



Independent Māori  
Statutory Board

# The Māori Report for Tāmaki Makaurau 2016



## He Whakataukī

***“Tūi, tūi, tuituia tātou o Tāmaki”***

*‘Whakarongo ake ki te tangi a te manu nei a te ma tūi,  
Tūi, tūi, tuituia!*

*Tuia i runga, tuia i raro, tuia i roto , tuia i waho,  
Tuia i te here tangata, ka rongo te pō,  
Ka rongo te ao pūtakataka, pūāwhiowhio,  
Tuia ki te here tangata i takea mai i Hawaiki nui,  
I Hawaiki roa, i Hawaiki pāmamao  
I te hono i wairua...*

***“Join us so we of Tāmaki Makaurau can rejoice and unite”***

*Listen to the call of the tui bird  
Calling, calling, let us be united!  
Link us above, below, inside and outside,  
Link us to our humanity, let the World of Night hear,  
Let the World of Day that spirals and whirls hear,  
Link us to the human lineage origins in Great Hawaiki  
Long Hawaiki, distant Hawaiki  
Where our souls rejoin.”*

This is the whakataukī provided for The Māori Plan for Tāmaki Makaurau.

# Contents

Message from the Independent Māori Statutory Board Chair..... 4

Message from the Data Strategy Expert Panel..... 6

Acknowledgements ..... 9

Executive Summary .....10

A Vision for Tāmaki Makaurau .....12

The Māori Plan.....14

The Māori Report 2016 .....17

**PART A: SOME CONTEXT ..... 19**

**PART B: AN OVERVIEW..... 23**

**PART C: THE MĀORI REPORT INDICATORS ..... 33**

**1. Whanaungatanga ..... 36**

    Accessibility to Māori culture: *finding help*.....38

    Connected whānau and communities:  
    *household internet access*.....39

**Story:** Whānau at the centre of solutions.....40

    Māori in tertiary study: *STEM graduates* .....42

    Māori workforce capability: *NEET rangatahi*.....44

    Wāhi tapu and wāhi taonga: *sites of Māori significance* .....45

**2. Rangatiratanga ..... 46**

    Participation in elections: *local government Māori voters* .....48

    Māori in management and leadership positions:  
    *Māori in management* .....49

    Co-governance of natural resources: *co-governance*  
    *arrangements*.....50

**Story:** Tūpuna Maunga – the heart of Tāmaki Makaurau  
    identity .....51

**3. Manaakitanga ..... 54**

    The use of te reo Māori: *everyday Māori conversations* .....56

**Story:** Ahakoa Te Aha – embracing our language,  
    cultures and peoples.....58

    Health and wellness: *Māori life satisfaction* .....60

    Health and wellness: *self-rated health* .....61

    Income – individuals and whānau:  
    *median household income* .....63

    Water quality: *improved freshwater sites* .....64



**4. Wairuatanga ..... 66**

    Māori cultural values and heritage: *marae*.....68

    Māori cultural values and heritage: *tohu tangata whenua* .....70

    Sport & leisure: *clubs and interest groups (kapa haka)* .....72

    Māori involvement in networks: *Māori business networks* .....73

**Story:** Shaping our future through international  
    partnerships .....74

    Indigenous flora and fauna: *indigenous ecosystems* .....76

**5. Kaitiakitanga ..... 78**

    Mātauranga Māori: *Māori-focused NCEA courses* .....80

    Whānau wellbeing: *improving whānau* .....81

    Investment in Māori economic development:  
    *Māori apprenticeships*.....83

    Investment in Māori environmental projects:  
    *stormwater projects*.....84

**Story:** Restoring ecosystem mauri: *healthy whenua,*  
    *healthy whānau*.....85

**PART D: MEASURING PROGRESS..... 89**

    Māori Contribution to Tāmaki Makaurau.....92

    Going Forward .....95

    List of Tables.....96

    List of Figures .....96

    List of Maps .....97

    Glossary of Māori Words.....98

    References.....99

    Additional Tables.....100

# Message from the Independent Māori Statutory Board Chair



*Ko Tāmaki Nui*

*Ko Tāmaki Makaurau*

*Ko Tāmaki Herehere i Ngā Waka*

*Ka rere ngā mihi ki ngā tōpito katoa o tēnei kāinga taurikura o tātou.  
Ka rere hāngai anō a haumihi ki te pito Māori o tō tātou rohe – nā koutou  
i whai tūāpapa motuhake ai tō tātou kāinga o Tāmaki Makaurau.*

*Ko Te Mahere Māori tērā e noho nei hei kaupapa paihere i ngā awhero  
nui mō te Māori i Tāmaki Makaurau. E mihi ana ki ngā kokenga ki tēnei  
kaupapa, mohoa noa nei, heoi, e tūmanako tonu ana te ngākau ki  
ngā kokenga kei mua i te aroaro, me te mōhio anō, he ara roa tonu me  
takahi e tutuki ai te katoa.*

*Ki a tātou katoa e rongō nei i te pai me te whai rawa o Tāmaki Makaurau,  
kia kaha tonu tā tātou whai kia tutuki ai ngā ōhāki a rātou mā, kia tutuki  
anō ai ngā whāinga i Te Mahere Māori mō nāianei, mō anamata anō,  
kia kaha ake ai te rangona o te pai me te whai rawa o tō tātou kāinga  
motuhake nei e te katoa.*

*Tēnā koutou, tēnā koutou, tēnā koutou katoa.*

It is with great pleasure that I bring to you the Board's inaugural Māori Report for Tāmaki Makaurau 2016 (Report). The Report is a resource for everyone interested in the future of Tāmaki Makaurau society, economy, culture and environment. It is a report rich in information that will assist planning and decision-making by any person or organisation throughout Tāmaki Makaurau.

The Independent Māori Statutory Board (Board) was established by legislation in 2010 to assist Auckland Council (Council) to make decisions, perform functions and exercise power by promoting economic, environmental, cultural and social issues of significance to Māori in Tāmaki Makaurau. The Board also ensures that Council complies with statutory provisions referring to the Treaty of Waitangi.

This Report is the first progress report into the outcomes presented in the Board's Māori Plan for Tāmaki Makaurau (Plan), released in 2012. It tracks the areas of greatest potential benefit for Māori living in Tāmaki Makaurau that will, in turn, boost the social, economic, cultural and environmental outcomes for the region as a whole.

Given the very youthful nature of the Māori population in Tāmaki Makaurau, the Report highlights education, training and employment for Māori aged 15-24 years of age as indicators that will deliver the highest benefit to Māori and to the region as a whole. The Report delivers positive news that there is an increase in the number of Māori completing qualifications in science, technology, engineering and maths in the past four years. However, with high numbers of Māori aged between 15-24 years still not in education, employment or training, new strategies to engage these rangatahi to complete qualifications



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

need to be developed. A particular focus on improving the number of Māori in digital and information roles and management positions also requires some attention.

The Report also notes that while Māori give Tāmaki Makaurau, and Aotearoa, its distinctive identity, fluency in te reo, the cornerstone of Māori culture and identity, has continued to decline in the region despite an increase in the Māori population. Support for fluency in te reo, the use of te reo in everyday communication and its promotion and visibility in public places is as integral to Auckland's growth and development as it is to the cultural health of Te Ao Māori.

It is the Board's responsibility to bring this kind of economic, social, cultural and environmental advice to Council. Council needs a clear understanding of what matters to Māori, how best to unlock the potential and opportunities that exist within Te Ao Māori and how to best measure Māori progress. The Board also appreciates that Council does not operate in a vacuum. Everyone who influences the future of this region through their actions and decisions, whether they are a Council organisation, iwi, public sector, the private sector, community organisation, educational institution or non-government organisation, needs to be equipped to deliver on the aspirations of Māori in an informed way.

The Report is an essential information tool for all decision-makers. It presents progress against the outcomes in the Plan as a set of 22 headline indicators, each supported by detailed data, infographics and images. It is the first of a suite of reports and insight based on data-gathering and analysis that the Board is planning to publish in this three-year term. It will be a vital tool for the Board in its future advocacy work and partnership with Council and other organisations, to improve outcomes for Māori that will benefit all those who live in Tāmaki Makaurau.

The Report is the result of collaborations with a range of public sector and professional organisations and experts who have contributed to this report. I wish to thank them for their help and support and look forward to working together with them on solutions that unite and build healthy, prosperous and resilient Māori people and communities.

*David Taipari,*  
*Chair*

## Message from the Data Strategy Expert Panel

*The Data Strategy Expert Panel is a sub-committee appointed by the Board to advise on research and data needs concerning the Board's strategic direction and priorities.*

Tēnā koutou.

The purpose of the Report, is to outline the progress made towards achieving the goals set out in The Plan, developed by the Board in 2012. The Report employs data from various data sets to measure the extent to which the goals have been achieved.

The Plan recommends five values associated with five key directions. Each key direction has a cultural, social, economic, and environmental domain. Across the domains appropriate high level outcomes were suggested followed by two or three focus areas for each of those outcomes – a total of 49 focus areas.

The Board's task was to find reliable data that could inform the current status of each of the 20 outcomes based on data relevant to the 49 focus areas. Despite extensive searching and access to multiple research findings, it has not always been possible to identify indicators that reflect all of the 2012 intentions. That is not a comment about the Plan itself but rather, about the absence of reliable data that can shed light on goals that lie beyond conventional statistical categories.

At the same time, we are confident that the data collected provides a sound baseline from which today's position and progress in future years can be measured. In the longer term the collated data sets will provide a unique longitudinal view of the changing circumstances of Māori in Tāmaki Makaurau. But for now the data in this edition is essentially a statement about the current situation rather than a commentary about change.

In the course of our efforts to report on the Plan it has become apparent that conventional data sets do not always capture the essence of Māori interests. In that respect extending the reach of data sets could be valuable for future reports about the Māori Plan. Further, many data sets focus on individual performance when so often Māori vitality stems from collective entities such as whānau, marae, and kura. Measures that can convey the significance of those collectives will be necessary if Māori participation in Tāmaki Makaurau is to be fully realised.

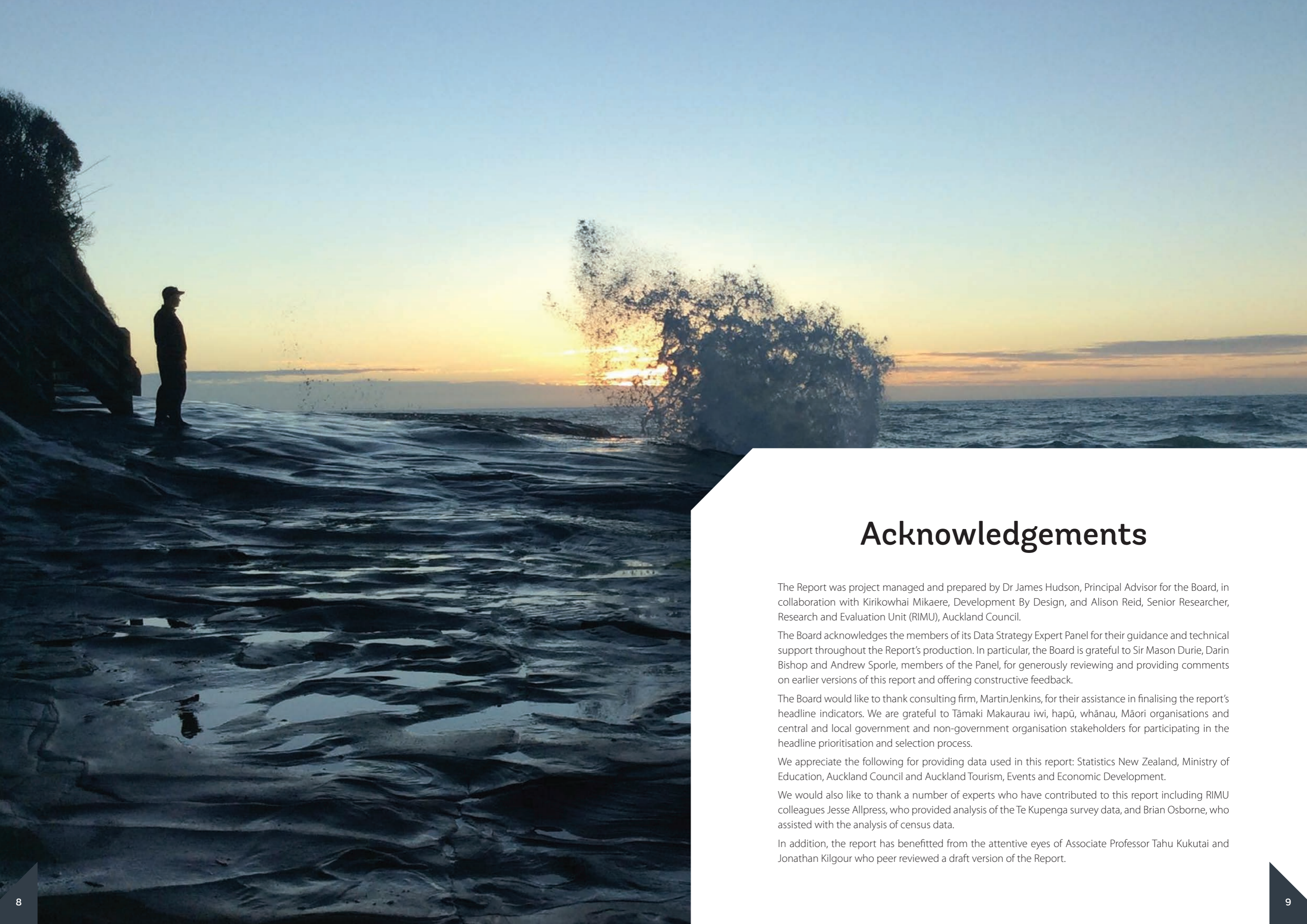
It is highly likely that measuring Māori progress in Tāmaki Makaurau will have implications and learnings for other cities and regions. The Panel recommends that the Board share the findings with Māori across the country and to contribute to establishing a more comprehensive approach to statistical management that can reflect the fullness of Māori participation in 21st century Aotearoa.

**Mason Durie KNZM**  
*Principal Member*



LEFT: Back (L-R): Mr Andrew Sporle (Te Mana Rāraunga); Professor Te Kani Kingi (Te Whare Wānanga of Awanuiārangi); Dr Lucy Baragwanath (RIMU, Auckland Council); Mr Darin Bishop (Te Puni Kōkiri).

Front (L-R) : Associate Professor Tracey McIntosh (Ngā Pae o Te Māramatanga); Mason Durie KNZM (Principal Member); Liz MacPherson (Government Statistician). Absent; Dr Polly Atatoa-Carr (National Institute of Demographic and Economic Analysis)



## Acknowledgements

The Report was project managed and prepared by Dr James Hudson, Principal Advisor for the Board, in collaboration with Kirikowhai Mikaere, Development By Design, and Alison Reid, Senior Researcher, Research and Evaluation Unit (RIMU), Auckland Council.

The Board acknowledges the members of its Data Strategy Expert Panel for their guidance and technical support throughout the Report's production. In particular, the Board is grateful to Sir Mason Durie, Darin Bishop and Andrew Sporle, members of the Panel, for generously reviewing and providing comments on earlier versions of this report and offering constructive feedback.

The Board would like to thank consulting firm, MartinJenkins, for their assistance in finalising the report's headline indicators. We are grateful to Tāmaki Makaurau iwi, hapū, whānau, Māori organisations and central and local government and non-government organisation stakeholders for participating in the headline prioritisation and selection process.

We appreciate the following for providing data used in this report: Statistics New Zealand, Ministry of Education, Auckland Council and Auckland Tourism, Events and Economic Development.

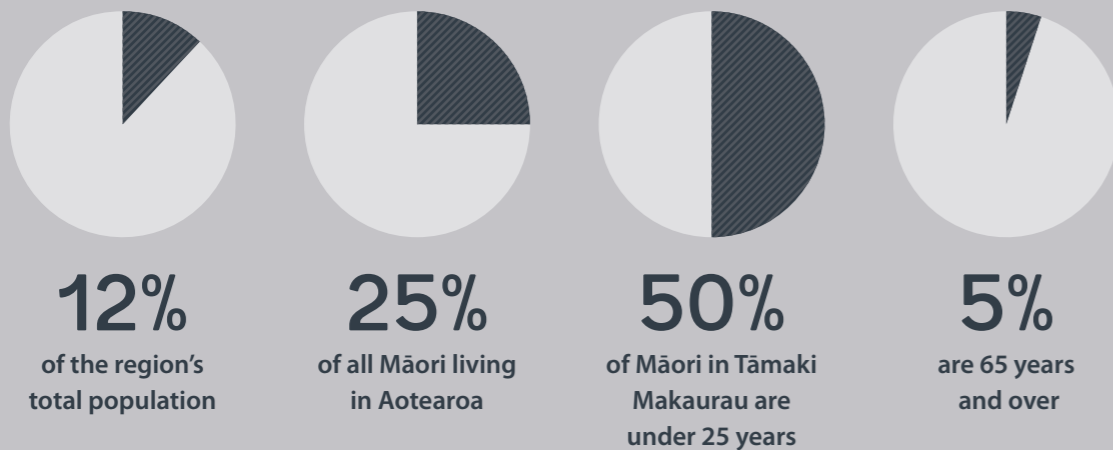
We would also like to thank a number of experts who have contributed to this report including RIMU colleagues Jesse Allpress, who provided analysis of the Te Kupenga survey data, and Brian Osborne, who assisted with the analysis of census data.

In addition, the report has benefitted from the attentive eyes of Associate Professor Tahu Kukutai and Jonathan Kilgour who peer reviewed a draft version of the Report.

# Executive Summary

The Māori Report for Tāmaki Makaurau 2016 (the Report) presents a series of headline indicators that measure outcomes contained in The Māori Plan for Tāmaki Makaurau (2012) (The Plan).

## Māori in Tāmaki Makaurau



The Tāmaki Makaurau Māori population is concentrated in six local body areas: Manurewa, Henderson-Massey, Papakura, Ōtara-Papatoetoe, Māngere-Ōtāhuhu and Franklin.

The Plan recommended five Value groupings associated with five Key Directions:

- Whanaungatanga** (develop vibrant communities),
- Rangatiratanga** (enhance leadership and participation),
- Manaakitanga** (improve quality of life),
- Wairuatanga** (promote distinctive identity),
- Kaitiakitanga** (ensure sustainable futures).

Each Value and Key Direction contained cultural, social, economic, and environmental domains with appropriate outcomes underpinned by more specific focus areas for each outcome.

A series of headline indicators were selected to inform the current state of each focus area. Only indicators prioritised by Māori and stakeholders and known to be reliable were employed and as a result not all focus areas could be measured.

## Whanaungatanga (develop vibrant communities) measures showed:

- Two-thirds of Māori found it easy to find cultural support.
- 75% of Māori have household access to internet but not in all areas of the region.
- In 2014, 1,960 Māori were completing a qualification in science, technology, engineering and maths.
- Māori had the highest rates of 15 to 24 year olds not in education, employment, or training compared with other ethnic groups.
- The Unitary Plan identifies 75 scheduled sites and places of significance to Mana Whenua.

## Rangatiratanga (enhance leadership and participation) measures showed:

- 65% of Māori voted in local body elections.
- 16% of Māori workforce are in management positions.
- 8 co-governance/co-management arrangements between Māori and the Council in 2013.

## Manaakitanga (improve quality of life) measures showed:

- 15% of Māori could hold a conversation in Māori in 2013 (a decline since 2006).
- 80% of Māori are satisfied with their life.
- 61% of Māori rated their health as very good or excellent.
- The median household income across Māori households was \$80,500.
- 6 out of 36 freshwater sites had improved water quality between 2011 and 2015.

## Wairuatanga (promote distinctive identity) measures showed:

- 64 active marae in Tāmaki Makaurau provide opportunities to extend whanaungatanga; tikanga and reo; and manaakitanga.
- 20 out of 36 Tāmaki Makaurau regional parks have tohu tangata whenua.
- 28% of Māori attended a sport and leisure club.
- Whāriki is the Māori business network for Tāmaki Makaurau.
- 30% of the indigenous habitat in the region is under some form of pest animal and pest plant management.

## Kaitiakitanga (ensure sustainable futures) measures showed:

- 25% of Māori secondary school students participated in Māori-focused Level 1,2 & 3 NCEA courses in 2014.
- Over a third of Māori thought things were getting better for their whānau.
- 12% of the total apprenticeships in Tāmaki Makaurau in 2014 were Māori.  
A fifth of all Māori apprentices in Aotearoa were based in Tāmaki Makaurau in 2014.
- 1 council stormwater project has contributed to Māori outcomes.

Collectively, the indicators provide a reasonably up-to-date current picture of Māori in Tāmaki Makaurau, measured against the outcomes and focus areas in the Plan.



## A Vision for Tāmaki Makaurau

The Plan contains an aspirational vision for Māori of Tāmaki Makaurau to the year 2030. This Report outlines current Māori realities relevant to the vision in that Plan. It provides measures that reflect the values of whanaungatanga, rangatiratanga, manaakitanga, wairuatanga and kaitiakitanga. Those values are woven throughout the Report and are integral to the vision for Tāmaki Makaurau.

The Report has found parallels with the whakataukī relating to the call of the tui to unite in order to reach ‘the world of light’.

### ... Whakarongo ake ki te tangi a te manu ...

Metaphorically, the flight of the tui above and around Tāmaki Makaurau can be compared to the wide scope and high level view that is necessary to comment on the Plan and its impact. In that respect Māori in Tāmaki Makaurau cannot be entirely separated from Māori in Aotearoa. For example, in the post-Treaty settlement era, iwi and Māori organisations are increasingly influencing the strategic direction, economic growth, and both governance and management of cities and regions throughout the country. In Tāmaki Makaurau, Māori businesses are already key contributors to the city’s economy and Māori have developed rules and processes which give effect to the principles of the Treaty of Waitangi within the Unitary Plan. In addition Māori health and social service providers continue their implementation of innovative, whānau-centred approaches for the benefit of all communities, as well as Māori.

Data relevant to headline indicators of the Plan contribute to the ‘bird’s eye view’ of Māori in Tāmaki Makaurau.<sup>1</sup> This provides a starting point against which progress may be measured, and targets set for the future.

### ... Tuia ki te here tangata ...

As the tui calls for unity, so this report highlights the importance of collaboration between Māori, and between Māori and non-Māori, in order to progress positive outcomes for Tāmaki Makaurau. It also signals areas where Māori contribute to the distinctive identity of the region. The vision is that Māori-led, integrated approaches will link Māori with other communities, local and central government agencies, and businesses to progress positive outcomes.

The theme of unity also underpins the approach adopted to produce this Report. The Board, Council and Māori data specialists actively collaborated to access, analyse and share the data, and to create this story of Māori in Tāmaki Makaurau, a story that aligns with Māori values and aspirations and with reliable evidence.

### ... i takea mai i Hawaiki nui ...

Finally, the whakataukī is directed towards the future – to the “[l]ong Hawaiki, distant Hawaiki [w]here our souls rejoin.” The Plan adopts a future-focused approach; it is built around a 30-year strategy divided into shorter time frames so that progress can be monitored. This Report constitutes the first of a series of monitoring reports, and focuses on the first three years to 2016.

The Report was developed, and is being released, during an emergent period of data management and development that will be especially relevant to Māori in the years ahead, particularly in the formulation of outcome indicators. Organisations such as Te Puni Kōkiri, Superu and Te Pou Matakana<sup>2</sup> are currently developing indicators to better measure Māori collectives including whānau, hapū, and iwi. Indicators that reflect Te Ao Māori include iwi specific indicators such as for te reo and marae wellbeing. These measures are relevant and useful for Māori and are important for Māori strategy, planning and policy development.

The Board’s Data Strategy Expert Panel, the first of its kind in Aotearoa, is contributing informed direction for data innovations in Tāmaki Makaurau. In addition, concerted efforts by Te Mana Raraunga, the Māori Data Sovereignty Network, has produced greater awareness and action among whānau, marae and Māori organisations of the importance of sound data that can measure the impact of Māori innovation and fresh approaches. Further, the Iwi Chairs’ Forum Data Leadership Group is engaging directly with the Crown in a Māori data sovereignty conversation.

In parallel to the renewed focus on outcome data, there is a strategic shift in central government direction that will place greater emphasis on the use of reliable data as a sound basis for the development and implementation of policies. Statistics New Zealand’s Integrated Data Infrastructure (IDI) and the New Zealand Data Futures Forum are providing opportunities to develop comprehensive data sets that are useful and relevant for an integrated approach to Māori development. The second iteration of Te Kupenga, Statistics New Zealand’s Māori social survey scheduled for 2018, will also provide further insights into Māori circumstances and realities in Tāmaki Makaurau.

While the development of a wide range of indicators to profile Māori in Tāmaki Makaurau is an on-going process, this Report has nonetheless been able to access sufficiently reliable measures to add quantifiable measures to the Plan’s goals that were formulated in 2012.

<sup>1</sup> The authors of this report are mindful that a robust picture of Māori in Tāmaki Makaurau cannot be provided by any single report.

<sup>2</sup> Te Puni Kōkiri (2014); Te Pou Matakana (2015); Superu (2015).



# The Māori Plan for Tāmaki Makaurau

This Plan sets out Māori aspirations and actions for enabling full Māori participation and contribution to Tāmaki Makaurau for the next 30 years.

## Vision

The Plan sets out a 30-year aspirational vision which was developed with the contribution of Māori across Tāmaki Makaurau. Its vision is:

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

## Māori Values

Five core Māori values underpin the Plan. The values reflect Māori worldviews and practices and are intended to guide Tāmaki Makaurau policies and plans so that Māori might participate in Tāmaki Makaurau as Māori and in a way that is meaningful and constructive. The values are:

- 🌀 **Whanaungatanga** – relationships and connections;
- 👤 **Rangatiratanga** – autonomy and leadership;
- 🛡️ **Manaakitanga** – protection and caring;
- 🕊️ **Wairuatanga** – spirituality and identity;
- 🌿 **Kaitiakitanga** – guardianship and the natural environment.

## Key Directions

The Plan's Key Directions reflect the overarching goals or aspirations that Māori want for their own iwi, organisations, communities, and whānau. They are underpinned by the Māori values to ensure that Māori worldviews are embedded and integral to the Plan. The Key Directions are:

- Develop vibrant communities;
- Enhance leadership and participation;
- Improve quality of life;
- Promote distinctive identity;
- Ensure sustainable futures.

## Domains

Four domains characterise the dimensions of wellbeing: cultural, social, economic and environmental. The domains form part of a matrix that connects them to the Values and Key Directions. The domains also guide the selection of outcome indicators. In, for example, the Key Direction of 'Develop Vibrant Communities' the cultural domain is about Māori cultural vibrancy, while the social domain refers to safe and connected communities. Similarly the economic domain urges skills necessary to realise economic opportunities and the environmental domain is about sustainable natural resources for future generations.



## Māori Outcomes

The Plan contains a suite of high level outcomes that Māori are seeking within social, cultural, economic and environmental domains and across the five Key Directions. For example, an outcome for 'Develop Vibrant Communities' is that 'Māori communities are culturally strong and healthy'. An economic outcome for the 'Promote Distinctive Identity' Direction is that 'Māori businesses are uniquely identifiable, visible and prosperous'. The outcomes align with the Plan's Values and Key Directions. They are over-arching goals and their measurement requires the development of a series of more specific focus areas.

## Focus Areas

While the Māori outcomes provide an overview of intention and goals across the Key Directions, the focus areas represent specific objectives identified by Māori as being important for each high level outcome. In the Plan two or three focus areas have been suggested for each outcome. This Report comments on those specific objectives through 'headline indicators' that enable some quantification of the focus areas.

## Indicators

It is important to keep track of progress towards meeting the outcomes, and realising the vision. This Report contains a selection of headline indicators from the full suite of indicators contained in the Plan. The indicators have been selected to establish baseline measures that can enable comparisons with subsequent measures and justify a change of course or confirmation of present policies.<sup>3</sup>

<sup>3</sup> A description of the prioritisation process implemented to identify the headline indicators is provided in the Māori Report 2016: *Technical Report*.



# The Māori Report for Tāmaki Makaurau 2016

This is the first report on the Plan. Its primary purpose is to present baseline data on headline indicators of the Plan – a snapshot of the current state of Māori in Tāmaki Makaurau. The Report is presented in three parts.

## **Part A – Some Context** (page 19)

Part A provides commentary on the recent context of Māori in Tāmaki Makaurau.

## **Part B – An Overview** (page 23)

Part B is an overview of the land that is included in the Tāmaki Makaurau region and Māori who live on the land.

## **Part C – The Māori Report Indicators** (page 33)

Part C has been structured to align with the five Values and corresponding Key Directions of the Plan. Headline indicators are grouped according to the most relevant Māori Value and Key Direction.<sup>4</sup>

The headline indicators provide measurements to inform a higher level outcome and particular focus areas that also align with each Value and Key Direction. Each headline indicator provides data, data source, and related commentary.<sup>5</sup> As with the Plan, the nature of the Report's headline indicators is wide-ranging with, for example, individual-level measures of educational participation sitting alongside measures for co-governance agreements and stormwater plans.

It is noted that this Report does not include targets associated with each indicator. Insufficient trend data was available to develop appropriate targets. Further, Māori, and stakeholders have not yet been involved in a 'target setting conversation', particularly around the extent to which, if at all, the Board and Auckland Council hold the levers for many of the headline indicators. Rather, the setting and use of targets will be considered for future reports following wider consultation with Māori and stakeholders in Tāmaki Makaurau.

Part C also includes stories that profile current Māori achievement and innovation in Tāmaki Makaurau and which give practical expression to some of the Māori outcomes and focus areas contained in the Plan.

## **Part D – Measuring Progress** (page 89)

Part D summarises the headline indicators and some key findings. It also provides comment on approaches to future reporting on Māori progress in Tāmaki Makaurau. This includes comment on an approach which involves measuring the contribution of Māori to Tāmaki Makaurau.

<sup>4</sup> These headline indicators are only a selection of a larger suite of indicators contained in the Māori Plan that inform each Value and Key Direction. Further, it is acknowledged that, to a large extent, the headline indicators relate to all of the Māori Values contained in the Māori Plan.

<sup>5</sup> Table 4 at pp. 34-35 shows the interrelationship of the Value and Key Directions with the relevant outcome, focus area and headline indicator.



PART A

# Māori in Tāmaki Makaurau: Some Context

## Māori and Urbanisation

The release of this report on Māori in Tāmaki Makaurau comes more than 60 years after the extensive migration of whānau from rural areas to urban Tāmaki Makaurau, largely to find employment. It was a move encouraged by Government to meet the needs of emerging industries in towns and cities. For the first wave of whānau life in the city had but faint resemblance to life at home, though it offered the prospect of work and easier access to essential services such as health and education.

Urbanisation did not always lead to the gains expected, nor did it always ease burdens carried by large families as they established homes, made new friends, adapted to new cultures and new patterns of work and leisure. The new city residents were often poorly equipped to compete in the employment market, had little disposable income, lacked the back-up support that had been available at home, and were uncertain where alternate assistance might be found.

## Establishing Support Systems

In that climate of change and uncertainty, Tāmaki Makaurau, like other cities at the time, pioneered the establishment of urban support systems designed to minimise disruption and to compensate, partially at least, for the support and guidance that would have been the norm in a rural context. A number of Māori organisations were formed so that the newcomers would be less alienated and more able to establish new links to replace those left behind.

By 1962, for example, the Auckland Māori Community Centre had become a major gathering site for Māori, especially younger people. They were able to link up with other Māori from different parts of the country, enjoy dances and other entertainment. It was also a site for information and an avenue to ease the complexities of re-establishing a life in an increasingly fast moving city.

The Western District Marae Campaign Committee 1967 was another example of urban proactivity and was instrumental in establishing the Hoani Waititi Marae, opened eventually in 1980. By then there were also five branches of the Māori Women's Welfare League, five Māori Committees under the Māori Community Development Act of 1969, 10 Kohanga Reo, and two Māori Wardens Associations, in addition to sports groups. Similar developments were occurring in South Auckland. The Manukau Urban Māori Authority (MUMA) was founded in 1986, and in its early years managed bulk funding for Government training programmes and other employment-focused initiatives. Subsequently, during the late 1990s, in an attempt to become independent, MUMA, strategically reoriented some areas of its business portfolio. In 2014 the National Urban Māori Association, which included Waipareira and MUMA was instrumental in establishing Te Pou Matakana, a Commissioning Agency for Whānau Ora.



## Retaining Cultural Identity

Yet despite the gains there had been concerns that, for the next generation 'being Māori' in an urban environment had compromised cultural identity with a loss of fluency in te reo Māori and reduced opportunities to enjoy whanaungatanga, manaakitanga and rangatiratanga. In response to those threats, a group of Māori students at Auckland University formed Ngā Tamatoa in order to address deculturation and socio-economic inequalities. In 1972 they took a petition to Parliament arguing for the retention and promotion of te reo Māori, and in 1975 they played a leadership role in promoting the Land March to protest the increasing alienation of Māori lands.

By then, Ngāti Whātua ki Ōrākei were equally concerned that the rapidly growing city was threatening their own properties within the city and their right to live on customary land in the Ōrākei Block. While some efforts were being made to accommodate the rural migrants, Government was intending to use Ngāti Whātua lands for elite housing contradicting an earlier undertaking that those lands were 'absolutely inalienable'. In 1977 Ngāti Whātua and hundreds of other Māori supporters occupied Bastion Point, the land in question, and remained until they were forcibly removed in 1978 – 506 days later. Their actions were instrumental in a Government decision in 1988 to accept a Waitangi Tribunal recommendation that Bastion Point be returned to Ngāti Whātua.

These examples of Māori in Tāmaki Makaurau reflect an important theme of commitment by Māori to Tāmaki Makaurau as 'home' and a need to ensure that the 'home' is conducive to 'living as Māori'. They demonstrate the significance of collective Māori action, and they have all made major contributions to building Tāmaki Makaurau as a distinctive metropolis within Aotearoa.



PART B

# Māori in Tāmaki Makaurau: An Overview



land  
waterways  
natural resources

# Te Whenua

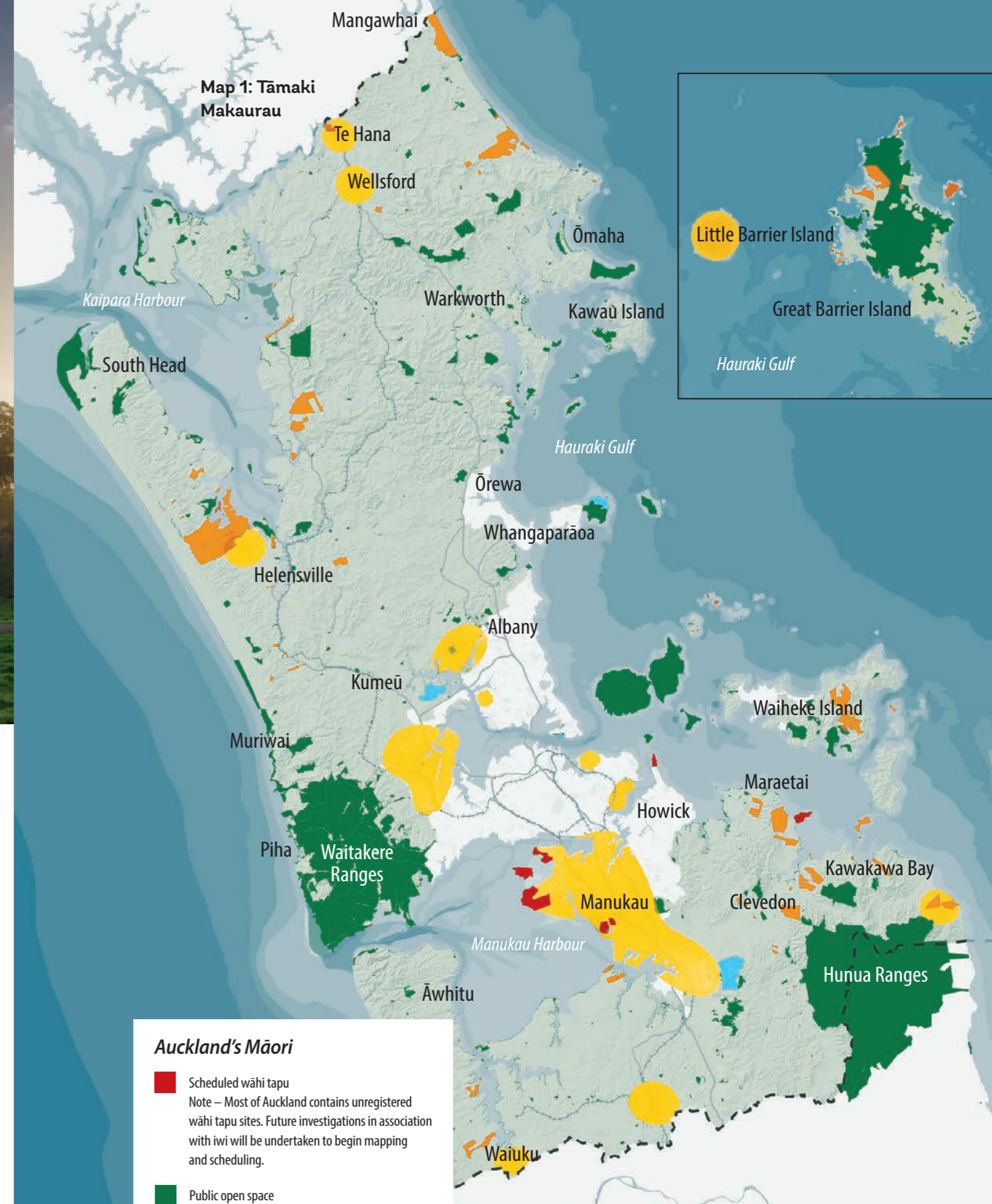
physical resources

Tāmaki Makaurau refers to the area included in the local government boundaries for Auckland Council, extending from Te Hana in the north to Waiuku in the south, and including the islands in the Hauraki Gulf. The region includes 5,020 km<sup>2</sup> land-based eco-systems, including 600 km<sup>2</sup> of native forest, 600 km<sup>2</sup> native scrubland, 225 km<sup>2</sup> of saltwater wetlands and 8 km<sup>2</sup> of freshwater wetlands.

The region has 11,117km<sup>2</sup> of sea and 1,800km of coastline. It contains 16,500 km of permanent rivers, 72 lakes and ponds, and extensive groundwaters.

The Council boundary overlays traditional Mana Whenua boundaries. Mana Whenua identity stems from traditional associations with defined territories and reflects not only a sense of proprietorship but also an ongoing commitment to the land, its waters, and its resources.

The map overleaf outlines the Tāmaki Makaurau region as presented in the Māori Plan.



**Auckland's Māori**

- Scheduled wāhi tapu  
Note – Most of Auckland contains unregistered wāhi tapu sites. Future investigations in association with iwi will be undertaken to begin mapping and scheduling.
- Public open space
- Defence Land
- Concentration of Māori centres
- Māori freehold land

Source: Adapted from Chapter 2, The Auckland Plan, Auckland Council 2012

People Hapū  
**Ngā Tāngata**  
 Iwi Māori organisations  
 Whānau

Population

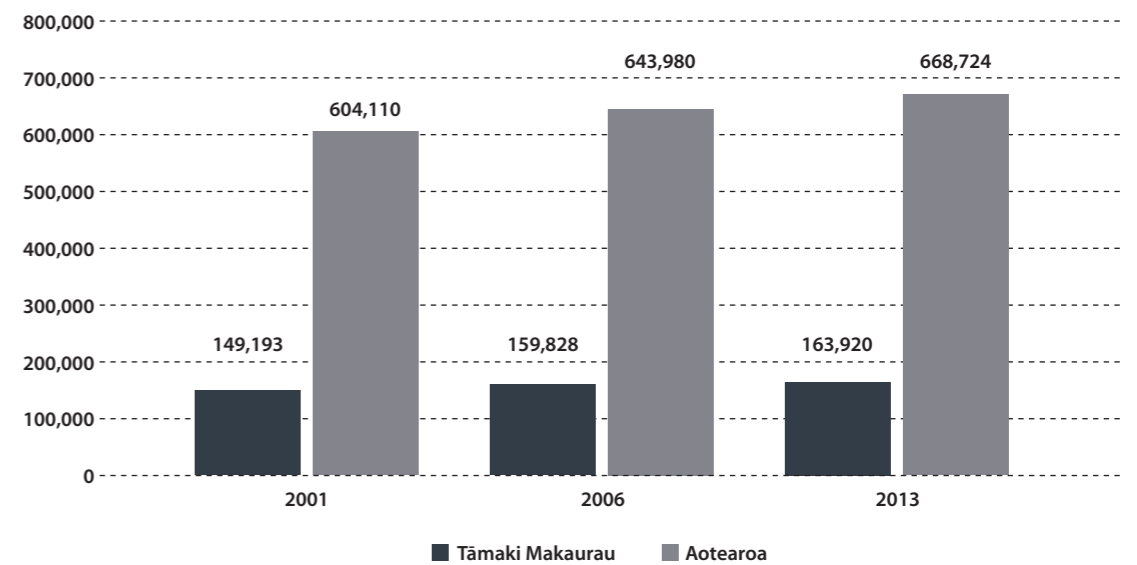
At the 2013 Census<sup>6</sup>, a total of 163,920 people in Tāmaki Makaurau identified as being of Māori descent. This represents almost a quarter (24.5%) of all those of Māori descent<sup>7</sup> living in Aotearoa, and 11.6% of the total Tāmaki Makaurau population.

Table 1: Māori descent population estimates at 30 June 2001, 2006, 2013

	2001	2006	2013
Tāmaki Makaurau	180,700	194,500	205,000
Aotearoa	709,000	757,000	812,000

Population estimates of the resident population are based on the latest available census data and on births, deaths, and migration since the census.

Figure 1: Number of people of Māori descent, Tāmaki Makaurau and Aotearoa, 2001, 2006, 2013



Data source: Statistics New Zealand, Census of Population and Dwellings

In the main, this Report deliberately uses descent data (rather than ethnicity data). The descent population is more relevant to Māori because it aligns with the concept of whakapapa. Most indicators sourced from Census can be disaggregated to Māori descent population. Using descent data also recognises that a third of the Māori population is under 15 years of age. This will have a significant impact on the demography of Aotearoa in a generation's time.

The numbers of people of Māori descent living in Tāmaki Makaurau have increased over time. Between 2006 and 2013, this group increased by 4,092, or 2.6%. However, this growth was not as great as in the inter-censal period between 2001 and 2006, where the group increased by 10,635 or 7.1%. This follows the national pattern of slowing growth for the Māori population.

<sup>6</sup> Census Usually Resident Population Count: all people who usually live in New Zealand and are present in New Zealand on a given census night. This count excludes visitors from overseas, and residents temporarily overseas on census night.

<sup>7</sup> A comparison of 2013 Census Māori 'descent' and 'ethnicity' data for Tāmaki Makaurau shows a Māori descent population as 163,920 and a Māori ethnic population as 142,770.





In 2013, 81.6% of Māori in Tāmaki Makaurau affiliated to at least one iwi in Aotearoa. See Table 2.

**Table 2: Selected iwi affiliation counts and proportions for Tāmaki Makaurau and Aotearoa, 2013<sup>8</sup>**

	Tāmaki Makaurau	Aotearoa	Percent of Total (%)
<b>Tāmaki Makaurau iwi</b>			
Ngāti Wai	1,902	5,667	33.6
Ngāti Whātua	7,353	14,784	49.7
Te Kawerau	93	150	62.0
Te Uri-o-Hau	462	1,257	36.8
Ngāti Paoa	1,440	3,456	41.7
Patukirikiri	9	45	20.0
Ngāti Maru (Marutūahu)	1,227	3,768	32.6
Ngāi Tai (Hauraki)	312	498	62.7
Ngāti Tamaterā	618	2,577	24.0
Ngāti Whanaunga	294	624	47.1
Waikato	13,011	40,083	32.5
<b>Tāmaki Makaurau (top ten other iwi affiliations)<sup>9</sup></b>			
Te Hiku <sup>10</sup>	6,336	14,562	43.5
Te Rarawa	7,224	16,512	43.8
Ngāpuhi	50,577	12,5601	40.3
Ngāti Maniapoto	8,346	35,358	23.6
Te Arawa <sup>11</sup>	8,739	43,374	20.1
Ngāti Tūwharetoa	5,991	35,874	16.7
Tūhoe	6,231	34,887	17.9
Ngāti Porou	13,161	71,049	18.5
Ngāti Kahungunu <sup>12</sup>	7,812	61,629	12.7
Ngāi Tahu / Kāi Tahu	6,600	54,819	12.0
Don't know	29,226	110,928	26.3
<b>Total people</b>	<b>163,920</b>	<b>668,724</b>	<b>24.5</b>

Data source: Statistics New Zealand, Census of Population and Dwellings

<sup>8</sup> The Tāmaki Makaurau iwi included in this table are those that are identified by Auckland Council and for which Census data currently exists.

<sup>9</sup> Listed according to geographic location from north to south.

<sup>10</sup> Consists of Te Aupōuri, Ngāti Kuri, Ngāti Takoto

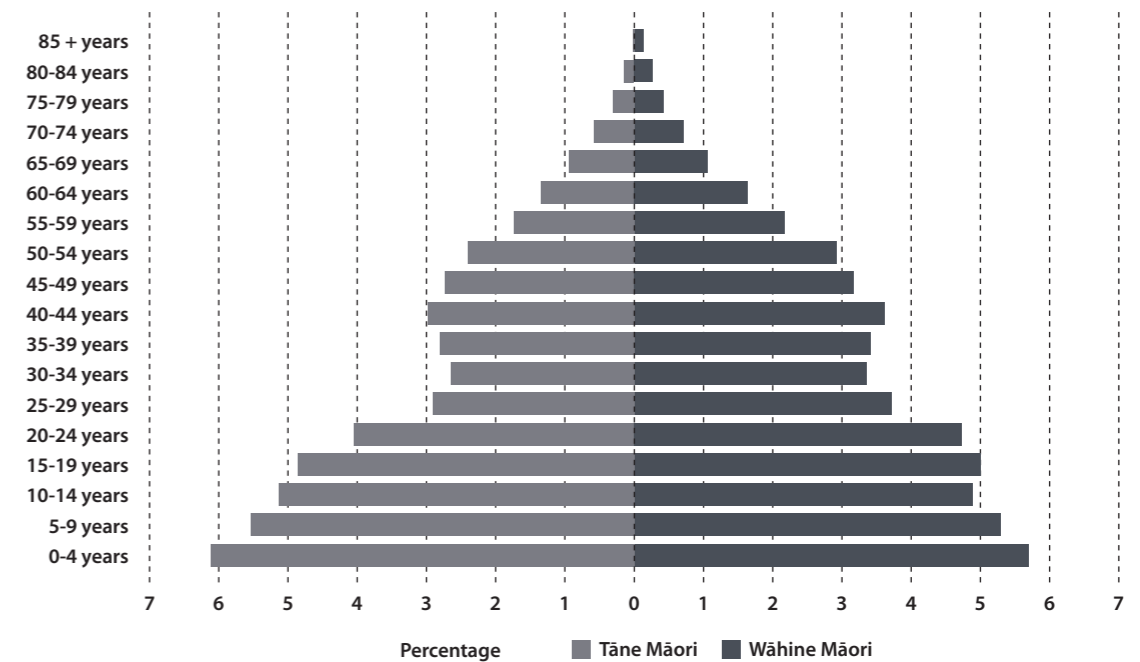
<sup>11</sup> Consists of Ngāti Pikiao (Te Arawa), Ngāti Rangiteaorere (Te Arawa), Ngāti Rangitihī (Te Arawa), Ngāti Rangiwewehi (Te Arawa), Tapuika (Te Arawa), Tarāwhai (Te Arawa), Tūhourangi (Te Arawa), Uenuku-Kōpako (Te Arawa), Waitaha (Te Arawa), Ngāti Whakaue (Te Arawa), Ngāti Tahu-Ngāti Whaoa (Te Arawa), and Te Arawa.

<sup>12</sup> Consists of Ngāti Kahungunu ki Te Wairoa, Ngāti Kahungunu ki Heretaunga, Ngāti Kahungunu ki Wairarapa, Ngāti Kahungunu region unspecified, Ngāti Kahungunu ki Whanganui-a-Orotu, Ngāti Kahungunu ki Tāmatea, Ngāti Kahungunu ki Tamakinui a Rua, Ngāti Pāhauwera, and Ngāti Rākaipaaka.

## Age

The Māori descent population in Tāmaki Makaurau is youthful; over half of the population (51.5%) was younger than 25 years in 2013 and nearly a third (32.8%) under 15 years of age. Less than 5% of the population were aged 65 years or older. This is a similar pattern for the total Māori descent population in Aotearoa.

**Figure 2: Age and sex composition among those of Māori descent in Tāmaki Makaurau, 2013**



Data source: Statistics New Zealand, Census of Population and Dwellings

Rangatahi (under 25 years) therefore remain an important group of interest. This is especially true when the Government and the social services sector will increasingly focus on issues of an aging population (for example, superannuation and health care). The Māori population will continue to age, but continue to have a youthful population structure for some time.



## Geographic distribution

As the map shows, people of Māori descent live across the wider Auckland region but are concentrated in the south and western urban areas.<sup>13</sup> Six of the 21 local board areas account for nearly half (49.7%) of the Māori descent population in Tāmaki Makaurau. These are Manurewa, Henderson-Massey, Papakura, Ōtara-Papatoetoe, Māngere-Ōtāhuhu and Franklin.

The Manurewa and Henderson-Massey local board areas have the highest numbers of people identifying with Māori descent, 19,314 and 17,487 people respectively. The local boards with the lowest number of Māori are the Great Barrier (168) and Waiheke (1038). The highest proportion of Māori in relation to the total local board area population can be found in Papakura (27.3%) and Manurewa (23.5%).

Map 2: Māori descent by Local Board

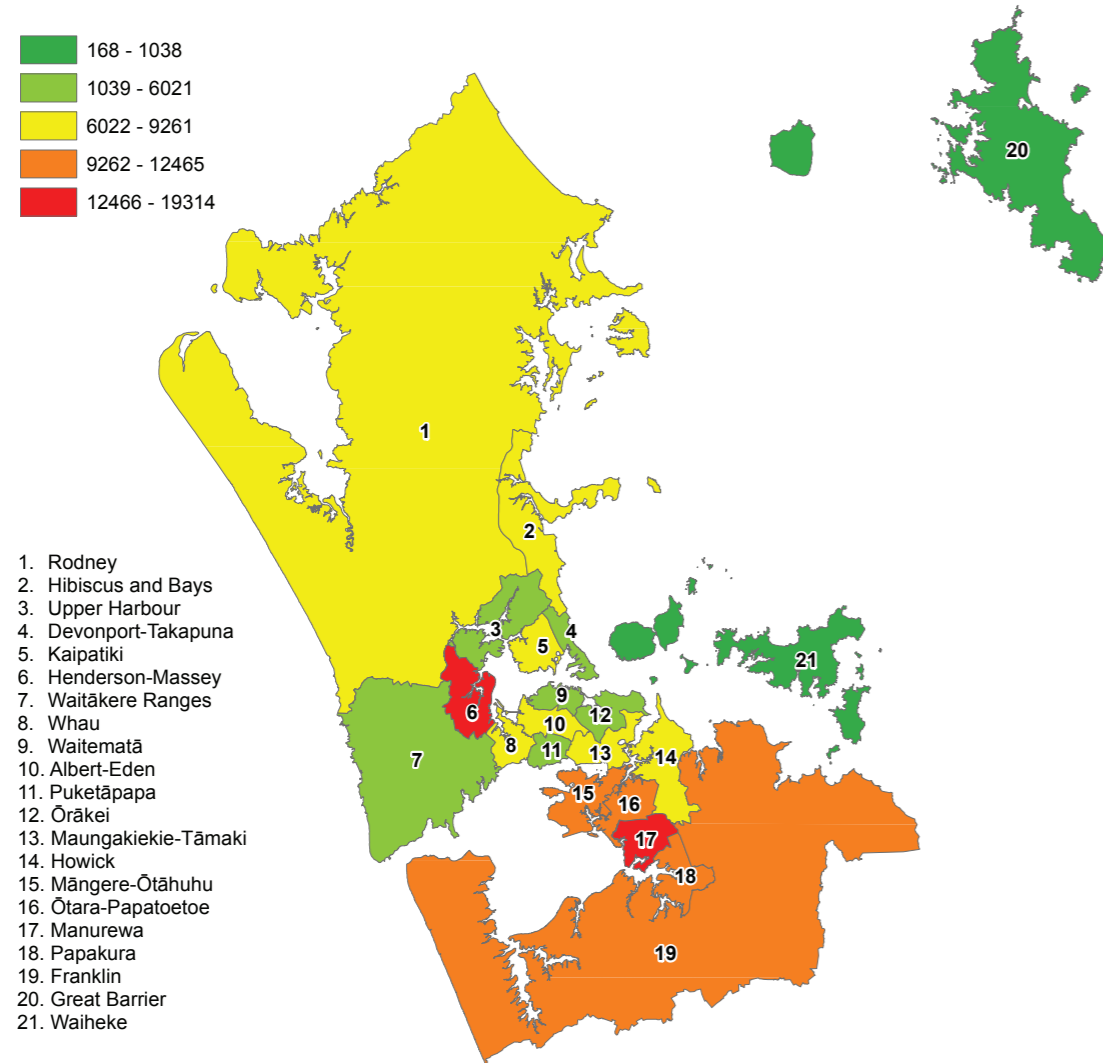


Table 3: Māori descent population by local board areas, 2013\*

Local Board Areas	Number of Māori descent	% of local board population	% change 2006 – 2013
Rodney	6,435	11.7	6.3
Hibiscus and Bays	7,041	7.8	11.5
Upper Harbour	3,609	6.7	6.6
Kaipātiki	8,106	9.8	-2.9
Devonport-Takapuna	3,885	7.0	4.0
Henderson-Massey	17,487	16.2	6.3
Waitākere Ranges	6,021	12.4	8.3
Great Barrier	168	17.9	-11.1
Waiheke	1,038	12.5	-6.2
Waitematā	5,694	7.4	18.4
Whau	7,146	9.8	5.4
Albert-Eden	7,797	8.2	6.7
Puketāpapa	3,372	6.4	3.7
Ōrākei	5,166	6.5	6.1
Maungakiekie-Tāmaki	9,261	13.2	-5.2
Howick	8,235	6.5	4.2
Māngere-Ōtāhuhu	10,521	14.8	-4.5
Ōtara-Papatoetoe	11,142	14.7	-9.7
Manurewa	19,314	23.5	-4.6
Papakura	12,465	27.3	6.8
Franklin	10,014	15.3	14.9
Tāmaki Makaurau	163,920	11.6	2.6

Data Source: Statistics New Zealand, Census of Population and Dwellings

\* All counts for individuals, families, households and dwellings from the Census are randomly rounded to base 3. Figures may not sum to the totals due to rounding. This may occur throughout this report. Further explanation is provided in the Technical Report.



## PART C

# The Māori Report Indicators

This part of the Report provides data and commentary on 22 headline indicators (Table 4) that have, for the most part, been drawn from already constructed data sets. The indicators are not primarily intended to draw comparisons, but rather to give expression to the 20 outcomes and focus areas to which they relate.

Table 4: Headline Indicator Matrix

The matrix below shows the relationship between the Values, Key Directions, Domains, Māori Outcomes, Focus Areas and Indicators contained in this Report.

	<b>WHANAUNGATANGA</b> Develop Vibrant Communities	<b>RANGATIRATANGA</b> Enhance Leadership and Participation	<b>MANAAKITANGA</b> Improve Quality of Life	<b>WAIRUATANGA</b> Promote Distinctive Identity	<b>KAITIAKITANGA</b> Ensure Sustainable Futures
<b>CULTURAL</b>	<p><b>Māori communities are culturally vibrant across Tāmaki Makaurau</b> <i>Accessibility to Māori culture</i></p> <p>(1) Māori in Tāmaki Makaurau who would find it easy to gain help with cultural practices.</p>	<p><b>Māori are actively participating and demonstrating leadership in the community</b> <i>* no data was available to support the selected indicator.</i></p>	<p><b>Māori communities are culturally strong and healthy</b> <i>The use of te reo Māori</i></p> <p>(9) Māori in Tāmaki Makaurau who report being able to hold an everyday conversation in Māori.</p>	<p><b>Māori heritage of Tāmaki Makaurau is valued and protected</b> <i>Māori cultural values and heritage</i></p> <p>(14) Marae in Tāmaki Makaurau. (15) Installed tohu tangata whenua on Auckland regional parks to acknowledge cultural and spiritual links.</p>	<p><b>Māori cultural wellbeing is future-proofed</b> <i>Mātauranga Māori</i></p> <p>(19) Year 11 and 12 Māori students in Tāmaki Makaurau engaged in Māori-focused courses at NCEA Level 1, 2 and 3.</p>
<b>SOCIAL</b>	<p><b>Māori communities are connected and safe</b> <i>Safe and connected whānau and communities</i></p> <p>(2) Māori in Tāmaki Makaurau living in a household with internet access.</p>	<p><b>Māori are decision-makers in public institutions</b> <i>Participation in elections</i></p> <p>(6) Māori voting-age population in Tāmaki Makaurau who voted in a local government election in the last three years.</p>	<p><b>Māori enjoy a high quality of life</b> <i>Health and wellness</i></p> <p>(10) Māori in Tāmaki Makaurau reporting their overall life satisfaction as 7 or above. (11) Māori in Tāmaki Makaurau rating own health as excellent or very good.</p>	<p><b>Māori social institutions and networks thrive</b> <i>Sport and leisure</i></p> <p>(16) Māori in Tāmaki Makaurau who attended club or interest group activities, such as kapa haka, at least once a month.</p>	<p><b>Whānau wellbeing and resilience is strengthened</b> <i>Whānau wellbeing</i></p> <p>(20) Māori in Tāmaki Makaurau who think things are getting better for their whānau.</p>
<b>ECONOMIC</b>	<p><b>Māori have the skills to realise economic opportunities</b> <i>Māori in tertiary study</i></p> <p>(3) Māori tertiary students in Tāmaki Makaurau graduating in STEM. (4) Rangatahi in Tāmaki Makaurau not in employment, education or training.</p>	<p><b>Māori are active across all sectors of the economic community</b> <i>Māori in management and leadership positions</i></p> <p>(7) Māori in Tāmaki Makaurau in management positions.</p>	<p><b>Māori are earning income and returns that fulfil their lifestyle expectations</b> <i>Income – individuals and whānau</i></p> <p>(12) Median income per Māori household in Tāmaki Makaurau.</p>	<p><b>Māori businesses are uniquely identifiable, visible and prosperous</b> <i>Māori involvement in networks</i></p> <p>(17) Māori business networks and events supported by Auckland Council.</p>	<p><b>Māori businesses are improving and enhancing the quality of their people, asset and resource base</b> <i>Investment in Māori economic development</i></p> <p>(21) Māori apprenticeships in Tāmaki Makaurau.</p>
<b>ENVIRONMENT</b>	<p><b>Te Taiao is able to support ngā uri whakatipu</b> <i>Wāhi tapu and wāhi taonga</i></p> <p>(5) Sites of Māori significance scheduled in the Auckland Unitary Plan.</p>	<p><b>Māori are actively involved in decision-making and management of natural resources</b> <i>Co-governance of natural resources</i></p> <p>(8) Co-governance arrangements in Tāmaki Makaurau.</p>	<p><b>The mauri of te taiao in Tāmaki Makaurau is enhanced or restored for all people</b> <i>Water quality</i></p> <p>(13) Freshwater sites in Tāmaki Makaurau that are improving in water quality grade.</p>	<p><b>Taonga Māori are enhanced or restored in urban areas</b> <i>Indigenous flora and fauna</i></p> <p>(18) Indigenous ecosystems under active management by Auckland Council.</p>	<p><b>Māori are kaitiaki of the environment</b> <i>Investment in Māori environmental projects</i></p> <p>(22) Auckland Council stormwater projects that contribute to Māori outcomes are delivered to programme.</p>



bonding relationship  
 building  
 sustaining whānau  
 relationships connections



# Whanaungatanga

Developing Vibrant Communities

OUTCOME	FOCUS AREA	INDICATOR
Māori communities are culturally vibrant across Tāmaki Makaurau.	Accessibility to Māori culture	Māori in Tāmaki Makaurau who would find it easy to gain help with cultural practices.
Māori communities are connected and safe.	Safe and connected whānau and communities	Māori in Tāmaki Makaurau living in a household with internet access.
Māori have the skills to realise economic opportunities.	Māori in tertiary study	Māori tertiary students in Tāmaki Makaurau graduating in STEM (Science, Technology, Engineering and Mathematics).
Māori have the skills to realise economic opportunities.	Māori workforce capability	Rangatahi (15-24 years) in Tāmaki Makaurau not in employment, education or training (NEET).
Te Taiao is able to support ngā uri whakatipu.	Wāhi tapu and wāhi taonga	Sites of Māori significance scheduled in the Auckland Unitary Plan.

Whanaungatanga is about attaining and maintaining relationships; enabling kin and communities to strengthen ties between one another.<sup>13</sup> Relationships and connections with collectives are especially important to Māori and their sense of well-being.<sup>14</sup> Community connections promote information and communication flows that build and maintain social networks.<sup>15</sup> Strong connections and networks contribute to vibrant, innovative and prosperous communities.<sup>16</sup>

<sup>13</sup> O'Carroll, A. D. (2013). Virtual whanaungatanga: Māori utilising social networking sites to attain and maintain relationships. *Alternative: An International Journal of Indigenous Peoples*, 9(3), 230-245.

<sup>14</sup> Statistics New Zealand (2015). *Ngā tohu o te ora: The determinants of life satisfaction for Māori 2013*. Wellington: Statistics New Zealand.

<sup>15</sup> Milligan, S., Fabian, A., Coope, P., & Errington, C. (2006). *Family Wellbeing Indicators from 1981-2001 New Zealand Censuses*. Wellington: Statistics New Zealand in conjunction with The University of Auckland and University of Otago.

<sup>16</sup> MartinJenkins (2016). *Māori Report 2016 Reporting Framework: Report prepared for the Independent Māori Statutory Board*. Auckland: Independent Māori Statutory Board.





## Accessibility to Māori culture

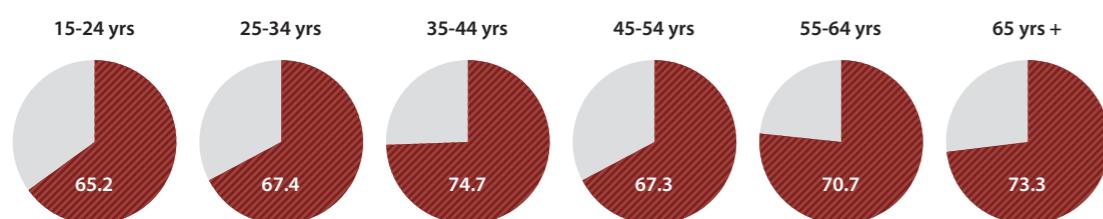
**INDICATOR (1):** Percentage of Māori in Tāmaki Makaurau who would find it easy to gain help with cultural practices.

Accessing Māori cultural capability and capacity, when needed, is important for connecting with and transmitting cultural practices and cultural knowledge. The data confirms that two-thirds of Māori of all ages in Tāmaki Makaurau can access or connect with Te Ao Māori relatively easily. wāhine Māori (Māori women) are more likely to access – connect with – Te Ao Māori than tāne Māori (Māori men).

Over two-thirds (68.7%) of Māori in Tāmaki Makaurau found it very easy or easy to find cultural support, such as someone to help with attendance at a tangi, speaking at a hui or blessing a taonga. This is a similar proportion compared with Māori in the rest of Aotearoa at 66.4%.

A greater proportion of Māori aged 35-44 years reported that they find it very easy or easy to find someone to help with cultural practices.

Figure 3: Proportion of Māori in Tāmaki Makaurau who found it 'very easy' or 'easy' to access cultural support, by age, 2013<sup>17</sup>



Data Source: Statistics New Zealand, Te Kupenga

A slightly higher proportion of wāhine Māori reported that they find it very easy or easy to find someone to help with cultural practices (70.0% compared with 67.3% for tāne Māori).

17. Table 6 at p.100 provides number of Te Kupenga respondents (n=) counted in each age group.



## Connected whānau and communities

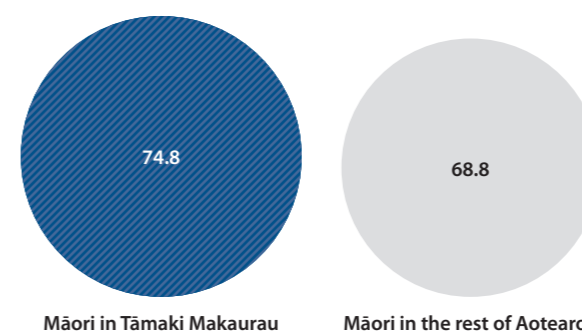
**INDICATOR (2):** Percentage and number of Māori in Tāmaki Makaurau living in a household with internet access.

In modern times the internet has become an important means of accessing a wide range of information and services and maintaining social connectedness. The internet also allows connection and participation in global communities.

In 2013, almost three-quarters (74.8%) of Māori (or 114,705 Māori) living in Tāmaki Makaurau were living in households with access to the internet. This is a marked increase from just over half in 2006 (54.8% or 80,910 Māori in Tāmaki Makaurau) and indicative of the fast pace of technological advancements.

A higher proportion of Māori in Tāmaki Makaurau have access to the internet, in their homes, than Māori living outside Tāmaki Makaurau (74.8% in Tāmaki Makaurau compared with 68.8% in the rest of Aotearoa). Access to the internet for total households in Tāmaki Makaurau was 81.6%.

Figure 4: Māori households access to internet, Tāmaki Makaurau and Rest of Aotearoa, 2013



Data Source: Statistics New Zealand, Census of Population and Dwellings

Internet access varied across Tāmaki Makaurau. Of those Māori living in Upper Harbour and Devonport local board areas, over 90% had internet access in their homes. Whereas, the local board areas constituting The Southern Initiative local board areas (Mangere-Ōtāhuhu, Otara-Papatoetoe, Manurewa and Papakura), the household internet access rate is around 60%. (Refer to the next page for more information on The Southern Initiative.)

Technology continues to develop rapidly providing options for Māori to access the internet outside of the household. For example, many Māori are accessing the internet through their cellphones or smartphones. In 2013, 87.8% of Māori in Tāmaki Makaurau had access to cellphones, as did 86.5% of Māori in the rest of Aotearoa. Also, with increased competition amongst telco providers, access has become more affordable particularly through smartphones which are becoming less expensive. These factors raise questions about the need for this indicator in future.



## Whānau at the centre of solutions

**OUTCOME:** Māori communities are connected and safe.

**FOCUS AREA:** Participation in communities.

### WHAT IS TSI?

The Southern Initiative (TSI) is one of two place-based priority initiatives in the Auckland Plan. South Auckland is identified as having significant potential and opportunities but also high socio-economic need. TSI covers four local board areas: Māngere-Ōtāhuhu; Ōtara-Papatoetoe; Manurewa; and Papakura. TSI area is home to nearly one-fifth (19.3%) of Auckland's total population and 1 in 5 identifies as Māori. By 2031, TSI's population is expected to increase by 43%. TSI's purpose is to deliver a long-term programme of co-ordinated investment and actions to bring about transformational change.

South Auckland is a place where communities and whānau have strengths and resilience that can be important protective factors against poor outcomes. According to Angie Tangaere, social intrapreneur at the TSI "There are good and bad things about living in South Auckland. Housing is a big challenge and becoming a parent brings about many changes. For example, many whānau are living in poor or overcrowded conditions. Some whānau have less control over this if they are renting or sharing a home with a disruptive partner. Other whānau are frequently moving house. These factors make it difficult for whānau to parent."

Creating a 'home' is therefore important to South Auckland parents. South Auckland whānau recently worked with TSI to better understand what is needed to support and grow protective factors against poor outcomes, and to explore the value of a strengths-based and whānau centric approach.

"Whānau told us that creating a 'home' was a priority for them," says Angie. "We took their lead and used a co-design methodology to bring whānau and key partners together to work and develop new ideas. We put whānau at the centre of the process as people closest to the issue and start with their lived experiences." The result was a *Creating Home Co-design Sprint*, a process co-designed with whānau to explore whānau-centric approaches that would provide whānau-derived insights and ideas to provide value to families, community, policy makers, funders and service providers.

"Whānau resonated with the co-designed, whānau centric approach," says Angie. "They shared how they adapt within their current homes by changing how they use the space they do have, to create spaces which support positive parenting. For example, some whānau create special spaces for reading and for eating, others create a 'home away from home' by using libraries, parks, community centres and churches."



The *Creating Home Co-design Sprint* had several positive outcomes. One was a range of 'prototypes' that whānau designed to support positive parenting in South Auckland. One prototype, the One Love, involves a hub where young whānau can come together to share food and ideas. According to one participant, "Food brings people together and some of our Mums are seeking community and a sense of belonging. But lack of money and transport can be barriers to accessing opportunities and services. So the hub will provide us with a place to socialise and network and access services. And it will give us somewhere that's friendly and versatile for parents and whānau."

Whānau are now testing the various prototypes, including the One Love whānau hub. "So our teams are 'in the field' testing, innovating and exploring options – together. We will then come back together to review what they heard, adapt the ideas and plan how to take them forward", says Angie.

### WHAT IS THE AUCKLAND CO-DESIGN LAB?

The Auckland Co-design Lab works with agencies and organisations to explore innovative approaches to complex social issues that can result in improved outcomes at a lower cost. The Lab has a focus on South Auckland, is funded by the Treasury's innovation seed fund and is a partnership between central government and Auckland Council. The concept of a Lab is to provide a space to bring together service users and providers to safely explore different design methods ('fail early and fast' to ensure later success), to work quickly and to support cross-agency (and cross government and NGO) collaboration. Co-design approaches bring together diverse groups to help develop new perspectives on longstanding and deep rooted challenges. These new perspectives and insights can be the catalyst for new ideas and innovations.



## Māori in tertiary study

**INDICATOR (3):** Percentage of Māori tertiary students in Tāmaki Makaurau graduating in science, technology, engineering and mathematics.

The high-tech era is fuelling, and will continue to grow, demand for a workforce with STEM (Science, Technology, Engineering and Mathematics) qualifications. Māori graduating in STEM will help to meet the increase in industry demands but also develop more employment and enterprise opportunities for Māori in STEM (traditionally an area in which Māori have been under-represented).

After a slight decline between the years 2010 and 2011, there has been an increase in the numbers of Māori tertiary students graduating in the areas of STEM in Tāmaki Makaurau over the period 2011 – 2014. Proportions have been similar across the years, with around 27.0% of Māori graduates in Tāmaki Makaurau graduating in STEM.

Table 5: Māori tertiary students completing a qualification, Tāmaki Makaurau, 2010 – 2014

Māori Graduating in Tāmaki Makaurau			
Year	STEM	Total (All Subjects)	% of STEM graduates
2010	1,615	5,805	27.8
2011	1,555	5,950	26.1
2012	1,680	6,230	27.0
2013	1,935	7,080	27.3
2014	1,960	7,350	26.7

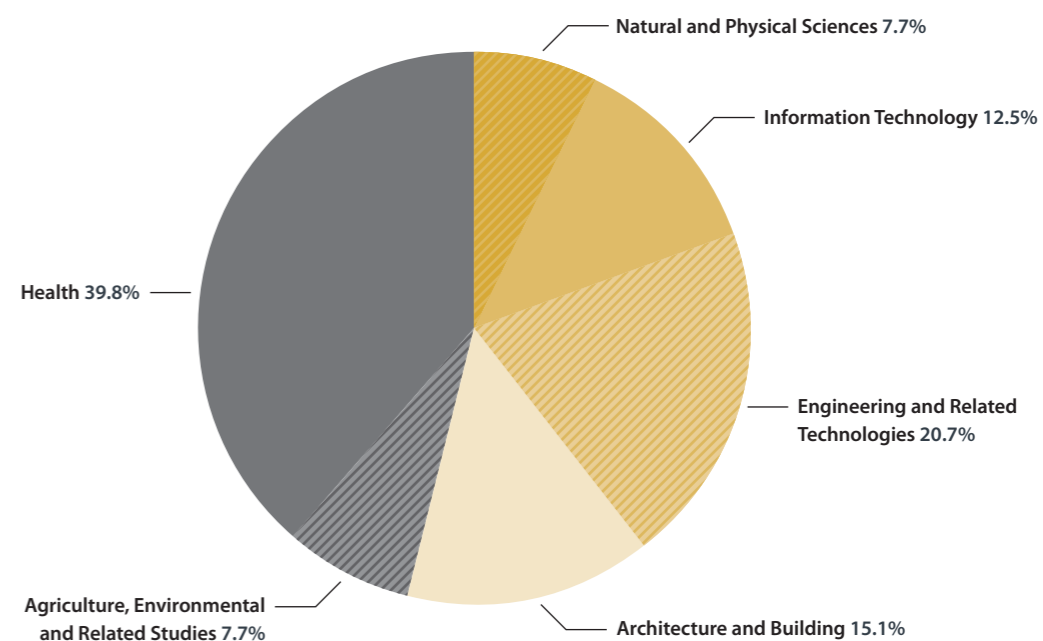
Data Source: Ministry of Education, Customised Data Request

In 2014, 1,960 (26.7%) of all Māori tertiary students in Tāmaki Makaurau (that is, 7,350 Māori graduates) completed a qualification in STEM subjects.<sup>19</sup>

As context, 30.0% of all Māori graduates in Aotearoa, completed a qualification in STEM subjects.

The most common areas of study for Māori in STEM, in Tāmaki Makaurau, were Health and Engineering & Related Technologies. Two out of five (almost 40%) of Māori graduates in STEM, in Tāmaki Makaurau, completed qualifications in Health. One in five (20%) Māori graduates in STEM, in Tāmaki Makaurau, completed qualifications in the area of Engineering & Related Technologies.

Figure 5 : Māori STEM qualifications completion by subject, Tāmaki Makaurau, 2014



Data Source: Ministry of Education, Customised Data Request

In 2014, 6% of Māori graduates completed qualifications from Wānanga. Over half (52.0%) of the Māori graduates in STEM, in Tāmaki Makaurau, graduated with qualifications at Certificate 3 or 4 level. A quarter (25.0% or 490 Māori) of the Māori graduates were graduating with Bachelors degrees or higher. Of those Māori graduating with Bachelors degree or higher, the majority (67.3% or 330 Māori) were in Health.

<sup>19</sup> This report includes data on STEM subjects in the areas of Natural & Physical Sciences; Information Technology; Engineering & Related Technologies; Architecture & Building; Agriculture, Environmental & Related Studies; Health.

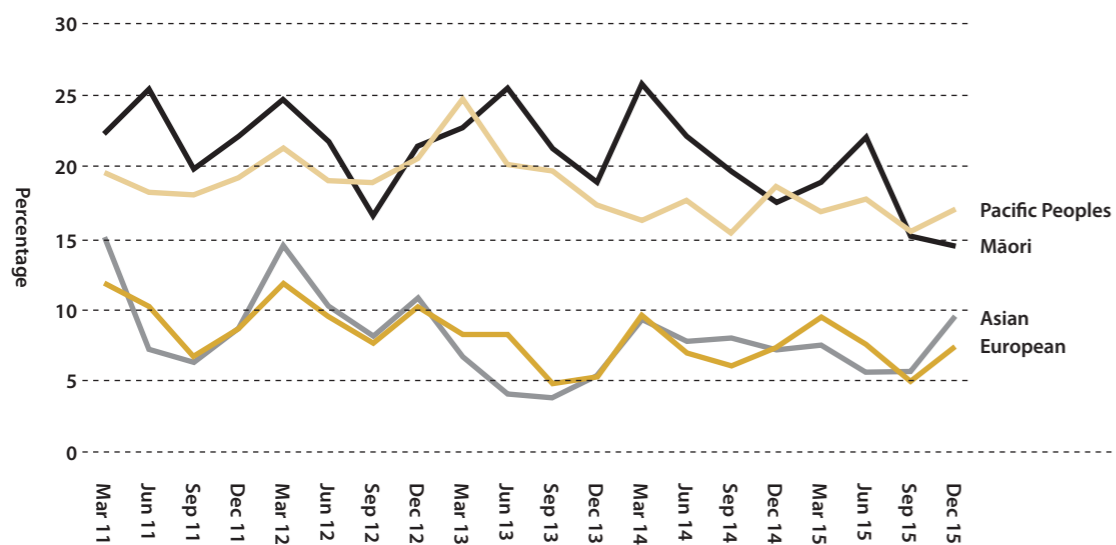


## Māori workforce capability

**INDICATOR (4):** Percentage of rangatahi (15-24 years) in Tāmaki Makaurau not in employment, education or training (NEET).

Developing and enhancing the skill base of a youthful Māori population is crucial to future-proofing the workforce capability of Tāmaki Makaurau. Decreasing the numbers of young people who are not enrolled in education, employment or training (NEET) is a key focus for both local and central government. Māori<sup>20</sup> in Tāmaki Makaurau had the highest rates of NEET (proportionately) of 15 to 24 year olds compared with other ethnic groups, over the five-year time period of 2011 – 2015. Over the five year period (2011 – 2015), rangatahi Māori had an average NEET rate of 21.4%. For those aged between 15 – 19 years the average NEET rate over that time period was 13.9% and for those aged between 20 – 24 years the NEET rate was 30.0%.

Figure 6: 15 – 24 year olds NEET by ethnicity, Tāmaki Makaurau (2011 – 2015)



Data Source: Statistics New Zealand, Household Labour Force Survey

20. Because the source data is the Household Labour Force survey, we are not able to extract data on the Māori descent population, only the Māori ethnic population.



## Wāhi tapu and wāhi taonga

**INDICATOR (5):** Number of sites of Māori significance scheduled in the Auckland Unitary Plan.

Relationships with, and access to, wāhi tapu and wāhi taonga contribute to vibrant communities and enhance whanaungatanga. The Auckland Unitary Plan, adopted on 15 August 2016, identifies 75 scheduled sites and places of significance to Mana Whenua.<sup>21</sup> Sites of significance that are scheduled in the Unitary Plan have a level of formal protection. These wāhi tapu range from urupā to wāhi waiora (historical natural springs and water supplies).



21. The schedule is listed in full at Appendix 4.1 of the Unitary Plan: <http://unitaryplan.aucklandcouncil.govt.nz/Pages/Plan/Book.aspx?exhibit=ProposedAucklandUnitaryPlan>



self-determination  
 independence  
 right to exercise  
 authority



# Rangatiratanga

Enhancing Leadership and Participation

OUTCOME	FOCUS AREA	INDICATOR
Māori are decision-makers in public institutions.	Participation in elections	Māori voting-age population in Tāmaki Makaurau who voted in a local government election in the last three years.
Māori are active across all sectors of the economic community.	Māori in management and leadership positions	Māori in Tāmaki Makaurau in management positions.
Māori are actively involved in decision-making and management of natural resources.	Co-governance of natural resources	Co-governance arrangements in Tāmaki Makaurau.

Rangatiratanga is often associated with political issues such as sovereignty, leadership and self-determination.<sup>22</sup> Leadership is an important area of interest for Māori and relates directly to Māori empowerment and enablement.<sup>23</sup> This includes leadership within the whānau, the community, with Māori contexts and also political leadership within politics and commerce. Active participation in these contexts, and particularly in one's culture, further promotes a secure cultural identity, which in turn can be linked to positive outcomes in wellbeing.<sup>24</sup>

<sup>22</sup> Mead, H. M., (2003). *Tikanga Māori*. Wellington: Huia Publishers.

<sup>23</sup> Statistics New Zealand. (2002). *Towards a Māori statistics framework: A discussion document*. Wellington: Statistics New Zealand.

<sup>24</sup> Durie et al, 2002 and Durie, 2006 as cited in Ministry of Social Development. (2008). *Children and Young People: Indicators of Wellbeing in New Zealand 2008*. Wellington: Ministry of Social Development.





## Participation in elections

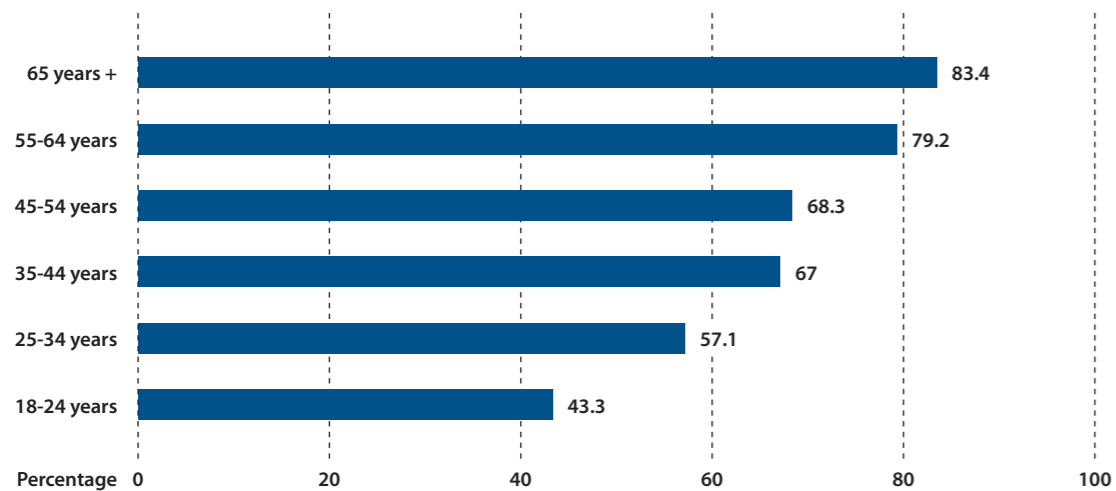
**INDICATOR (6):** Percentage of Māori voting-age population in Tāmaki Makaurau who voted in a local government election in the last three years.

Voting is an important way in which Māori can exercise democratic and Treaty rights in Aotearoa. This is particularly important in a local government context because of the range of decision-making powers relating to resource planning and consents, for example, that affect Māori in Tāmaki Makaurau.

In 2013, 64.8% of Māori respondents to Te Kupenga survey in Tāmaki Makaurau self-reported<sup>25</sup> that they had voted in the last local government election; this was slightly more than Māori in the rest of Aotearoa (61.6%).

There is a clear correlation between age and voter participation rates. In general, there is a lack of engagement and participation by younger age groups in electoral processes. This is often more marked for Māori. The older Māori are the more likely they are to vote in local body elections.

Figure 7: Proportion of Māori who self-reported that they voted at previous local body election by age, Tāmaki Makaurau, 2013



Data Source: Statistics New Zealand, Te Kupenga

<sup>25</sup> Please note the survey was undertaken in 2013 so will not be referring to the latest local government elections held in October 2016. In addition, this is not the official data from the Māori Electoral Roll.



## Māori in management and leadership positions

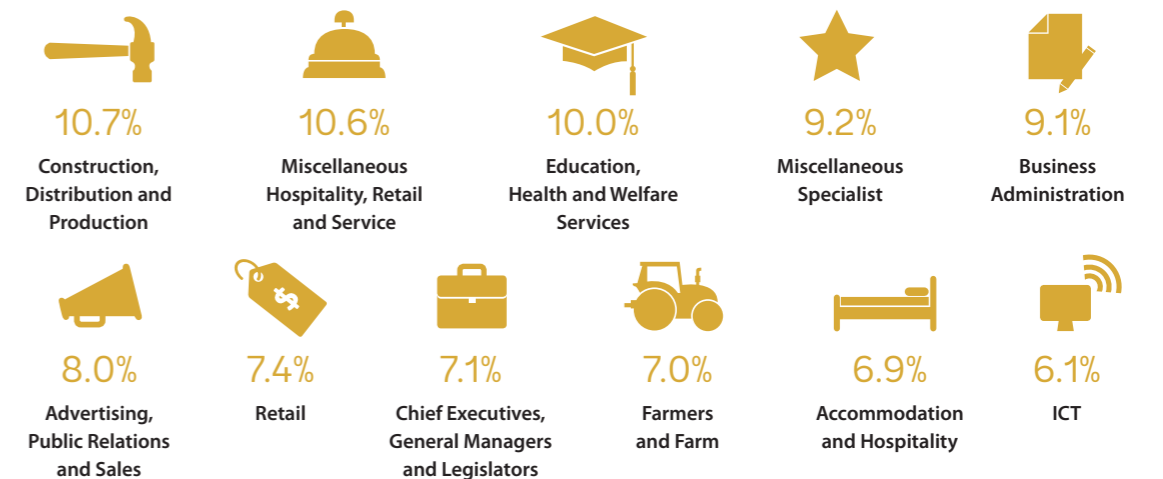
**INDICATOR (7):** Percentage of Māori in Tāmaki Makaurau in management positions.

Māori participation and leadership across all economic sectors enhances economic development for the Tāmaki Makaurau area.

At the time of the 2013 Census, 15.9% of the Māori employed workforce (or 9,735 Māori) in Tāmaki Makaurau were employed in management positions. This compared with 13.8% for Māori in the rest of Aotearoa and 18.8% of the total Tāmaki Makaurau employed workforce.

The areas where Māori in Tāmaki Makaurau had the highest representation in management were construction, distribution and production (10.7%), hospitality, retail and service management (10.6%) and education, health and welfare services (10.0%).

Figure 8: Proportion of Māori in management positions, Tāmaki Makaurau, 2013



Data Source: Statistics New Zealand, Census of Population and Dwellings

There is a substantial difference in the proportion of Māori employed as managers across the 21 local board areas in Tāmaki Makaurau. For example, while 24.2% of employed Māori aged 15 and over living in Ōrākei local board area were employed as managers, the corresponding proportion in the Māngere-Ōtāhuhu local board area was 10.4%.



## Co-governance of natural resources

### INDICATOR (8): Number of co-governance arrangements in Tāmaki Makaurau.

Co-governance arrangements between Māori and the Council, or iwi and the Crown, allow for a more direct influence and greater exercise of authority by mana whenua over the Taiao, natural resources.

As at September 2016, there were eight co-governance and co-management arrangements between Auckland Council and Māori in Tāmaki Makaurau, some of which were initiated by Treaty of Waitangi Settlement legislation. This compares to just one in 2010 and six in 2014. The co-governance and co-management arrangements were as follows:

#### Co-governance:

- **Tūpuna Maunga Authority** – Auckland Council and Mana Whenua representatives from 13 Tāmaki Makaurau iwi/hapū
- **Ngāti Whātua Ōrākei Reserves Board** – Auckland Council and Ngāti Whātua Ōrākei
- **Parakai Recreation Reserve Board** – Auckland Council (Rodney Local Board) and Ngāti Whātua o Kaipara
- **Mutukaroa/Hamlins Hill** – Auckland Council, the Crown, Waikato-Tainui, Ngāti Paoa and Ngāti Whātua Ōrākei
- **Te Motu a Hiaroa (Puketutu Island)** – Auckland Council, Te Kawerau a Maki, Waikato-Tainui and Te Ahiwaru

#### Co-management:

- **Te Pukaki Tapu o Poutukeka Historic Reserve** – Auckland Council (Māngere Ōtāhuhu Local Board) and Te Ākitai Waiohūa
- **Waiomanu Pa Kainga Reserve** – Auckland Council (Howick Local Board) and Ngai Tai ki Tāmaki
- **Pukekiwiriki Pa** – Auckland Council (Papakura Local Board), Ngāti Tamaoho, Ngai Tai ki Tāmaki, Ngāti te Ata, Ngāti Paoa, Te Ākitai Waiohūa and Ngāti Whanaunga.

## STORY

## Tūpuna Maunga – the heart of Tāmaki Makaurau identity

**OUTCOME:** Māori are actively participating and demonstrating leadership in the community.

**FOCUS AREA:** Mana whenua as treaty partners.

Tāmaki Makaurau has a powerful physical presence – its shape and form reflecting the energy of an active volcanic field. The Tūpuna Maunga (ancestral mountains) stand as the essence of Tāmaki Makaurau, being central to our identity and a point of difference in the world.

Human occupation of Tāmaki Makaurau spans around 1,000 years. Over the centuries, the Tūpuna Maunga have been central to the lives of the tribes of Tāmaki as places of habitation, cultivation, rituals of daily life and (at times) warfare. The tangible inscriptions of the tūpuna (ancestors) remain with us in the form of terraced fortified pā, cultivated areas and stone features.

The maunga have also captivated the many waves of people who have come to Tāmaki Makaurau providing spaces for families to connect with and enjoy over the generations.





The completion of the Tāmaki Collective Treaty settlement in July 2014 was a landmark for Tāmaki Makaurau. This included the return of 14 Tūpuna Maunga to 13 Mana Whenua iwi/hapū of Tāmaki Makaurau, being the tribes of Marutūāhu, Ngāti Whātua and Waiohūa-Tāmaki. The governance entity representing Mana Whenua ownership interests is the Tūpuna Taonga Trust. Another feature was the establishment of the Tūpuna Maunga Authority, a bespoke statutory co-governance partnership between Mana Whenua and Council. The Crown also has membership on the Authority and provides helpful support.

At the heart of the Māori world view is whanaungatanga. It encapsulates family ties between people as well as a broad web of human relationships with the natural and spiritual worlds – all bound together through whakapapa. The mauri (life force) of people is intimately linked to the mauri of the environment through ancestral connections. This is why iwi refer to mountains, and other features, in the same way they refer to humans and why elders feel comfortable speaking directly to them.

The Tūpuna Maunga are interwoven with our whakapapa and histories – they are places where our people lived, died, married and gave birth. They anchor us to the land.

Local communities also have a strong connection with, and draw a sense of identity from, the maunga. They are important to all the peoples of Tāmaki Makaurau .

Paul Majurey, Chair of the Tūpuna Maunga Authority, says: “It is all about the Tūpuna Maunga. These taonga tuku iho (treasures handed down the generations) are places to be honoured, respected and protected for those who have gone before and the many generations to come.”

The main challenges have been the general lack of care shown towards the maunga over the decades and the separate management regimes adopted by the legacy agencies.

There is only one kaupapa – the Tūpuna Maunga.

A dedicated and integrated approach to restoring these mighty taonga has been the singular focus of the Tūpuna Maunga Authority since establishment. The guidance of the Tūpuna Taonga Trust has been crucial.

Local communities have also embraced the kaupapa, along with dedicated volunteer groups, and we are seeing a real change in the appreciation of these special places.

The Tūpuna Maunga Authority has, along with Mana Whenua, taken significant steps to elevate and protect the Tūpuna Maunga, for example declaring the maunga smoke- and alcohol-free spaces, pedestriasing the tihi (summit) of Maungawhau/Mt Eden and undertaking significant weed and pest removal.

A major piece of the architecture is the recent Integrated Management Plan for all the Tūpuna Maunga. The plan acknowledges the diverse worldviews that add richness to the relationship Aucklanders have with these remarkable landscapes. It sets the foundation for how the Tūpuna Maunga are valued, restored, protected and managed, along with identifying the values and pathways to bring these aspirations to life.

Another significant event was replanting a grove of trees on the tihi of the iconic Maungakiekie/One Tree Hill in June 2016. This was led by the Tūpuna Taonga Trust and Tūpuna Maunga Authority and was a significant unifying milestone for the maunga and Tāmaki Makaurau .

This journey we are on is to enhance the many connections the people of Tāmaki Makaurau have with the Tūpuna Maunga.



care for others  
hospitality  
kindness  
generosity  
respect



# Manaakitanga

Improving Quality of Life

OUTCOME	FOCUS AREA	INDICATOR
Māori communities are culturally strong and healthy.	The use of te reo Māori	Māori in Tāmaki Makaurau who report being able to hold an everyday conversation in Māori.
Māori enjoy a high quality of life.	Health and wellness	Māori in Tāmaki Makaurau reporting their overall life satisfaction as 7 or above.
Māori enjoy a high quality of life.	Health and wellness	Māori in Tāmaki Makaurau rating own health as excellent or very good.
Māori are earning income and returns that fulfil their lifestyle expectations.	Income – individuals and whānau	Median income per Māori household in Tāmaki Makaurau.
The mauri of te taiao in Tāmaki Makaurau is enhanced or restored for all people.	Water quality	Freshwater sites in Tāmaki Makaurau that are improving in water quality grade.

Manaakitanga is a cornerstone of Te Ao Māori and a powerful way of expressing how Māori communities may care for and engage with one another.<sup>26</sup> It is about nurturing relationships, looking after people, and caring about others' wellbeing.<sup>27</sup> The ability of an individual or collective to care for their or others' physical, mental and cultural wellbeing is a reflection of the extent to which manaakitanga is – or is able to be practiced. For example, the degree to which Māori values, beliefs and customs can be expressed – including through te reo Māori – is a measure of the extent to which they are valued and cared for by the society in which they are practised.<sup>28</sup> Manaakitanga extends also to the whenua that requires monitoring and care in order to ensure sustainability for future generations.<sup>29</sup>

<sup>26</sup> Blundell, R.; Gibbons, V., Lillis, S., Cultural issues in research, a reflection. *The New Zealand Medical Journal*. (Online) 123.1309 (Feb 19, 2010): 97-105.

<sup>27</sup> Mead, H. M., (2003). *Tikanga Māori*. Wellington: Huia Publishers.

<sup>28</sup> Martin Jenkins (2016). *Māori Report 2016: Reporting Framework*. Auckland: report prepared for the Independent Māori Statutory Board.

<sup>29</sup> Ministry for the Environment, & Statistics New Zealand. (2015). *Environment Aotearoa 2015: Data to 2013*. Wellington: Ministry for the Environment and Statistics New Zealand.





# The use of Te Reo Māori

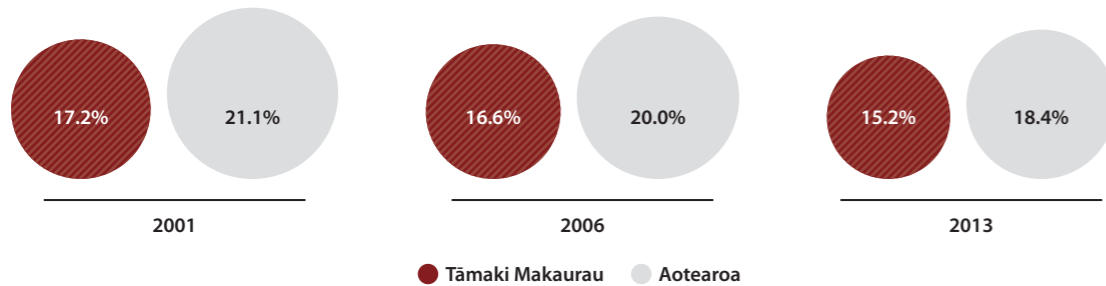
**INDICATOR (9):** Percentage of Māori in Tāmaki Makaurau who report being able to hold an everyday conversation in Māori.

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

At the 2013 Census, 15.2% (or 24,726) of Māori in Tāmaki Makaurau said they could hold an everyday conversation in te reo Māori. This compared with 18.4% of Māori across Aotearoa.

Whilst the proportion of te reo Māori speakers in Tāmaki Makaurau has been declining since 2001, for the first time the actual numbers have also declined between 2006 and 2013 (decreasing by 1,797 people from 26,523 in 2006 to 24,726 in 2013).

Figure 9: Proportion of Māori who can hold a conversation in te reo Māori, Tāmaki Makaurau and Aotearoa, 2001, 2006 and 2013

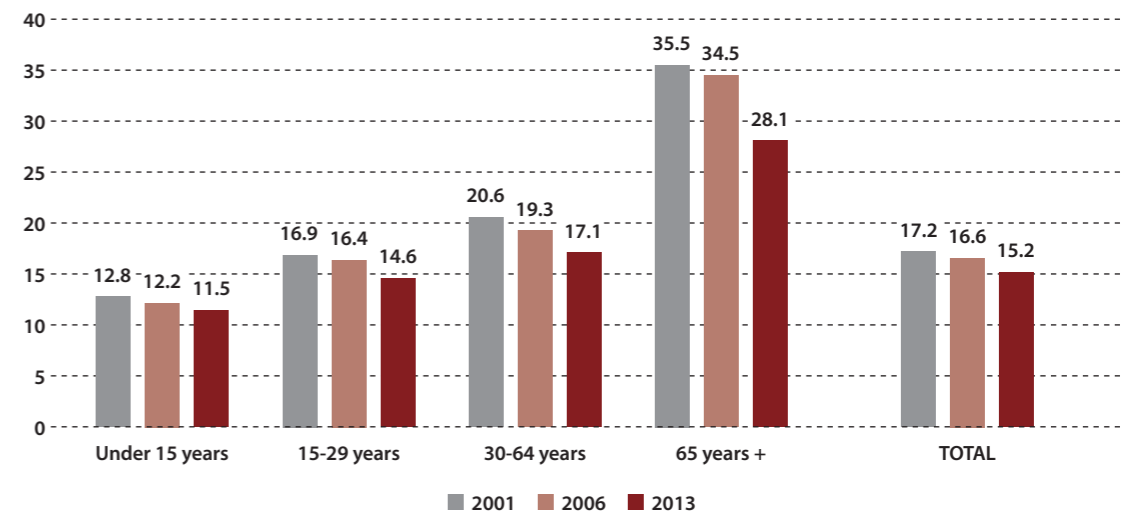


Data Source: Statistics New Zealand, Census of Population and Dwellings

The local board areas in the Southern Initiative had the highest proportions of te reo Māori speakers (with 22.3% in Māngere-Ōtāhuhu, 19.7% in Ōtara-Papatoetoe, 21.2% in Manurewa, and 18.1% in Papakura).

The declining proportions of speakers of te reo Māori can also be seen across all the age groups in Tāmaki Makaurau; again this is a similar trend for all Māori.

Figure 10: Proportion of Māori who can hold a conversation in te reo Māori by age, Tāmaki Makaurau, 2001, 2006 and 2013



Data Source: Statistics New Zealand, Census of Population and Dwellings

Māori respondents to Te Kupenga survey in Tāmaki Makaurau self-reported that 9.9% could speak te reo Māori well or very well in a day-to-day conversation. Over half (53.6%) reported they knew no more than a few words or phrases of te reo Māori; this compared with 47.3% of Māori in the rest of Aotearoa.

Also, 11.9% of wāhine Māori and 7.7% of tāne Māori in Tāmaki Makaurau reported they could speak te reo Māori well or very well.

## STORY

# Ahakoia Te Aha – embracing our language, cultures and peoples

**OUTCOME:** Māori communities are culturally strong and healthy.

**FOCUS AREA:** The use of te reo Māori.

“He aha te mea nui o te ao? He Tangata, he tangata, he tangata!”<sup>31</sup>

This is the whakataukī that inspired the group’s name. “We’re an eclectic group with members from all parts of Tāmaki Makaurau”, says founding member Jade Kanara-Mills. The name Ahakoia Te Aha was given to us because we welcome everyone – irrespective of where you’re from or your age, or your gender, you’re more than welcome to come and join our rōpū.”

“The main point is we are all there for the same reason – to support each other and develop the inner strength of our members and their whānau”, says Jade. “Our primary purpose is to let each of the members know that they are valuable. No matter what each person may bring to the table, they are valued members of this group, this whānau.”

<sup>31</sup> “What is the most important thing in the world? It is people! It is people! It is people!”



PHOTO: NEW ZEALAND AIDS FOUNDATION (NZ) - AHAKOIA TE AHA PERFORMANCE AT THE BIG GAY OUT.

Ahakoia came about in 2014. According to Jade, “we observed a lack of ‘togetherness’ amongst our community and amongst some of our whānau.”

“We saw a need to form some type of rōpū where we can get together to manaaki each other and to form those types of connections we might want from a whānau. And we saw te reo Māori and kapa haka as a vehicle and a platform to do this.”

Ahakoia was literally created in a garage in Takanini, Tāmaki Makaurau. “It just began with myself and Gemmah Huriwai. We had a sing-song and it started from there. It wasn’t anything mind-blowing but it was a start.”

Nowadays, however, Ahakoia’s waiata and haka can be heard each week at Te Unga Waka marae in Epsom, Tāmaki Makaurau.

Maihi Makiha, one of Ahakoia’s tutors explains: “We started in a garage in South Auckland, but then word spread and our numbers grew. So then we used a meeting room at my workplace, but still numbers grew. So now we’re privileged to be hosted and supported by Te Unga Waka marae. Simply being at a marae means we have to follow their kawa and tikanga. So all our members have a chance to learn or develop further their reo Māori me ona tikanga.”

“We have Samoans in our group. We also have Pākehā Europeans in our group. So the group is about everybody”, says Jade. “It’s not just about being Māori. This is about Aotearoa. If you would like to learn about the culture or be a part of it, we’re here for you.”

“Meeting at Te Unga Waka marae has provided the opportunity to develop relationships with the marae committee and whānau connected with that marae. Te Unga Waka supports our rōpū by providing space. And, in turn, we support the marae. For example, we have volunteered at marae events and contributed to events with performances.”

“Kapa haka has been a vehicle for us to learn te reo Māori me ona tikanga. However, more importantly, it’s developed confidence and inner strength amongst our members. Confidence to speak in public; confidence to perform in public; and confidence to engage in several contexts that we may not otherwise have access to.”

“Our aspiration for the future is to continue to attract more of the younger generation – the youth of our communities. Te reo Māori, tikanga Māori, and being at the marae – that’s the best way for our youth to learn about our Māori culture and for some about learning who they are.”





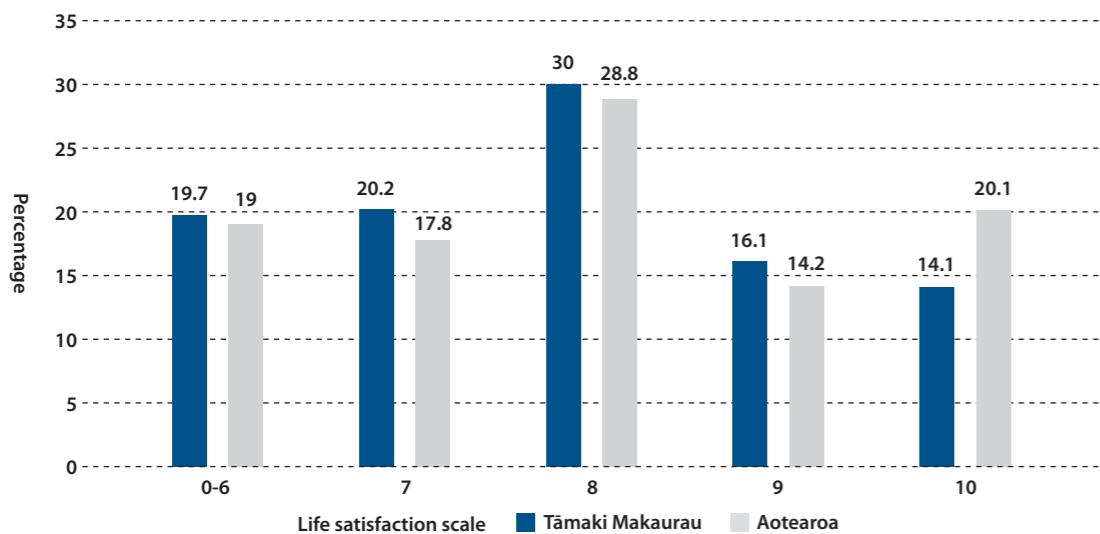
## Health and wellness

**INDICATOR (10):** Proportion of Māori in Tāmaki Makaurau reporting their overall life satisfaction as 7 or above.

People who experience overall life satisfaction generally also experience positive health and wellbeing. In 2013, the majority (80.3%) of respondents to Te Kupenga in Tāmaki Makaurau reported their overall life satisfaction as 7 or above (where 10 is completely satisfied); this was a similar finding to Māori in the rest of Aotearoa, at 81.0%.

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

Figure 11: Māori overall life satisfaction (from 0 – 10), Tāmaki Makaurau and Aotearoa, 2013



Data Source: Statistics New Zealand, Te Kupenga

There were no significant differences across gender or age.



## Health and wellness

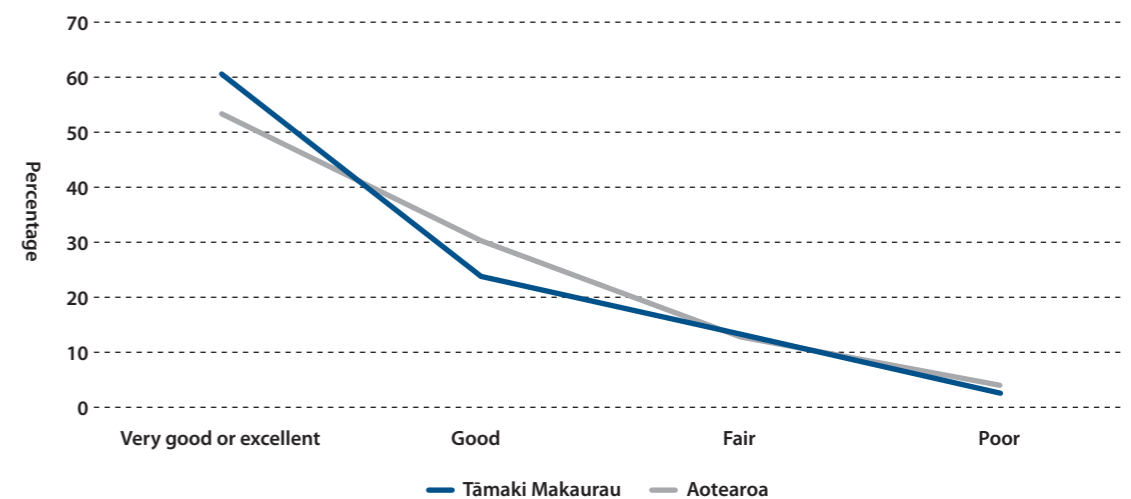
**INDICATOR (11):** Percentage of Māori in Tāmaki Makaurau rating own health as excellent or very good.

Self-rated health is well-established as a predictor of mortality and morbidity and is widely used as a tool in inequality studies.

Almost two-thirds (60.5%) of Māori respondents to Te Kupenga living in Tāmaki Makaurau rated their health as 'very good' or 'excellent' – a higher proportion than the total Māori population (53.7%).

Fewer Māori respondents in Tāmaki Makaurau (2.6%) rated their health as 'poor' compared with Māori in the rest of Aotearoa (3.9%).

Figure 12: Māori self-rated health status, Tāmaki Makaurau and Aotearoa, 2013



Data Source: Statistics New Zealand, Te Kupenga

Tāne Māori had a higher proportion of self-rated 'very good' or 'excellent' health compared with wāhine Māori (63.2% vs. 58.0% respectively).

The likelihood of rating own health as excellent or very good declined with age.

Māori aged 45 – 54 years had the lowest proportion of self-rated 'very good' or 'excellent' health in Tāmaki Makaurau, compared with other age groupings.





# \$ Income – individuals and whānau

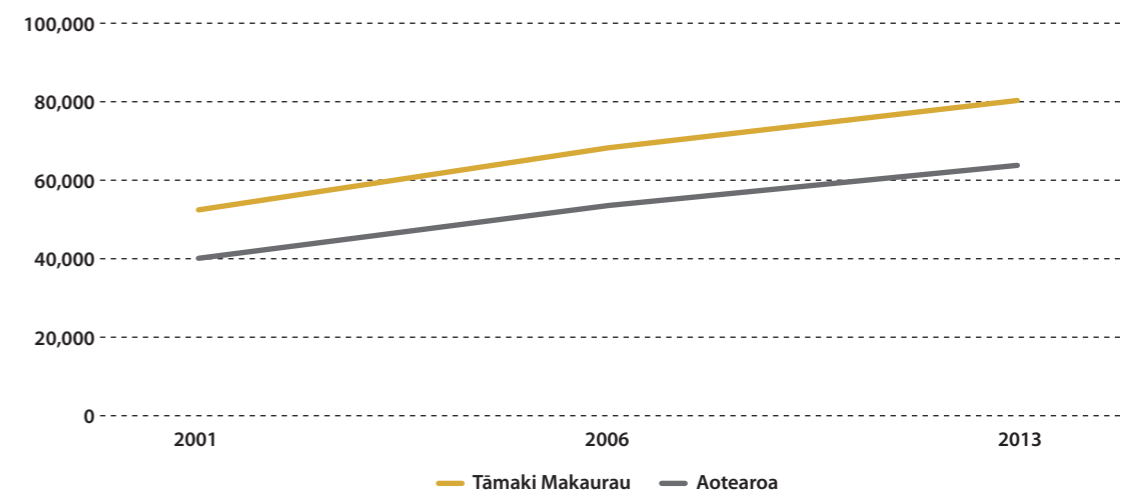
## INDICATOR (12): Median income per Māori household in Tāmaki Makaurau

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

The median household income for Māori households in Tāmaki Makaurau has steadily increased from 2001 to 2013, and was \$80,500 in 2013. This was higher than the total Māori population across Aotearoa, which was \$63,800 per annum.

The average annual increase in income for Māori households in Tāmaki Makaurau was greater between 2001 and 2006 compared to the 2006 to 2013 inter-censal period (with an average of \$3,200 per year between 2001 and 2006, compared with an average of \$1,700 per year between 2006 and 2013).

Figure 14: Median household income among Māori households, Tāmaki Makaurau and Aotearoa, 2001, 2006 and 2013

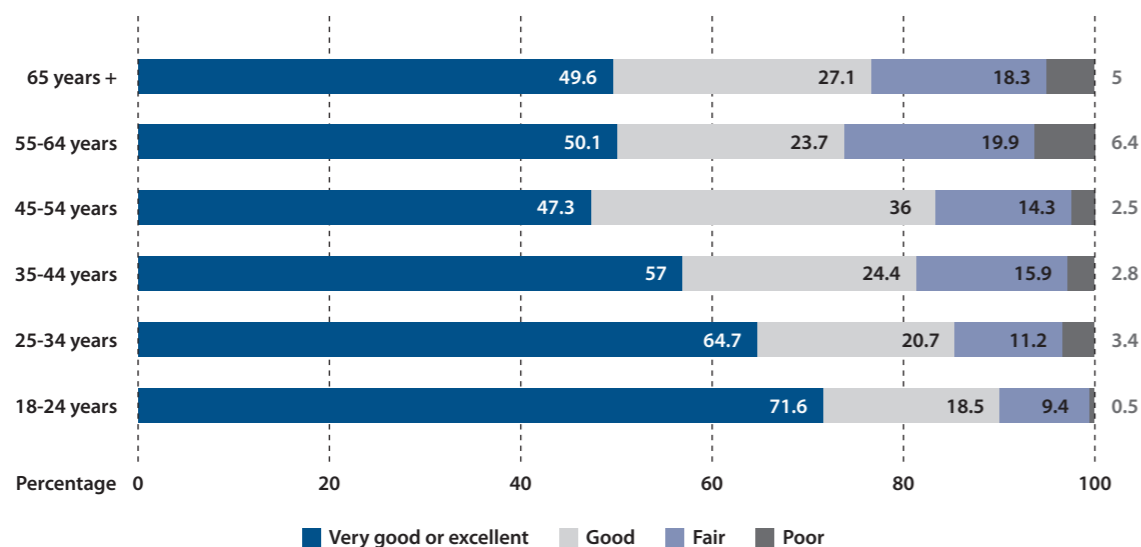


Data Source: Statistics New Zealand, Census of Population and Dwellings

There are considerable differences in household income levels across the 21 local board areas of Tāmaki Makaurau. The highest median household income for Māori households in the Tāmaki Makaurau area was in the Ōrākei local board area at \$120,600 per annum. The lowest median household incomes were in the Great Barrier and Waiheke Local Board areas (with median household incomes of \$32,500 and \$53,800 respectively).<sup>31</sup>

<sup>31</sup> Data for median Māori household income in 2013 for all local boards is provided in Table 9, p.102.

Figure 13: Māori self-rated health status by age, Tāmaki Makaurau, 2013



Data Source: Statistics New Zealand, Te Kupenga



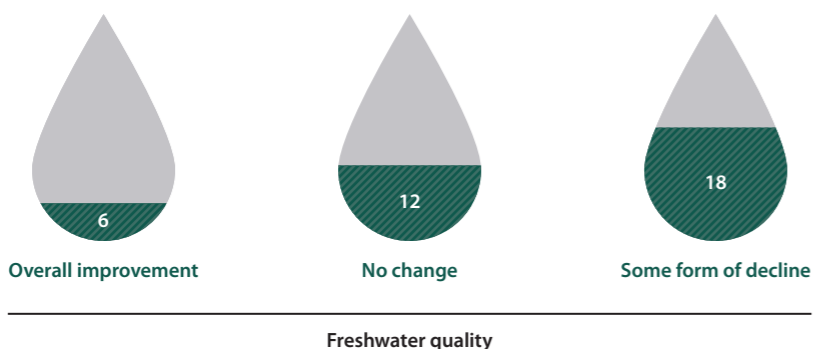
## Water quality

**INDICATOR (13):** Number of freshwater sites in Tāmaki Makaurau that are improving in water quality grade.

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

Auckland Council's Research and Evaluation Unit (RIMU) regularly monitors water quality of 36 freshwater sites (rivers and streams) across Tāmaki Makaurau. These are a mix of rivers and streams in urban, rural, native forest and exotic forest settings. The sites are visited up to 12 times a year and an annual 'grade' is ascertained once a year. Freshwater grade ratings are made up of five indicators: water quality, flow patterns, nutrient cycling, habitat quality and biodiversity.<sup>32</sup> While there are multiple factors that can affect an annual grade, it is a good indication of whether the site is getting worse or improving.

In the period between 2011 and 2015, six of those 36 sites recorded an overall improvement in freshwater grades, 12 showed no change and 18 some form of decline.<sup>33</sup>



<sup>32</sup> Table 10 at p. 103 provides more detailed information on the quality of freshwater sites in Tāmaki Makaurau across the local board areas. For further detail, also refer to Holland, K and Buckthought, L (2015). *State of the environment monitoring: river water quality annual report 2014*. TR2015/028 Auckland Council technical report. See also the State of Auckland website: <http://stateofauckland.aucklandcouncil.govt.nz/report-type/freshwater-report-card/>.

<sup>33</sup> There are a few exceptions to this time period: monitoring of three streams commenced in 2012 (Hibiscus Coast, Whau and Papakura), and monitoring of a further two streams commenced in Waiheke in 2013.



knowing spirituality cultural identity



# Wairuatanga

Promoting a Distinctive Identity

OUTCOME	FOCUS AREA	INDICATOR
Māori heritage of Tāmaki Makaurau is valued and protected.	Māori cultural values and heritage	Number of marae in Tāmaki Makaurau.  Installed tohu tangata whenua on Auckland regional parks to acknowledge cultural & spiritual links.
Māori social institutions and networks thrive.	Sport and leisure	Māori in Tāmaki Makaurau who attended club or interest group activities, such as kapa haka, at least once a month.
Māori businesses are uniquely identifiable, visible and prosperous.	Māori involvement in networks	Māori business networks and events supported by Auckland Council.
Taonga Māori are enhanced and restored in urban areas.	Indigenous flora and fauna	Indigenous ecosystems under active management by Auckland Council.

Wairuatanga is distinctive to Māori spirituality; it speaks to the 'holistic' wellbeing of both an individual and also the 'spiritual synergy' of the collective with which that individual identifies.<sup>34</sup> Wairuatanga is enhanced in opportunities to express and practice tikanga (culture), kawa (traditions) and mātauranga Māori (traditional Māori knowledge) such as in cultural centres like marae, Māori networks and interest groups. A positive identity is enhanced by the distinctiveness of our environs and our places.

Right: Members of the Ngā Tumanako from West Auckland perform during the Te Matatini National Kapa Haka Festival 2015. PHOTO: MARTIN HUNTER/GETTY IMAGES



PHOTO: MARTIN HUNTER/GETTY IMAGES

<sup>34</sup> Ferguson, S. L., (2008). Key elements for a Māori e-Learning framework. *MAI Review* (Online) 3(3).



# Māori cultural values and heritage

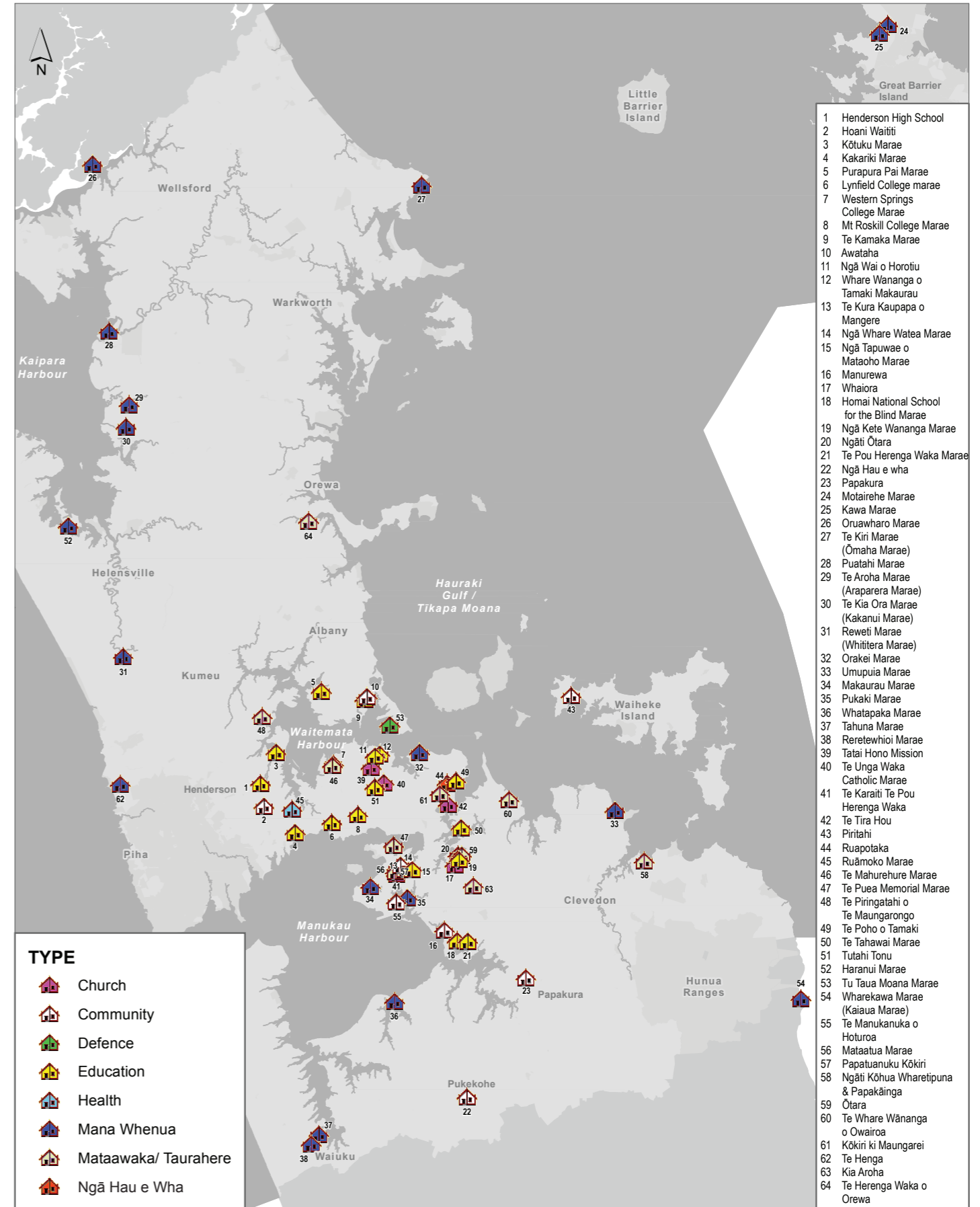
## INDICATOR (14): Number of marae in Tāmaki Makaurau.<sup>35</sup>

There are 64 active marae in Tamaki Makaurau, according to Council. Marae are institutions vital to Māori culture. They are used for tangihanga, hui, and wānanga as well as civic events, welcoming visiting dignitaries, celebrations and commemorations, legal and state hearings, and tourism. Iwi and hapū have well-established marae on their lands within the region while other marae have been built in schools, tertiary education institutions, on a naval base, and in local communities.

<sup>35</sup> This indicator has been included in this report at the recommendation of the Data Strategy Expert Panel. While not identified during the headline indicator selection process, it acknowledged that marae are important indicators of wairuatanga and to signal the inclusion of more marae-related indicators in future reporting.



Map 3: Marae in Tāmaki Makaurau



Source: Auckland Council



# Māori cultural values and heritage

**INDICATOR (15):** Number of installed tohu tangata whenua on the Auckland regional parks to acknowledge cultural and spiritual links.

Council manages 34 regional parks in Tāmaki Makaurau, located within the urban area as well as in rural and coastal settings.

One of the ways in which tangata whenua and Council can identify Māori relationships to the regional parks and significant Māori values is through the installation of tohu tangata whenua (markers). These markers acknowledge and commemorate the presence of tūpuna (ancestors) in places and events that occurred during their time. They mark the ancestral and contemporary associations between the people (tangata) and the land (whenua). Tohu tangata whenua strengthen whānau connectivity affirming the place of iwi and its people within the tribal domain. They also improve relationships between tangata whenua and park visitors as they raise awareness of the cultural and historical values.

As outlined in the Regional Parks Management Plan 2010, Council works in partnership with tangata whenua in planning and developing tohu tangata whenua to ensure that they are located, designed, developed, unveiled and maintained in accordance with the relevant infrastructure policies and tangata whenua values and tikanga.

Of the 36 regional parks in Tāmaki Makaurau, 20 currently have tohu tangata whenua installed. These range from pou, to wood carvings, stone carvings, glass panels and interpretation panels.





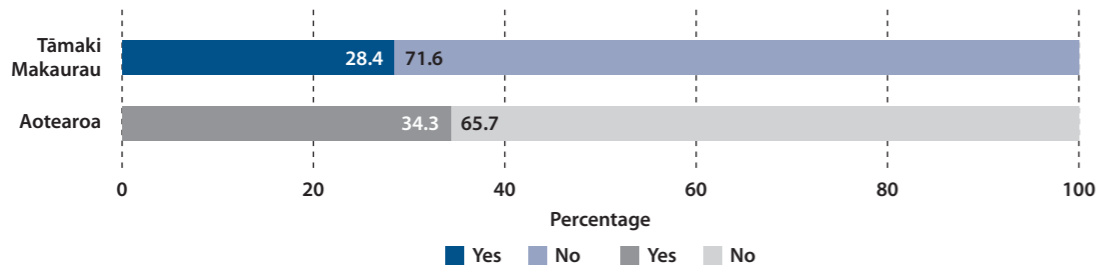
## Sport and leisure

**INDICATOR (16):** Proportion 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.

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

Figure 15: Māori attending a club or interest group, Tāmaki Makaurau and Aotearoa, 2013

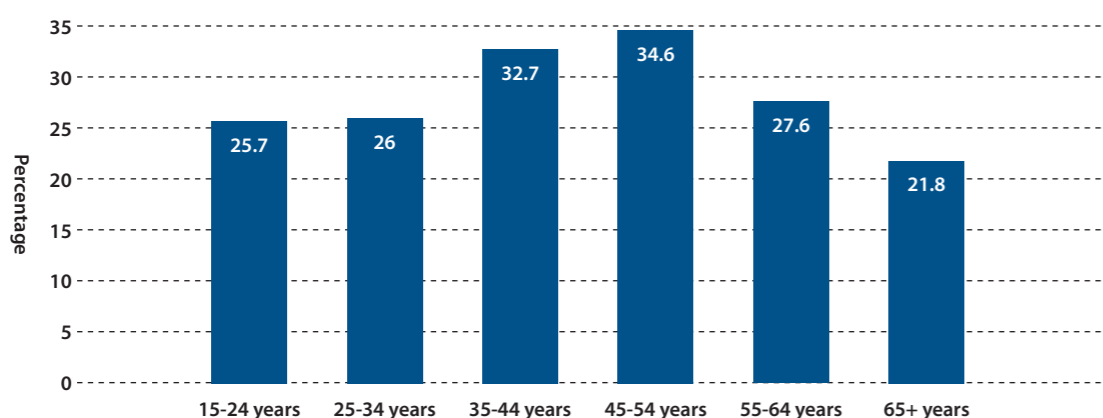


Data Source: Statistics New Zealand, Te Kupenga

Of those attending a club or interest group in Tāmaki Makaurau, 57.3% were wāhine Māori and 42.7% were tāne Māori.

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 16: Māori attending club or interest group by age, Tāmaki Makaurau, 2013



Data Source: Statistics New Zealand, Te Kupenga



## Māori involvement in networks

**INDICATOR (17):** Number of Māori business networks and events supported by Auckland Council.

The Māori economy and, more specifically, 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.

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

As at September 2016, the following Māori business networks and events had been completed with Council support:

- Tāmaki Herenga Waka Festival
- E Tipu, E Rea – Trade & Construction Workshop.
- Māori Business Leaders Awards (hosted by Auckland University)
- Matariki Business Awards (hosted by Māori Television)
- Whāriki Māori Business Network – eight events hosted to date with ATEED, Auckland Transport, BNZ, Auckland University, IMSB, Crowe Horwath, Deloitte, and Vodafone.

### Whāriki Māori Business Network

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 but 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 (two Auckland Council CCOs), 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.

As at September, *Whāriki* has facilitated eight network events hosted by various corporate entities to encourage whakawhanaungatanga amongst the Māori business community. ATEED has provided administrative support, and now has a database of approximately 200 'members'.

## STORY

# Shaping our future through international partnerships

**OUTCOME:** Māori businesses are uniquely identifiable, visible and prosperous.

**FOCUS AREA:** Māori involvement in networks.

The Tripartite Economic Summit 2016, hosted by Tāmaki Makaurau in May, was an opportunity to explore international partnerships, profile innovation and showcase Tāmaki Makaurau culture and beauty. In 2014 the Mayors of Tāmaki Makaurau, Guangzhou and Los Angeles signed the Tripartite Economic Alliance agreement in Te Reo Māori, English and Chinese.

Guangzhou (China), Los Angeles (USA) and Auckland (Aotearoa), make up this important economic alliance aimed at opening up channels between the three cities through a focus on engagement and collaboration. The Tāmaki Makaurau 2016 Summit offered opportunities for Māori not only to welcome the visiting delegations but to showcase Māori business and identity.

The Board with ATEED and the Global Partnerships and Strategy department of Council ensured that throughout the event the summit showcased Māori business and identity in Tāmaki Makaurau. This included Māori speakers, presenters, business owners and Mana Whenua, Māori art and design, Māori urban design, workshops and attendees.

The Board engaged Master graphic designer and artist, Dr Johnson Witehira (Ngapūhi, Tamahaki), to provide visual design elements for the Tripartite Economic Summit. A design was required that could connect the three cities and showcase our unique Māori identity.

The design created the spectacular waharoa (gateway) that greeted guests on arrival at the summit. At the centre of his design is Tūmataunga (god of war and humankind). Here he represents the tāngata (people). The figures beside him are Manaia (guardians) which are artistic interpretations of carvings found throughout Tāmaki Makaurau. Red orange and yellow were used in the Tripartite logo that connected the three cities. The red was used further by Johnson as a cultural connector – red is extremely significant to the Chinese culture.

Once passing through the spectacular waharoa, elements of the overall design were then carried through the entire interior event area from the registration desk, through to the podium, audio visuals, wayfinding signs and printed collateral.

Our Māori identity is an effective way to bridge gaps and connect cultures. The Tripartite Summit work made this visible as a starting point for creating relationships and respecting one another, which potentially leads to economic partnerships.

This was the first time the Council group had really showcased Māori identity throughout an international event. It was a successful start and needs to be done consistently in the future.



Finding common threads for the peoples of Auckland, Guangzhou and Los Angeles to allow them to connect and do business, or prepare for future business with one another while making visible our unique point of difference in the world, was a challenge. Other cities have many of the same physical features of Tāmaki Makaurau. Finding unique elements in our Māori identity that also allow others a glimpse of themselves to connect into was crucial. This allows us all to feel part of something special.

To achieve this, the design, while making Māori identity visible, also brought in aspects of design from the other indigenous cultures of Los Angeles and Guangzhou.

Tripartite delegates gave positive feedback regarding the Māori identity elements of the event. We are now looking to create guidelines that show those involved in organising future events what they need to consider.

With Tāmaki Makaurau being the largest Māori city in the world, carrying this unique Māori identity into future events is vital. After all, this is our unique point of difference in the world.



## Indigenous flora and fauna

**INDICATOR (18):** Proportion of indigenous ecosystems under active management by Auckland Council.

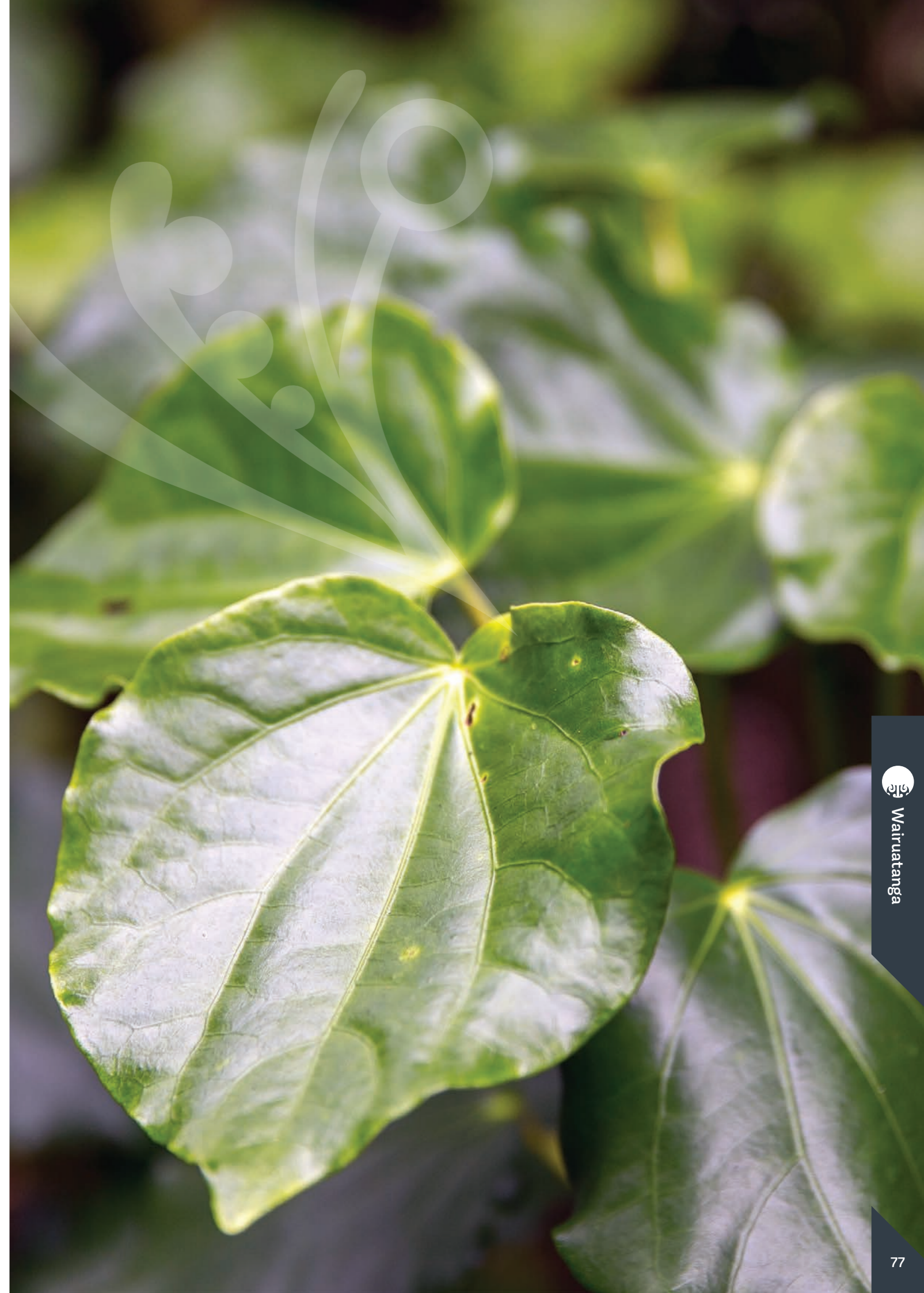
Council has a range of responses that aim to control and manage the threat of pest animals and pest plants to indigenous ecosystems in Tāmaki Makaurau. The Council funds (or part funds) active animal pest control in 1,458 of 4,825 sites across Tāmaki Makaurau, or 30.2% of the region's indigenous ecosystems. This includes pest and weed control carried out by Council on public parkland, as well as activities of Council-sponsored community groups where much of the labour is volunteer, with Council supplying traps, poison, professional advice and support. Usually this pest control includes control and removal of large vertebrates such as goats, pigs, deer and possum (domestic stock excluded) and sometimes mustelids (includes stoats, ferrets and weasels).<sup>36</sup>

A small proportion (4.0%) of the indigenous habitat in the region is under intensive pest animal and pest plant management. This includes locations where domestic stock, goats, pigs and deer are excluded and possums, mustelids, rats and cats are excluded (e.g. by fence or water), or are effectively excluded through on-going intensive pest control. The most prominent and largest examples of ecosystems receiving this type of management are fenced sanctuaries such as Tawharanui, Shakespear and Glenfern, or intensively managed cores of larger habitat blocks such as those at Ark in the Park, the Kōkako Management Area and Windy Hill Sanctuary.

Generally speaking, there is less plant pest control compared to animal control. Public perception and knowledge about the negative impacts of plant pests is less widespread than that of animals. Plant control work is specialised, resource intensive and requires continued effort over time, all of which make it a less attractive option for community groups. Animal pest-free islands in the Hauraki Gulf can sustain their animal pest-free status with little input of resources, but weed control in the same locations require ongoing input of significant time and resources.

In addition, the Department of Conservation administers a number of islands in the Hauraki Gulf that have international significance for their indigenous biodiversity values, and where plant and animal pests are absent or controlled. Inclusion of these areas of native habitat on islands such as Hauturu, Rangitoto and Motutapu increases the total area of intensive management, which is around 10% of the indigenous terrestrial ecosystems in Tāmaki Makaurau.

<sup>36</sup> Active management is occurring across all the large blocks of forest on the mainland and gulf islands. This type of pest control also occurs across extensive non-native landcover, such as pine forests and pastureland. This additional pest control effort, which can have important benefits for native species and ecosystems, is not captured in this indicator.





stewardship natural resources  
 guardianship and other taonga  
 mauri



# Kaitiakitanga

Ensure Sustainable Futures

OUTCOME	FOCUS AREA	INDICATOR
Māori cultural wellbeing is future-proofed.	Mātauranga Māori	Year 11 & 12 Māori students in Tāmaki Makaurau engaged in Māori-focused courses at NCEA Level 1, 2, 3.
Whānau wellbeing and resilience is strengthened.	Whānau wellbeing	Māori in Tāmaki Makaurau who think things are getting better for their whānau.
Māori businesses are improving and enhancing the quality of their people, asset and resource base.	Investment in Māori economic development	Māori apprenticeships in Tāmaki Makaurau.
Māori are kaitiaki of the environment.	Investment in Māori environmental projects	Auckland Council stormwater projects that contribute to Māori outcomes are delivered to programme.

Kaitiakitanga speaks to responsible stewardship of the physical and cultural environs that are important for future generations of Māori in Tāmaki Makaurau. This value focuses on those areas that are important to ensure that the distinctive identity of Māori in Tāmaki Makaurau is sustained and enhanced and that Māori may live as Māori. Cultural sustainability encompasses the intergenerational transfer of Māori culture, values and knowledge in both physical and natural environments.





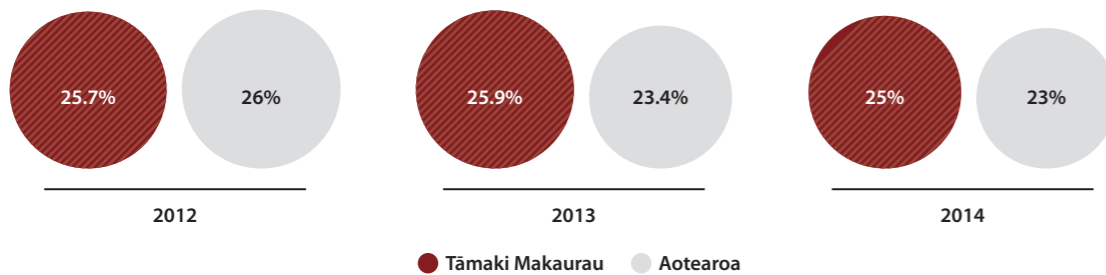
## Mātauranga Māori

**INDICATOR (19):** Percentage of Year 11 and 12 Māori students in Tāmaki Makaurau engaged in Māori-focused courses at NCEA Level 1, 2 and 3.

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

In 2014, a quarter (25.0%) of Māori secondary school students in Tāmaki Makaurau had participated in Māori-focused courses<sup>37</sup> at NCEA Level 1, 2 or 3. This compares with 23.0% of all Māori secondary students across Aotearoa.

Figure 17: Māori students engaged in Māori-focused courses at NCEA Level 1, 2 and 3, Tāmaki Makaurau and Aotearoa, 2012 – 2014



Data Source: Ministry of Education, Customised Data Request.



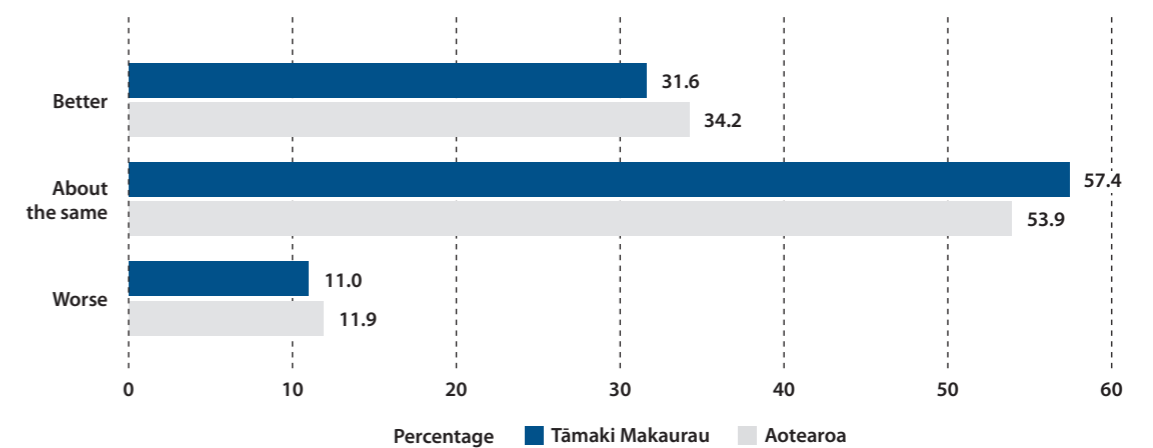
## Whānau wellbeing

**INDICATOR (20):** Percentage of Māori in Tāmaki Makaurau who think things are getting better for their whānau.

Whānau are one of New Zealand's most important resources. Whānau provide the basis for raising children, caring for family members, providing and receiving love and the intergenerational transmission of culture, values and knowledge. The wellbeing of Tāmaki Māori is fundamentally linked to the wellbeing of whānau.

In 2013, 70.6% of Māori respondents to Te Kupenga in Tāmaki Makaurau reported the wellbeing of their whānau as 7 or above (where zero means extremely badly and 10 means extremely well). Nearly a third (31.6%) of Māori in Tāmaki Makaurau thought things were getting 'better' for their whānau compared to 12 months ago. This compared with 34.2% of Māori in the rest of Aotearoa.

Figure 18: Māori perceptions of how whānau are doing compared with 12 months ago, Tāmaki Makaurau and rest of Aotearoa, 2013



Data Source: Statistics New Zealand, Te Kupenga

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

In Tāmaki Makaurau, Māori aged under 45 years were more likely to think things were getting better for their whānau than those aged 45 years and over.

<sup>37</sup> Māori-focused courses are defined as 'te reo Māori learning areas', which includes the subjects of te reo Māori and te reo Rangatira.



## Investment in Māori economic development

### INDICATOR (21): Number and percentage of Māori apprenticeships in Tāmaki Makaurau.

Investment in enhancing the capability of Māori in Tāmaki Makaurau, is an investment in Māori and Tāmaki Makaurau economic development. Apprenticeships are one of many pathways available to build Māori capability due to growing Māori participation rates and opportunities for skill development.<sup>38</sup>

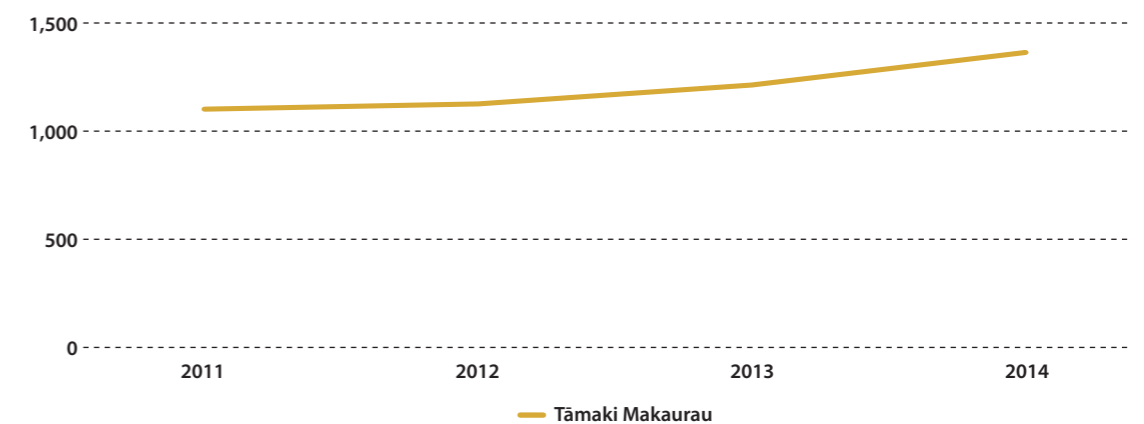
In 2014 there were 1,365<sup>39</sup> Māori in apprenticeships in Tāmaki Makaurau. This accounted for 12.1% of the total apprenticeships in the Tāmaki Makaurau area.

Over a fifth (21.5%) of all Māori apprentices in Aotearoa were based in Tāmaki Makaurau in 2014.

Almost half (44.0%) were enrolled in an apprenticeship in the building industry and 16.1% (the second largest group) were enrolled in electrical and electronic engineering.

Māori in apprenticeships in Tāmaki Makaurau have increased from 2011 to 2014.

Figure 20: Number of Māori in apprenticeships, Tāmaki Makaurau, 2011 – 2014



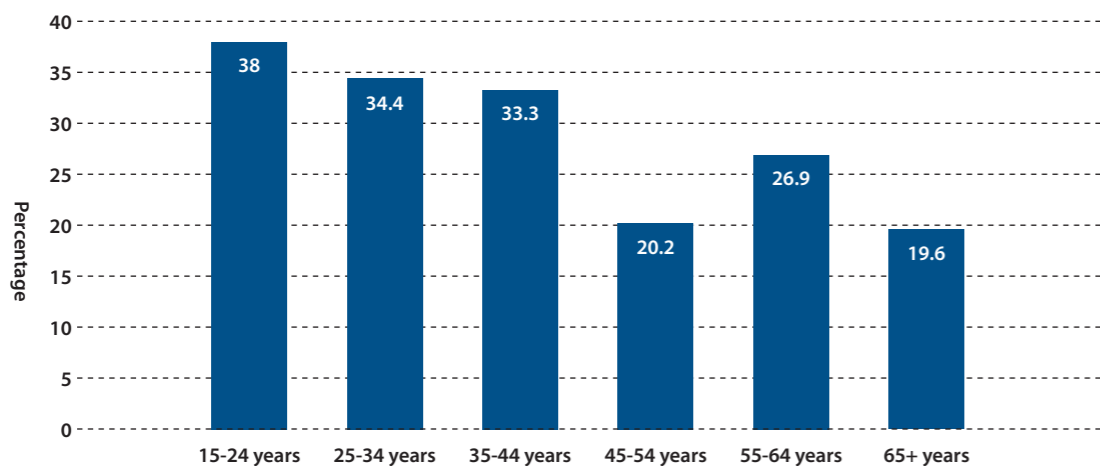
Data Source: Ministry of Education, Customised Data Request

There has been a higher rate of growth (proportionately) for Māori in apprenticeships in Tāmaki Makaurau compared with the growth for the total Tāmaki Makaurau population. For example between 2013 and 2014 the number of Māori apprentices increased by 12.8%, this compared with an increase of 6.8% for all apprentices in Tāmaki Makaurau.

<sup>38</sup> See, for example, the Ministry of Business, Innovation and Employment's report, *Building a Future: Māori in the Construction Sector*, for more information on growing opportunities for Māori apprenticeships in the construction sector.

<sup>39</sup> Apprentices are defined as Modern Apprentices, New Zealand Apprentices and industry trainees whose programme meets or exceeds the NZ Apprenticeships criteria.

Figure 19: Proportion of Māori who think things are getting better for their whānau by age, Tāmaki Makaurau, 2013



Data Source: Statistics New Zealand, Te Kupenga



## Investment in Māori environmental projects

**INDICATOR (22):** Number of Auckland Council stormwater projects that contribute to Māori outcomes are delivered to programme.

To date one Council stormwater project has been identified as contributing to Māori Outcomes, the Bastion Point Stormwater Project. The project involves a Special Housing Area in Ōrākei that is served by a stormwater network which drains down to the Ōrākei Domain. In addition, there are a number of properties within the catchment that have their stormwater connected to the wastewater network which contributes to wastewater overflows. This project will increase the capacity of the stormwater system enabling the separation from the wastewater system as the area redevelops. This project is currently being delivered to programme as assessed against the forecast project milestones and Council are expecting to go out to tender for the construction works in the 16/17 financial year.

There are a number of other projects that are in the delivery phase of the Council's Healthy Waters Department Capital Works programme that are aimed to improve stream health and water quality.<sup>40</sup>

The Healthy Waters Department will be incorporating the Mauri Model assessment tool<sup>41</sup> into its business case templates and the Mauri Model scores will be considered when evaluating the best project option to proceed with.

<sup>40</sup> These include Kaipara River Outfalls Upgrade, Airport Oaks, Māngere, Brylee Reserve SW Quality, Croftfield Lane Wetland Re-installation, Dorset Street 1-25, Hunua Rd Pipework, Picton Street, Kahika Stream Restoration Flaxdale Rd 35-51, Birkdale, Stream Diversion at 202 Manukau Road Pukekohe (renamed) [947], Whangaparoa-Stanmore Town centre convert dry pond to wet land, Godley Rd Ponds Treatment Devices, Regional Fish passages, Offset Mitigation Stanmore Bay Catchment and Awaruku Stream Remediation.

<sup>41</sup> The Mauri Model Decision Making Framework, developed by Kepa Morgan, assesses project options in terms of their impacts on mauri. It provides a balanced analysis of net benefits that can't be measured through monetary means alone, and helps to assess options and business cases from a Māori perspective.



## Restoring ecosystem mauri: healthy whenua, healthy whānau

**OUTCOME:** Māori are kaitiaki of the environment

**FOCUS AREA:** Capacity of tangata whenua to support the environment

*He moana pukepuke e ekengia e te waka  
A choppy sea can be navigated*

Whenua Rangatira, including Ōkahu Bay, is recognised for its spiritual significance as a place which links Papatūānuku, Ranginui, Tangaroa and Tāne. Set aside as a Māori Reservation under the Ōrākei Act, 1991, it is co-managed on behalf of the Ōrākei hapū and the citizens of Tāmaki Makaurau.

Richelle Kahui-McConnell, Manager of the Ōkahu Catchment Ecological Restoration Plan (ŌCERP) for Ngāti Whātua Ōrākei, describes the past detrimental effects of development on Whenua Rangatira and Ōkahu Bay. "The creeping and catastrophic desecration of the mauri of the hapū, whenua and moana began with the confiscation of that whenua. Desecration continued with the construction of the sewer pipe in Ōkahu Bay in 1914, the piping of all of the streams within the catchment in 1936 and the burning down of the Ōrākei Marae in Ōkahu Bay in 1954. The culmination of these actions resulting in a pollution of the receiving environments, impacted ecological functioning and the near cessation of traditional practices of manaakitanga, wairuatanga, hauhake and kohikohi."

In 2007 the hapū identified their own cultural health indicators which set a vision of 'A healthy bay has our whānau in it'. The goal was to re-ignite the roles and practices of Kaitiakitanga such as gathering and sharing kaimoana and rongoā, practising raranga and whakairo, and travelling traditional pathways from the Papakāinga through Ōkahu Bay and into the Waitematā Harbour.

To achieve this goal, the hapū developed Ko te Pūkākī, a pesticide and poison-free ecological restoration programme, to restore landscape integrity to Whenua Rangatira by providing 33 hectares of forest and shrub land habitat for native bush and open ground birds, lizards and insects.

The philosophy of Ko te Pūkākī is 'converting mauri on-site' by transitioning exotic dominant bush fragments to native habitat by selecting best match ecosystem assessment and ecosystem restoration. Further, the programme also provides economic and social outcomes for the hapū and Tāmaki Makaurau in general. The programme has developed its own in situ nursery which grows 40,000 plants a year, employs 44 whānau members, and provides vocational pathways and training for employees to attain NZQA qualifications.

Importantly, ŌCERP addresses the engineered and urbanised catchment influences on the mauri of the moana. Richelle describes their approach: "Since 2007, the programme has implemented a whānau and wider community engagement plan that addresses the cultural health indicator of 'a healthy bay has our whānau in it'. This engagement strategy includes all of the schools within the catchment to implement citizen science programmes that conduct all of the kaimoana and fresh water monitoring. The ultimate goal is to create further rangatahi vocational pathways in the sciences of marine biology, botany, astronomy, ornithology and kaitiakitanga; scholarships and Tuakana/Teina support are given to descendants who are starting to emerge over the past five years."



The restoration plan itself implements a management strategy that weaves together mātauranga and science. An in-depth state of the environment monitoring programme was implemented to assess the mauri of the moana which then defined the management strategy to restore the mauri of the moana and hapū. This management plan includes the removal of the moorings from the bay, the day-lighting of all of the streams within the hapū boundaries, the re-instatement of the tidal creek in Ōkahu Bay, the restoration of the sand dune systems and the first hapū-based mussel reef restoration programme in the country.

Ngāti Whātua Ōrākei recognise the dual world approach to analysing the impact of kaitiakitanga principles. In 2015, in order to define the efficiency of restoration principles that sits outside of conventional realms, the hapū developed a partnership with the Auckland Council.

“The resulting innovative restoration monitoring methodology is underpinned by the commitment to the restoration of mauri but employs empirical frameworks to identify structure and ecological function,” explains Richelle. “This methodology is just another example of the successful culmination of Te Ao Māori and Te Ao Pākeha in order to restore the mauri of the hapū, the moana and the whenua.”



PART D

# Measuring Progress

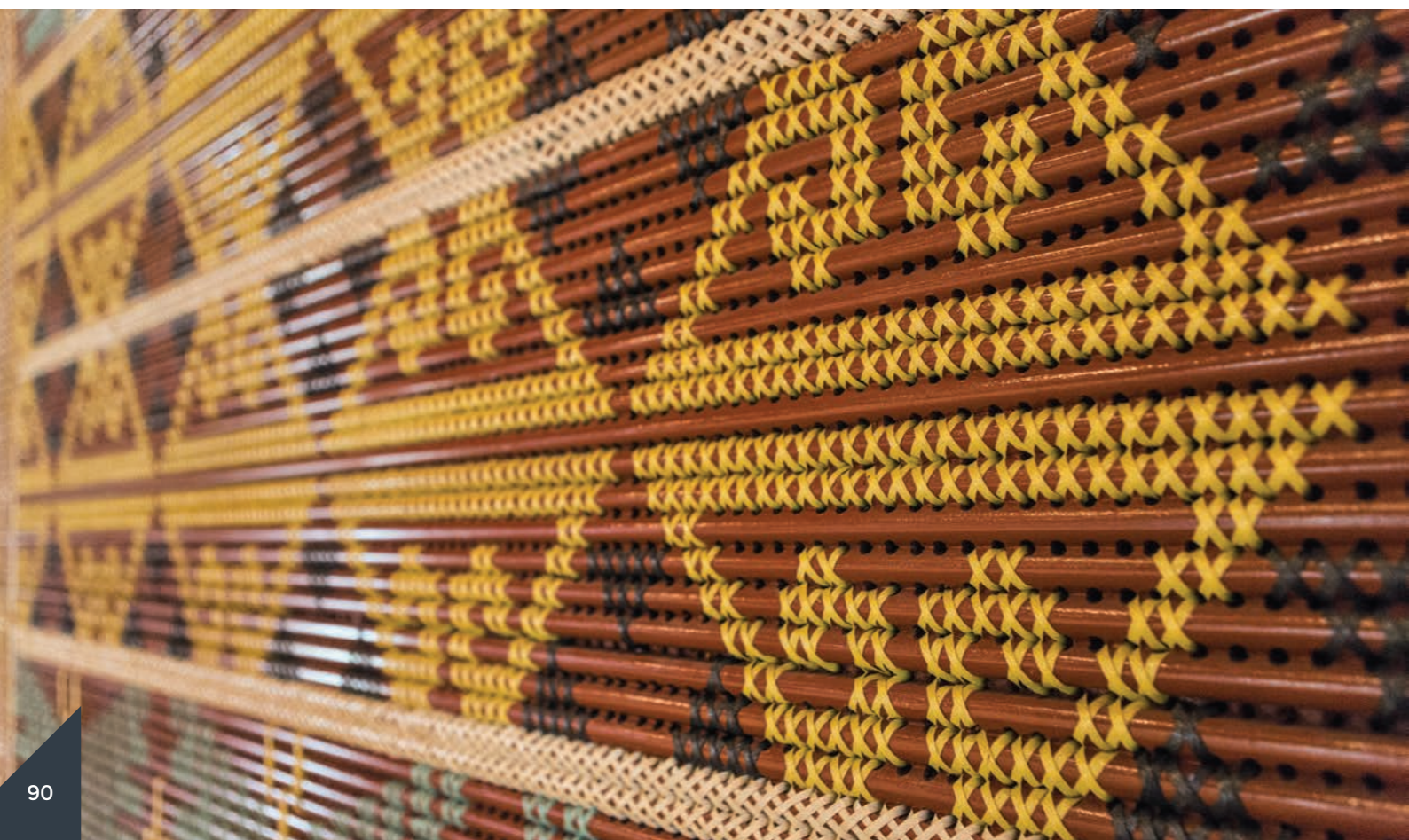


The purpose of this Report has been to determine the extent to which the Plan's goals are being realised. It is the first of a series of reports that will map progress over the 30-year span prescribed in the Plan. The Report has been able to measure a number of the 49 focus areas contained in the Plan and has provided commentary on the state of others. Linking Māori in Tāmaki Makaurau with other groups in the region and with Māori generally has enabled useful comparisons but the more significant intention has been to quantify the circumstances of Māori measured against the Plan's aims.

Because of a lack of data in several areas, measuring all 49 focus areas has not been possible. However, 22 reliable indicators have been identified and are contained in the Report.<sup>42</sup> For the most part the selected indicators are drawn from already constructed data sets and focus on individuals. However, individual performance does not readily equate with collective achievement. To address that conceptual gap, statistics about marae have been included. Although they are not outcome-focused measures, they recognise that the Plan is as much about Māori collectives as Māori individuals. In time the notions of collectivity and contribution may be quantifiable and used alongside the more conventional measures.

The indicators are not primarily intended to draw comparisons, but rather to give expression to the objectives in the focus areas. However, with some indicators it has been possible to compare Māori in Tāmaki Makaurau with Māori generally. For example there were proportionately more Māori in governance and management in Tāmaki Makaurau than for Māori elsewhere, and Māori participation in local body elections was slightly higher for Tāmaki Makaurau than for the national Māori average. Similarly more Māori in Tāmaki Makaurau rated their health as good or very good than did Māori across Aotearoa and household incomes for Tāmaki Makaurau Māori were higher by almost \$20,000 than Māori generally. In addition one fifth of all Māori apprentices were based in Tāmaki Makaurau.

<sup>42</sup> See Table 4 at pp. 34-35.



On the other hand proportionately fewer Māori in Tāmaki Makaurau could converse in te reo compared to Māori across Aotearoa and the number of all Māori who attended a sport or leisure club regularly was lower in Tāmaki Makaurau. In addition, proportionately fewer Māori in Tāmaki Makaurau thought things were getting 'better' for their whānau compared to 12 months ago.

Regardless of comparisons with other regions, the Report provides an overall view of the circumstances of Māori in Tāmaki Makaurau. There are some encouraging signs: around 27 per cent of all Māori graduates from Auckland tertiary education institutions completed a qualification in STEM subjects (science, technology, engineering and mathematics); 75 per cent of Māori households have access to the internet, and 65 per cent of eligible Māori voted in the 2013 local body elections. Further, household incomes have continued to increase being \$120,000 in the Ōrākei area (2013) though around \$80,500 for all Māori across the region. Māori participation in apprenticeships also shows encouraging signs of growth. In 2014 for example 12 per cent of all apprenticeships in Tāmaki Makaurau were Māori accounting for 21 per cent of all Māori apprenticeships in Aotearoa.

The number of marae in Tāmaki Makaurau provides a measure of collective cultural identity and access to cultural resources. The 64 identified marae are spread throughout the region but are more densely placed in the central city area. In contrast to rural areas where marae have long histories, many of the Tāmaki marae are a response to the increasing Māori population evident since 1950.

Generally the position of Māori in Tāmaki Makaurau augurs well for the future, but some indicators call for substantial improvement. The number of rangatahi not in employment, education, or training between 2011 and 2015 was 13 per cent for those aged between 15 and 19 years and an alarming 30 per cent for those aged between 20 and 24 years. In addition the number of Māori speakers in Tāmaki Makaurau declined across all age groups between 2006 and 2013 and over half reported knowing only a few words or phrases.

While the indicators provide numeric quantification of the Māori position, the Report also contains informative narratives that reflect Māori involvement in a range of community activities. Positive parenting and 'creating homes' for example are addressing needs and aspirations of South Auckland whānau, and at the governance level the Tūpuna Maunga Authority is providing guidance for the preservation and better management for the 14 maunga returned to iwi as part of a Treaty of Waitangi settlement. An initiative to enable whānau participation in te reo and kapa haka at Te Unga Waka was established by Ahakoa te Aha and the installation of tohu tangata whenua in regional parks, both illustrate the ways in which cultural knowledge can be retained and transmitted. Meanwhile at Ōkahu Bay, Ngāti Whātua has established *Ko te Pūkākī* a pesticide and poison-free ecosystem mauri restoration project, to restore landscape integrity. The narratives provide first-hand accounts of progress in a range of focus areas. Future monitoring reports will be more able to assess their impact.



## Māori Contribution to Tāmaki Makaurau

The Report's statement on the current situation of Māori in Tāmaki Makaurau reveals three important themes. First, Māori contributions in and to Tāmaki Makaurau have been built on a commitment to the city as 'home' and a need to ensure that the 'home' was conducive to 'living as Māori'. Second, they demonstrate the significance of collective action, and third they have all made major contributions to building Tāmaki Makaurau as a distinctive Aotearoa metropolis with equally distinctive ecology.

'Contribution' is an area that is currently underexplored and not well understood: There is a substantial body of international literature dedicated to better identifying and understanding community 'outcomes' and 'well-being'.<sup>43</sup> Considerably less attention is currently being paid to the 'contribution' of Māori (and other indigenous) communities to cities and countries.

The contribution that Māori have made to Tāmaki Makaurau can be assessed from several perspectives. Typically statistical reports have measured Māori performance according to the circumstances of individuals. While those measures have been important and will continue to provide valuable measurable indicators, they have been less able to capture the stories about collective Māori contributions and the contributions that organisations have made to whānau and to the region as a whole. Quite apart from the primary role of providing advice on te reo, or health problems, or education, or financial assistance,

<sup>43</sup> See Evans (2005); Dockery (2010).

or employment, those organisations have been part of a network of community strongholds adding backbone to communities and to the wider region. Further, the Māori contribution to the region cannot be separated from contributions to the physical environment. That is why the narratives are especially important.

However, while little, if any, analysis has been given to date to articulate and measure the total contributions that Māori have made – and continue to make – to Tāmaki Makaurau, it is still apparent in a wide range of places and forms.

Marae are probably the most visible structures that help define Māori in Tāmaki Makaurau. Mana whenua have well-established marae on their lands within the region while other marae have been built in schools, tertiary education institutions, on a naval base, and in local communities. These multiple Tāmaki Makaurau marae not only contribute to Māori but to the Tāmaki Makaurau region generally. More recently two marae have attracted widespread recognition for their compassion and support for homeless whānau.

Other Māori community organisations have similarly added distinctive contributions to neighbourhoods and to society generally and Māori voice has been at the forefront of efforts to protect the natural environment. Moreover, the establishment of Māori cultural and media businesses such as Waka Huia and Māori Television have increased the reputation of Tāmaki Makaurau as a distinctive city and have inspired other indigenous peoples across the world.

In the post-Treaty of Waitangi settlement era, the contribution of Māori to the economy of Tāmaki Makaurau has also emerged as a significant phenomenon. There is already evidence that iwi in Tāmaki Makaurau are building solid economies that will not only benefit whānau but will also have substantial positive consequences for the wider Tāmaki Makaurau economy. That outcome is recognised in the Māori Plan's economic domains.

The unique competitive advantage of Tāmaki Makaurau is often cited as its Māori heritage yet the right stories to promote this position are infrequently told – and in fact many stories concerning Māori and their status in society are negatively-focused. Exploring contribution can enable a paradigm shift in public discourse. Engaging with key stakeholder groups with clear articulation of the extent of contribution of Māori to Tāmaki Makaurau may challenge and change the perceptions of those groups. 'Wellbeing' and 'contribution' can be seen as having a somewhat symbiotic relationship with a sharpened focus on 'contribution' complementing and progressing the current discourse even further. A focus on contribution can also enable policy change which can maximise both future contribution and existing wellbeing.<sup>44</sup>

<sup>44</sup> Ernst & Young. (2016). *Measuring the contribution of Māori to Tāmaki Makaurau: A scoping study for the Independent Māori Statutory Board*. Auckland: Independent Māori Statutory Board.



An aerial photograph of a city at sunset. The sky is a gradient of orange and yellow, transitioning into a darker blue. The city below is silhouetted against the bright horizon, with some lights visible. The overall mood is serene and contemplative.

## Going Forward

This Report provides an initial benchmark against which progress towards positive outcomes for Māori in Tāmaki Makaurau may be monitored and reported. It is also a valuable tool that the Board will use to inform and advocate for policy, planning, resourcing and partnerships necessary to advance these outcomes.

The next step is to implement a reporting programme focusing on specific areas of the Plan at varying levels. For example, the release of domain and indicator-specific reports. These will supplement and contribute to the next iteration of this report in three years' time.

Because of a lack of data in several areas, measuring all of the Plan's 49 focus areas has not been possible. The Board will therefore continue to work with Māori, Auckland Council and significant data collectors such as Statistics New Zealand to develop data sets which capture the essence of Māori interests in Tāmaki Makaurau. This will include those that focus on the significance of Māori collective entities such as whānau, marae, and kura.

Recent data innovations in the official statistics system provide an opportunity to review the Plan's current indicators and explore data sets that are useful and relevant *for* Māori, and not solely *about* Māori.

## List of Tables

Table	Description	Page
1	Māori descent population estimates at 30 June 2001, 2006, 2013	26
2	Selected iwi affiliation counts and proportions for Tāmaki Makaurau and Aotearoa, 2013	28
3	Māori descent population by local board areas, 2013	31
4	Headline Indicator Matrix	34
5	Māori tertiary students completing a qualification, Tāmaki Makaurau, 2010 – 2014	42
6	Number of Māori in Tāmaki Makaurau who found it 'very easy' or 'easy' to access cultural support, by age, 2013	100
7	Māori households access to the internet, Tāmaki Makaurau, 2013	100
8	Māori in management positions, Tāmaki Makaurau Local Board areas, 2013	101
9	Median Māori household income, Tāmaki Makaurau, 2013	102
10	Water Quality Index Ratings, 2011 to 2015	103

## List of Figures

Figure	Description	Page
1	Number of people of Māori descent, Tāmaki Makaurau and Aotearoa 2001, 2006, 2013.	27
2	Age and sex composition among those of Māori descent in Tāmaki Makaurau, 2013	29
3	Proportion of Māori in Tāmaki Makaurau who found it 'very easy' or 'easy' to access cultural support, by age, 2013.	38
4	Māori households access to internet, Tāmaki Makaurau and Rest of Aotearoa, 2013	39
5	Māori STEM qualifications completion by subject, Tāmaki Makaurau, 2014	43
6	15-24 year olds NEET by ethnicity, Tāmaki Makaurau (2011 – 2015)	44
7	Proportion of Māori who self-reported they voted at previous local body, election by age, Tāmaki Makaurau, 2013	48
8	Proportion of Māori in management positions, Tāmaki Makaurau, 2013	49
9	Proportion of Māori who can hold a conversation in te reo Māori, Tāmaki Makaurau and Aotearoa, 2001, 2006 and 2013	56
10	Proportion of Māori who can hold a conversation in te reo Māori by age, Tāmaki Makaurau, 2001, 2006 and 2013	57
11	Māori overall life satisfaction (from 0-10), Tāmaki Makaurau and Aotearoa, 2013	60
12	Māori self-rated health status, Tāmaki Makaurau and Aotearoa, 2013	61
13	Māori self-rated health status by age, Tāmaki Makaurau, 2013	62
14	Median household income among Māori households, Tāmaki Makaurau and Aotearoa, 2001, 2006 and 2013	63
15	Māori attending a club or interest group, Tāmaki Makaurau and Aotearoa, 2013	72
16	Māori attending club or interest group by age, Tāmaki Makaurau, 2013	72

Figure	Description	Page
17	Māori students engaged in Māori-focused courses at NCEA Level 1, 2 and 3, Tāmaki Makaurau and Aotearoa, 2012 – 2014	80
18	Māori perceptions of how whānau are doing compared with 12 months ago, Tāmaki Makaurau and rest of Aotearoa, 2013	81
19	Proportion of Māori who think things are getting better for their whānau by age, Tāmaki Makaurau, 2013	82
20	Number of Māori in apprenticeships, Tāmaki Makaurau, 2011 – 2014	83

## List of Maps

Map	Description	Page
1	Tāmaki Makaurau	25
2	Māori descent by Local Board	30
3	Marae in Tāmaki Makaurau	69



## Glossary of Māori Words

<b>Aotearoa</b> New Zealand	<b>Rohe</b> Geographical territory of an iwi or hapū
<b>Haka</b> Fierce rhythmical dance	<b>Rongoā</b> Traditional Māori medicine, treatment
<b>Hapū</b> Sub-tribe grouping defined by descent from a named ancestor, generally associated with a local district or community	<b>Rōpū</b> Group
<b>Hui</b> Māori gathering, meeting	<b>Tāmaki Makaurau</b> Auckland Region
<b>Iwi</b> Tribal group	<b>Tamariki</b> Children
<b>Kaitiaki</b> Guardian, steward, minder	<b>Tāne Māori</b> Māori men
<b>Kaitiakitanga</b> Guardianship, stewardship, caretaker of places, natural resources and other taonga, and also over the mauri of those places, resources and taonga	<b>Tangata whenua</b> People of the land, Māori people
<b>Kaimoana</b> Seafood	<b>Tangihanga</b> Funeral, bereavement ceremony, mourning
<b>Kapa haka</b> Māori performing arts group	<b>Taonga</b> Treasure, prized possessions, asset, valuable
<b>Kaupapa Māori</b> Māori-focused, a Māori way, Māori ideology	<b>Te Pou Matakana</b> North Island Whānau Ora commissioning agency
<b>Kawa</b> Protocol, ceremony	<b>Te Puni Kōkiri</b> Ministry of Māori Development
<b>Kura</b> School	<b>Te Reo Māori</b> Māori language
<b>Mahinga kai</b> Area set aside for cultivating food	<b>Te Taiao</b> World, earth, environment, nature, country
<b>Manaakitanga</b> Hospitality, caring for the needs of a person or people, care, respect	<b>Tikanga</b> Māori customary procedures, rules, processes and practices; the correct way of doing things
<b>Mana</b> Integrity, prestige, formal, status	<b>Tohu tangata whenua</b> Markers of traditional and contemporary Māori associations to land and resources
<b>Mana whenua</b> Mana associated with land	<b>Tupuna</b> Ancestor, ancestors
<b>Mana Whenua</b> Māori ancestral relationships in certain areas in Tāmaki Makaurau where they exercise customary authority	<b>Urupā</b> Burial place
<b>Marae</b> Meeting area of whānau or iwi; central area of village and its buildings	<b>Wāhi rongoā</b> Area set aside for the purpose of producing healing medicines
<b>Mataawaka</b> Māori living in Tāmaki Makaurau whose ancestral links lie outside of the Tāmaki Makaurau region	<b>Wāhi taonga</b> Places that are considered prized possessions and from which prized possessions are sourced
<b>Mātauranga Māori</b> Māori knowledge that originates from a Māori worldview, customs, practices and ancestral teachings	<b>Wāhi tapu</b> Special and sacred places
<b>Maunga</b> Mountain	<b>Wāhine Māori</b> Māori women
<b>Mauri</b> Essential life principle specific to a particular entity or class of entities that enables each thing to exist	<b>Waiata</b> Song, songs
<b>Ngā uri whakatipu</b> The next generation	<b>Wairua</b> Spirit, spiritual essence
<b>Pā</b> Stockaded village	<b>Wairuatanga</b> Wairua-spirit, spirituality
<b>Papakāinga</b> Original home, home base, village	<b>Wānanga</b> Forum, planning, or learning Māori tertiary academic institution
<b>Pou</b> Totem	<b>Whakataukī</b> Proverb, maxim
<b>Rangatahi</b> Younger generation, Māori youth	<b>Whānau</b> Family, extended family, to give birth, born
<b>Rangatiratanga</b> Sovereignty, self-determination, independence, the right to exercise authority	<b>Whanaungatanga</b> Creating and sustaining relationships between relatives and close friends, relationship building
	<b>Whenua</b> Land

## References

- Blundell, R., Gibbons, V., Lillis, S. Cultural issues in research, a reflection. *The New Zealand Medical Journal* (Online) 123.1309 (Feb 19, 2010: 97-105).
- Dockery, A. M. (2010). Culture and wellbeing: The case of indigenous Australians. *Social Indicators Research*, 99(2).
- Durie et al, 2002 and Durie, 2006 as cited in Ministry of Social Development. (2008). *Children and Young People: Indicators of Wellbeing in New Zealand 2008*. Wellington: Ministry of Social Development.
- Ernst & Young. (2016). *Measuring the contribution of Māori to Tāmaki Makaurau: A scoping study for the Independent Māori Statutory Board*. Auckland: Ernst & Young.
- Evans, G. (2005). Measure for measure: Evaluating the evidence of culture's contribution to regeneration. *Urban Studies*, 42(5-6), 959-983.
- Ferguson, S. L. (2008). Key elements for a Māori e-Learning framework. *MAI Review* (Online) 3(3).
- Hudson, H. (2015). *Scoping Report and Implementation Plan on economic wellbeing for Maori in Tamaki Makaurau*. Auckland: Crowe Horwath (NZ) Limited.
- Independent Māori Statutory Board. (2014). *Schedule of Issues of Significance to Māori in Tāmaki Makaurau*. Auckland: Independent Māori Statutory Board.
- Kelly, S. & Hikuroa, D. (2015). *Environmental wellbeing of Māori in Tāmaki Makaurau: Scoping report and implementation plan*. Auckland: Coast & Catchment Ltd and Ngā Pae o Te Māramatanga.
- Kukutai, T. & Ryks, J. (2013). *Implementation plan for measuring and monitoring Maori wellbeing in Tamaki Makaurau*. Hamilton: National Institute of Demographic and Economic Analysis, University of Waikato.
- Martin Jenkins. (2013). *Evaluation and monitoring framework for the Māori Plan*. Wellington: Martin, Jenkins & Associates.
- MartinJenkins (2016). *Māori Report 2016 Reporting Framework: Report prepared for the Independent Māori Statutory Board*. Auckland: Independent Māori Statutory Board.
- Mead, H. M. (2003). *Tikanga Māori*. Wellington: Huia Publishers.
- Milligan, S., Fabian, A., Coope, P. & Errington, C. (2006). *Family Wellbeing Indicators from 1981-2001 New Zealand Censuses*. Wellington: Statistics New Zealand in conjunction with The University of Auckland and University of Otago.
- Ministry for the Environment & Statistics New Zealand. (2015). *Environment Aotearoa 2015: Data to 2013*. Wellington: Ministry for the Environment and Statistics New Zealand.
- O'Carroll, A. D. (2013). Virtual whanaungatanga: Māori utilising social networking sites to attain and maintain relationships. *Alternative: An International Journal of Indigenous Peoples*. 9(3), 230-245.
- Statistics New Zealand. (2002). *Towards a Māori statistics framework: A discussion document*. Wellington: Statistics New Zealand.
- Statistics New Zealand. (2011). *Introducing the youth not in employment, education, or training indicator*. Wellington: Statistics New Zealand.
- Te Pou Matakana (2015) *A shared outcomes framework for whānau*. Auckland: Te Pou Matakana.
- Te Puni Kōkiri (2014). *Tracking Whānau Ora Outcomes: July – December 2013*. Wellington: Te Puni Kōkiri.
- Statistics New Zealand (2015). *Ngā tohu o te ora: The determinants of life satisfaction for Māori 2013*. Wellington: Statistics New Zealand.
- Superu (2015) *Families and Whānau Status Report 2015*. Wellington: Superu.

## Additional Tables

Table 6: Number of Māori in Tāmaki Makaurau who found it 'very easy' or 'easy' to access cultural support, by age, 2013

Age Group	Number
15-24	281
25-34	169
35-44	188
45-54	134
55-64	74
65 and over	61

Table 7: Māori households access to the internet, Tāmaki Makaurau, 2013

Tāmaki Makaurau Local Board Area	Access to the internet (count)	Access to the Internet (%)
Rodney	4,758	77.9%
Hibiscus and Bays	6,054	89.4%
Upper Harbour	3,132	93.4%
Kaipātiki	6,564	84.9%
Devonport-Takapuna	3,282	92.2%
Henderson-Massey	12,312	74.3%
Waitākere Ranges	4,716	82.4%
Great Barrier	84	53.8%
Waiheke	783	81.1%
Waitematā	4,248	86.0%
Whau	5,130	76.0%
Albert-Eden	6,114	87.3%
Puketāpapa	2,523	79.0%
Ōrākei	4,242	87.2%
Maungakiekie-Tāmaki	5,979	68.8%
Howick	6,921	87.6%
Māngere-Ōtāhuhu	5,865	61.4%
Ōtara-Papatoetoe	6,321	61.1%
Manurewa	11,412	63.3%
Papakura	7,338	63.2%
Franklin	6,930	73.0%
Tāmaki Makaurau	114,705	74.8%
Rest of New Zealand	323,499	68.8%

Data Source: Statistics New Zealand, Census of Population and Dwellings

Table 8: Māori in management positions, Tāmaki Makaurau Local Board areas, 2013

Area	Māori in Management (count)	Māori in Management (% of Māori in Area)
Rodney	477	18.2%
Hibiscus and Bays	597	19.4%
Upper Harbour	363	21.9%
Kaipātiki	579	16.9%
Devonport-Takapuna	324	17.4%
Henderson-Massey	774	13.1%
Waitākere Ranges	414	17.7%
Great Barrier	0	0.0%
Waiheke	63	15.4%
Waitematā	624	20.2%
Whau	369	13.8%
Albert-Eden	717	19.6%
Puketāpapa	219	15.9%
Ōrākei	591	24.2%
Maungakiekie-Tāmaki	492	14.6%
Howick	672	18.8%
Māngere-Ōtāhuhu	306	10.4%
Ōtara-Papatoetoe	351	10.4%
Manurewa	627	11.0%
Papakura	477	12.4%
Franklin	684	18.0%
Tāmaki Makaurau	9,735	15.9%

Data Source: Statistics New Zealand, Census 2013

Table 9: Median Māori household income, Tāmaki Makaurau, 2013

Local board area	Median Māori household income, 2013
Rodney	72,900
Hibiscus and Bays	89,700
Upper Harbour	106,600
Kaipātiki	87,800
Devonport-Takapuna	102,500
Henderson-Massey	72,000
Waitākere Ranges	82,300
Great Barrier	32,500
Waiheke	53,800
Waitematā	96,500
Whau	73,200
Albert-Eden	101,800
Puketāpapa	82,500
Ōrakei	120,600
Maungakiekie-Tāmaki	68,600
Howick	98,200
Māngere-Ōtāhuhu	62,500
Ōtara-Papatoetoe	65,700
Manurewa	67,700
Papakura	66,200
Franklin	82,300
Tāmaki Makaurau	80,500
Aotearoa	63,800

Table 10: Water Quality Index Ratings, 2011 to 2015

Name	Land use	Local board area	2011	2012	2013	2014	2015
Oakley Creek	Urban	Albert-Eden-Roskill	Good	Good	Good	Good	Good
Okura Creek	Rural	Dairy Flat	Good	Good	Good	Good	Good
Rangitopuni River	Rural	Dairy Flat	Good	Good	Good	Good	Good
Vaughan Stream	Rural	East Coast Bays	Good	Good	Good	Good	Good
Nukumea Stream	Native forest	Hibiscus Coast	Good	Good	Good	Good	Good
Pakuranga Ck Botany	Urban	Howick	Good	Good	Good	Good	Good
Pakuranga Ck Greenmt	Urban	Howick	Good	Good	Good	Good	Good
Kaukapakapa River	Rural	Kumeu	Good	Good	Good	Good	Good
Kumeu River	Rural	Kumeu	Good	Good	Good	Good	Good
Makarau River	Rural	Kumeu	Good	Good	Good	Good	Good
Riverhead Stream	Exotic forest	Kumeu	Good	Good	Good	Good	Good
Otaki Creek	Urban	Manukau	Good	Good	Good	Good	Good
Ōtara Ck East Tamaki	Urban	Manukau	Good	Good	Good	Good	Good
Ōtara Ck Kennel Hill	Urban	Manukau	Good	Good	Good	Good	Good
Puhinui Stream	Urban	Manukau	Good	Good	Good	Good	Good
Papakura Stream Alfriston	Rural	Manurewa-Papakura	Good	Good	Good	Good	Good
Papakura Stream Porchester	Rural	Papakura	Good	Good	Good	Good	Good
Omaru Creek	Urban	Maungakiekie-Tamaki	Good	Good	Good	Good	Good
Ngakaroa Stream	Rural	Pukekohe	Good	Good	Good	Good	Good
Whangamaire Stream	Rural	Pukekohe	Good	Good	Good	Good	Good
Lucas Creek	Urban	Upper Harbour	Good	Good	Good	Good	Good
Oteha Stream	Urban	Upper Harbour	Good	Good	Good	Good	Good
Cascades Stream (Waiheke)	Rural	Waiheke	Good	Good	Good	Good	Good
Onetangi Stream	Rural	Waiheke	Good	Good	Good	Good	Good
Wairoa River	Rural	Wairoa	Good	Good	Good	Good	Good
Wairoa Tributary	Native forest	Wairoa	Good	Good	Good	Good	Good
Cascades Stream (Waitakere)	Native forest	Waitakere Ranges	Good	Good	Good	Good	Good
Opanuku Stream	Rural	Waitakere Ranges	Good	Good	Good	Good	Good
Waitangi River	Rural	Waiuku	Good	Good	Good	Good	Good
Mahurangi River FHQ	Exotic forest	Warkworth	Good	Good	Good	Good	Good

Mahurangi River WS	Rural	Warkworth					
Matakana River	Rural	Warkworth					
Waiwera Stream	Rural	Warkworth					
West Hoe Stream	Native forest	Warkworth					
Hoteo River	Rural	Wellsford					
Avondale Stream	Urban	Whau					

Water Quality Grade

	A	>80
	B	70-79
	C	60-69
	D	50-59
	E	40-49
	F	<40

Data source; Auckland Council, Research and Evaluation Unit, customised request





Independent Māori  
Statutory Board

Ground Floor, 16 Viaduct Harbour Ave, Auckland City  
Ph: 09 308 3262 | Email: [patai@imsb.maori.nz](mailto:patai@imsb.maori.nz) | [www.imsb.maori.nz](http://www.imsb.maori.nz)