

THE MANAAKITANGA REPORT for Tāmaki Makaurau 2019



Independent Māori
Statutory Board



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He Whakataukī

Manaaki whenua

Manaaki tangata

Haere whakamua

Care for the land

Care for the people

Go forward



Message from the Independent Māori Statutory Board Chairman

Tēnā koutou katoa

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

This plan places Manaakitanga as one of five central values for Māori wellbeing through “Satisfaction with our environments and standard of living” where Māori communities are culturally strong and healthy, where Māori enjoy a high quality of life, where Māori are earning income and returns that fulfil their lifestyle expectations, and where the mauri of Te Taiao in Tāmaki Makaurau is enhanced and restored for all people.

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 strength-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, Manaakitanga.

Manaakitanga is a cornerstone of Te Ao Māori and a powerful way of expressing how Māori communities care for and engage with one another. Manaakitanga is about nurturing relationships, looking after people and caring about other’s wellbeing. The place of Mana Whenua and Māori in Tāmaki Makaurau is unique as the city represents the largest population of urban Māori in Aotearoa. There are ongoing challenges with Mana Whenua cultural landscapes and sites of significance being impacted by growth and development. With this, Māori have moved to the outer suburbs and facing proportionally higher living costs. Housing affordability and transport costs are important areas for Māori in Tāmaki Makaurau, and the Board is committed to the Kāinga Strategic Action Plan and to advocating for public sector agencies to mitigate the high transport costs impacting Māori.

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 Martin Jenkins.

David Taipari

Chairman, Independent Māori Statutory Board

Executive summary

OUR APPROACH

The approach to developing the Manaakitanga report included:

- reviewing the literature on Manaakitanga
- interviewing Māori delivering the Ngāi Tai ki Tāmaki tourism programme to understand Manaakitanga within a tourism context
- developing a contemporary framework for Manaakitanga expressed by respondents interviewed for this report which enabled reassessment of the indicators and narrative in light of a better understanding of Manaakitanga.

Manaakitanga is a cornerstone of Te Ao Māori and a powerful way of expressing how Māori communities may care for and engage with one another. It is about nurturing relationships, looking after people, and caring about others' wellbeing. The ability of an individual or collective to care for their own and others' physical, mental and cultural wellbeing is a reflection of the extent to which Manaakitanga is present – or is able to be practised. Manaakitanga extends also to the whenua that requires monitoring and care in order to ensure sustainability for future generations.

HIGHLIGHTS FROM INDICATORS

We have used these interpretations to supplement the existing indicators in the Māori Plan for Tāmaki Makaurau within the value of Manaakitanga. The additional indicators relate to how Manaakitanga is practised within whānau and to visitors of Tāmaki Makaurau, such as volunteering for one's marae, the ability of Māori in Tāmaki Makaurau to find cultural support in times of need, and tourism.

Having one's house and environment in order and functioning well is key to Māori being able to practise Manaakitanga. The indicators in this report show that there is much to do in relation to the environment – low water quality grades and inability to swim at some beaches are particular areas of concern. Low levels of home ownership and lack of housing affordability continue to disproportionately affect Māori in Tāmaki Makaurau.

Encouragingly, Māori in Tāmaki Makaurau have a wealth of resources that support improved wellbeing and enable whānau and families to extend Manaakitanga. The Māori population in Tāmaki Makaurau are young and are a taonga. They bring a 'demographic dividend' and are studying science, technology, engineering and mathematics at a higher rate than Māori across the rest of Aotearoa. There is also a growing Māori economy with a large asset base, which, taken together with other factors, helps paint a positive picture of the future labour market in Tāmaki Makaurau.

Further, Māori in Tāmaki Makaurau express a high degree of volunteerism, and a high proportion is able to find others to help them with cultural practices. Our data shows that Māori are able to access health services with relative ease, and have high rates of registration with primary health organisations.

As one of the first set of reports that will map progress over the 30-year span of the Māori Plan, the Manaakitanga 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 outcome indicators for improving Māori wellbeing and development with 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. 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 New Zealand.

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 Manaakitanga report provides insight into how the Māori value of Manaakitanga 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 Manaakitanga report:

- a case study to show Manaakitanga manifested in the physical environment
- the interpretation of data from a set of Manaakitanga 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 MANAAKITANGA?

Manaakitanga is a cornerstone of Te Ao Māori and a powerful way of expressing how Māori communities may care for and engage with one another. It is about nurturing relationships, looking after people, and caring about others' wellbeing. The Manaakitanga report provides insight into how the Māori value of Manaakitanga is expressed in Tāmaki Makaurau and how this value can help advance the vision and outcomes of the Māori Plan for Tāmaki Makaurau (2017).

The Manaakitanga report interprets and reports on the achievement of the Manaakitanga indicators in the Māori Plan and supports these with a case study.

In developing the Manaakitanga report we:

- reviewed literature on Manaakitanga
- undertook a case study to illustrate the richness of Manaakitanga displayed in the Ngāi Tai ki Tāmaki tourism programme
- interpreted data from a set of Manaakitanga indicators.

Through this process, it was clear that some of the indicators used in the Māori Plan were either no longer relevant or lacked statistical validity. As a result, these invalid indicators are replaced in this Report with five new indicators that have current relevance and statistical validity. The new indicators are clearly identified in the detailed Manaakitanga Indicator section of the Report.

Why the Manaakitanga report is useful

HOW THE MANAAKITANGA REPORT WORKS WITH THE MĀORI PLAN






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

The Vision

The Vision for Tāmaki Makaurau in the Māori Plan is:

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

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

-  **Whānaungatanga** – relationships
-  **Rangatiratanga** – autonomy and leadership
-  **Manaakitanga** – to protect and look after
-  **Wairuatanga** – spirituality and identity
-  **Kaitiakitanga** – guardianship.

The **Key Directions** reflect the overarching goals or aspirations that Māori want for their own Iwi, organisations and communities. The **Key Directions** sit alongside the five 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 wellbeing pou – **cultural, social, economic** and **environmental wellbeing**.

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** 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 one hundred and eleven ‘state of wellness’ **indicators**.¹

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



HOW THE MANAAKITANGA 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 MANAAKITANGA REPORT IS FOR

The Manaakitanga 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**, who can use it for their own planning and decision-making from a better understanding of Māori wellbeing and Manaakitanga.
- **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 Manaakitanga 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 Manaakitanga and to guide the development of research programmes and data to address gaps. It will improve ability to assess gaps. This will improve ability to assess policy impacts on Māori and identify required improvements to statistical collections

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

		 WHANAUNGATANGA	 RANGATIRATANGA	
KEY DIRECTIONS		Develop Vibrant Communities <i>"A city/region that caters for diverse Māori lifestyles and experiences."</i>	Enhance Leadership and Participation <i>"People engaged in their communities."</i>	
DOMAINS	CULTURAL	Outcomes	Māori communities are culturally vibrant across Tāmaki Makaurau	Māori are actively participating and demonstrating leadership in the community
		Focus Areas	<ul style="list-style-type: none"> The use and significance of marae Accessibility to Māori culture 	<ul style="list-style-type: none"> 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	<ul style="list-style-type: none"> Access to transport and public facilities Safe and connected whānau and communities Participation in communities 	<ul style="list-style-type: none"> 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	<ul style="list-style-type: none"> Māori in tertiary study Māori workforce capability 	<ul style="list-style-type: none"> 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	<ul style="list-style-type: none"> Mahinga kai and wāhi rongoā Wāhi tapu and wāhi taonga 	<ul style="list-style-type: none"> Co-governance of natural resources Resource management planning processes and activities Mātauranga Māori and natural resources



MANAAKITANGA

Improve Quality of Life

“Satisfaction with our environments and standard of living.”



WAIRUATANGA

Promote Distinctive Identity

“Recognised sense of identity, uniqueness and belonging.”



KAITIAKITANGA

Ensure Sustainable Futures

“Intergenerational reciprocity”

Māori communities are culturally strong and healthy

- The use of te reo Māori
- Participation in wānanga, kura and kōhanga reo
- Connection to Iwi

Māori heritage of Tāmaki Makaurau is valued and protected

- Māori cultural values and heritage
- Sense of pride and belonging

Māori cultural wellbeing is future-proofed

- Investment in Māori arts and culture
- Mātauranga Māori and Mātauranga-ā-Iwi

Māori enjoy a high quality of life

- Health and wellness
- Access to health services
- Participation in mainstream education

Māori social institutions and networks thrive

- Urban Māori authorities and Māori NGOs
- Sport and leisure

Whānau wellbeing and resilience is strengthened

- Social equity
- Whānau wellbeing
- Papakāinga

Māori are earning income and returns that fulfil their lifestyle expectations

- Income – individuals and whānau
- High quality and affordable housing
- Māori land and assets

Māori businesses are uniquely identifiable, visible and prosperous

- Māori businesses
- Māori involvement in networks

Māori businesses are improving and enhancing the quality of their people, asset and resource base

- Investment in Māori economic development
- New opportunities and markets

The mauri of Te Taiao in Tāmaki Makaurau is enhanced or restored for all people

- Access to clean parks and reserves
- Sustainable energy use
- Water quality

Taonga Māori are enhanced or restored in urban areas

- Māori urban design principles
- Indigenous flora and fauna

Māori are kaitiaki of the environment

- 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 evidence². 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 Framework³. 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 Framework⁴ 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: Ngāi Tai ki Tāmaki and Te Haerenga

INTRODUCTION

Te Haerenga, from Ngāi Tai ki Tāmaki, is an iconic tourism experience that is presented as a case study. Te Haerenga is a guided journey on Auckland's Rangitoto and Motutapu Islands where Ngāi Tai tribal guides share traditional and contemporary stories as part of an interactive tour. People participate in traditional practices such as food harvesting, weaving and learning about the medicinal properties of the island's flora and fauna. Te Haerenga:

- demonstrates an active and successful Mana Whenua tourism business in Tāmaki Makaurau that incorporates Manaakitanga
- uses customary practices to operate its business
- demonstrates Manaakitanga in the form of caring for the environment, nurturing Te Reo and demonstrating the importance of good health and wellbeing.

LEARNINGS

Manaakitanga is not simply about 'good hosting'. When we hear Manaakitanga being described as a taonga⁸ then we begin to understand that this is something of huge significance and importance to Māori and is deserving of our attention.

Our reflection of the Te Haerenga experience enriched our understanding of Manaakitanga by:

- learning that Manaakitanga helped to provide the genesis of a very successful Mana Whenua business that is available for Tāmaki Makaurau to benefit from, engage with, and be proud of today
- hearing a consistent and complimentary view of Manaakitanga from all those interviewed for the case study: leading the Te Haerenga business; operating within the business and; being a client of the business.

There were some quotes that provide over-arching themes to all that was shared about Manaakitanga during the interviews for this case study. These are described in more detail in the body of the case study:

- Manaakitanga is a taonga
- Manaakitanga is in our Māori DNA



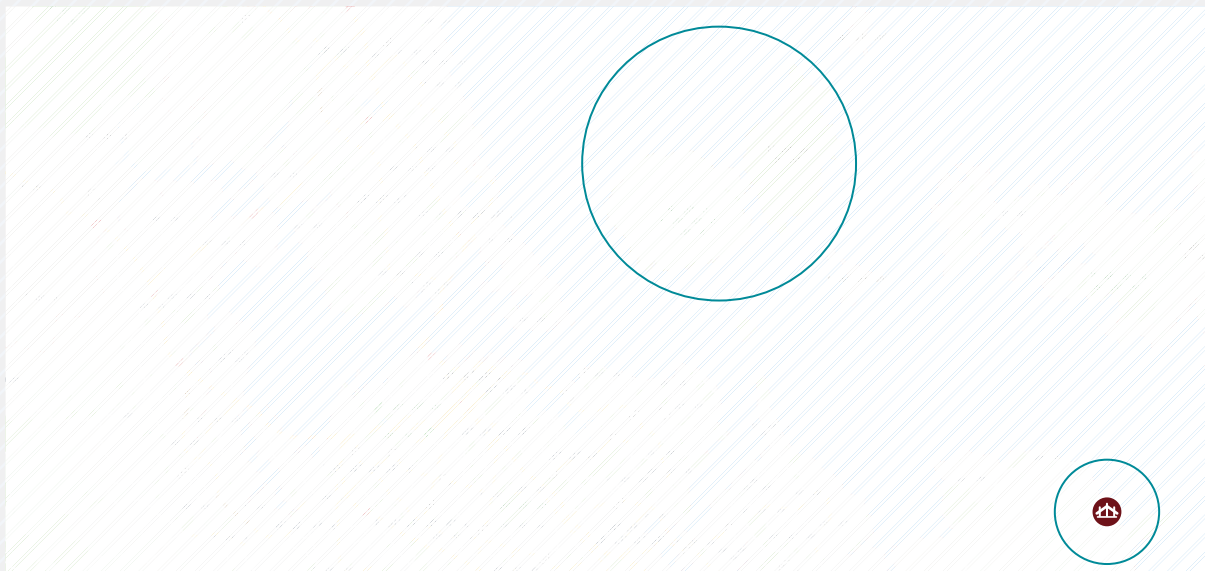
- Manaakitanga is an instrumental tool used by Māori
- Manaakitanga is around the ethics and duty of care and reciprocity
- Manaakitanga is all about human interactions – it's an experience
- Manaakitanga should not be compromised by time
- Manaakitanga requires personal wellbeing.

The Ngāi Tai ki Tāmaki – Te Haerenga case study has helped to bring a narrative to the Manaakitanga value from a Mana Whenua and business-based perspective. It raises the questions:

- If Manaakitanga is such an important Mana Whenua value that can help shape communities, build business success, support the environment, create opportunities for economic development in Tāmaki Makaurau and attract global visitors, how can it be better embraced?
- How can we deepen and broaden our own experience and understanding of Manaakitanga?
- How can the Board advocate to support and grow Mana Whenua Manaakitanga value-driven kaupapa, experiences and businesses?
- How can organisations like Auckland Tourism, Events and Economic Development (ATEED) support other Mana Whenua businesses to express their unique cultural offering in the Tāmaki Makaurau tourism sector, e.g. use of infrastructure such as events portfolio, business connections and market channels?

⁸ James Brown, Chairman of Ngāi Tai ki Tāmaki

Rangitoto, Auckland's most recognisable icon



Ngāi Tai ki Tāmaki – Te Haerenga is a business that is built on Manaakitanga values and practices and as a result has endless potential. It is an exemplar for Manaakitanga driven business outcomes within Tāmaki Makaurau.

NGĀI TAI KI TĀMAKI

The Marae at Umupuia is the Mana Whenua Marae of the Ngāi Tai Iwi of Umupuia and Tāmaki Makaurau. It is situated on ancestral land at Umupuia next to the Wairoa River with Umupuia Beach immediately in front and hundreds of acres of ngahere (native bush) behind.⁹

Ngāi Tai have a long, unbroken genealogy and occupation of their lands, waters and seas extending from the aboriginal Polynesian settlers, pre-dating the Hawaiiki immigrants. The symbol best describing this is the taonga currently in the Auckland Museum, being a fossil human footprint dating from 600 years ago and discovered on Motutapu island. This is a place long held sacred to Ngāi Tai for their myriad waahi tapu and association with the Tupuna at that place.¹⁰

Ngāi Tai ki Tāmaki has strong tribal connections to two islands in the Waitematā Harbour:

Rangitoto/Te Rangi-i-totongia ai Te Ihu a Tamatekapua or the more traditional Ngā puna toru a Peretū, named after one of Ngāi Tai ki Tāmaki's ancestors¹¹ Peretū).

Rangitoto Island is Auckland's most recognisable icon situated in the Waitematā Harbour. Rangitoto erupted from the sea around 600 years ago making it the youngest volcano within Auckland's volcanic field. Rangitoto is home to the largest pōhutakawa forest in the world and features over 200 species of native trees and plants including 40 fern species. The island is approximately 5.5 kilometres wide and 260m high.¹²

Motutapu/Te Motutapu a Taikehu (Named after the Ngāi Tai ancestor/tupuna Taikehu).

Motutapu Island is part of the Hauraki Gulf Maritime Park. It is approximately 15 square kilometres in size and sits right beside Rangitoto Island.¹³ "For us, Ngāi Tai, it is like standing on our marae."¹⁴

9 www.ngaitai-ki-tamaki.co.nz/aboutus.html

10 www.ngaitai-ki-tamaki.co.nz/history.html

11 James Brown, Chairman of Ngāi Tai ki Tāmaki

12 tehaerenga.nz/about-te-haerenga/about-rangitoto-island/

13 tehaerenga.nz/about-te-haerenga/about-motutapu-island/

14 James Brown, Chairman of Ngāi Tai ki Tāmaki

THE GENESIS OF TE HAERENGA

James Brown, Chairman of both the Ngāi Tai ki Tāmaki Tribal Trust and PSGE, and Director of Te Haerenga, talks of the time when the Iwi was in darkness with historic claims. At that time Iwi were involved in outdoor events (e.g. outdoor triathlons, Iron Māori, the DUAL Event – Motutapu) that focussed on fitness, family and fun. He observed that these activities gave the Treaty negotiators and the Iwi some respite from the Treaty process.

Iwi members started to ask to stay on Motutapu Island and at a similar time the Department of Conservation wanted to promote more great walks

in Tāmaki Makaurau. With ATEED support and encouragement during 2012-2013, Te Haerenga was crystallised in 2014.¹⁵

Te Haerenga offers a guided journey on Auckland's Rangitoto and neighbouring Motutapu Island. Ngāi Tai tribal Guides share traditional and contemporary stories and offer an interactive tour with people participating in traditional practices, such as food harvesting, weaving and learning about the medicinal properties of the island's flora and fauna.¹⁶

James works strategically to make the most of the opportunities presented to Te Haerenga. He says that Manaakitanga is about making the most of relationships.

¹⁵ James Brown, Chairman of Ngāi Tai ki Tāmaki

¹⁶ tehaerenga.nz



TE HAERENGA AND TĀMAKI MAKĀURAU

Te Haerenga offers an iconic tourist experience within Tāmaki Makaurau. There have been some 'heavy hitters' who have experienced Te Haerenga. Some have agreed to be part of the support to Te Haerenga or chosen to do a Te Haerenga guided walk when they only had a few hours visiting Tāmaki Makaurau (e.g. Sir John Key, Angela Merkel the Chancellor of Germany, Steve Adams the Oklahoma Thunder basketball player and David Attenborough). Air New Zealand have created a more formal relationship with Te Haerenga. Te Haerenga helps to sell the Māori story and provides content. Auckland Council has also sent groups to Te Haerenga.

Manaakitanga has been reciprocated. Celebrity selfie footage has been posted, journalist articles have been circulated globally, the Te Haerenga website has had off-the-chart spikes, Ngāi Tai rangatahi have received T-shirts and have listened to role models. The Air New Zealand Green Team have helped plant trees and it has been described as the 'perfect environment' where important deals have been made!

Te Haerenga allows Ngāi Tai to showcase, domestically and internationally, its history and landscapes. It provides insights about Ngāi Tai and its people, guided by those who are dedicated to Manaakitanga. It has become a vehicle for employment, education, collaboration and new ventures with a low impact on the footprint of the islands. For Ngāi Tai, Te Haerenga is a profile brand with a far bigger picture that sits behind it.

TE HAERENGA AND TĀMAKI MAKĀURAU

Throughout the interviews there were many expressions used to describe Manaakitanga. The following are a collection of quotes that were shared, noted and then grouped into what came through as over-arching themes (these were quotes themselves). It was decided that it was important to include these quotes¹⁷ as a key part of the case study:



- **“Manaakitanga is a taonga”; and**
- **“Manaakitanga is our Māori DNA”.**
 - Manaakitanga is an inherent in our DNA makeup
 - It is our birthright to welcome and host every visitor in our backyard
 - We believe in Ngāi Tai that we have the historic elements of Manaakitanga
 - It’s about doing the right thing
 - Manaakitanga links to Te Reo and Tikanga
 - For our Marae, Iwi authority and our own landscapes it is about how things are done, Rangatiratanga, Kaitiakitanga and Manaakitanga.
- **“Manaakitanga is an instrumental tool”.**
 - Manaakitanga is the coming together of different strategies and intents
 - In the practice of Manaakitanga you can measure your product and service; for example, in a 30-minute ferry trip there is the induction process (i.e. where I am, where I am from, why I am here) and by the time the visitors disembark they know the tikanga
 - By giving Manaakitanga to others we are enabling, empowering, experiencing something Māori. You should leave happier and in a better state.

¹⁷ Quotes from the interviews for Manaakitanga Values Report Case Study: Ngāi Tai ki Tāmaki – Te Haerenga, including James Brown, Billy Brown (Ngāi Tai) and Henare Johnson (Air New Zealand).

- **“Manaakitanga is around the ethics and duty of care and reciprocity”.**

- Manaakitanga enhances mana on both sides of the relationship
- Manaakitanga is like a parent’s duty of care
- It is about treating people as best you can with what you have
- It is also about receiving – listening! Unless its reciprocal it is a talk fest
- The world is coming to us and wants to know about us, but a more genuine interaction is, we want to know about them.

- **“Manaakitanga is about human interactions – it’s an experience”.**

- Manaakitanga must have ears (to hear it), and eyes (to anticipate Manaakitanga) and a mouth (to ensure you capture it)
- It is about connecting on a human level - ‘human-ness’, ‘being human’
- It is about putting yourself in someone else’s shoes and having empathy.

- **“Manaakitanga is not to be compromised by time”.**

- Te Haerenga does not rush its visit. It’s our own time. We don’t deal with the cruise ships as they are all about ‘time’
- It is easier to experience Manaakitanga when people are calm
- This concept was also recently expressed in an article about Te Puea “Within the space of marae, where everybody is eating, sleeping, speaking together, we are all just people”. That framing, and those relationships make a big difference. So, when whānau leave the marae, they are still connected on that level. The marae would keep in touch and do regular check-ups. They become part of the whānau. It is a cultural layer of care that is different to anything else. It enables the hard questions to be asked, which is not easy for a typical government service provider, that might be time-constrained.”¹⁸

- **“Manaakitanga requires personal wellbeing”.**

- To genuinely express Manaakitanga you must be in a good personal space and have good wellbeing
- How do we Manaaki ourselves? We need to be able to look after ourselves to Manaaki others
- Manaakitanga requires leveraging everything – our spirit and our experience
- Manaakitanga allows us to be flexible, accommodate large groups, but we do not change what we do. It is about keeping it authentic
- Manaakitanga is mana enhancing.

CHALLENGES FOR NGĀI TAI KI TĀMAKI

For Ngāi Tai, Te Haerenga is more than just sharing their stories. Ngāi Tai ki Tāmaki – Te Haerenga has endless plans and exciting ideas that take into consideration the whole eco-system and self-sustainability. For example: establishing a farm settlement that provides vegetables, meat and fish and that can feed a high-end retreat that is marketed offshore; having their own heritage and conservation unit; having carved features around the island; consented use of bikes and 4x4 vehicles; and projects with other Iwi.

During the interviews we heard what some of the challenges are for businesses like Ngāi Tai ki Tāmaki – Te Haerenga and those things that would help. For example:¹⁹

- Many cities have harbours and mountains but not all cities have Mana Whenua. It is important that we pronounce names correctly, reintroduce original place names and we provide authentic experiences around the traditions. Having more Te Reo bi-lingual people in Tāmaki Makaurau and having signs, maps renamed in Te Reo would be helpful
- There are many tourism sector-related associations in operation (e.g. Tourism Industry Association, Tourism NZ, TRENZ, Tourism Export Council, Māori Tourism, ATEED etc.). Are all these structures

¹⁸ Te Puea Marae model of Manaakitanga ‘key’ to tackling homelessness crisis www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=12127899

¹⁹ James Brown, Chairman of Ngāi Tai ki Tāmaki



competing or complementary? Ngāi Tai ki Tāmaki – Te Haerenga cannot invest in alliances and attend conferences when returns are not good for us. We work with those that promote our brand

- It is important having the link between tourism and economic development – which can provide the business support and has some of the infrastructure already in place
- We need to change from being focused on sponsorship and events to relationships

- We need to align with Iwi and values, a different business cycle
- We need people to come, taste, feel the Ngāi Tai ki Tāmaki – Te Haerenga experience.

There is a lot of enthusiasm in Tāmaki Makaurau about upcoming events, e.g. APEC, America's Cup. While James acknowledges these are important and provide a focus he also reminds us, "Ngāi Tai ki Tāmaki – Te Haerenga works with much longer timelines in mind!"²⁰

²⁰ James Brown, Chairman of Ngāi Tai ki Tāmaki

The Manaakitanga indicators

OVERVIEW

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

THE INDICATORS

We applied the same criteria to select the indicators and datasets for reporting on Manaakitanga in this report that we used to select the headline indicators for the Māori Report, namely:

- relevance to Māori
- valid, and grounded in research
- available and cost-effective
- empowerment and enablement-focused
- action-focused
- able to be disaggregated²¹
- statistically sound and robust²²
- timely and consistent over time
- representative – including good coverage across the values, key directions and domains
- acceptance by stakeholders.

MĀORI ETHNICITY VERSUS MĀORI DESCENT DATA

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

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

21 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.

22 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 DATA INDICATORS

The assessment of the current set of indicators, the meaning of Manaakitanga and the case study demonstrate several areas where there were gaps, and therefore opportunities to consider new approaches, indicators and datasets. A number of indicators outlined in the Māori Plan and Māori Report were removed as they were no longer considered relevant and/or valid to the value of Manaakitanga. 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 Manaakitanga report include:

NEW INDICATOR	COMMENT
Percentage of Māori in Tāmaki Makaurau who find it very easy or easy to find someone to support them in times of need	This indicator is added to reflect the use of Manaakitanga as being about looking after people, support and nurturing relationships.
Percentage of Māori in Tāmaki Makaurau who have provided help, without pay, for or through a marae, hapū or Iwi	This indicator is added to reflect the use of Manaakitanga as being of service, and the common good.
Rental affordability for Māori in Tāmaki Makaurau	Given that home ownership in Tāmaki Makaurau for Māori and non-Māori is likely to be low, it is important to consider rental affordability.
Growth of the Māori Tāmaki Makaurau economy	The Board has commissioned the New Zealand Institute of Economic Research (NZIER) to undertake work on the Māori economy in Tāmaki Makaurau including the value of land, assets and GDP. The GDP dataset is a new dataset.
Number of Māori tourism businesses in Tāmaki Makaurau/Number of Māori employees in the tourism sector, in Tāmaki Makaurau	Manaakitanga is closely linked to looking after people, being careful about how others are treated, relationships and provision of food and lodging. Therefore tourism is an important indicator to include. The Māori Tourism Association, Ministry of Business, Innovation and Employment and Statistics New Zealand have been working together to enable the reporting of Māori tourism statistics. This is a new dataset.

Cultural

OUTCOME	FOCUS AREA	INDICATOR
Māori communities are culturally strong and healthy	The use of te reo Māori	Percentage of Māori in Tāmaki Makaurau who are able to have a conversation in Māori about a lot of everyday things
	Participation in wānanga, kura and kōhanga reo	Number of tamariki in Tāmaki Makaurau enrolled in kōhanga reo Number of Māori students in Tāmaki Makaurau enrolled in kura kaupapa Māori and kura teina Number of taura in Tāmaki Makaurau enrolled in wānanga
	Connection to Iwi	Percentage of Māori in Tāmaki Makaurau registered with an Iwi Percentage of Māori in Tāmaki Makaurau who have visited an ancestral marae in the last 12 months

The outcome from Manaakitanga within the cultural pou of the Māori Plan for Tāmaki Makaurau is that Māori communities are culturally strong and healthy. The use of te reo Māori is widely regarded as a major indicator of ‘being Māori’.²³ Language has been described as vital to the sustenance of culture, the essential ingredient of culture and a key to cultural identity.²⁴ Within this context, the ability of adults to converse in Māori, the number of Māori involved in immersion schools and institutes and the number of people who are registered with their Iwi and visit their ancestral marae are all indicators of the extent to which Māori communities in Tāmaki Makaurau are culturally strong and healthy.

The use of te reo Māori across Tāmaki Makaurau and Aotearoa has declined steadily between 2001 and 2013. Enrolments in kura kaupapa and kōhanga reo have been relatively static over time. However, enrolment in wānanga has increased. Disappointingly, te reo Māori initiatives led by Auckland Council have not progressed to the Board’s expected level as hoped. The Board’s business case refresh seeks additional funding to co-design a programme of work with Mana Whenua and Māori communities along the dimensions of “hear, see and experience” to help identify new and exciting ways to revitalise the visibility of distinctive Māori culture in Tāmaki Makaurau.²⁵ In relation to te reo Māori, this includes creating a cultural atmosphere through the use of Māori waiata and language.

23 M H Durie, “Measuring Māori Wellbeing,” Guest Lecture Series (Wellington: The New Zealand Treasury, 2006).

24 Elaine Reese et al., “Te Reo Māori: Indigenous Language Acquisition in the Context of New Zealand English,” *Journal of Child Language* 45, no. 02 (March 2018): 340–67.

25 Independent Māori Statutory Board, “Long Term Plan 2018–2021: Advocacy Business Cases” (Tāmaki Makaurau: Independent Māori Statutory Board, 2017).

FOCUS AREA: TE REO MĀORI

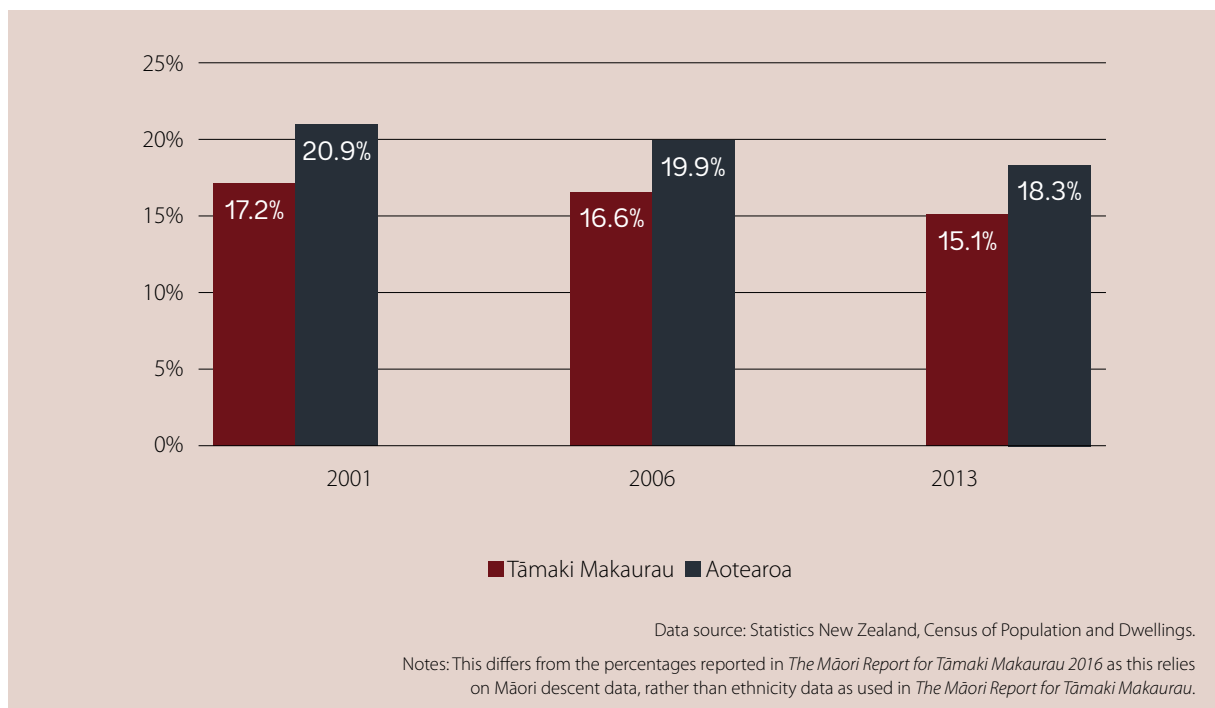
Indicator: Percentage of Māori in Tāmaki Makaurau who are able to have a conversation in Māori about a lot of everyday things

Te reo Māori plays a central role to Te Ao Māori and is crucial to building culturally strong communities in Tāmaki Makaurau.

At the 2013 Census, 15.1 percent (or 24,726) of Māori in Tāmaki Makaurau said they could hold a conversation in Māori about a lot of everyday things. This compared with 18.3 percent across Aotearoa (Figure 2).

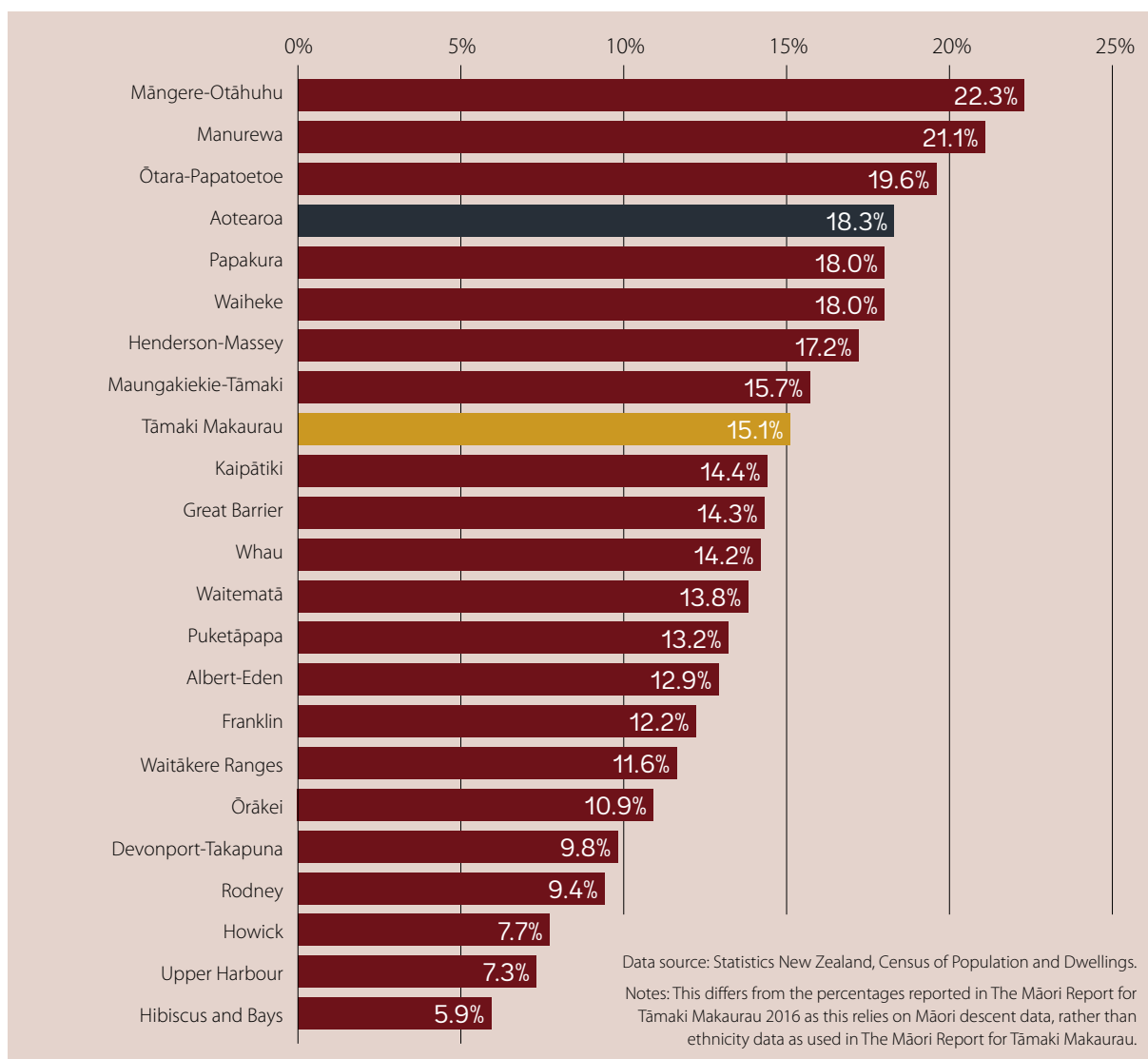
The proportion and absolute number of te reo Māori speakers in Tāmaki Makaurau has been declining since 2001.

Figure 2. Percentage of Māori who are able to have a conversation in Māori about a lot of everyday things, Tāmaki Makaurau and Aotearoa, 2001, 2006, 2013



In the local board areas, Māngere-Ōtāhuhu, Manurewa and Ōtara-Papatoetoe have the highest proportions of te reo Māori speakers (Figure 3), while Howick, Upper Harbour and Hibiscus Bays have the lowest proportions of Māori who are able to have a conversation in Māori about a lot of everyday things.

Figure 3. Percentage of Māori who are able to have a conversation in Māori about a lot of everyday things, local board areas, Tāmaki Makaurau and Aotearoa, 2013



The Auckland Council’s Māori Language Strategy was passed in 2016. However, the promotion of te reo Māori has not progressed as much as other initiatives. The Council and the Council Controlled Organisations are failing to act with urgency and actions appear to be undertaken in isolation. Nevertheless, there have been a number of developments in presenting Māori culture in the daily norm, for example:

- Mana Whenua and local boards have worked together to establish naming and story boarding in te reo Māori in some local parks. The aim is to also include all parks, Council recreation centres, cemeteries and Council buildings

- Libraries have a comprehensive te reo Māori naming in libraries as well as speakers of te reo (mostly in main libraries)
- Auckland Transport has renamed all stations of the City Rail Link with Māori names (however, no other stations are to be renamed)
- Auckland Transport has audio te reo Māori on trains (main lines only) and at Britomart
- Council officers have the chance to improve their pronunciation by participating in te reo Māori classes
- Council has named all rooms in te reo Māori and there is te reo Māori announcement of floor levels in Council building lifts.

FOCUS AREA: PARTICIPATION IN WĀNANGA, KURA AND KŌHANGA REO

Indicator: Number of taura enrolled in wānanga, in Tāmaki Makaurau

There are two wānanga who deliver to Māori in Tāmaki Makaurau: Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiarangi. Te Wānanga o Aotearoa has the majority of students, with 98 percent of enrolments in 2015 but this fell to 92 percent in 2017. The number of EFTS in Tāmaki Makaurau has remained relatively steady between 2015 and 2017, while the number of enrolments has increased dramatically (Figure 4). This is likely driven by high numbers of taura enrolling in short courses.

Te Wānanga o Aotearoa has high visibility and enrolments in Tāmaki Makaurau, delivering to 38 sites across the region.

Figure 4. Number of taura enrolled in wānanga in Tāmaki Makaurau, 2015, 2016, 2017

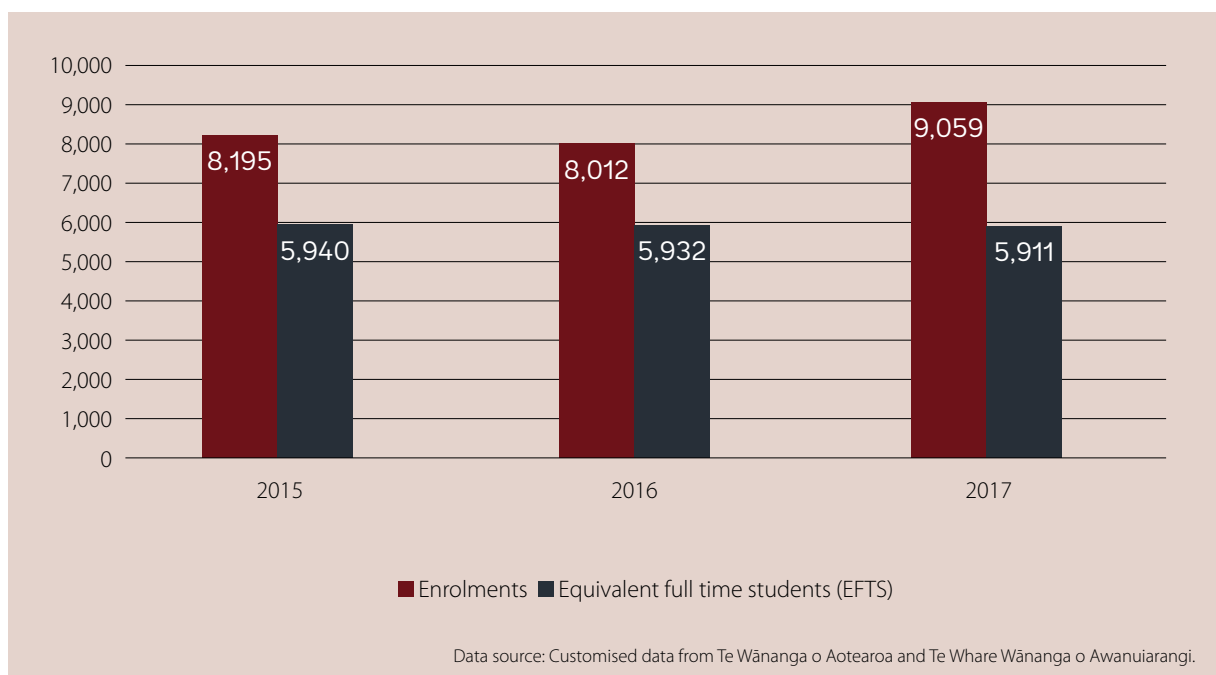




Photo: Radio New Zealand, John Boynton.

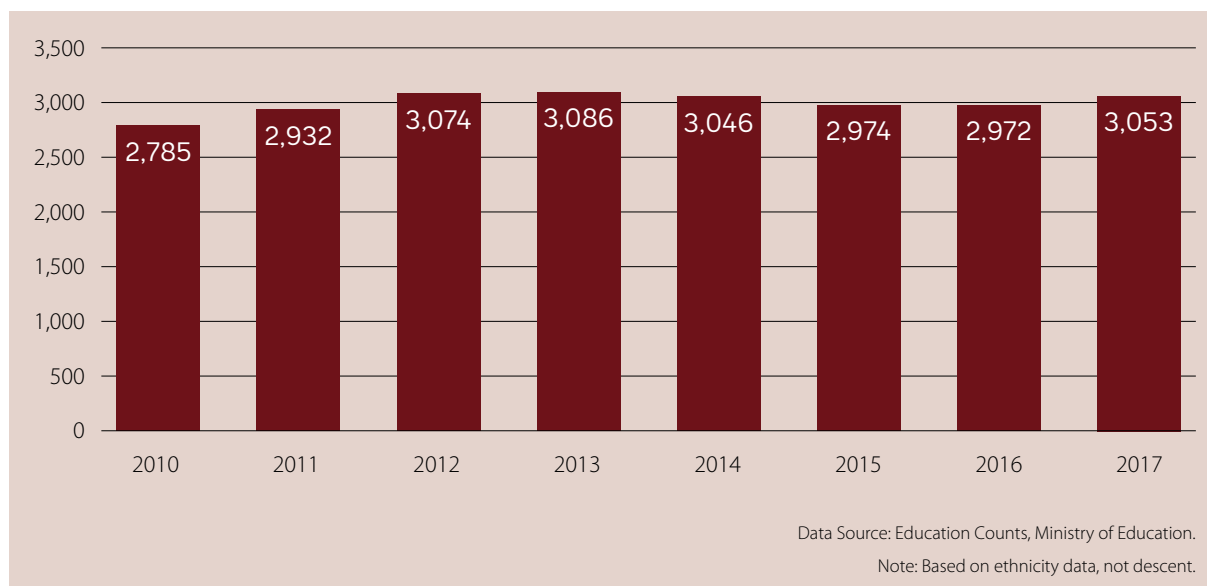
Thousands of people marched through central Auckland and in Manukau during lunchtime on 13 September 2018 for a hiko supporting te wiki o te reo Māori. Local kura kaupapa students, teachers and members of the public joined the hiko, which made its way down Queen Street to Aotea Square. There was a strong turnout, reflecting changes in attitude towards te reo Māori.

Indicator: Number of Māori students in Tāmaki Makaurau enrolled in kura kaupapa Māori and kura teina

Kura kaupapa Māori and kura teina are defined as “Māori medium” within the education system. Students are taught all or some curriculum subjects in the Māori language for at least 51 percent of the time (Māori Language Immersion Levels 1 and 2).

In 2017, 7.1 percent of all Māori students in Tāmaki Makaurau were being taught in Māori medium schools, this compares with 9.9 percent across Aotearoa. Māori students enrolled in kura kaupapa Māori and kura teina appear to have plateaued in the last five years.

Figure 5. Number of Māori students in Tāmaki Makaurau enrolled in kura kaupapa Māori and kura teina, 2010–2017

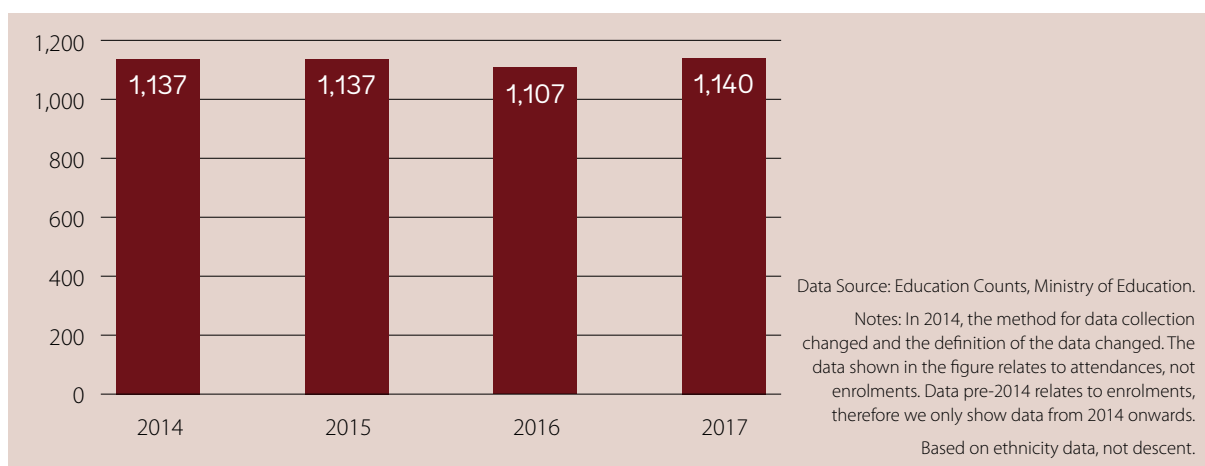


Indicator: Number of tamariki attending kōhanga reo in Tāmaki Makaurau

Kōhanga reo are services licensed by the Ministry of Education that build young children's and parents' knowledge of te reo Māori and tikanga. Parents and whānau are closely involved in the child's learning and development. Children can attend from birth in the kōhanga reo total immersion te reo Māori environment (meaning te reo Māori is the only language used). Parents and whānau are responsible for the management and operation of their kōhanga reo and are encouraged to take part in the daily programme.

In 2017, 1,140 tamariki attended kōhanga reo in Tāmaki Makaurau (Figure 6). Attendance numbers appear to be relatively static over the last few years, with a very small dip in attendance in 2016. Across Aotearoa, 8,165 tamariki attended kōhanga reo in 2017. Te Moana-ā-toi region had the most attendances with 1,472 tamariki attending.

Figure 6. Number of tamariki enrolled in kōhanga reo in Tāmaki Makaurau, 2014–2017



Given that the population of tamariki in Tāmaki Makaurau has been growing, there is therefore a decreasing proportion of the population who are attending kōhanga reo. Nationally, it has been recognised that between 2004 and 2014, there has been a steady decline of kōhanga reo services and attendance,²⁶ and this decline continues to 2017. However, the overall amount of te reo Māori use is up, with more providers across early childhood education using te reo Māori, but at lower percentage levels.

There have been a number of reasons suggested for the decline of kōhanga reo and kōhanga reo attendance, including slow education policy responses to Māori language needs in education choice, lack of teacher supply to meet demand and failure to provide quality immersion education.²⁷ At its peak, kōhanga reo provided services to just under half of the mokopuna population.²⁸ Ongoing attention needs to be paid to supporting te reo Māori within whānau, communities and within the education system.

26 Ministry of Education, "Indicator: Languages Used at ECE Services and Language Use at Home" (Wellington: Ministry of Education, 2015).

27 M Skerrett, "Te Kohanga Reo: Early Childhood Education and the Politics of Language and Cultural Maintenance in Aotearoa, New Zealand—A Personal–Political Story," in *The SAGE Handbook of Early Childhood Policy*, ed. L. Miller et al., vol. Linda Miller, Claire Cameron, Carmen Dalli, Nancy Barbour (London: SAGE, 2017).

28 Skerrett, in the same source.

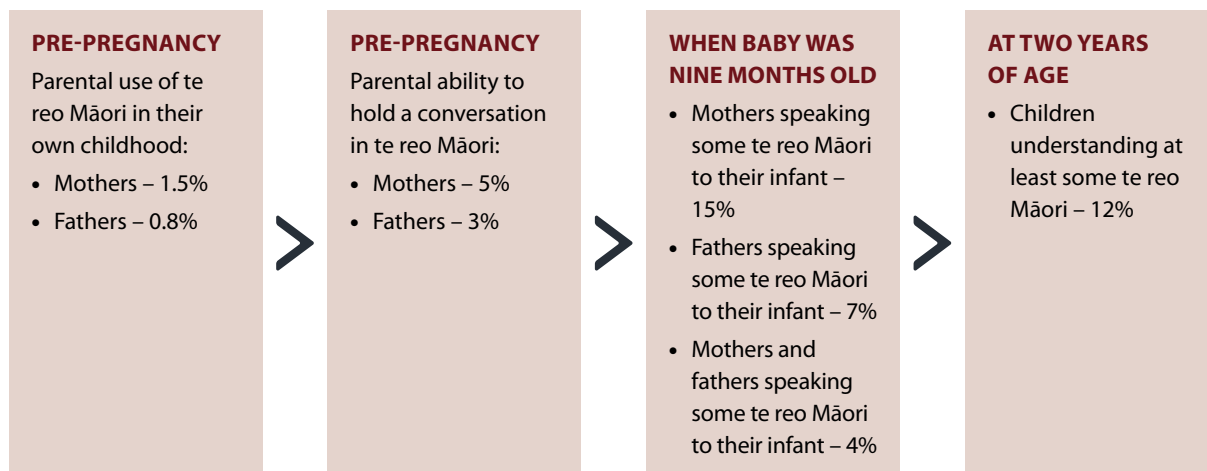
Example 1: Growing Up in New Zealand – the intergenerational use of te reo Māori

The *Growing Up in New Zealand* study, led by the University of Auckland, provides a unique opportunity to determine the use and acquisition of te reo Māori, by and for those children who are identified as Māori as well as for all children growing up in New Zealand today. The longitudinal study follows the development of approximately 7,000 children, from their birth in 2009/10. There are over 1,500 children in the study who are identified by their parents as Māori. The study samples families in Tāmaki Makaurau and the Waikato.

The study finds that at two years of age:²⁹

- 12 percent of children are described as understanding at least some te reo Māori
- There are more Māori children who can't understand te reo Māori than those who can
- 40 percent of children identified as Māori are described as understanding at least some te reo Māori
- A greater proportion of children are described as understanding te reo Māori than the proportion of their parents that used te reo Māori in their own childhood, or that spoke conversational te reo Māori as adults.

Figure 7. Use of te reo Māori over time by parents and children of *Growing Up in New Zealand*, up to two years of age



FOCUS AREA: CONNECTION TO IWI

Indicator: Percentage of Māori in Tāmaki Makaurau registered with their Iwi

Across Aotearoa, 89 percent of Māori know their Iwi, and in Tāmaki Makaurau the percentage is 88.2 percent. Knowing one's Iwi provides a sense of belonging and connection to whakapapa, which contribute to one's overall wellbeing. Registration with an Iwi is an additional step and provides registrants with additional benefits and responsibilities.

²⁹ Growing Up in New Zealand, "The Intergenerational Use of Te Reo Māori: Evidence from Growing Up in New Zealand," Policy Brief (Auckland: University of Auckland, Growing Up in New Zealand project, 2015).

In general, registration means:

- acknowledging your whakapapa and connection to Iwi and hapū
- being eligible to vote in rūnanga elections (if you are 18 years old or over)
- being eligible to stand for election on the Trust Board
- being able to update yourself on Iwi developments
- being able to have your say and contribute to, inform and influence the Board, Trust and Iwi to effectively plan for the future.

In 2013, 46.8 percent of Māori in Tāmaki Makaurau were registered with an Iwi, compared with 53.4 percent in the rest of Aotearoa (Figure 8. The proportion of Māori registered differed by age with those less than 34 years old less likely to be registered than those 35 years and older (Figure 9).

Figure 8. Percentage of Māori registered with their Iwi, Tāmaki Makaurau and rest of Aotearoa, 2013

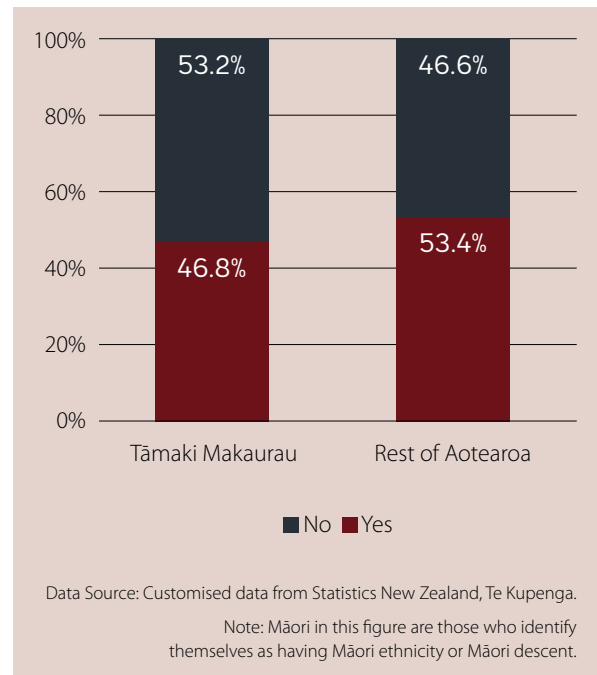
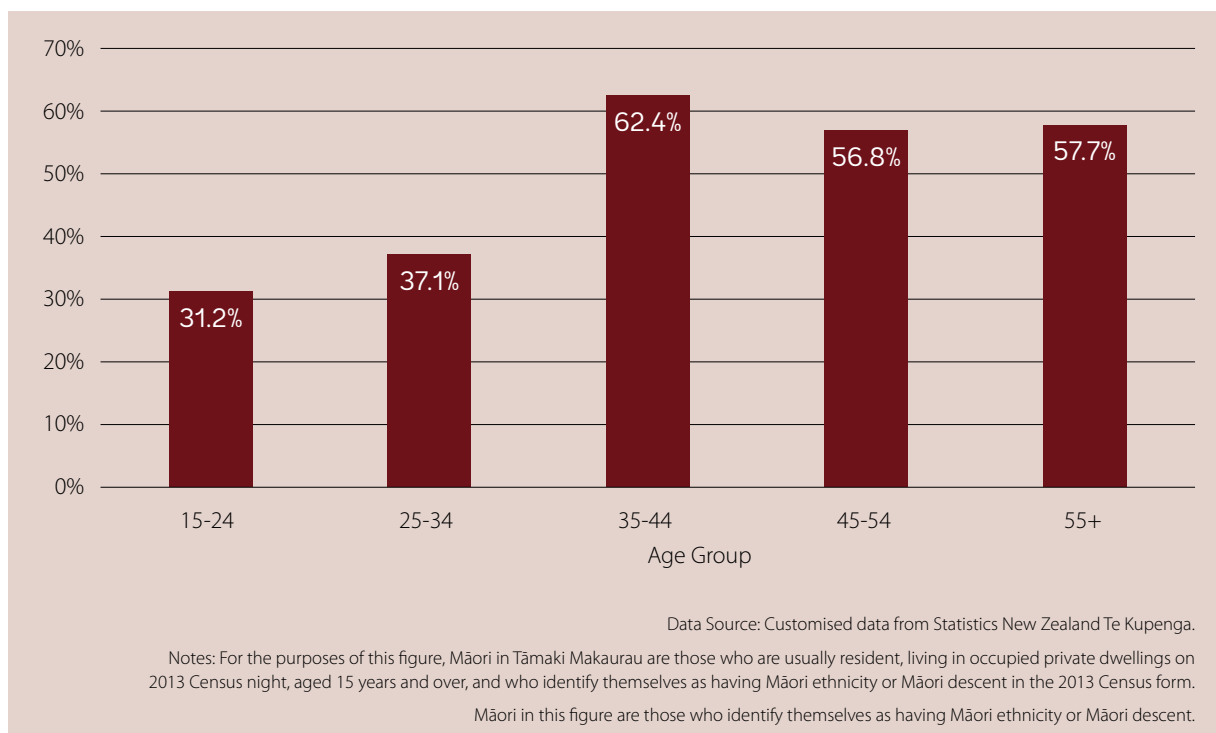


Figure 9. Percentage of Māori in Tāmaki Makaurau registered with an Iwi, by age group, 2013

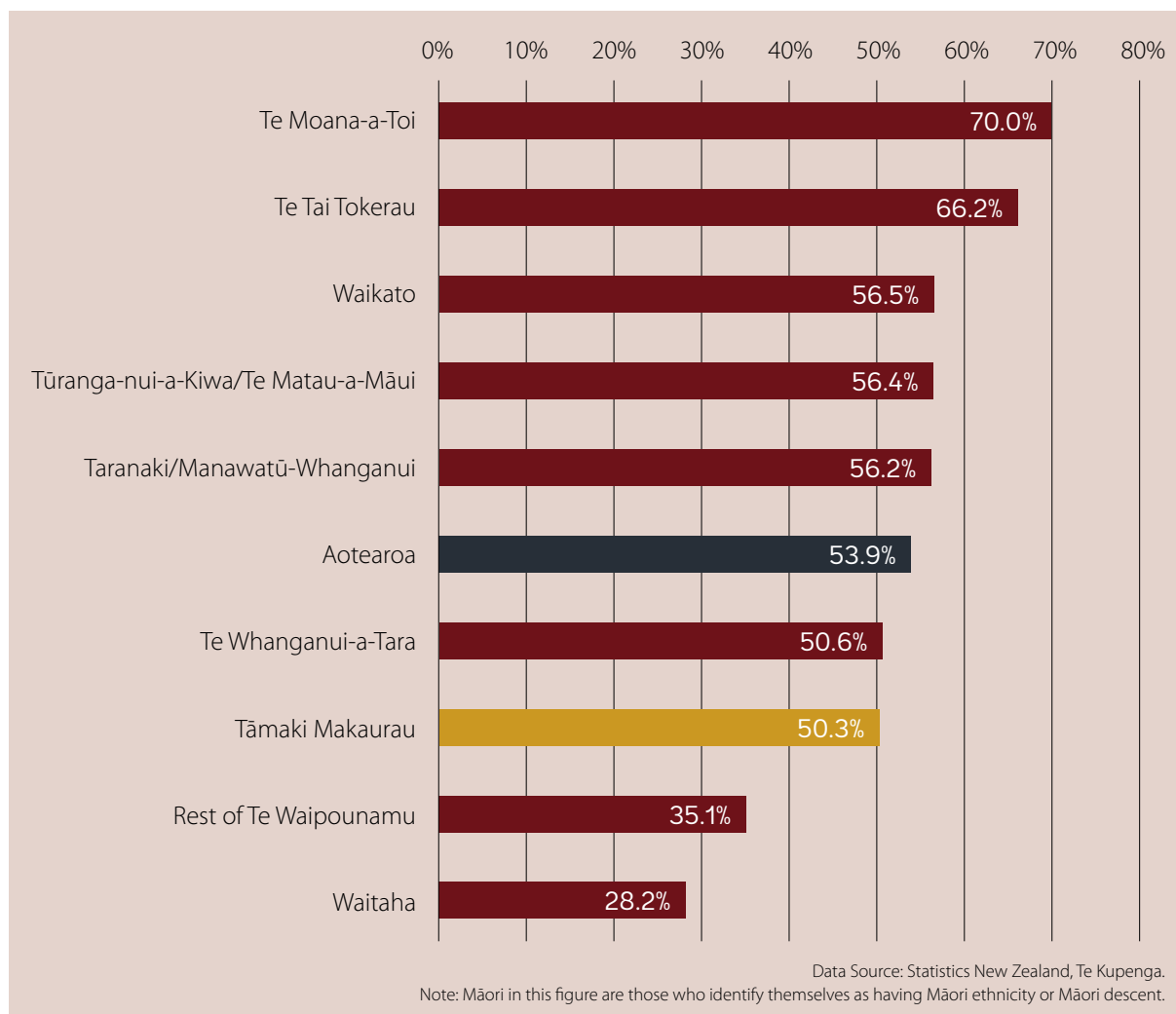


Indicator: Percentage of Māori in Tāmaki Makaurau who have visited an ancestral marae in the last 12 months

Marae usually include a whareniui (meeting house), a marae ātea (an open space in front of the whareniui), a kitchen and dining area, and an amenities block. It may include other spaces such as an urupā (cemetery). Marae can be tribal-based (ancestral marae), or non-kin based (urban or community marae). Visiting marae is central to involvement and participation in Māori culture and is an important element of tikanga Māori.³⁰

Ancestral marae, of which there are over 800 in Aotearoa, belong to particular Iwi, hapū or whānau and are located in the historical rohe (tribal region) of the group. Māori connect to ancestral marae through whakapapa. It is where their parents, grandparents, or ancestors are from and accordingly they may have more than one ancestral marae. For many Māori, their ancestral marae is their tūrangawaewae (their place to stand and belong).

Figure 10. Percentage of Māori who have visited an ancestral marae in the last 12 months, 2013, by region



30 Statistics New Zealand, "Taku Mara e: Connecting to Ancestral Mara e 2013" (Wellington: Statistics New Zealand, 2014).

In 2013, 50.3 percent of Māori in Tāmaki Makaurau indicated that they had visited an ancestral marae in the last 12 months. This is lower than the national average of 53.9 percent and much lower than Te Moana a Toi region where 70 percent of Māori indicated that they had visited an ancestral marae in the last 12 months.

Tāmaki Makaurau's lower percentage is likely due to the large proportion of resident Māori who are Mataawaka. Mataawaka make up 86 percent of the Māori population in Tāmaki Makaurau.³¹ This is consistent with findings from Te Kupenga which shows that Māori who lived close to the ancestral marae (within a 30-minute drive) were more likely to have been there in the last 12 months and to have gone more often than those who did not live close. Three-quarters of the 71,500 Māori in Aotearoa living close to their ancestral marae (which they thought of as their tūrangawaewae) had been there in the last 12 months.

Many aspects of Māori identity and culture are strongly linked to connection to ancestral marae. For example, those who had a greater ability to speak te reo Māori, who know all their pepeha and consider te reo Māori as their first language were more likely to visit their ancestral marae than others.³² Older Māori are more likely than younger Māori to have been to their ancestral marae and to have visited more often.

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

'Empowered marae and papakāinga' is the largest initiative by value in the Board's advocacy business cases.³³ The Board recognises that marae form the beating heart of many Mana Whenua and Māori communities in Tāmaki Makaurau. To this end, the Board recommends that Auckland Council ramp up its delivery of marae outcomes, particularly through:

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

31 Auckland Council, "Auckland Plan 2050: Evidence Report. Maori 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

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

33 Independent Māori Statutory Board, "Long Term Plan 2018-2021: Advocacy Business Cases."

Social

OUTCOME	FOCUS AREA	INDICATOR
Māori enjoy a high quality of life	Health and wellness	Percentage of Māori in Tāmaki Makaurau who report their overall life satisfaction as seven or above
		Percentage of Māori in Tāmaki Makaurau rating their own health as excellent or very good
		Percentage of Māori in Tāmaki Makaurau who report they have accomplished less in the previous four weeks as a result of emotional problems
	Percentage of Māori in Tāmaki Makaurau who find it very easy or easy to find someone to support them in times of need	
	Access to health services	Percentage who wanted to see a general practitioner in the last 12 months but were not able to because of cost or transport
		Disabled Māori living in households, whose need for assistance is fully met
		Percentage of Māori in Tāmaki Makaurau who have provided help, without pay, for or through a marae, hapū or Iwi
	Participation in mainstream education	Percentage of Māori children in Tāmaki Makaurau participating in early childhood education
		Percentage of Māori secondary school leavers in Tāmaki Makaurau who left school with a qualification at NCEA Level 2 or above
		Number of Māori students in Years 11-13 enrolled in science, technology, engineering and mathematics (STEM) in Tāmaki Makaurau

The overall outcome from Manaakitanga within the Social pou of the Māori Plan for Tāmaki Makaurau is that Māori are enjoying a high quality of life. A high quality of life can be measured in a variety of ways. In this section of the report, we focus on overall life satisfaction, physical and mental health, access to support, and attaining knowledge and skills.

New indicators hone in on core aspects of Manaakitanga, that is, looking after people and enhancing the mana of others, while also elevating one's own mana. The two new indicators are expressions of this showing of respect and generosity:

- Volunteering for or through one's marae, hapū or Iwi
- Having support when you need it.

FOCUS AREA: HEALTH AND WELLNESS

Indicator: Percentage of Māori in Tāmaki Makaurau who report their overall life satisfaction as seven or above

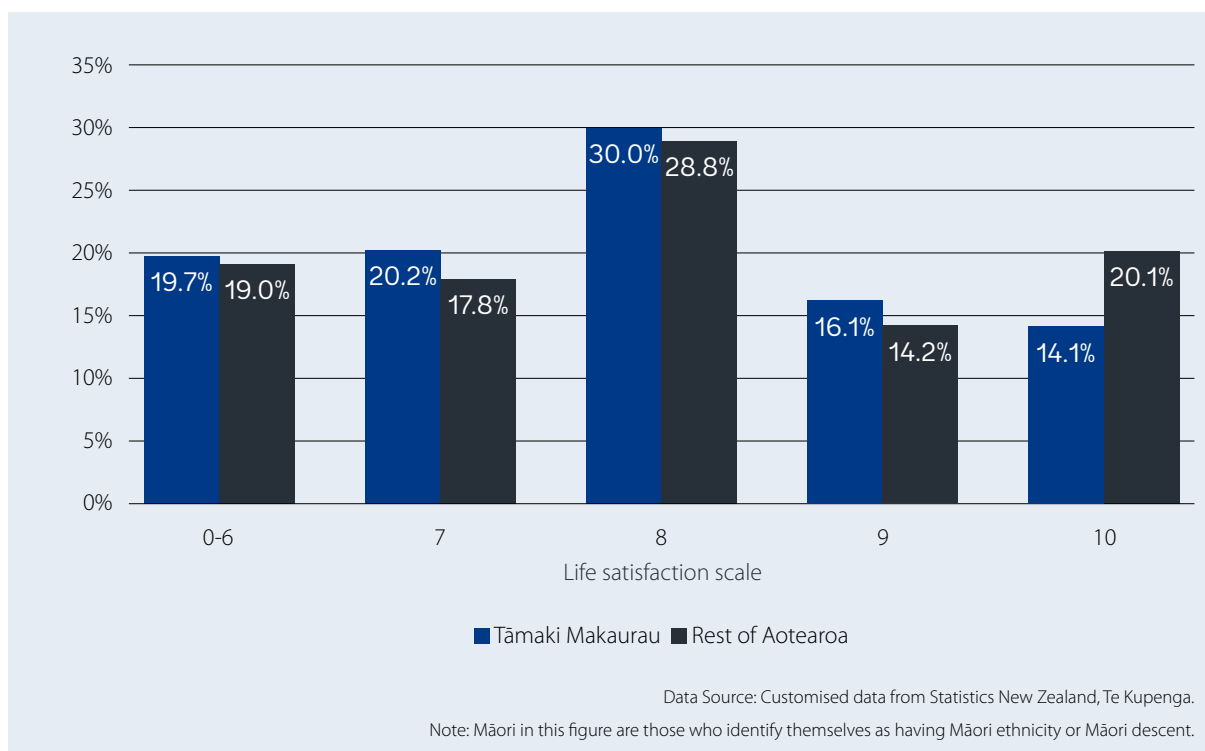
People who experience overall life satisfaction generally also experience positive health and wellbeing.

In 2013, the majority (80.3 percent) of respondents to Te Kupenga in Tāmaki Makaurau reported their overall life satisfaction as seven or above (where 10 is completely satisfied). This was a similar finding to Māori in the rest of Aotearoa, at 81.0 percent.

In fact, 14.1 percent of Māori living in Tāmaki Makaurau rated their life satisfaction as 10, that is, they were completely satisfied with their lives.

There were no significant differences across gender or age.

Figure 11. Percentage of Māori reporting their overall life satisfaction – “Where zero is completely dissatisfied, and ten is completely satisfied, how do you feel about your life as a whole?”, Tāmaki Makaurau and rest of Aotearoa, 2013



Indicator: Percentage of Māori in Tāmaki Makaurau rating their own health as excellent, very good or good

Self-rated health is well-established as a predictor of mortality and morbidity and is widely used as a tool in inequality studies. Having fair or poor self-rated health is a strong predictor of future use of health services and mortality.

Over 2014–2017, 79.7 percent of Māori in Tāmaki Makaurau indicated that their health was excellent, very good or good. This was statistically significantly lower than the national percentage of 82.5 percent (Figure 12).

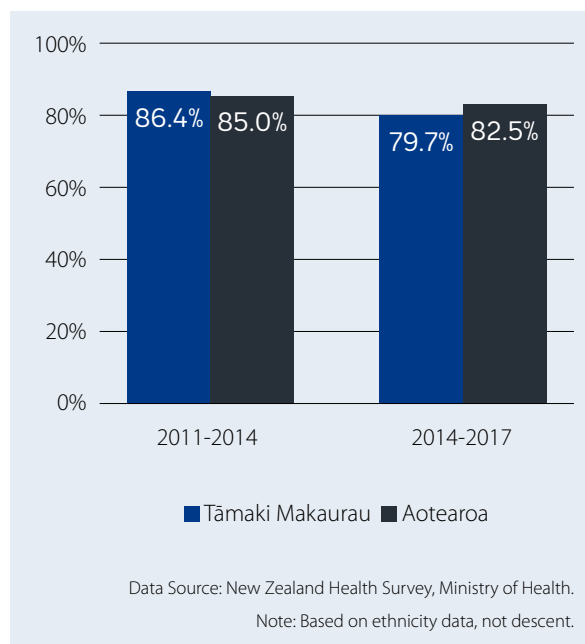
Over 2011–2014, more Māori in Tāmaki Makaurau rated their own health as excellent, very good or good than across New Zealand. However, there was no statistical difference between these percentages. The percentage of Māori who rated their health as excellent, very good or good decreased across both areas between 2011–2014 and 2014–2017.

This may be due to overcrowding³⁴ in Tāmaki Makaurau compared to across Aotearoa. In 2013, the Counties Manukau District Health Board (DHB) area and the Auckland DHB area were the two DHB areas with the highest proportion of the population living in crowded households.

Overcrowding has been linked to respiratory illnesses with a study identifying that 9.8 percent of hospital admissions are attributed to household crowding.³⁵ Household crowding is also a risk factor for the transmission of infectious diseases within New Zealand. Research from the New Zealand Healthy Homes study identified that reduced overcrowding was associated with 61 percent reduction in acute and arranged hospital admissions for children in the area of study.³⁶

While the perceptions of health may be related to overcrowding, it is important to reflect on Māori concepts of housing and crowding. Within traditional Māori society the extended family (*whānau*), as well as *hapū* and *Iwi* are centrally important and the *marae* (which is an important carrier of group and personal identity) has traditionally received greater architectural emphasis than individual dwellings, which hold a lower status. Additionally there has been a tradition of inter-generational living arrangements of Māori communities.

Figure 12. Percentage of Māori rating their own health as excellent, very good or good, 2011–2014 and 2014–2017



34 Overcrowding is caused when the dwellings that people live in are too small to accommodate the number of people in a household. There are many different measures of crowding. The capacity of a dwelling can be measured by floor area, or by the number of bedrooms or rooms. The measure often used in New Zealand is the Canadian National Occupancy Standard (CNOS). This measure is complex and calculates the number of bedrooms needed – based on the demographic composition of the household. It presumes there should be no more than two people to a bedroom but that couples and children of certain ages can share a bedroom.

35 M G Baker et al., "Infectious Diseases Attributable to Household Crowding in New Zealand: A Systematic Review and Burden of Disease Estimate" (Wellington: He Kainga Oranga/Housing and Health Research Programme University of Otago, 2013).

36 M G Baker, Jane Zhang, and P Howden-Chapman, "Health Impacts of Social Housing: Hospitalisations in Housing New Zealand Applicants and Tenants, 2003–2008" (Wellington: He Kainga Oranga/Housing and Health Research Programme University of Otago, 2010).



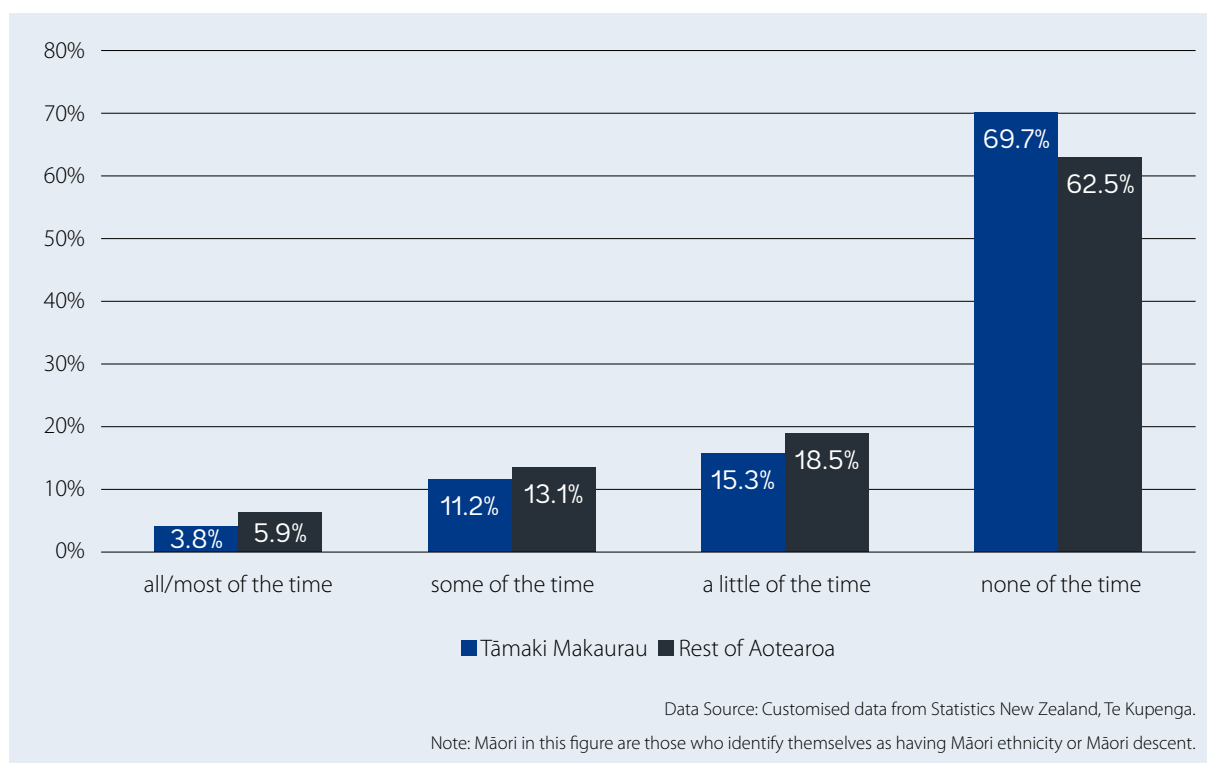
The ability to offer a place to stay and to host whānau is key to maintaining one's mana and being able to practise Manaakitanga. So, housing which is considered 'overcrowded' in one sense, may not necessarily be viewed as such by Māori. Furthermore, Māori may receive many positive, social and cultural connections and benefits from such 'overcrowding'.

Sustainable papakāinga is a key priority for the Board. Establishing papakāinga for those groups who would like them, presents Council with great opportunity for innovation in response to the housing crisis. More needs to be done, and at a faster pace, in this area. There are currently four council-assisted papakāinga in Tāmaki Makaurau compared to three in 2012 (Ngāti Whātua Ōrākei, The Pukaki Trust Mangere, Ngāti Whātua o Kaipara, Waimango Orere Point). Council are working to progress seven papakāinga. [See also commentary related to the economic pou and housing.]

Indicator: Percentage of Māori in Tāmaki Makaurau who report they have accomplished less in the previous four weeks as a result of emotional problems

This indicator acknowledges that Māori health and wellbeing is influenced not just by physical health, but emotional and mental health. National health survey data shows that 11 percent of Māori adults experienced psychological distress in the past four weeks.³⁷ After adjusting for age and sex differences, Māori adults were 1.5 times as likely to have experienced psychological distress as non-Māori adults respectively.

Figure 13. Percentage of Māori who report they have accomplished less in the previous four weeks as result of emotional problems, Tāmaki Makaurau and rest of Aotearoa, 2013



³⁷ Ministry of Health, "Annual Update of Key Results 2016/17: New Zealand Health Survey" (Wellington: Ministry of Health, 2017), www.health.govt.nz/publication/annual-update-key-results-2016-17-new-zealand-health-survey

A significant milestone for these value reports is making available data of interest by descent and at the sub-national level. Figure 13, like many of the other previous figures, shows that Māori in Tāmaki Makaurau have a different experience than Māori in other parts of Aotearoa. However, we are aware that there are pockets of communities within Tāmaki Makaurau that are likely to report higher levels of emotional problems and psychological distress. But the data is currently unavailable and/or not robust enough to report. The lack of data granularity limits the Board’s ability to advocate for place-based or iwi-based interventions, and/or identify issues that are of significance to urban Māori.

Figure 14. Te Whare Tapa Whā



Source: Ministry of Health

One model for understanding Māori health is the concept of ‘te whare tapa whā’ – the four cornerstones (or sides) of Māori health.³⁸

With its strong foundations and four equal sides, the symbol of the wharenuī illustrates the four dimensions of Māori well-being.

Should one of the four dimensions be missing or in some way damaged, a person, or a collective may become ‘unbalanced’ and subsequently unwell.

For many Māori, modern health services lack recognition of taha wairua (the spiritual dimension). In a traditional Māori approach, the inclusion of the wairua, the role of the whānau (family) and the balance of the hinengaro (mind) are as important as the physical manifestations of illness.

For Māori there is also a connection between the environment and health and wellness. We discuss this further in the environment pou. It is understood that if the environment is cared for and is in a healthy state then so too are the people well nurtured and healthy. Conversely, if the environment is not well cared for then the people are likely to exhibit signs of illness (mental and/or physical).

38 M H Durie, “A Māori Perspective of Health,” *Social Science Medicine* 20, no. 5 (1985): 483–86.

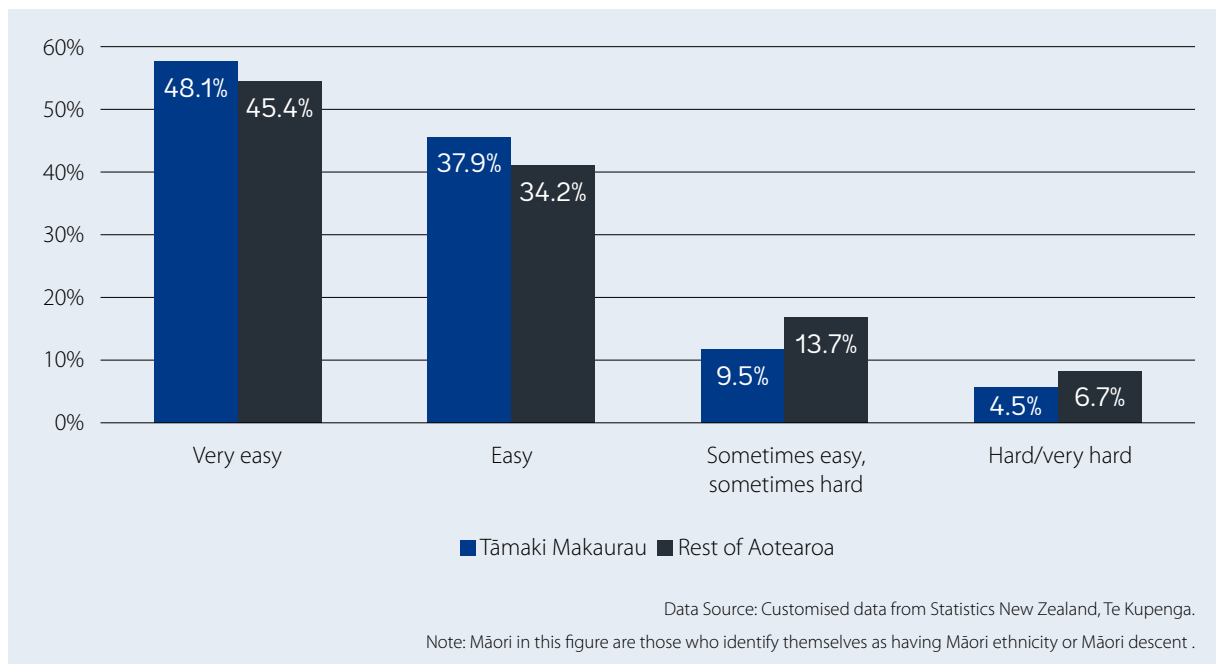


Indicator: Percentage of Māori in Tāmaki Makaurau who find it very easy or easy to find someone to support them in times of need

Manaakitanga requires personal wellbeing. To genuinely express Manaakitanga one must have good wellbeing. That might involve providing support to others – making sure someone is fed, safe, acknowledged and well – or receiving support.

A higher percentage of Māori in Tāmaki Makaurau indicated that they found it very easy or easy to find someone (living in another household) to support them in times of need, compared with the rest of Aotearoa (Figure 15). This may be a factor of proximity or the strength of communities in Tāmaki Makaurau.

Figure 15. Percentage of Māori and their ease of being able to find someone living in another household to support them in times of need, Tāmaki Makaurau and rest of Aotearoa, 2013

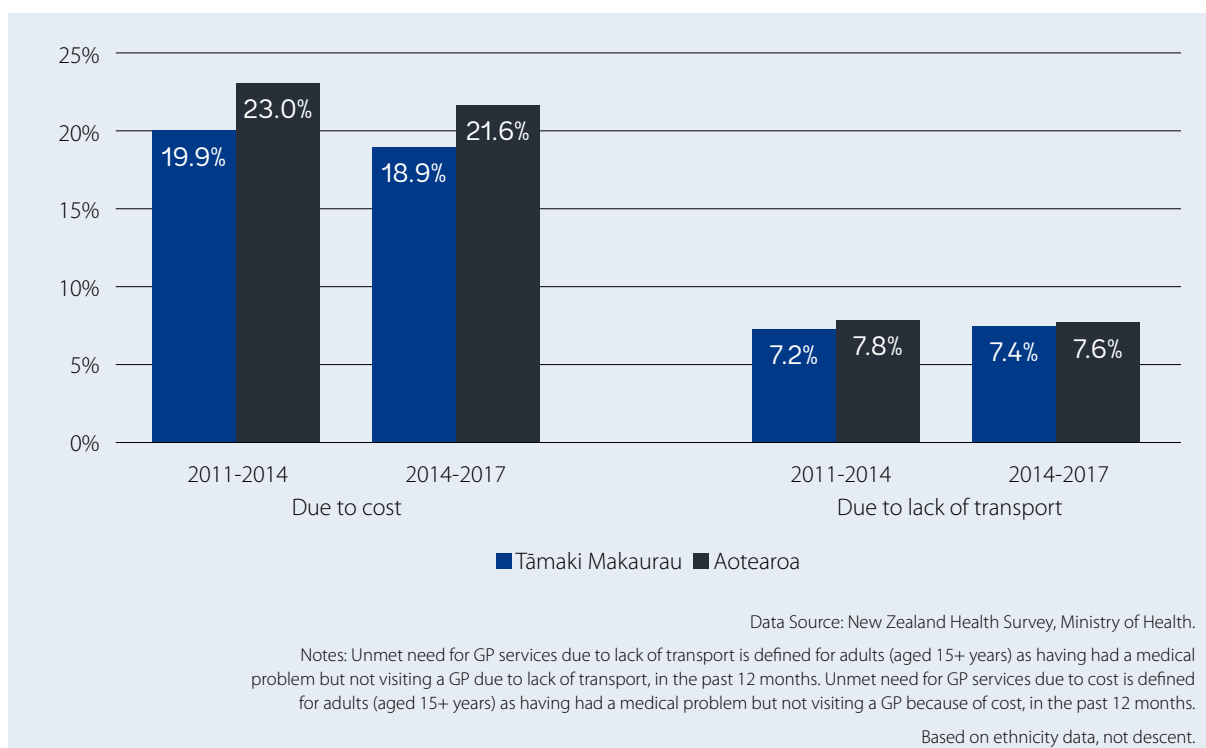


FOCUS AREA: ACCESS TO HEALTH SERVICES

Indicator: Percentage who wanted to see a general practitioner in the last 12 months but were not able to

Unmet need for GP services due to lack of transport or due to cost for Māori in Tāmaki Makaurau has been less than unmet need across Aotearoa (Figure 16). The unmet need due to cost over 2014–17 for Tāmaki Makaurau was statistically significantly less than unmet need across Aotearoa.

Figure 16. Percentage of Māori who did not visit a GP due to cost or lack of transport, 2011–2014 and 2014–2017



These results are likely related to the availability and density of GP services across Tāmaki Makaurau, and good rates of enrolment with primary health organisations (PHOs)/general practitioners:

- The two PHOs in Waitematā District Health Board (DHB) had enrolled 81 percent of the eligible Māori population and 94 percent of the non-Māori population in March 2017³⁹
- The four PHOs in Auckland DHB had enrolled 76 percent of the eligible Māori population and 86 percent of the non-Māori population in March 2017
- As at June 2016, the PHOs in Counties Manukau DHB had enrolled 93 percent of the Māori population and 96 percent of the non-Māori population. By June 2017, the enrolment rate of Māori had risen to 98 percent.⁴⁰

39 Auckland District Health Board and Waitemata District Health Board, "2017/18 Māori Health Plan" (Auckland: Auckland and Waitemata District Health Boards, 2017).

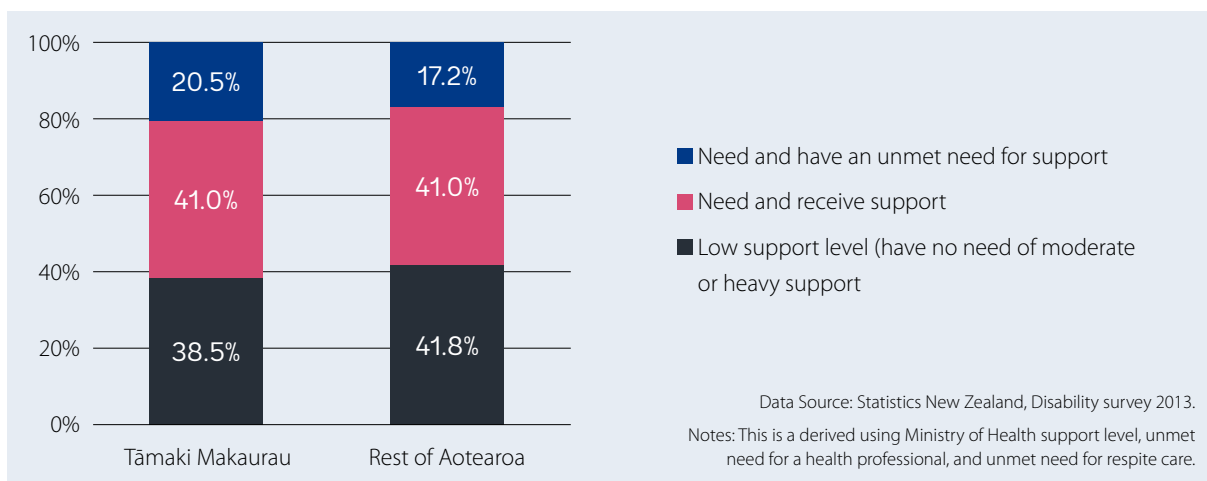
40 Counties Manukau District Health Board, "Maori Health Plan 2017/18" (Auckland: Counties Manukau District Health Board, 2017).

Indicator: Disabled Māori living in households, whose need for assistance is fully met

In 2013, 24 percent of the New Zealand population were identified as disabled, a total of 1.1 million people.⁴¹ Māori had higher than average disability rates, after adjusting for differences in ethnic population age profiles.

As previously discussed, Manaakitanga includes supporting and looking after one another, including those who have a disability. In 2013, of the 39,000 Māori in Tāmaki Makaurau who had a disability, 20.5 percent had an unmet need for support, compared with 17.2 percent of disabled Māori across the rest of Aotearoa (Figure 17).

Figure 17. Number of disabled Māori by support need, Tāmaki Makaurau and rest of Aotearoa, 2013



MARAE ACCESSIBILITY

The Auckland Design Manual references the work of the Marae Accessibility Project which has developed a toolkit to help address the social and participatory needs of kaumātua and whānau with disabilities or impairments whilst on the marae.⁴² The toolkit includes a useful checklist for those building or renovating marae including:

- Turanga waka | Car park
- Paepae | Seating
- Whare kai | Eating house
- Whare nui | Meeting house
- Nga-whare paku me whare kaukau | Toilets and bathroom
- General access

Figure 18. Marae layout concepts. That red arrow indicates accessible route



41 Statistics New Zealand, "Disability Survey, 2013." (Wellington: Statistics New Zealand, 2014).

42 Marae Accessibility Project, "Te Whakaahaitanga Marae Kua Wa-Tea Te Huarahi Marae Accessibility" (Waikato: Te Roopu Tiaki Hunga Hauaa (TRTHH) Maori Disability Network Group, 2013).

FIRST DISABLED PEOPLES KAPA HAKA GROUP

At the end of 2017, the first Te Anga Pāua kapa haka symposium for disabled people was held at Te Mānukanuka o Hoturoa Marae in Tāmaki Makaurau. Some of Aotearoa’s top performers weighed in to support the team’s endeavours to get to the national stage. The group’s ultimate goal is to prepare their performers to get them to the Te Matatini stage by 2020.

The Te Anga Paua Kapa Haka symposium is the largest Māori performing arts provider aimed at teaching disabled people in Aotearoa. The performers came from Tāmaki Makaurau and as far as Kaitiāia right through to Waihōpai and ranged from between 20 to 60 years old.

Indicator: Percentage of Māori in Tāmaki Makaurau who have provided help, without pay, for or through a marae, hapū or Iwi

Manaakitanga is about treating people as best you can with what you have. There is also a duty of care to one’s environment, marae, hapū and Iwi.

In 2013, 15.4 percent of Māori in Tāmaki Makaurau volunteered for, or through, a marae, hapū or Iwi (Figure 19). This compares with 19.0 percent of Māori in the rest of Aotearoa. Volunteering at a marae appears to differ by age. Older Māori are more likely to have volunteered than younger Māori (Figure 20).

Figure 19. Percentage of Māori who have provided help, without pay, for or through a marae, hapū or Iwi, Tāmaki Makaurau and rest of Aotearoa, 2013

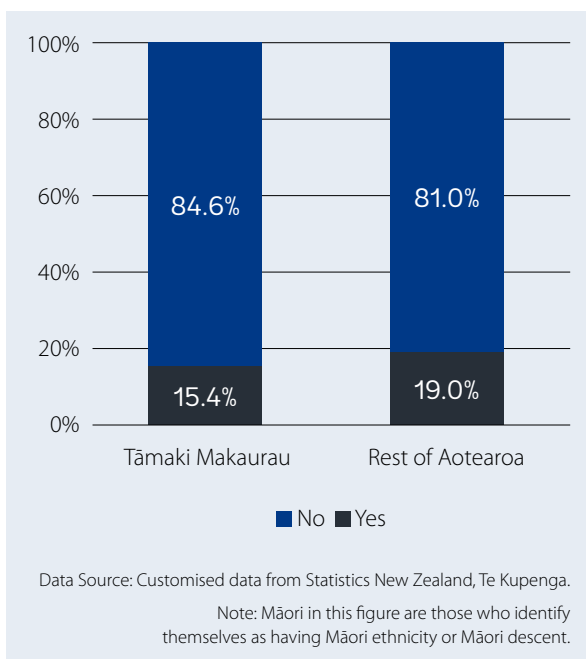
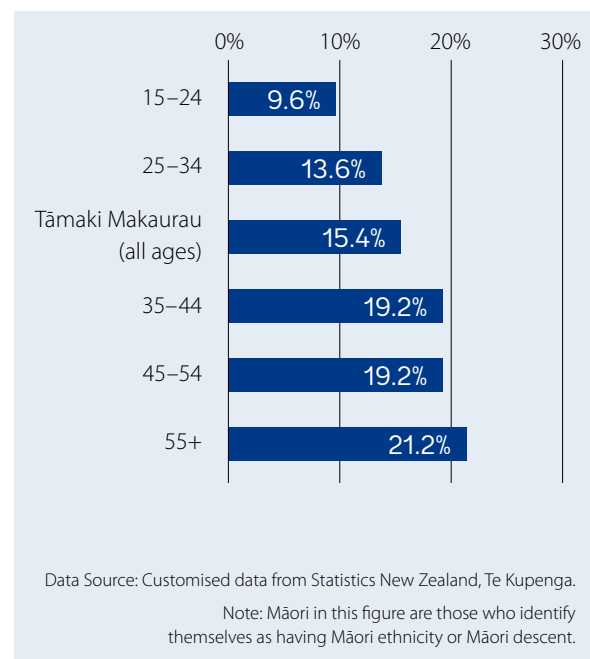


Figure 20. Percentage of Māori who have provided help, without pay, for or through a marae, hapū or Iwi, Tāmaki Makaurau, by age group, 2013



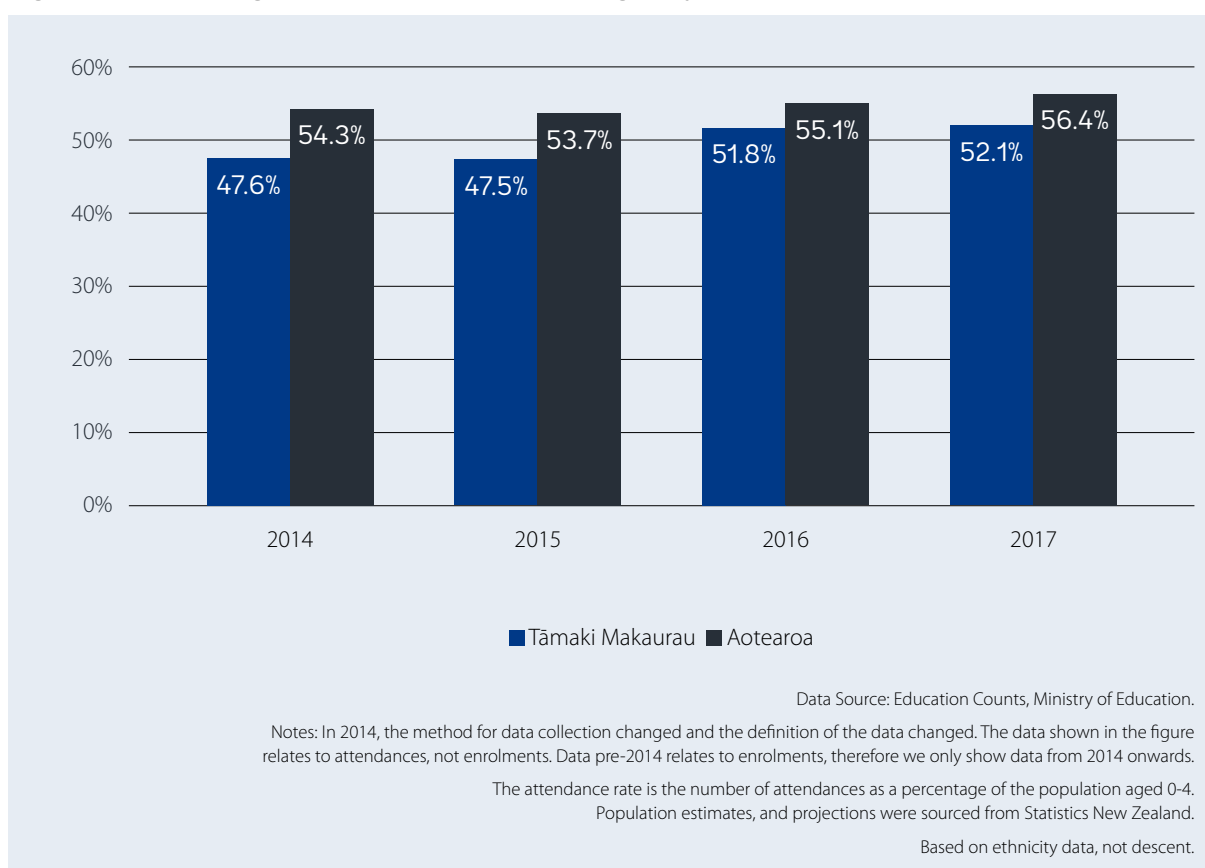
FOCUS AREA: PARTICIPATION IN MAINSTREAM EDUCATION

Indicator: Percentage of Māori children in Tāmaki Makaurau participating in early childhood education

In 2017, the attendance rate of Māori children in Tāmaki Makaurau aged from birth to four years of age was 52.1 percent (Figure 21). This is an increase in almost five percentage points since 2014. The attendance rate of Māori children across Aotearoa is higher than in Tāmaki Makaurau. In 2017, the attendance rate was 56.4 percent.

The increase in enrolments/attendances is largely driven by an increasing proportion of 0-2 year olds participating in early childhood education between 2015 and 2017.

Figure 21. Percentage of Māori children attending early childhood education, 2014–2017

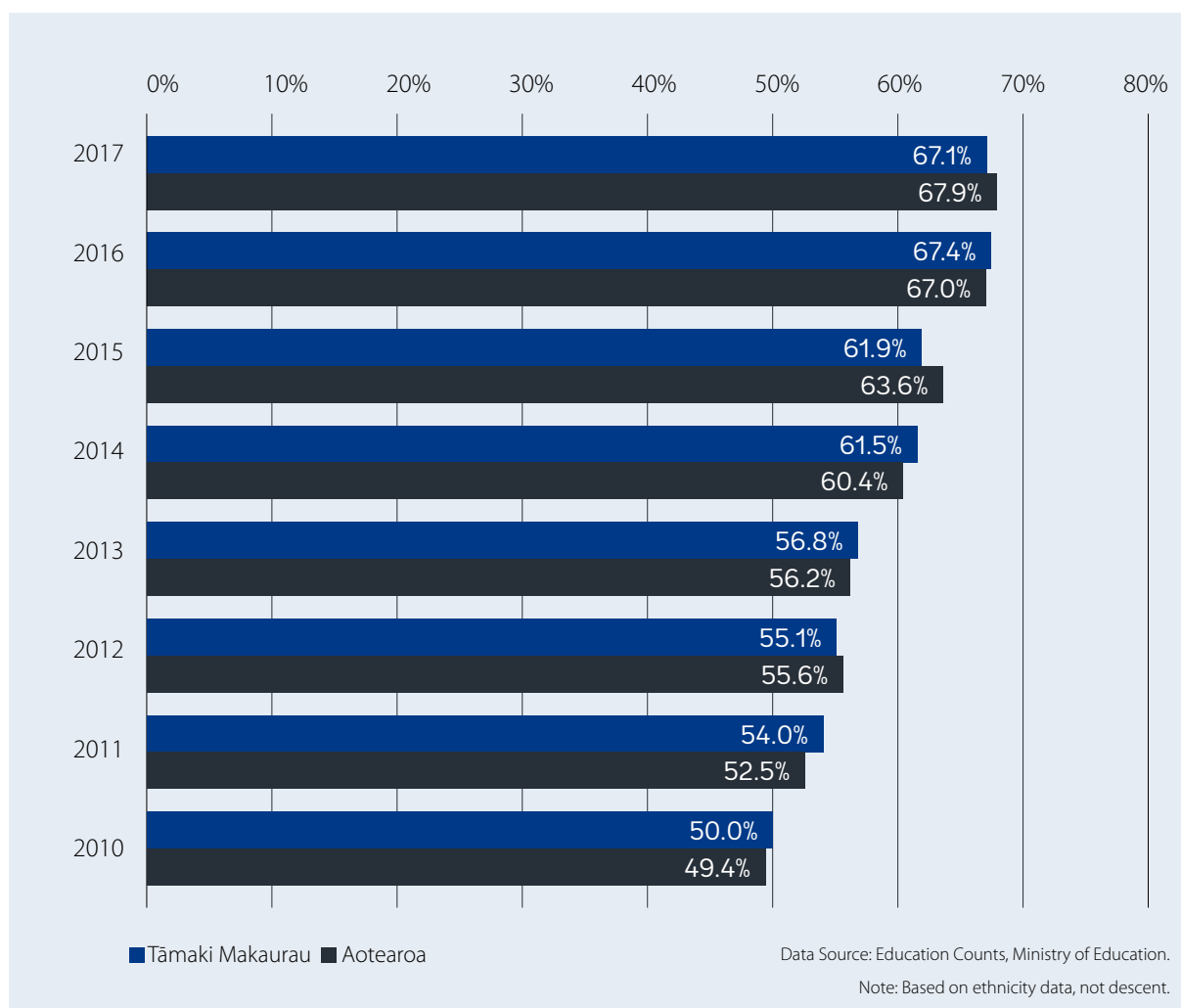


Indicator: Percentage of Māori secondary school leavers in Tāmaki Makaurau who left school with a qualification at NCEA Level 2 or above

The percentage of school leavers in Tāmaki Makaurau who have left school with qualifications at NCEA Level 2 or above has increased from 50 percent in 2010 to 67 percent in 2017. The percentage with qualifications at NCEA Level 2 or above is broadly similar to Aotearoa as a whole.

A recent report by NZIER shows that there is a 20 percent gap in average income of Māori in Tāmaki Makaurau compared to the rest of the population.⁴³ Much of this gap is due to the fact that Māori are younger, and it is clear that income rises with age and work experience, and educational attainment. To improve outcomes, the Board advocates that educational organisations need to increase the educational attainment of Māori. This increase in education attainment leads to greater occupation choice, which leads to higher incomes.

Figure 22. Percentage of Māori school leavers with NCEA Level 2 or above, 2010–2017



43 NZIER, "Improving the Lives of Auckland Māori: Evidence and an Action Plan," Report for the Independent Māori Statutory Board (Wellington: New Zealand Institute of Economic Research, 2016).



Indicator: Number of Māori students in Years 11–13 enrolled in science, technology, engineering and mathematics (STEM) in Tāmaki Makaurau

Educational attainment is a large part of achieving better outcomes of Māori. The subjects Māori students take and the institutions they attend matter.⁴⁴ Enrolment in science, technology, engineering and mathematics (STEM) subjects provide a good foundation for ongoing learning and set a pathway to higher income.

The New Zealand Qualifications Authority's (NZQA) Future State portfolio aims to ensure learners qualify for a future world that is increasingly global and digitally connected. One of their Future State goals is:

For NZQA to partner with education system agencies to support a 50 percent lift of Māori and Pasifika student achievement at NCEA Level 3 in one or more standards in STEM subject related areas by 2020.

This is measured by the indicator:

The total number of Māori students from NZQA enrolments in the 'given year' who obtained 14 credits in one or more Level 3 core STEM subjects across both English and Māori medium schools.

The proportion of Māori students in Tāmaki Makaurau who achieve in one or more STEM subjects is higher than the rest of Aotearoa, and is increasing over time. In 2014, 26.5 percent of Māori students in Tāmaki Makaurau achieved in STEM, and this percentage increased to 32.5 percent by 2017.

Fifty percent of Māori in Tāmaki Makaurau are 25 years of age and under. Young Māori will comprise a large proportion of the future Auckland workforce and be the future wealth generators. To invest in the future we must invest in rangatahi. The Board, through its long-term plan business case advocacy work, seeks funding for a Rangatahi Māori Leadership Forum, a Rangatahi Māori Leadership Discretionary Fund and dedicated resources to connect and deliver initiatives and programme for rangatahi.

44 NZIER.

Economic

OUTCOME	FOCUS AREA	INDICATOR
Māori are earning incomes and returns that fulfil their lifestyle expectations	Income – individuals and whānau	Median income per Māori household in Tāmaki Makaurau Personal income of Māori in Tāmaki Makaurau
	High quality and affordable housing	Housing cost to income ratio for Māori households in Tāmaki Makaurau Percentage of Māori home ownership in Tāmaki Makaurau Rental affordability for Māori in Tāmaki Makaurau
	Māori land and assets	Māori asset base in Tāmaki Makaurau Growth of the Māori Tāmaki Makaurau economy Number of Māori tourism businesses in Tāmaki Makaurau Number of Māori employees in the tourism sector, in Tāmaki Makaurau

Economic indicators are often used as indicators of standard of living and quality of life. While the New Zealand government is now on its journey to understand, develop and implement a system of measurement and policy analysis that focuses on wellbeing beyond economic wellbeing, economic indicators are still useful measures of outcomes for Māori, whānau and Māori communities.

MANAAKITANGA IN THE WORKPLACE

Māori and non-Māori organisations are thinking about how they can create and sustain inclusive workplaces that are reflective of Māori values. For example, within a Crown research institute Māori and non-Māori interviewees spoke about how Manaakitanga is reflected in terms of the culture being caring, respectful and supportive.⁴⁵ In another study of organisations which are Māori-led or with predominantly Māori employees, Manaakitanga was captured by the common underlying factor of, whakamana tangata – placing people first.⁴⁶ In that study, organisations which respected Māori values were more likely to have Māori employees who were more committed to the organisation. Auckland Council's MAHI (Measures and actions for high impact) Māori Employment Strategy 2017-2020 is focused on staff recruitment, training and development to strengthen the Council's Māori workforce and enhance organisational competence. In relation to Manaakitanga the strategy explicitly mentions it as a value that should be integrated into organisation culture to create 'a warm, supporting and connected environment for all'.

45 Fleur Harris et al., "Māori Values in the Workplace: Investing in Diversity," *MAI Journal: A New Zealand Journal of Indigenous Scholarship* 5, no. 1 (2016): 48–62.

46 Joana R.C. Kuntz et al., "Capitalising on Diversity: Espousal of Māori Values in the Workplace," *Journal of Corporate Citizenship*, no. 55 (2014): 102–22.

FOCUS AREA: INCOME – INDIVIDUALS AND WHĀNAU

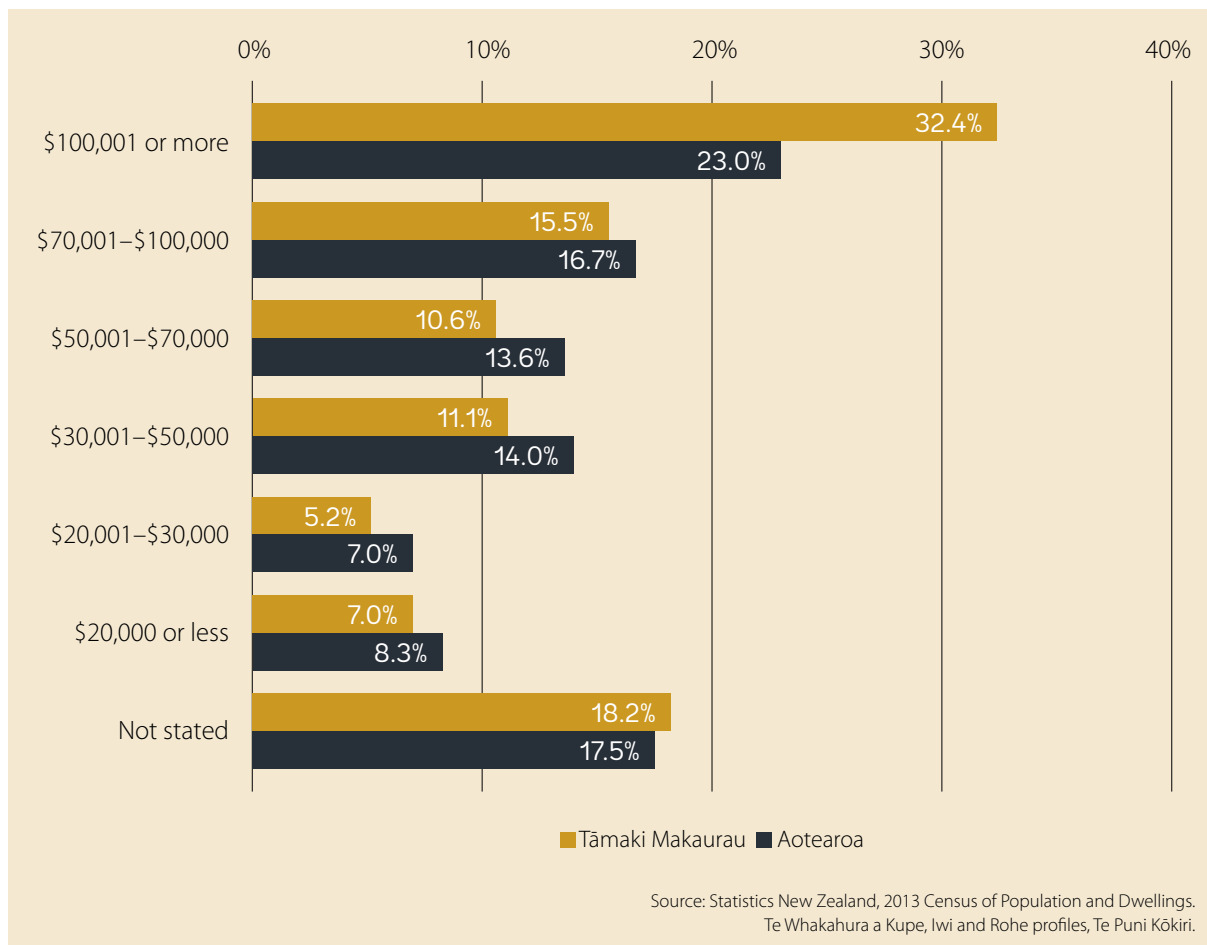
Indicator: Median income per Māori household in Tāmaki Makaurau

Household income reflects the role of the household as a fundamental economic unit and is often used as an economic indicator of standard of living and quality of life.

In the Māori Report for Tāmaki Makaurau it was stated that the median household income for Māori households in Tāmaki Makaurau in 2013 was \$80,500. This was higher than the median total population of Māori across Aotearoa, at \$63,800 per annum.

Here we show household income by income bands. In 2013, 32.4 percent of Māori households in Tāmaki Makaurau had household income of \$100,001 or more (Figure 23). For Māori households across Aotearoa, only 23.0 percent had household income above \$100,001.

Figure 23. Annual household gross income, Māori in Tāmaki Makaurau and Aotearoa, 2013



Indicator: Personal income of Māori in Tāmaki Makaurau

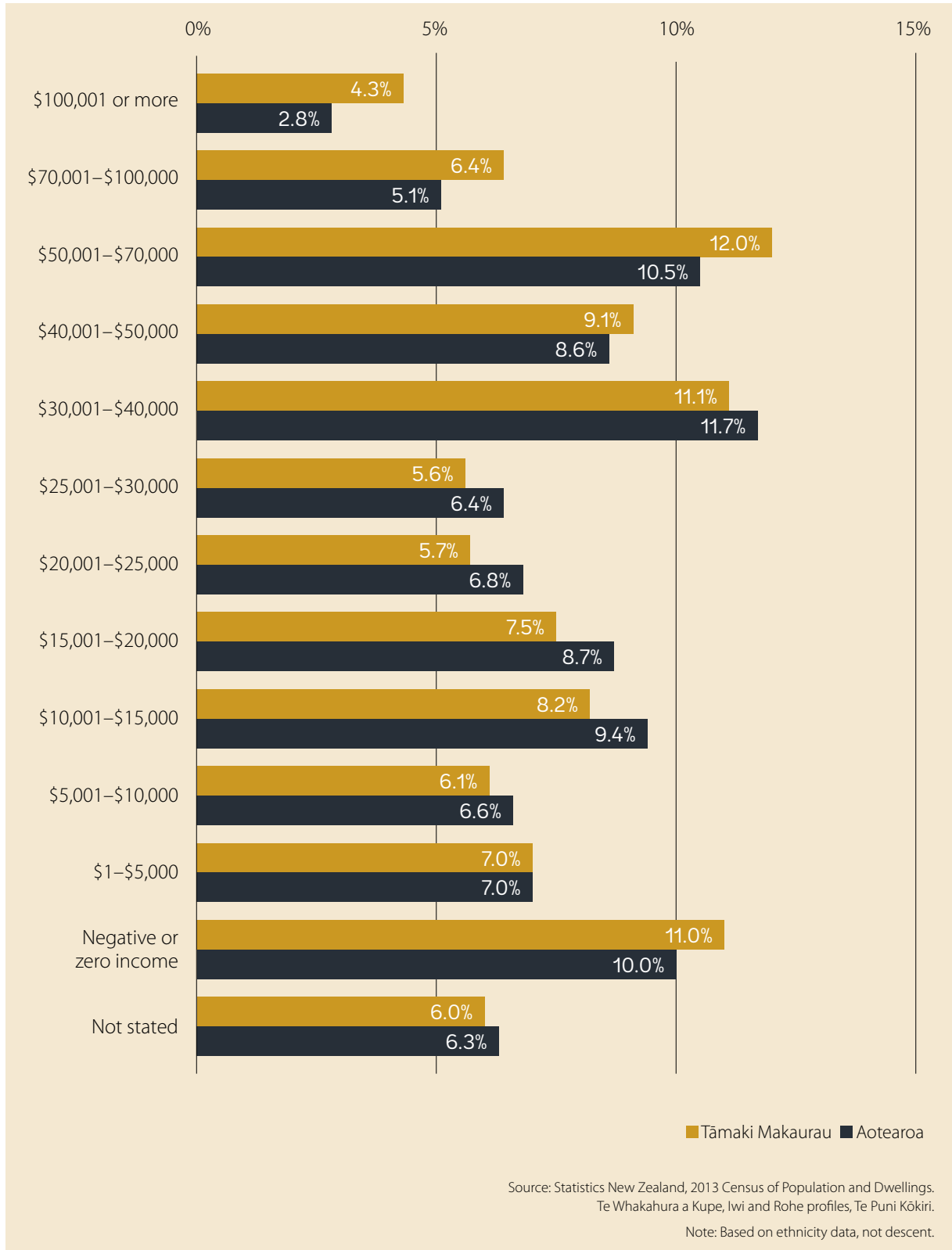
The case study highlighted that in order to manaaki others, one must have mana first. Income is an important component or contributor to wellbeing and mana. We show in this report indicators of individual income as well as household income.

In 2013, the most common individual income band for Māori in Tāmaki Makaurau was \$50,001–\$70,000 (12.0 percent of those aged 15 and over) (Figure 24). For Māori across Aotearoa, the most common annual income band was \$30,001–\$40,000 (11.7 percent of those aged 15 and over).

Photo by Jeremy Hill, Auckland Council.



Figure 24. Annual individual gross income, Māori in Tāmaki Makaurau and Aotearoa, 2013



FOCUS AREA: HIGH QUALITY AND AFFORDABLE HOUSING

Indicator: Housing cost to income ratio for Māori households in Tāmaki Makaurau

Affordable housing contributes to wellbeing. For lower-income households especially, a high cost of housing relative to income is often associated with severe financial difficulty. It may mean households do not have enough money to meet other basic needs.

One often-used measure is whether a household is spending more or less than 30 percent of their income on housing costs. This does not imply that spending 30 percent of household income is or is not 'affordable'. Determining affordability depends on each household's circumstances and expectations of what qualifies as a socially acceptable standard of living.⁴⁷

While there are sampling errors in the data for Māori households in Tāmaki Makaurau, the general trend shows that housing costs are a high proportion of household income, approaching, and in some cases exceeding, 30 percent (Figure 25). In all years, the ratio of housing costs to income was a much higher proportion in Tāmaki Makaurau than for Māori in the rest of Aotearoa.

Given that housing affordability challenges are an issue particularly for Māori in Tāmaki Makaurau, the Board is committed to developing and advocating for the implementation of the Kāinga Strategic Action Plan for Tāmaki Makaurau.⁴⁸

“It’s not about walls and beams; it’s about hopes and dreams.”

Tony Kake, Independent Māori Statutory Board Member and CEO Papakura Marae, speaking at the Auckland Māori Housing Summit

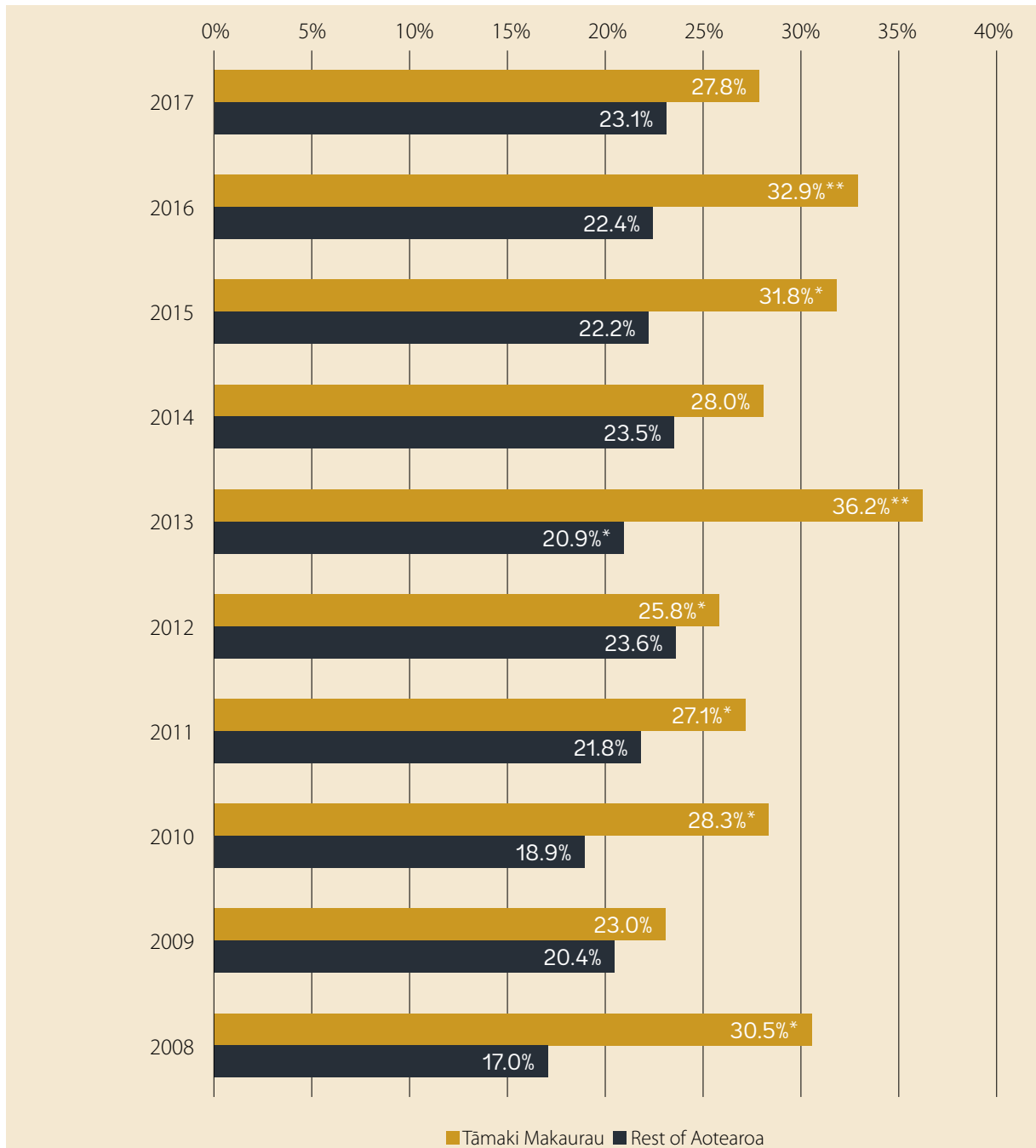
The strategic action plan identifies the following key target areas:

- 1 Whānau focused strategies, navigators and brokers:** Services to support whānau, 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.

⁴⁷ Ministry of Business, Innovation and Employment, "Housing Affordability Perspective: Housing Percentage Measure" (Wellington: Ministry of Business, Innovation & Employment, 2018).

⁴⁸ Independent Māori Statutory Board, "Draft KĀINGA Strategic Action Plan October 2018" (Tāmaki Makaurau: Independent Māori Statutory Board, 2018).

Figure 25. Annual household expenditure to annual equivalised household income, Tāmaki Makaurau and rest of Aotearoa, 2008–2017



Data Source: Customised data from Statistics New Zealand, Household Economic Survey.

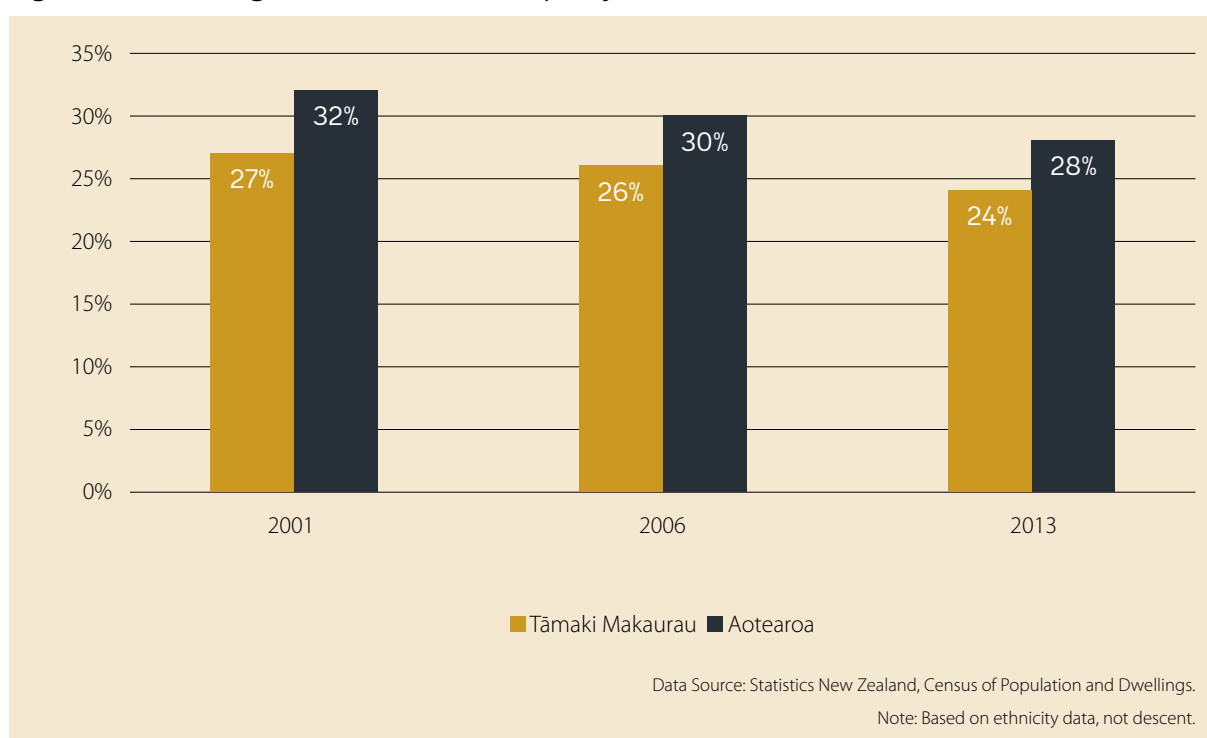
Notes: * relative sampling error of 21 to below 50 percent; ** relative sampling error of 50 to below 100 percent.

Sampling error is a measure of the variability that occurs by chance because a sample rather than an entire population is surveyed. Estimates with random sampling errors (RSEs) between 21 percent and less than 50 percent are included and are preceded by an asterisk to show they are subject to high sampling error and should be used with caution. Estimates with RSEs between 50 and 100 percent are considered unreliable for most uses, and are flagged with double asterisks.

Indicator: Percentage of Māori home ownership in Tāmaki Makaurau

The percentage of Māori who own their own home in Tāmaki Makaurau has declined from 27 percent in 2001 to 24 percent in 2013 (Figure 26). This trend is mirrored for Māori across Aotearoa with a decline from 32 percent in 2001 to 28 percent in 2013.

Figure 26. Percentage of Māori who own or partly own their usual home, 2001, 2006 and 2013



Quality affordable housing is a key area of work for the Board. Ensuring there is sufficient housing stock to meet the diverse needs and desires of all members of the community, including Māori, is critical in fostering a vibrant and prosperous city. Affordability requires an adequate level and mix of housing supply, where mortgage terms, house prices and arrangements vary but are within reach of differing budgets.

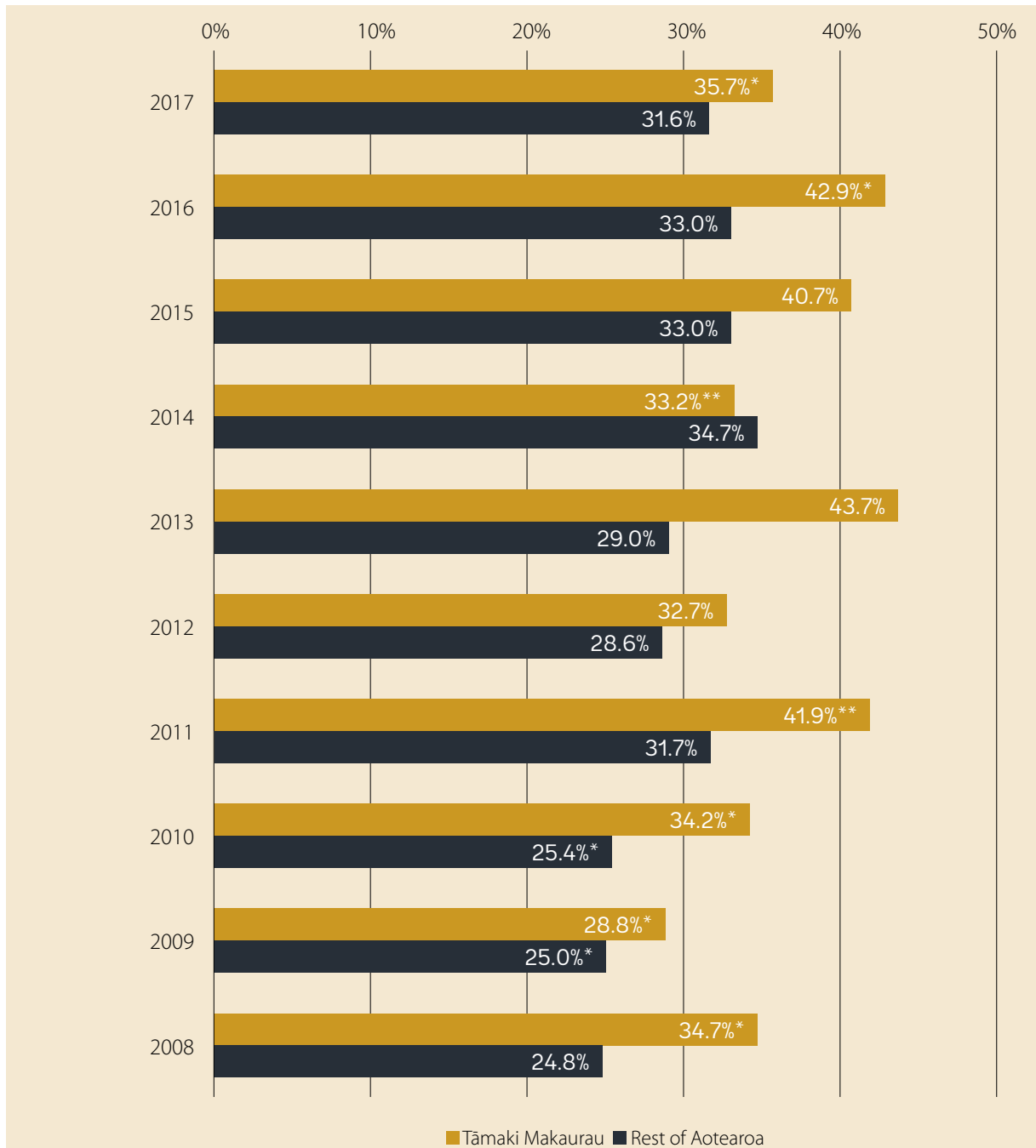
Indicator: Rental affordability for Māori in Tāmaki Makaurau

As identified in previous indicators, home ownership by Māori in Tāmaki Makaurau is declining. Overall, Māori are more likely to be living in rental accommodation compared with the general population. In the 2013 Census, 53.3 percent of Māori across Aotearoa were living in households in rental accommodation compared with 32.6 percent for the total Aotearoa population.

For this reason, we consider rental affordability to be an important measure for Māori in relation to housing.

Again there are sampling errors in the data for Māori households in Tāmaki Makaurau who rent, but the general trend shows that housing costs are a high proportion of household income. In most years, this was well above 30 percent (Figure 27). In all years, the ratio of housing costs to income was a much higher proportion in Tāmaki Makaurau than for Māori in the rest of Aotearoa.

Figure 27. Annual household expenditure to annual equivalised household income, for those who rent, Tāmaki Makaurau and rest of Aotearoa, 2008–2017



Data Source: Customised data from Statistics New Zealand, Household Economic Survey.

Notes: * relative sampling error of 21 to below 50 percent ; ** relative sampling error of 50 to below 100 percent.

Sampling error is a measure of the variability that occurs by chance because a sample rather than an entire population is surveyed. Estimates with random sampling errors (RSEs) between 21 percent and less than 50 percent, are included and are preceded by an asterisk to show they are subject to high sampling error and should be used with caution. Estimates with RSEs between 50 and 100 percent are considered unreliable for most uses, and are flagged with double asterisks.

FOCUS AREA: MĀORI LAND AND ASSETS

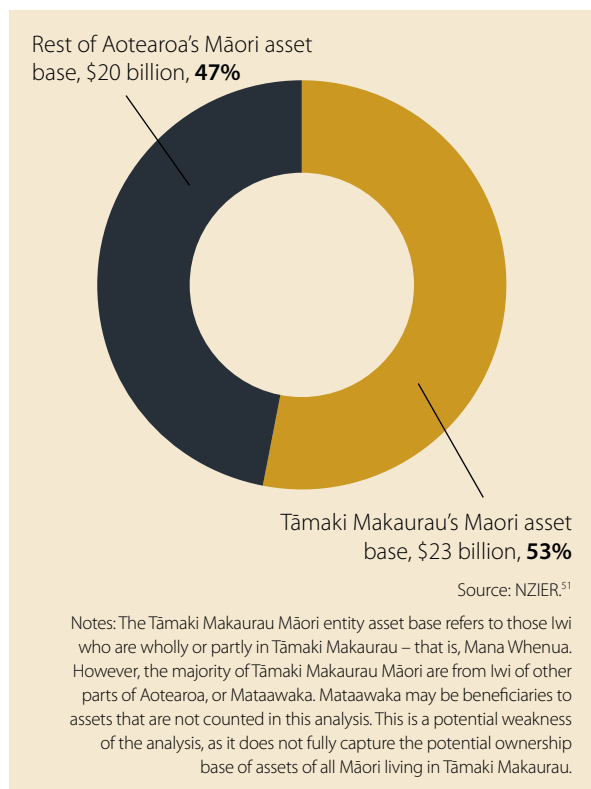
Indicator: Māori asset base in Tāmaki Makaurau

Māori entities and businesses had assets of around \$23 billion in 2013, or three percent of Tāmaki Makaurau's estimated total business asset base of \$760 billion (Figure 28). In that same year, across Aotearoa, Māori assets total \$43 billion,⁴⁹ or two percent of the total national asset base of \$1,899 billion.

Māori authorities' assets in Tāmaki Makaurau are concentrated in real estate, financial and insurance services, and ICT. But ownership is under-represented in retail, construction, wholesale, hospitality, manufacturing, logistics and other services.

A recent report by Chapman Tripp estimates that the size of the Māori economy is now \$50 billion, with 30 percent held by Māori collectives (including Post Settlement Governance Entities, Māori land trusts and Māori incorporations).⁵⁰

Figure 28. Tāmaki Makaurau Māori asset base relative to rest of Aotearoa Māori asset base, 2013



MĀORI LAND

Māori have a unique and special relationship with whenua and natural resources. This is rooted in whakapapa and notions of sustainability, protection, responsibility and development for future generations. Māori concepts of land tenure focus on connection, and collective use and responsibility, rather than individual ownership.

When Māori land is defined as collective Māori ownership, held pursuant to the Māori Land Act Te Ture Whenua Māori 1993, there is relatively little Māori land in Tāmaki Makaurau; approximately 0.8 percent of the total land area.⁵² Much of this land is rural and coastal, with a significant proportion not suitable for development.⁵³ It has been estimated that about half is not suitable for development. However, it is widely acknowledged that Māori land which is suitable for development is under-utilised.

49 BERL, "TE ŌHANGA MĀORI 2013: Māori Economy Report 2013" (Wellington: Te Puni Kōkiri, 2015).

50 Chapman Tripp, "Te Ao Māori, Trends and Insights. Pipiri 2017" (Auckland: Chapman Tripp, 2017).

51 NZIER, "The Auckland Māori Economy: Size, Issues and Opportunities" (Wellington: New Zealand Institute of Economic Research, 2015).

52 Tuia Group, "Overview of Māori Land in Auckland," Prepared for the Independent Māori Statutory Board (Auckland: Tuia Group, 2013).

53 Tuia Group.

Indicator: Growth of the Māori Tāmaki Makaurau economy

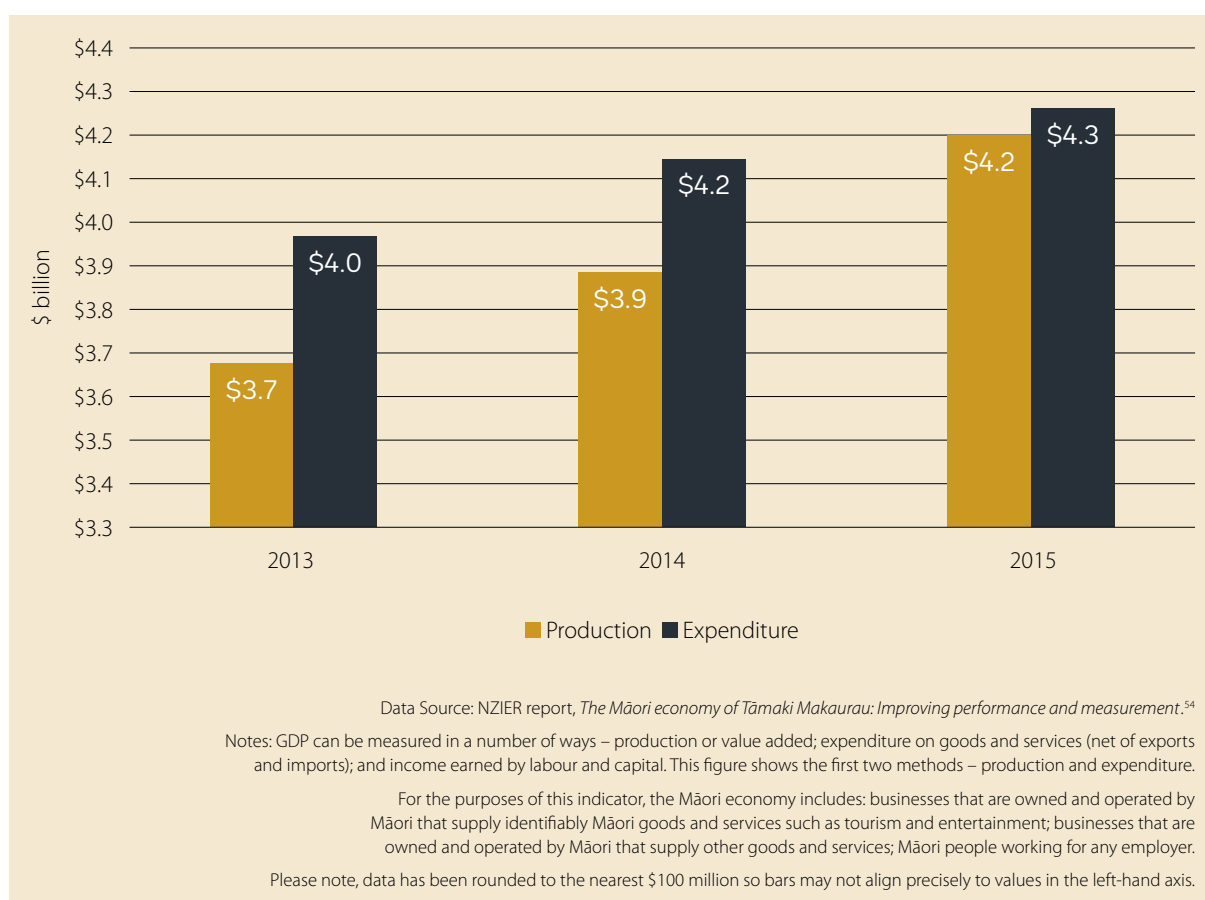
Up until recently, economies have been measured through the calculation and benchmarking of Gross Domestic Product. However, there is an international and national trend towards measuring wellbeing, beyond economic production and financial measures. In New Zealand, the first 'Wellbeing Budget' was delivered in May 2019. The New Zealand Treasury has also been developing and implementing the Living Standards Framework which has at its heart four capitals: environmental capital, physical/financial capital, social capital and human capital. This move towards measuring wellbeing falls in line with the Māori Plan for Tāmaki Makaurau which has a values approach.

The rest of the indicators in this report, and our other values reports, are different expressions of Māori wellbeing in Tāmaki Makaurau.

The Tāmaki Makaurau Māori economy is growing, and growing at a slightly faster rate than the Tāmaki Makaurau economy as a whole.

Between 2013 and 2015, the Tāmaki Makaurau Māori economy grew from \$3.7 billion to \$4.2 billion, or by 14 percent (Figure 29). Over the same period, the whole Tāmaki Makaurau economy grew from \$78.1 billion to \$88.3 billion, or by 13 percent.

Figure 29. Tāmaki Makaurau Māori economy, 2013–2015



54 "The Māori Economy of Tāmaki Makaurau: Improving Performance and Measurement," Report to the Independent Māori Statutory Board (Wellington: New Zealand Institute of Economic Research, 2017).

Indicator: Number of Māori tourism businesses in Tāmaki Makaurau

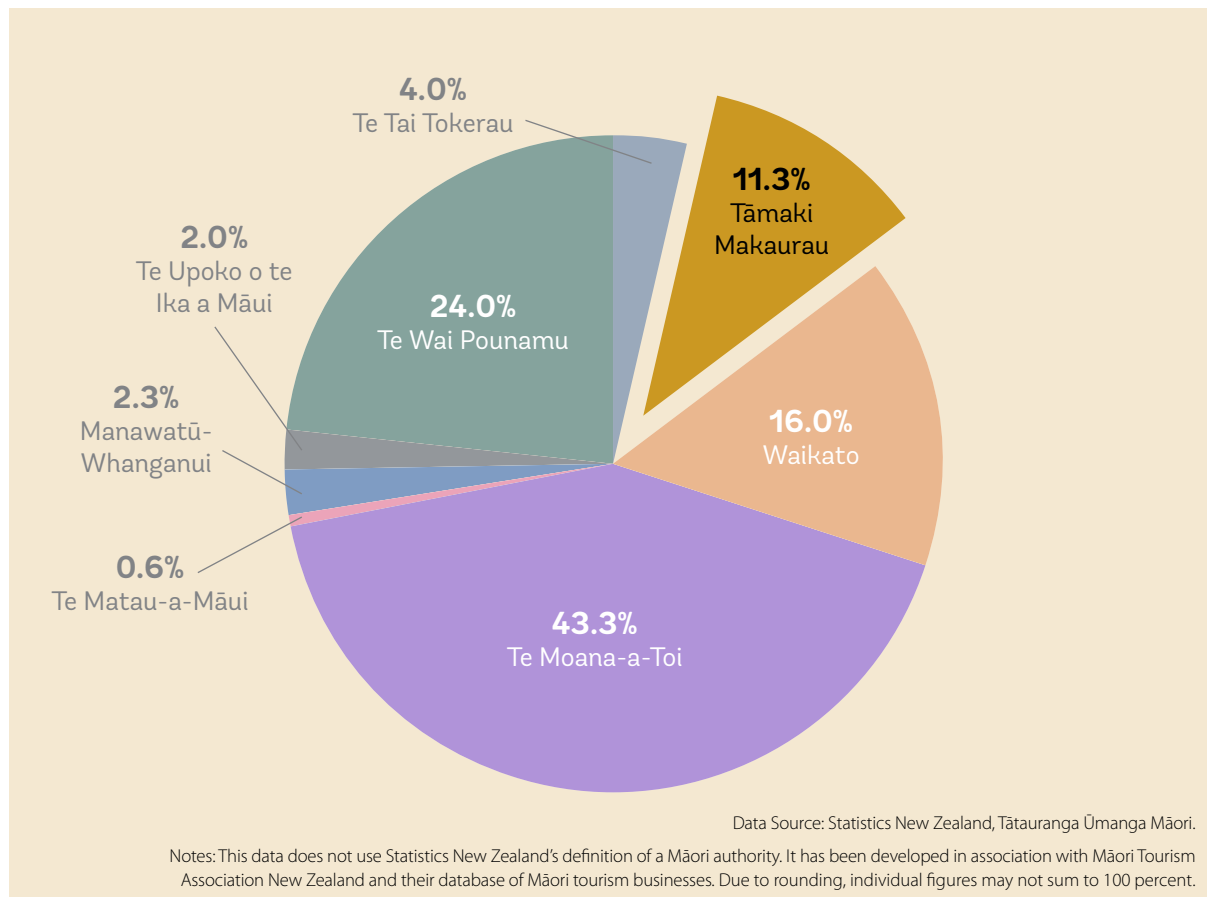
Extending Manaakitanga to visitors is one facet of Manaakitanga. Te Haerenga is an embodiment of Ngāi Tai ki Tāmaki welcoming and hosting international visitors on Rangitoto and Motutapu Islands, to experience the historical and cultural presence.

The available Māori tourism data is a collaboration between Statistics New Zealand and the Māori Tourism Association New Zealand. Based on this data, in 2015 the New Zealand Māori tourism operators identified had goods and services tax (GST) sales of \$214 million for the year ended February 2015. Operators who were accommodation providers had GST sales of \$73 million for this period.⁵⁵

In 2015, Tāmaki Makaurau was home to 11.3 percent of Aotearoa's Māori tourism businesses. Two-thirds of all Māori tourism businesses were located in either Te Moana-ā-toi (43.3 percent) or Te Wai Pounamu (24.0 percent).

Given that Tāmaki Makaurau is home to the highest regional domestic and international tourism spends across Aotearoa (for the year ended June 2018),⁵⁶ there is an opportunity for more Māori tourism businesses to establish themselves and grow in Tāmaki Makaurau.

Figure 30. Percentage of Māori tourism businesses, by region, 2015



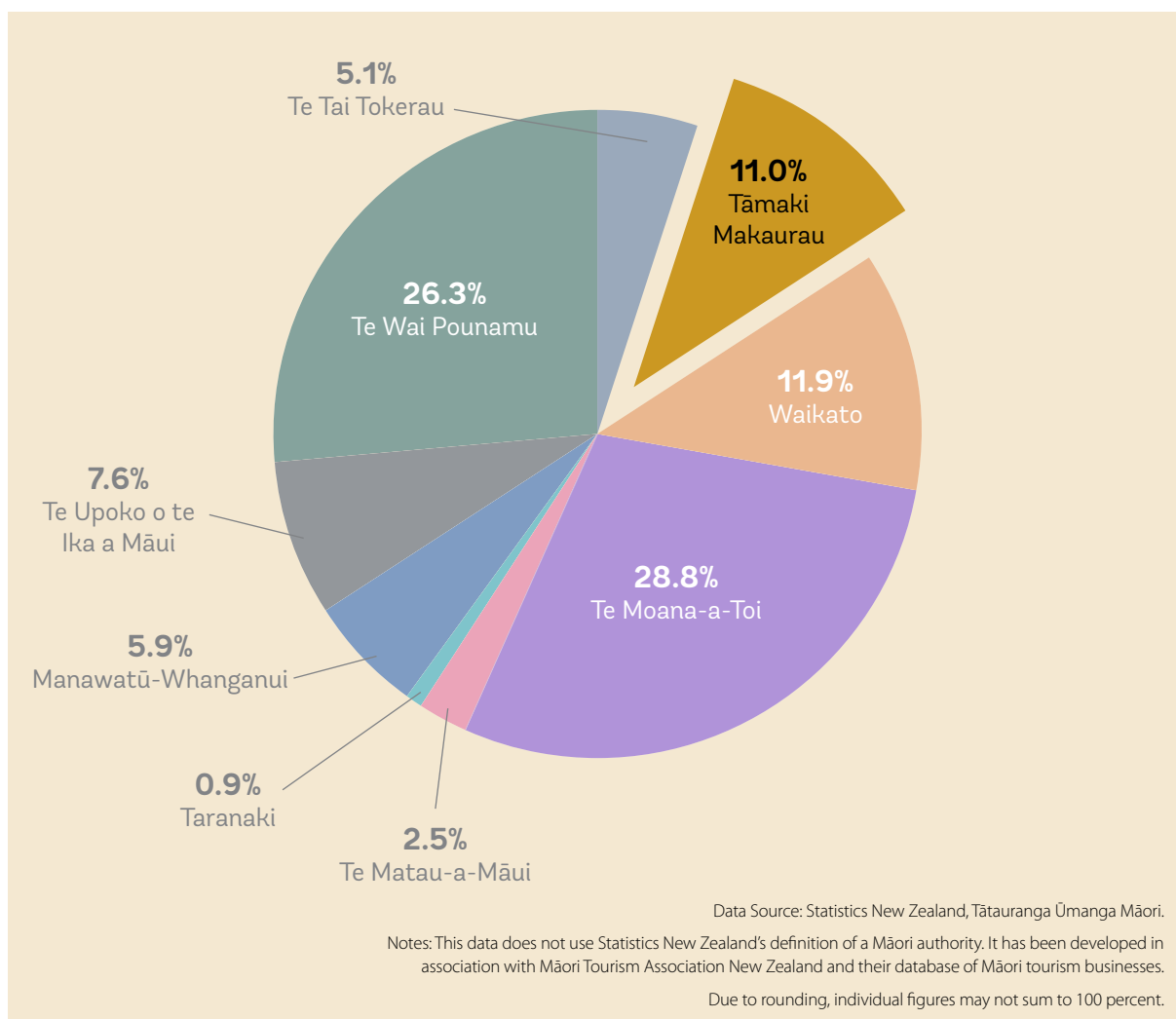
⁵⁵ Statistics New Zealand, "Tatauranga Ūmanga Māori: Updated Statistics on Māori Authorities" (Wellington: Statistics New Zealand, 2015), www.stats.govt.nz/browse_for_stats/people_and_communities/maori/tatauranga-umanga-maori-2015.aspx

⁵⁶ Ministry of Business, Innovation and Employment, "Key Tourism Statistics, as at 10 August 2018" (Wellington: Ministry of Business, Innovation & Employment, 2018).

Indicator: Number of Māori tourism employees in Tāmaki Makaurau

In 2015, Māori tourism businesses in Tāmaki Makaurau employed 11.0 percent of Māori tourism employees across Aotearoa (Figure 31). The regional distribution of employees reflects the regional distribution of Māori tourism businesses.

Figure 31. Percentage of Māori tourism employees, by region, 2015



Environment

OUTCOME	FOCUS AREA	INDICATOR
The mauri of Te Taiao in Tāmaki Makaurau is enhanced or restored for all people	Access to clean parks and reserves	Percentage of residents who have visited a local park or reserve in the last 12 months in Tāmaki Makaurau
		Proportion of time that Safeswim marine beaches are suitable for contact recreation during the summer swimming season
	Sustainable energy use	Percentage of Tāmaki Makaurau’s electricity generation from renewable resources
	Water quality	Number of marine sites in Tāmaki Makaurau that are improving in water quality grade Number of freshwater sites in Tāmaki Makaurau that are improving in water quality grade

THE CONNECTION BETWEEN TANGATA AND WHENUA – PEOPLE AND THEIR LAND OR ENVIRONMENT

The following whakataukī exemplifies this connection:

*Ko au te awa. Ko te awa ko au
I am the river and the river is me*

Māori believe that the environment is intrinsically connected to them not only as a *sustainer of life* but is also upheld through whakapapa and is a tupuna. They know that if the environment is cared for and is in a healthy state then so too are the people well nurtured and healthy. Conversely, if the environment is not well cared for then the people are likely to exhibit signs of illness.

For Māori, the urban landscape has important cultural and environmental implications for wellbeing. The following indicators are important to Māori in Tāmaki Makaurau, while not specifically being related to Māori and their relationship with the environment.

It is important to Māori to maintain the integrity of the land and waterways, of seeing cultural histories reflected in the urban environment, thus restoring a sense of place for tangata whenua.⁵⁷

Mauri is increasingly being used conceptually in diverse ways across a broad range of issues to understand sustainability and wellbeing. Mauri is the physical life principle;⁵⁸ the binding force between the physical and the spiritual.⁵⁹ It is a universal holistic concept in Māori thinking and is being used as a measure of sustainability.

⁵⁷ R Hoskins, “Our Faces in Our Places: Cultural Landscapes – Māori and the Urban Environment. Rethinking Urban Environments and Health.” (Wellington: Public Health Advisory Committee, 2008).

⁵⁸ M Marsden, “Kaitiakitanga: A Definitive Introduction to the Holistic Worldview of the Māori,” in *The Woven Universe: Selected Writings of Rev. Maori Marsden*, ed. C Royal (Otaki: Estate of Rev. Maori Marsden, 2003), 54–72.

⁵⁹ M H Durie, “Tino Rangatiratanga: Māori Self Determination,” *He Pukenga Korero - A Journal of Māori Studies* 1, no. 1 (1995): 44–53.

FOCUS AREA: ACCESS TO CLEAN PARKS AND RESERVES

Indicator: Percentage of residents who visited a local park or reserve in the last 12 months in Tāmaki Makaurau

There are many physical, mental, social, cultural, environmental and economic connections between open spaces (such as local parks and reserves) and health and wellbeing:⁶⁰

- Open spaces increase people's contact with nature and spaces of cultural significance (cultural/spiritual wellbeing/taha wairua)
- Open spaces promote social interaction and cohesion (social wellbeing/taha whānau)
- Open spaces promote physical activity (physical wellbeing/taha tinana)
- Open spaces reduce stress and promote relaxation (mental wellbeing/taha hinengaro).

The percentage of residents who have visited a local park or reserve in the last 12 months in Tāmaki Makaurau has declined year on year since 2011 (Figure 32). Between 2011 and 2017, the percentage of residents who have visited a local park or reserve in the last 12 months has dropped by 10 percent.

The Council has acknowledged that this decline is unsatisfactory and identifies the promotion of parks and facilities as one strategy to increase the proportion of the population who visit their local parks.⁶¹

The Council's Open Space Strategic Asset Management Plan 2015–2025 acknowledges a number of factors that are likely to contribute to declining use, including:⁶²

- whether facilities meet users' expectations
- population growth and demography results in more people using parks and open space, but that parks and open space will need to cater for a wider range of activities and users
- a lack of interest or need to use them and/or insufficient time.

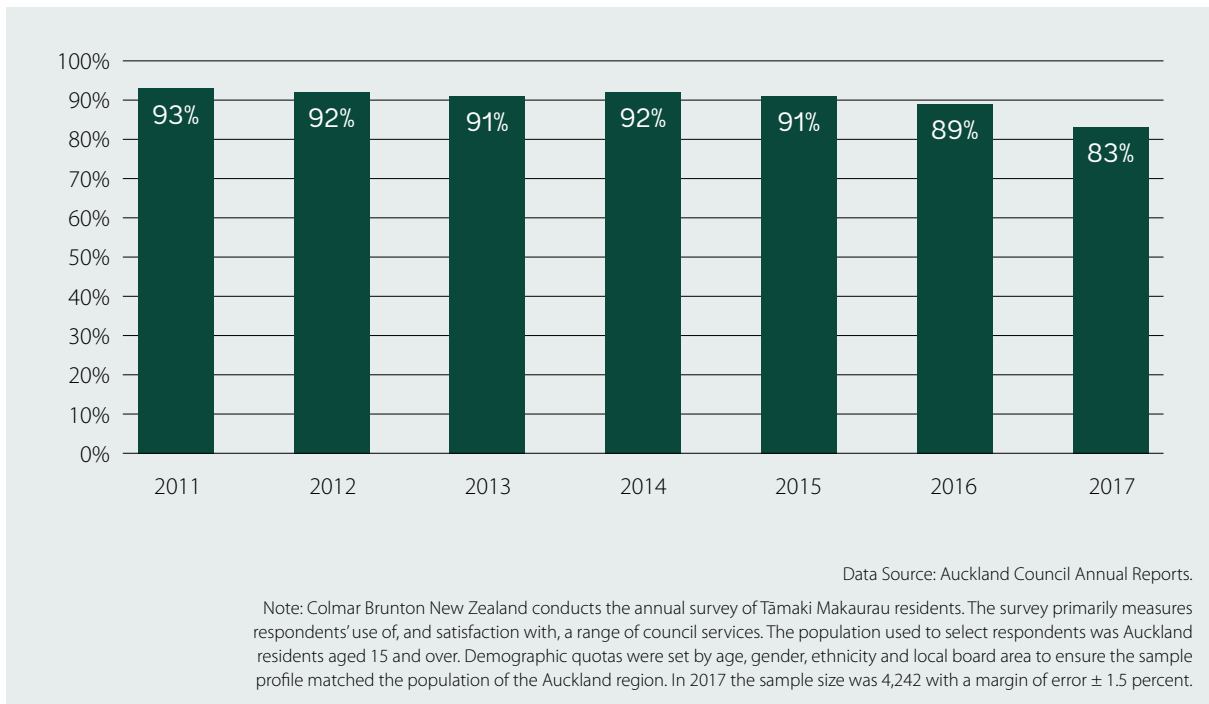
We understand that for many Māori within Tāmaki Makaurau the lack of attractiveness of their local park, lack of facilities upkeep and concerns related to personal safety are barriers to use.

60 Regional Public Health, "Health Open Spaces: A Summary of the Impact of Open Spaces on Health and Wellbeing," Regional Public Health Information Paper (Wellington: Regional Public Health, 2010); Paul Blaschke, "Health and Wellbeing Benefits of Conservation in New Zealand," Science for Conservation (Wellington: Department of Conservation, 2013).

61 Auckland Council, "Auckland Council Annual Report 2017/2018" (Auckland: Auckland Council, 2018).

62 Auckland Council, "Open Space Strategic Asset Management Plan 2015–2025" (Auckland: Auckland Council, 2015).

Figure 32. Percentage of residents who have visited a local park or reserve in the last 12 months in Tāmaki Makaurau, 2011–2017



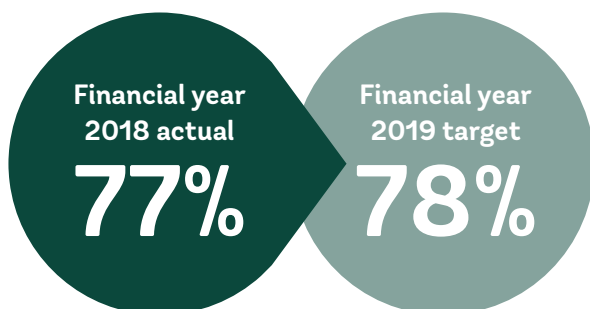
Indicator: Proportion of time that Safeswim marine beaches are suitable for contact recreation during the summer swimming season

Tāmaki Makaurau is home to twin coasts lined with beaches and estuaries. Tāmaki Makaurau has many great places to swim, collect kaimoana, fish, surf and play. But if the water is contaminated with bacteria from human or animal faeces, there are risks of catching infection.

Auckland Council's Safeswim monitoring programme is designed to provide regular assessments of water quality at popular beaches, lakes and lagoons, so we can safely swim in these waters. There is also a beach quality forecast model, providing a three-day forecast of bacteria concentrations. For this indicator, an average percentage is calculated across the 84 marine (that is, salt water) beaches that were present in Safeswim as of 1 November 2018.

The Safeswim monitoring programme and this indicator replaces previous long-term plan measures for beaches.

Figure 33. Proportion of time that Safeswim marine beaches are suitable for contact recreation during the summer swimming season (November 1–April 30)



Source: Auckland Council, Healthy Waters Department.

Notes: Safeswim produces calibrated models for each marine beach. A regular programme of data capture keeps the models calibrated. Models must meet international performance standards (e.g. by USGS and others). This measure does not include Safeswim freshwater sites.

The Board is concerned that many of our beaches are not swimmable most of the time. Heavy rain, a high population, sewage overflows and aging stormwater and wastewater infrastructure all exacerbate this issue. There are 12 spots around Tāmaki Makaurau which have long-term water quality alerts, and the SafeSwim website recommends that individuals and communities do not swim at these spots:

- Cox's Bay
- Meola Reef
- Little Oneroa Lagoon
- Wairau Outlet
- Piha Lagoon
- North Piha Lagoon
- Te Henga (Bethells) Lagoons
- Laingholm Beach
- Wood Bay
- Green Bay
- Titirangi Beach
- Fosters Bay

FOCUS AREA: SUSTAINABLE ENERGY USE

Indicator: Percentage of Tāmaki Makaurau's electricity generation from renewable resources

As mentioned previously, it is important to Māori that the environment is cared for and in a healthy state. This includes ensuring the environment is sustainable for the generations to come.

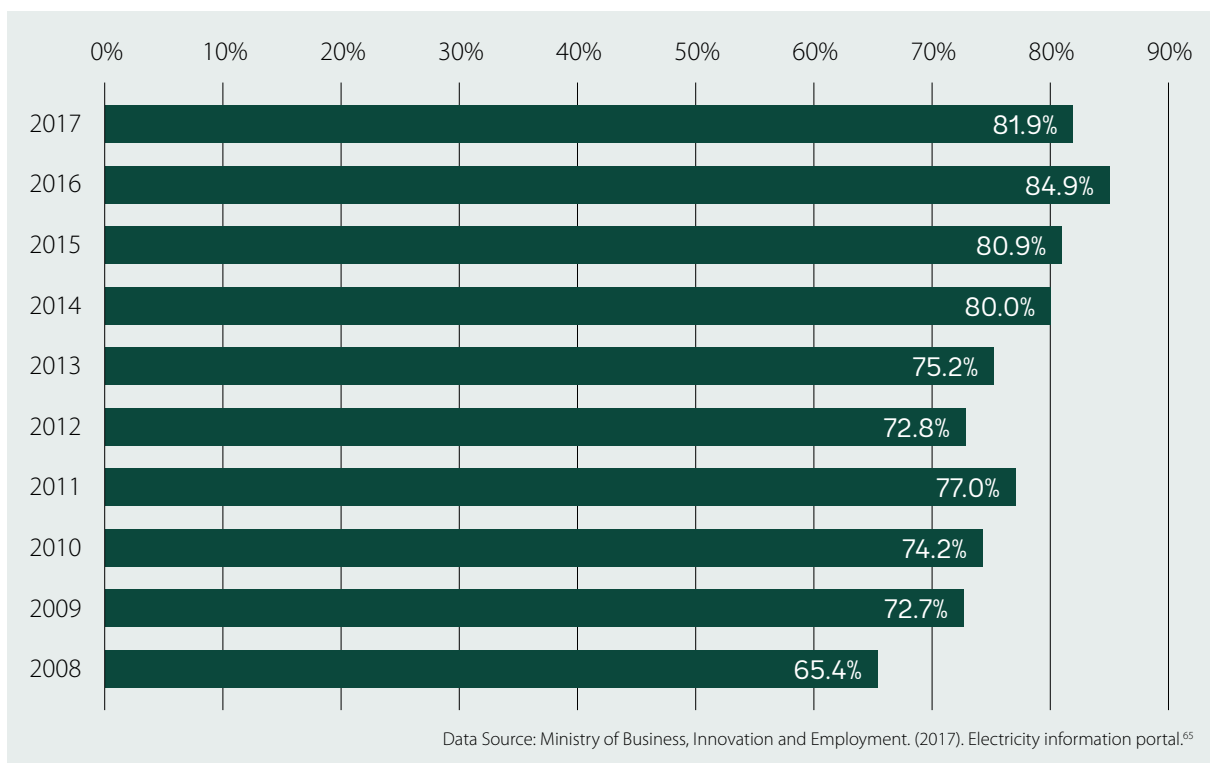
The availability of energy is increasingly becoming important, given a move away from carbon-based energy sources. The availability of energy is dependent on the resilience of the network and a continuous supply of energy. Tāmaki Makaurau accounts for almost one-third of New Zealand's national energy consumption. Waikato provides the bulk of Tāmaki's energy supply, although 25 percent of Tāmaki Makaurau's electricity is produced within the region.⁶³

63 Auckland Council, "Background Paper: Auckland Economic Development Strategy" (Auckland: Auckland Council, September 2011).

As Tāmaki Makaurau gets most of its electricity from outside the region, national data is used to report the percentage of electricity generation from renewable sources. Auckland Council’s Low Carbon Action Plan uses the same data. Hydroelectric generation has been a part of Aotearoa’s energy system for over 100 years. Use of geothermal began over 55 years ago and wind generation has grown quickly as a source of electricity.

Aotearoa’s use of renewable resources has increased over time. In 2017, 81.9 percent of Aotearoa’s electricity generation was from renewable resources (Figure 34). The fall in renewable resources between 2016 and 2017 was due to low hydro inflows in the South Island in 2017.⁶⁴ Two-thirds of Aotearoa’s hydro capacity is in the South Island, and reduced output from South Island hydro resulted in national hydro generation falling 2.9 percent, to its lowest level in five years.

Figure 34. Percentage of Tāmaki Makaurau’s electricity generation from renewable resources, 2008–2017



64 Ministry of Business, Innovation and Employment, “Energy in New Zealand 18: 2017 Calendar Year Edition” (Wellington: Ministry of Business, Innovation & Employment, Evidence and Insights Branch, 2018), www.mbie.govt.nz/assets/d7c93162b8/energy-in-nz-18.pdf

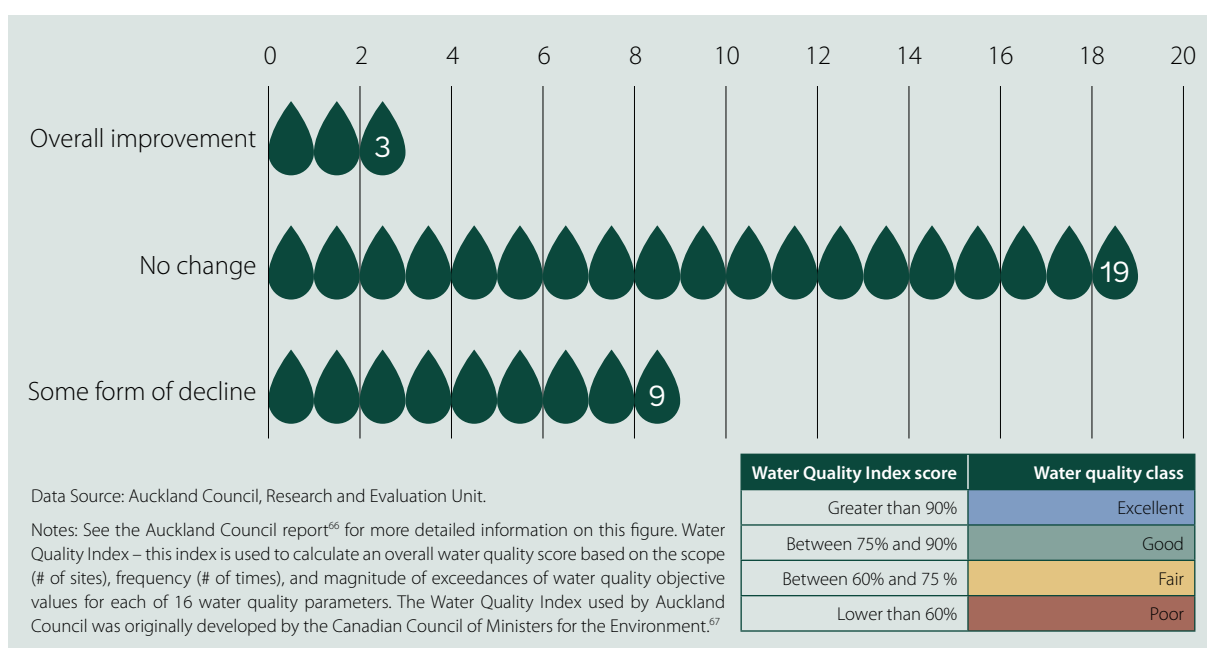
65 Ministry of Business, Innovation and Employment, Energy statistics, January 30, 2019. www.mbie.govt.nz/building-and-energy/energy-and-natural-resources/energy-statistics-and-modelling/energy-statistics/electricity-statistics/

FOCUS AREA: WATER QUALITY

Indicator: Number of marine sites in Tāmaki Makaurau that are improving in water quality grade

The Auckland Council operates a long-term, region-wide marine water quality monitoring programme. The data is used to monitor trends in water quality and to assess the efficiency of council initiatives, policies and strategies. Marine water quality samples in 2016 were collected monthly by helicopter, boat and from land at 31 sites around the region and 16 parameters are measured in the field and laboratory (such as salinity, nitrates and faecal coliforms).

Figure 35. Number of marine sites in Tāmaki Makaurau that are improving in water quality grade, 2015 to 2016



In 2016, three sites showed overall improvement in water quality, while 19 had no change and nine experienced some form of decline (Figure 35).

There was a marked increase in the number of sites classified as poor in 2016, from 31 percent in 2014 to 52 percent in 2016 (Figure 36). This is cause for concern particularly since the declines occurred across the region. Water quality increased at three sites: Kaipara Heads, Dawsons Creek and Wairoa River Mouth.

⁶⁶ *Marine Water Quality Annual Report 2016*, Auckland Council Technical Report, TR2017/033 (Auckland: Auckland Council, 2017), knowledgeauckland.org.nz/assets/publications/TR2017-033-Marine-water-quality-annual-report-2016.pdf

⁶⁷ "Canadian Water Quality Guidelines for the Protection of Aquatic Life - CCME Water Quality Index 1.0 - User's Manual," in Canadian Environmental Quality Guidelines, 1999 (Winnipeg: Canadian Council of Ministers of the Environment, 2001), 5.

The 2018–2028 Auckland Council Long-term Plan introduces a water quality improvement programme and a targeted rate in order to implement the programme. Projects include stormwater upgrades and wastewater/stormwater separation in the Western Isthmus. The outcomes of that project are:

- reduced overflows in the Waitematā and Manukau harbours
- beaches from Meola Reef to the Viaduct will be swimmable
- reduction in intermittent beach closures
- rehabilitation of Western Isthmus streams
- reduced demand on the wastewater network from stormwater, allowing greater housing intensification in the Western isthmus catchments.

Indicator: Number of freshwater sites in Tāmaki Makaurau that are improving in water quality grade

There is a strong relationship between the health of Tāmaki Makaurau rivers and the type of land cover in the surrounding catchment. Rivers that drain through forested catchments (particularly native forests) typically have excellent water quality and ecology, while rivers that drain from urban catchments typically have poor water quality and ecology. Efforts by local communities and businesses to improve water quality are fundamental to enhancing the mauri of te taiao.

Auckland Council operates a long-term state of the environment river water quality monitoring programme throughout the region. Water quality is assessed monthly at 36 sites around the region using a combination of field-based and laboratory tested parameters. The data enables the production of water quality indices, which allowed sites to be ranked and assigned a water quality class.

The majority (67 percent) of rivers within the Auckland region drain non-forested rural catchments (pastoral farming, horticulture and rural residential), followed by native forest catchments (16 percent), with urban catchments accounting for nine percent and exotic forest eight percent.

Figure 36. Currently monitored sites and their 2016 water quality index class

Site	2016 Water Quality Index
Browns Bay	Excellent
Kaipara Heads	Excellent
Orewa	Excellent
Ti Point	Excellent
Goat Island	Excellent
Mahurangi Heads	Excellent
Dawsons Creek	Excellent
Chelsea	Good
Hobsonville Jetty	Good
Wairoa River Mouth	Good
Whau Creek	Good
Manukau Heads	Good
Tauhoa Channel	Good
Grahams Beach	Fair
Tāmaki	Fair
Shelly Beach	Poor
Henderson Creek	Poor
Makarau Estuary	Poor
Panmure	Poor
Puketutu Point	Poor
Shag Point	Poor
Clarks Beach	Poor
Hoteo River	Poor
Weymouth	Poor
Pāremoremo Ski Club	Poor
Lucas Creek	Poor
Māngere Bridge	Poor
Kaipara River	Poor
Brighams Creek	Poor
Rangitopuni Creek	Poor
Waiuku Town Basin	Poor

Data Source: Auckland Council, Research and Evaluation Unit.

Notes: There were 31 sites in 2016. See the Auckland Council report⁶⁸ for more detailed information on this figure.

68 Marine Water Quality Annual Report 2016.

In 2016 the river with the highest ranked water quality class was West Hoe Stream, a native forest site, which was the only site classed as having 'excellent' water quality for 2016. Poor water quality was observed in streams with a mix of urban and rural land use, as well as at one site (Riverhead Stream) which is classed as having an exotic forest (pine plantation) catchment. Ōtara Creek (East Tāmaki), an urban site, was found to have the lowest ranked water quality in 2016.

Figure 37. Number of freshwater sites in Tāmaki Makaurau that are improving in water quality grade, 2015 to 2016



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.

69 Kristi R Holland, Anna Kleinmans, and Ebrahim Hussain, "State of the Environment Monitoring: River Water Quality Annual Report 2018," Technical Report (Auckland: Auckland Council, 2018).

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