with a target of eleven marae in 2020/21 (Figure 4).

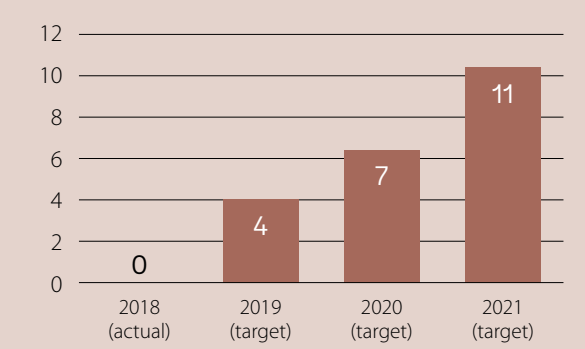
The Marae Cultural Initiatives Fund is one way marae in Tāmaki Makaurau can receive grants for their infrastructure (it does not include church or educational based marae). Both Papatūānuku Kōkiri Marae and Mataaua Marae have received grant funding in the 2018/19 year.

- Papatūānuku Kokiri Marae will use their grant for gas installation, modifying a kitchen, buying three portacoms and security fencing and completing the awning installation.
- Mataatua Marae will use their grant for flooring in the wharekai hall area as well as to make vital repairs and purchase two heat pumps for the wharenui.

These grants aren't just about bricks and mortar, but about the people they empower[53]

– COUNCILLOR CATHY CASEY

Figure 4. Number of Mana Whenua and Mataawaka marae that receive support to renew or upgrade marae infrastructure (out of 33 existing marae)



Source: Auckland Council. (2018). *The Auckland Plan 2050.*

52 "The Auckland Plan 2050" (Auckland: Auckland Council, 2018).

53 Councillor Cathy Casey as cited in Auckland Council, "Māori Cultural Initiatives Fund Empowering Local Marae," Our Auckland, August 27, 2018, ourauckland.aucklandcouncil.govt.nz/articles/news/2018/8/Maori-cultural-initiatives-fund-empowering-local-marae/

FOCUS AREA: MĀTAURANGA MĀORI AND MĀTAURANGA-Ā-IWI

Indicator: Percentage of Māori school leavers in Tāmaki Makaurau engaged in Te Reo Māori at NCEA Level 1, 2 and 3[54]

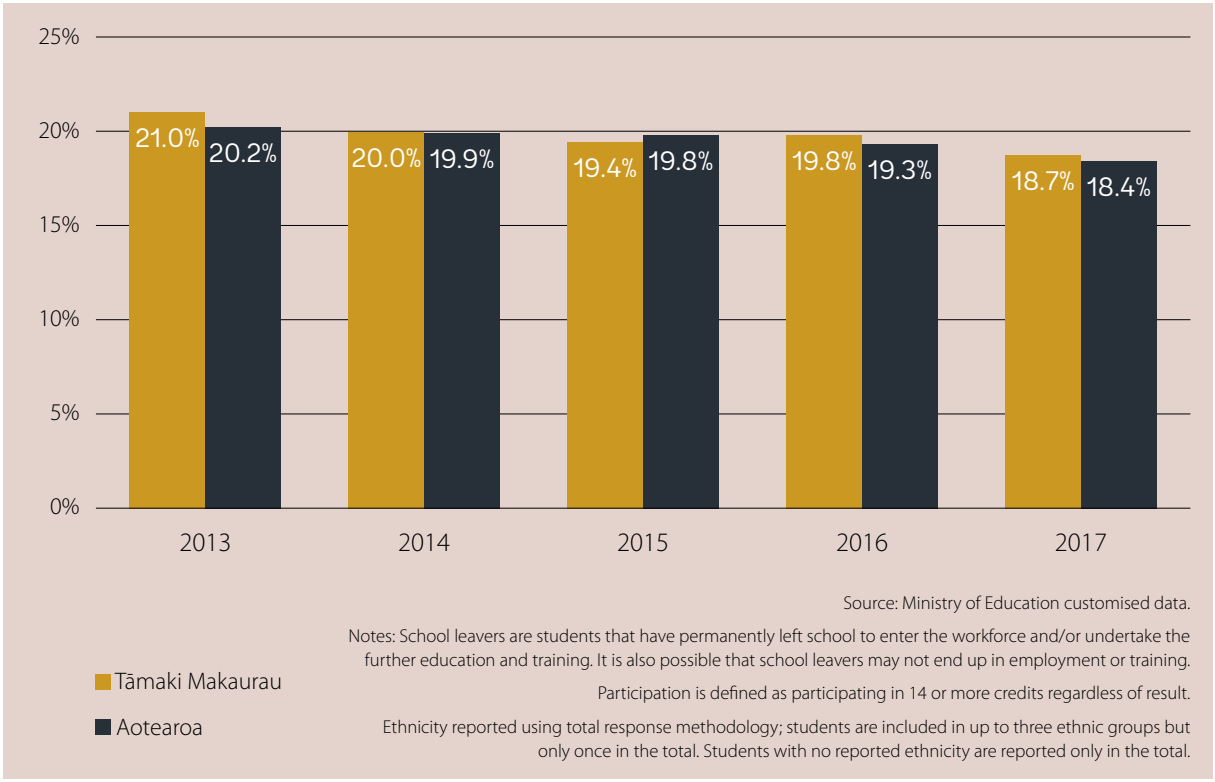
Sustaining Māori cultural wellbeing includes transferring knowledge and experience of tikanga and mātauranga Māori, and te reo Māori, to upcoming generations.

Between 2013 and 2017, the proportion of Māori school leavers in Tāmaki Makaurau who participated in te reo Māori learning decreased from 21.0 percent in 2013 to 18.7 percent in 2017 (Figure 5).

There has been a consistent decline across Aotearoa and Tāmaki Makaurau over time.[55] However, the proportion of Māori school leavers in Tāmaki Makaurau learning Te Reo Māori is higher than the proportion learning across Aotearoa (Figure 5 and Figure 6).

There is variability by local board area. Waitakere Ranges, Waitematā and Kaipātiki have high proportions of Māori school leavers participating in Te Reo Māori at Level 1 and above (Figure 6). Note that for Waitakere Ranges the numbers are small, with all 18 Māori school leavers in 2017 participating in te reo Māori at Level 1 and above.

Figure 5. Percentage of Māori school leavers in Tāmaki Makaurau and Aotearoa engaged in Te Reo Māori at NCEA Level 1, 2 and 3, 2013 – 2017



Source: Ministry of Education customised data.

Notes: School leavers are students that have permanently left school to enter the workforce and/or undertake the further education and training. It is also possible that school leavers may not end up in employment or training.

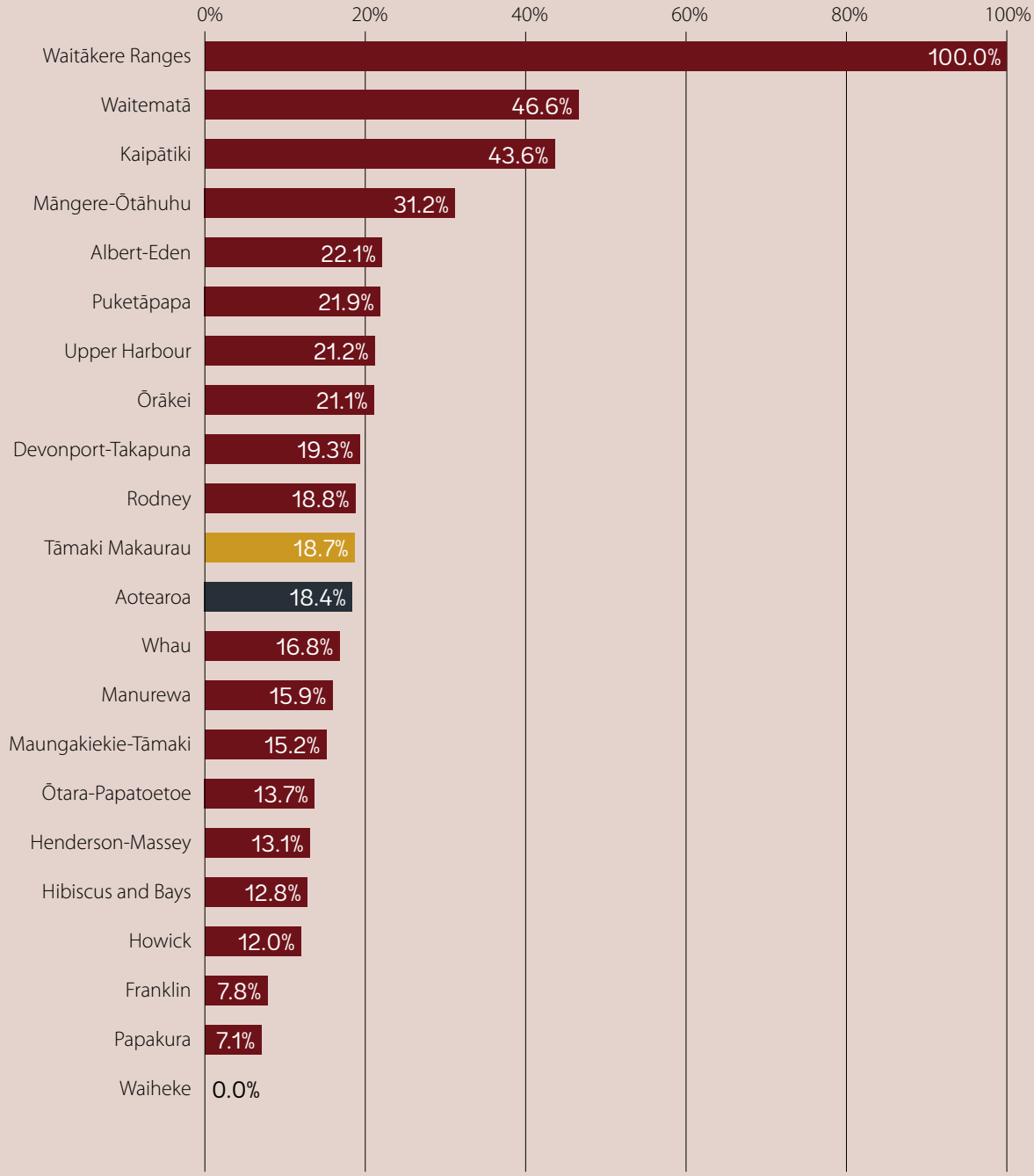
Participation is defined as participating in 14 or more credits regardless of result.

Ethnicity reported using total response methodology; students are included in up to three ethnic groups but only once in the total. Students with no reported ethnicity are reported only in the total.

54 Note that this indicator differs slightly from the one reported in The Māori Report for Tāmaki Makaurau 2016. The indicator in the Māori Report was 'percentage of Year 11 and 12 Māori students in Tāmaki Makaurau engaged in Māori-focused courses at NCEA Level 1, 2 and 3'. Ministry of Education provided us with data on 'participation Māori school leavers in Te Reo Māori by NCEA level, by territorial authority, Auckland region and New Zealand'.

55 Independent Māori Statutory Board, "The Māori Report for Tāmaki Makaurau" (Tamaki Makaurau: Independent Māori Statutory Board, 2016), www.imsb.maori.nz/assets/sm/upload/ib/9z/f9/3x/Maori-report-Tamaki-Makaurau-2016-IMSB.pdf

Figure 6. Percentage of Māori school leavers in Tāmaki Makaurau and Tāmaki Makaurau Local Boards engaged in Te Reo Māori at NCEA Level 1, 2 and 3, 2017



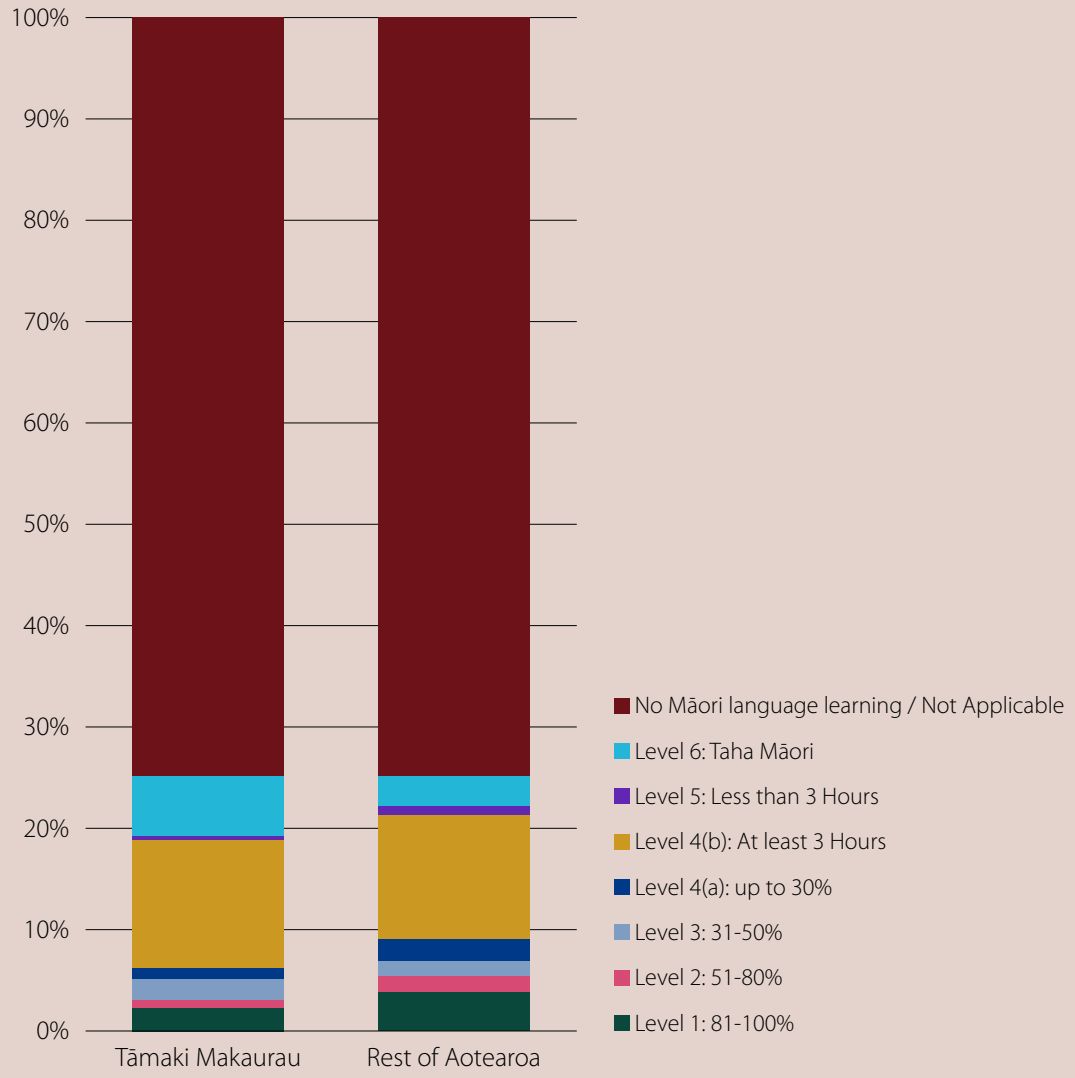
Source: Ministry of Education customised data.

Notes: School leavers are students who have permanently left school to enter the workforce and/or undertake the further education and training. It is also possible that school leavers may not end up in employment or training.

Participation is defined as participating in 14 or more credits regardless of result.

Ethnicity reported using total response methodology; students are included in up to three ethnic groups but only once in the total. Students with no reported ethnicity are reported only in the total.

Figure 7. Percentage of Year 11 and 12 Māori students engaging in Māori language learning, by immersion level, 2018, Tāmaki Makaurau and Rest of Aotearoa



Source: Ministry of Education, Interactive pivot table for Māori language in education. Pivot table: Student numbers with ethnicity 2004-2018.

Notes: Māori Language Learning describes students being taught at different levels of Māori instruction. Each level is defined by the proportion of time the student is taught using Te Reo Māori.

Level 1: 81-100%: Curriculum is taught in Māori for between 20 and up to 25 hours a week

Level 2: 51-80%: Curriculum is taught in Māori for between 12.5 and up to 20 hours a week

Level 3: 31-50%: Curriculum is taught in Māori for between 7.5 and up to 12.5 hours a week

Level 4(a): 12-30%: Curriculum is taught in Māori for between 3 and up to 7.5 hours a week

Level 4(b): At least 3 hours: Students are learning te reo Māori as a separate subject for at least 3 hours a week

Level 5: Less than 3 hours: Students are learning te reo Māori as a separate subject for less than 3 hours a week

Level 6: Taha Māori: Students learn Māori songs, greetings, and simple words

No Māori Language Education / Not Applicable: Students in school roll not recorded at any level of Māori language learning. Not Applicable includes Alternative Education Students, International fee-paying students from 2010 onwards, and Secondary tertiary programme students from 2013 onwards. Not Applicable students may study at any level of Māori language learning, but the school does not receive Māori Language Programme funding for these students.

Indicator: Percentage of Year 11 and 12 Māori students in Tāmaki Makaurau engaging in Māori language learning, by immersion level

The Māori statistics framework identifies families/households with children in Māori-medium education as an indicator of social capability.[56] This capability approach suggests that engagement in Māori-focused courses provides students with the capabilities and opportunities to live their life as they wish to.

This indicator focuses on immersion as it provides detail of the depth to which students are studying as well as the environment, they are studying in.

In 2018, 2.3 percent of Year 11 and 12 Māori students in Tāmaki Makaurau were engaging in Māori language learning at Level 1 (Figure 7). That is, 81-100 percent immersion, meaning that the curriculum is taught in Māori for between 20 and up to 25 hours a week. For the rest of Aotearoa, 3.84 percent of Year 11 and 12 Māori students were engaging in Level 1 Māori language learning. The percentage of Year 11 and 12 Māori students in Tāmaki Makaurau, and across the rest of Aotearoa, who have no Māori language learning is the same, at 74.8 percent.

The vast majority of Māori students across Tāmaki Makaurau and Aotearoa are not learning te reo Māori at a high level and in an immersive environment. There could be a many reasons for this, including: te reo teachers being unavailable; demanding study programmes; and competing subjects. With greater understanding of the constraints, it is important that rangatahi are supported with their ongoing learning of te reo Māori.

Indicator: Proportion of Māori in Tāmaki Makaurau who are engaged with the collections of Tāmaki Paenga Hira

Tāmaki Paenga Hira | Auckland War Memorial Museum is responsible for caring for more than 4.5 million treasures[57] on behalf of Aucklanders, Iwi and communities. There is a significant collection of Māori taonga with over 1,000 taonga displayed in the main Māori galleries and many more are held in storage.

The taonga are the ancestral representations of all the major tribes of Aotearoa. Kaitiakitanga suggests that taonga is owned collectively by a group even though the object itself may be in the possession of an individual.[58] This is particularly so if a taonga has a strong association to an ancestor to whom many people are able to cite a relationship.

Tāmaki Paenga Hira | Auckland War Memorial Museum has recognised that it is in a strong position to generate new knowledge and interpretations through mātauranga Māori and te reo Māori, particularly through the way it cares for and manages taonga. The museum's He Korahi Māori: Strategic Pathways documents states that they will achieve this by working actively with Māori and Iwi in content and engagement development.[59]

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

57 Auckland War Memorial Museum, "Five-Year Strategic Plan: Greater Reach and Impact 2017 - 2022" (Auckland: Auckland War Memorial Museum, 2017).

58 C Royal, "Mātauranga Māori and Museum Practice: A Discussion" (Wellington: National Services Te Paerangi of the Museum of New Zealand Te Papa Tongarewa, 2007), **static1.squarespace.com/static/5369700de4b045a4e0c24bbc/t/578e13812994cafd4eaabde3/1468928943167/Matauranga+Māori+and+Museum+Practice+-+a+discussion.pdf**

59 Tāmaki Paenga Hira | Auckland War Memorial Museum, "He Korahi Māori: Strategic Pathways" (Auckland: Tāmaki Paenga Hira | Auckland War Memorial Museum, 2016), **www.aucklandmuseum.com/getmedia/016605a4-9609-4b1c-8849-352a12dcd7a6/auckland-museum-he-korahi-Māori-strategic-pathways-2016**

TE AWE

Te Awe is intended to improve access to the significant taonga Māori collection cared for by Auckland Museum through upgrading methods of physical care of taonga and enriching the records kept about the collection. The collection is vast. One of the largest collections of taonga Māori in the world, it ranges in object type and material from carvings to flags, jewellery, clothing and cloaks.

In order to connect taonga to descendants and enrich the knowledge of stories of each taonga, the Museum is actively engaging with individuals, Iwi and communities. This is a major change in museum practice for Tāmaki Paenga Hira. The model is based on sharing and preserving cultural knowledge, recognising that expertise is found in many places within the museum and within Māori and other communities.[60]

Phase 2 of Te Awe, a multi-year project focussing on the Museum's collection of taonga Māori textile, launched in September 2017. Two wānanga were held in November 2017 and March 2018 with seven members of the Taumata Mareikura, an expert reference group of Māori weavers, attending.

The photographic exhibition *Not One More Acre!* co-curated by Ngāti Whātua Ōrākei and the Auckland Museum opened in May 2018, showcasing the stories of the protestors of Takaparawhau and giving insight into life at the site of the historic occupation.

The Museum's relationship with Ngāti Kurī continued to strengthen across a number of projects including a learning programme with two local schools, the Ngāti Kurī loan of a sperm whale jawbone called Rehua for display and the three-day Bioblitz survey at Kapowairua in March 2018.

60 Tāmaki Paenga Hira | Auckland War Memorial Museum.

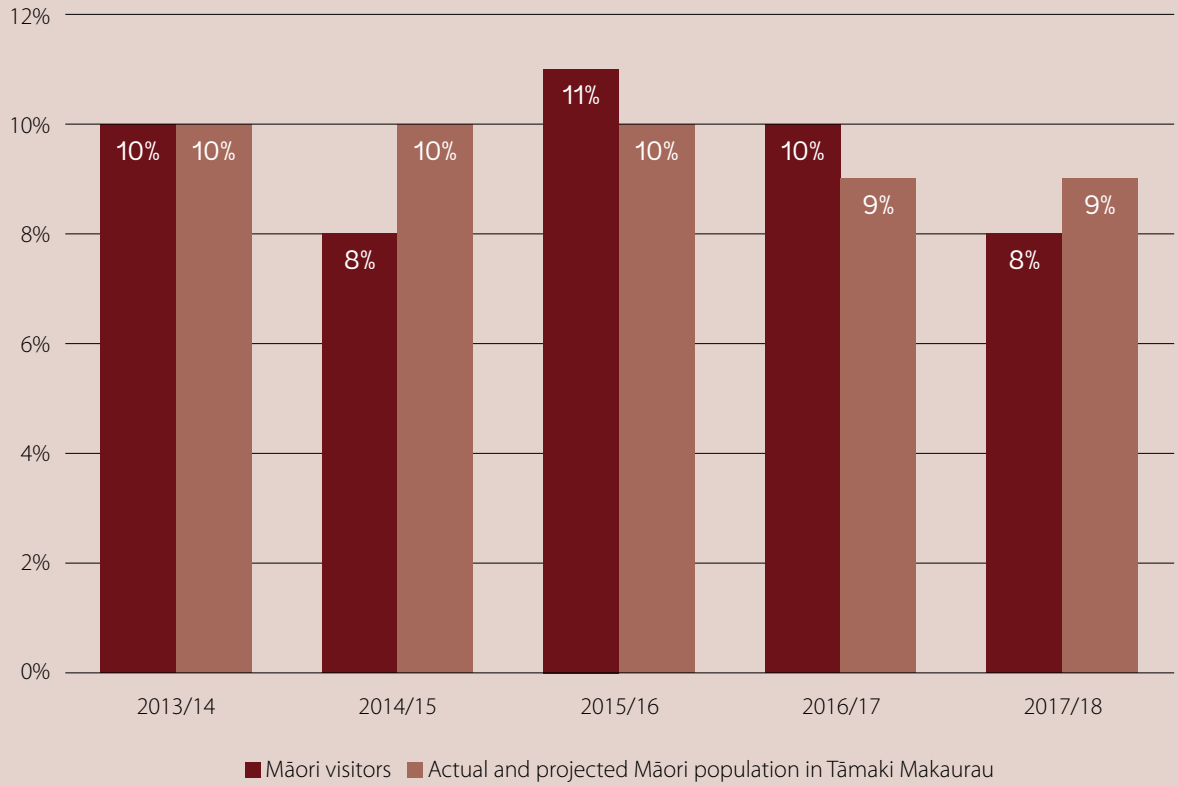
ACCESS

In its strategic plan, the museum seeks to ensure access for Māori communities to their taonga at the museum through new galleries, mātauranga Māori and research initiatives, digital and online access, and by taking taonga to communities.[61]

In 2017/18, 8 percent of the Tāmaki Makaurau visitors to Tāmaki Paenga Hira identified as Māori (Figure 8). This percentage has been stable over the past five years, with no significant differences in the percentage from year to year. It is roughly on par with population projections of the proportion of Māori in Tāmaki Makaurau aged over 15 years (9 percent).

Tāmaki Paenga Hira also delivers a range of public programmes. There is currently little data on engagement by ethnicity and descent of these public programmes. However, they are working on improving data collection in this area, alongside improving Māori engagement with taonga.

Figure 8. Percentage of Tāmaki Makaurau visitors to Tāmaki Paenga Hira who identify as Māori, by year



Source: Auckland Museum's Visitor Profile Survey (VPS) and Statistics New Zealand Subnational ethnic population projections, by age and sex, 2013(base)-2038 update.

Notes: The VPS is a randomised, interviewer-administered, quarterly intercept survey. Data from the four quarterly fieldwork periods is combined and reported on annually. Approximately 1,200 visitors per year complete the survey. As interviews are conducted with visitors aged 15 years or older, it is representative of Auckland Museum's adult onsite audience only. Children and formal learners are not included. It also excludes engagement with Auckland Museum offsite (e.g. through public events) as well as online (e.g. Collections Online, Online Cenotaph).

61 Auckland War Memorial Museum, "Five-Year Strategic Plan: Greater Reach and Impact 2017 - 2022."

Social

OUTCOME	FOCUS AREA	INDICATOR
Whānau wellbeing and resilience is strengthened	Social equity	Dollar value of investment in Auckland Council activities contributing to Māori social outcomes
	Whānau wellbeing	Percentage of Māori who think things are getting better for their whānau
		Proportion of Māori children (aged 0-17) living below the 60 percent income poverty threshold after housing costs
	Papakāinga	Number of papakāinga in Tāmaki Makaurau
		The number of Māori organisations and trusts which have been supported to achieve Māori housing and papakāinga development

OVERVIEW

For the Social Domain, Kaitiakitanga indicators focus on the sustainability of whānau wellbeing – the way that whānau are being cared for. Māori wellbeing is whānau wellbeing.[62]

Generations of whānau, Hapū and Iwi have experienced poor outcomes in Aotearoa and in Tāmaki Makaurau. Current and historic public policy has failed to lift Māori outcomes and wellbeing.[63] In this section, the data shows that Māori tamariki in Tāmaki Makaurau are in poverty at a higher level than tamariki across Aotearoa and tamariki internationally. The indicator is based on a dataset that has not been analysed and published before. It also highlights how important it is for Māori to have access to data at the sub-national level.

Auckland Council have been supporting papakāinga housing development for some years. Papakāinga often refers to a group of houses, of three or more, on whenua Māori as a 'community' which may include broader support and occupant involvement.[64] For many Māori and whānau the development and occupancy of papakāinga housing is key to their aspirations and wellbeing. It is encouraging that Auckland Council's Māori Housing Unit is supporting papakāinga housing development in Tāmaki Makaurau.

Understanding wellbeing and values through a Te Ao Māori lens, taking a whānau-centred approach and working with Māori to develop useful and meaningful indicators will go some way towards reporting on Māori and whānau wellbeing. The former Superu's Family and Whānau Status Reports focused specifically on whānau wellbeing.[65] There is no longer a single agency dedicated to whānau wellbeing in Aotearoa.

62 Te Puni Kōkiri and the Treasury, "An Indigenous Approach to the Living Standards Framework."

63 Te Puni Kōkiri and the Treasury.

64 Te Puni Kōkiri, "A Guide to Papakāinga Housing" (Wellington: Te Puni Kōkiri, 2017).

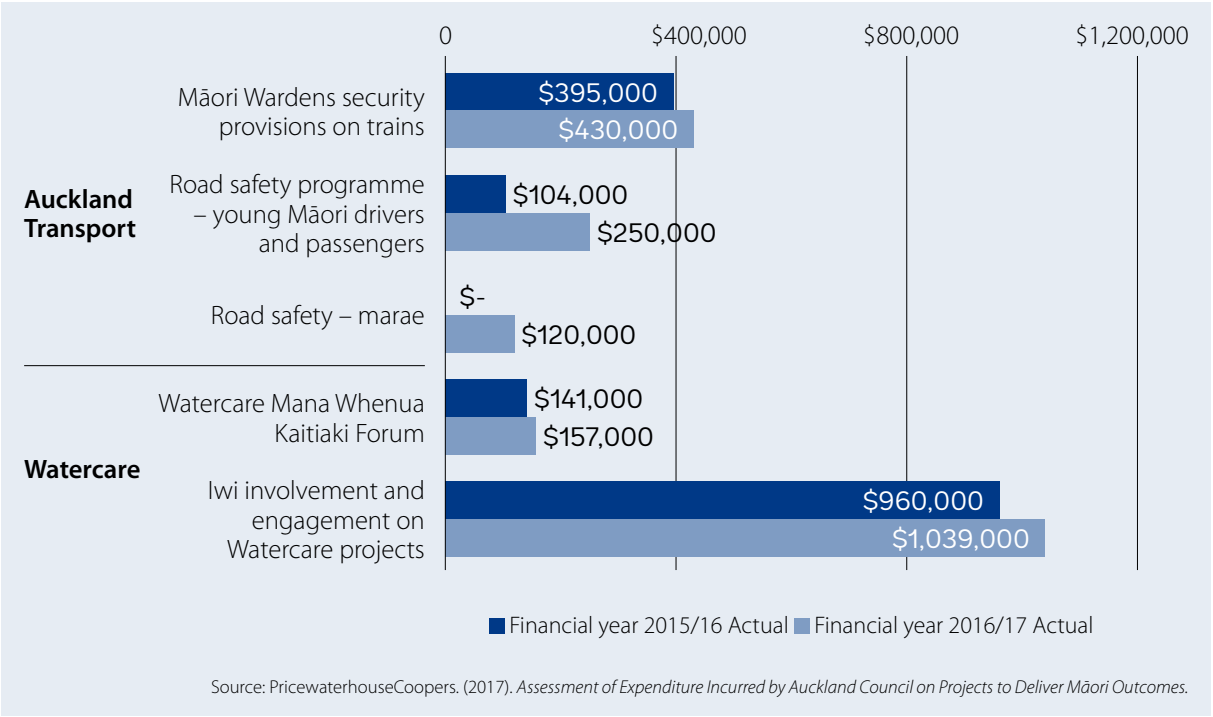
65 Superu, "Families and Whanau Status Report 2017" (Wellington: Social Policy Evaluation and Research Unit, 2017).

FOCUS AREA: SOCIAL EQUITY

Indicator: Dollar value of investment in Auckland Council activities contributing to Māori social outcomes

Under the social pou, the transformational projects were undertaken across two CCOs: Auckland Transport and Watercare.

Figure 9. Auckland Council Group investment into transformational activities that contribute to Māori social outcomes



Source: PricewaterhouseCoopers. (2017). *Assessment of Expenditure Incurred by Auckland Council on Projects to Deliver Māori Outcomes.*

The bulk of Auckland Council Group's expenditure in the 2016 and 2017 financial year on social outcomes were for Iwi involvement and engagement on Watercare projects (Figure 9). In 2012 Watercare established a partnership arrangement, known as the Mana Whenua Kaitiaki Forum, with the 19 Iwi of Tāmaki Makaurau for support on specialist advice and guidance. This now has a governance level forum.

The Council's Māori Responsiveness Framework sets out the council's responsibilities for families for raising responsiveness to Māori and achieving better outcomes for Māori. Council departments and CCOs use the Māori Responsiveness Plan (MRP) as an action plan to improve their Māori responsiveness by making changes to their capability, systems and programmes. There are now MRPs in place for all CCOs.

FOCUS AREA: WHĀNAU WELLBEING

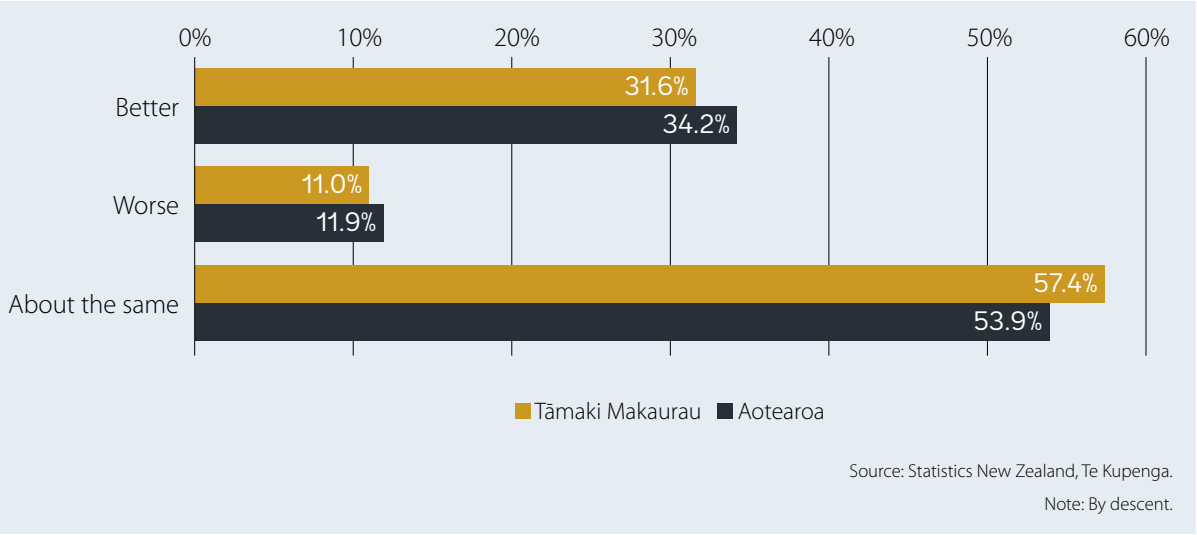
Indicator: Percentage of Māori who think things are getting better for their whānau

Whānau wellbeing is important – for individuals and for Tāmaki and Aotearoa as a whole.

Healthy, happy and productive people form the backbone of a flourishing country. Whānau provide the basis for raising children, caring for family members, providing and receiving aroha and the intergenerational transmission of culture, values and knowledge. The wellbeing of Tāmaki Māori is fundamentally linked to the wellbeing of whānau.

In 2013, 70.6 percent of Māori respondents to Te Kupenga in Tāmaki Makarau reported the wellbeing of their whānau as seven or above (where zero means extremely badly and 10 means extremely well). Nearly a third (31.6%) of Māori in Tāmaki Makaurau thought things were getting 'better; for their whānau compared to 12 months ago. This compared with 34.2 percent of Māori in the rest of Aotearoa.

Figure 10. Māori perceptions of how whānau are doing compared with 12 months ago, Tāmaki Makaurau and rest of Aotearoa, 2013



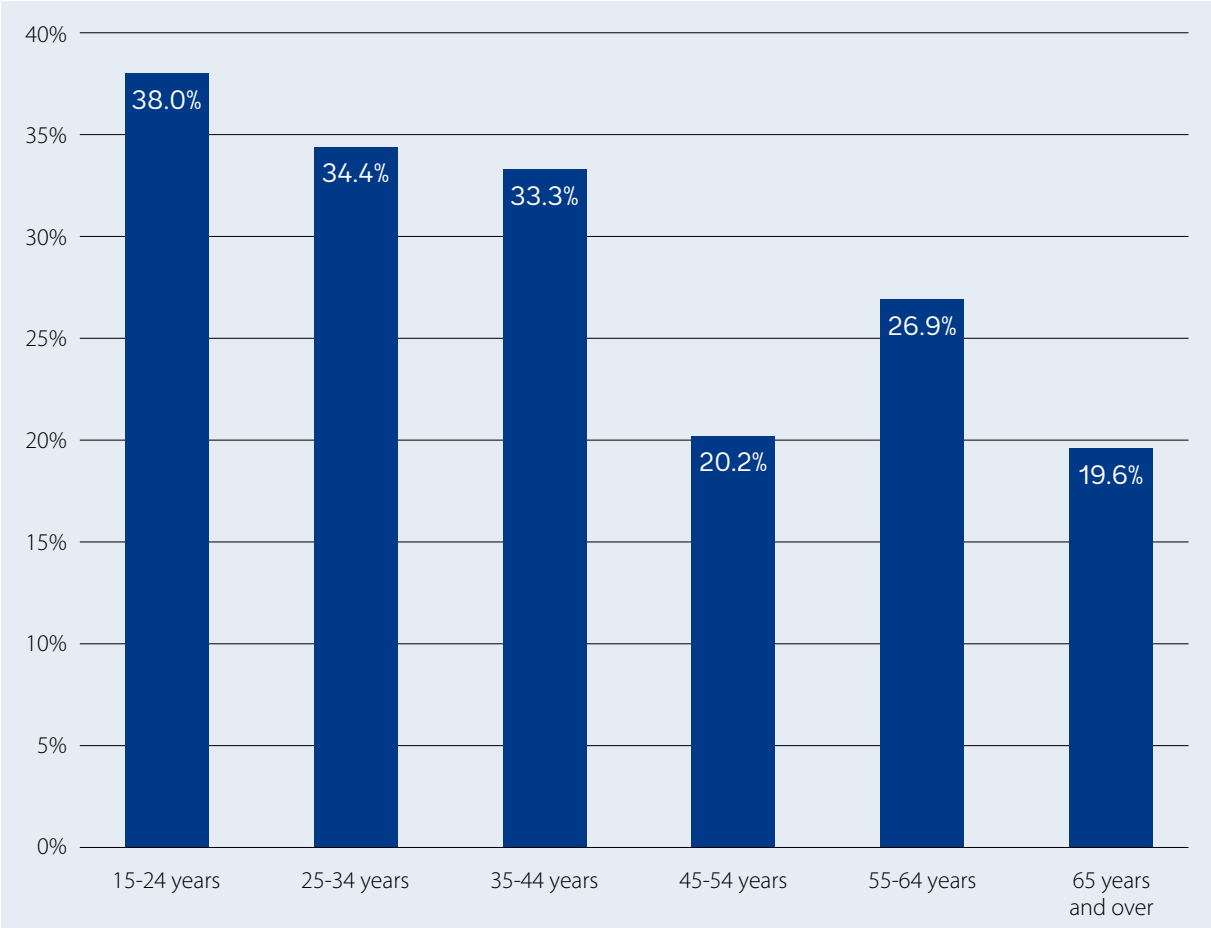
Source: Statistics New Zealand, Te Kupenga.

Note: By descent.

Wāhine Māori, in Tāmaki Makaurau, seem more optimistic than tāne Māori (with 33.7% of wāhine compared with 29.2% of tane, thinking things were getting better for their whānau).

In Tāmaki Makaurau, Māori aged under 45 years were more likely to think things were getting better for their whānau than those aged 45 years and over (Figure 11). Age appears to be an important influencer of how Māori assess their whānau wellbeing. The national data also shows that assessments are more positive at younger and older ages.[66]

Figure 11. Percentage of Māori who think things are getting better for their whānau by age, Tāmaki Makaurau, 2013



Source: Statistics New Zealand, Te Kupenga.

Note: By descent.

Whānau wellbeing is a focus for the government, especially with the delivery of the 2019 Wellbeing Budget. Whānau wellbeing is also a key outcome for Auckland Council. There needs to be better alignment across central and local government in the measurement of this outcome.

66 Superu, "Families and Whānau Status Report 2017" (Wellington: Social Policy Evaluation and Research Unit, 2017).

Indicator: Proportion of Māori children (aged 0-17) living below the 60 percent income poverty threshold after housing costs

The wellbeing of tamariki Māori is inextricable from the wellbeing of their whānau. Unfortunately, tamariki Māori are over-represented in the child poverty statistics.[67] Aotearoa does not have an official measure for child poverty, although there are many measures available:

- The OECD defines the child income poverty rate as the proportion of 0–17 year olds with an income of less than 50 percent of the national annual median equivalised post-tax-and-transfer income.[68]
- The Ministry of Social Development uses many measures for comparison, including 60 percent of the median annual equivalised (adjusted for household size and composition) disposable household income.[69]

Irrespective of the measure used, Māori children are over-represented.

There are regional differences. While there are sampling errors in the data for Māori children living below the 60 percent income poverty threshold after housing costs, the general trend shows that the percentage of tamariki Māori in poverty in Tāmaki Makaurau is consistently below that of tamariki Māori in the rest of Aotearoa (Figure 12). However, the percentage of tamariki Māori in poverty in Tāmaki Makaurau is much higher than the national average (i.e. tamariki Māori and non-Māori children, combined) and international averages.

On average across OECD countries, 13.4 percent of children live in relative income poverty[70] compared with 25.8 percent of tamariki Māori in Tāmaki Makaurau in 2018 (using the 50 percent threshold). This is considered a particularly high rate by OECD standards.

There has been little analysis of child poverty at the regional level, and by ethnicity. The data in this report is unique and has not been published before. Further work is required to understand what this means for Māori in Tāmaki Makaurau and what is required to turn those rates around.

The Child Poverty Reduction Act was enacted on 20 December 2018. The purpose of the Act is help achieve a significant and sustained reduction in child poverty in New Zealand.

Evidence that children in low income families are more likely to get sick, to leave school without a qualification, and to sometimes struggle to get food, shows why this Government has made the wellbeing of children such a priority.

My Government's goal is to halve child poverty within ten years, taking the rate of poverty and hardship among our children to world-leading low levels. But in order for us to meet our targets, children need us to act now. We have.

– PRIME MINISTER JACINDA ARDERN

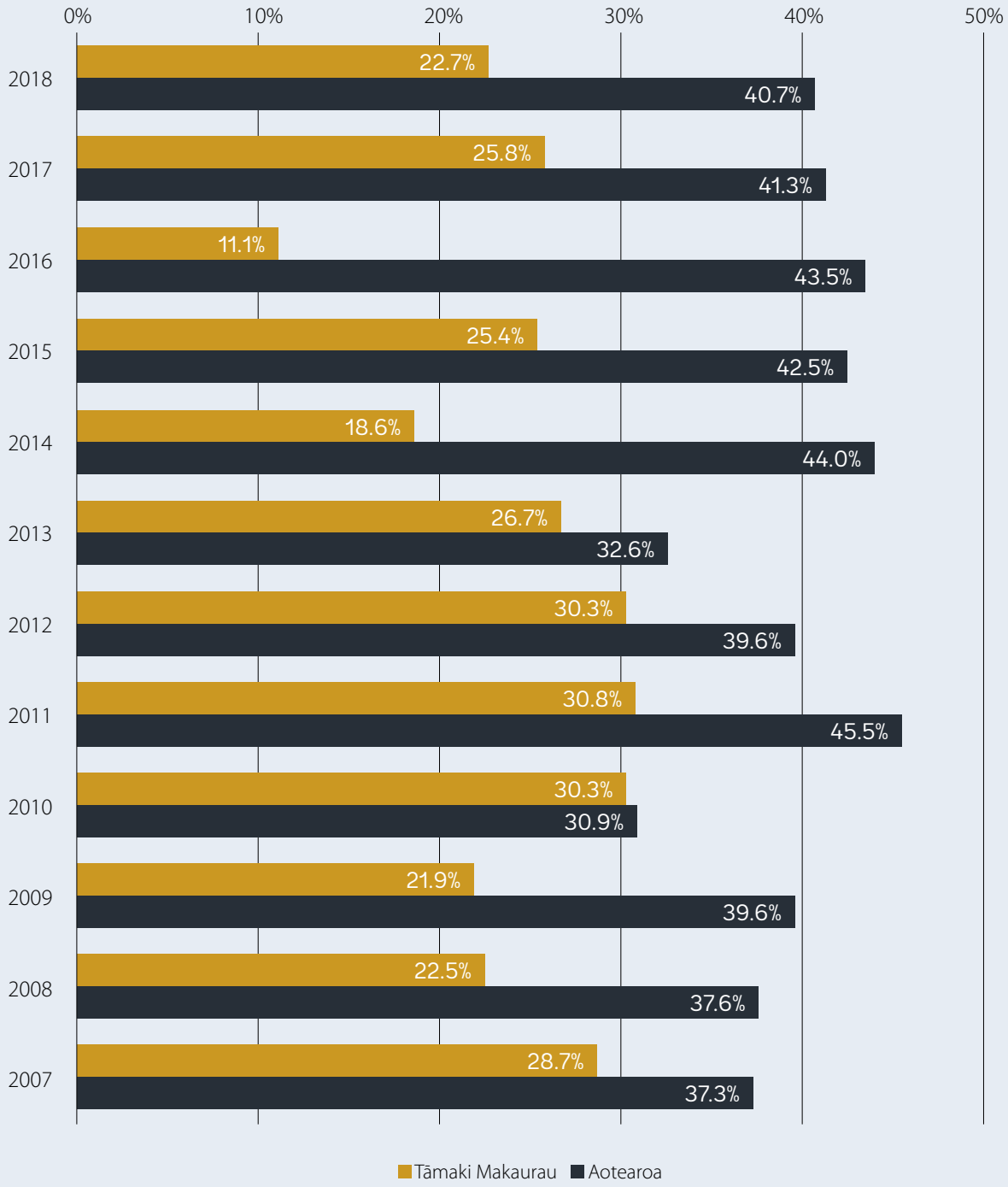
67 M. Claire Dale, "Whakapono: End Child Poverty in Māori Whānau : A Preliminary Report" (Auckland: Child Poverty Action Group, 2017), **www.cpag.org.nz/assets/171208%20CPAG%20Whakapono%20Maori%20poverty.pdf**

68 OECD, "CO 2.2: Child Poverty" (OECD Social Policy Division - Directorate of Employment, Labour and Social Affairs, 2018).

69 B Perry, "The Material Wellbeing of NZ Households: Overview and Key Findings from the 2018 Household Incomes Report and the Companion Report Using Non-Income Measures (the 2018 NIMs Report)" (Wellington: Ministry of Social Development, 2018).

70 OECD, "CO 2.2: Child Poverty."

Figure 12. Percentage of Māori children (aged 0-17) living in households below the 60 percent income poverty threshold after housing costs, Tāmaki Makaurau and rest of Aotearoa, 2009 – 2018



Source: Statistics New Zealand, Household economic survey, customised data.

Note: Sampling error is a measure of the variability that occurs by chance because a sample rather than an entire population is surveyed. This figure includes estimates with a level sampling error of between 51 and 100 percent, inclusive. Care should be taken when interpreting these estimates, as there will be less statistical reliability than those with sampling errors less than 21 percent.

FOCUS AREA: PAPAKĀINGA

Indicator: Number of papakāinga in Tāmaki Makaurau

Papakāinga is the residential development of a communal nature on ancestral land and, in some cases, land Mana Whenua hold in general title. While papakāinga have been mostly built by Mana Whenua, a number of Mataawaka marae have plans to build papakāinga.

Increasing the number of papakāinga is a key goal for both Auckland Council and Mana Whenua of Tāmaki Makaurau. As part of Auckland Council's contribution to Māori wellbeing, the establishment of papakāinga represents a significant transformational shift that will affirm the reconnection of Māori with their identity, customary practices and community living.

The previous Auckland Plan target was to increase the number of papakāinga in the region from three to 18 by 2040. This target and indicator were removed in the 2050 Auckland Plan. The development of papakāinga is a long-term process, with medium to long-term timeframes from concept to delivery. There are also many processes and hurdles to the establishment of papakāinga such as access finance and the capital costs of papakāinga development. Iwi and trusts are able to access capital funding through Te Puni Kōkiri and other philanthropic entities.

Council provides advice and resources to support papakāinga developments in the areas of feasibility studies, technical reports, plans and consenting costs and development contributions. It does not fund the capital costs of the papakāinga.

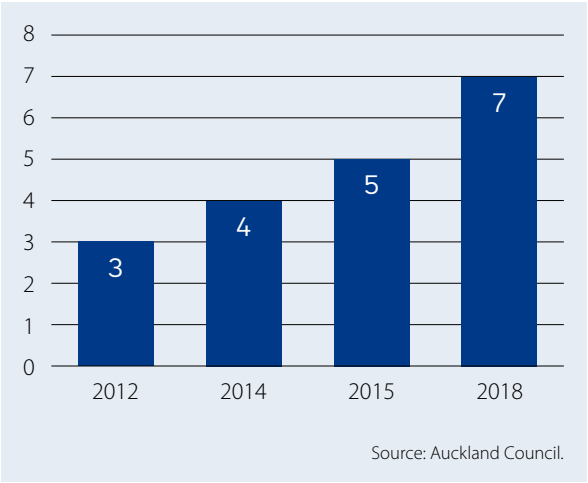
The long-term goal is to increase the number of papakāinga in Tāmaki Makaurau, so the Board will continue to report on this indicator.

Below is an overview of Mana Whenua council-assisted papakāinga developments in Tāmaki Makaurau:[71]

- The Ngāti Whātua Ōrākei-led development at Ōrākei
- The Pūkakī Trust led development at Māngere
- Ngā Maunga Whakakahii Kaipara supported developments (various locations, Kaipara)
- Te Araparera Ahu Whenua Trust, Kaipara
- Maramatawhana Ahu Whenua Trust, Waimaukau
- Kirkwood Whānau Trust, Whatapaka
- Waimango, Orere Point

There have been three new Mana Whenua-led papakāinga developments since 2015. However, Auckland Council are working with a number of groups on projects to develop papakāinga.

Figure 13. Number of Auckland Council-assisted papakāinga



Source: Auckland Council.

Indicator: The number of Māori organisations and trusts which have been supported to achieve Māori housing and papakāinga development

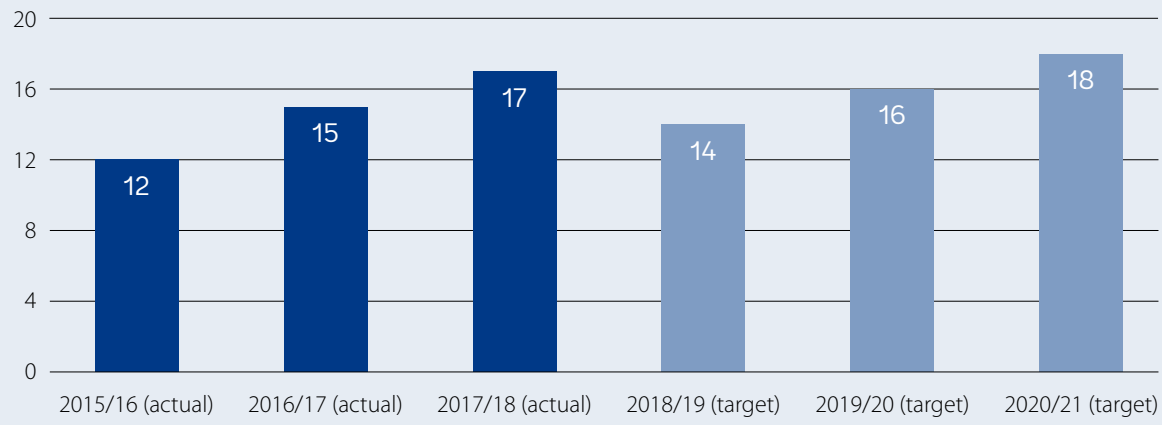
Whānau-centric housing models such as papakāinga not only grow hapū and Iwi asset bases but also provide homes where tamariki can grow and learn, confident in their identity.

71 R Wilson, A Reid, and C Bishop, "Auckland Plan Targets: Monitoring Report 2015," Technical Report (Auckland: Auckland Council, 2015), **knowledgeauckland.org.nz/assets/publications/TR2015-030-Auckland-Plan-targets-monitoring-report-2016.pdf**; Shane Cook, "Māori Housing Unit Update on Papakāinga Developments," February 1, 2019.

Auckland Council has supported papakāinga projects since 2008 and its Māori Housing Unit has been in operation for two years. Their work programme includes technical support and grants for Māori organisations and trusts seeking to develop papakāinga and Māori housing.

The Auckland Plan 2050 has a target of increasing the number of Māori organisations and trusts that are supported to develop papakāinga to 14 projects over the 2018/19 financial year. This will increase to 25 annually between 2021 and 2028 (Figure 14). The Māori Housing Unit within Auckland Council is already working above targets, with 17 projects in the 2017/18 year.

Figure 14. Number of Māori organisations and trusts that have been supported to achieve Māori housing and papakāinga development



Source: Auckland Council, *The Auckland Plan 2050*, and Māori Housing Unit, Auckland Council.

The significant housing affordability challenges facing Māori in Tāmaki Makaurau, have led the Board with Māori housing interest groups to develop the Kāinga Strategic Action Plan.[72]

The strategic action plan identifies the following target areas:

1 **Whānau-focused strategies, navigators and brokers:** Services to support whānau to navigate systems and processes, and access resources

2 **Skilled professionals in housing with expertise in facilitating and achieving housing outcomes for Māori:** Supporting Iwi and whānau through professional standards and a training curriculum relating to housing for Māori

3 **Tailored housing and finance products meeting the need of Māori whānau:** Shared equity, progressive ownership models resourced and fit for purpose for Māori whānau

4 **Ending homelessness:** Based on a Te Tiriti o Waitangi and human rights based approach to national housing strategy and related approaches

5 **More Auckland Council land and Crown land:** Land used for quality and accessible affordable housing

6 **Measurement and indicators:** These drive outcomes relating to Māori values and experiences, and the social function of housing.

The Board will continue to monitor both local and central government's performance in meeting the housing needs of Māori and will use the Kāinga Strategic Action Plan to advocate specific actions and measures.

72 Independent Māori Statutory Board, "Draft KĀINGA Strategic Action Plan October 2018" (Tāmaki Makaurau: Independent Māori Statutory Board, 2018).

Economic

OUTCOME	FOCUS AREA	INDICATOR
Māori businesses are improving and enhancing the quality of their people, asset and resource base	Investment in Māori economic development	Percentage of Māori apprenticeships in Tāmaki Makaurau Dollar value of investment in Auckland Council activities contributing to Māori economic outcomes The number of Māori businesses which have been through an ATEED programme or benefitted from an ATEED intervention
	New opportunities and markets	Number of Māori New Zealand Trade and Enterprise (NZTE) Focus, Foundation and Coalition clients (exporters) in Tāmaki Makaurau Percentage of Māori businesses in Tāmaki Makaurau accessing Regional Business Partners funding Percentage of Māori businesses in Tāmaki Makaurau accessing Callaghan Innovation grants Percentage of Māori businesses in Tāmaki Makaurau accessing the services of Callaghan Innovation

OVERVIEW

Kaitiakitanga is usually used in relation to protecting the environment; however, Kaitiakitanga also means an intergenerational responsibility to protect, maintain and enhance the spiritual, material and economic wellbeing of taonga that have been handed down through generations and will be passed on to others to come.[73] Mainstream economics can benefit from viewing economic development and the wider economy with a Te Ao Māori lens, where the emphasis is on growing and nurturing economic sustainability for the collective good.

In creating value and ensuring business sustainability (within environmental limits), Māori businesses engage in exporting and innovation. In this section of the Kaitikitanga Report, attention is placed on the ways Māori businesses in Tāmaki Makaurau are engaging with ATEED, New Zealand Trade and Enterprise and Callaghan Innovation to achieve their business aspirations.

73 Chellie Spiller and Amber Nicholson, "Wakatu Incorporation: Balancing Kaitiaki Stewardship and Commerce," in SAGE Business Cases (California: Sage Publications, 2017), doi.org/10.4135/9781473999039

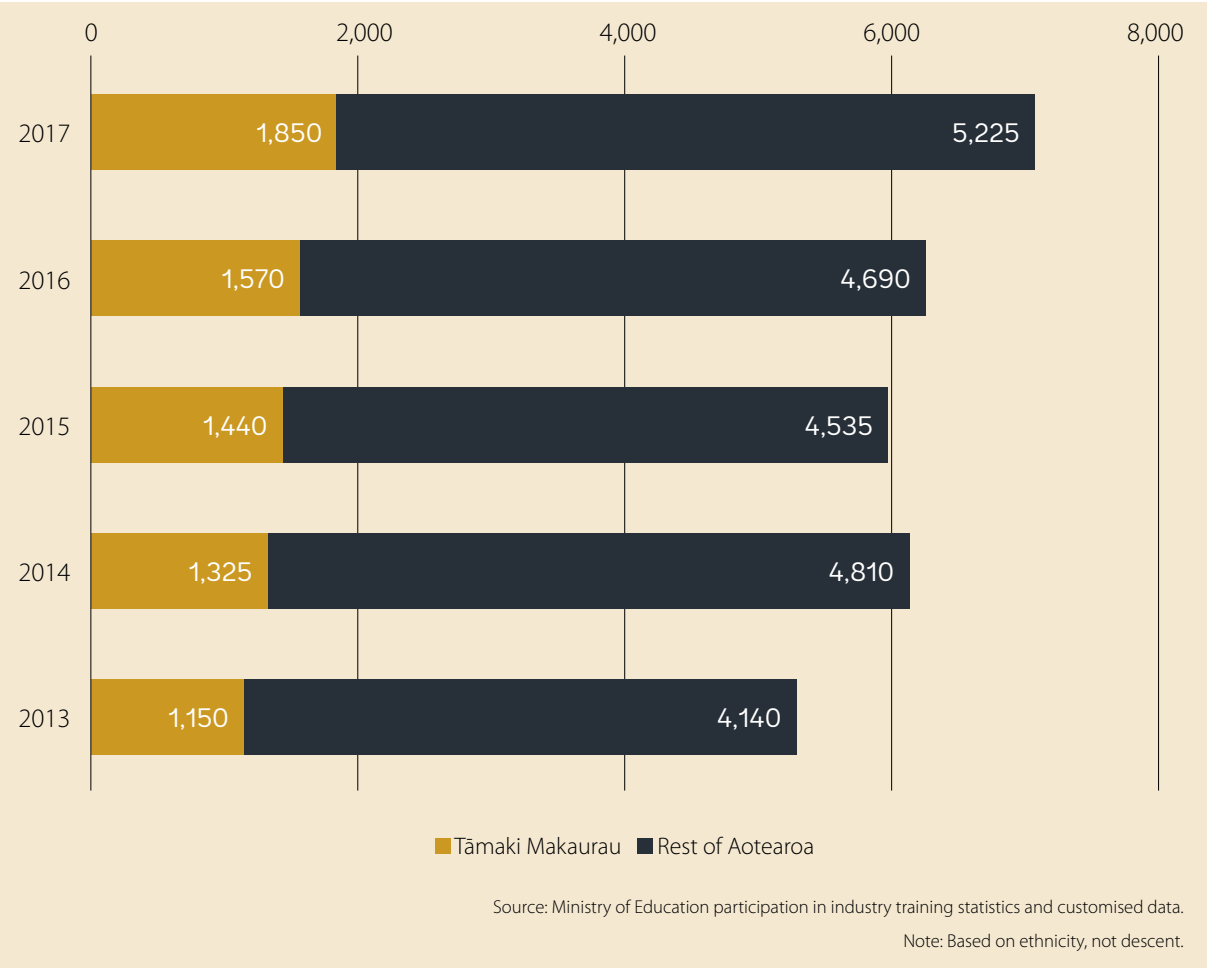
FOCUS AREA: INVESTMENT IN MĀORI ECONOMIC DEVELOPMENT

Indicator: Percentage of Māori apprenticeships in Tāmaki Makaurau

Through practicing the principles of Kaitiakitanga, organisations can build businesses where wisdom is created through learning and mentoring relationships.[74] By taking a Māori world view of business, employers and employees have the mana to create mauri ora for others and the ecosystem as a whole.[75] One practical way organisations can pass on knowledge is through apprenticeships.

In 2017, there were over 46,000 apprentices across Aotearoa, compared with over 36,000 in 2012. Over the last 10 years, apprentices in Tāmaki Makaurau make up between 25-30 percent of all apprentices. For apprentices who identify as Māori, 21.7 percent were employed in Tāmaki Makaurau in 2013, and this rose to 26.1 percent in 2017 (Figure 15). It is encouraging that the proportion and number of Māori apprenticeships in Tāmaki Makaurau is increasing.

Figure 15. Number of Māori apprenticeships, 2013 – 2017, Tāmaki Makaurau and rest of Aotearoa



Source: Ministry of Education participation in industry training statistics and customised data.

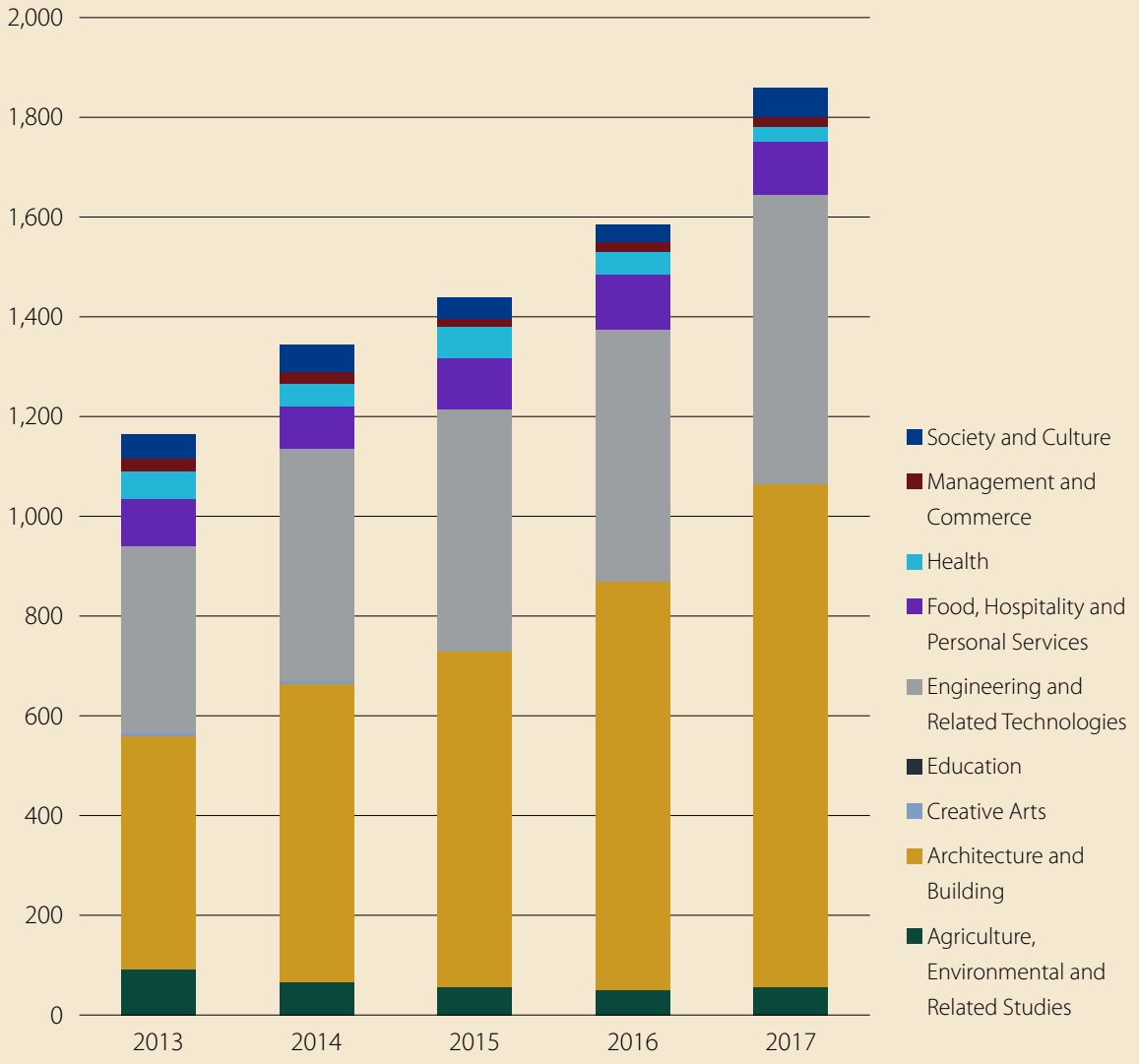
Note: Based on ethnicity, not descent.

74 Chellie Spiller et al., "Wise Up: Creating Organizational Wisdom Through an Ethic of Kaitiakitanga," *Journal of Business Ethics* 104, no. 2 (December 2011): 223–35.

75 Spiller et al.

The majority of Māori apprentices in Tāmaki Makaurau are studying in the areas of architecture and building, and engineering and related technologies (Figure 16). Again, this is encouraging, as the construction and building sector in Tāmaki Makaurau has been consistently stating that more skilled workers are required.

Figure 16. Number of apprentices by broad field of study, Tāmaki Makaurau, 2013 – 2017



Source: Ministry of Education customised dataset.

Notes: Apprentices are defined as Modern Apprentices, New Zealand Apprentices and trainees whose programme meets or exceeds the NZ Apprenticeships criteria.

Counts are of apprentices whose location of employment is within the Auckland Regional Authority area.

Data in this figure, including totals, have been rounded to the nearest 5 to protect the privacy of individuals, so the sum of individual counts may not add to the total.

Indicator: Dollar value of investment in Auckland Council activities contributing to Māori economic outcomes

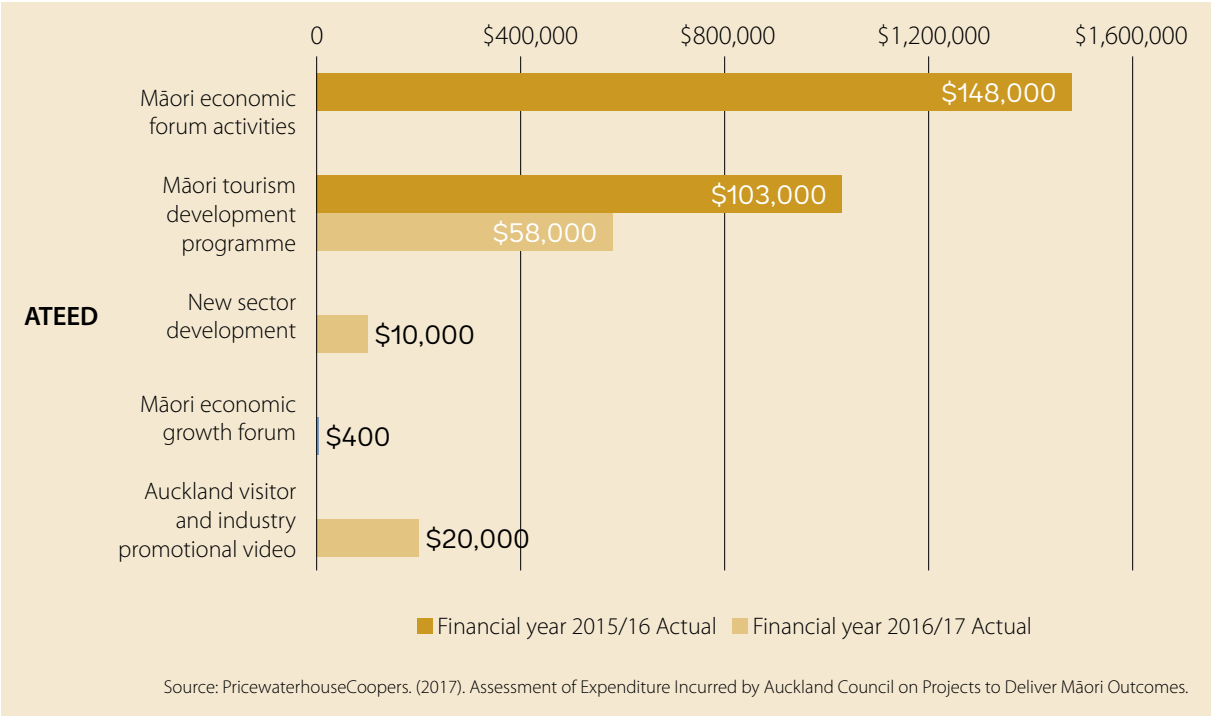
A secure economic base is necessary for Māori in Tāmaki Makaurau to undertake their kaitiaki role. The Auckland Council's economic development strategy identifies four Iwi/Māori key initiatives to support Māori economic development:[76]

- Work with Māori on partnering/joint ventures and active engagement in the delivery and supply of infrastructure
- Work in partnership with Iwi to identify and support international commercial opportunities from the Māori asset base in Auckland and support the innovative and entrepreneurial capacity of Iwi/Māori
- Facilitate targeted interventions to improve skills outcomes for Māori
- Support Iwi/Māori to explore the potential of establishing Māori entrepreneurship initiatives and points of difference for Auckland that build on rich cultural heritage.

In ATEED's 2016/17 budget of approximately $72 million, a very small amount of funding was dedicated to Māori economic development.

Between 2015 and 2017, the majority of investment was in the Māori Economic Forum (Figure 17). The Māori Economic Growth Forum was delivered by ATEED in collaboration with The Icehouse, and a range of central government agencies.

Figure 17. Auckland Council Group investment into transformational activities that contribute to Māori economic outcomes



Source: PricewaterhouseCoopers. (2017). Assessment of Expenditure Incurred by Auckland Council on Projects to Deliver Māori Outcomes.

76 Auckland Council, "Auckland's Economic Development Strategy" (Auckland: Auckland Council, 2012).

Indicator: The number of Māori businesses which have been through an ATEED programme or benefitted from an ATEED intervention

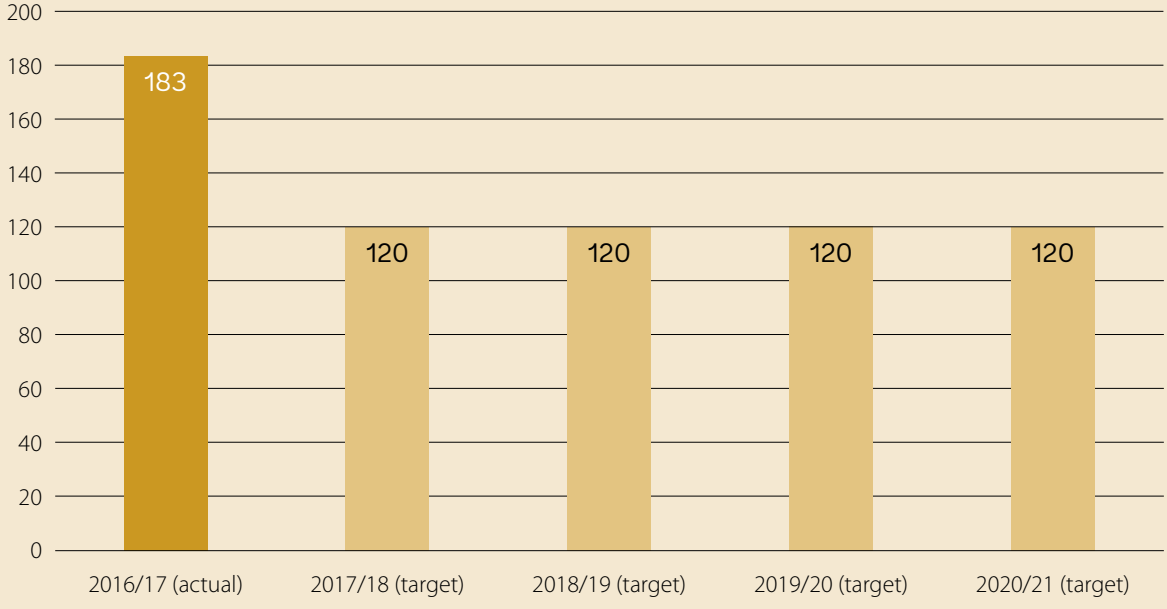
The key outcome in the economic pou is "Māori businesses are improving and enhancing the quality of their people, asset and resource base". There is support available through central and regional government agencies to improve the capacity and capability of businesses, including Māori businesses, to enable the development of new opportunities and markets.

Business and innovation advisors from ATEED provide advice and support and help businesses access mentoring and networking opportunities. Advisors also work with businesses to decide whether they may be eligible for research and development funding or grants.

Over the next 10 years, ATEED is focusing on working with others to develop and deliver initiatives that promote Māori economic development. Particular attention will be placed on building the system of support for Māori businesses, developing the Māori creative sector, and developing rangatahi entrepreneurship and employment pathways.[77] See Vignette 3 for how ATEED is supporting Māori innovation.

Over 2016/17 ATEED supported 183 Māori businesses, which is above the target set in the Long-Term Plan for future years (Figure 18).

Figure 18. Number of Māori businesses that have been through an ATEED programme or benefitted from an ATEED intervention



Source: Te Tahua Taungahuru Te Mahere Taungahuru 2018-2028[78].

Note: An intervention is a programme or service delivered by ATEED. The targets reflect ATEED's emerging strategy which is likely to result in the delivery of fewer larger interventions.

77 Auckland Council, "Te Tahua Taungahuru Te Mahere Taungahuru 2018-2028 | The 10-Year Budget: Long-Term Plan 2018-2028" (Auckland: Auckland Council, 2018), www.aucklandcouncil.govt.nz/plans-projects-policies-reports-bylaws/our-plans-strategies/budget-plans/our-10-year-budget/docs10yearbudget-volumes/10-year-budget-2018-2028-volume-2.pdf

78 Auckland Council.

Vignette 3. DIGMYIDEA Māori innovation challenge

DIGMYIDEA was launched in 2015 with the aim of inspiring more Māori to engage in the digital economy by helping emerging Māori innovators turn their creative ideas into reality.

Three successful competitions have been run in Tāmaki Makaurau and across Aotearoa since the then.

The competition calls on budding Māori digital entrepreneurs across Aotearoa to put their ideas forward. DIGMYIDEA entries must be exciting, innovative, digital and entrepreneurial. They can be anything from an app to a web programme, or even a digital extension of a more traditional business.

Individuals, or teams of up to five people, can enter the competition in the following two categories:

- Rerenga o te Kora: (15-24 year olds)
- Muranga o te Ahi: (25 years and over)

All finalists are flown to Tāmaki Makaurau for DIGIwānanga, a weekend of mentoring, to help them develop and pitch their idea. Two winning ideas receive a business start-up and support package worth $10,000 each.

Previous winners include:

- Brittany Teei - Founder / CEO of Kidscoin - **www.kidscoin.org**
- Adele Hauwai - Founder / CEO of Seecom - **seecom.co.nz**

DIGMYIDEA is sponsored by ATEED, Te Wānanga o Aotearoa, He Kai Kei Aku Ringa and the Ministry of Youth Development.

FOCUS AREA: NEW OPPORTUNITIES AND MARKETS

Indicator: Number of Māori New Zealand Trade and Enterprise Focus, Build and Start clients (exporters) in Tāmaki Makaurau

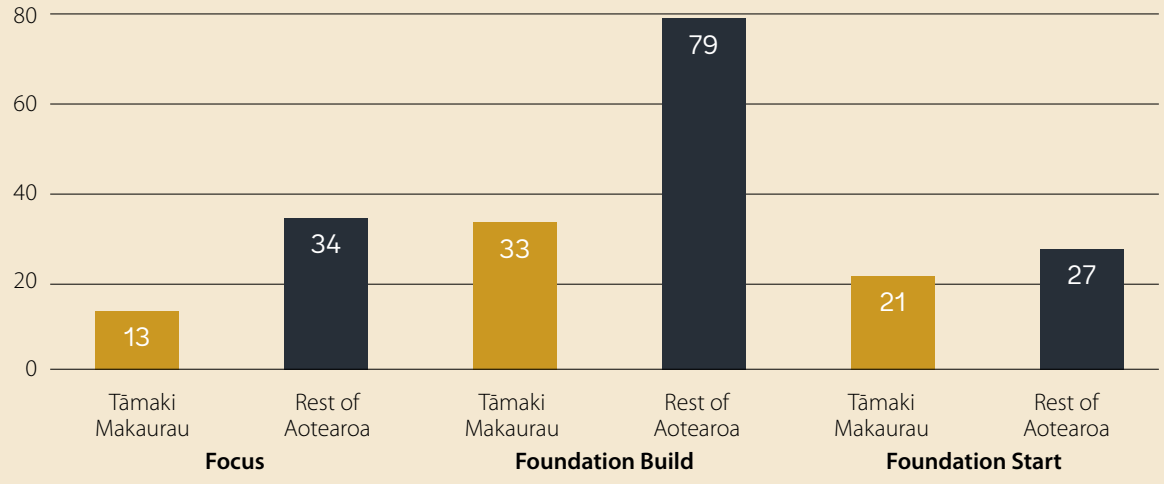
The Māori economy is a globally connected, prosperous, and profitable sector of the Tāmaki Makaurau economy. In a business context, Kaitiakitanga can mean 'wise use of resources'.[79] By initiating and maintaining global connections, Māori businesses can increase opportunities, enter new markets and improve the wellbeing of their employees and their communities.

New Zealand Trade and Enterprise (NZTE) is New Zealand's international business development agency. It exists to grow businesses internationally – bigger, better, faster. NZTE has been focusing on the number of Māori customers it works with. As a result of this focus, the number of customers has increased from 115 in 2015/16 to 199 in 2017/18. As at December 2018, NZTE had 214 Māori customers.

NZTE has three main categories of customers:

- Focus – a commitment to international growth, and have the capability and capacity for international growth. This includes a solid revenue base (usually at least $3 million) and sufficient people and resources to make planned growth happen. Other indicators include high revenue per FTE or an easily scalable business model. There are about 700 Focus customers
- Foundation – NZTE has two categories within Foundation, Build and Start. Foundation customers are starting to think about whether exporting is right for them. Build customers may have a history of exporting, and need to show how ready they are for international markets
- Coalition – A group of like-minded businesses who connect and build strategies to grow internationally together, through formal coalitions. NZTE supported go-to-market coalitions include HUI Māori Collective (Example 1) and Tuku Māori winemakers' collective.

Figure 19. Number of Māori NZTE Focus and Foundation clients, 2018/19 to December 2018



Source: New Zealand Trade and Enterprise customised data.

79 Spiller et al., "Wise Up."

Example 1. HUI Māori Collective

The HUI Māori Collective comprises 13 companies which sell premium products. These include wine, Mānuka honey, dairy (milk powder), fruit bars, and Kawakawa soft drink.

It is the first Māori collective to have a presence on one of China's main e-commerce platforms, Tmall Global, which is part of the Alibaba Group. Chinese customers can order the products online and NZ Post will package the order from its airport warehouse and send direct to Chinese consumers in a partnership with China Post.

The 'Food Trust Framework' developed in collaboration with AsureQuality, NZ Post and NZTE means that Chinese consumers can be confident that their goods do come directly from New Zealand and the authenticated Māori producers in the collective.

The HUI Māori collective includes:

- Miraka
- Kai Ora Honey
- Mana Kai Honey
- Tai Tokerau Honey
- The True Honey Company
- Tuku Māori Winemakers Collective
  - Steve Bird Wines
  - te Pā wines
  - Tiki Wines
  - Ostler Wines
  - Kurukuru Wines
- Taha Beverages
- Kono
- Tiki Taane has also joined the collective, blending world class Māori entertainment with premium food and beverage products

Based on Statistics New Zealand data, as at February 2018 there were 1,476 Māori businesses across Aotearoa, 84 of which (six percent) were in Tāmaki Makaurau.[80] In contrast, as at December 2018, 31 percent of the Māori businesses that NZTE worked with were in Tāmaki Makaurau, suggesting that Māori businesses in Tāmaki Makaurau may be more export-focused.

In relation to the types of sectors of focus, Tāmaki Makaurau Māori businesses are in all the sectors NZTE concentrates on. The emerging exporters tend to have a focus on food and beverage, while the faster growing, internationalised businesses are in the technology sector (Figure 20). The profile of Māori businesses in Tāmaki Makaurau is different to the rest of Aotearoa (Figure 21). Exporters in the rest of Aotearoa are more likely to be in the food and beverage sector, and less likely to be in the technology sector.

Figure 20. Sector profile of Māori NZTE customers in Tāmaki Makaurau, as at December 2018

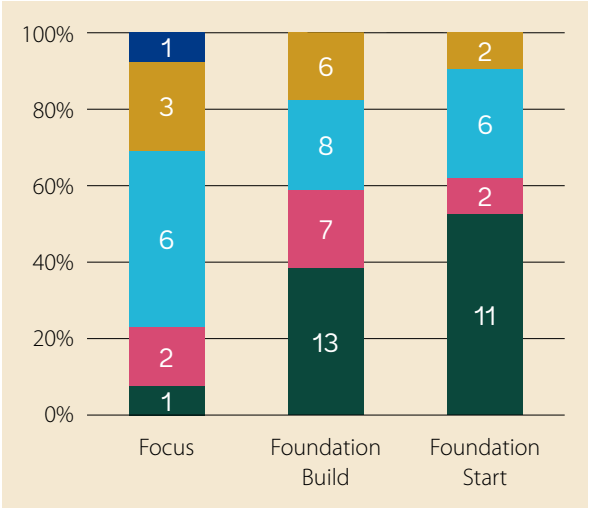
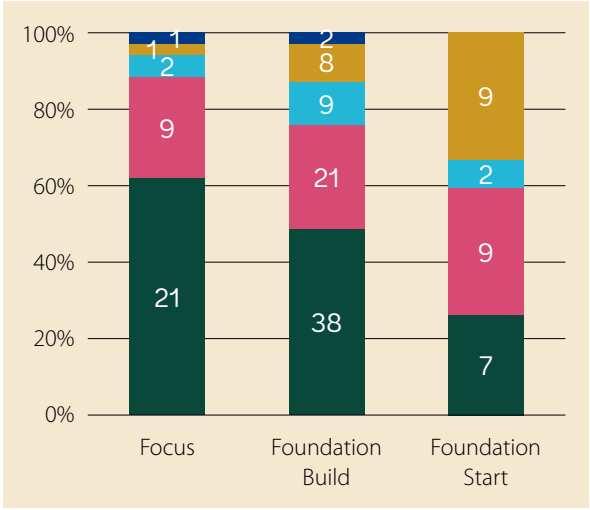


Figure 21. Sector profile of Māori NZTE customers in the rest of Aotearoa, as at December 2018



Food and Beverage Manufacturing Tech Services Infrastructure & Resources

Source: New Zealand Trade and Enterprise customised data.

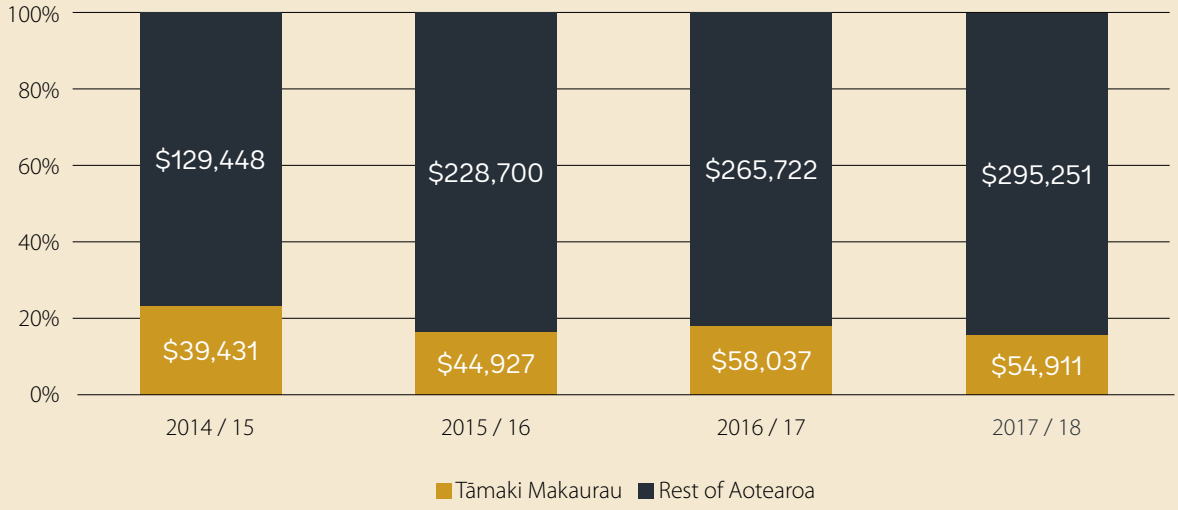
80 StatsNZ, "New Zealand Business Demography Statistics: At February 2018" (Wellington: StatsNZ, 2018). Note that these are geographic units which are separate operating units engaged in New Zealand in one, or predominately one, kind of economic activity from a single physical location or base.

Indicator: Percentage of Māori businesses in Tāmaki Makaurau accessing Regional Business Partners funding

The Regional Business Partners Network offers "Capability Voucher Funding" which helps business owners access business training and coaching services, by providing them with an up-to-50 percent subsidy towards the registered service cost. The local Regional Business Partner for Tāmaki Makaurau Māori businesses is ATEED, whose growth advisors support business owners looking to grow and innovate. Capability vouchers may be issued to businesses where a management capability need is identified that could be addressed by undertaking training.

In 2017/18, Māori businesses in Tāmaki Makaurau accessed just under $55,000 of capability vouchers funding (Figure 22). This amounted to 16 percent of the funding provided to Māori businesses across Aotearoa. Māori businesses in Tāmaki Makaurau make up about five percent of Aotearoa's businesses, so Tāmaki businesses appear to be capturing a larger proportion of funding than would be expected.

Figure 22. Regional Business Partners funding to Māori businesses, by region, 2014/15 – 2017/18



Source: New Zealand Trade and Enterprise customised dataset.

However, the proportion of funding captured does appear to have decreased over time. In 2014/15, Māori businesses in Tāmaki Makaurau were awarded about 23 percent of funding, which has decreased to between 16 and 18 percent over the last three financial years.

Indicator: Percentage of Māori businesses in Tāmaki Makaurau accessing Callaghan Innovation grants

Business and organisational innovation is critical to the success of the Māori economy. Innovation is defined formally by the Organisation for Economic Co-operation and Development (OECD) and the European Commission[81] as: "the implementation of a new or significantly improved product (good or service) or process, a new marketing method, or a new organisational method in business practices, workplace organisation or external relations."

Innovation basically involves introducing new ideas and new or improved ways of doing things – whether they be products, ways of organising and producing things, ways of organising work, or ways of marketing. Innovation is not just about 'high-tech' activities or formal research and development. It occurs in all parts of the economy and varies across businesses.

Callaghan Innovation is the innovation agency for Aotearoa. It provides research and development (R&D) grants, by adding scale of businesses' R&D investment for greater impact. A small proportion of Māori businesses in Tāmaki Makaurau have been successful in gaining R&D grants; 24 businesses in the calendar year ending February 2019 (Figure 23). This represents four percent of all businesses who were successful in gaining R&D grants.

As Māori businesses represent about 0.26 percent of all businesses in Aotearoa, this indicates Māori businesses nationwide and in Tāmaki Makaurau are successful in achieving R&D grants. This could mean that the fund is accessible to Māori businesses and that they are particularly innovative.

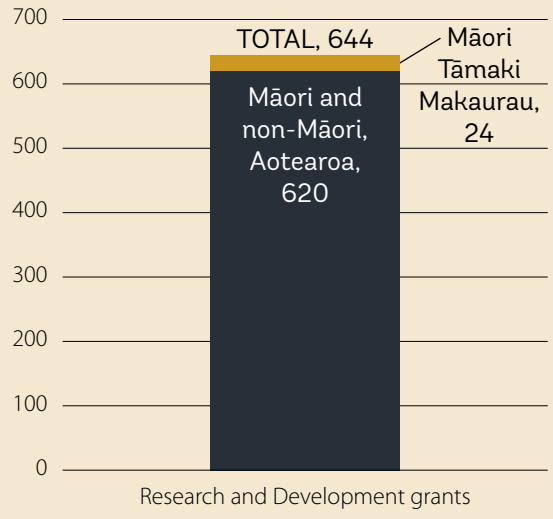
It should be noted that the data in this indicator is based on self-identification and is likely to underestimate the number of Māori businesses engaging with Callaghan Innovation R&D grants.

The 2018 Budget included an announcement of $1 billion for R&D, which included the reintroduction of the R&D tax incentive. The main features of the R&D tax incentive include:

- a credit rate of 15 percent
- a $120 million cap on eligible expenditure
- a minimum R&D expenditure threshold of $50,000 per year
- a limited form of refunds for the first year of the scheme that will mirror the R&D tax-loss cash-out scheme run by Inland Revenue. A more comprehensive policy will be in place for the second year of the scheme
- a definition of R&D that ensures the credit can be accessed more easily across all sectors, including the technology sector
- the inclusion of state-owned enterprises, industry research cooperatives, levy bodies, and minority-owned subsidiaries of select Crown entities.

The 15 percent tax credit will be available from the beginning of a business's 2019/20 income year.

Figure 23. Number of Māori organisations in Tāmaki Makaurau accessing Callaghan Innovation Research and Development grants, for the 12 months ending February 2019



Source: Callaghan Innovation customised dataset.

Notes: Based on self-identification.

81 OECD and Eurostat, *Oslo Manual: Guidelines for Collecting and Interpreting Innovation Data*, 3rd ed. (Paris: OECD Publishing, 2005), 46.

It will be important to monitor closely whether this incentive provides appropriate incentives and benefits for Māori businesses. The average Māori enterprise is significantly smaller, in terms of employees per enterprise, than the average for other enterprises.[82] This may mean that Māori businesses face additional hurdles to achieving the minimum R&D expenditure threshold of $50,000 per year.

Indicator: Percentage of Māori businesses in Tāmaki Makaurau accessing the services of Callaghan Innovation

Other than R&D grants, Callaghan Innovation also offers:

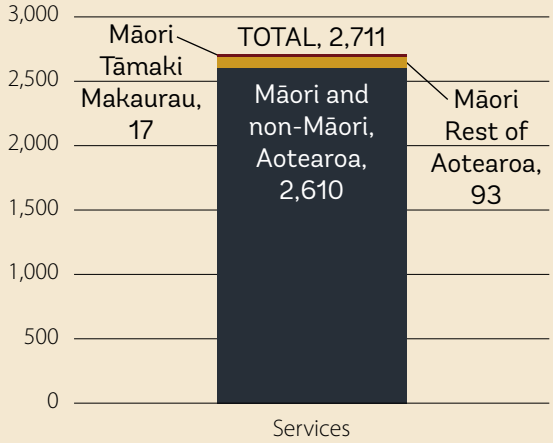
- Access to experts
  - opens door for Aotearoa businesses seeking innovation advice, skills, support and technical expertise. This includes access to founder incubators, accelerators, technology incubators, networks and the Enterprise Europe Network (one of the world's largest innovation networks).

    In 2018, Aotearoa's first business accelerator programme for Māori enterpreneurs, Kōkiri, was launched with 10 companies coming together to take their business to the next level.
- Technology and product development to help businesses take an idea from concept to commercial reality
- Innovation skills to help businesses to build in-house innovation skills and capability
- Business collaborations:
  - lead collaborative innovation projects and technology missions for businesses.

    Callaghan Innovation supports the Nuku ki te Puku Māori Food and Beverage Cluster to collaborate with individual innovation initiatives, supporting business growth through ongoing contact and communication. Nuku ki te Puku has now established themselves as a standalone company. It has entered into a $1 million partnership with the High Value Nutrition National Science Challenge to look at how Māori businesses can work together with researchers to develop food for health products for export. In 2018, Nuku ki te Puku took a delegation to Singapore. Members of the cluster include: Ngāti Porou Miere, Fomana Capital, Kono NZ LLP, Ngāti Porou Farms, Wakatu Incorporation, Ngāti Porou Fisheries, Ngā Puhi Asset Holding and the Poutama Trust.

In the 12 months ending February 2019, 17 Māori businesses in Tāmaki Makaurau engaged with Callaghan Innovation services (Figure 24). This represents 15 percent of all Māori businesses who engaged with Callaghan Innovation, much higher than the proportion of Māori businesses in Tāmaki Makaurau compared with Māori businesses in Aotearoa (6 percent).

Figure 24. Number of Māori organisations in Tāmaki Makaurau accessing Callaghan Innovation services, for the 12 months ending February 2019



Source: Callaghan Innovation customised dataset.

Notes: Based on self-identification.

82 BERL Economics, "The Asset Base, Income, Expenditure and GDP of the 2010 Māori Economy," Report for Māori Economic Taskforce and Te Puni Kōkiri (Wellington: BERL Economics, 2011).

Environment

OUTCOME	FOCUS AREA	INDICATOR
Māori are kaitiaki of the environment	Investment in Māori environmental projects	Dollar value of investment in Auckland Council activities contributing to Māori environmental outcomes
		Number of Mana Whenua entities with formalised relationship agreements with Auckland Council
	Capacity of tangata whenua to support the environment	Proportion of kaitiaki and environmental resource managers in Tāmaki Makaurau
		The proportion of kauri areas on Auckland Council land that have active management in place for kauri dieback disease
		Number of identified threatened species with improving or declining conservation status

OVERVIEW

Māori believe there is a deep, reciprocal relationship between humans and the natural world. All life is connected.[83] People are part of the natural world and are not superior to the natural order. As such, the environment, and ensuring it is thriving and sustainable, is core to Kaitiakitanga. A key feature of Kaitiakitanga is reciprocity. "The reciprocal agreement between the kaitiaki and resource means that the resource must sustain the kaitiaki (physically, spiritually and politically) who in return must ensure the long-term survival of the resource".[84]

The Resource Management Act is the key legislative instrument in the management of natural resources and requires local councils to ensure the effects on the environment are managed sustainably. Kaitiakitanga is mentioned in three sections of the Act:

- Section 2 defines Kaitiakitanga as 'the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources'; and includes the ethic of stewardship
- Section 7 states that in achieving the purpose of the Act, "all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall have particular regard to Kaitiakitanga …[and a range of other matters]"

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

84 D R Miller, "Western and Māori Values for Sustainable Development" (Young Māori Leaders Conference, Auckland: FIRST Foundation (Foundation for Indigenous Research in Society & Technology), 2005), **www.firstfound.org/david%20miller.htm**

- Section 35A states:

> **35A Duty to keep records about iwi and hapu**
>
> (1) For the purposes of this Act or regulations under this Act, a local authority must keep and maintain, for each iwi and hapu within its region or district, a record of—
>
> (a) the contact details of each iwi authority within the region or district and any groups within the region or district that represent hapu for the purposes of this Act or regulations under this Act; and
>
> (b) the planning documents that are recognised by each iwi authority and lodged with the local authority; and
>
> (c) any area of the region or district over which 1 or more iwi or hapu exercise kaitiakitanga; and
>
> (d) any Mana Whakahono a Rohe entered into under section 58O.
>
> (2) For the purposes of subsection (1)(a) and (c),—
>
> (a) the Crown must provide to each local authority information on—
>
> (i) the iwi authorities within the region or district of that local authority and the areas over which 1 or more iwi exercise kaitiakitanga within that region or district; and
>
> (ii) any groups that represent hapu for the purposes of this Act or regulations under this Act within the region or district of that local authority and the areas over which 1 or more hapu exercise kaitiakitanga within that region or district; and
>
> (iii) the matters provided for in subparagraphs (i) and (ii) that the local authority has advised to the Crown; and
>
> (b) the local authority must include in its records all the information provided to it by the Crown under paragraph (a).
>
> (3) In addition to any information provided by a local authority under subsection (2)(a)(iii), the local authority may also keep a record of information relevant to its region or district, as the case may be,—

Source: **www.legislation.govt.nz/act/public/1991/0069/latest/DLM233021.html?search=ts_act%40bill%40regulation%40deemedreg_resource+management+act_resel_25_a&p=1**

Local councils and developers have interpreted section 35(A) narrowly as defined, usually for small areas of wāhī tapu or sites of significance. However, Māori, Iwi and hapū often have the view that they exercise Kaitiakitanga over a much broader area. This is one example of where western approaches to resource management are contrary to Te Ao Māori and the Māori world view.

Iwi and hāpū management plans are critical planning documents that give voice to Iwi priorities and aspirations. The desired outcome is that "Māori are empowered and treasured in their customary role as kaitiaki over lands, cultural landscapes, sites of significance and wāhi tapu".[85]

There is a need for planners and policy makers to intentionally and methodically engage with Iwi and hapū and these documents in early development of projects. They need to identify opportunities with Mana Whenua to undertake Māori-led projects that advance aspirations or address issues set out in Iwi Management Plans.

It would also be prudent for Auckland Council to monitor the use of these documents so as to ensure their application is consistent across departments and that Mana Whenua can be informed of on-going developments across the breadth of Auckland Council.

The following section discusses how Auckland Council have invested in Māori environmental outcomes and the capacity of tangata whenua to support the environment with a focus on kauri and management of kauri dieback disease.

85 Independent Māori Statutory Board, "Schedule of Issues of Significance to Māori in Tamaki Makaurau and Māori Plan 2017," 35.

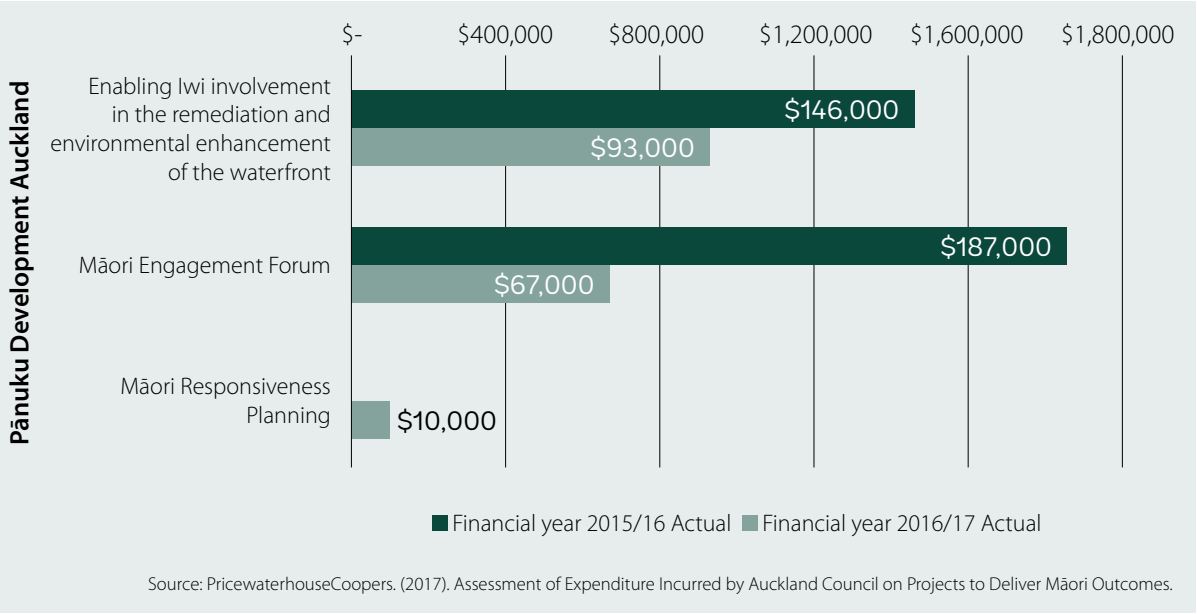
FOCUS AREA: INVESTMENT IN MĀORI ENVIRONMENTAL PROJECTS

Indicator: Dollar value of investment in Auckland Council activities contributing to Māori environmental outcomes

Kaitiakitanga today expresses traditional ideas in a time of cultural and environmental renewal where Māori and Iwi seek to restore ecosystems and culture. Currently, only a very small proportion of Auckland Council funding has been dedicated to Māori environmental outcomes. Furthermore, there is an expectation that the majority of funding for Māori outcomes would be allocated to the environmental pou. However, it is recognised that much of the work on the environment is likely to be within Auckland Council's core budget, rather than with the CCOs.

In 2016/17, Pānuku Development Auckland invested in Iwi involvement in the remediation and environmental enhancement of the waterfront, in a Māori Engagement Forum and on Māori Responsiveness Planning.

Figure 25. Auckland Council Group investment into transformational activities that contribute to Māori environmental outcomes



Source: PricewaterhouseCoopers. (2017). Assessment of Expenditure Incurred by Auckland Council on Projects to Deliver Māori Outcomes.

Indicator: Number of Mana Whenua entities with formalised relationship agreements with Auckland Council

It is important to Mana Whenua to maintain the integrity of the land and waterways, seeing cultural histories reflected in the urban environment, and restoring a sense of place for tangata whenua.[86] Mana Whenua wish to have meaningful and ongoing relationships with local and central government that acknowledge and enable their kaitiaki role.

Prior to the establishment of Auckland Council, Mana Whenua had a range of formal relationships with the legacy councils. Since 2012, Auckland Council had planned to set up new relationship agreements with Mana Whenua but has given priority to establishing relationships agreements between the 19 Mana Whenua groups and the 21 local boards. Note that there are overlapping areas of Mana Whenua interests across Tāmaki Makaurau that require Auckland Council to engage with many Mana Whenua groups.

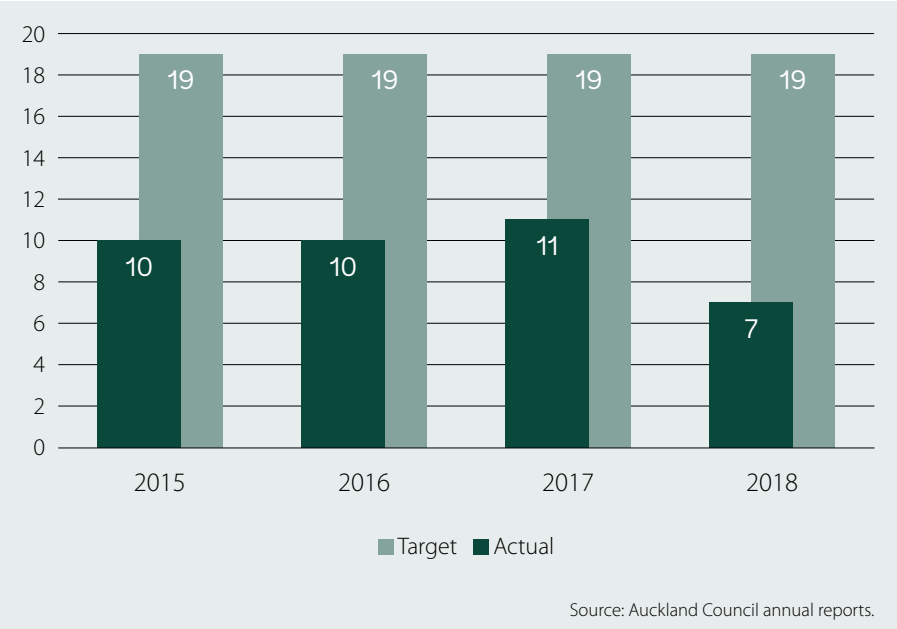
The indicator mostly addresses the number of agreements that 19 Mana Whenua have signed with local boards (8); and Mana Whenua Groups and the Governing Body (2). Auckland Council is currently considering an approach for progressing the relationships agreement between the Governing Body and the Mana Whenua groups.

In the 2017/18 financial year, local boards formalised relationship agreements with seven Mana Whenua (Figure 26). This represents a decline from previous years where there were relationship agreements with 10 or 11 Mana Whenua entities.

There is also Mana Whenua engagement at the governance and operational levels in respect of plans, programmes and projects across the many functions of the Auckland Council Group. At this stage it is not clear how effective these are from a Mana Whenua point of view.

The Board has been advocating for a new approach to Mana Whenua relationship agreements with the Governing Body that address priority interests for both parties. These priorities would populate the relationship agreement and reduce the need for ad hoc and reactive multiple engagements. Allied with this approach the Board recommends that Auckland Council develop and report on Mana Whenua engagement indicators that focus on the quality of engagement, rather than the quantity of relationship agreements.

Figure 26. Number of Mana Whenua entities with formalised relationship agreements with Auckland Council



Source: Auckland Council annual reports.

86 R Hoskins, "'Our Faces in Our Places': Cultural Landscapes – Māori and the Urban Environment," in *Rethinking Urban Environments and Health*., ed. Public Health Advisory Committee (Wellington: Public Health Advisory Committee, 2008).

FOCUS AREA: CAPACITY OF TANGATA WHENUA TO SUPPORT THE ENVIRONMENT

Indicator: Number of identified threatened species with improving/ declining conservation status

Article 29(1) of the UN Declaration of the Rights of Indigenous Peoples within the Lands, territories and natural resources theme states that "Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination".[87] A suggested indicator of this theme is – numbers and status of threatened species within indigenous peoples' lands and territories.

Today less than 30 percent of Tāmaki Makaurau's region is indigenous forest and shrubland. This is in stark contrast to a Tāmaki Makaurau that was once almost completely covered with forest. To protect and reduce the loss of terrestrial biodiversity, Auckland Council undertakes an extensive terrestrial biodiversity monitoring programme. The 2009 State of the Auckland Region report identified relatively large proportions of threatened species in the region.[88] The latest count, which occurred in 2015, showed that the region has 49 (20%) of Aotearoa's threatened terrestrial vertebrate fauna and 169 (19%) of Aotearoa's threatened plant species.[89]

There are serious concerns about the long-term survival of a number of species that live in, or are only known to breed in, or visit Tāmaki Makaurau. Key species of interest include:[90]

- Fairy tern, a critically endangered species with only around 40 individuals and 12 breeding pairs remaining. They currently breed successfully at only four sites in New Zealand: Waipu sandspit, Mangawhai sandspit, Pakiri River mouth, and Papakanui sandspit on the southern headland of the Kaipara Harbour.
- The New Zealand storm petrel, which for 108 years was thought to be extinct before it was rediscovered in Tīkapa Moana/Te Moananui a Toi in 2003.
- Tāiko (black petrel), only known to breed on Aotea (Great Barrier Island) and Hauturu (Little Barrier Island) in Tīkapa Moana/Te Moananui a Toi. Their population has been estimated to be declining at 2.5 percent per year, with capture by commercial fishers thought to be key contributor to recent decline.
- Tuturiwhatu (New Zealand Dotterel), which is a "conservation dependent" shorebird whose populations decline in the absence of protection, but have been increasing where they are managed.
- Pateke (brown teal), which were estimated to have a national population of around 1,500-2,500 birds in 2011, with most located in three areas: Aotea (Great Barrier Island), Coromandel and Northland.
- Maui dolphin, which are one of the rarest dolphins in the world. They are only found on the West Coast of the North Island, and only 48-69 individuals are thought to remain.
- Pateke (brown teal), which were estimated to have a national population of around 1,500-2,500 birds in 2011, with most located in three areas: Aotea (Great Barrier Island), Coromandel and Northland.

87 United Nations, "Indigenous Navigator: Indicators for Monitoring the UN Declaration on the Rights of Indigenous Peoples" (New York: ILO, Asia Indigenous Peoples Pact (AIPP), the Forest Peoples Programme (FPP), International Work Group on Indigenous Affairs, the Tebtebba Foundation and the European Instrument for Democracy and Human Rights, 2016).

88 Auckland Regional Council, "State of the Auckland Region Report 2009" (Auckland: Auckland Regional Council, 2010).

89 Auckland Council, "The Health of Auckland's Natural Environment in 2015" (Auckland: Auckland Council, Research Investigations and Monitoring Unit, RIMU, 2015), **www.aucklandcouncil.govt.nz/environment/state-of-auckland-research-report-cards/Documents/stateofenvironmentreport2015.pdf**

90 Kelly and Hikuroa, "Environmental Wellbeing of Māori in Tāmaki Makaurau: Scoping Report and Implementation Plan."

The major changes to the threatened terrestrial species of Tāmaki Makaurau since that last regional report are summarised in Table 1.

Table 1. 2015 Status: Major changes to threatened terrestrial species in Tāmaki Makaurau since the 2009 State of the Environment report as a result of a threat classification change, reintroduction to the region, taxonomic change or a new survey discovery

COMMON NAME	SCIENTIFIC NAME	THREAT CLASSIFICATION	REASON FOR CHANGE
BIRDS			
Kākāpō	*Strigops habroptilus*	Nationally critical	Reintroduced
New Zealand shore plover	*Thinornis novaeseelandiae*	Nationally critical	Reintroduced
REPTILES			
Forest gecko	*Mokopirirakau granulatus*	Declining	Previously not threatened
AMPHIBIANS			
Hochstetter's frog (Great Barrier group)	*Leiopelma aff. hochstetteri "Great Barrier"*	Declining	Taxonomic change (species name split)
Hochstetter's frog (Northland/Warkworth group)	*Leiopelma aff. hochstetteri "Northland"*	Declining	Taxonomic change (species name split)
Hochstetter's frog (Waitākere group)	*Leiopelma aff. hochstetteri "Waitākere"*	Declining	Taxonomic change (species name split)
PLANTS			
Northland button daisy	*Leptinella rotundata*	Nationally vulnerable	Rediscovered

Source: Auckland Council (2015). State of the Environment report[91].

91 "The Health of Auckland's Natural Environment in 2015."

Indicator: The proportion of kauri areas on Auckland Council land that have active management in place for kauri dieback disease

Kauri trees are among the most ancient in the world. They can live for over 2,000 years, grow to over 50 metres tall and have trunk girths up to 16 metres.

The kauri is taonga and a tupuna to Māori. It has spiritual significance both for its form and function. Māori regard kauri as rangatira of the forest because of their ecosystem-supporting role – many other species depend it. However, it is under threat from kauri dieback disease (*Phytophthora agathidicida*).

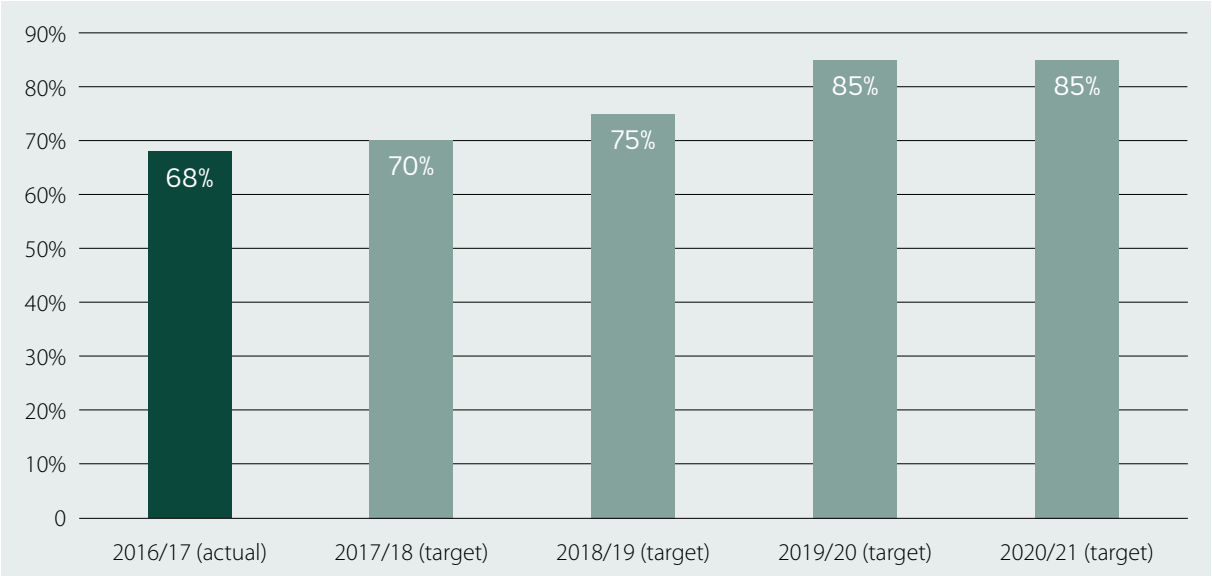
The fungus-like organism is spread by just a pinhead of mud or soil, with major carriers being people and larger animals like pigs or goats.

Auckland Council has taken significant steps to reduce the spread of kauri dieback in the Waitākere Ranges and Hunua Ranges regional parks. The Waitakere forest is the most heavily infected forest in the country, with the rate of infection to kauri more than doubling to at least 19 percent over the past few years.

The forested areas of the Waitakere Ranges Regional Park are now closed, with some exemptions where a Controlled Area Notice is in place from 1 May 2018. A number of higher risk tracks in the Hunua Ranges Regional Park are also closed and from 1 May 2018 a Controlled Area Notice is also in place across the native forest area of the park.

The Auckland Plan has a target from 2019/20 to have 85 percent of kauri areas on Auckland Council land to have active management in place for kauri dieback disease. In 2016/17, 68 percent of Auckland Council land had active management in place for kauri dieback disease (Figure 27).

Figure 27. Proportion of kauri areas on Auckland Council land that have active management in place for kauri dieback disease



Source: The Auckland Plan 2050[92].

92 Auckland Council, "The Auckland Plan 2050."

Te Kawerau a Maki are the tangata whenua who hold customary authority or Mana Whenua within the Waitākere Ranges. Te Kawerau a Maki descend from the earliest inhabitants of this area.

Te Kawerau a Maki as the kaitiaki, placed a rāhui over the Waitakere forest (Te Wao Nui a Tiriwā) on 2 December 2017 in an attempt to contain the disease and help the environment heal while research and remedial work to the track network is undertaken along with other management tools (Example 2). The rāhui is not dependent on politicians, local government or the Crown.

Te Kawerau a Maki requested that Auckland Council support the rāhui by closing the Regional Park and implementing a Controlled Area Notice over the forest under the Biosecurity Act. Kauri dieback experts and conservation groups including Forest and Bird, The Tree Council, Waitakere Ranges Protection Society, and Friends of Regional Parks also supported the full closure option in support of the rāhui.[93]

Te Kawerau a Maki were severely disappointed that Auckland Council did not respect their authority as kaitiaki to support the rāhui in their December 2017 decision. Instead, the Environment and Community Committee adopted a 'balanced' option to keep the Regional Park open and close several high-risk and medium-risk tracks. Te Kawerau a Maki were of the opinion that while the December 2017 'balanced' approach was a step in the right direction, it did not go far enough to ensure the protection of kauri and subsequently the protection of the forest for future generations.[94]

93 Rewi Newton, "Waitakere Kauri Dieback - Auckland Council's 5 December Decision," News, December 2017, **tekawerau.iwi.nz/node/14**

94 Newton.

Example 2. Waitākere rāhui

WAITĀKERE RĀHUI

Rationale and Background
Kauri dieback disease within the Waitākere forest (Te Wao Nui a Tiriwa) has spread at an alarming rate over the past decade. Current estimates show that the rate of infection has more than doubled over the past few years with at least 19% of all kauri within the forest showing signs of infection. In addition, approximately 58% of kauri forest larger than 5 ha is now symptomatic. The evidence has established that the main vector of the disease is human movement through tracking contaminated soil. The current management methods have not worked. The forest is dying and could face ecological collapse and localised extinctions within a generation unless drastic action is undertaken.

For Te Kawerau ā Maki who are the mana whenua of Waitākere, the death of our forest is an existential threat. It would also see the loss of a nationally significant taonga (treasure) for the people of New Zealand. The Waitākere Ranges Heritage Area Act (2008) directs the Government and Auckland Council to ensure the protection and enhancement of the Waitākere Ranges Heritage Area. Te Tiriti o Waitangi requires the Government to protect tangata whenua and our taonga.

Although the Government and Auckland Council will not assist us with the closure now, it is hoped they will assist in the future. The health of the forest is reaching an ecological tipping point, and Te Kawerau ā Maki will act to protect the forest for future generations. Te Kawerau ā Maki subsequently have decided to place a rāhui (customary prohibition) over the Waitākere forest to prevent and control human access until effective and appropriate research, planning and remedial work is completed to ensure the risks are neutralised or controlled.

Rāhui area
The rāhui has been laid over the Waitākere forest itself (the 'ecological catchment') to quarantine or prevent human access. As a matter of tikanga (customs), the purpose of the rāhui is to enable the environment to recuperate and regenerate without the presence and impacts of humans. Its purpose is both physical and spiritual protection. The placement of a rāhui in this situation is focused on the forest (kauri ecology), and is not limited or constrained by infrastructure or property boundaries. As the forest is more than simply the Waitākere Ranges Regional Park, the rāhui will extend beyond the park boundaries.
The Waitākere Ranges Heritage Area is the approximate boundary of the rāhui for two reasons: (1) the Waitākere forest can largely be captured within this boundary, and (2) the WRHAA provides legislative support for the protection objectives of the rāhui.

TE KAWERAU A MAKI

"Kawerau Iwi, Kawerau Mana, Kawerau Tangata"

Source: tekawerau.iwi.nz/sites/default/files/Waitakere%20Map%20Information.pdf

Indicator: Proportion of kaitiaki and environmental resource managers in Tāmaki Makaurau

For Māori to engage effectively in environmental management and decision-making processes, sufficient resources and supports should be in place.

The Environmental Protection Authority (EPA) is the government agency responsible for regulating activities that affect Aotearoa's environment. With the EPA is Te Herenga which is the EPA's National Māori Network. It is a forum for kaitiaki and environmental resource managers to come together and discuss important environmental issues.

Te Herenga is a network of 80 to 100 Iwi or hapū environmental managers from across Aotearoa, established some 15 years ago. Members receive a monthly e-pānui on applications open for submission, or wanting Māori perspectives in the pre-application phase of the process. A number of regional hui were held over 2017/18 for Te Herenga, as well as a national hui in February 2018 at Te Mahurehure Marae in Tāmaki Makaurau.

Further work is required on this indicator to understand whether there is sufficient capacity and capability of Te Herenga members with a focus on Tāmaki Makaurau.

The EPA is adopting a new approach to bringing mātauranga Māori into its regulatory practice. This includes thinking about how to accurately characterise indigenous knowledge; how to accurately characterise science; and how best to combine them together.[95] Taking account of Mana Whenua based monitoring is one way that mātauranga Māori can improve environmental decision making. See Vignette 4 for further detail on Mana Whenua monitoring. Mātauranga Māori approaches can also improve data quality as illustrated in Vignette 5.

Vignette 4. Mana Whenua monitoring

Mana Whenua have been monitoring their own river, streams and tributaries, as well as coastal areas, by means of a mana o te wai methodology. Mana of particular water bodies is monitored and evaluated by the condition of invertebrate and other species, such as tuna (eel), living in the aquatic environment. When tuna, for example, are not fit for consumption then kaumātua often turn to the environment as a cause; especially to the quality of water, the flow, shade, depth and turbidity. When wai (water) has been polluted by, for example human sewage, there are noticeable affects on the kaimoana and they are often referred to as paru or unfit for consumption.

Traditionally, contamination has been short-lived and kaumātua have had the gathered understanding over long periods of time of how to remedy such an effect. However, an exception to this is sewage contamination – a commonly occurring condition in our waterways and beaches. The ability for kaumātua to mitigate these types of effects has diminished given the problem is largely infrastructure-related and involves local government and the operation and maintenance of sewerage treatment plants. This is the reason why many hapū have taken up political lobbying to begin remedying these types of pollution effects.

95 Kevin Jenkins, "Remember the Flicking Tail of the Lizard: How Mātauranga Māori Is Being Woven into Place-Based Regulatory Decisions in Aotearoa," *Policy Quarterly* 15, no. 2 (2019): 55–61.

Vignette 5. Freshwater modelling developed with a mātauranga Māori approach

To Māori, water is the life-force that gives life to people and our environment, without which life would not exist. Water is perhaps the most valuable asset to Māori. Therefore its preservation and restoration is paramont to Mana Whenua.

Māori have been calling for a holistic approach to water, rather than one that is disaggregated, based on individual catchments, and which does not take into consideration the diverse effects of, and issues that affect, water quality.

Auckland Council's new Freshwater LSPC (Load Simulation Program C+) Model (Freshwater Model), creates a real possibility for Māori to use modelling to understand water quality in Tamaki Makaurau. The model simuluates contaminates in a freshwater system and shows what happens to contaminates, such as E.coli, in storm events or other rain events, for catchments in the whole Tāmaki Makaurau region.

The model has been developed with a mātauranga Māori approach to water quality, that includes a "te mana o te wai" perspective, by which the mauri of the water is held as sacred and needing to be restored. For Māori this new approach is promising as it allows Māori values to be instrumental to the overall strategic approach.

The model enables the gathering of evidence as to the effects of resources consents, and provides Māori with the opportunity to check that the model is consistent with mātauranga Māori information gathering.

In future, there will be more co-governance arrangements of water bodies and Māori will provide both the mātauranga Māori evidence as well as the scientific evidence to enable the best informed decisions. Possible scenarios, in future, could include Māori having significant roles to determine which infrastructure developments would create the best outcomes for water quality.

Within Auckland Council, the Mana Whenua Kaitiaki Forum is a collective of the 19 hapū and Iwi authorities, who have identified several priorities to advance collectively:[96]

- supporting rangatira-ki-te-rangatira relationships with central and local government
- strengthening Mana Whenua and Māori identity in Tāmaki Makaurau, 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.

Achieving these aspirations requires partnership and collaboration with central and local government organisations. The Ngāroto Restoration and Recovery project is an example of a Mana Whenua initiated project supported by Auckland Council for the restoration and recovery of Ngāroto. This includes Tomarata, Spectacle and Slipper lakes.

96 Auckland Council, "The Auckland Plan 2050."

Example 3. Tūpuna Maunga Authority

The Tūpuna Maunga Authority is a co-governance arrangement that was set up as a result of the Tāmaki Collective settlement (Ngā Mana Whenua o Tāmaki Makaurau Collective Redress Act 2014). Thirteen Iwi and hapū (Mana Whenua of Tāmaki Makaurau) have governance with Auckland Council of 14 maunga, positioned with in the rohe of Tāmaki Makaurau.

This co-governance arrangement over the maunga is one of the most successful partnership arrangements within Aotearoa. The reason for its success is probably a direct result of the Tūpuna Maunga Authority being half represented by Mana Whenua and half by Council (with an additional non-voting Crown representative) as well as the astute leadership. The Tūpuna Maunga Authority has been able to steer through some difficult issues while adopting a consensus decision-making process.

The guardianship of the maunga is a special task that has been bestowed on the Authority and consequently its management is a carefully considered navigation exercise. At its heart the Authority makes all decisions by asking what is best for the health and well-being of the Tūpuna Maunga. Mana Whenua and Auckland Council are required to bring their two very different kaupapa to decision-making, but in terms of the overall functions of the Authority set out in the governing legislation. The co-governance parties work to discover new and meaningful ways to implement the Maunga Integrated Management Plan and the Tūpuna Maunga Values set out in that plan. The Integrated Management Plan sets out to restore and conserve places of special significance according to Mana Whenua views and practices. An example of the Authority management in practice is the pedestrianisation of six of the Maunga. This project involves closing the tihi to vehicular access (except for persons with limited mobility) to focus on pedestrian use. The co-governance partners unanimously agreed to the measure to:

1. Ensure practices on the maunga are protected and that the tihi continues to maintain a sacred and reflective space
2. Protect the health and safety of the tangata (people) walking on the Tūpuna Maunga.

Such consensus decision making is not easily enabled without the opportunity to deliberate concerns in a healthy and mana-enhancing environment. In essence, this takes time and requires the contribution of all members of the Tūpuna Maunga Authority. Given the maunga are places of ongoing activity, there is a constant need for determining how community activities can occur in respect to the Tūpuna Maunga Values and the long-term vision of the Authority set out in the Integrated Management Plan. A part of this vision is to also to establish ngā Tūpuna Maunga (all of the ancestral mountains) as a UNESCO World Heritage site.

Auckland Council has proven to be a goodwill partner of the Authority and although decisions are sometimes difficult, progress has been made and the partnership has been successful. Challenges continue to still arise especially in how Council processes designed for the wider city can limit and cause barriers to achieving outcomes in relation to the maunga. However, new opportunities are enabled where old ones may not work and this is a testament to the Authority's determination to make this arrangement work.

Example 4. Ngāroto (Tomarata, Slipper and Spectacle Lakes) Catchment Management Plan

Several Mana Whenua-initiated projects have been supported by Auckland Council. This includes the Ngāroto Restoration and Recovery project, which is seen as one of Auckland Council's most successful Mana Whenua-initiated projects. Ngāroto includes Tomarata, Spectacle and Slipper Lakes. This is a predominantly Ministry for the Environment (MfE)-funded project that seeks to work with Mana Whenua, Ngāti Manuhiri, to improve the water quality of the lakes.

The programme of work includes but is not limited to:

- water monitoring
- engaging with land owners, for example, to encourage excluding stock from water ways by fencing
- riparian planting
- monitoring pest plants and animals
- installing of a cultural pou or marker and interpretation.

Auckland Council supported Ngāti Manuhiri from the outset by assisting with the MfE application and also by contributing funding. Auckland Council continues this support in several ways and are responsive to the needs of the Iwi. Ngāti Manuhiri have noted that there is not a clear, designated funding source within Auckland Council for such environmental projects, as there is within MfE.

There is a close and supportive relationship between Pou Kaitiaki of the project and Auckland Council's biodiversity team. Auckland Council has contributed towards a riparian planting programme and maintenance, which has spurred contributions from other community groups such as the local Tomarata Primary School and the Ngaroto Lakes Society.

At the beginning of the project a steering committee, consisting of Ngāti Manuhiri, Auckland Council, Department of Conservation and community group representatives, was formed to oversee the extensive restoration and recovery process of the lakes. Two years later, the project and addition of new initiatives has meant involvement from a number of teams across Auckland Council.

In this example, Ngāti Manuhiri are taking the lead and have begun to exercise their kaitiaki role. This model, although resource-complex in its approach, requires a rethink on how funding can be better allocated to Mana Whenua. This would enable more opportunities sooner and lead to better planning and longer term funding and outcomes. In future, it will be important that Mana Whenua are better enabled to fulfill their kaitiaki role and support the environmental outcomes they so desire to see fulfilled. This can only happen in an arrangement where Mana Whenua can perform a governance role in partnership with Auckland Council, and be resourced to do so.

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