

THE WAIRUATANGA REPORT for Tāmaki Makaurau 2019



Independent Māori
Statutory Board



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Cover Photo: *Te Paparahi, Toi Māori Walks in the City*

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

He Whakataukī

*E kore e taea e te whenu kotahi te whāriki te raranga
Heoi anō mā te mahi o ngā whenu, mā te mahi tahi o ngā kairaranga
Ka oti tēnei whāriki*

**The tapestry of understanding cannot be woven by one strand alone.
Only by the working together of weavers, will such a tapestry be completed.**

Message from the Independent Māori Statutory Board Chairman

Tēnā koutou katoa

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

This plan places Wairuatanga as one of five central values for Māori wellbeing through a “Recognised sense of identity, uniqueness and belonging” where the Māori heritage of Tāmaki Makaurau is valued and protected; where Māori social institutions and networks thrive; where Māori businesses are uniquely identifiable, visible and prosperous, and where Taonga Māori are enhanced or restored in urban areas.

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

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

The indicators for Wairuatanga show that when Māori businesses are founding their organisations in Wairuatanga, they recognise the interrelationships between the culture within the organisation and their business outcomes. The creative sector is one sector which enables Māori to tell stories and give expression to indigenous ideas and design. The indicators show that Tāmaki Makaurau is a powerhouse for the Māori creative sector in Aotearoa. Current data also shows that the way ‘Māori enterprises’ are currently being defined does not do justice to the size and contribution of Māori into the creative and broader economy.

Further, as part of strengthening a Māori identity and uniqueness, Te Aranga Design Principles support Māori engagement and Māori-led design in Tāmaki Makaurau’s urban design. There are important initiatives occurring within the Auckland Council group to use the Te Aranga Design Principles, but to also develop and provide a comprehensive database to ensure that information on the use of the principles is captured in a robust and consistent way. The existing Government’s “New Zealand Urban Design Protocol (2005)” does not address Māori urban design and the Board will continue to advocate for this to happen.

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

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

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

The Board acknowledges and thanks all who have contributed to the formation of this report, particularly the work of Jade Kake and Carin Wilson, and Martin Jenkins.

David Taipari
Chairman, Independent Māori Statutory Board



Executive summary

OUR APPROACH

The approach to developing the Wairuatanga report included:

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

Wairuatanga can be described as the distinctive identity or spirituality of people and places. It contributes to a sense of belonging and connects Māori heritage with its contemporary context. The purpose of this report is to show the many ways in which the value of Wairuatanga is reflected in the cultural and business life of Tāmaki Makaurau.

HIGHLIGHTS FROM INDICATORS

The Auckland Plan 2050 recognises that the cultural heritage of Tāmaki Makaurau is rich and diverse and that its legacy is to be protected. However, current approaches and practices lack a Te Ao Māori perspective. Drawing stronger connections between the people of Tāmaki Makaurau and their environment and cultural heritage has therefore been identified by Auckland Council as a key aspect to enhance environmental and cultural protection. Wairuatanga is expressed when these partnerships are successful in their outcomes.

Auckland Council, through Auckland Tourism, Events and Economic Development (ATEED), supports Māori business networks and events. These have been delivered regularly in the last few years, and the Whāriki Business Network has steadily grown over a short period of time. Business members are also engaging in high-value sectors such as professional services, scientific and technical services and information technology.

Auckland Council's Māori design leader, within the Auckland Design Office, is supporting Auckland Transport on the Te Waharoa Māori Information Portal. The Portal seeks to assist Auckland Transport in its statutory obligations to Māori. This includes the need to establish and maintain a way for Māori to contribute to its decision-making process under the Local Government Act. Auckland Transport has over 300 infrastructure projects underway. These require a centralised and consistent tool for both Auckland Transport and Māori to capture and manage engagement.

Eventually, this Portal will distil Auckland Transport's project engagement with the Te Aranga Design Principles. This includes a breakdown on how each project has engaged with the seven principles and the design outcomes. There will also be information about project particulars such as: location, local board involvement, Mana Whenua involvement, narratives, and the design team and other practitioners. Projects will be geo-located on the spatial portal. The Board considers that this database should eventually be broadened to capture design activity for the whole Auckland Council group.

The adoption of Māori frameworks which encompass Māori values, such as Whānau Ora and Te Aranga Design Principles, showcases successful pathways to enhance the wellbeing of Māori. The opportunity to implement Te Ao Māori values in measuring and monitoring can offer increased pathways for central government and Auckland Council to deliver on their strategies and outcomes for Māori.

As one of the first set of reports that will map progress over the 30-year span of the Māori Plan, the Wairuatanga 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.

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

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

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



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

Introduction

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

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

The essence of Wairuatanga is distinctive to Māori spirituality; it is the holistic wellbeing of an individual and the spiritual synergy of the collective with which an individual identifies.

Wairuatanga is an essential requirement for the identity and wellbeing of Māori. It is enhanced in expressions and practice of tikanga (culture), kawa (traditions) and mātauranga Māori (traditional Māori knowledge). But it is not confined to cultural centres like marae, Māori networks and interest groups. Wairuatanga is deeply entrenched in Māori culture and permeates all aspects of daily existence.

Elements of this concept, including awareness of whakapapa and tipuna, shape a unique Māori identity through lived experience. This identity is enhanced by environments and places. The expression of Wairuatanga in the physical environment connects the cultural heritage with its contemporary context and contributes to a sense of belonging and a unique sense of identity.

In the Māori Plan 2017, Wairuatanga is expressed as a distinctive identity or spirituality of a place and is translated into the following Māori outcomes:

- Māori heritage of Tāmaki Makaurau is valued and protected
- Māori social institutions and networks thrive
- Māori businesses are uniquely identifiable, visible and prosperous
- Tāonga Māori are enhanced or restored in urban areas.

The indicators in this report reflect these outcomes, along with a case study to exemplify how Wairuatanga can be clearly shown in the physical (built) environment.

Why the Wairuatanga report is useful

HOW THE WAIRUATANGA REPORT WORKS WITH THE MĀORI PLAN






To understand the approach to the Wairuatanga 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**; with **Māori Outcomes** and **Indicators** connected to each Domain.

The Vision

The Vision for Tāmaki Makaurau in the Māori Plan is:

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

The **Māori Values** which underpin the Māori Plan emphasise 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 us. The Māori Values in the Māori Plan are:

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

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

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

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

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

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

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

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



HOW THE WAIRUATANGA 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 WAIRUATANGA REPORT IS FOR

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

The Wairuatanga report can be used by:

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

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

		 WHANAUNGATANGA	 RANGATIRATANGA	
KEY DIRECTIONS		Develop Vibrant Communities <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.”



WAIKUATANGA

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: Expression of Wairuatanga in urban Tāmaki Makaurau



Taiao: Landscape restoration of Te Auauanga stream involved extensive neighbourhood consultation and design input reflecting Te Aranga principles.

Māku ano hei hanga i tōku nei whare

Ko ngā poupou he māhoe he patete

Ko te tāhuhu he hīnau

Me whakatupu ki te hua o te rengarenga

Me whakapakari ki te hua o te kawariki

And I will build my house

And the pillars will be māhoe and patete

The ridge beam of hīnau

It shall grow and blossom like that of the rengarenga

And be strong and flourish like the kawariki

From a built environment perspective, Wairuatanga is embedded as an emotional and spiritual connection. Its importance is to maintain and preserve the essence of ira tangata in connection to place, embracing site orientation to important landmarks, site lines, the meaning of taonga tuku iho and environmental restoration.

Wairuatanga is central to why Māori prioritise taking care of the environment over economic exploitation of resources at the expense of the relationship with the land. The custodial responsibility is taken seriously and mana motuhake, or mana rangatiratanga, has a central place in upholding Mana Whenua relationships and responsibility. This puts great emphasis on valuing relationships between land, people, and Atua.

Linkages between people (past-present-future), and the principle that “everything and everyone is interconnected”, is another central expression. Others are heritage values, and celebrating unique characteristics while reinforcing a sense of place and identity.

For Ngāi Tūāhuriri the connection with water is very strong. This relationship with wai (water) defines Māori as a people and is further reflected in the use of terms such as wairua for a person's or object's "spirit". Upon someone's death their spirit can be referred to as wairua tapu (sacred spirit), as it is believed to remain with the body before it departs on its journey of return to Hawaiki, a spirit-gathering place in the Pacific. So wairua flows through people, land and sky in the same way water flows through the landscape. – KARL WIXON (MATAPOPORE CHARITABLE TRUST)

NGĀ AHO, INCORPORATING MĀTAURANGA MĀORI IN URBAN PLANNING

Ngā Aho is a network of Māori and indigenous design professionals who work to support design aspirations of Māori and indigenous communities. Ngā Aho spans a wide range of professions, including architecture, landscape architecture, design, art, environmental planning and management, engineering, project management, strategy and co-design.

The kaupapa of Ngā Aho is "to promote and facilitate the development, articulation and application of Māori design skills to enable Māori to envisage, design and achieve desired futures". The Ngā Aho dialogue began with the Hui Kaihoahoa Whare at Hoani Waititi marae in July 2001. Around 50 participants acknowledged the need for a professional body representing the aspirations of Māori design professionals. The poet, artist, broadcaster and esteemed kaumatua Haare Williams proposed Ngā Aho as the name for the group.

Ngā Aho later came together in response to the Urban Design Protocol, published by the Ministry for the Environment in 2005/06. At this time, existing 'mainstream' urban design approach guidelines (largely



The network of Māori creatives at Apumoana marae for the hui to incorporate Ngā Aho in 2008.

adopted or adapted from international guidance) were unable to adequately respond to Māori cultural values or ensure environmental outcomes satisfactory to Māori.

Two hui at Waitakere in June 2006 and Te Aranga, Flaxmere, in November 2006 resulted in the draft Māori Cultural Landscapes Strategy. The strategy recognised that urban design did not currently embrace a Māori worldview and the term “Māori cultural landscape” was adopted to reflect a unique sense of Aotearoa’s cultural landscapes.

Seven outcome-oriented urban design principles emerged, identifying key elements of mātauranga Māori that could be incorporated into urban planning. The principles, named after the Te Aranga hui, were tested and refined through presentation to Iwi and trialling in large-scale urban infrastructure projects in Tāmaki Makaurau. The principles are Mana, Whakapapa, Taiao, Mauri Tu, Mahi toi, Tohu and Ahi Kā.

Since this time, the principles have had a significant impact. Iwi cultural values and impact assessments now address the principles as part of their engagement



First steps - a historic lesson in traditional techniques for building a raupo whare at Whangaruru in 2002. This was an important event in setting the future course that eventually led to Ngā Aho.

and mitigation Process. There has been increasing adoption in policy and practice. Demonstrated application of the principles is increasingly required in procurement and consent processes (including in the assessment of projects appearing before the Auckland Urban Design Panel).



The Ngā Aho hapū listens intently to the whaikōrero on the marae at the renowned Te Kooti marae, Rongopai, in 2011. The visit to Rongopai marae was an important moment in affirming the significance of a contemporary progression in creative expression.



The award-winning design for Otahuhu train station is considered to have successfully captured essential values of Wairuatanga.



Ōtāhuhu train station

I think there is some vigilance required from the Māori design community, just to make sure that principle number one, the mana rangatiratanga principle, is really understood. There is no application of the Te Aranga principles until a working relationship with Mana Whenua has been established to the satisfaction of Mana Whenua. And when and if they are satisfied with the working relationship, then you can start to progress an investigation into the other principles, or the opportunities that the other principles signal. - RAU HOSKINS (NGĀTI HAU, NGĀPUHI), DESIGN TRIBE AND TE HONONGA (CENTRE FOR MĀORI ARCHITECTURE AND APPROPRIATE TECHNOLOGIES AT UNITEC)



Toia, a project at Ōtāhuhu that successfully incorporates several community functions in a single complex.

NGĀ AHO PRINCIPLES BECOMING PART OF AUCKLAND COUNCIL PROCESSES

Ngā Aho worked with the Auckland Design Office in 2013 to develop a business case to incorporate Te Aranga principles within Auckland Council policy and processes.

The business case included the establishment of the Māori Design Lead role (and subsequent team), internships for Māori design graduates across Council departments and Council-Controlled Organisations, appointment of Māori design expertise to the Auckland Urban Design Panel, requirement for the application of Te Aranga principles in procurement for Council-led projects, inclusion of the Te Aranga principles and other Māori design content within the Auckland Design manual, and the establishment of the Māori design hub and Mana Whenua steering group.

Ngā Aho also established a working relationship with Papa Pounamu (the Māori planners' group within the New Zealand Planners' Institute) in 2014. During this time, Papa Pounamu has grown from a sub-membership of urban planning professionals to an independent membership of over 80 in 2019.

Te Tau-a-Nuku (the Māori landscape architects rōpū within Ngā Aho) and the New Zealand Institute of

Landscape Architects (NZILA) signed a Memorandum of Understanding in 2015. As of February 2018, this now includes the appointment of a non-voting representative to the NZILA Executive Committee by Te Tau-a-Nuku. In 2016, Ngā Aho developed Te Kawenata o Rata, an agreement with the New Zealand Institute of Architects (NZIA), which includes co-opted Ngā Aho representation onto the NZIA Council.

The Ngā Aho journey has provided many lessons and insights relating to incorporating Māori values through urban design, including the need for:

- explicit, accurate terms of engagement – from the outset
- Mana Whenua to be adequately resourced to participate in project development and evaluation, including through their appointed designers / built environment professionals
- recognition of the importance of cultural values / impact / landscape analysis
- design quality indicators, including baseline indicators
- demonstrated knowledge of Te Aranga principles should be among criteria for selection in procurement processes
- protocols for integrating Māori design

- evaluation tools / frameworks
- evaluation workshops as a complement to the Auckland Urban Design Panel.

CELEBRATING SUCCESSES AND ACKNOWLEDGING FUTURE CHALLENGES

The increased adoption of Māori cultural values and recognition of Wairuatanga has had a significant impact on built environment policy and practice, including a national expansion of Māori understanding of design.

Professionals and professional bodies now show an eagerness to understand a Māori worldview in design (with Ngā Aho Awards, for example, now attracting significant entries compared with only five years ago).

There is also a greater recognition and acceptance of wānanga as an effective cultural methodology for aligning purpose and integrating core values of 'place-based' design, and the Te Aranga principles are now standard reference in Tāmaki Makaurau, Christchurch, and Hawkes Bay.

Wellington and other regional cities are looking at the implementation, and inclusion of Te Aranga principles in procurement processes. The assessment of the principles is also becoming standardised.

More wide-reaching benefits can be noted as more Māori and Pasifika students enter tertiary study.



Tohu markers confirm important historic narratives reflecting traditional relationships and connections to place.



Te Wharewaka o Pōneke. Successful urban projects manifest Wairuatanga in how they bring people together.

There is more scope for Māori artists and designers in projects, and more scope for Māori and Pasifika contractors in the construction business. There are also international effects such as a growing dialogue with indigenous design professionals worldwide, with Māori contributing to reform in other countries.

A key challenge for Ngā Aho in the future will be enabling wider understanding of Māori aesthetic value systems at Iwi/hapū level. This includes related to articulation and evaluation, including developing a standard programme for Ahi Kā participation.

In thinking about the future, it would be awesome if we could review those values and principles from a Tāmaki Makaurau sense of place, and story of place, so that they become the Tāmaki strategy for design.

I say design, because then design covers absolutely everything, it's not just about infrastructure or architecture. I think that's the next challenge for us as Mana Whenua, to be able to articulate our own design narratives within a framework.

– LUCY TUKUA (NGĀTI TAHINGA, NGĀTI PAOA, NGĀTI WHĀNAUNGA), NATIVEBYNATURE AND MEMBER OF AUCKLAND DESIGN PANEL

The Wairuatanga indicators

OVERVIEW

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

THE INDICATORS

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

- relevance to Māori
- valid, and grounded in research
- available and cost-effective
- empowerment and enablement-focused
- action-focused
- able to be disaggregated⁸
- statistically sound and robust⁹
- timely and consistent over time
- representative – including good coverage across the values, key directions and domains
- acceptance by stakeholders.

MĀORI ETHNICITY VERSUS MĀORI DESCENT DATA

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

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

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

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



NEW INDICATORS

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

New indicators in this report include:

DOMAIN	NEW INDICATOR	COMMENT
Cultural	Number of urupā on Auckland Council managed sites and co-governed land	Given that the Māori concept of spirituality is embodied in Wairuatanga, not including indicators related to urupā or churches is a significant gap.
	The number of programmes contributing to the visibility and presence of Māori in Auckland, Tāmaki Makaurau	This is a new Auckland Council Long-Term Plan indicator. It complements the other indicator related to the look and feel of the city and local area by including specific reference to Māori presence and visibility.
Social	Average number of hours young Māori in Tāmaki Makaurau spend being physically active	There is already a physical activity/sport and recreation indicator, but it only refers to adults. This indicator ensures that young Māori (aged 5 to 17 years old) are included. It is important to maintain and increase the engagement of tamariki and rangatahi in physical activity. This also replaces the previous indicator 'numbers of school children and hours participating from schools and sports clubs.'
Environmental	Native plant biodiversity score for forest and scrub vegetation in different parts of Tāmaki Makaurau	A number of the indicators suggested in the Māori Plan for Tāmaki Makaurau for the environmental pou are no longer collected, or not feasible. This indicator replaces: <ul style="list-style-type: none"> • Number of Māori-related environmental programmes led or supported by Māori • Ensure no loss of areas of significant landscapes, natural character and natural features

Cultural

OUTCOME	FOCUS AREA	INDICATOR
Māori heritage of Tāmaki Makaurau is valued and protected	Māori cultural values and heritage	Number of tohu tangata whenua (markers) installed on Tāmaki Makaurau regional parks and community facilities to acknowledge cultural and spiritual links Number of urupā on Auckland Council managed sites and co-governed land
	Sense of pride and belonging	Percentage of Māori in Tāmaki Makaurau that think it very important or quite important to be involved in things to do with Māori culture Percentage of Māori in Tāmaki Makaurau who agree or strongly agree that they feel a sense of pride in their city's look and feel The number of programmes contributing to the visibility and presence of Māori in Auckland, Tāmaki Makaurau

OVERVIEW

The desired cultural outcome for the Wairuatanga value in the Māori Plan (2017) is that “Tāmaki Makaurau’s Māori heritage is valued”. Cultural events such as Tāmaki Herenga Waka Festival is one example of how major events in Tāmaki Makaurau can raise awareness of Māori culture and help maintain its significance. Wairuatanga is expressed in many artforms throughout this event and provides access to tikanga Māori such as karakia, rāanga, waiata and whaikōrero.

Events of this calibre provide opportunities to tell the story of the region, build cultural connections with communities and strengthen Māori identity. Research shows that engagement in Māori communities and activities is related to Māori identity¹⁰, and life satisfaction.¹¹

Matariki is one of the most important and celebrated Māori traditions, which also signifies the Māori new year. In recent years, Matariki events have become increasingly popular throughout Aotearoa including Tāmaki Makaurau. Matariki is a celebration of people, culture, language, spirituality and history.¹² It is a time for whānau to connect with their whakapapa as well as to connect with the land.

As part of Auckland Council’s Long-Term Plan, there is the intent to partner with local iwi and engage with both Mana Whenua and Mataawaka to enhance Māori identity and wellbeing.¹³ An indicator of this commitment is Auckland Council’s partnership with local Iwi, Manaaki Te Kawerau ā Maki, in presenting the Matariki Festival in 2019.

¹⁰ Houkamau and Sibley, “The Multi-Dimensional Model of Māori Identity and Cultural Engagement.”

¹¹ Statistics New Zealand, “Ngā Tohu o Te Ora: The Determinants of Life Satisfaction for Māori 2013” (Wellington: Statistics New Zealand, 2015).

¹² Māori Language Commission, “Matariki.” (Wellington: Māori Language Commission, 2010).

¹³ Auckland Council, “Auckland Plan 2050: Evidence Report. Māori Identity and Wellbeing” (Auckland: Auckland Council, February 2018).

This partnership allowed the festival to make a significant cultural contribution throughout Tāmaki Makaurau. It provided opportunities to host activities and events for people to learn about Tāmaki Makaurau and the meaning of Matariki from a Te Ao Māori perspective.

FOCUS AREA: MĀORI CULTURAL VALUES AND HERITAGE

Indicator: Number of tohu tangata whenua (markers) installed on Tāmaki Makaurau regional parks and community facilities to acknowledge cultural and spiritual links

One of the ways in which tangata whenua and Auckland Council can identify tangata whenua relationships to regional parks and community facilities and significant tangata whenua values is through the installation of tohu tangata whenua (markers) or pou.

The pou acknowledge and commemorate the presence of tūpuna (ancestors) on these places and events that occurred during their time. They mark the ancestral and contemporary associations between tangata and the whenua, and as such are very significant to Māori and contribute to the region’s cultural heritage and identity.

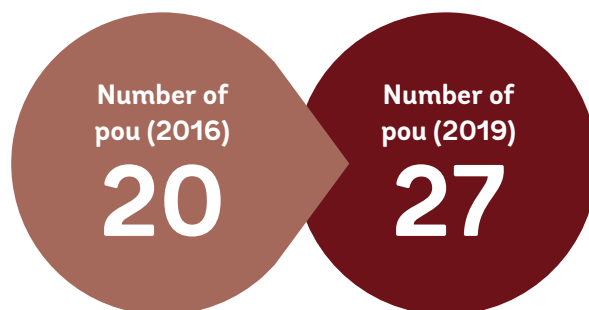
Tohu tangata whenua strengthen whānau connectivity affirming the place of Iwi and its people within the tribal domain. Tohu tangata also raise awareness of cultural and historic values. This contributes to improving relationships between tangata whenua and visitors and users at parks and community facilities.

Auckland Council has been working in partnership with Māori in planning and developing tohu tangata whenua and pou to ensure that they are located, designed, developed, unveiled and maintained in accordance with Māori values and tikanga.

Auckland Council manages 27 regional parks which are currently open to the public. There are also nine parks within the Waitākere Ranges Regional Park. There are currently 27 tohu tangata whenua installed in the parks. This includes eight more installed since 2016. These range from pou, to wood carvings, stone carvings, glass panels and interpretation panels.

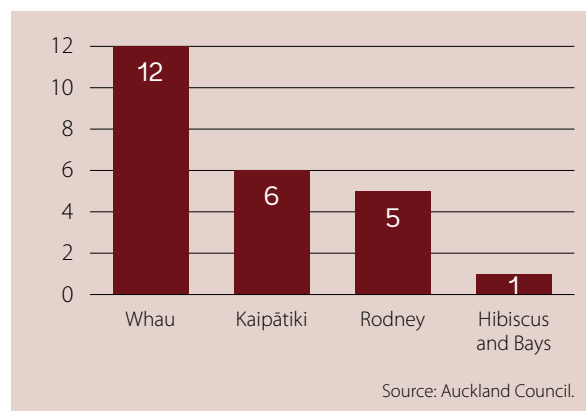
Across Auckland Council’s community facilities there are 24 pou in total, spread across four Local Board areas (Figure 3). The pou are located in Opaketai Beach Haven Garden, La Rosa Garden Reserve, Orewa Estuary South Bridge Esplanade Reserve, William Fraser Reserve and Dune Walkway. The pou are a mixture of artworks, wooden pou, monuments and sculptures. Auckland Council’s database of pou show that there have been no new pou erected since 2015.

Figure 2. Number of tohu tangata whenua (markers) installed on Tāmaki Makaurau regional parks



Source: Auckland Council

Figure 3. Number of pou within Auckland Council’s community facilities, by local board, as at May 2019



Source: Auckland Council.

Indicator: Number of urupā on Auckland Council managed sites and co-governed land

Urupā reservations (Māori burial grounds) have family, spiritual, cultural and historical importance.

Many urupā are traditional burial grounds and are places where whānau and hapū members expect to be buried. With older urupā, and as generations increase, there is often no longer sufficient land left to receive all those who wished to be buried there. Additionally, the effects of climate change have meant that many urupā are at risk. It has been estimated that around 80 percent of marae and urupā are on low-lying coastal land or flood-prone rivers.¹⁴ As a result, many Iwi are calling on councils and government to recognise the damage done and support moving of urupā.

In Tāmaki Makaurau, Maraetai has suffered from severe flooding in the last two years and only a road separates Umupuia Marae and its ancient urupā from the sea. Post-storm road erosion is also a concern.

We have initiated some contact with Auckland Transport and Auckland Council parks and reserves. To have a hui that talks about the proximity of our koiwi (bones) our tupuna (ancestors) in the burial grounds right next to the road so that the wāhi tapu (sacred area) is not compromised with any rebuild of the road.

– UMUPUIA MARAE TRUSTEE, LAURIE BEAMISH

At Ōkāhu Bay in Ōrākei only the church and urupā remain for Ngāti Whātua. This is a long history of government and local government-sanctioned evictions, demolition and arson of buildings, and the installation of a main sewerage pipe across the front of the village.

Ōkāhu Reserve, where the kainga of the hapū used to stand, is now prone to flooding because it is lower than the sewer and road, Tāmaki Drive, which was built along the foreshore. In April 2018, during torrential rains, the urupā and church were flooded. Because floodwaters from the urupā had to be pumped into Ōkāhu Bay, Ngāti Whātua Ōrākei placed a temporary rahui on the bay.

Across Tāmaki Makaurau there are 20 urupā on Auckland Council managed sites and co-governed land (Figure 4).



Photo: Flooded urupā at Ōkāhu in post-April 2018 flood. stuff.co.nz

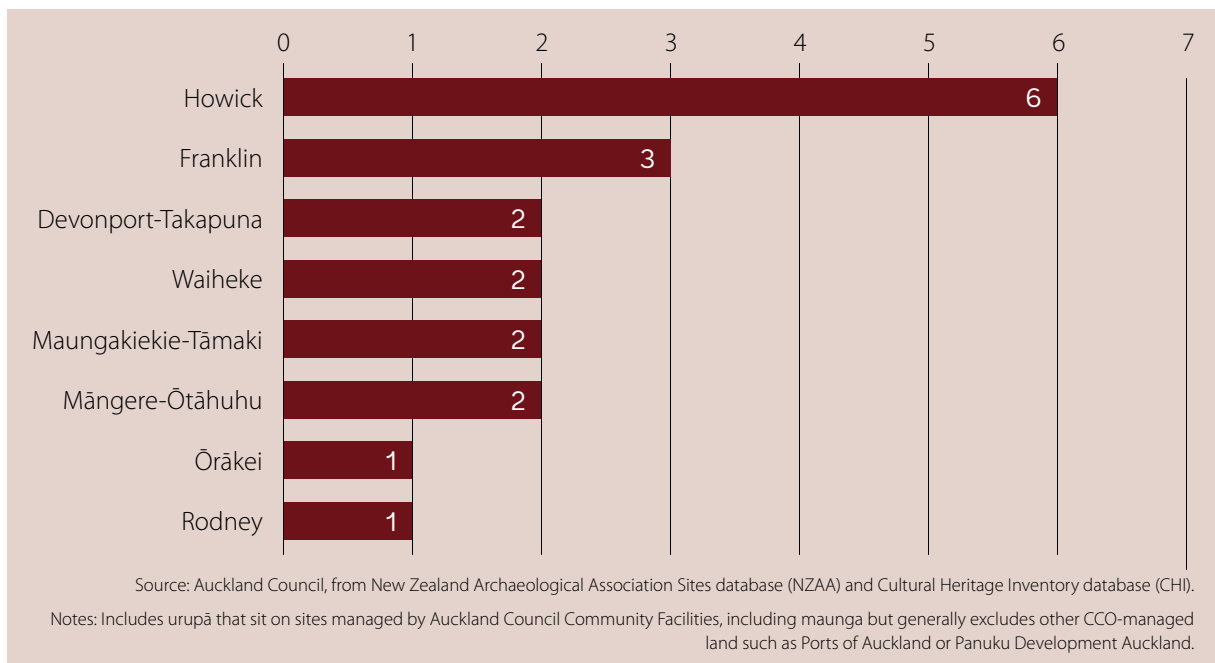
¹⁴ R Perera, "Calls for Council Help as Extreme Weather Erodes Sacred Māori Burial Grounds," *Newshub*, January 28, 2019, www.newshub.co.nz/home/new-zealand/2019/01/calls-for-council-help-as-extreme-weather-erodes-sacred-m-ori-burial-grounds.html



Flooded urupā and church at Okahu in post-April 2018 flood, from above. stuff.co.nz

Urupā also have special status in legal terms.¹⁵ Setting aside an urupā as a reservation provides strong protection for that land so that it cannot be alienated in any way, ensuring that those buried are unlikely to be disturbed. Additionally, Auckland Council, and any other council, cannot collect rates on urupā.

Figure 4. Number of urupā on Auckland Council managed sites and co-governed land, by local board area



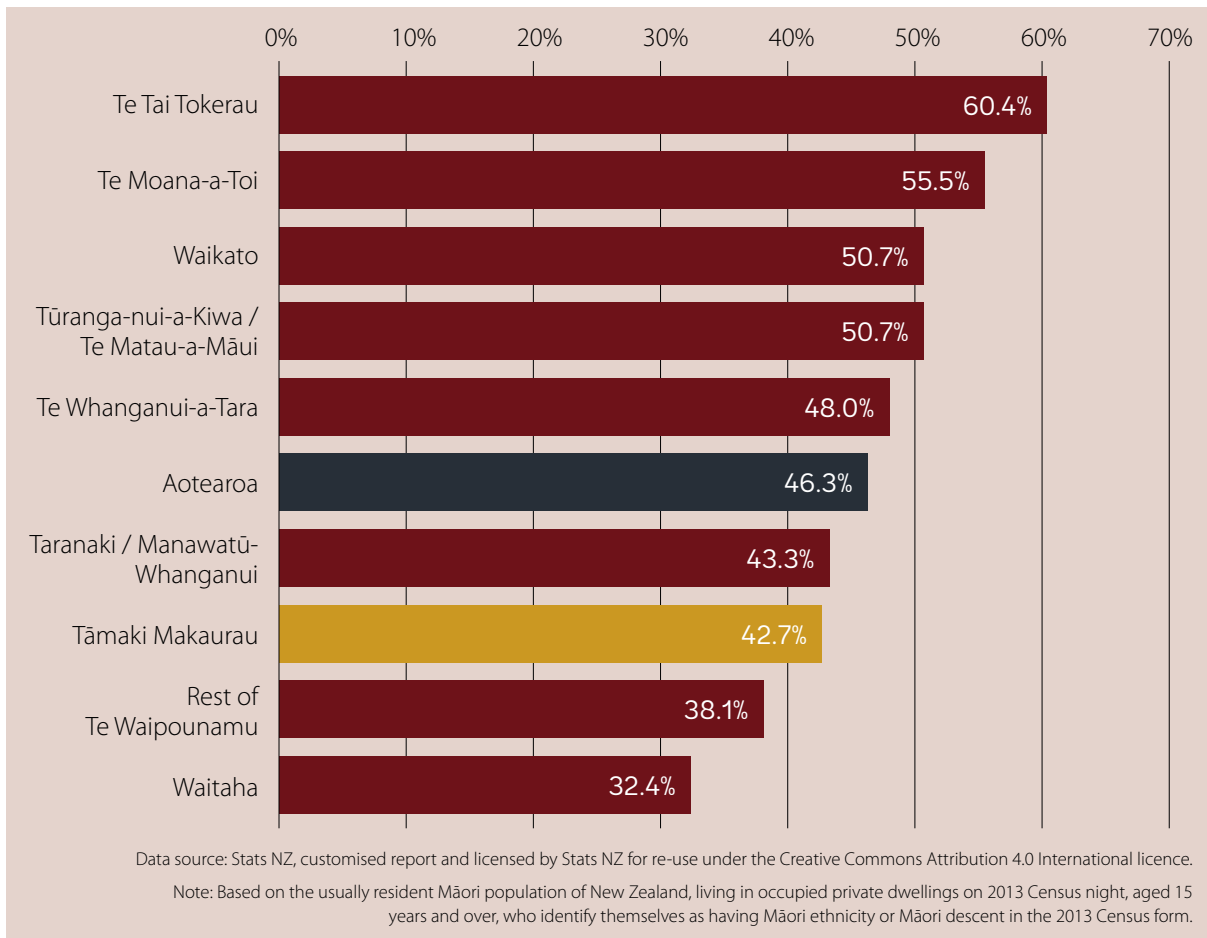
¹⁵ S Milroy, "Urupā Reservations," Judge's Corner (Wellington: Māori Land Court, 2014).

FOCUS AREA: SENSE OF PRIDE AND BELONGING

Indicator: Percentage of Māori in Tāmaki Makaurau who think it very important or quite important to be involved in things to do with Māori culture

One model of Māori wellbeing suggests that the capacity to promote culture, whakapūmau tikanga, is an important component.¹⁶ This can include cultural heritage of the whānau, fluency in te reo Māori, cultural values, narratives, song, music and history. Analysis of Stats NZ Te Kupenga results finds that there is a small positive relationship between feeling that it is important to be involved in things to do with Māori culture and life satisfaction.¹⁷ That is, the more important Māori felt it was to be involved in Māori culture, the higher their levels of life satisfaction.

Figure 5. Percentage of Māori who indicate that it is “very” or “quite” important to be engaged in Māori culture, by region, 2013



¹⁶ M H Durie, “Measuring Māori Wellbeing,” Guest Lecture Series (Wellington: The New Zealand Treasury, 2006).

¹⁷ Statistics New Zealand, “Ngā Tohu o Te Ora: The Determinants of Life Satisfaction for Māori 2013.”



Photo: John Boynton, *Radio New Zealand*

The proportion of Māori in Tāmaki Makaurau who thought it important to be engaged in Māori culture (42.7 percent, Figure 5) is lower than Aotearoa as a whole (46.3 percent) and most other regions. This is likely a function of Tāmaki Makaurau having a highly urban population with heterogeneity across many different dimensions.

While the Stats NZ results suggest that Māori in Tāmaki Makaurau may therefore have lower satisfaction, there was one exception to the pattern found. On average, those who consider engagement with Māori culture to be not at all important had similar levels of life satisfaction to those who think it quite or somewhat important.¹⁸

Indicator: Percentage of Māori in Tāmaki Makaurau who agree or strongly agree that they feel a sense of pride in their city's look and feel

Positive identity and wellbeing are enhanced by the distinctiveness of, and pride in, environments and places. Feeling a sense of pride of place is likely to result in increased participation in the area in which a person lives.

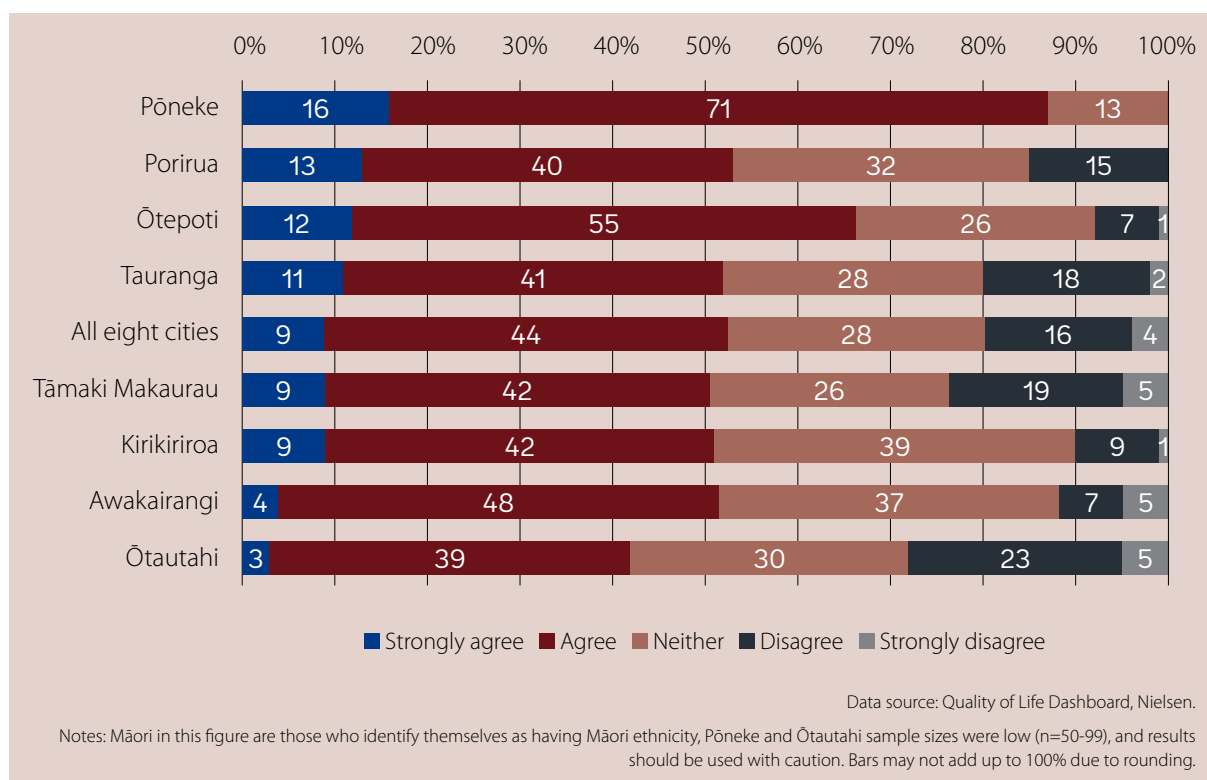
The Quality of Life Project has been gathering information about the quality of life in major Aotearoa urban areas since 1999. The 2018 Quality of Life Survey is a partnership between Auckland Council, Hamilton, Wellington, Porirua, Hutt, Christchurch and Dunedin City Councils and Wellington Regional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

In 2018, the proportion of Māori in Tāmaki Makaurau who 'strongly agree' or 'agree' that they had a sense of pride in the way the city/local area looks and feels (51 percent, Figure 6) is broadly similar to Māori in most of the other eight cities surveyed. Responses by Māori in Pōneke (Wellington) and Ōtepoti (Dunedin) stood out, with much higher proportions indicating they had a high sense of pride in the way their city/local area looks and feels.

With the implementation of the Te Aranga Design Principles there is the vision that Māori in Tāmaki Makaurau will, over time, feel more pride in the way their city looks and feels, through engagement and a sense of cultural connection.

¹⁸ Statistics New Zealand. "Ngā Tohu o Te Ora: The Determinants of Life Satisfaction for Māori 2013."

Figure 6. How much do you agree or disagree with the following statement: “I feel a sense of pride in the way my city/local area looks and feels”, Māori, by city, 2018



Indicator: The number of programmes contributing to the visibility and presence of Māori in Auckland, Tāmaki Makaurau

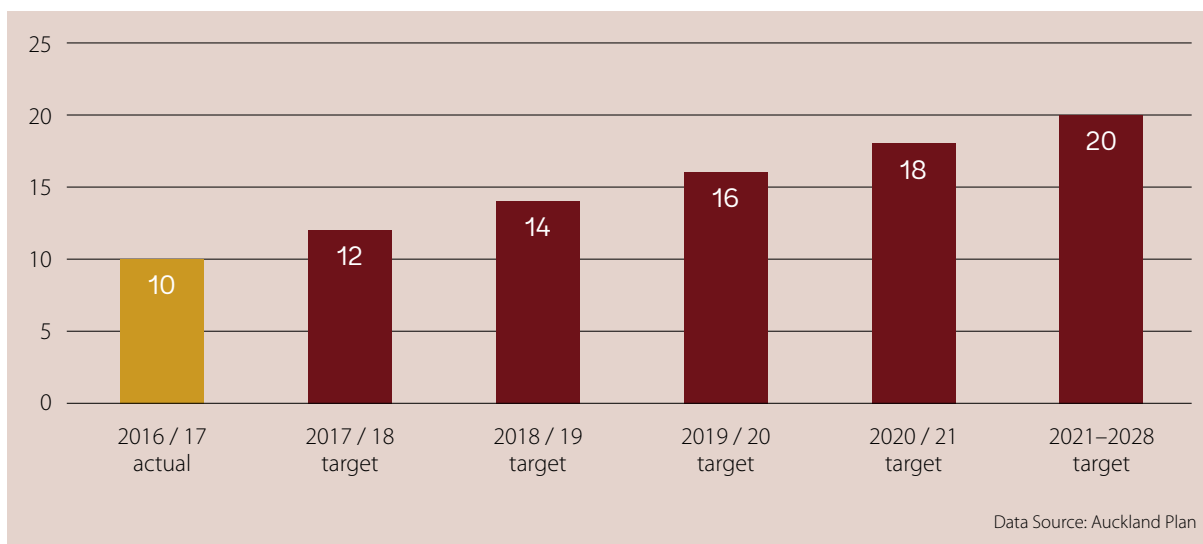
Auckland Council, through its Council-controlled organisations (including Regional Facilities Auckland), contributes to the visibility and presence of Māori in Auckland. Regional Facilities Auckland deliver arts, wildlife, collections, sports and events that provide experiences that are to reflect and engage Aucklanders.

Regional Facilities Auckland includes Auckland Art Gallery Toi o Tāmaki, Auckland Conventions, Auckland Live, Auckland Stadiums, Auckland Zoo, New Zealand Maritime Museum Hui Te Ananui A Tangaroa and RFA Corporate. Venues include: Aotea Centre, Aotea Square, Auckland Art Gallery Toi o Tāmaki, Auckland Town Hall, Auckland Zoo, Bruce Mason Centre, The Civic, Mt Smart Stadium, New Zealand Maritime Museum, QBE Stadium, Queens Wharf and Western Springs Stadium.

In 2016/17, Regional Facilities Auckland delivered 10 programmes which contributed to the visibility and presence of Māori in Auckland (Figure 7). From 2021 onwards, it is expected that this will double to 20.

See Vignette 1 for further information on how Auckland Art Gallery is delivering to Māori in Tāmaki Makaurau.

Figure 7. The number of programmes Regional Facilities Auckland runs which contribute to the visibility and presence of Māori in Auckland, Tāmaki Makaurau



Vignette 1. Auckland Art Gallery¹⁹

Over 2017/18, 27 Māori programmes were delivered at Auckland Art Gallery.

Auckland Art Gallery supports rangatahi engagement through a number of avenues:

- The Learning and Outreach team has worked closely with Curator, Māori Art, Nigel Borell to develop a new tactile teaching resource.
- Outreach Educator Jasmine Te Hira has been working with Kura Kaupapa Māori and several secondary school Māori departments to develop a new secondary school outreach programme for 2019.

Auckland Art Gallery is committed to displaying art that reflects Aotearoa’s bicultural identity, including a range of work by Māori artists. Highlights over 2017/18 include:

- Wi Taepa Retrospective, celebrating the art of senior Māori clay artist Wi Taepa (April-September 2018)
- Radical Beginnings which celebrates the first generation of contemporary Māori art and artists of the 1950s (June 2018 – August 2019)

¹⁹ Regional Facilities Auckland, “Regional Facilities Auckland Annual Report for the Year Ended 30 June 2018” (Auckland: Regional Facilities Auckland, 2018).

Social

OUTCOME	FOCUS AREA	INDICATOR
Māori social institutions and networks thrive	Sport and leisure	Māori participation in sport and active recreation in Tāmaki Makaurau Average number of hours young Māori in Tāmaki Makaurau spend being physically active Percentage of Māori in Tāmaki Makaurau who attended club or interest group activities such as kapa haka, at least once a month
	Urban Māori authorities and Māori NGOs	Number of whānau engaged with Whānau Ora, through Urban Māori Authorities Number of Māori authorities

OVERVIEW

The Māori Plan's objectives within the social pou of Wairuatanga is that "Māori social institutions and networks thrive". This requires a platform for expressing Māori identity in a positive light.²⁰ One way to measure the extent to which Wairuatanga is being successfully expressed in the region is identifying Māori participation levels in sport and leisure activities.

A review of Māori participation in community sport concluded that a number of cultural practices are evident in sport; for example, Whanaungatanga, Manaakitanga, and Wairuatanga.²¹

FOCUS AREA: SPORT AND LEISURE

Indicator: Māori participation in sport and active recreation in Tāmaki Makaurau

Māori are significant contributors to sport and recreation in Aotearoa, and Māori adults and young people participate in sport in high numbers. The primary reason for participation is enjoyment, followed closely by health and fitness.²² Health and wellness is a key theme within the social outcome of the Māori Plan. Sport and recreation is a sector that attracts Māori and it is vital that participation and development is encouraged to enable Māori to succeed in this sector.

Weekly participation by Tāmaki Makaurau Māori has declined over the last two periods surveyed by Sport New Zealand. Weekly participation by Māori adults in Tāmaki Makaurau fell from 74 percent in 2013/14 to 69 percent

20 Houkamau and Sibley, "The Multi-Dimensional Model of Māori Identity and Cultural Engagement." *New Zealand Journal of Psychology* 39 (2010): 9–28.

21 KTV Consulting, "Māori Participation in Community Sport Review," Prepared for Sport New Zealand (Auckland: KTV Consulting, 2017).

22 Sport and Recreation New Zealand, "Sport and Active Recreation in the Lives of New Zealand Adults: 2013/14 Active New Zealand Survey Results" (Wellington: SPARC, Sport and Recreation New Zealand, 2015).

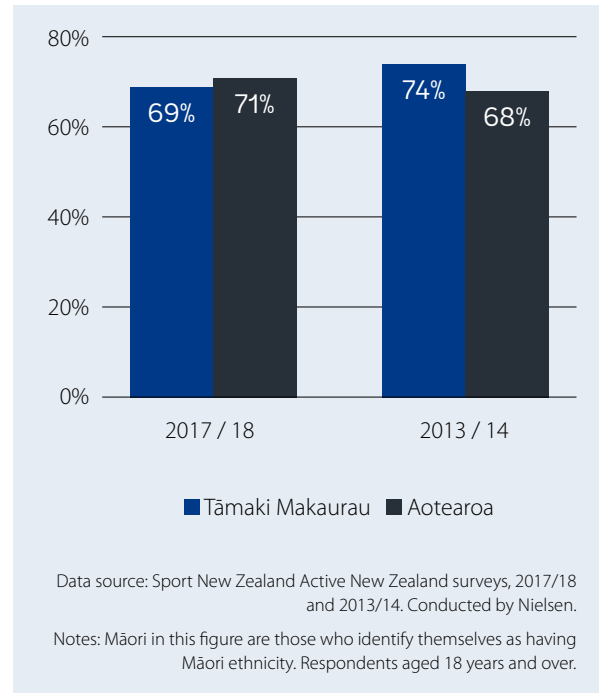
in 2017/18 (Figure 8). However, for Māori adults across Aotearoa, weekly participation has increased slightly from 68 percent in 2013/14 to 71 percent in 2017/18.

Tāmaki Makaurau Māori participation in sport and active recreation is similar to the participation by all adults in Tāmaki Makaurau. Auckland Council’s Auckland Sport and Recreation Strategic Action Plan has as a priority: Identify opportunities to increase participation by Māori in recreation and sport activities.²³ See Vignette 2 for participation in waka ama and how Wairuatanga is expressed.

He Oranga Poutama (HOP) is Sport New Zealand’s longstanding approach to increasing Māori participation in the sport and recreation sector. In 2009, HOP evolved from focusing on *increasing the participation of Māori* in sport to one of *participating and leading “as Māori”* in sport and recreation at a community level.

This change has noted increases in participation in kapa haka, mau rākau, waka ama and ki-o-rahi, and also including iwi games, tribal games, Pa Wars and Māori-specific events.²⁴ The “*as Māori*” shift is an example of a culturally appropriate framework for measuring successful outcomes for Māori.²⁵

Figure 8. Weekly participation in sport and active recreation (last 7 days), Tāmaki Makaurau and Aotearoa, 2013/14 and 2017/18



23 Auckland Council, “The Auckland Sport and Recreation Strategic Action Plan: Status Report 2017” (Auckland: Auckland Council, 2017).

24 KTV Consulting, “Māori Participation in Community Sport Review.”

25 Ferguson, “Key Elements for a Māori E-Learning Framework.”



Vignette 2. Waka ama as Wairuatanga in practice - Ōrākei Water Sports

Ōrākei Water Sports Inc. was established in 2000 by three generations of the Tamaariki whānau (Ngāti Whātua Ōrākei me Waiohua) based at the Ōkahu Landing. It was established to provide a connection to the moana using waka as the vehicle on the Waitematā, based on the belief that the waters are vital for connecting people to their spiritual, mental and physical wellbeing.

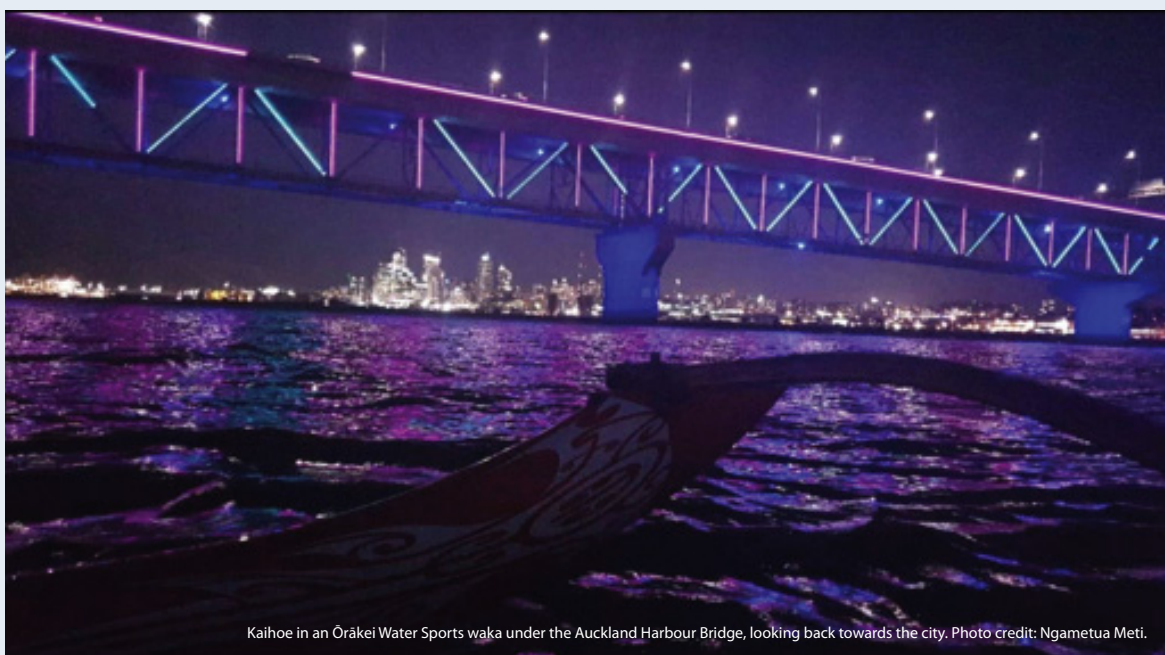
For people of the Pacific, the moana plays two roles. Physically, it provides food, recreation, culture and income. Spiritually, it connects people through genealogy and lived experience. Waka ama is a customary practice that helps to connect Māori with Atua, Tūpuna and Kaitiaki. Ōrākei Water Sports believes that waka ama without wairua is just outrigger canoeing.

Ōrākei Water Sports welcomes people from all walks of life to share the spirit of the sea, the land and the people, and to share the sense of pride that is felt for Tāmaki Makaurau, Ōkahu Bay and the Waitematā,

The waka is a living entity that provides a direct link to our existence as human beings and our ancestors – a connection to the realms of the land, the sea and the heavens. In light of this, karakia must be offered before a waka goes on the water.

Traditionally, respect and understanding were guiding and determining behaviour on and around the moana. Today, with a general disconnect from older generations' knowledge and stories, Ōrākei Water Sports has witnessed a decline in cultural appropriateness on the water. The team always responds to the moana with an expression of Wairuatanga in their "Thank you, Atua" moments.

- When Tangaroa and Tāwhirimātea creates a storm while on the Waitematā, the team says "Thank you Atua, thank you Tūpuna, thank you Kaitiaki, for returning us safely to Ōkahu Bay".
- When the bright night lights dance above and all around the waka, the team says "Thank you, Atua, for letting us experience this special moment".
- During winter when it is cold and sparks of light flash off the waka (phosphorescence) this is truly a "Thank you, Atua" moment.



Kaihoe in an Ōrākei Water Sports waka under the Auckland Harbour Bridge, looking back towards the city. Photo credit: Ngametua Meti.



Indicator: Percentage of Māori in Tāmaki Makaurau who attended club or interest group activities such as kapa haka, at least once a month

Māori socialising as Māori is important to recognising and promoting a unique sense of identity and connection to Te Ao Māori.

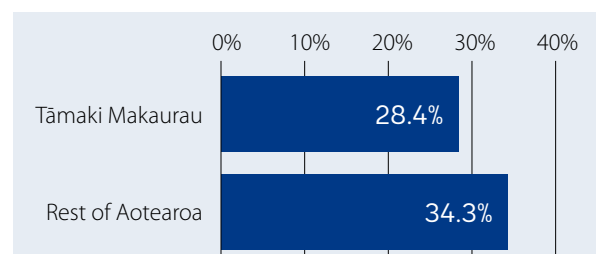
Kapa haka is a significant aspect of Māori culture as it helps preserve the language and customs integral to Māori heritage. Te Matatini is the pinnacle event for Māori culture and performing arts. Even though it is not a permanent fixture in the event calendar of Tāmaki Makaurau, the region has hosted the festival three times since 1972 and has the honour to host again in 2021. The festival showcases the best of the best in kapa haka and Māori performing arts and illustrates the importance of Māori culture in modern society.

For the performers and organisers of the event, Te Matatini provides a platform to share Māori culture and Wairuatanga within the wider communities of Aotearoa, but it has also become an international event. In recent years, the festival has attracted kapa haka groups also from Australia, as for many Māori living overseas, there is the desire to connect with Māori cultural heritage.

In 2013, 28.4 percent of Stats NZ Te Kupenga respondents in Tāmaki Makaurau stated that they attended a club or interest group activities, such as kapa haka, at least once a month (Figure 9). This was a lower proportion to Māori in the rest of Aotearoa, where 34.3 percent attended a club or interest group at least once a month.

In Tāmaki Makaurau, relatively large proportions of Māori aged between 35 and 54 years had attended a club or interest group at least once a month (Figure 10). Given that Māori in Tāmaki Makaurau are a youthful population, this might explain why attendance in Tāmaki Makaurau is lower than the rest of Aotearoa.

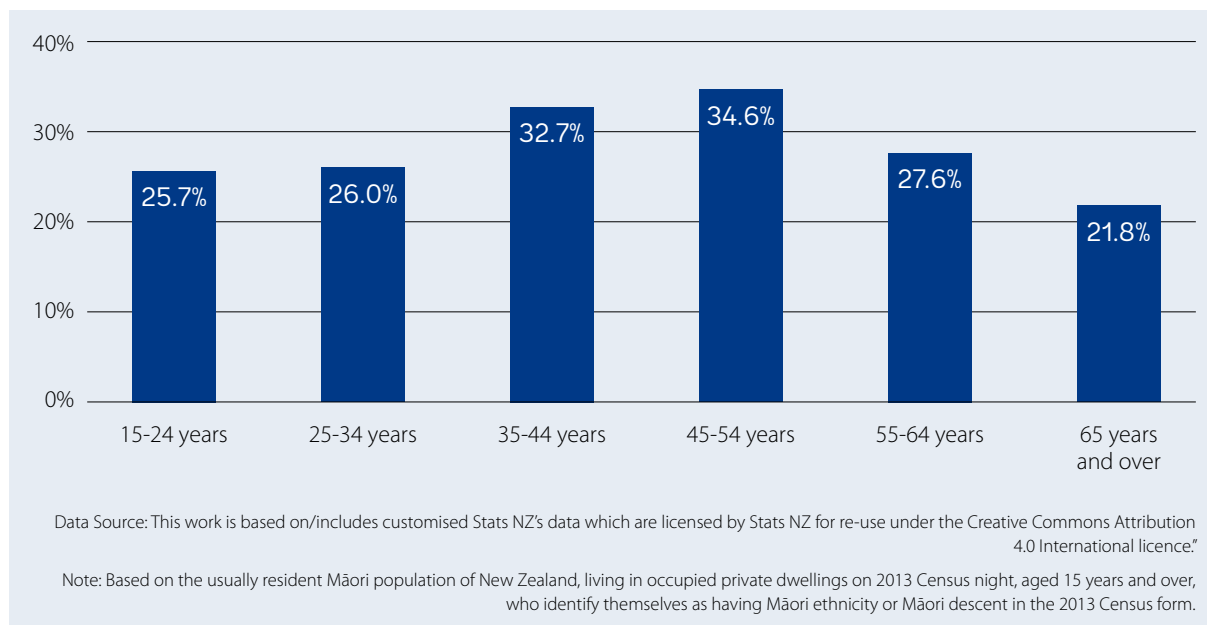
Figure 9. Māori attending a club or interest group, Tāmaki Makaurau and rest of Aotearoa, 2013



Data Source: This work is based on/includes customised Stats NZ's data which are licensed by Stats NZ for re-use under the Creative Commons Attribution 4.0 International licence.

Note: Based on the usually resident Māori population of New Zealand, living in occupied private dwellings on 2013 Census night, aged 15 years and over, who identify themselves as having Māori ethnicity or Māori descent in the 2013 Census form.

Figure 10. Māori attending club or interest group by age, Tāmaki Makaurau, 2013



FOCUS AREA: URBAN MĀORI AUTHORITIES AND MĀORI NGOS

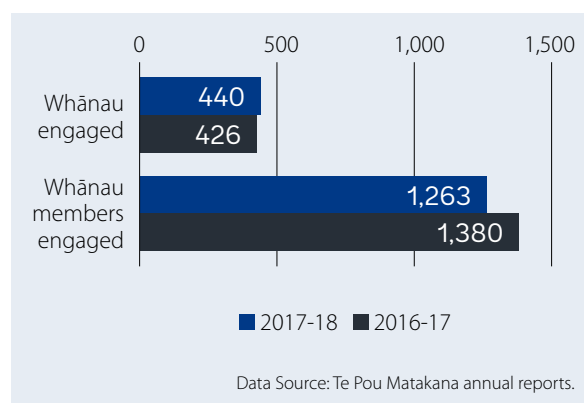
Indicator: Number of whānau engaged with Whānau Ora, through Urban Māori Authorities

Whānau Ora was created in response to a recognition by Government that standard ways of delivering social and health services was not working and outcomes particularly for Māori whānau were not improving. The implementation of Whānau Ora is achieved through three non-government Commissioning Agencies - Te Pou Matakana, Te Pūtahitanga o Te Waipounamu, and Pasifika Futures.

Commissioning Agencies work with their communities to determine the best ways to support their development. Some contract with established Whānau Ora provider collectives as well as other community providers such as iwi, marae, education providers, church groups, land trusts or sports groups, while others invest directly with whānau or whānau collectives. Funding decisions are made closer to communities and allows for flexible and innovative approaches to meet the needs and aspirations of whānau.

In the last two financial years, Te Pou Matakana has exceeded its targets for numbers of whānau engaged in Tāmaki Makaurau. Numbers engaged have increased from 426 whānau in 2016/17 to 440 whānau in 2017/18 (Figure 11).

Figure 11. Number of whānau and whānau members engaged with Whānau Ora by Te Pou Matakana, 2016/17 and 2017/18

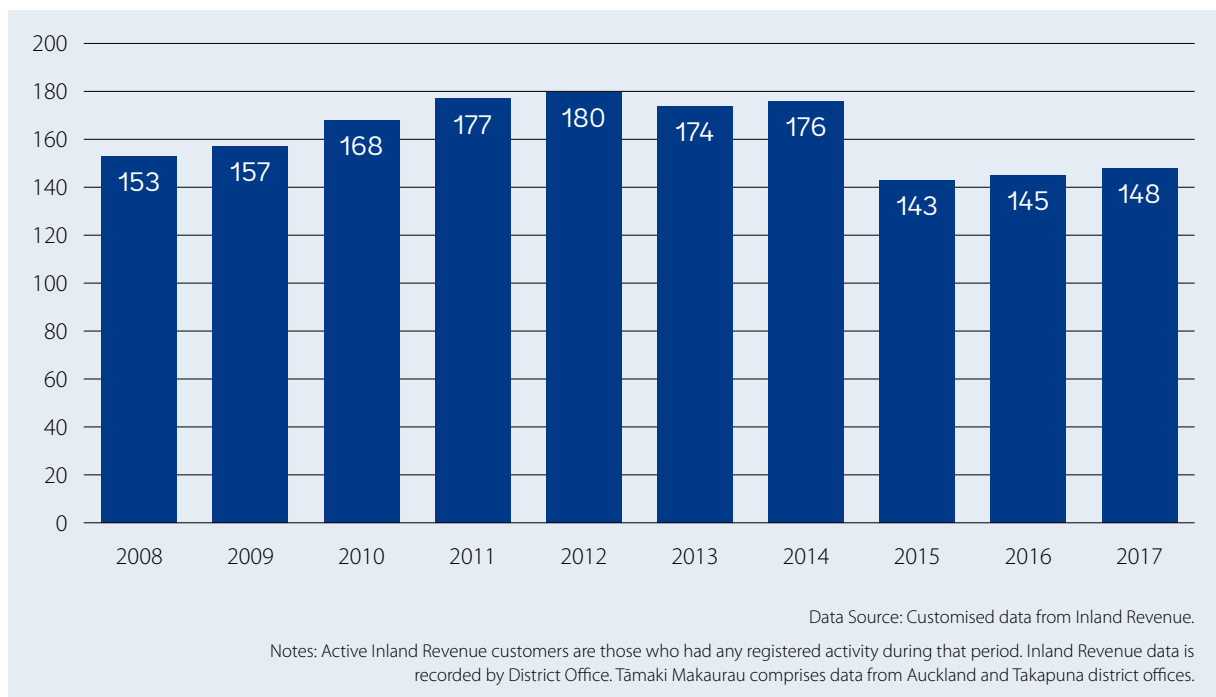


Indicator: Number of Māori authorities

Inland Revenue defines a Māori authority as an organisation that acts as a trustee by administering collectively owned Māori property on behalf of individual members.²⁶ A Māori authority can be a trust or company, and marae will most likely be Māori authorities. There are a number of tax advantages to becoming a Māori authority, including a lower income tax rate.

The number of Māori authorities in Tāmaki Makaurau has remained relatively static over the last 10 years (Figure 12). As at March 2017, there were 148 active Māori authorities in Tāmaki Makaurau. It is unclear why there was a decrease in number of Māori authorities between 2014 and 2015. Authorities are able to change the office at which they are registered, and Inland Revenue does not collect data on why authorities change their registered office or why they cease to become a Māori authority.

Figure 12. Number of active Māori authorities in Tāmaki Makaurau, as at March 2008 – March 2017

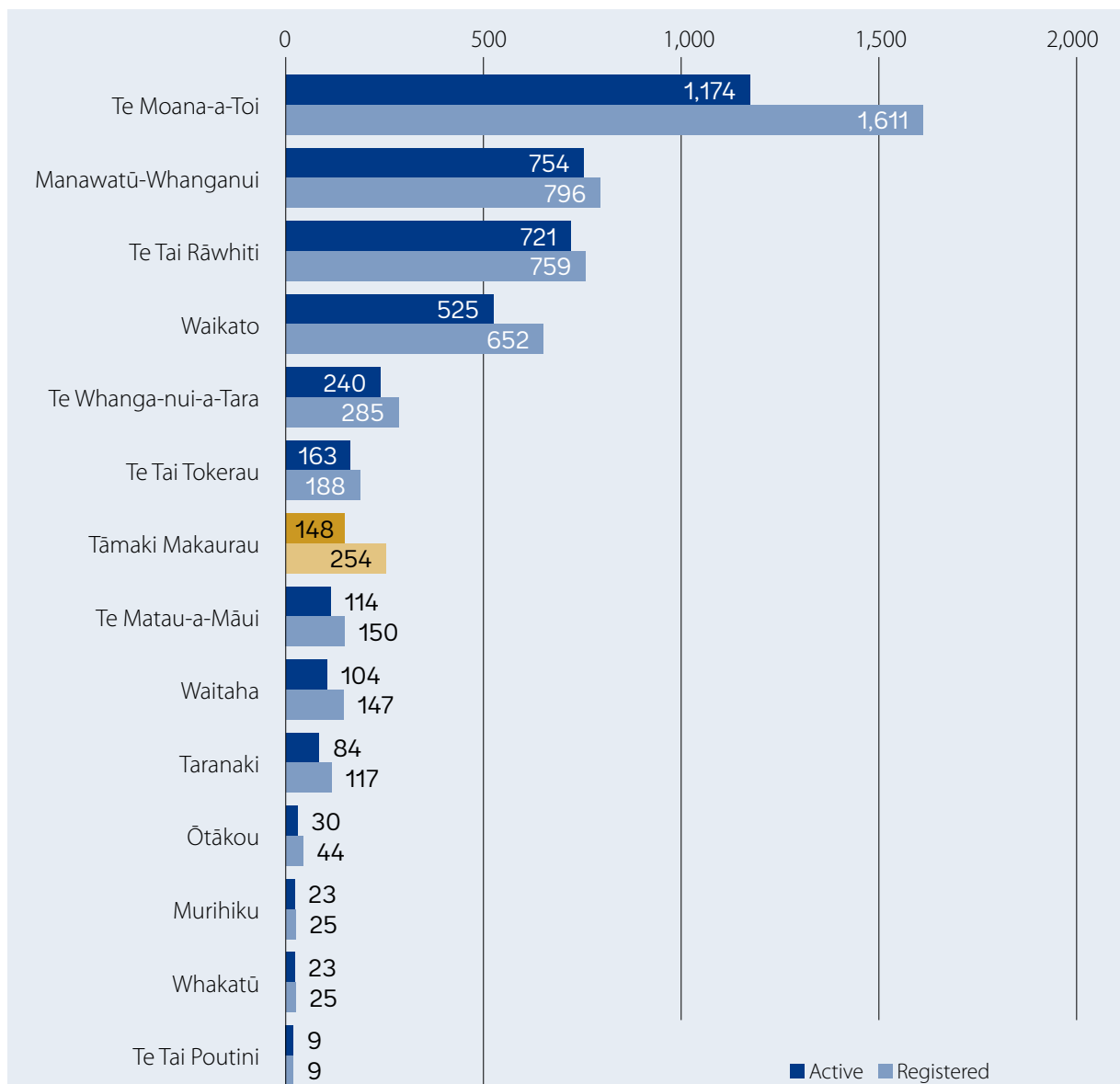


²⁶ Inland Revenue, "Becoming a Māori Authority" (Wellington: Inland Revenue, December 2017).



The number of active Māori authorities, compared with registered Māori authorities, across Aotearoa differs by region. As at March 2017, a large proportion of Māori authorities in Te Moana-a-Toi were registered but had no tax-related activity in that year (Figure 13). Compared with other regions, Tāmaki Makaurau has a relatively small number of Māori authorities, for example, Te Moana-a-Toi had 1,174 active authorities, while Tāmaki Makaurau had 163.

Figure 13. Number of active and registered Māori authorities, by region, as at March 2017



Data Source: Customised data from Inland Revenue.

Notes: Active Inland Revenue customers are those who had any registered activity during that period. Registered Inland Revenue customers include all customers registered with Inland Revenue, either individuals or entities. Registered customers include some entities and people no longer active. Inland Revenue data is recorded by District Office. In some cases, District Offices were combined to reach a Regional number. For example, Tāmaki Makaurau comprises Auckland and Takapuna.

Data was suppressed for district offices with less than 10 authorities. For the purposes of this figure these were rounded to 9.

Economic

OUTCOME	FOCUS AREA	INDICATOR
Māori businesses are uniquely identifiable, visible and prosperous	Māori businesses	Number of Māori enterprises in Tāmaki Makaurau The number of employees and geographic units within the creative sector industries
	Māori involvement in networks	Number of Māori business networks and events supported by Auckland Council Number of Māori businesses that belong to Whāriki Māori Business Network

OVERVIEW

The desired outcome for the economic pou in the Māori Plan is that “Māori businesses are uniquely identifiable, visible and prosperous”. Collaborative partnerships are important for Māori businesses to network and provide opportunities for growth and prosperity.

WAIRUATANGA IN BUSINESS

In a series of case studies commissioned by Te Puni Kōkiri of the characteristics of Māori businesses, wairua was one of five cultural concepts that were at the core of the business.²⁷ Wairuatanga suggests that a spiritually centred outlook on life and business emphasises the interrelatedness of all aspects of creation. In business, and in the workplace, this means looking after the spirit and the culture of the organisation, its energy and mauri.²⁸

The Māori economy and Māori businesses make a valuable contribution to Aotearoa and to Tāmaki Makaurau. Promoting the distinctive identity and contribution made by Māori businesses will enhance their visibility, improve their prosperity and ultimately the prosperity of Tāmaki Makaurau.

The definition of a “Māori business” has been debated by Stats NZ and organisations who deliver services to Māori businesses, such as New Zealand Trade and Enterprise, ATEED and Callaghan Innovation. The Independent Māori Statutory Board defines a Māori business as “a business that identifies itself as a Māori business”. It will be owned by Māori and may be predominantly staffed by Māori. It may strongly value Māori culture and tikanga. Part of its kaupapa may be to support particular outcomes for Māori, and te reo Māori may often be used within the business.

Because self-identification is required, the numbers of Māori businesses tend to be underreported. Stats NZ currently only releases data regularly on the number of Māori enterprises. These are entities that are usually Māori authorities. A Māori authority is a company or a trust that has assets held in collective ownership, for example Māori freehold land governed by the Te Ture Whenua Māori Act 1993. In light of this, future indicators could focus on the numbers and the value creation of Māori businesses based on self-identification, ownership and organisational values.

²⁷ Fomana Capital and Crenative Ltd, “Investigating Key Māori Business Characteristics for Future Measures” (Wellington: Te Puni Kōkiri, 2006).

²⁸ C Spiller, “Wayfinding in Strategy Research” in *West Meets East: Building Theoretical Bridges (Research Methodology in Strategy and Management)*, ed. C L Wang, D J Ketchen, and D D Bergh, vol. 8 (United Kingdom: Emerald Group Publishing Limited, 2012), 61–90.

FOCUS AREA: MĀORI BUSINESSES

Indicator: Number of Māori enterprises in Tāmaki Makaurau

The number of Māori enterprises in Tāmaki Makaurau has increased over time. In 2014, there was a low of 60 Māori enterprises, and this rose to 84 by 2018 (Figure 14).

In 2018, there were a total of 1,476 Māori enterprises across Aotearoa. These enterprises are not evenly distributed across Aotearoa, with 26.0 percent of enterprises in Te Moana-a-Toi and 19.1 percent in Waikato (Figure 15).

Most Māori enterprises are based on collective ownership of land and Treaty settlements. Māori enterprises in Tāmaki Makaurau represent 5.7 percent of all Māori enterprises across Aotearoa.

Māori businesses are businesses or enterprises that:

- Identify themselves as a Maori business
- are owned by Maori, and/or
- are fully or substantially controlled by Maori, and/or
- are operated according to traditional and/or contemporary Maori culture and values.

Figure 14. Number of Māori enterprises in Tāmaki Makaurau, 2010 – 2018

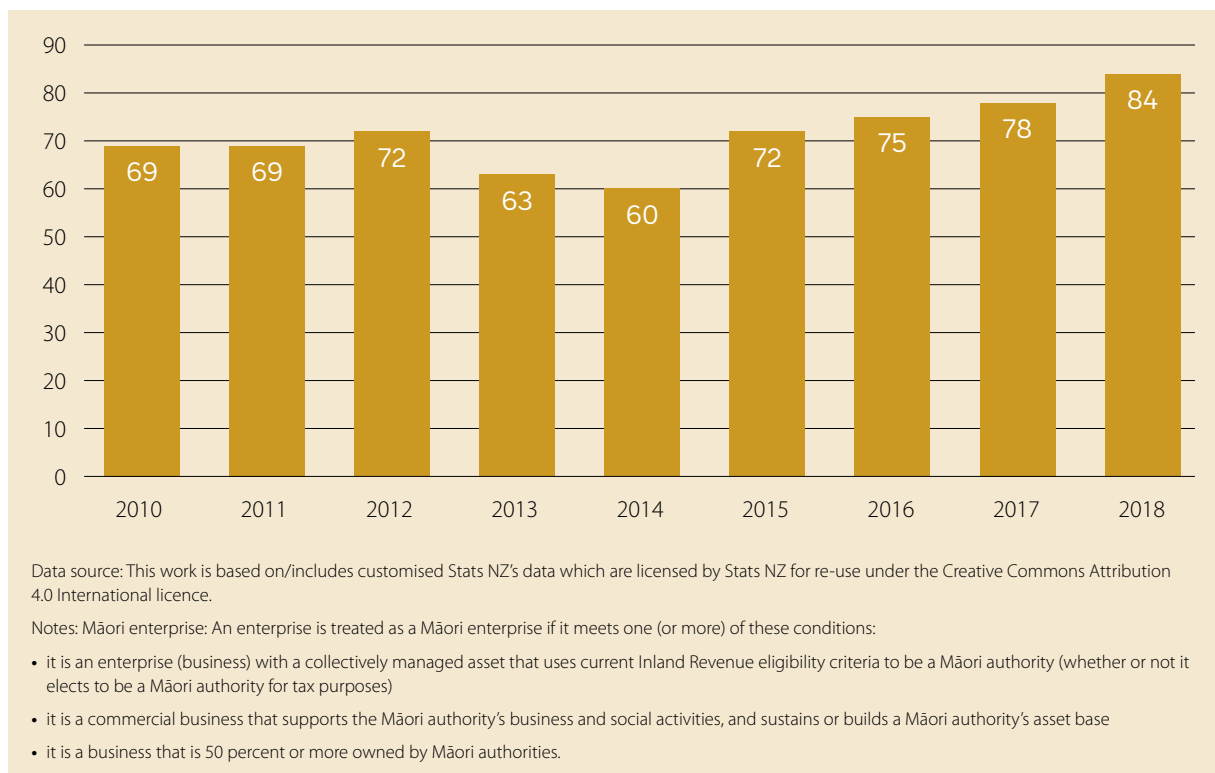
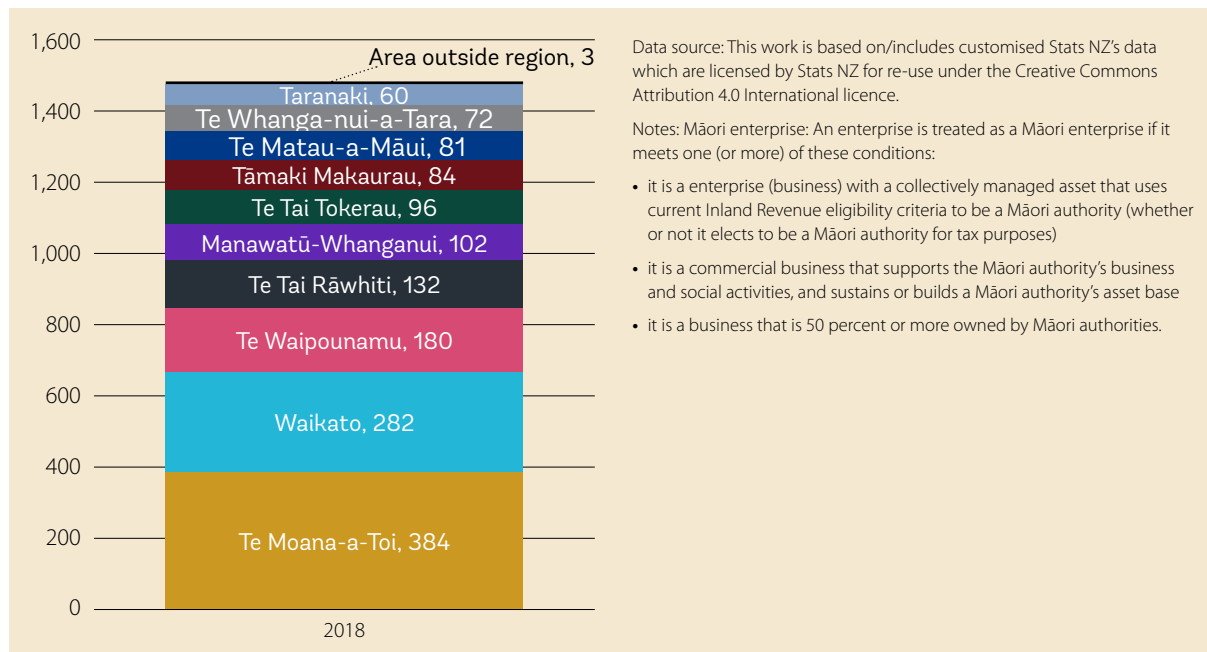


Figure 15. Number of Māori enterprises, by region, 2018



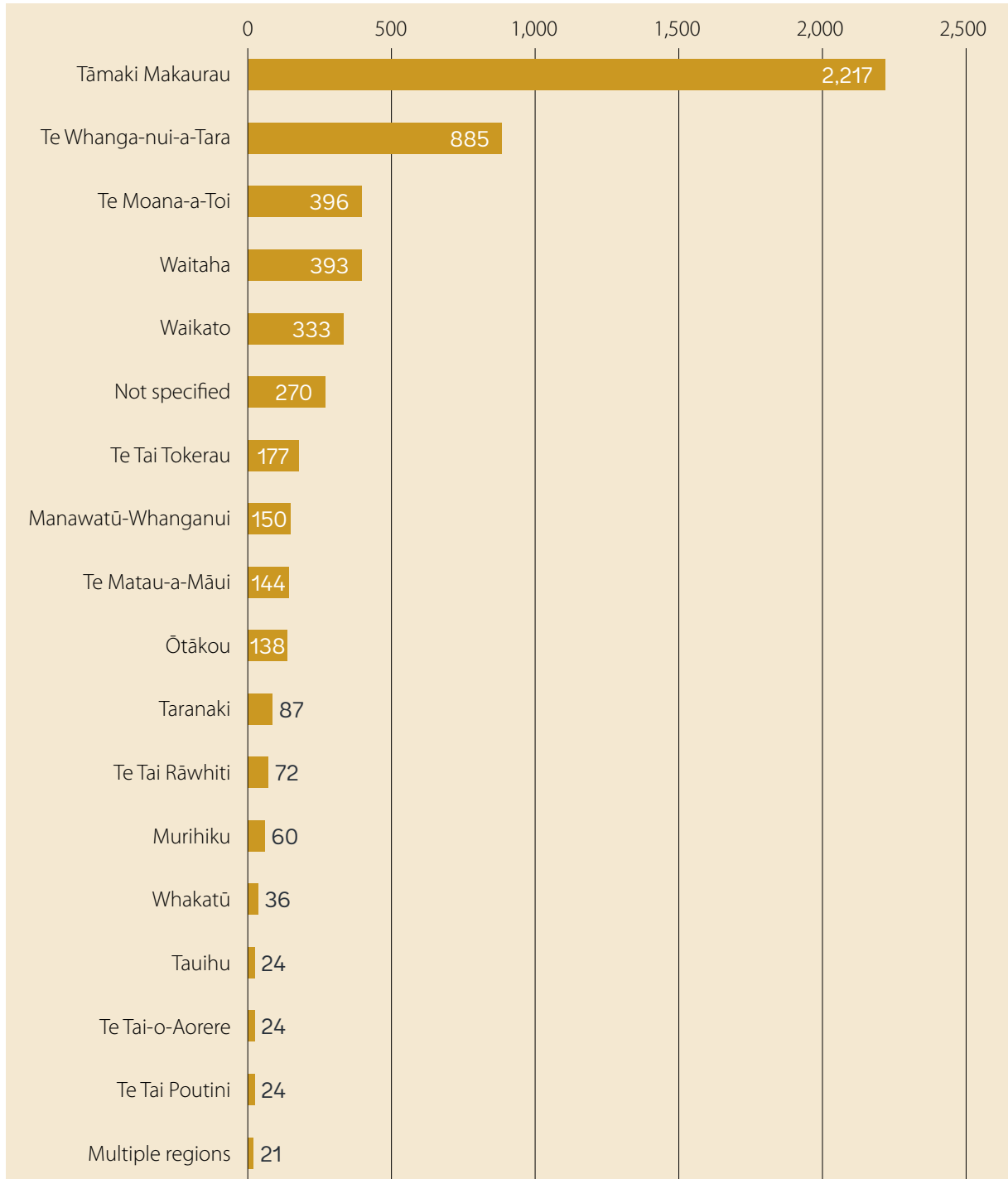
Indicator: The number of employees within the creative sector industries

The creative sector in Tāmaki Makaurau enables Māori to increase cultural visibility in the region, express Māori identity and culture at home and with the visitor economy, as well as contribute to the Māori economy through creative endeavours. Based on the 2013 Census, Tāmaki Makaurau is the centre of the Māori creative²⁹ sector (Figure 16).

In 2013, 40.7 percent of employees of Aotearoa's Māori creative sector worked in Tāmaki Makaurau. See Vignette 3 for how one Māori content producer in Tāmaki Makaurau has established a platform for Māori to give life to stories, history and cultural heritage.

²⁹ There is no internationally accepted definition of the 'creative sector / industry'. For the purposes of this report, ATEED's Screen and Creative Sector definition using Level 4 ANZSIC was used which is reasonably consistent with similar definitions used in Australia and the UK.

Figure 16. Māori employment in the creative sector, by region, 2013



Data Source: This work is based on/includes customised Stats NZ's data which are licensed by Stats NZ for re-use under the Creative Commons Attribution 4.0 International licence.

Notes: Regions are determined from workplace areas based on the physical address of the person's place of employment. Māori includes all people who stated Māori ethnic groups, whether as their own ethnic group or as one of several ethnic groups. For the Census usually resident population count aged 15 and over.

Vignette 3. Te Hā o Ngā Toi

Wairuatanga is reflected within Creative New Zealand’s recent Māori Art Strategy, Te Hā o Ngā Toi. The impetus for the strategy was to improve the current model of engagement with Māori artists and practitioners; and develop greater partnership and understanding of the wider arts and cultural funding sector in relation to ngā toi Māori, to Māori arts.³⁰ The strategy is also framed by Te Waka Toi, a Mātauranga Māori framework, which provides guidance and support from a Te Ao Māori perspective.

Creative New Zealand has selected a delegation of artists including toi Māori artists to represent Aotearoa alongside 27 other Pacific nations at the 13th Festival of Pacific Arts and Culture in Hawaii in June 2020.³¹

Wairuatanga is reflected here as this festival provides an opportunity to showcase the country’s best Māori and Pacific art locally and internationally, while supporting the vision of Te Hā o Ngā Toi.

FOCUS AREA: MĀORI INVOLVEMENT IN NETWORKS

Indicator: Number of Māori business networks and events supported by Auckland Council

Auckland Council supports Māori business networks and events, primarily through its Council controlled organisations such as Auckland Tourism, Events and Economic Development (ATEED), Auckland Transport and Pānuku Development Auckland.

One of ATEED’s cross-cutting themes is Māori economic growth. ATEED seeks to work with Māori communities directly, and through partners, to identify economic potential and focus resources on unlocking that potential.³² As part of this work, ATEED have supported a number of events over the last few years (Table 1), focusing on innovation, business excellence and social procurement.

Table 1. Main events within ATEED’s Māori economic development work programme, by year

2018	2017	2016
<ul style="list-style-type: none"> January: Tāmaki Herenga Waka Festival February – July: DIGMYIDEA – Māori Innovation Challenge March: Māori Women’s Development Inc – Te Wero Pākihi May: DIGMYIDEA Te Hui Auaha – Techweek event October – November: DIGMYIDEA Marae Holiday Programme – Pu a Ngā Maara 	<ul style="list-style-type: none"> January: Tāmaki Herenga Waka Festival February – July: DIGMYIDEA – Māori Innovation Challenge March: Ka Eke Poutama May: Matariki Business Awards, Māori Business Awards (AUT, University of Auckland) July: Matariki X (Callaghan Innovation) September: Māori Social Procurement Symposium 	<ul style="list-style-type: none"> Tāmaki Herenga Waka Festival E Tipu, E Rea Māori Business Leaders Awards Matariki Business Awards

Source: ATEED

30 Creative New Zealand, “Te Hā o Ngā Toi Māori Arts Strategy 2019-2024” (Wellington: Creative New Zealand, 2019).

31 Creative New Zealand, “Aotearoa Delegation to Hawaii for Festival of Pacific Arts and Culture 2020 Announced by Creative New Zealand,” News and blog, May 2, 2019, www.creativenz.govt.nz/news/aotearoa-delegation-to-hawai-i-for-festival-of-pacific-arts-and-culture-2020-announced-by-creative-new-zealand

32 Auckland Tourism, Events and Economic Development, “Statement of Intent 2018-2021” (Auckland: Auckland Tourism, Events and Economic Development Limited, 2018).

Indicator: Number of businesses in Tāmaki Makaurau that belong to Whāriki Māori Business Network

Celebrating Māori business success promotes a unique Māori identity. The more visible the success, the more pathways this creates to help grow the Māori economy and improve the wellbeing of Māori across Tāmaki Makaurau.

Whāriki is a network within Tāmaki Makaurau established to support Māori business development. The name, Whāriki, draws on the weaving together of individual rau harakeke (flax fibres) to transform into a whāriki (ground cover) of many shades and textures. In this sense, the individual whakapapa and autonomy of member Māori businesses of Whāriki is retained while strength is achieved through the support of the network.

Whāriki resulted from kōrero in 2015 highlighting the lack of a Māori Business Network in Tāmaki Makaurau. A collective 'rethink' among ATEED and Auckland Transport, the Board, corporates, and Māori, led to the creation of Whāriki specifically designed for the Tāmaki Makaurau business environment. The shared kaupapa of Whāriki members is to discuss industry issues, provide peer support, and advocate for each other. Whāriki/ATEED has facilitated many network events over the last few years hosted by various corporate entities to encourage whakawhanaungatanga amongst the Māori business community.³³

A recent networking event held at the ASB Waterfront Theatre, included overseas delegates from Guangzho and Los Angeles, as part of a tripartite summit.³⁴ Māori business owners and professionals from the screen and tech industry were able to use this platform to showcase their innovation and share their stories to a local and international audience. This illustrates the economic potential for Māori businesses when part of a networking community, as it fosters economic development and enables Māori to thrive and further promote the unique Māori identity domestically and abroad.

There are currently 434 Māori businesses who are members of Whāriki. This number is much higher than the 82 Māori enterprises identified in Tāmaki Makaurau by Stats NZ. Where the industry sector is known, businesses in Whāriki are predominantly in the professional, scientific and technical services sector, and in information media and telecommunications. This is a completely different profile to Māori enterprises across Aotearoa, who tend to be found mainly in agriculture, forestry and fishing, or in financial and insurance services.

33 E Strang, "The Māori Economy Shows the Path to Prosperity," *Our Auckland*, May 30, 2019, ourauckland.aucklandcouncil.govt.nz/articles/news/2019/06/maori-business/

34 ATEED, "Whāriki Tripartite Breakfast," Eventbrite, May 21, 2019, www.eventbrite.co.nz/e/whariki-tripartite-breakfast-facebook-registration-61913689512?fbclid=IwAR1PHKJOIr5W2nqKTxK8v56-MRdNmAQMK249MZ9X_vhr6cYakQN8TMMR8ls

Environment

OUTCOME	FOCUS AREA	INDICATOR
Taonga Māori are enhanced or restored in urban areas	Māori urban design principles	The reflection of Māori values and culture in Tāmaki Makaurau’s urban design
	Indigenous flora and fauna	<p>The percentage of priority native habitats under active management</p> <p>The percentage of threatened plants and animals under active management</p> <p>Native plant biodiversity score for forest and scrub vegetation in different parts of Tāmaki Makaurau</p>

OVERVIEW

Māori have a unique relationship and spiritual connection with the land, therefore, a high regard for the environment is central to Māori culture. The focus for the environment pou in the Māori Report from a Wairuatanga perspective is that “Māori taonga are enhanced or restored in urban areas”. As Māori have a natural affinity to the land, there is a sense of responsibility for protecting the environment.

Wairuatanga can be expressed in these indicators: Māori culture and values are reflected in urban design; the preservation processes and management of indigenous habitats within Tāmaki Makaurau; and how biodiversity is being considered.

To support Māori and their role as kaitiaki of the whenua, tikanga Māori provides a set of practices to govern the use of resources to ensure that processes are carried out in a respectful and sustainable way.³⁵ In this regard, Wairuatanga is reflected in the way Māori culture and values are expressed within the urban space and places of Tāmaki Makaurau.

More recently, there has been an increase in Māori design throughout the region. This is a step in the right direction for Māori as it makes visible cultural heritage, creating a presence and awareness of the unique Māori identity within the landscape.

³⁵ Lucy J. Cowie et al., “Indigenous Identity and Environmental Values: Do Spirituality and Political Consciousness Predict Environmental Regard among Māori?,” *International Perspectives in Psychology: Research, Practice, Consultation* 5, no. 4 (October 2016): 228–44.

FOCUS AREA: MĀORI URBAN DESIGN PRINCIPLES

The reflection of Māori values and culture in Tāmaki Makaurau’s urban design

The case study in this report discusses how a clear Māori voice and meaningful involvement of Māori in urban design in Tāmaki Makaurau and across Aotearoa emerged in the establishment and implementation of the Te Aranga Māori Design Principles. The principles include Mana, Whakapapa, Taiao, Mauri Tu, Mahi toi, Tohu and Ahi Kā. See Vignette 4 for how they have led to better Māori participation in the design process and better design.

The Auckland Plan 2050 outcome, “Māori identity and Wellbeing”, includes, as Focus Area 7: “Reflect Mana Whenua mātauranga and Māori design principles throughout Auckland”. Using the Te Aranga Design Principles when commissioning and determining work that influences the design environment will go some ways toward reflecting Māori values and culture in Tāmaki Makaurau’s urban design.

Auckland Council’s Māori design leader, within the Auckland Design Office, is supporting Auckland Transport on their Te Waharoa Māori Information Portal. The Portal seeks to assist Auckland Transport in its statutory obligations to Māori, including the need to establish and maintain a way for Māori to contribute to its decision-making process under the Local Government Act. Auckland Transport has over 300 infrastructure projects underway, which requires a centralised and consistent tool for both Auckland Transport and Māori to capture and manage engagement.

Eventually, this Portal will distil Auckland Transport’s project engagement with the Te Aranga Design Principles. This includes a breakdown on how each project has engaged with the seven principles and the design outcomes, as well as project particulars such as location, local board involvement, Mana Whenua involvement, narratives, design team and other practitioners.

Photo: Te Paparahi, Toi Māori Walks in the City





Photo: Marlaina Key

Vignette 4. Application of Te Aranga Design Principles

The Te Aranga Māori Design Principles enable developers and designers to engage with Mana Whenua to enhance and honour Māori whakapapa, names and narratives.³⁶ An important aspect of the design principles is to foster and guide both culturally appropriate design processes and design responses that enhance appreciation of the natural landscape and built environment.³⁷

When planning fails to implement Māori values the outcome can be unfavourable for the project. In the case of the Waharoa (gateway) on the Viaduct, a last-minute attempt to incorporate a Māori aspect to the project resulted in a poor design process with substandard materials and poor workmanship.³⁸ In contrast, when Iwi are consulted and design briefs are based on Māori narratives and the Te Aranga Māori Design Principles, the project can have a positive impact on the landscape with a successful outcome. An example of this is the statue depicting a “Māori figure in a Kaitaka Cloak”, on Quay Street, Tāmaki Makaurau. The artist consulted and took cultural guidance with Mana Whenua. The result was an art piece that represented a strong and dignified warrior.³⁹

Another example is Te Oro Music and Arts Centre in Glen Innes, where Māori design is etched into the look, form and function of this community space. The Centre expresses the unique forms and benefits of adopting Māori design thinking.

Continued engagement and consultation with Mana Whenua will ensure the objectives of the Te Aranga Māori Design Principles will be achieved.

36 H Donnell, “Building Culture in Tāmaki Makaurau,” *Our Auckland*, May 28, 2019, ourauckland.aucklandcouncil.govt.nz/articles/news/2019/06/building-culture/

37 Auckland Council, “Te Aranga Design Principles,” Auckland Design Manual, 2019, www.aucklanddesignmanual.co.nz/design-subjects/maori-design/te_aranga_principles#/design-subjects/maori-design/te_aranga_principles/guidance/about/introduction

38 Donnell, “Building Culture in Tāmaki Makaurau.”

39 *ibid.*

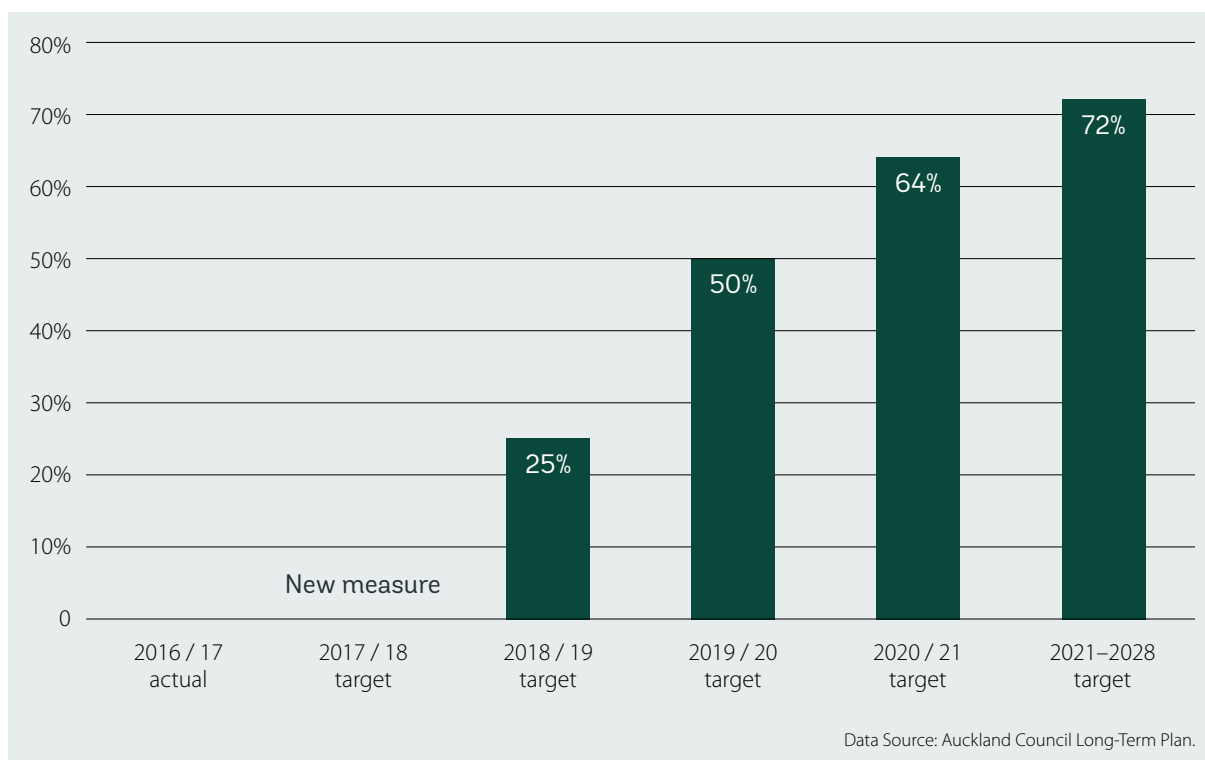
FOCUS AREA: INDIGENOUS FLORA AND FAUNA

Indicator: The percentage of priority native habitats under active management

The Auckland Council has an indigenous biodiversity strategy which has as its vision: “He taonga, ka whaihua ngā rerenga kē o Te Ao Tūroa i Tāmaki Makaurau - Auckland’s indigenous biodiversity is flourishing and treasured”.

As is the case everywhere in Aotearoa, protection and enhancement of indigenous biodiversity, in large part, requires effective pest control. Over the last few years, Auckland Council has undertaken a systematic identification and prioritisation process for all terrestrial ecosystem types within Tāmaki Makaurau. It has targeted a number of important areas for active management, referred to as biodiversity focus areas. For 2018/19 there is a target in place to have 25 percent of priority native habitats under active management (Figure 17) with the target to increase to 72 percent by 2021.

Figure 17. Percentage of priority native habitats under active management



Indicator: Percentage of threatened plants and animals under active management in Tāmaki Makaurau

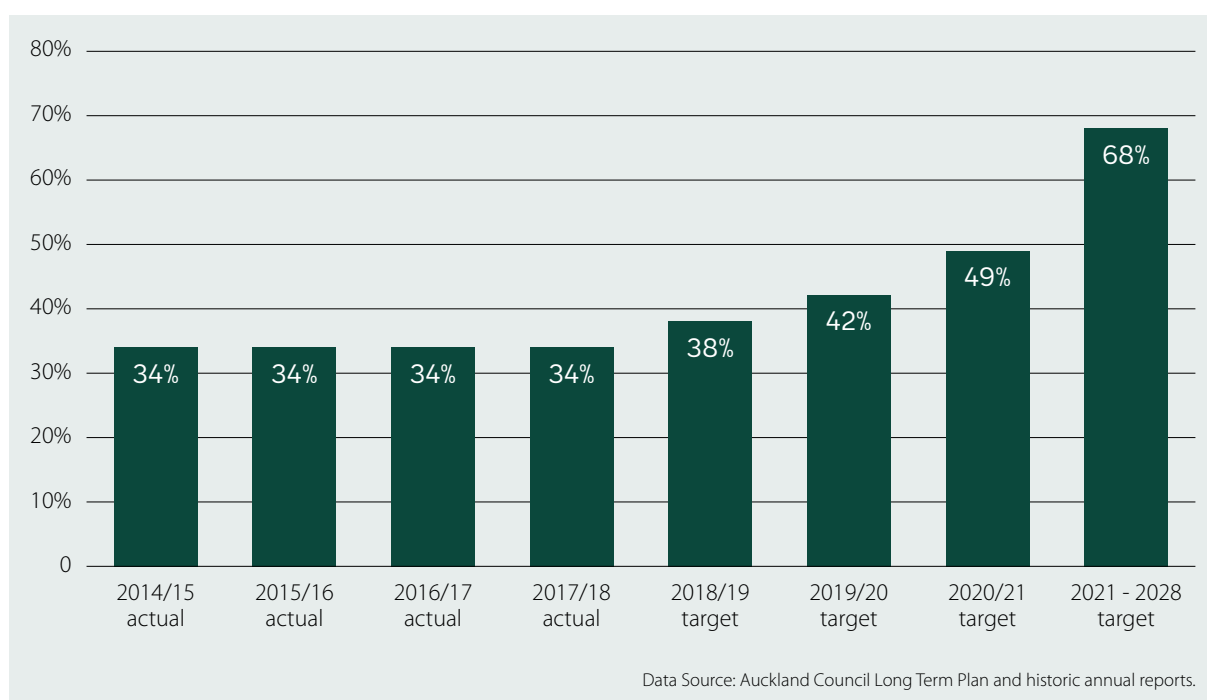
Tāmaki Makaurau is home to a number of diverse and unique natural environments that are significant both in Aotearoa and internationally. They can be significant for their ecological value as well as for the foundational role they play in our shared cultural heritage. Our marine environments, for example, provide unique habitats for species and places for Aucklanders to enjoy. Many of these environments are threatened by how they are currently treated and, unless we actively protect them, are likely to decline further as Tāmaki Makaurau's population grows.

Auckland Council released a proposed Regional Pest Management Plan⁴⁰ in early 2018 which sets objectives and rules to manage pests in the region, and protect the priority ecosystems of Tāmaki Makaurau, threatened species and primary production. Active management actions depend on the threats posed to that species and can include pest animal or plant control, fencing and habitat enhancement. Council also conducts surveys and monitors to determine population trends and key sites for management.

In the last few years, the percentage of threatened plants and animals under active management has sat at 34 percent (Figure 18). In 2017/18, 33.9 percent of threatened species were under active management including birds, lizards, plants, fish and a type of bat. This total excludes threatened species managed within the region by the Department of Conservation.⁴¹

In the latest Long-Term Plan, there has been a target set out to increase this to 38 percent in 2018/19 with the percentage to increase to 68 percent by 2021.

Figure 18. Percentage of threatened plants and animals under active management in Tāmaki Makaurau



40 Auckland Council, "Proposed Regional Pest Management Plan" (Auckland: Auckland Council, November 2017).

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



Indicator: Native plant biodiversity score for forest and scrub vegetation in different parts of Tāmaki Makaurau

Across Tāmaki Makaurau about 12 percent of landcover is native scrub and 13 percent of landcover is native forest.⁴² At the regional level, there has been relatively little change in average landcover over the last 15 years. While there has been limited recent clearance, native ecosystems have been almost totally cleared in the past from some parts of the region. For example, the Manukau ecological neighbourhood has only 1.2% native forest cover.

Auckland Council calculates “species richness” for native plants within 12 ecological neighbourhoods in Tāmaki Makaurau as part of the terrestrial biodiversity monitoring programme. Species richness is based on the number of native plant species observed within each plot, relative to the average diversity of plots within each ecological neighbourhood. These values were then converted to 100-point scale so they could be compared with other indicators.

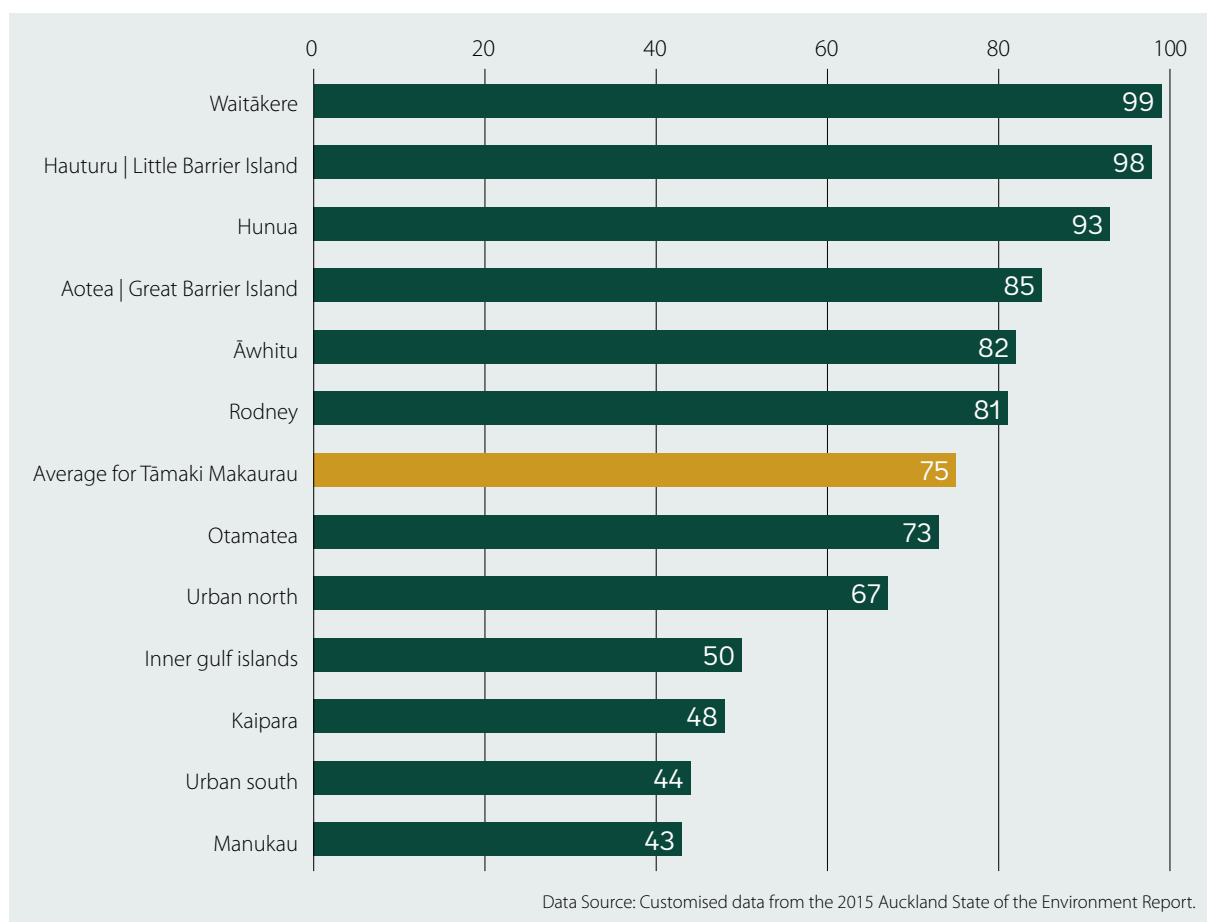
In 2015, across Tāmaki Makaurau, the average native plant diversity score was 75 (Figure 19). It was highest in Waitākere (99) and lowest in Manukau (43). Over time, the urban north and south were the ecological neighbourhoods that recorded the greatest landcover change between 2001 and 2012. This mostly related to replacement of high production pasture, forest scrub, and low stature exotic landcover to be replaced by built urban areas and transport infrastructure.⁴³

The restoration and enhancement work by Auckland Council and community groups has made a difference over the last 15 years. There has been an increase of about 400 hectares in native ecosystems in the Tāmaki Makaurau urban area. This has been achieved through expansion planting around the margins of larger native remnants and removing exotic forest and scrub and replanting with native forest plants.

⁴² Auckland Council, “The Health of Auckland’s Natural Environment in 2015” (Auckland: Auckland Council, Research Investigations and Monitoring Unit, RIMU, 2015), www.aucklandcouncil.govt.nz/environment/state-of-auckland-research-report-cards/Documents/stateofenvironmentreport2015.pdf

⁴³ Ibid.

Figure 19. Native plant biodiversity score for forest and scrub vegetation in different parts of Tāmaki Makaurau



Restoring indigenous flora and fauna of historic maunga sites across Tāmaki Makaurau is recognised by Auckland Council through the Long-Term Plan. A restoration programme planned for the Te Pane o Mataoho/Te Ārā Pueru/Māngere mountain, involving the removal of approximately 150 exotic trees and replacing them with 13,000 native trees began in May 2019.⁴⁴

The project is expected to yield long-term ecological benefits for the maunga and enhanced habitat for its surrounding native wildlife. This project aims to protect and restore the tūpuna maunga and its people, emphasising the importance of the relationship between humans and the natural world, thus reflecting the link between Wairuatanga, culture and the environment.

From a Te Ao Māori perspective, Māori are part of the environment whereby wellbeing is achieved when basic needs are met.⁴⁵ Many of these necessities are provided directly or indirectly by the environment. Therefore, consideration as to how Māori manage (or influence) the use of the land is imperative for the sustainability and growth of the environment and is also important from a cultural and spiritual standpoint for Māori wellbeing.

⁴⁴ Auckland Council, "Māngere Mountain restoration begins."

⁴⁵ Harmsworth and Awatere, "Indigenous Maori Knowledge and Perspectives of Ecosystems." 276.

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