

Te RIMU Tūtahi

Māori Responsiveness Plan for the Research and Evaluation Unit (RIMU) Auckland Council



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**Māori Responsiveness Plan for the Research and
Evaluation Unit, Auckland Council 2016–2019**

Whakamihi - Acknowledgements

The development of Te RIMU Tūtahi has been a collaborative endeavour. RIMU is very grateful to our partners in Te Waka Angamua, particularly Helen Te Hira, Luella Linaker, Bobby Newson, Rereata Makiha and Karryn Kirk. We owe an enormous debt of gratitude to Stephanie Fong, Director of Pae Tū Ltd - Māori Language Services for her expertise but also for the generous, patient and open manner in providing this to us through her Te Reo and tikanga lessons. Thanks are due too to the project team: Carina Meares, Craig Bishop, Esther Rootham, Eva McLaren, Jarrod Walker, Jennifer Joynt, Mike McMurtry, Penelope Tuatagaloa and Regan Solomon. Special thanks are also owed to Emma Fergusson, (now at Massey University Palmerston North) who during her time at RIMU made a significant contribution to this project through her leadership, integrity and hard work. Dr Claire Gooder's Literature Review provided RIMU with a solid foundation on which to build, and we are grateful too for her involvement throughout the various phases of this mahi as a critical friend and collaborator. Similarly, we are very thankful to Jen Margaret for her knowledge, expertise and skilful guidance through the collaborative workshops that have played such an important role in making this plan a plan for all of RIMU. Last but definitely not least, this plan, and its meaningful implementation, would not be possible without each member of RIMU and the diverse skills, histories and knowledges they bring to this endeavour.

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He Mihi

Tuia ki te rangi

Bind the domain of the upper realm

Tuia ki te whenua

Bind the domain of the land

Tuia ki te moana

Bind the domain of the seas

Tuia te here tangata

Bind the tapestry of life which affirms our connection

E rongo te pō, e rongo te ao

To the natural world and to one another

Tihei mauri ora!

Let there be life!

Wāhinga Kōrero - Foreword

Dr Lucy Baragwanath, Manager of the Research and Evaluation Unit (RIMU)

As Auckland Council's Research and Evaluation Unit, RIMU provides the mandatory and critical evidence to underpin council's social, economic, cultural and environmental decision-making. It shares the organisation's commitment to becoming more responsive to Māori.

Te RIMU Tūtahi provides a blueprint for how we will work together to improve our responsiveness and achieve the transformational shifts laid out in the Auckland Plan, particularly 'to significantly lift Māori social and economic well-being'. Deeply embedded in RIMU's culture, it expresses who we are, what we do and our threefold intent in relation to Māori:

- Ethical: acting with integrity, creating rigorous evidence, fulfilling our commitment to Te Tiriti
- Connected: to each other, across disciplines, in relationship with Māori
- Independent and dedicated: standing strong in our evidence, in our vision and in our principles.

RIMU's vision is to progress the interests and aspirations of Māori in the following ways:

- Building staff competency to support Māori aspirations through research, data and mutual skill exchanges
- Building an understanding of Māori interests and aspirations in RIMU and helping to ensure that this is widely accessible and integrated into the information provided to Auckland's decision-makers
- Developing and maintaining relationships (within RIMU, within council, with Māori) which help to ensure that research and evidence reflects Māori worldviews, interests and aspirations
- Supporting initiatives that advance Māori data sovereignty: those that increase Māori decision-making about research and data produced about Māori and the environmental, social, economic and land and infrastructure concerns of Māori.

RIMU has a particular role to play:

- Statutory responsibility for monitoring the environment
- Developers and holders of Auckland Council knowledge and evidence
- Capability of the unit by virtue of the breadth, diversity, interdisciplinarity and experience of our people
- Reach across the organisation and beyond

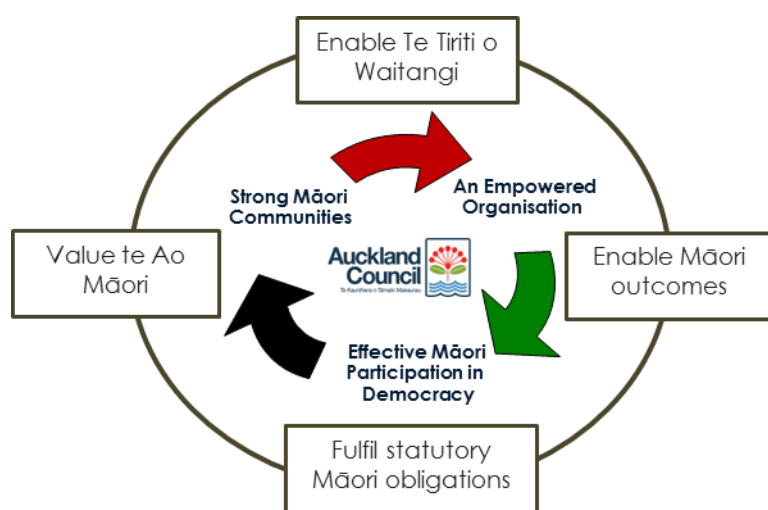
Listening, understanding and taking action are our collective responsibility. It is our privilege to make this commitment.

Whakataki – Introduction

In 2013, Auckland Council launched its Māori Responsiveness Framework – Whiria Te Muka Tangata - a policy document that outlines the organisation’s high level commitment to raising responsiveness to Māori. The Framework provides the lens through which we can view all our processes, systems and policies in order to give effect to our commitments to Māori as they are articulated in The Auckland Plan.

The Māori Responsiveness Framework is centred on four key drivers and three key goals, as outlined in Figure 1 below.

Figure 1 Whiria Te Muka Tangata



Te RIMU Tūtahi applies the Māori Responsiveness Framework to RIMU’s culture, thinking and practices and to the ways in which we undertake our research, evaluation and monitoring functions. The Plan will help to ensure that the policies and actions that RIMU owns and influences consider the recognition and protection of Māori rights, needs and interests within Tāmaki Makaurau.

Te RIMU Tūtahi will also support RIMU in delivering the goals of the framework: to foster more positive and productive relationships between council and Māori; to develop the ability of council to respond more effectively to Māori; and to contribute to Māori wellbeing by developing strong Māori communities. Articulating and fulfilling the goals of Te RIMU Tūtahi will also support the work of our colleagues across Auckland Council and the Council Controlled Organisations, including our partners in the development of the plan, Te Waka Angamua (TWA).

Te RIMU Tūtahi describes the strategy and actions that will promote Māori responsiveness in RIMU’s current and future activities, and is structured around the three goals of the Māori Responsiveness Framework:

1. An empowered organisation: placing an emphasis on the internal development of RIMU people and processes to enhance the unit's ability to respond more effectively to Māori
2. Effective Māori participation in democracy: ensuring RIMU has the right relationships and processes in place to enable informed Māori participation in decision making processes
3. Strong Māori communities: emphasising RIMU's current and future role in contributing to positive outcomes for Māori.

By striving for these goals, RIMU will make an important contribution to our vision - to progress the interests and aspirations of Māori – and to council's achievement of its strategic commitments to Māori.

Tukanga - Methodology

In developing Te RIMU Tūtahi, we followed the four main steps outlined in the methodology and framework guidance provided by TWA. Rather than discrete phases, however, these stages proved to be both inter-related and at times overlapping.

Establishment and initial awareness-raising

This preliminary phase included the formation of an internal self-selecting project group consisting of staff from across RIMU's environmental and social teams. This ensured that participants were motivated and committed; it also meant that the diverse perspectives, experiences and knowledge from each team were taken into account throughout the process. Several additional activities were held during this stage:

- a series of voluntary Te Reo lessons at beginners and more advanced levels provided by Stephanie Huriana Fong (Te Rarawa), Director of Pae Tū Ltd - Māori Language Services
- a unit visit to Ngāti Whātua Ōrākei at Takaparawhā
- a series of learning and development seminars focusing on Te Tiriti o Waitangi (Professor Paul Moon, AUT); Māori wellbeing (Dr Tahu Kukutai, University of Waikato); biculturalism (Professor Sir Mason Durie; Massey University); Māori research ethics and data sovereignty (Maui Hudson, University of Waikato) and the current state of treaty settlements in Tāmaki Makaurau (John Hutton, Auckland Council).

Understanding the current state of responsiveness to Māori

This stage involved a number of diverse initiatives: a review of relevant literature; primary research with RIMU staff on the current state of perceptions and attitudes to Māori responsiveness; a review of RIMU's statutory obligations and key Auckland Council documents; and two staff workshops facilitated by Te Tiriti educator Jen Margaret. The first workshop focused on building a shared understanding of the Treaty of Waitangi and the Auckland Council context underpinning Māori Responsiveness Plans and the second on RIMU's position, vision and proposed actions.

Defining our vision

The task of creating a vision was a component of the entire Te RIMU Tūtahi process, as well as the specific objective of Workshop Two.

Developing an action plan to enhance our responsiveness

Using the vision developed in Workshop Two as an overarching objective, and based on the findings of the Literature Review and the primary research, an action plan was drafted during the latter part of the second workshop. This initial version of Te RIMU Tūtahi was then updated after feedback from Dr Claire Gooder, our partners in TWA, members of the management team and the project group.

Members of the project group then presented it to each of RIMU's four teams for their input. This feedback was subsequently collated and discussed at a meeting of the management team and the project group and developed into a workshop that was facilitated by the unit manager. This workshop served as a celebration of the work undertaken to this point; as a launch of Te RIMU Tūtahi; and as an exercise in kotahitanga and manaakitanga around the Māori Responsiveness kaupapa.

Whanonga pono – Principles

RIMU staff acknowledge the challenges inherent in working outside dominant western (non-indigenous) research paradigms and recognise and value Mātauranga Māori and Kaupapa Māori theory.

Kaupapa Māori is both a set of philosophical beliefs and a set of social practices (tikanga). These are founded on the collective (whanaungatanga) interdependence between and among humankind (kotahitanga), a sacred relationship to the 'gods' and the cosmos (wairuatanga), and acknowledgement that humans are guardians of the environment (kaitiakitanga), combining in the interconnection between mind, body and spirit. Taken together, these ethics inform traditional Māori ontology and assumptions about human nature; that is, 'what is real' for Māori. Traditional Māori ethics and philosophy also drive Māori epistemology; that is, to live according to tikanga Māori, that which is tika and true.¹

Our recognition of Kaupapa Māori translates into the following principles, as described by Linda Tuhiwai Smith (1990):

- aroha ki te tangata (respect for people)
- kanohi kitea (meet with people face to face)
- titiro, whakarongo ... kōrero (look, listen ... speak)
- manaaki ki te tangata (share and host people, be generous)
- kia tupato (be cautious)
- kaua e takahia te mana o te tangata (do not trample over the mana of people)
- kia ngākau māhaki (do not flaunt knowledge)²

The kaupapa Māori principle of being cautious (or kia tupato) reflects RIMU researchers' practice of waiting to gather sufficient and sufficiently compelling evidence before drawing conclusions. Similarly, the process of sharing research findings requires excellent and respectful communication skills rather than the flaunting of knowledge, as expressed in the Kaupapa Māori principle of kia ngākau māhaki. For RIMU these communication skills would include using knowledge appropriately, not diminishing others' knowledge and using our knowledge for the creation of a better Auckland for all.

In addition, RIMU staff will be guided by these broad principles.

- We make available to Māori the data and knowledge that RIMU and Auckland Council hold
- We seek opportunities to modify and adapt our data collection and dissemination approach to better meet the needs and aspirations of Māori
- We seek opportunities to work alongside Māori communities and Māori service organisations to generate evidence that will advance Māori aspirations

¹ Henry, E., & Pene, H. (2001). Kaupapa Maori: Locating Indigenous ontology, epistemology and methodology in the academy. *Organization*, 8(2), 234- 242. Doi: 10.1177/1350508401082009, p. 237.

² Smith, L.T. (2012). *Decolonizing methodologies: Research and Indigenous Peoples* (2nd ed.). London. Zed Books.

- We work to improve our capacity to respond to Māori evidence requests
- We recognise mātauranga Māori as a valuable way of knowing that is held in the stewardship/guardianship of Māori
- We foster opportunities for Māori to use mātauranga Māori to inform decision-making processes and improve choices for communities in Auckland
- We affirm Māori data sovereignty, i.e. that data by or about Māori and/or Te Ao Māori should be subject to Māori governance³
- We support initiatives that contribute to advancing Māori data sovereignty
- We respect the choices mana whenua and mātāwaka make about sharing (or not) their own data
- We share skills and information in a way that is accountable to Māori, oriented towards Māori aspirations and with the ultimate aim of advancing Māori data sovereignty.

³ Te Mana Raraunga - Māori Data Sovereignty Network Charter, p. 1.

Ngā Kitenga – Current state

RIMU undertook a number of activities in order to develop a clear understanding of the current state of Māori responsiveness in RIMU. These included: a literature review; primary research with RIMU staff on perceptions of, and attitudes towards, Māori responsiveness; an assessment of statutory obligations and key Auckland Council documents; and two workshops facilitated by Te Tiriti educator Jen Margaret. The first of the workshops focused on building a shared understanding of the Treaty of Waitangi and the Auckland Council context underpinning Māori Responsiveness Plans and the second on developing RIMU's position, vision and actions.

Literature Review

This review, undertaken by Dr Claire Gooder, focused on a range of areas relevant to the process of developing institutional capacity to respond to, and engage with, Māori. The review addressed significant issues involved in addressing the needs and aspirations of Māori within, and by, non-Māori organisations or structures, including structural impediments. It also identified ways of building institutional cultural competence to encourage Māori participation and collaborative research. It also reviewed theories of cross-cultural collaborative work, as well as case studies of such collaboration and the lessons learnt. For a more detailed overview refer to the full report.⁴

Cloak or skin: perceptions of Māori responsiveness in Auckland Council's Research and Evaluation Unit (RIMU)

Two complimentary methods were used in this research project: an online survey of RIMU staff to canvas the breadth of perceptions around Māori responsiveness (n=40) and 12 in-depth, one-on-one interviews to enable a more nuanced examination of the subject. Several key themes emerged from this data. The first theme is diversity – RIMU staff are diverse in terms of their work hours, tenure, location, relationships and tasks. Moreover, they understand their role, and the unit itself, in different ways. This matters because responsiveness to Māori in RIMU will likely involve different activities, learning opportunities, relationships and skills for staff across the unit's four teams.

The second theme is that although there are significant gaps in staff skills and knowledge related to Māori, and a lack of overall responsiveness to Māori, there is nonetheless considerable interest on the part of staff in addressing those skill deficits and improving the unit's responsiveness. Similarly, despite the fact that there is considerable uncertainty about what responsiveness might mean for individual researchers and for the unit as a whole, there is a strong belief that RIMU has an important part to play in delivering on Auckland Council's obligations to Māori.

The third major theme focuses on the seemingly disparate pathways to Māori responsiveness proposed by interviewees and survey respondents – some articulated the need for changes here and there (integration), others believed that responsiveness requires a rebuilding of what we do and how we do it from the ground up (transformation). Rather than seeing integration and transformation as two mutually

⁴ Gooder, C. 2015. Māori Responsiveness Plan Literature Review. Auckland Council.

exclusive approaches to the development of Māori responsiveness, however, the authors concluded that incremental, integrative moments and practices can move staff, as individuals and as a collective, towards transformation. To this process RIMU brings a number of strengths: a diversity of perspectives and disciplines; a strong team spirit; agility, openness and empathy; and the ability to reach and influence the wider Auckland Council whānau. For more detail on these themes and the methods employed in the research see the full research report.⁵

Perfect Māori responsiveness, according to the RIMU staff who took part in the interviews, will involve a broad range of attributes, positions, processes, activities and methodologies. While some argued for Māori responsiveness as a modification of existing practices and processes, or integration; and others for Māori responsiveness as a more transformational endeavour, staff expressed broad support for a range of initiatives. Interviewees imagined, for example, that ideal responsiveness would entail more frequent, regular and purposeful engagement with Māori and that the relationships developed as a consequence of this kind of engagement would, in turn, be the genesis of responsive projects or methods. Genuine engagement and relationship building would also start at the beginning of a project, involve a range of collaborative activities, proceed from a point of collaboration and result in a higher level of responsiveness.

People, processes and support were also considered critical to the ideal responsiveness imagined by interviewees and survey respondents. Any shift towards responsiveness, they explained, would need to be supported through access to the right resources – time, budget, skilled personnel – as well as through an organisational culture that enabled these changes to occur. Recruiting more Māori staff as well as increasing the skills of other staff in RIMU were also considered integral to the achievement of perfect responsiveness to Māori.

Legal/Statutory Obligations

Auckland Council's Māori Responsiveness Framework is driven in part by the principles of Te Tiriti o Waitangi and statutory obligations relating to Māori and the Treaty. A review of legal obligations and the legislation that impacts RIMU was completed to identify the statutory obligations that are relevant to our activities and Te RIMU Tūtahi. Appendix B contains the list of statutes that apply to the work RIMU does at Auckland Council.

While acknowledging the importance of legal/statutory obligations and our commitment to fulfil these, RIMU is nonetheless committed to meeting our responsibilities as they are laid out in Te Tiriti o Waitangi: kawanatanga, or governorship; tino rangatiratanga, or sovereignty; and oritētanga, or equality and privileges of citizenship. It is only through the fulfilment of these obligations that RIMU can achieve its vision - to progress the interests and aspirations of Māori.

⁵ Meares, C., Fergusson, E. and Spiers, R. (2016). Cloak or skin: perceptions of Māori responsiveness in Auckland Council's Research and Evaluation Unit, RIMU. Auckland Council technical report, TR2016/016.

Strategic council documents of relevance

The Auckland Plan

The Auckland Plan provides the overarching strategic mandate for the whole council whānau. Each of the seven outcomes, six transformational shifts and 13 strategic directions that underpin the goal of Auckland becoming the world's most liveable city are relevant to Māori in Tāmaki Makaurau. RIMU's activities, which span social, cultural, land use and environmental domains, contribute in great or small ways to the achievement of all of these outcomes, shifts and strategic directions and thus to the development of Auckland as the world's most liveable city.⁶

The Long Term Plan

The Long-term Plan⁷ includes specific actions to achieve progress on the six transformational shifts outlined in the Auckland Plan, including transformational shift number six, 'to significantly lift Māori social and economic well-being'. The activities associated with this transformation fall into five areas: whai rawa – Māori economic well-being; whai painga – Māori social well-being; whai tiaki – Māori cultural well-being; whai tika – effectiveness for Māori; and whai tahinga – Treaty settlements. Together with the activities that sit under the remaining transformational shifts, these will contribute to significantly lifting the overall well-being of Māori communities in Tāmaki Makaurau. As noted in the previous section, RIMU's research, evaluation and monitoring work will contribute to improvements across these areas and thus to the development of Auckland as a whole.

The Independent Māori Statutory Board's (IMSB) Schedule of Issues of Significance

The IMSB's Schedule of Issues of Significance outlines the important issues for Maori in Tāmaki Makaurau and defines where Auckland Council has a major responsibility for action. The Schedule is framed by Te Tiriti o Waitangi principles derived from case law; each issue of significance has been placed under its most directly relevant Treaty principle.⁸

The IMSB's Māori Plan for Tāmaki Makaurau

Intrinsically linked to the Schedule of Issues of Significance, the Māori Plan presents a picture of what Māori in Auckland have said is important to them and provides a framework for understanding Māori aspirations and monitoring progress towards desired cultural, economic, environmental and social outcomes. RIMU has a specific role contributing to the monitoring of the Māori Plan alongside agencies such as Statistics New Zealand.⁹

Te Toa Takitini

Te Toa Takitini is an Auckland Council led initiative designed to effect better outcomes for and with Māori. It will do this by enabling a top-down council family approach to

⁶ Auckland Council. 2012. The Auckland Plan. Auckland.

⁷ Auckland Council. 2012. Long-Term Plan 2012-2022, Vol. One: An Overview of Our next 10 Years, Auckland.

⁸ Independent Māori Statutory Board. 2014. The Schedule of Issues of Significance to Māori in Tāmaki Makaurau. Auckland.

⁹ Independent Māori Statutory Board. 2014. The Māori Plan for Tāmaki Makaurau. Auckland.

significantly lift Māori social and economic well-being, strengthen the council's effectiveness for Māori and maximize post-Treaty settlement opportunities for the benefit of mana whenua, Auckland Council and the Auckland community more broadly.

Workshops

Two workshops led by Jen Margaret (Treaty educator) were held in June 2016. The first (3.5 hours) focused on building a shared understanding of the Treaty of Waitangi and the Auckland Council context and was attended by all available RIMU staff. During the second workshop (6 hours) the management team and the project group worked on RIMU's position, vision and actions. The notes taken during both workshops were collated and synthesised into the various sections of Te RIMU Tūtahi.

This initial version was updated with feedback from Dr Claire Gooder, our partners in TWA, members of the management team and the project group. Members of the project group then presented it to each of RIMU's four teams for their input. This feedback was subsequently collated and discussed at a meeting of the management team and the project group and developed into a workshop that was facilitated by the unit manager. This workshop served as a celebration of the work undertaken to this point; as a launch of Te RIMU Tūtahi; and as an exercise in kotahitanga and manaakitanga around the Māori Responsiveness kaupapa.

Te Pae Tawhiti – Future State

RIMU's vision is to progress the interests and aspirations of Māori. The activities we will undertake to effect this vision fall into three different categories based on the goals of the Māori Responsiveness Framework:

1. Initiatives that contribute to the development of RIMU people and processes, thus enhancing the unit's ability to respond more effectively to Māori
2. Activities that improve RIMU's relationships and practices in ways that enable informed Māori participation in decision making processes
3. Initiatives that enable RIMU to contribute to positive outcomes for Māori and the development of strong Māori communities.

These activities and initiatives appear in the table below, alongside the person/group with responsibility for ensuring that the action is complete and an indication of the timeframe within which this will occur. Although activities are included in the distinct categories listed above, we acknowledge that many have aspects and/or impacts that cross boundaries and that overall or in combination will contribute to positive outcomes for Māori and the development of strong Māori communities. RIMU's intention to embed many of these actions in the unit's business as usual processes means that they will be ongoing.

Develop RIMU people and processes

People Actions	Responsibility	Timing
Set up a new Te RIMU Tūtahi Team to champion the implementation of all actions in this plan and take ownership of the delivery of specified actions.	Current Māori Responsiveness Team (MRP Team)	October 2016
Develop a programme of staff capability development, for RIMU and across council, incorporating both council training opportunities (Nga Kete Akoranga; Auckland Council Learning and Development programme) and external training opportunities. <ul style="list-style-type: none"> - Te Reo classes - Kaupapa Māori classes - Continue the ongoing seminar series with the purpose of providing a forum for Māori scholars to present recent research on topics of relevance to council operations. 	Te RIMU Tūtahi team in collaboration with People and Capability and TWA	Ongoing
In the spirit of kotahitanga, explore opportunities to collaborate with key partner organisations (Statistics New Zealand, Ministry for the	All	Ongoing

Environment, Ministry of Education, universities and Crown Research Institutes) on initiatives that collectively enhance responsiveness to Māori.		
<p>Develop RIMU staff understanding of the needs and aspirations of Tāmaki Māori using all existing resources available, for example, Iwi Management Plans; the IMSB Schedule of Issues of Significance; the Māori Plan for Tāmaki Makaurau; and research produced as evidence to inform the Auckland Unitary Plan.</p> <ul style="list-style-type: none"> - Organise presentation on the Māori Plan for Tāmaki Makaurau - Review Iwi Management Plans and present to RIMU 	Te RIMU Tūtahi team	<p>Ongoing</p> <p>February 2017</p> <p>February 2017</p>
Develop RIMU staff understanding of council's relationship history with local iwi and hapū.	Te RIMU Tūtahi team	Ongoing
<p>Create clear expectations of the role staff have in advancing Te RIMU Tūtahi.</p> <ul style="list-style-type: none"> - Develop guidelines for managers to assist RIMU staff in determining the allocation of working hours to be contributed to advancing Te RIMU Tūtahi and also how to prioritise this work in relation to other potentially competing work streams - Share with teams in multiple ways, including as part of My Time conversations. 	Management team	March 2016
Process Actions	Responsibility	Timing
<p>Identify a list of potential Māori from within council and externally who are well positioned to act as advisors in research steering groups.</p> <ul style="list-style-type: none"> - Include Māori on research steering groups and involve at the beginning of the research process. 	<p>Management team and Te RIMU Tūtahi Team</p> <p>All staff</p>	Ongoing
<p>Review RIMU templates/processes/documents and incorporate changes to increase responsiveness to Māori:</p> <ul style="list-style-type: none"> - Project plan templates - Communication plans 	Te RIMU Tūtahi team	July 2017

<ul style="list-style-type: none"> - Peer Review process - Human Participants Ethics Committee - Working paper - Technical report - Capability Statement. 		
Develop process for reviewing reports on Māori-specific topics.	Te RIMU Tūtahi team	March 2017
Revise budget to further resource Māori responsiveness initiatives.	Management team	July 2017
<p>Review RIMU's recruitment processes and documents</p> <ul style="list-style-type: none"> - Assess and recognise applicants' knowledge of Te Tiriti, Tāmaki iwi and hapū, tikanga and Te Reo as a valued skill set - Rewrite position descriptions/text for job advertisements to include responsiveness to Māori. 	Management team	From November 2016
Include mihi, whakatauki and Te Reo in technical reports and working papers where appropriate.	All	Ongoing
<p>Develop processes to regularly share information about Te RIMU Tūtahi initiatives, including:</p> <ul style="list-style-type: none"> - Item on team meeting agendas - Item on RIMU quarterly agendas - Item on the information provided to APSR and CPO meeting agendas. 	All	January 2016
<p>Review RIMU's induction process:</p> <ul style="list-style-type: none"> - Include overview of Te RIMU Tūtahi. 	Te RIMU Tūtahi team	February 2017
<p>Review RIMU's MyTime protocols</p> <ul style="list-style-type: none"> - Include requirement for goals associated with Te RIMU Tūtahi - Co-develop links between each individual's job at RIMU and the broader vision. 	Management team	March 2017

Review RIMU's internally and externally-facing documents (e.g. capability statement) and update: <ul style="list-style-type: none"> - With vision - With Te Reo as appropriate. 	Te RIMU Tūtahi team	July 2017
Review RIMU's internally and externally-facing electronic communication (websites, e-newsletters) and update: <ul style="list-style-type: none"> - With vision - With Te Reo. 	Te RIMU Tūtahi team	July 2017
Develop a RIMU-wide protocol for the promotion and protection of Māori data sovereignty, i.e. the principle that data by or about Māori and/or Te Ao Māori should be subject to Māori governance.	Te RIMU Tūtahi team	September 2017
Develop kete kōrero, a collection of good practice examples of Māori Responsiveness in RIMU.	Te RIMU Tūtahi team	September 2017
Develop Māori design guidelines for reports using the Auckland Council guide as a template.	Te RIMU Tūtahi team	September 2017

Develop RIMU relationships

Actions	Responsibility	Timing
Build iwi and hapū-level relationships as appropriate and recognise hapū as key political structure. Build relationships with Mataawaka organisations in Auckland and recognise them as important in advancing research related to the wellbeing of Māori residing in Auckland as appropriate.	All	Ongoing
Work as an advocate for Te RIMU Tūtahi in external relationships with Māori and non-Māori groups. <ul style="list-style-type: none"> - Present Te RIMU Tūtahi at Info Hui, waharoa (IMSB, TWA, Patricia Reade) and Te Toa Takitini. 	All	Ongoing March 2017

Create a map to identify RIMU's current relationships, identify gaps and develop plan for addressing these.	Te RIMU Tūtahi team	July 2017
Organise annual trip to one of Auckland's marae <ul style="list-style-type: none"> - to enable staff to become more familiar with Te Reo and tikanga - to develop relationships between RIMU staff and Auckland's hapū - Incorporate offerings that are of benefit to Māori. 	Te RIMU Tūtahi team	Ongoing
Develop collaborative research projects with Māori researchers and communities utilising the full range of funding sources, e.g. Vision Mātauranga.	All	Ongoing
Build relationships with Māori research institutions and Māori academics <ul style="list-style-type: none"> - Investigate the establishment of mentoring relationships between RIMU staff and Māori academics 	All	Ongoing
Enable the expression of tikanga and Te Ao Māori practices in RIMU's daily routines <ul style="list-style-type: none"> - Team meetings - RIMU quarterlies. 	All	Ongoing

Contribute to positive outcomes for Māori

Actions	Responsibility	Timing
Build research, evaluation and monitoring capacity amongst Māori communities in Tāmaki Makaurau <ul style="list-style-type: none"> - During annual visits to Tāmaki marae - Through engagement with Māori fora such as the Kaitiaki Forum - By including Māori audiences at research hui - By developing training or orientation modules or communication materials to share with hapū and iwi communicating the kind of research support they can obtain from RIMU 	All	Ongoing

Develop Māori data eco-system in collaboration with internal and external partners.	Project team TBC	September 2017
Work as an advocate for Te RIMU Tūtahi within council and council controlled organisations, i.e. push “up” as well as “out”.	All	Ongoing
Recruit more Māori researchers in RIMU <ul style="list-style-type: none"> - Set-up internships, secondments and placements for Māori researchers and analysts - Develop mentoring programme for Māori researchers to ensure they are appropriately supported through their internship, secondment or placement. 	Management team	September 2017 and ongoing
Contribute to the development of cultural indicators framework for Auckland Council and Auckland’s communities.	Project team TBC	TBC
Develop stocktake of national frameworks and/or principles for working with Māori and adjust to apply to the Tāmaki context.	Te RIMU Tūtahi team	September 2017
Develop a stocktake of Māori research units and their processes e.g. Ngā Pae o te Māramatanga; Landcare Research; and Te Kotahi Research Institute.	Te RIMU Tūtahi team	September 2017
Integrate reporting along iwi/hapū boundaries into RIMU’s data analysis.	All	Ongoing
Update the guidelines set out in the Ministry for the Environment Māori Values Supplement (http://www.mfe.govt.nz/publications/rma/maori-values-supplement) with new research and case studies.	Team tbc	September 2017

Measuring, Monitoring and Review

Measuring progress

Te RIMU Tūtahi team will use a mix of existing and new measures to evaluate RIMU's progress towards Māori responsiveness. These measures will include self-assessed changes in our internal capability as well as the views of our Māori partners, colleagues, mana whenua and mātāwaka. The former will involve repeating at two-yearly intervals specific questions asked in the Māori Responsiveness Survey as well as developing new questions where necessary. The latter will comprise the development of primary research designed to elicit the views of our Māori partners about their experiences of working alongside us. We also expect that this measurement framework will change and grow as our programme develops over time.

Measure	2015	2018	2021
<p>Repeat key survey questions with RIMU staff every two years, focusing on the following areas:</p> <ul style="list-style-type: none"> - Pronunciation of Te Reo Māori - Understanding of issues of significance to Māori - Knowledge of iwi/hapū in Tāmaki Makaurau - Engaging with Māori - Understanding of council's obligations to Māori - Understanding how council's obligations apply to individuals' roles - Participation in learning and development activities related to Māori - Engagement in MyTime conversations about Te RIMU Tūtahi - Employment of more Māori staff <p>Develop new questions as appropriate.</p>		<p>Improve on 2015</p> <p>Establish baseline for new questions</p>	<p>Improve on 2018</p> <p>Establish baseline for new questions</p>
<p>Develop primary research with RIMU's Te RIMU Tūtahi partners to evaluate progress using a mixture of quantitative and qualitative measures.</p>		<p>Establish baseline</p>	<p>Improve</p>
<p>Develop a method of evaluating RIMU outputs.</p>		<p>Establish</p>	<p>Improve</p>

		baseline	
Use guidelines for research with Māori (Health Research Council 1998, Te Puni Kōkiri 1999, Ministry of Social Development 2004, Social Policy Evaluation and Research Committee [SPEAR] 2008) to evaluate selected RIMU outputs.		Establish baseline	Improve

Monitoring and review:

RIMU’s progress will be monitored during regular meetings of the Te RIMU Tūtahi Team and progress will be reported through the RIMU Manager to the Auckland Plan Strategy and Research and CPO (Planning and Policy Division) management teams.

Te RIMU Tūtahi will be reviewed and ‘refreshed’ every three years after the staff and partner surveys to ensure it remains current and relevant to the organisation. This will be driven by Te RIMU Tūtahi Team.

Te Waka Angamua will support RIMU in the review process.

Appendix A: Summary of Primary Research Findings

The primary research used two complimentary methods: an online survey of RIMU staff to canvas the breadth of perceptions around Māori responsiveness and 12 in-depth, one-on-one interviews to enable a more nuanced examination of the subject. The main findings of the report are summarised here; for in-depth research results see the full report.¹⁰ RIMU staff are diverse in terms of their work hours, tenure, location, relationships and tasks and understand their role, and the unit itself, in different ways. This matters because responsiveness to Māori in RIMU will likely involve different activities, learning opportunities, relationships and skills for staff across the unit's teams.

Survey respondents generally rated poorly their skills and abilities in areas related to Māori. This was particularly the case with respect to conversing in Te Reo Māori; knowledge of Auckland's iwi and hapū; and knowledge and understanding of how their work contributes to Māori outcomes. The majority of survey respondents agreed that RIMU's work is important for delivering on Māori responsiveness for Auckland Council (73%) and that it was important to have an understanding of Māori culture, issues and values in their work (78%). Although just over half (53%) disagreed that they maintain strong and sustainable relationships with Māori in their professional capacity, there was considerable support for improvement in this area, with 82 per cent agreeing that RIMU should invest in the development of effective relationships with Māori in Tāmaki Makaurau.

While many interviewees found it difficult to articulate what Māori responsiveness meant to them, most focused on ideas of listening, consulting and engaging with Māori, as well as notions of inclusion and participation, of 'bringing them in'. The narrative of transformation – the imperative to adjust every phase of the research process – was also prominent, as was its counter-narrative, the idea that Māori responsiveness might not require the dismantling and rebuilding of research and monitoring projects but instead involve incremental change.

Interviewees discussed a number of projects, activities and tasks that were illustrative of RIMU being responsive to Māori. These included Whenua Rangatira;¹¹ Māori representation on Auckland Council's Human Participants Ethics Committee; the identification of Māori values in relation to water; the analysis and provision of existing data sets; and a project on the Māori economy. A range of suggestions were proposed to further develop these areas, the most common of which was the need for excellent liaison between RIMU and iwi/hapū. Other suggestions included the need to develop RIMU staff skills; integrating Māori needs into existing programmes as well as re-

¹⁰ Meares, C., Fergusson, E. and Spiers, R. (2016). Cloak or skin: perceptions of Māori responsiveness in Auckland Council's Research and Evaluation Unit, RIMU. Auckland Council technical report, TR2016/016.

¹¹ Ngāti Whātua Ōrākei is returning Whenua Rangatira and nearby land at Ōkahu Bay and Pourewa Creek to native bush. RIMU staff are involved in this work.

examining how research is undertaken; devoting sufficient resources to the project; and the nurturing of collaborative, co-operative relationships with Māori.

The most notable finding with respect to perceptions of RIMU's current responsiveness to Māori is the depth and breadth of the consensus on two issues: that RIMU is currently largely unresponsive to Māori; and that the unit is willing, well-meaning and trying hard to change this for the better. Overall, very few respondents agreed that there were examples of Māori leadership or mentoring in RIMU, and many did not know if there were any. Similarly, although a third (33%) stated they did not know whether there are programmes to promote Māori skills in the research areas RIMU is involved with, just over half (51%) disagreed that these programmes are available. Moreover, 72 per cent of participants disagreed that Auckland Council had prepared them well to work with Māori.

Most interviewees agreed in principle that some measures of responsiveness to Māori should be included in the assessment of staff performance but there was some uncertainty about the following: who would select these measures; whether or not it should be compulsory and universal; and, if it were implemented, whether it should involve a checklist or some more qualitative measure. Many of these responses reveal a sense of uncertainty, ambivalence and concern about the implications of such a change, in particular that it might impact negatively on staff members' willingness to engage with the Māori Responsiveness Project.

While almost half (49%) of the respondents to the survey agreed that they understand issues of significance to Māori in their research areas, and 35 per cent agreed that RIMU supports Māori initiated research, only five per cent felt that relationships with Māori stakeholders set the platform for conversations about the projects their team works on. These results reflect one of the main themes of the research: most participants agreed that it is important for RIMU to be more responsive to Māori, but many are uncertain or generally negative about the extent to which the unit is currently engaged in the kinds of activities that would enable this.

When asked to imagine 'perfect' responsiveness to Māori, interviewees talked about a broad range of attributes, positions, processes, activities and methodologies. The most prominent theme was the narrative of Māori responsiveness as a modification of existing practices and processes, or integration; and the counter-narrative of Māori responsiveness as a more transformational endeavour. Other themes included a focus on relationships, engagement and collaboration; the need for the right people, processes and support; the importance of recruiting more Māori staff; and the need to improve the skills of current RIMU staff. Resistance to the idea of responsiveness to Māori was also evident in some of the survey comments, most commonly expressed as a reluctance to focus only on Māori rather than all ethnic groups and/or perceived need.

In response to questions of measurement and evaluation, respondents noted both how important it is to get a sense of progress made but also how difficult it will be to do so. Several ways of measuring progress were proposed - some involved the implicit or explicit endorsement of Māori while others entailed different forms of external validation. Respondents also suggested a high level objective of Māori responsiveness as

'business as usual'; the quality of RIMU's relationships with Māori; and the addition of Māori staff to the unit.

The main challenge that interviewees anticipated in the implementation of RIMU's Māori Responsiveness Plan was securing the many and varied resources required to ensure better responsiveness to Māori: time, money, skills, liaison support and overall capacity. Other challenges included: the diversity of staff roles, disciplinary backgrounds, work hours, tenure, location and relationships; staff attitudes towards Māori responsiveness specifically and towards Māori generally; and understanding and working with iwi and hapū, especially in relation to internal conflicts and groups that are overwhelmed by the demands of consultation.

The final challenge articulated by respondents focused on communicating, implementing and embedding the plan in ways that enabled the sustainable development of Māori responsiveness across the unit. Some of the strengths RIMU brings to the Māori responsiveness project were linked with individuals while others were associated with the unit as a whole. Empathy, openness and agility were most frequently mentioned but interviewees also talked about RIMU's strong team spirit and the breadth of staff specialist knowledge; the strength that derives from a supportive management team; and the unit's reach and influence across the organisation. RIMU's diversity, while considered a challenge by some, was perceived as a strength by others.

Interviewees' hopes and fears in relation to the Māori responsiveness plan process were, to some extent, two sides of the same coin. The most frequently mentioned expectation was that colleagues across the unit genuinely embraced the plan; were able to articulate its value; and that it became a natural part of the way staff work. Participants also talked about increasing skills and awareness at an individual and a collective level; and the development of good relationships with Māori. The most commonly expressed fear was that nothing would change as a result of the work undertaken in this area. Other anxieties included concerns about adequate resourcing for the project; a lack of commitment at levels of the organisation higher than RIMU; and that the plan might be poorly written, communicated and implemented.

Overall, several key themes emerged from this research. The foundation on which they sit is the theme of diversity – RIMU staff are diverse and understand their role, and the unit itself, in different ways. There are significant gaps in staff skills and knowledge related to Māori, and a lack of overall responsiveness to Māori, but considerable support for addressing those skill deficits and improving the unit's responsiveness. There is some uncertainty about what responsiveness might mean, both for individual staff and for the unit as a whole, but there is a strong belief that RIMU plays an important part in delivering on Auckland Council's obligations to Māori. Some view the path to perfect responsiveness to Māori as one of incremental change while others argue for the rebuilding of what we do and how we do it from the ground up. There are important differences between these approaches but they are neither insurmountable nor mutually exclusive.

Appendix B: Summary of Legal Obligations relating to Māori for Māori Responsiveness Plan as at September 14, 2016

1.0 INTRODUCTION

- 1.1 Our Māori Responsiveness Plan, Te RIMU Tūtahi, is intended to enable us to better deliver the goals of the Council's Maori Responsiveness Framework: an empowered organisation, strong Māori communities and effective participation in democracy.
- 1.2 The Council's Framework is driven in part by the principles of Te Tiriti o Waitangi/Treaty of Waitangi and Council's statutory obligations relating to Māori and the Treaty. These statutory obligations are found in over 30 statutes. This summary identifies the statutory obligations that are relevant to our particular area of work within the Council and to our Māori Responsiveness Plan.
- 1.3 This document is not a comprehensive list of every statutory provision concerning Māori or the Treaty of Waitangi with which we must comply. It is a summary of the legal obligations which we have decided are most relevant to our Māori Responsiveness Plan. A complete list of relevant statutory provisions is contained in the document "Statutory Obligations relating to Māori or Te Tiriti o Waitangi/Treaty of Waitangi, Parts A & B". When making a particular decision or undertaking a specific process, we will refer to the actual statutory provision, rather than the summary contained here.

2.0 KEY THEMES

- 2.1 The nature and extent of the Council's obligations to Māori vary significantly across statutes, although key themes emerge. These include:
- (a) to consider Treaty principles;
 - (b) Māori participation in Council's decision-making processes;
 - (c) recognising Māori cultural values and perspectives, including mātauranga Māori (Māori knowledge), tikanga Māori (Māori principles and protocols) and kaitiakitanga (Māori guardianship);
 - (d) the Council's duty to contribute to Māori capacity; and
 - (e) enabling and promoting Māori well-being.

3.0 TE TIRITI O WAITANGI/TREATY OF WAITANGI

- 3.1 The Crown is the primary Treaty partner responsible for the Treaty relationship. In order to recognise and respect the Crown's responsibilities under the Treaty, Parliament included principles and requirements in the Local Government Act 2002 which are intended to facilitate participation by Māori in local government decision-making.
- 3.2 Other statutes impose direct obligations on local authorities (or anyone exercising a power or function under the statute) to give effect to Treaty principles.
- 3.3 Treaty principles provide a useful guide for Auckland Council's approach to fostering positive and productive relationships with Auckland's Māori.
- 3.4 A (non-exhaustive) list of Treaty principles is set out in the Council's Maori Responsiveness Framework at page 6 and replicated here, as follows:
- (a) **Reciprocity or recognition of the essential bargain** – where Māori ceded to the Crown, kawanatanga / the right to govern, in return for guarantees that the Crown protect rangatiratanga.
 - (b) **Rangatiratanga** – the duty to recognise Māori rights of independence, autonomy and self-determination, including the capacity of hapū, mana whenua and mataawaka to exercise authority over their own affairs. This principle enables the empowerment of Māori to determine and manage matters of significance to them.
 - (c) **Partnership** – the duty to interact in good faith and in the nature of a partnership. There is a sense of shared enterprise and mutual benefit where each partner must take account of the needs and interests of the other.
 - (d) **Active protection** – the duty to proactively protect the rights and interests of Māori, including the need to proactively build the capacity and capability of Māori.
 - (e) **Ōritetanga / mutual benefit** – to recognise that benefits should accrue to both Māori and non-Māori, both would participate in the prosperity of Aotearoa giving rise to mutual obligations and benefits. Each needs to retain and obtain sufficient resources to prosper, and each requires the help of its Treaty partner to do so. This includes the notion of equality (for example, in education, health and other socio-economic considerations).
 - (f) **Options** – recognising the authority of Māori to choose their own direction, to continue their own tikanga (customary practice) as it was or

to combine elements of both and walk in both worlds. This principle includes recognition of Māori self-regulation.

(g) **The right of development** – the Treaty right is not confined to customary use or the state of knowledge as at 1840, but includes an active duty to assist Māori in the development of their properties and taonga (treasured items).

(h) **Redress** – the obligation to remedy past breaches of the Treaty. Redress is necessary to restore the honour and integrity of the Treaty partnership, and the mana and status of Māori, as part of the reconciliation process. The provision of redress must also take account of its practical impact and the need to avoid the creation of fresh injustice.

4.0 OUR STATUTORY OBLIGATIONS

Key Statutes

4.1 To facilitate **participation by Māori in decision-making processes** of Auckland Council when exercising any power or function under the **Local Government Act**, by:¹²

- (a) establishing and maintaining processes to provide opportunities for Māori to contribute to decision-making processes (and report on these activities in the annual report);¹³
- (b) considering ways to foster development of Māori capacity to contribute to decision-making processes (and set out intended steps in the long term plan);¹⁴
- (c) providing Māori with relevant information to facilitate their contribution to decision-making processes;¹⁵
- (d) ensuring that we have in place processes for consulting with Māori;¹⁶
- (e) consulting with Māori if Māori may be affected by or have an interest in a decision;¹⁷

¹² Local Government Act 2002, section 4.

¹³ Local Government Act 2002, section 81(1)(a) and Schedule 10, clause 8.

¹⁴ Local Government Act 2002, section 81(1)(b) and Schedule 10, clause 35.

¹⁵ Local Government Act 2002, section 81(1)(c).

¹⁶ Local Government Act 2002, section 82(2).

¹⁷ Local Government Act 2002, section 82(1).

- (f) if making a significant decision concerning land or water, taking into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, waahi tapu, valued flora and fauna, and other taonga.¹⁸

4.2 When exercising any power or function under the **Resource Management Act** in relation to managing the use, development and protection of natural and physical resources we must:

- (a) take into account the principles of the Treaty of Waitangi;¹⁹
- (b) recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga and the protection of protected customary rights as matters of national importance;²⁰
- (c) have particular regard to kaitiakitanga (guardianship by tangata whenua of an area in accordance with tikanga Māori (Māori customary values and practices));²¹
- (d) ensure all Council planning instruments (including policy statements and plans) give effect to any national policy statements, including where they contain provisions relating to the principles of the Treaty of Waitangi or Māori;²²
- (e) when developing policy statements and plans, consult with the tangata whenua of the areas (through iwi authorities) and any customary marine title group;²³
- (f) keep and maintain records in relation to iwi and hapū in the region;²⁴ and
- (g) at hearings, recognise tikanga Māori, receive evidence in Māori and in appropriate circumstances make orders to protect sensitive information.²⁵

4.3 Facilitate **participation by Māori in land transport decision-making processes** by.²⁶

¹⁸ Local Government Act 2002, section 77(1)(c).

¹⁹ Resource Management Act 1991, section 8.

²⁰ Resource Management Act 1991, section 6.

²¹ Resource Management Act 1991, section 7.

²² See the New Zealand Coastal Policy Statement, and the National Policy Statement for Freshwater.

²³ Resource Management Act 1991, Schedule 1, clause 3.

²⁴ Resource Management Act 1991, section 35A.

²⁵ Resource Management Act 1991, section 39.

²⁶ Land Transport Management Act 2003, section 18G.

- (a) consulting with Māori on any proposed activity that affects or is likely to affect, Māori land, land subject to any Treaty settlement Act, or Māori historical, cultural, or spiritual interests.

4.4 As an administering body under **the Reserves Act** we must:²⁷

- (a) administer and interpret the Act to give effect to the principles of the Treaty of Waitangi;²⁸ and
- (b) recognise special rights and interests of Māori in reserves.²⁹

4.5 When carrying out functions under the **Hauraki Gulf Marine Park Act**, we must:

- (a) administer and interpret the Act to give effect to the principles of the Treaty of Waitangi;³⁰ and
- (b) have particular regard to section 6 and 7 matters which include:
 - i) providing for the historic, traditional, cultural, and spiritual relationship of the tangata whenua of the Gulf with the Gulf and its islands;³¹ and
 - ii) the protection and, where appropriate, the enhancement of those natural, historic, and physical resources (including kaimoana) of the Hauraki Gulf, its islands, and catchments with which tangata whenua have an historic, traditional, cultural, and spiritual relationship.³²

4.6 We may need to work with the **Independent Māori Statutory Board (IMSB)** by:³³

- (a) providing the IMSB with information;
- (b) consulting with, and taking the advice of, the IMSB on matters affecting mana whenua and mataawaka of Tāmaki Makaurau, including how to ensure their input is reflected in strategies, policies and plans;

²⁷ Reserves Act 1977. If acting under delegation from the Minister of Conservation we may be subject to additional obligations concerning Māori.

²⁸ Conservation Act 1987, section 4 and Schedule 1.

²⁹ Reserves Act 1977, sections 46 and 72.

³⁰ Hauraki Gulf Marine Park Act 2000, section 6.

³¹ Hauraki Gulf Marine Park Act 2000, section 7.

³² Hauraki Gulf Marine Park Act 2000, section 8.

³³ Local Government (Auckland Council) Act 2009, section 88.

- (c) working with the IMSB on the design and execution of documents and processes to seek the input of mana whenua and mataawaka of Tamaki Makaurau.³⁴

4.7 As a **good employer** we must:³⁵

- (a) operate a personnel policy which recognises the aims and aspirations and employment requirements of Māori and the need for greater involvement of Māori in local government employment.

Other Statutes

4.8 **When carrying out functions under the Biosecurity Act, we must:**

- (a) Consult with Māori with respect to the effects that implementation of the Regional Pest Management Plan and Regional Pathway Management Plan would have on the relationship between Māori, their culture, and their traditions and their ancestral lands, waters, sites, wāhi tapu, and taonga.³⁶

4.9 **When carrying out functions under the Waitakere Ranges Heritage Area Act, we must:**

- (a) In addition to any specific opportunities for contribution by tangata whenua to the management of land identified in a deed of acknowledgement,³⁷ establish and maintain processes to provide opportunities for Ngāti Whātua and Te Kawerau ā Maki to contribute to the decision-making processes of Council in its implementation of the Act.³⁸

³⁴ The Council's duties under section 88 do not relieve it of any duties it has under any other enactment to consult Maori.

³⁵ Local Government Act 2002, Schedule 7, clause 36.

³⁶ Biosecurity Act 1993, Sections 70- 72 and 90 - 92.

³⁷ Waitakere Ranges Heritage Area Act 2008, Section 29(5(d)).

³⁸ Waitakere Ranges Heritage Area Act 2008, Section 33.