

Maori Community

INTRODUCTION & OVERVIEW

Maori are more than a “community of interest” within Waitakere City. As the first people to settle the Waitakere area, the Te Kawerau a Maki and Ngati Whatua iwi have particular rights and responsibilities as set out in the Tangata Whenua chapter.

However most Maori in Waitakere City came here more recently, as a consequence of the urban migration of Maori from their lands elsewhere in the country. They came in search of a lifestyle promised by the Department of Maori Affairs that had better education, employment, health and housing. This chapter looks at the Maori community of Waitakere, and the extent to which they have achieved the lifestyle they sought in coming here.

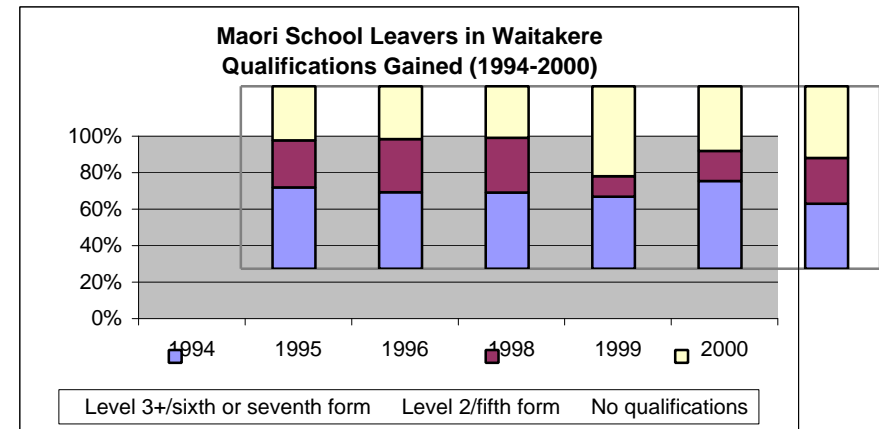
The information in this chapter shows that Maori in Waitakere (and in the Auckland Region) do indeed fare better than i Maori in New Zealand overall on most statistical measures of education, employment, health and housing. Most Maori in the Auckland region also retain strong links to their iwi and to their marae, even when these are based elsewhere in New Zealand. There is also a strong and growing urban Maori community in Waitakere, especially based around Hoani Waititi Marae and Te Whanau o Waipareira.

•• *There is also a strong and growing urban Maori community*

KEY INDICATOR

Proportion of Maori school leavers who have gained a qualification –

61% of Maori leaving Waitakere schools in 2000 had gained a school qualification, and 39% left school with no qualifications. The proportion of Maori gaining a qualification varies from year to year but there is no trend of improvement.



The Maori community of Waitakere has been privileged to have a number of visionary leaders who have contributed to Maori development in the City: Jack Wihonga, Tuini Hakaraia, Mavis Tuoro, Don Rameke, Jack Te Huia, Mate Tepu, Tom Waerere, Mike Tipene, Tak Nathan, Ma Pukepuke, Monty Reihare and there are many more who are no longer with us. For those who have taken up their challenge, this chapter is intended to be a resource that is kept up to date and provides facts and figures about the issues facing the Maori community in Waitakere.

This chapter contains the following:

1. Statement from Te Taumata Runanga
2. Who are Maori in Waitakere and where do they live?
3. He Oranga, Wellbeing of the Maori Community
4. Te Taha Hinengaro (Knowledge)
5. Te Taha Tinana (Physical)
6. Te Taha Whanau (Relationships)
7. Employment

1. STATEMENT FROM TE TAUMATA RUNANGA

“The mountains, the rivers, the land and all its plants and animals are our place – Waitakere. The Tangata Whenua, Te Kawerau a Maki and Ngati Whatua, and all those who came here more recently – Europeans, Maori from all parts of New Zealand, Pacific Islands people, people from Asia and from other countries, are the people. Maori in Waitakere are part of this community; our families intermarry and our marae welcome people from all over the world.

Still, there is such a thing as a Maori community in Waitakere. While each individual living here has their own story there is also a wider story to tell about the growth of a sense of community and a tradition of working together which has got us to where we are today.

Just the fact that Waitakere has a Taumata Runanga, made up of leaders from iwi and pan-tribal Maori groups, makes us unique. Others look to Waitakere as a model of partnership, though what works here won't necessarily work elsewhere. For the record, our member organisations are:

- *Te Kawerau A Maki*
- *Te Runanga O Ngati Whatua*
- *Te Roopu Wahine Maori Toko I Te Ora*
- *Kakariki Marae*
- *Te Piringatahi O Te Maungarongo Marae*
- *Te Whanau O Waipareira Trust*
- *Te Atatu*
- *Hoani Waititi Marae*
- *Te Roopu Kaumatua O Waipareira*
- *Te Roopu Rangatahi*

Working together has always been the Waitakere way. We have things to achieve and challenges to overcome, and it's hard to see how drawing lines between iwi and taurahere, between Maori and Pacific Islands people, between pacific people and pakeha, is going to help. By acting in unity we are strong.

The priorities we set reflect the aspirations of the Maori community. The top priority is education. The importance of this priority is backed up by the statistics set out in this chapter, but we didn't decide to focus on education because of statistics. We chose education because of our understanding as leaders, and the wisdom of the groups we represent. We chose education because we have great hopes for our rangatahi, our young people, and because we believe they will achieve great things by building on the work of our generation and of the generations that have gone before us.”

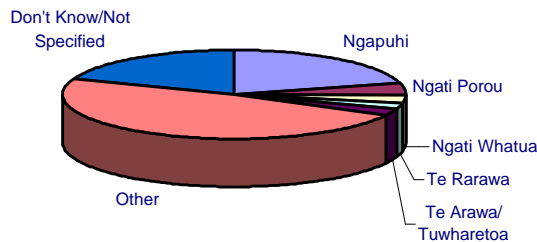
“
The top priority is
education.”

2. WHO ARE MAORI IN WAITAKERE AND WHERE DO THEY LIVE?

At the 2001 census Maori represented 13.4% of Waitakere City population, which is slightly below the national average of 14.7%.

Of all Maori living in Waitakere City only a portion belong to either of the two iwi having Tangata Whenua status. Over many generations, Maori have moved from their tribal homelands elsewhere in the country to settle in Waitakere City. This is reflected in the diversity of iwi living in Waitakere City.

Iwi Affiliation within Waitakere City



Source: *Te Hoe Nuku Roa – Maori profiles research project – Massey University, Dec 98*¹

Not all people who identify as Maori know their iwi, but the great majority do. A survey of Maori in the Auckland Region¹ found that 85% of Maori know their iwi, but fewer know their hapu or waka.

¹ *Te Hoe Nuku Roa – Maori profiles research project – Massey University, Dec 98* Based on a survey of 305 randomly selected Maori households in the Auckland Region.

Do you know the names of:

	Yes
Your iwi	85%
Your hapu	59%
Your waka	53%

Most Maori (62%) can trace their whakapapa (Maori ancestry) back three generations or more.¹

The two iwi which have mana whenua (customary authority) in Waitakere City, Ngati Whatua and Te Kawerau A Maki, have the obligations of manaakitanga (caring for the people) and are equally supportive of the interests and aspirations of all Maori within their tribal boundaries. This is in addition to their role as kaitiaki (guardians) of natural resources, as described in the Treaty of Waitangi chapter.

Waitakere City has two community marae - Hoani Waititi which is a large, multicultural marae in Glen Eden serving a community which includes other cultures as well as diverse iwi, and Te Piringatahi o te Maungarongo, which is in West Harbour. There are also five marae located within the City's schools. 9% of Maori living in the Auckland Region have a marae they regard as their marae.¹

While all suburbs of Waitakere City are home to some Maori, there are particular areas with a much higher Maori population than the Waitakere City average of 13.4% recorded in the 2001 census

These include Te Atatu with 21% and Ranui with 18%.

This reflects the original Maori Affairs state housing developments in the Te Atatu peninsula, built in the 1950's, which are still visible as strongly Maori communities. There are also a high proportion of Maori living in the newer areas of Ranui and Massey.

The Council's Maori standing committee, Te Taumata Runanga, recognises that the priorities for new marae in Waitakere City are a community marae on the Te Atatu peninsula, and an iwi marae for Te Kawerau a Maki. Significant progress is being made towards establishing a Te Atatu marae, including the allocation of land in the Peoples Park (Harbourview) area.

3. HE ORANGA, WELLBEING OF THE MAORI COMMUNITY

For Maori, he oranga (*wellbeing*) embraces five concepts:

- o te taha wairua (*spiritual*),
- o te taha ngakau (*emotional*),
- o te taha hinengaro (*knowledge*),
- o te taha tinana (*physical*) and
- o te taha whanau (*relationships*).

Statistical information about the wellbeing of Maori can only give information about a few small aspects of wellbeing in isolation, whereas for Maori the different components of wellbeing need to be considered together to provide an overall picture, which is different for each individual. In particular, issues of spiritual and emotional wellbeing do not lend themselves to a statistical approach.

This chapter therefore concentrates on the last three issues, and also on employment, which is such a strong driver of other aspects of wellbeing, and such a strong concern for the Maori community, that it needs to be included.

Although the statistical information we have on these issues is incomplete, some conclusions can be drawn from it. The familiar picture of disadvantage, relative to the non-Maori community, can be seen in the data. However relative to the Maori community in New Zealand as a whole, Maori in Waitakere (and elsewhere in the Auckland region) do well on a range of indicators of education, employment and housing, though less well on indicators of health.

... a strong Maori
community network delivering
services by and for Maori...

Waitakere City also has a strong Maori community network delivering services by and for Maori, especially in the areas of education and health.

4. TE TAHA HINENGARO (KNOWLEDGE)

Te Reo

One of the principles of education is that children need to learn their *reo rangatira* (mother tongue), and this sets the foundation for all the learning that follows. Education in Te Reo Maori starts, ideally, from birth. As the child grows, they are nurtured and taught by their whanau and marae, and learn to take their place within the hapu and iwi.

This process is supported in Waitakere City by a network of *kohanga reo* (language nests) for preschoolers, and of *kura kaupapa*, *wharekura* and bilingual units within mainstream schools for primary and secondary students. These schools teach in Maori as distinct from teaching Maori language as a subject. To complete the picture, a tertiary institute or *wananga* is high on the priority list.

Table 1: Schools teaching in Maori in Waitakere City

Kohanga Reo (preschool)	Pomaria Te Kohanga Reo
Kohanga Reo	Puawairua Te Kohanga Reo
Kohanga Reo	Te Hau Ora Te Kohanga Reo
Kohanga Reo	Te Kohanga Reo O Hoani Waititi Marae
Kohanga Reo	Te Kohanga Reo O Kakariki
Kohanga Reo	Te Kohanga Reo O Te Maungarongo
Kohanga Reo	Te Kotuku Kohanga Reo
Kohanga Reo	Te Ngakau Mahana Te Kohanga Reo
Kohanga Reo	Te Reo Tohu Aroha Te Kohanga Reo
Full Primary	TKKM Pumau Ki Te Reo O Ngapuhi
Full Primary	Nga Kakano O Te Kaihanga Reo E Rua Kura
Secondary (Year 9-15)	Nga Kakano Christian Bilingual School
Composite	Te Kura Kaupapa Maori O Hoani Waititi

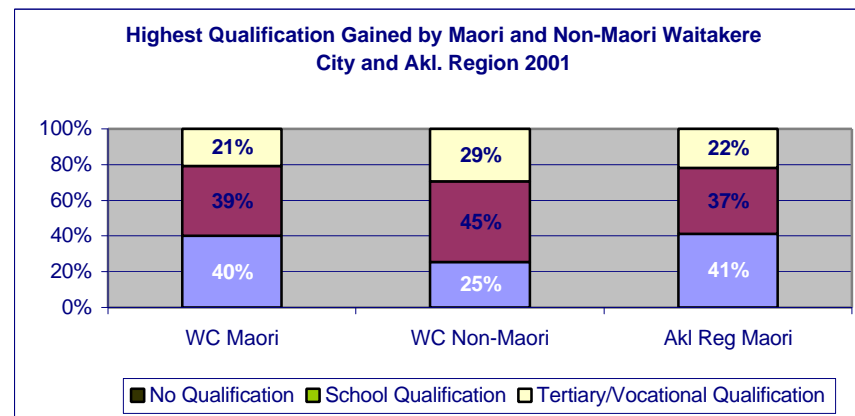
Source: Ministry of Education

There are also bilingual units within Ranui School and Henderson Intermediate.

2.5% of Waitakere City's population in 2001 (4263 people) can speak Maori to a level that enables them to have a long conversation about everyday things. This makes Maori the third most common language in Waitakere City after English and Samoan. The proportion of Maori speakers varies widely between the four cities of the Auckland Region with Manukau City having a much higher proportion of people who can speak Maori than Waitakere, and North Shore City having a much lower proportion. Nationally, 3.7% of people can speak Maori.

5. EDUCATIONAL QUALIFICATIONS

60% of Maori over fifteen in Waitakere City have some form of educational qualification. While this is below the level for non-Maori in the City (67%) it is about the same as the level for Maori the Auckland Region (59%) and higher than for Maori in New Zealand as a whole.



Source: Statistics NZ 2001 Census

While formal educational qualifications are not the only measure of learning for Maori or for other communities, success in the formal education system does tend to go along with success in work and in other areas of life.

“Education is an important factor in determining a person’s social and economic status. Generally, having a tertiary qualification improves employment and income opportunities.”

Te Puni Kokiri

<http://www.tpk.govt.nz/maori/education/default.htm>

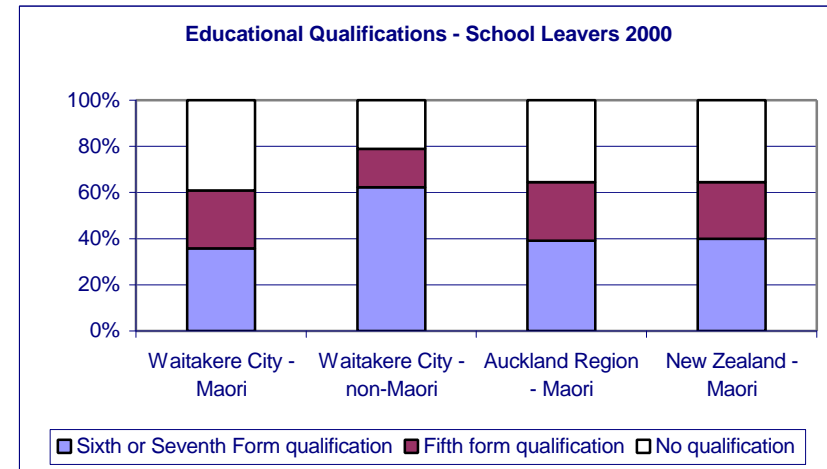
A serious issue for the Maori community in Waitakere is the very low proportion of Maori school leavers who have gained a qualification. While the qualifications of the adult Maori population of Waitakere compare well with New Zealand as a whole, the qualifications of young people leaving Waitakere schools are worse. Of particular concern are the 39% of young Maori who leave Waitakere City schools with no qualifications at all, compared with 35% of Maori school leavers nationally.

Low achievement levels are a general problem of Waitakere City schools and are not specific to the Maori community. Many of the brighter students who live in Waitakere City attend schools outside the City and this contributes to low levels of achievement for both Maori and non-Maori at Waitakere City schools.

The Waitakere school principals and others recently launched a co-ordinated strategy to improve achievement levels in Waitakere schools.

... encourage students to stay at school and to gain a qualification.

The aim is to build on the many initiatives that are already working and meeting community needs, but to attract an appropriate level of funding. Initiatives include a programme funded by the Ministry of Education and delivered by Te Whanau o Waipareira that places Maori “mentors” in local schools whose main role is to encourage students to stay at school and to gain a qualification.



Source: Ministry of Education 2000

In parallel with the work to increase school leavers’ qualifications the education community is also working to increase Maori participation in tertiary education. The Whare Wananga proposal aims to provide tertiary education that is more relevant to Maori, based on a partnership model that incorporates traditional mainstream tertiary education with indigenous Maori knowledge and value systems.

6. TE TAHA TINANA (PHYSICAL)

Nationally, Maori fare significantly worse than non-Maori across a range of indicators of health and wellbeing². The health data that is available at a city level confirms the large gap between Maori and non-Maori health in Waitakere City.

... the health status of Maori infants in Waitakere City is worse than for Maori in New Zealand as a whole.

In contrast to some of the other measures of wellbeing, the health status of Maori infants in Waitakere City is worse than for Maori in New Zealand as a whole. The infant mortality rate for Maori in Waitakere City is more than four times that for Europeans, and is higher than the rate for Maori in the rest of New Zealand.

Infant mortality per 1,000 live births		
	European	Maori
Waitakere	4.4	14.8
Rest of NZ*	5	11.2

*(outside the 6 main cities)

Source: Ministry of Health Information Service (1996 and 1997 averaged)

The proportion of low birth weight babies is a measure of the health of both the infant and of the mothers. Smoking is the biggest single contributing factor to low birth weights. Other factors are poor nutrition, drinking during pregnancy, low socio-economic status and poor prenatal care.

Low birth weight babies per 1,000 live births		
	European	Maori
Waitakere	53.3	84.6
Rest of NZ	55.1	68.9

Source: Ministry of Health Information Service (1996 and 1997 averaged)

Injury deaths for Maori in Waitakere City are also higher than for non-Maori. Maori make up 13% of the population of Waitakere City but, in 1997, 18% of injury deaths were of Maori³. This includes suicides, where Maori are even more over-represented.

However there are some very positive trends in Waitakere City. Road accidents have been trending downwards since 1995 and accidents involving children have also reduced significantly. Pro-active work by the Council and partnerships with a range of community groups under the "Safe Waitakere" umbrella, including many Maori groups and individuals, are reducing accident rates in the City.

² Te Puni Kokiri: Tikanga Oranga Hauora. <http://www.tpk.govt.nz/maori/education/tohtrend.pdf>

³ Source: NZ Health Information Service.

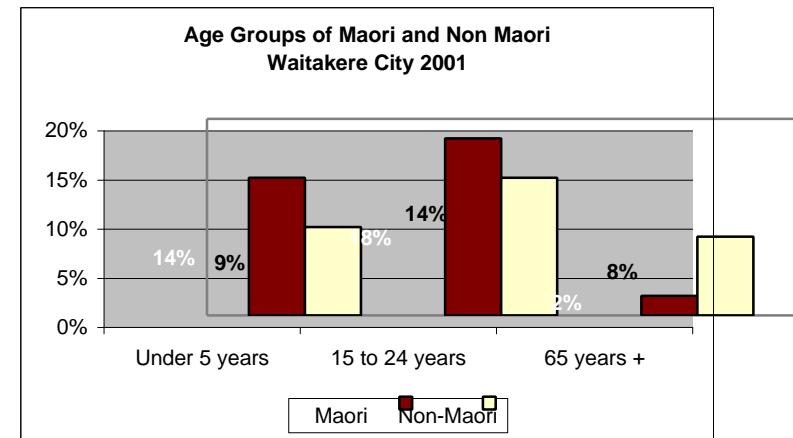
7. TE TAHA WHANAU (RELATIONSHIPS)

Waitakere is a city of families, and the wellbeing of families and children is central to the wellbeing of the City's Maori communities.

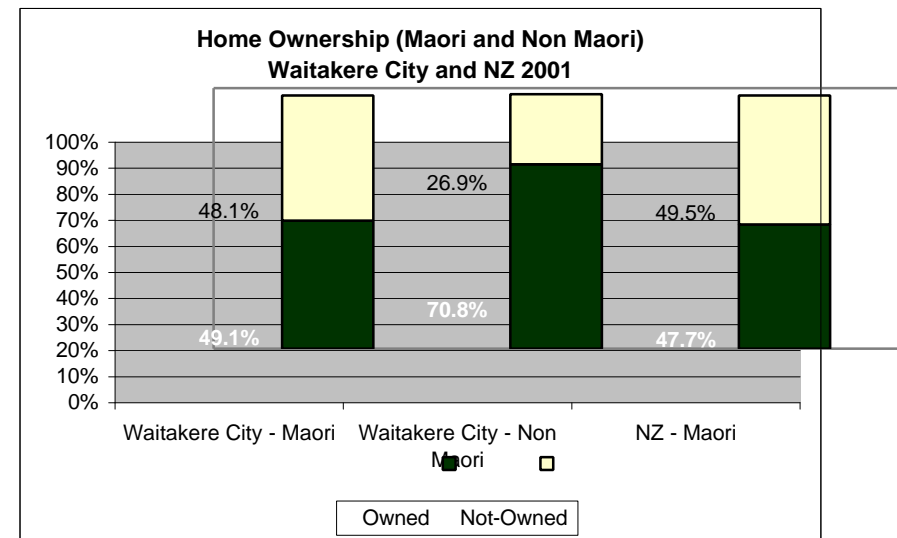
The Maori community in Waitakere City is particularly youthful with a large proportion of Maori under the age of five. There is also a high proportion of youth (15-24 years) and a relatively low proportion of older people, particularly in comparison with non-Maori in Waitakere City.

Maori households are particularly complex, with many households consisting of an extended family, two families, or a family plus others. Compared with non-Maori, Maori in Waitakere City are much more likely to live in a multifamily or multi-person household, and much less likely to live alone.

Maori are less likely than non-Maori to own their own homes, but home ownership among Maori in Waitakere is higher than home ownership among Maori for New Zealand as a whole. There has been a national decrease in both Maori and non-Maori home ownership between 1996 and 2001. Home ownership amongst Maori in Waitakere City has decreased in line with this trend. In the Auckland Region, an overwhelming majority of Maori who were renting regarded it as "important" or "very important" to own their own home⁴.



Source: Statistics New Zealand 2001 census



Source: Statistics New Zealand 2001 census

Figures do not total to 100% as some homes are neither owned nor rented eg. Used rent-free

⁴ Te Hoe Nuku Roa – Maori profiles research project – Massey University, Dec 98
Based on a survey of 305 randomly selected Maori households in the Auckland Region

8. EMPLOYMENT

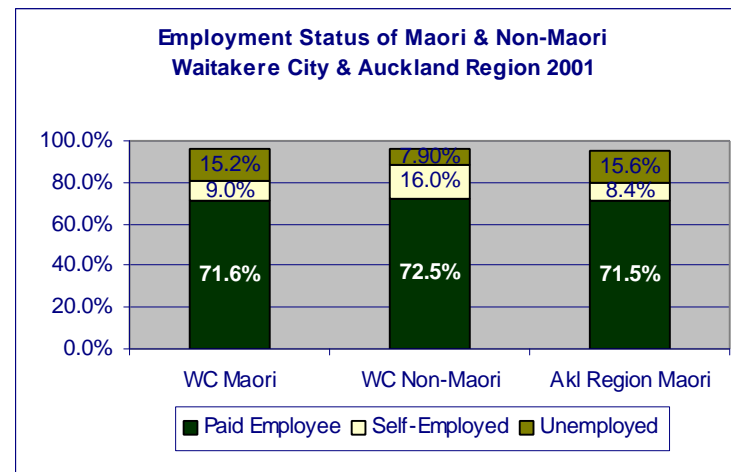
Employment status and Income is a very important aspect of wellbeing. Many of the problems Maori families encounter in housing, health and education are made worse through inadequate income. The average personal income of Maori in Waitakere City in the 2001 census was \$22,219. This is similar to the average for Maori in the Auckland Region and higher than the average for Maori in New Zealand as a whole.

“The average personal income of Maori in Waitakere City in the 2001 census was \$22,219.”

The proportion of Maori in Waitakere City earning over \$30,001 is similar to the proportion of Maori in the Auckland Region, but is actually lower when compared with non-Maori in Waitakere City. This is, Due to the high number of non-Maori who work part-time. Maori in Waitakere city have the lowest proportion of people working part-time when compared to non-Maori.

71% of Maori in Waitakere City over the age of fifteen are “in the labour force” – that is, they are working full time or part time, or actively seeking work. The remaining 29%, who are not in the labour force, includes discouraged workers who are no longer seeking work as well as people still at school or studying, retired people, full time parents or home makers, and those whose illness or disability makes them unable to work. The proportion of the non-Maori population in Waitakere City who are in the labour force is similar (69%).

Although participation rates are similar, the proportion of Maori who are unemployed and actively seeking work is 15.2% almost double the unemployment rate for non-Maori (8%). Unemployment rates for Maori in New Zealand as a whole are even higher 16.8% in 2001.



Source: Statistics New Zealand 2001 census.

The above graph provides a breakdown of the labour force into paid employee, self-employed and unemployed in 2001. The proportion of Maori who are paid employees (72%) is actually similar to the proportion of non-Maori (73%), but the proportion that are self employed (with or without employees) is much lower: 9% compared with 16% for non-Maori. Maori in Waitakere City have a higher percentage of self-employment in comparison to the wider Auckland Region.

Maori self-employment is, however, a growth area. A telephone survey of Maori in Waitakere City⁵ found that 18.5% were self-employed or the owner/part owner of a business. The gap between this and the 9% of Maori who were self employed in the census will be partly due to underreporting, in the census, of very small business ventures (similar to the underreporting of artists noted in the Arts and Culture chapter).

Through more businesses and self-employment, Maori unemployment can be addressed in a way that increases the self-reliance and capacity of the Maori community.

⁵ Tirowhanui! Survey of Maori residents February 2000, Waitakere City Council

The State Of Our Maori Community

CASE STUDY

TE WHANAU O WAIPAREIRA

'kokiritia i roto i te kotahitanga'
'progressively act in unity'

Te Whanau o Waipareira Trust is a major force in Waitakere City, and a model of what a community can do when they act in unity.

The Trust has its roots in the Maori leadership of Waitakere City and through many years has joined and strengthened the efforts of different Maori groups.

An early achievement was the opening in 1980 of a multi-tribal Marae, Hoani Waititi marae, which remains at the heart of the Waipareira whanau.



Hoani Waititi Marae

Today the Trust has emerged as a major player in the City's corporate, social and educational life. The Trust Board's 14 members, and the Chief Executive, oversee a huge range of activities. A few current examples are:

- Education: the Whanau delivers Maori medium education from preschool to secondary level as well as a wide range of vocational and adult education courses. Work is underway to establish a university (wananga).
- Health and Social Services: The Ratanui St clinic delivers health services ranging from mental health to dentistry. The Whanau also delivers public health information and education courses (stop smoking, domestic violence and others)
- Corporate: The Trust is a major investor in the Westgate shopping complex and a voice for the rights of urban Maori in land and fishing settlements.

The common thread through all of these activities is a vision of how an organisation that is uniquely Maori in its setup and values can help a huge range of people to help themselves.

"At the end of the day the Whanau will do what works for our community. [...] Our job is to provide windows of opportunity to give our people the skill to actually clamber up onto that window ledge of opportunity."

WHAT COUNCIL IS DOING:

The Council has a Maori standing committee - Te Taumata Runanga and a Maori Youth Council, Te Roopu Rangatahi. Maori issues are incorporated throughout Council's work programmes.

An urupa (Maori burial ground) at Waikumete Cemetery has been established.

“
*Maori issues are
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process and throughout the
Council's work
programmes.*”

WHAT CAN YOU DO?

Learn te reo (Maori language) and tikanga (culture and values).

Visit a marae – as part of a school or cultural visit, or with a friend.

If you are involved in delivering any service to Maori customers or clients, think about how to make your service more appropriate and accessible to them, take advice or form a relationship with one of the many Maori groups in the City.

“
*... form a relationship
with one of the many Maori
groups in the City.*”



