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9(2)(i)	to enable a Minister of the Crown or any public service agency or organisation holding the information to carry out, without prejudice or disadvantage, commercial activities
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Te Terewhiti ki Tāmaki Makaurau

Auckland Light Rail

Te Rautaki Huanga Māori

Māori Outcomes Strategy

Mahuru September 2021

Te Rautaki Huanga Māori  
Māori Outcomes Strategy



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# 1. He Whakarāpopotonga Matua Executive Summary

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The population of Tāmaki Makaurau Auckland is set to grow significantly over the next 30 years. Much of this growth is anticipated to occur along the City Centre to Māngere corridor (CC2M). Te Terewhiti ki Tāmaki Makaurau Auckland Light Rail (ALR) represents a significant opportunity to transform areas of Tāmaki Makaurau and lay the foundations for the wider rapid transit network across the city.

It is vital that the future of Tāmaki Makaurau is enabled by a transport system that improves access, reduces overall journey times, and supports a shift to sustainable and active travel.

The Auckland Light Rail Establishment Unit (Establishment Unit) was set up by Cabinet to progress an Indicative Business Case (IBC) that allows Ministers to make decisions on the mode, alignment, delivery entity and finance for ALR.

The Establishment Unit was also tasked with pro-actively engaging with Mana Whenua and Māori to increase visibility and awareness and develop social licence and explore partnering opportunities as envisaged under Te Tiriti o Waitangi Treaty of Waitangi.

Te Rautaki Huanga Māori Māori Outcomes Strategy outlines the outcomes and engagement for ALR and the commitment to establishing genuine and enduring relationships with Mana Whenua and Māori. It also outlines issues from kanohi ki te kanohi conversations with Mana Whenua, Mataawaka and marae, and the high-level outcomes for ALR.

The kōrero is multi layered, multi-dimensional and future focused.

This will assist in forming a genuine partnership that provides Mana Whenua and Mataawaka with an effective platform to integrate their aspirations and allow for innovative and local solutions to fulfill their aspirations as the project moves into the design phase and beyond.

By involving Mana Whenua in development and decision-making at all levels, solutions will be delivered that incorporate kaitiakitanga and sustainability, cultural history and design and capture opportunities to improve social and economic development and Māori wellbeing.

ALR will provide Māori with a powerful platform to integrate their aspirations and improve outcomes for Māori while also meeting outcomes and project objectives for ALR in the next phase, as we move to the Shadow entity and the confirmed Delivery Entity.

## 2. He Kupu Whakataki Introduction

### Background

Te Terewhiti ki Tāmaki Makaurau ALR is intended to be the first part of a new wider transit network for the city. It will therefore influence the nature of the wider development of that network over the next 50 years and beyond. It is critical that a long term view is undertaken when making decisions on its route, mode and alignment. ALR is to be seen as a vital component of a long-term and integrated approach to combating congestion and reducing emissions in Tāmaki Makaurau, as well as strengthening communities and promoting more compact urban form.

CC2M has a number of significant benefits. It will

- Alleviate current and forecast bus capacity constraints in the city centre
- Light Rail will connect communities along the corridor including employment areas such as the city centre, Ōnehunga and Auckland Airport
- Unlock significant growth potential along the corridor, especially around Māngere, Ōnehunga and Mt Roskill

Figure 1: Potential future rapid transit network



As part of the Indicative Business Case (IBC), route options are being considered including via Sandringham or Dominion Roads to the Airport.

Modes are also being investigated, including in brief:

- Te Terewhiti-Light Rail or a Modern Tram which would run on existing streets
- Te Waka Māmā-Light Metro-which would run underground
- A hybrid option of the two

Figure 2: ALR route options



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Current modelling suggests a substantial saving in travel time on all modes unlocking education and employment opportunities in Māngere as outlined in Figure 3 below.

Figure 3: Travel times in minutes from Māngere to the central city and universities

Station to Station Travel Times on CC2M Shortlisted Options (minutes)			
	Light Rail	Light Metro	Hybrid
	Dominion Rd	Sandringham Rd.	Sandringham Rd.
<b>CC2M Travel times to Mid-Town from:</b>			
Mangere Town Centre	37	27	32
Onehunga	25	20	21
Mount Roskill	17	12	12
<b>CC2M Travel times to Universities Station from:</b>			
Mangere Town Centre	Approx. 42 mins with walk from Queen Street	25	30
Onehunga		17	18
Mount Roskill		10	10
<b>CC2M Travel times to Wynyard from:</b>			
Mangere Town Centre	48	29	34
Onehunga	37	22	23
Mount Roskill	29	14	14

CC2M adopted the following outcomes with the overall objective for a more Connected, Accessible Tāmaki Makaurau.

- **Access & Integration** Improved access to opportunities through enhancing Auckland’s Rapid Transit Network and integration with Auckland’s current and future transport network
- **Environment** Optimised environmental quality and embedded sustainable practices
- **Urban & Community** Enabling of quality integrated urban communities, especially around Māngere, Ōnehunga and Mt Roskill
- **Experience** A high quality service that is attractive to users, with high levels of patronage
- **Value for Money** Effective and efficient use of all funding sources to achieve outcomes and maximise benefits.

## Methodology

### Ngā Whāinga: Objectives for Mana Whenua and Mataawaka Engagement

*‘Mahia te mahi hei painga mō te iwi’ nā Te Puea Herangi*

*‘Work for the betterment of the people’ said Te Puea Herangi*

Our objectives for CC2M for Mana Whenua engagement is:

- Establish strong enduring relationships with Mana Whenua who are influential partners
- Inform and empower Mana Whenua in CC2M
- Identify high level aspirations, opportunities, challenges and risks for Mana Whenua. This will set the platform for the delivery phase once further Cabinet decisions are made.

To develop social licence, we were guided by Te Ara Kotahi (Māori Strategy) and Māori Engagement Guidelines from Waka Kōtahi and the Māori Engagement Guidelines from Auckland Transport.

There are 19 Mana Whenua tribes in Tāmaki Makaurau, but for the purposes of CC2M we engaged with 15 Mana Whenua with interests in the project area to build relationships and share information at a high level on the proposed routes, mode and delivery entity and outcomes to be achieved. We also gathered initial thoughts, aspirations, and issues from Mana Whenua leadership that they wished to share with the Establishment Unit. This occurred from July-September 2021. Appendix A.

Building relationships and information sharing was appropriate for this stage as the IBC was being developed in parallel to the engagement and the detail, therefore, was not complete for a more in-depth kōrero.

Engagement was on a kanohi ki te kanohi basis with the Chair of the Board and Mana Whenua leadership rangatira to rangatira, supporting ngā uira values and the engagement approach, detailed further in the following sections. Each Mana Whenua Chair was invited by letter from the Board Chair.

Targeted engagement was planned in parallel with the Stakeholder Engagement for Mataawaka, those who do not whakapapa to iwi Mana Whenua of Tāmaki Makaurau. Mataawaka have large populations in the CC2M corridor where intensification is to occur such as Māngere. Māngere also includes a number of marae, and Māori educational institutions.

The focus of hui with Mataawaka was:

- (1) the transfer of information, so the community are well informed of the project and how they can benefit from it
- (2) Identify employment, social and economic opportunities, and implications, including housing, which could arise from ALR.

Time constraints and the ongoing Covid-19 outbreak were considerable roadblocks that we faced in executing our required engagement for Mataawaka which was bought online. While contingencies were in place for Covid 19, it did remove the important kanohi ki te kanohi approach. Many of our proposed engagement points are pillars within their local community, meaning they moved their priorities away from engagement opportunities and toward their responsibilities with whānau and their own community's health and wellbeing. For reference see Holly Bennett, Awhi, *Engagement Report: Mataawaka Māori Mahuru September 2021* Appendix B.

## Scope

Te Rautaki Huanga Māori Māori Outcomes Strategy provides a high level, big picture approach for Mana Whenua, Māori and ALR across the whole lifecycle of the project and is future focused. It is designed in a holistic system-based way, with programme outcomes and IBC integrated with Māori aspirations.

Te Rautaki Huanga Māori looks to ALR to contribute to intergenerational wealth and environmental, social, and cultural wellbeing for Māori. Further work will be undertaken in the next phase of detailed design and beyond once further decisions are made.

Partnership is multi-layered and multi-dimensional. Work will be undertaken on how it will operate in practice in the next phase.

## 3. Ngā Kaupapa Matua Key Issues and Themes

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### Overview

Partnering and taking a co-design approach, should co-design be chosen, will be essential to ensure outcomes are met with decision-making at a governance level for Mana Whenua. Mana Whenua wish to be involved in all levels of decision-making.

Benefits locally and for surrounding community in ALR, across the lifecycle of the project and beyond include:

**Growing Māori Economy:** Improved access and job creation for Mana Whenua and Mataawaka during the development, construction, and post construction phase of ALR, contributing to Māori wellbeing and intergenerational wealth.

Improved employment opportunities enabled through ALR procurement, as well as opportunities in commercial partnerships, investment opportunities and ownership.

**Environment:** Alignment with the concept of Kaitiakitanga, which respects the values of Mana Whenua as kaitiaki of their tribal rohe. Looking forward, this will include avoiding, remedying, and mitigating harmful impacts on Te Taiao, the environment and ensuring the preservation of taonga and waahi tapu.

**Design and Te Ao Māori:** Should Mana Whenua so wish, providing opportunity to develop a cultural narrative and integrated design framework, which reflects their history and stories throughout all design elements in subsequent phases. Te Reo Māori opportunities to be afforded if Mana Whenua so wish.

Going forward, ALR performance against Ngā Putanga Māori, outcomes for Māori will be captured throughout engagement and procurement, through regular feedback and assessment as we move through each phase. This will also include culturally appropriate metrics and kaupapa Māori methodologies, to ensure cultural, social, economic, and environmental outcomes for Māori are achieved.

### Key Issues/Themes

Key issues outlined by Mana Whenua, Marae and Mataawaka are outlined below and more information is provided in the corresponding sections.

We engaged with 11 Mana Whenua during our leadership kōrero. Each Mana Whenua group has its own set of priorities according to their aspirations, and these span all aspects of Māori wellbeing, environmental, cultural, economic and social.

Ensuring resourcing and investment in Ngā Putanga Māori Māori outcomes and the engagement process with Mana Whenua through all phases was highlighted, as was providing for Te Ao Māori perspectives in every facet, and the importance of relationships.

Mana Whenua have an expectation that as a Treaty partner, they are to have representation in decision-making in governance and management and at all layers of the delivery entity and across the programme. In governance, Mana Whenua are seeking a 50:50 ratio (co-governance) of Mana Whenua

to Crown/Local Authority representatives as the best way forward, for example the 50:50 ratio of representatives in the Waikato River Authority and the Ngāti Whātua Ōrakei Reserves Board. Mana Whenua seek a clear understanding of what a Treaty partnership looks like, key success indicators and clear accountabilities. They told us that one representative for Mana Whenua cannot represent all 15 Mana Whenua with interests in ALR. Representation is to be selected by Mana Whenua.

We will need to ensure there is representation on any transitional or shadow governance entity prior to the establishment of the final Delivery entity.

Environment is a key outcome for ALR and the expression of kaitiakitanga and the health and wellbeing of the Manukau harbour is of high significance to Mana Whenua. Mana Whenua wish to ensure that cultural values are protected and ALR is to avoid, remedy and mitigate impact on the Manukau and the values of Mana Whenua. They seek innovative engineering solutions to cross the Manukau harbour when considering options.

Ensuring sites of significance and waahi tapu are protected was also a focus. Similarly, viewshafts are to be maintained and to be avoided by intensification and mode/route.

Protecting Te Taiao and providing environmental protections was considered important. Getting people out of cars and onto ALR is a major undertaking and will require a behaviour change amongst whānau.

Growing the Māori economy and whānau intergenerational wealth will be enabled by increasing access to employment and job creation during the ALR lifecycle, with opportunities available across all levels of the workforce. Enabling social procurement to achieve job creation, skill development and support for innovation was considered important for Mana Whenua and Mataawaka to reduce inequities.

Mana Whenua and Mataawaka consider 5% minimum threshold for pakihi Māori Māori business by volume in procurement practices as too low, and they suggest raising it to the Māori population ratio (approx. 13%).

ALR can also provide greater access to employment and educational facilities for Māori in the city. This is in addition to greater access to marae where matauranga Māori is lived, shared, upheld, and exchanged, and Māori educational institutions kōhanga reo, kura kaupapa Māori and Te Wānanga o Aotearoa particularly in Māngere.

Intensification of housing carries a risk of gentrification and dislocation of people particularly in Māngere and this was raised during our engagement. Providing housing opportunities that are affordable was also highlighted.

Mana Whenua see opportunities to invest or explore ownership options in ALR. There are concerns that costs will be imposed on whānau who are not within the ALR area who find it difficult to meet their current utility and kai costs that are already high. ALR cost recovery to be also affordable to allow for greater access.



## 4. Te Tiriti o Waitangi Treaty of Waitangi

### Te Tiriti o Waitangi: Principles and Articles

ALR recognises and respects Te Tiriti o Waitangi as Te Tūāpapa (foundation) from which we will work with and alongside Māori.

Te Tiriti o Waitangi Treaty of Waitangi will guide our decisions, kōrero and behaviours with Māori. The Cabinet Office Circular *CO 19/5 Te Tiriti o Waitangi Guidance for policy development and implementation* and the analysis provided for *Protecting and Promoting Iwi Māori Rights and Interests in NZ Three Water Service Delivery* (Cabinet-21-MIN0228 refers), is a useful reference and approach, reflected in a high-level way below.

Figure 4: Summary of Te Tiriti O Waitangi principles and articles

<b>Partnership</b>	<ul style="list-style-type: none"> <li>• ALR We will act reasonably and honourably and in good faith</li> </ul>
<b>Participation</b>	<ul style="list-style-type: none"> <li>• We will provide for opportunities for Māori to participate in processes to explore opportunities and to engage with Māori on their perspectives</li> </ul>
<b>Protection</b>	<ul style="list-style-type: none"> <li>• We will take positive steps to ensure that Māori rights, roles and responsibilities are protected</li> </ul>
<b>Article 1: Kawanatanga A right to Govern for all</b>	<ul style="list-style-type: none"> <li>• Follow processes of good governance</li> <li>• Identify economic, social, and cultural and other issues for Māori and provide for them</li> <li>• Identify legal and Treaty Settlement obligations</li> </ul>
<b>Article 2: Tino Rangatiratanga</b>	<ul style="list-style-type: none"> <li>• Māori have the right to make decisions over resources and taonga which they wish to retain and that are of value to them</li> <li>• Build capacity and enhance Māori wellbeing</li> <li>• Mana enhancing processes that are better than the status quo for iwi.</li> </ul>
<b>Article 3: Oritetanga The rights of Māori as Citizens</b>	<ul style="list-style-type: none"> <li>• Obligations to New Zealand citizens are shared equally with Māori</li> <li>• Equity, natural justice</li> <li>• Consideration of issues for Urban Māori.</li> </ul>

### How this applies to Te Terewhiti ki Tāmaki Makaurau ALR

CC2M and ALR has an important role to play in finding opportunities to better respond to Mana Whenua aspirations while delivering rapid transit and urban renewal solutions. ALR is committed to working with Mana Whenua and supporting them in achieving their aspirations providing them with a powerful platform to integrate their aspirations once key Cabinet decisions are made.

The approach of proactively engaging Mana Whenua from the outset and seeking their input and having them involved in decision-making at all levels from governance to management will assist in forming a genuine partnership and achieving their goals.

Partnership can be described as the sharing of benefits and obligations, rights, and responsibilities. The characteristics of a partnership are a commitment to sharing values, resourcing, risks and rewards, accountability, visions and ideas, and decision-making. It is multi layered and multi-dimensional.

Process, system and enabling policy mechanisms that support the partnership and are aligned are also key identifiers.

As recognised by te Tiriti o Waitangi/Treaty of Waitangi and through legislation, such as the Resource Management Act 1991 and Land Transport Management Act, genuine partnership with Mana Whenua is critical to the Project to ensure that decisions on consenting matters include them as the original kaitiaki (custodians) of the land. It is also critical that ALR recognises Treaty Settlements that exist in the ALR area.

15 Mana Whenua groups with territorial affiliations and customary interests across ALR were identified and 11 were engaged with during this phase. They told us during our leadership kōrero that understanding what partnership means and what success looks like is critical and accountabilities are clear. In addition, they are of the view that a true partnership is 50:50 ratio in governance. The Waikato River Authority is a useful co-governance arrangement. The partnership is also at management level and throughout all levels of the delivery entity and in programmes delivery. Representation selection is to be by Mana Whenua.

Mataawaka or Urban Māori also make up a significant portion of the Tāmaki Makaurau Māori population with specific interests in education, employment, and housing. They view ALR as providing access for Māori communities by increasing their educational and employment choices, as well as providing access to marae and matauranga Māori and the sharing of knowledge.

## Ngā Uara: Values

Ngā Uara Values guide our conversations and behaviours with Māori and will be integral for ALR's success.

Figure 5: Ngā Uara: Values for ALR

Values	Description
Rangatiratanga	<ul style="list-style-type: none"><li>• We recognise and respect the individual autonomy and authority of Mana Whenua Entities.</li><li>• We respect each other as partners and therefore value each other's aspirations, positions, roles and expertise.</li></ul>
Manaakitanga	<ul style="list-style-type: none"><li>• Exercise care and the work we do should be mana enhancing and supportive.</li></ul>
Kaitiakitanga	<ul style="list-style-type: none"><li>• We recognise that the environment is a taonga that must be managed carefully. We also recognise that Māori have a responsibility and obligation of care over their communities and environment</li></ul>
Whanaungatanga	<ul style="list-style-type: none"><li>• We foster meaningful and enduring relationships based on good faith, mutual respect, understanding and trust.</li></ul>
Mana o Te Reo Māori	<ul style="list-style-type: none"><li>• Te Reo Māori is a taonga and highly valued. We will be guided by Mana Whenua in actively promoting Te Reo Māori</li></ul>

## Ngā Matapono: Principles for Engagement

The principles for our engagement formed a strong tūāpapa (foundation) for our kōrero with Mana Whenua leadership and will form the basis for ALR kōrero in the detailed phases to follow with Mana Whenua kaitiaki.

Figure 6: Ngā Mātapono: Principles for engagement

Principles	Description
Rangatira ki te Rangatira	<ul style="list-style-type: none"> <li>Give particular respect and regard to the level of conversations we will be having and ensure we have the appropriate people in the room to address any issues.</li> </ul>
Kanohi ki te kanohi	<ul style="list-style-type: none"> <li>Where possible, engagement will be face to face or bought online if there is an elevation in Covid alert levels.</li> </ul>
Whakapono	<ul style="list-style-type: none"> <li>Acknowledgement, understanding and adherence to kawa (protocols), tikanga (customs).</li> <li>Provide opportunity for Mana Whenua to participate in the process and engage their own specialist where required, who will be able to provide them with timely expert advice.</li> </ul>
Tauututu	
Huna kore	<ul style="list-style-type: none"> <li>Adopt a 'no surprise' approach to engagement, engage early and ensure information flows both ways.</li> </ul>
Manarite	<ul style="list-style-type: none"> <li>Cultivate a culture whereby everyone's input is valued and should be treated with respect.</li> </ul>

## 5. Ngā Putanga Outcomes for ALR

### Ngā Putanga Māori and ALR outcomes

It is critical to ensure the CC2M ALR outcomes and Ngā Putanga Māori Outcomes are both being met and these are triaged with success criteria in what we heard from Mana Whenua.

The following are the outcomes for CC2M:

- Access and Integration: Improved access to opportunities through enhancing Auckland's Rapid Transit Network and integration with Auckland's current and future transport network
- Environment Optimised environmental quality and embedded sustainable practices.
- Urban and Community Enabling of quality integrated urban communities, especially around Māngere, Ōnehunga and Mt Roskill
- Customer Experience A high quality service that is attractive to users, with high levels of patronage
- Value for Money: Effective and efficient use of all funding sources to achieve outcomes and maximise benefits.

At our engagements with Mana Whenua, Mataawaka and marae there was discussion about route and mode, namely the benefits and constraints.

These have been aligned with Ngā Putanga Māori outcomes from the kōrero collected from our engagements.

Figure 7: Ngā Putanga Maori & CC2M outcomes

CC2M Outcomes	Ngā Putanga Māori Outcomes
Access and Integration	<ul style="list-style-type: none"><li>• Deliver patronage and improved access to employment and education for Māori</li><li>• Achieve better transport and urban renewal outcomes alongside Mana Whenua</li><li>• Reconnect Māori communities to their marae, whare karakia, kōhanga reo and Kura Kaupapa Māori</li></ul>
Environment	<ul style="list-style-type: none"><li>• Build patronage for ALR maximising the use of a safer and more sustainable transport mode and reducing reliance on private vehicles;</li><li>• Ensure Mana Whenua knowledge about natural environments and sites of significance is incorporated into planning and design to deliver sustainable environmental outcomes.</li><li>• Work with Mana Whenua to provide better than expected outcomes for the environment.</li></ul>

Customer Service	<ul style="list-style-type: none"> <li>• Ensure Mana Whenua values regarding services standards, experience and safety are fed into the process to achieve better customer experience outcomes.</li> <li>• Incorporate Māori culture into solutions and service and promote the use of te reo Māori.</li> </ul>
Enabling of quality integrated urban communities, especially around Māngere, Onehunga and Mt Roskill	<ul style="list-style-type: none"> <li>• Incorporate Mana Whenua history and culture into the urban design and planning process to develop clear sense of space and a rich cultural identity.</li> <li>• Identify intensification issues including gentrification and affordability</li> </ul>
Value for Money	<ul style="list-style-type: none"> <li>• Engage Mana Whenua as genuine partners to develop solutions and address issues to optimise delivery time and costs.</li> <li>• Identify and incorporate ongoing cultural, social and economic opportunities that will provide improved outcomes and value for their communities.</li> </ul>

The following desired outcomes (informed from numerous hui and fora with Mana Whenua in Tāmaki Makaurau in Central and Local Government settings) will set the foundation in detailed design for delivery with Mana Whenua.

Figure 8: Desired outcomes for CC2M

Outcome	Desired outcome description	Success Factors
Genuine Partnership	<ul style="list-style-type: none"> <li>• Establishment of authentic and enduring relationships including a Māori perspective in governance and decision-making as recognised by Te Tiriti o Waitangi;</li> <li>• Provides Mana Whenua with the ability to influence key decisions as partners through the project;</li> <li>• Drives positive social, cultural environmental and economic outcomes for Māori;</li> <li>• Engaging Mana Whenua early to build social licence/awareness and understanding of the project;</li> <li>• Mana Whenua resourced appropriately for discussions.</li> </ul>	<ul style="list-style-type: none"> <li>• Strong relationships between projects teams, senior leadership and iwi governance and kaitiaki;</li> <li>• Inclusion of Māori perspectives within Governance decision-making and advisory functions across the Programme</li> </ul>
Mana Whenua Leadership	<ul style="list-style-type: none"> <li>• Enabling Mana Whenua to have rangatira to rangatira discussions and provide direction on the incorporation of their aspirations into ALR;</li> <li>• Empowerment/rangatiratanga;</li> <li>• Creating social benefits such as employment and economic opportunities</li> </ul>	<ul style="list-style-type: none"> <li>• Empowerment and effective solutions.</li> <li>• Creating employment and economic opportunities enabled through procurement</li> </ul>

Kaitiakitanga	<ul style="list-style-type: none"> <li>• Aligns the principles and objectives of ALR with the concept of kaitiakitanga</li> <li>• Maintains the relationship that Mana Whenua have with the whenua and their responsibility as kaitiaki</li> <li>• Preservation of environmental taonga and landmarks</li> <li>• Avoiding, remedy or mitigate harmful impacts</li> <li>• Improve mauri of the environment</li> <li>• Māori Land is protected and preserved from alienation</li> </ul>	<ul style="list-style-type: none"> <li>• Preservation of taonga and waahi tapu/landmarks.</li> <li>• Avoid, mitigate or remedy harmful impacts on cultural values</li> <li>• Promotes enhancement and regeneration</li> </ul>
Promoting Tāmaki Makaurau	<ul style="list-style-type: none"> <li>• The ability of Mana Whenua to incorporate ngā kōrero tuku iho as cultural anchors to create a unique cultural perspective and sense of place in ALR</li> <li>• Te reo Māori in the public realm as prescribed by Mana Whenua at place</li> </ul>	<ul style="list-style-type: none"> <li>• Place making and integration of Te Ao Māori in design</li> <li>• Recognises Te Reo Māori, reo ā iwi</li> </ul>

## 6. He Whakatureture Legislation

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### Resource Management

Mana Whenua have a special cultural and spiritual relationship with the environment as kaitiaki

This includes their relationship with:

- Waahi tapu (sacred sites);
- Taonga (treasures);
- Wai/Wai Māori (water/fresh water);
- Whenua (land) and Āngi (air);
- Moana (Sea)/Takutai Moana (foreshore).

The traditional concept of Kaitiakitanga is a complex, social, cultural, economic, and spiritual system and is explored in further details in the following section.

The Resource Management Act 1991 (RMA) recognises the special relationship between hapū and iwi and Te Taiao, the environment, as a matter of national importance, as well as taking account of Te Tiriti o Waitangi.

The RMA reforms presently being considered by Government will also be an important consideration in the next phase as ALR moves into detailed business case, design and consenting. The three waters regulatory and service delivery reforms will also be considered, and how the Treaty of Waitangi and Te Mana o te Wai are referenced appropriately within the legislative framework and their relevance to ALR.

### Treaty Settlements, Takutaimoana and Harbour issues

The settlement of historical Treaty of Waitangi grievances or claims by hapū and iwi against the Crown, Treaty settlement redress, and aspirations pre and post settlement are important considerations when working with Mana Whenua. There are both individual and collective settlements in Tāmaki Makaurau including the Tāmaki Collective settlement legislation in addition to individual Mana Whenua settlements.

Hapū and iwi have a longstanding relationship with the takutai moana (foreshore and seabed) through rights and interests. The Marine and Coastal Area (Takutai Moana) Act 2011 establishes a mechanism for hapū and iwi to have their claims recognised through negotiations led by Te Arawhiti (Office of Māori-Crown Relations) or the High Court. There are several applications filed for consideration from Mana Whenua and others in the coastal area in Tāmaki Makaurau. Processes for notification of Mana Whenua applicants and other Māori for RMA purposes, amongst other matters, will need to be considered in the next phase and outlined in the Consenting Strategy.

In ensuring ALR meets its Treaty obligations, ALR will also need to be cognisant of Harbour treaty settlement negotiations that have commenced particularly over the Manukau harbour.

These matters are important when considering works in reclaimed areas or in the marine and coastal area and any associated impact on Māori Values.



## Taonga tuku iho: Māori Land

Māori land is considered taonga tuku iho by Māori. The loss of Māori land through the Crown's acts and omissions is a significant issue for Māori and a common theme in the settlement of historical Treaty of Waitangi grievances.

Unlike the western system of land tenure based on individual property rights, Māori land is held in collective title for all beneficiaries. There are several Māori freehold land structures that serve different purposes and functions, and these are established under Te Ture Whenua Māori Act 1993. The Māori Land Court determines issues relating to succession, disputes, and the alienation of Māori freehold land.

Avoiding the alienation of Māori land through Public Works acquisition is the primary consideration for ALR. Māori landowners are to be active participants in any future kōrero should the need arise.

## Te Reo Māori

In 1986, after years of decline in te reo ā iwi, a claim was made to the Waitangi Tribunal that the Crown had failed to protect the language under Te Tiriti o Waitangi. In 1987, Te Reo Māori became an official language in the Māori Language Act 1987.

Te Ture mō Te Reo Māori 2016, (Māori Language Act 2016) created a new way of approaching language revitalisation. *Te Maihi Māori* is the Crown's Strategy for Te Reo Māori revitalisation for all New Zealanders, while also recognising the important status of hapū and iwi as the kaitiaki of reo ā iwi.

These are important considerations and projects will be led by Mana Whenua on how they wish to recognise Te Reo Māori in projects and in design matrix matters.

## Mana Whenua Tribal Entities

Our engagement approach is outlined above and Mana Whenua are to be approached through their respective representative entity. These may be Charitable Trusts, likely at pre-settlement or Post Settlement Governance Entities (PSGEs) established under Treaty of Waitangi settlement legislation.

Depending on the nature of the conversation and structure, the kōrero may be with Te Taiao (Environmental), Whai Tiaki (Cultural) or Whai Painga (Social) arms of the entity (if relevant). Economic or commercial (Whai Rawa) conversations are generally conducted separately with the entity's development arm. All Mana Whenua are or have been in treaty settlement negotiations however few within the ALR area are fully settled.

Marae are the cultural heart of kōrero tuku iho, tikanga and matauranga Māori for hapū and iwi and are represented through marae komiti and trustees. Marae are located on ancestral lands (the exception is urban marae) and have marae reservation status. There are a number of marae located in Māngere and future kōrero with them will continue in the next phase.

## Rangatira to Rangatira

ALR engagement process focusses on two levels of engagement: rangatira-to-rangatira (leader to leader) that is leadership conversations with senior leadership such as the engagement undertaken on ALR to date and kaitiaki (operations) at a project level. These are the same representative tribal entities however there are different levels of responsibilities, accountabilities and conversations required for decision-making and participation purposes.

Kaitiaki are the iwi representatives focused on matters relating to Te Taiao and design matters for their respective entities. They care for the spiritual and physical worlds for their iwi entities.

Kaitiaki are mandated on behalf of their respective organisation to engage with projects. The next phase of detailed business case matters will see engagement occurring at the kaitiaki level, if Mana Whenua so wish to be involved in the process. High level kōrero will be maintained at the rangatira-to-rangatira level on key strategic issues that may include governance arrangements, investment or ownership opportunities and issues of importance and relevance to them.

## 7. Te Taiao Kaitiakitanga

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### The expression of kaitiakitanga

The traditional concept of kaitiakitanga is part of a complex, social, cultural, economic and spiritual system that has been established through a long and enduring relationship of iwi and hapū with land and waters. To understand kaitiakitanga is to understand Te Ao Māori world view relating to the world around us.

Kaitiakitanga has been described as guardianship or protection. The basic meaning of 'tiaki' is to guard, however, depending on the context in which it is used, it also means to preserve, keep, conserve, nurture, protect and watch over. The prefix 'kai' with the verb 'tiaki' denotes the agent of the action of 'tiaki'. Therefore, a kaitiaki is a guardian, keeper, preserver, conservator or protector. The addition of 'tanga' denotes preservation, conservation and protection.

Kaitiakitanga is integrated with the spiritual, cultural, and social life of Mana Whenua and is holistic across land, air and sea, including all people within the concept of environment. It is locally defined and exercised by Mana Whenua with focus on authority and responsibility rather than ownership. It is concerned with both sustainability of the environment and the utilisation of its benefits. This concept of kaitiakitanga contains the purpose of the RMA (sustainable management of resources); and that of the Fisheries Act (sustainability and utilisation) but is broader than each of these concepts.

### Feedback from engagements

Several issues were raised during the ALR engagement with Mana Whenua and a marae and the expression of kaitiakitanga and impacts on Te Taiao. These are:

- The whenua is to be protected and impacts need to be managed
- A marae experienced detrimental impacts on the whenua and Manukau harbour with construction of the bridge over the harbour. Request proactive involvement including in governance
- The significance of the Manukau harbour. The Manukau Harbour and its enduring relationship with Mana Whenua. Subject to litigation and the Waitangi Tribunal hearing in 1984
- The route/mode options to cross the Manukau harbour whether it be under, over or using existing structures
- Using innovative means in infrastructure for alternative options
- Avoid impact on cultural values in takutai moana in the Manukau harbour. Consideration of alternatives using innovative engineering solutions
- Avoid impact on maunga view shafts from mode/route. Scope of the Urban National Policy Statement
- Further investigation of aquifers, water table issues and lava caves in subsequent phases around the Manukau harbour
- West Coast harbour treaty settlement negotiations and negotiations over the Manukau harbour
- Light Rail has a much smaller footprint than vehicles and will require a behaviour change to increase light rail patronage
- Planting offsets for climate change.

ALT will need to address these issues raised by Mana Whenua in route selection over the Manukau harbour and in the need to avoid, remedy and mitigate effects on Cultural Values for consenting

purposes. Notification requirements for takutai moana rights recognition by Mana Whenua and others. will also be triggered. In addition, there will be an overlap to the Manukau harbour negotiations.

### Multicriteria Analysis of route options

ALR will engage regularly and early with Mana Whenua during the design, construction, and operations phase of the ALR project and incorporate their aspirations for their taiao (environment/natural world) within everything that the Project does.

As Treaty partners, and as part of the Multi Criteria Analysis (MCA) for route optioneering, Mana Whenua are to be invited to be part of the decision-making. This will ensure that their cultural values are maintained and their desire for environmental enhancement opportunities are met. Mana Whenua are the only ones able to articulate their values and any impact on them.

### Cultural Value Assessment (CVA)

After the ALR brief and site visit which is undertaken to gain an understanding of the project, Mana Whenua through their Kaitiaki will be invited to submit a Cultural Value Assessment. This high level CVA will cover cultural values, areas of cultural significance, waahi tapu, natural resource and a cultural narrative.

The CVA will also assess how a proposal might impact on the identified cultural values. While the first preference is to avoid and this is to be the first course of action, it may contain measures to mitigate the effects of the proposal.

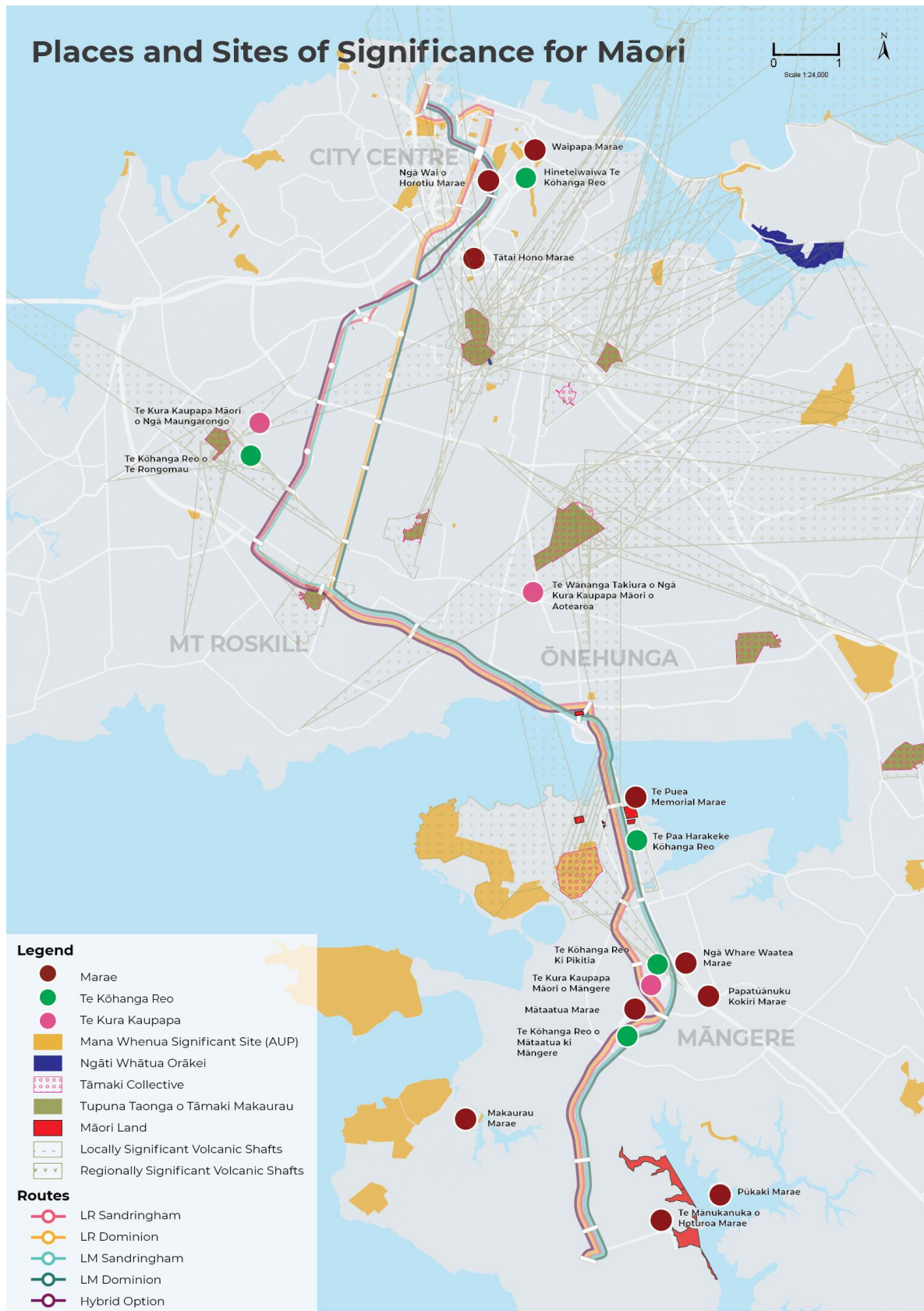
Once a CVA from each Mana Whenua with interest is compiled, it is reviewed into one living document, the Māori Values Assessment (MVA). This document will be utilised for consenting purposes and should be foreshadowed in the Consenting Strategy. Once agreed and approved by Mana Whenua, it will also be utilised as a supporting document in the Assessment of Environmental Effects (AEE).

Only Mana Whenua can assess and express their cultural values for the Project. This approach ensures the views of all Mana Whenua are captured and all issues, information and recommendations are considered.

By working with the groups throughout the ALR project we can also develop innovative solutions to overcome issues, support aspirations of Mana Whenua and deliver the best environmental outcomes for the Project.

The following map contains Places and Sites of Significance for Māori which will be further developed in the next phase.

Figure 9: Places and sites of significance for Māori



## Induction and Cultural Monitoring

Kaitiaki will be the touch point for any induction of workers on the project, cultural monitoring requirements as ALR moves into the construction phase and karakia at important stages of the ALR Project.

### 7.5 Existing forums/Mana Whenua tables

ALR will require frequent Kaitiaki engagement and will be part of the ALR Project from detailed design through to the end of the process. This will continue after the completion of construction, including ecological monitoring and ensuring cultural work is complete.

There are a numerous Mana Whenua fora operated by Waka Kotahi, Auckland Transport and Te Kaunihera o Tāmaki Makaurau Auckland Council with kaitiaki. Given the complexity of ALR, it is prudent to establish a dedicated Mana Whenua ALR kaitiaki table, drawing on learnings from other fora. As hui will be occurring regularly on ALR, a hui will be held early with Kaitiaki to determine a hui schedule for the ongoing work.



## 8. Te Ōhanga Māori The Māori Economy

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ALR presents a significant opportunity to create employment and educational development opportunities for Māori to be involved across all aspects of the Project delivery and ongoing operations. There are also a range of potential commercial opportunities and partnerships. These opportunities have the potential to contribute to intergenerational wealth creation and wellbeing for Māori across Tāmaki Makaurau.

Enabling procurement process will express local employment objectives and incentives, derived in conjunction with Mana Whenua and mataawaka, to potential bidding partners. Specific Māori outcomes and development support will be well communicated throughout the process to drive Māori employment and education, particularly in management and leadership roles of influence as well as at all positions in the labour force.

ALR provides an opportunity to improve Māori employment outcomes throughout the lifecycle of the project from design, construction, and post construction. Ongoing maintenance opportunities for example, may also provide an opportunity to improve Māori employment outcomes.

### Māori Population

In 2018, the Māori population totalled 775,800 an increase of just under 30% since 2013. The Māori population is much younger than the rest of the population of Aotearoa, with 57% under 30 years old. Projections by Statistics New Zealand suggested growth of this size would take until 2038. This feature and the higher growth in the number of Māori flows through to dramatic contrasts in population, workforce, and employment growth. (*Te Ōhanga Māori The Māori Economy 2018, The Reserve Bank and Berl, Hanuere 2021*).

In the 2013 Census, 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 living in Aotearoa and 11.6% of the total Tāmaki Makaurau population. More detailed work on population growth and Māori in Tāmaki Makaurau will be undertaken in the next phase.

### Māori Employment

The overarching goal of He kai kei aku ringa is to achieve a 20% increase in Māori median income by 2021, from \$26,500 to \$31,800." – *Crown-Māori Economic Development Strategy*.

Nationwide, there are close to 330,000 Māori in employment with two thirds of the workforce concentrated in manufacturing (12%) and construction (11%). The construction sector also has 19% of self-employed Māori sole traders and 23% of Māori employers (2,300 employers).

There are also many entrepreneurial Māori in professional, scientific, and technical services (830 employers and 1900 self-employed). While the number of Maori in entrepreneurial roles of employers and self-employed grew between 2013 and 2018 (45.8% and 24.9% respectively), Māori remain relatively under-represented in these roles.

By rohe, Tāmaki Makaurau has by far the largest proportion of the Māori workforce with 24% of employers, 27% of self-employed and 24% of employees.

Mana Whenua support enabling procurement practices, processes and systems for Māori including professional services such as engineers. This provides an opportunity to both improve Māori influence

and employment and improved access to management roles, partnership opportunities such as tenders and process and system change.

Mana Whenua told us during our leadership discussions that their aspiration is for Māori to be employed at all tiers of the labour force. They also express interest in employment opportunities and utilising technology for example trials for traffic, pedestrian, and real time data flow.

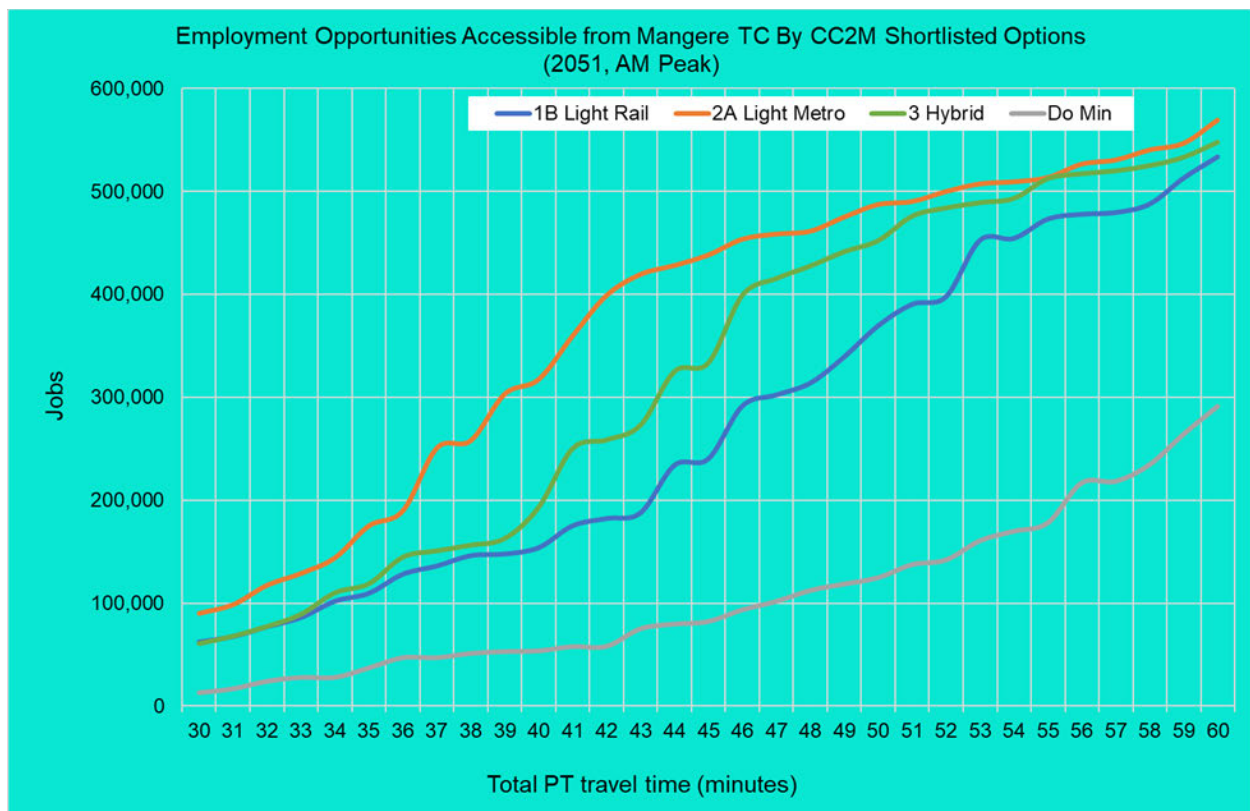
Mataawaka and Marae also saw opportunity for employment and jobs from ALR.

Agencies could think boldly and put a target of the ratio of the Māori population in their procurement process.

### Access to Employment for Māori

Modelling for travel times for ALR for the different modes from Māngere provide for greater access to employment which contributes to reducing inequities for Māori.

Figure 10: Travel times to employment on all modes from Māngere



### Māori in Managerial Positions

During our engagement, Mana Whenua told us it was critical that there are opportunities for Māori at all levels of employment and in targeted procurement. This gives them the ability to influence cultural, social, economic, and environmental outcomes for Māori for ALR.

According to the Independent Māori Statutory Board's *The Māori Report for Tāmaki Makaurau 2016*, there is substantial differences in the proportion of Māori employers as managers across the 21 local board areas in Tāmaki Makaurau. For example, while 24% of employed Māori 15 years and over living in the Ōrākei Local



Board area were employed as managers, the corresponding portion in the Māngere Ōtāhuhu Local Board area was 10.4%.

## Education

ALT Project provides opportunities to improve educational outcomes as outlined below, which will be explored in further depth in the next phase.

### Access to Educational Facilities

The ALT Project will improve access to Māori to mainstream educational institutions such as the University of Auckland and Auckland University of Technology. Significantly, it will also provide access to marae, Kura Kaupapa Māori and Kōhanga Reo and Te Whare Wānanga o Aotearoa in Māngere and along the route, supporting Māori communities by improving access to Māori education. Improving access to marae will also support the development of mātauranga Māori / Māori knowledge and a heightened sense of identity and holistic wellbeing.

### Educational Partnerships

Mana Whenua partnerships with educational facilities and procurement partners will be explored during future engagement to develop the workforce required for example, utilising Te Wānanga o Aotearoa - Māngere and the Manukau Institute of Technology.

### Procurement and contractual partnerships

Cadetships, apprenticeships, leadership programmes and career progression will be contractually agreed with procurement partners to create education and employment opportunities locally.

In 2020, the Government set a minimum 5% by volume target for pakihi Māori Māori businesses to be procured for services by Government agencies. Amotai provides a link or brokering services between pakihi Māori Māori business and Government agencies, ensuring pakihi Māori have the necessary business acumen and additionally, introducing Government agencies who may wish to procure them.

Discussions with Mana Whenua to date suggest that the 5% volume threshold is set too low, rather the percentage of the Māori population which is approximately 13% is a better goal. This is an aspirational but not unachievable goal if ALR is to be bold and innovative in its approach.

## Gentrification

*Te Ohanga Māori the Māori Economy (2021)* reports that there were 285,400 Māori households in 2018 with a home ownership rate of 47.5%. Tāmaki Makaurau has the lowest home ownership rate at 42% but the highest household income for Māori living in owner-occupier homes and for those that are renting.

There is a risk in Māngere with the intensification of housing, that Māori will need to relocate due to rent increases and land prices, as has occurred in the urban regeneration of Glen Innes.

Mana Whenua have raised the issue of gentrification in their recent leadership conversations, and the impact intensification will have on people from existing communities and relocation. Mana Whenua also questioned how Māngere will be able to sustain its growth with proposed intensification.

Care therefore is to be taken in Māngere and Mt Roskill in particular, to ensure the transformation process avoids relocating communities and that their cultural identities are maintained and enhanced.

## Home Ownership

ALR will actively explore with Māori and with Kāinga Ora – Homes and Communities, in moving Māori through the housing continuum towards home ownership. Māori home ownership has the potential to help Māori realise the potential benefits from ALR and ensure the community and urban development embraces Māori cultural, social, and economic outcomes.

Growing financial capability and support of Mana Whenua and Mataawaka housing strategies that are place based will also assist in housing development opportunities.

## Commercial Opportunities

In 2018, the financial value of the Māori asset base totalled \$68.7 billion across Aotearoa with \$12.5 billion in Tāmaki Makaurau alone. Assets in the real estate and property services dominate Tāmaki Makaurau. *Te Ōhanga Māori The Māori Economy 2018, The Reserve Bank and Berl, Hanuere 2021.*

There may be commercial partnerships with Mana Whenua and Māori for ALR that will be explored in the next phase.

## Investment and Ownerships opportunities

Mana Whenua expressed interest in investment potential in ALR and in addition, ownership. Mana Whenua may also have the means and business interests to engage directly with ALR. In addition, they may also have existing abilities relevant to the design, construction, and operations phases, as well as the development of urban regeneration. Pakihi Māori Māori businesses may also hold this business acumen and expertise.

Detailed design engagement will also provide an opportunity to identify commercial partnerships and in procurement in design, construction and in operations. For example, there are existing Mana Whenua owned nurseries that could supply culturally harvested native plants and ongoing maintenance. Guaranteed revenue from ALR can enable financial investment and borrowing for plant and machinery.

## Commercial Opportunities/Right of First Refusal in Treaty Settlements

During discussions with Mana Whenua, they raised the possibility of investing or being part owners in the ALR Project. They noted that capital funding could be raised from a range of sources. They are also mindful that it is the scale that would attract large investors.

Some Mana Whenua may have commercial redress that could be utilised on the route. We are mindful however that there is likely to be additions when other Mana Whenua who are presently in Treaty settlement negotiations conclude their settlements.

Cultural redress for Mana Whenua can also include a variety of instruments including co-governance arrangements and return of Crown properties. This is particularly relevant for the Tāmaki Makaurau Settlement and the Maunga Authority that manage maunga-sites of significance along the route. The maps below outline both Cultural and Commercial Redress in the ALR project to date.

Figure 11: Treaty settlement by cultural and commercial redress

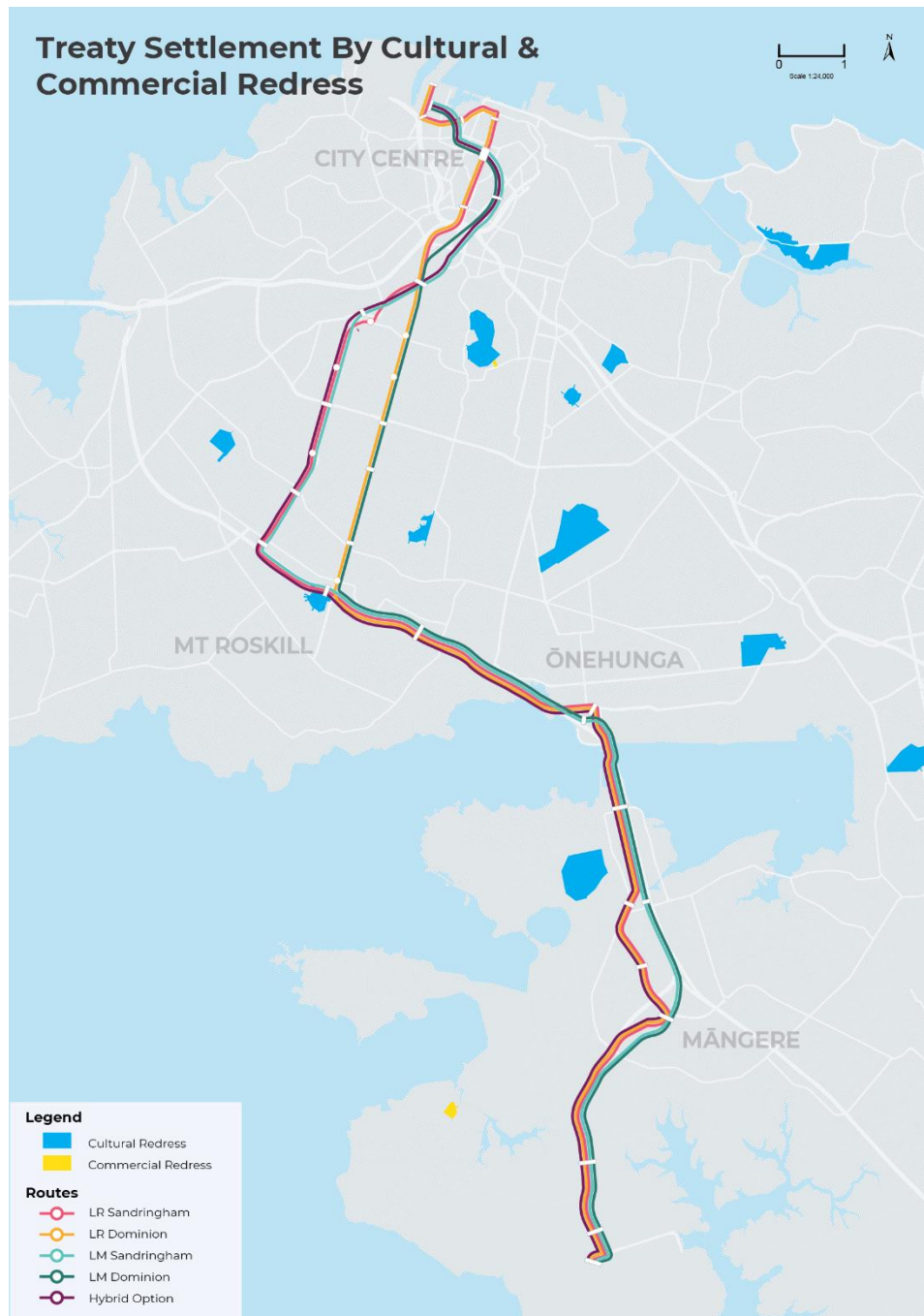
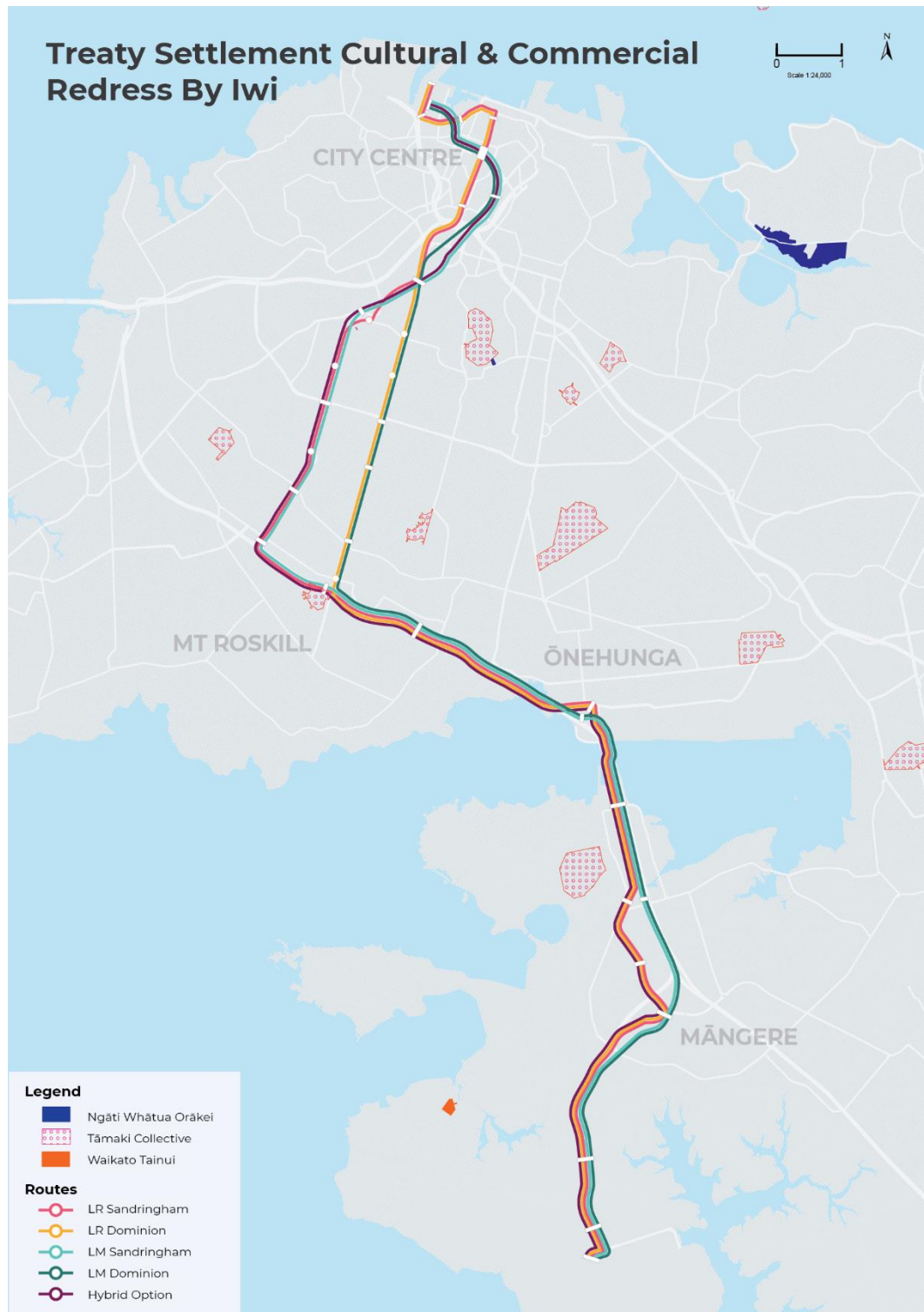


Figure 12: Treaty settlement by cultural and commercial redress by Iwi

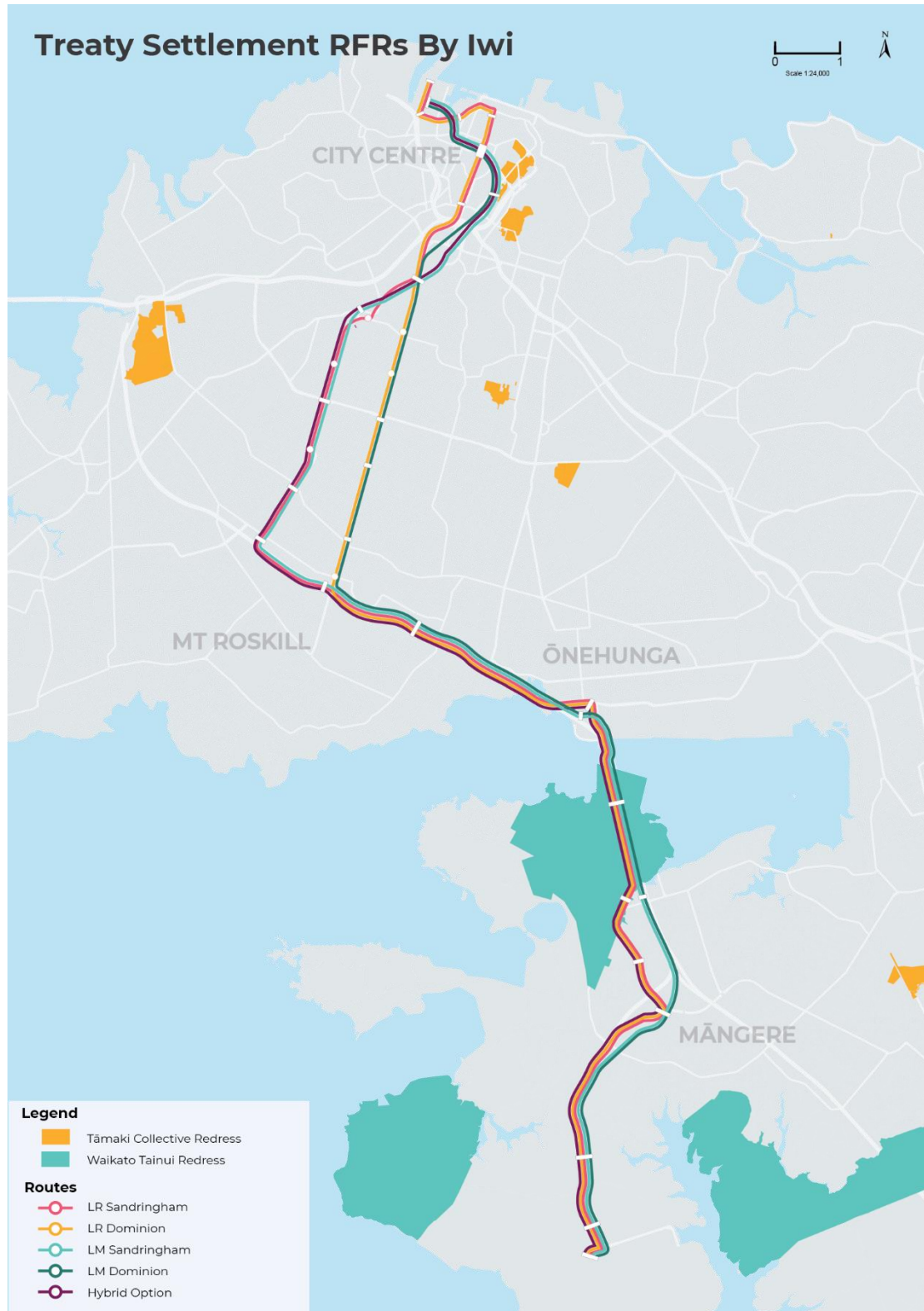


A Right of First refusal (RFR) in Treaty Settlements is a long-term option for Mana Whenua to purchase or lease Crown-owned land. Lease or disposal of Crown Land follows a set process where land is offered first to other Government agencies and Local Authorities before an offer is made to Mana Whenua.



This may also provide Mana Whenua both individually or collectively with opportunities along the ALR route in the future if they so wish. The map below outlines known RFRs in the ALR Project.

Figure 13: Treaty settlement RFRs by Iwi



Our engagement next phase will include, should Mana Whenua so wish, discussion on Commercial and RFR mechanisms in respective Treaty Settlements.

#### Cost and Affordability

Mana Whenua expressed some concern that tribal members who are not residing in the ALR area are expected to resource for design and construction of the ALR Project. In addition, cost recovery/pricing for fares may also be too high for tribal members. They noted that the cost of utilities such as electricity and petrol, as well as groceries is high and out of reach to some whānau.

## 9. Whakarapopoto Summary

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Te Rautaki Huanga Māori provides a long-term approach to meeting aspirations for Māori in ALR. There is an opportunity for the Project to contribute to building intergenerational wealth and wellbeing for Māori, as well as meeting Te Tiriti o Waitangi obligations and providing for an enduring authentic Treaty partnership and relationship.

As highlighted during our engagement, representation in Governance and decision-making across the length and breadth of the shadow entity and in the Delivery entity was a common theme. Work is to begin shortly on determining the responsibilities, functions, roles, and criteria for representation. Mana Whenua emphasised that they are to decide who is best placed to represent them in the shadow and Delivery entity structure.

Other projects have fallen short on achieving aspirations due to several factors, for example lack of investment not only in process, but also in Ngā Putanga Māori Māori outcomes. Investment is a fundamental principle of a Treaty based partnership. Given the longevity of ALR, intergenerational outcomes and transformation is achievable. Fulfilling aspirations for Māori will not just benefit Māori but will benefit everyone.

A high-level outcome for Ngā Putanga Māori should therefore be interwoven into the Project.

As we look beyond the IBC, agencies will need to take stock of their own cultural capability, processes and systems at play and ability to respond to the needs of Māori. Good practice partnership project examples and engagement principles will be considered, including Mana Whenua perspectives of the strength of Te Tiriti o Waitangi relationship.

We would like to see all partner agencies build the capacity of Māori to contribute to the procurement process.

Mana Whenua will also need to look at their capacity needs and their development priorities to be able to respond to a complex and potentially shifting Project.

During this engagement the issue of gentrification was raised particularly in Māngere and the need to maintain communities that may be displaced due to an escalation of land prices. This issue is not only of importance to Māori but for the wider community.

This complex issue may require a policy response and we will follow this closely in subsequent phases as the Project develops.

Covid 19 has proved challenging, particularly in executing our Mataawaka and marae engagements once we went into lockdown Level 4. However, the realities for Māori communities in Covid times is that their priorities are with their immediate whānau, tribal and community members, and providing for their health and wellbeing.

Our engagement efforts will be focused on ensuring their input in the next phase.

Internally capacity needs will also need to be prioritised with consideration of a Māori structure to include an experienced Māori GM and specialists including strategy, engagement, communications and Māori Urban design function.

As we look forward, we are also mindful of the Climate Justice kōrero and this will be raised in our engagement discussions with Mana Whenua kaitiaki. We are also aware that this is an issue for Rangatahi Māori which we will develop into a separate stream of work.

There is also a need for:

- further statistical work on Māori population, employment and education, as well as housing statistics in the relevant local board areas;
- Māori Land research in the Project;
- Governance models;
- Historical accounts from a Mana Whenua perspective in the Project area.

Of some urgency is communicating with Mana Whenua about the next steps on the project, in preparation for the shadow entity before the delivery entity is finalised. It is imperative that we start the conversation with Mana Whenua Kaitiaki including the preparation of a Cultural Values Assessment whilst maintaining high level communications with Mana Whenua Governance in the next phase of mahi. In addition, a Mana Whenua Engagement Strategy is to be developed and agreed upon for the Detailed Business Case.



## Appendix A: Mana Whenua Leadership Engagement, Marae and Mataawaka Hui

Ngāi Tai ki Tāmaki, 8 July 2021 and 26 August 2021

Ngāti Pāoa Trust Board, 15 July 2021

Ngāti Tamaoho 9 July 2021

Ngāti Tamaterā 20 July 2021

Ngāti Te Ata, 3 September 2021

Ngāti Whanaunga, 27 July 2021

Ngāti Whātua Ōrākei, 9 August 2021

Te Ākitai Waiohua, 13 July 2021

Te Patukirikiri, 31 August 2021

Te Ahiwaru/Makaurau Marae, 27 July 2021

Waikato-Tainui, 26 August 2021

Te Puea Marae, 10 August 2021

Mataawaka Hui Online 30 August 2021

## Appendix B: Engagement Report Mataawaka Māori, Holly Bennett, Mahuru September

# awhi

## Engagement Report

### Mataawaka Māori



Auckland  
**LIGHT RAIL**  
Bringing us closer

Mahuru | September

**Prepared by**

Holly Bennett  
Kaitūhono Ariki, Awhi



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# Overview

**Kaupapa:** Te Terewhiti ki Tāmaki Makaurau - Auckland Light Rail (ALR) Project

**Timeframe:** 21 Hōngongoi 2021 - 31 Hereturikōkā 2021 (6 weeks)

**Support Provided:** Communications and engagement support around the ALR Project with regard to Mataawaka Māori communities

## Aim

Improve Mataawaka engagement across the ALR catchment area in order to collect views from Māori communities impacted by and involved in, the proposed development. Engagement will seek to encourage meaningful dialogue, collect concerns, and promote exchange of views to improve the Government's direction of investment.

## Scope of Engagement (but not limited to):

- Lead communications requirements & expectations with Keelin Flynn, Communications Manager
- Review mainstream Project collateral
- Repurpose mainstream Project collateral for Mataawaka communities
- Consideration to Project kaupapa Māori branding
- Review mainstream engagement plan
- Produce engagement plan for Mataawaka communications
- Agree on dates of engagement execution
- Assist the Māori rōpū in their engagement with targeted groups

## Who?

Mataawaka are Māori living in the Auckland region who are not in a Mana Whenua group. There are many Mataawaka groups within the Tāmaki Makaurau region including Urban Authorities which were established to represent multiple tribes who migrated to Auckland.



# Engagement at a glance

## What went well

- The majority of those Mataawaka communities contacted were interested in engaging
- Have clear, usable, dual language resources
- United, cohesive Māori Engagement Tīma
- Full mapping of community engagement points

## Where to revise

- Need greater lead in time for all Mataawaka engagements
- Support resources (such as creative ways to engage) not directly allocated
- Need to broaden Mataawaka communities to include rangatahi, pakihi Māori and Māori networks

## To improve

- Get all engagement requests in early (6 - 8 weeks in advance)
- Practice kanohi ki te kanohi hui as the default
- Consider an allocated Waka Kotahi Karakia Timatanga (opening prayer) and Karakia Whakamutunga (closing prayer)

### Te Terewhiti ki Tāmaki Makaurau - Auckland Light Rail Project

Evening Information Zui  
Rāhina, te 30 o Hereturikōkā 2021

He aha te hua o tēnei kaupapa ki a koe me tō hapori?  
E pīrangi ana mātou ki te rongō i ō whakaaro.  
What will this project mean for you and your  
community? We want to hear your views.

Kōrero  
Discussion

## Community Engagement Points

Rōpū/Organisation	Address	Possible areas of interest	Engagement approach	Engagement tool	Contact
<b>Marae</b> Te Puea Marae	41 Miro Road, Māngere Bridge, Auckland 2022	Whānau Accessibility	Consult	K2K (kanohi ki te kanohi) hui	Hurimoana (Huri) Nui Dennis s 9(2)(a)
<b>Marae</b> Ngā Whare Waatea MUMA	31 Calthorp Close, Favona, Auckland 2024	School/education Whānau Accessibility	Consult	Formal email K2K hui	Dee Delamere Executive Assistant to Wyn Osborne - CEO s 9(2)(a)
<b>Marae</b> Papatūānuku Kōkiri Marae me Mataatua Marae	141R Robertson Road, Māngere East, Auckland 2024	School/education Affordability Accessibility	Consult	Formal email For K2K hui	s 9(2)(a)
<b>Kura</b> Te Kura Māori o Ngā Tapuwae	1 Wickman Way, Māngere East, Auckland 2024	School/education Affordability Accessibility	Consult	Formal email K2K hui	Lauren Pompey PA to the Principal s 9(2)(a)
<b>Kura</b> Te Kura Kaupapa Māori o Maungarongo	52 Alexander Crescent, Ōtara, Auckland 2023	School/education Affordability Accessibility	Consult	Formal email For K2K hui	s 9(2)(a)
<b>Kura</b> Te Kura Kaupapa Māori o Mangere	82 Bader Drive, Māngere, Auckland 2022	School/education Affordability Accessibility	Consult	Formal email For K2K hui	Lucy Te Moana Principal s 9(2)(a)
<b>Tertiary</b> Te Whare Wānanga o Aotearoa	15 Canning Crescent, Māngere, Auckland 2022	School/education Frequency Routes Accessibility	Consult	Formal email For K2K hui	Deb Misupea s 9(2)(a)

Hauora Turuki Healthcare	2/32 Canning Crescent, Māngere, Auckland 2022	Accessibility Ease of use Affordability	Consult	Formal email For K2K hui	Te Puea Winiata s 9(2)(a)
Ngahere Communities	Level 2, 2 Osterley Way, Manukau 2104	Community views Frequency Routes Accessibility	Engage Partner	Community event	Manawa Udy s 9(2)(a)
Tūpuna Maunga Authority	Private Bag 92300, Victoria Street West, Auckland 1142	Community views	Engage Partner	Community event	s 9(2)(a)
The 312 Hub	1 Paynes Lane, Onehunga, Auckland 1061	Community views Frequency Routes	Engage Partner	Community event	s 9(2)(a) Amiria Puia-Taylor s 9(2)(a)
MP for Tāmaki Makaurau, Hon Peeni Henare	Electorate Office Unit 1G/12 Lambie Drive, Manukau, Auckland	Community views	Inform	Drop in to office Provide written resources	David Symons Electorate Agent s 9(2)(a)
Te Puni Kōkiri	TPK Tāmaki Office 9 Ronwood Avenue, Manukau City Centre, Auckland 2104	Community views	Inform	Drop in to office Provide written resources	Martin Mariassouce Regional Director   Kaihautū ā-Rohe, Auckland s 9(2)(a)
Ministry for Pacific Peoples	MPP Tāmaki Office 9 Ronwood Avenue, Manukau City Centre, Auckland 2104	Community views	Inform	Drop in to office Provide written resources	s 9(2)(a)



## Supplier Suggestions

**Reasons for consideration of social procurement options:** a practice commonly known as supplier diversity and development, these supplier suggestions can support the Project to better connect to Māori and Pasifika-owned businesses that are ready and able to supply goods and services.

Area	Pahiki Māori	Kaiwhakahaere (Director)	Details
Graphic design	Taputapu	Nikki Kennedy <i>Creator</i>	<a href="http://www.taputapu.co.nz">www.taputapu.co.nz</a> s 9(2)(a)
	Ngahere-Creators MANUKAU BASED	Manawa Udy <i>Founder &amp; Lead</i> Fia Roache <i>Coordinator</i>	<a href="http://www.ngaherecommunities.nz/ngahere-creators">www.ngaherecommunities.nz/ngahere-creators</a> s 9(2)(a)
	Ariki Creative	Hori-Te-Ariki Matakī Kaihautū	<a href="http://www.arikicreative.com">www.arikicreative.com</a> s 9(2)(a)
	Whakaaro Factory	Ani-Oriwia Adds <i>CEO &amp; Creative Director</i>	<a href="http://www.whakaarofactory.com">www.whakaarofactory.com</a> s 9(2)(a)
	Māui Studios	Vincent Egan <i>Co-Founder &amp; Director</i> Patrick Hussey <i>Co-Founder &amp; Director</i>	<a href="http://www.mauistudios.co.nz">www.mauistudios.co.nz</a> s 9(2)(a)
	Hard Luck Design	Christian Munokoa <i>Founder &amp; Designer</i>	<a href="http://www.hardluckdesignnz.com">www.hardluckdesignnz.com</a> s 9(2)(a)
Videography (including audio and visual equipment)	Mo + Co	Moana Edwardson <i>Director, Photographer &amp; Stylist</i> Zane Edwardson <i>Director &amp; Videographer</i>	<a href="http://www.moandco.co.nz">www.moandco.co.nz</a> s 9(2)(a)
	Image Driven Content GREY LYNN BASED	Michele Richards-Berry <i>Owner, Photographers Agent &amp; Executive</i>	<a href="http://www.idc.co.nz">www.idc.co.nz</a> s 9(2)(a)

		Producer	s 9(2)(a)
	Poynton Studios	Benji Taylor Studio Manager & Videographer	<a href="http://www.poyntonstudios.com">www.poyntonstudios.com</a> s 9(2)(a)
	Manatoa Productions MANUKAU BASED	Kennedy Faimanifo Founder & Creative Director	<a href="http://www.manatoaproductions.com">www.manatoaproductions.com</a> s 9(2)(a)
	Arataua Media	Kahurangi Milne Director Chey Milne Director	<a href="http://www.arataua.nz">www.arataua.nz</a> s 9(2)(a)
Talent for videography and voiceovers (te reo Māori speakers)	Independent	Astley Nathan	s 9(2)(a)
	Independent	Sonny Ngatai	
	Mahi Tahi Media	Te Arahi Maipi CEO	<a href="http://www.mahitahi.media">www.mahitahi.media</a> s 9(2)(a)
Communications	Awhi	Holly Bennett Founder, Principal Consultant   Kaitūhono Ariki	<a href="http://www.awhigroup.nz">www.awhigroup.nz</a> s 9(2)(a)
	Nui Creative	Sonara Wallace Sales & Production Manager Leilani Fokelau Creative Director	<a href="http://www.nuicreative.com">www.nuicreative.com</a> s 9(2)(a)
	Voice EDEN TERRACE BASED	Neil Sparksman Managing Director	<a href="http://www.voicebrandagency.com">www.voicebrandagency.com</a> s 9(2)(a)
	Whare PR	Bridgette Tapsell Founder	<a href="http://www.wharepr.com">www.wharepr.com</a>

			s 9(2)(a)
	The Sisters Consultancy	Challen Wilson <i>Director</i>	<a href="http://www.thesistersconsultancy.co.nz">www.thesistersconsultancy.co.nz</a> s 9(2)(a)
	QIANE + Co MĀNGERE BASED	Qiane Matata-Sipu <i>Director</i>	<a href="http://www.qiane.co.nz">www.qiane.co.nz</a> s 9(2)(a)
	Arataua Media	Kahurangi Milne <i>Director</i> Chey Milne <i>Director</i>	<a href="http://www.arataua.nz">www.arataua.nz</a> s 9(2)(a)
Coffee Cart	Samāori	Aufai Jessica <i>Director</i>	<a href="http://www.samaori.co.nz/coffee-carts">www.samaori.co.nz/coffee-carts</a> s 9(2)(a)
	Hero Coffee	Shani Gyde <i>Director</i>	<a href="http://www.herocoffee.co.nz">www.herocoffee.co.nz</a> s 9(2)(a)
	NZ Coffee Carts	Kirsten Rolleston <i>Co-Founder &amp; Director</i> Matahau Rolleston <i>Co-Founder &amp; Director</i>	<a href="http://www.nzcoffeecarts.co.nz">www.nzcoffeecarts.co.nz</a> s 9(2)(a)
Food Stalls & Catering	Ika Bowl CITY CENTRE BASED	Ra Beazley <i>Director</i> Kim Jeffrey <i>Operations Manager</i>	<a href="http://www.ikabowl.co.nz">www.ikabowl.co.nz</a> s 9(2)(a)
	Loaves And Fishes Catering	Peter Heath <i>Director</i>	<a href="http://www.loavesandfishes.co.nz">www.loavesandfishes.co.nz</a> s 9(2)(a)

	Ikuna Taste	Pauline Mafi <i>Managing Director &amp; Baker</i>	<a href="http://www.ikunataste.com">www.ikunataste.com</a> Online email form: <a href="http://www.ikunataste.com/pages/get-in-touch">www.ikunataste.com/pages/get-in-touch</a>
Merchandise (including custom clothing, pens, bottles, notepads)	Tuhi Stationery <b>PAPATOETOE BASED</b>	Geneva Harrison <i>Director</i>	<a href="http://www.tuhistationery.com">www.tuhistationery.com</a> § 9(2)(a)
	Team Mana Supplies	Taukiri Manawatu <i>Founder</i> Kiri Williams <i>Administrator</i>	<a href="http://www.teammanasupplies.com">www.teammanasupplies.com</a> § 9(2)(a)
	Konstruct	Tom Wolfendon <i>Director</i>	<a href="http://www.konstruct.co.nz">www.konstruct.co.nz</a> § 9(2)(a)
	Tribal Roots <b>MANUKAU BASED</b>	Peter Taurerewa <i>Founder</i>	<a href="http://www.tribalroots.co.nz">www.tribalroots.co.nz</a> § 9(2)(a)
	Manaia Designs	Ben Gregory <i>Co-Founder &amp; Director</i> Kelly Stratton <i>Co-Founder &amp; Director</i>	<a href="http://www.manaiadesigns.co.nz">www.manaiadesigns.co.nz</a> § 9(2)(a)

# Summary

Mataawaka Māori - Māori living in Tāmaki Makaurau who are not Mana Whenua - have been identified as a priority engagement point for the Auckland Light Rail (ALR) Project. The Māori Engagement Tīma (MET) chose to target engagement toward local Marae, Kura & Hauora as well as Mataawaka Māori with influence or reach across the corridor.

The central pou around which this engagement process centered was kanohi ki te kanohi: 'face to face'. While the majority of Mataawaka Māori communities were interested in engaging, we experienced two considerable roadblocks that curtailed the effective execution of our engagement: timeframes and COVID-19. The wider process undertaken during the period for engagement is set out below.

## Background

Auckland's population is set to grow significantly over the next 30 years, placing increasing pressure on the city's transport systems. Much of this growth is anticipated to occur along the City Centre to Māngere (CC2M) corridor. Auckland Light Rail (ALR) is proposed as a first phase of a wider rapid transit network that will drive and shape Auckland's future growth.

An ALR Establishment Unit has been established to progress a business case for options and mode & delivery entity, and aspirations of Māori. The Māori Engagement Tīma (MET) was tasked with progressing Mana Whenua and Mataawaka engagement. This summary speaks to the whakaaro (thinking) and actions taken around engaging the latter rōpū (group).

## Who is our audience?

When engaging with Māori it is important to acknowledge Māori views are diverse: there is no 'one Māori voice'. However, there is a Māori world view. This is best encapsulated in te reo Pākehā concept of 'interconnectedness'. A Māori world view acknowledges the interrelationship of all living and non-living things and the interconnectedness of taiao (natural world) and tāngata (human beings).

Mataawaka Māori - Māori living in Tāmaki Makaurau who are not Mana Whenua - have been identified as a priority engagement point for this project. In particular, those living around the proposed route, which connects Mt Roskill, Onehunga, Māngere Bridge, Favona and Māngere.



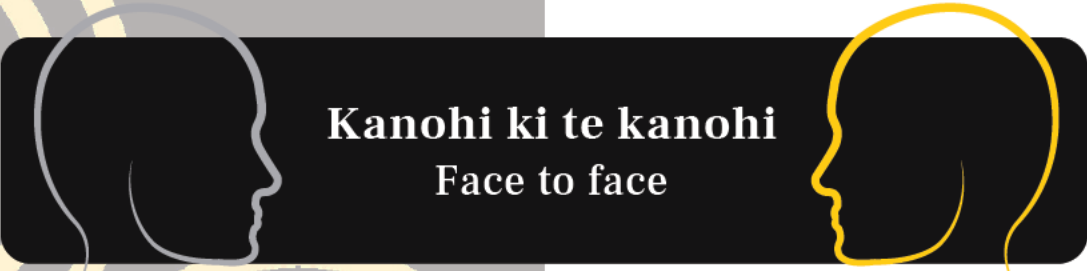
The MET chose to target engagement toward local Marae, Kura & Hauora, within the Māngere area where housing growth is predicted, and Mataawaka Māori with influence or reach across the local rohe (region). Full community engagement points were identified and mapped.

### What do we need to know?

As noted in the *Progressing the City Centre to Māngere Project through a public service delivery approach* Cabinet Paper, the project's sporadic 'stop-start' nature has hindered momentum and ability to gain traction among stakeholders. This has caused the project's objectives to be poorly conveyed to local communities and stakeholders within the catchment area, including private sector businesses.

While the wider engagement team undertook general engagement activities, the Māori Engagement Tīma had the principal goals to:

1. Inform (or reinform) Mataawaka Māori of the project
2. Update Mataawaka Māori on the status of the project
3. Seek primary concerns and discuss matters of interest.

A graphic featuring two stylized human profiles facing each other. The profile on the left is white with a grey outline, and the profile on the right is yellow with a yellow outline. They are set against a dark grey background. The text 'Kanohi ki te kanohi' and 'Face to face' is centered between them.

## Kanohi ki te kanohi Face to face

### Our priority engagement pou (principle)

To be able to walk in te ao Māori (the Māori world) is to understand that Māori culture stands on the strength of values and beliefs that inspire and connect us to a way of being. Our culture endures when we 'walk the talk' and follow tikanga (Māori practices). At the centre of Māori concepts and practices around communication is kanohi ki te kanohi.

In te reo Pākehā kanohi ki te kanohi is translated as 'face to face' and means to be physically present: this gives mana to one's kōrero. It is a Māori way of communicating thoughts and perspectives, as you are expected to stand by your words in order to maintain your integrity and credibility (Mead, 2003). Kanohi ki te kanohi engagement for our Mataawaka communities was an absolute priority for this round.





## Our engagement plan

The following engagement types were identified for utilisation:

- Smaller, CE-led engagement hui
- Wider, formal governance-level hui
- Community-partnered or sponsored information events.

Together the Māori Engagement Tīma then reworked the general resources into Māori specific presentations. This included using both te reo Māori and te reo Pākehā in presentation slides and carving out spaces to observe tikanga Māori, such as karakia and wānanga for discussion.

Organisational hierarchy was also observed with all engagement being proposed, in order to respect the lines of authority, establish efficient communication paths, and acknowledge the mana these community leaders were bringing to our engagement.

We also considered yet did not progress:

- specific kaupapa Māori branding
- a Māori engagement webpage (was drafted)
- specific Māori feedback collection portals (such as a dedicated email, and Survey Monkey survey)
- Undertake a naming exercise for the Māori Engagement Tīma involved in this kaupapa.

While the majority of Mataawaka Māori communities we approached were interested in engaging, we experienced two considerable roadblocks that curtailed the effective execution of our engagement: timeframes and COVID-19.

As a result, time restraints limited the extent of our engagement and the ongoing COVID-19 outbreak forced our engagement online, removing the all important kanohi ki te kanohi (face to face) component. Many of our proposed engagement points are pillars within their local committees, meaning they moved their priorities away from external engagement opportunities and toward their iwi, hapū and whānau.

s 9(2)(a)



An online engagement hui during COVID-19 lockdown



## What did we find out?

### *Consultation with local Marae*

We engaged kanohi ki te kanohi with haukāinga (locals) of Te Puea Marae at Māngere Bridge.

In this hui we discussed:

- The proposed route
- The need for increased connectivity
- Meeting demands of future growth
- What stage the project is at

Haukāinga expressed their whakaaro around:

- Protecting the whenua and managing environmental impacts
- The 'car culture' mindset and need to shift our entire thinking and way of life
- Safety and accessibility
- Service viability and uptake
- Peripheral opportunities around jobs, skills and capability creation
- Pakihi (business) opportunities, including social procurement
- Opportunity for representation from Te Puea Marae in decision making
- The extent of political support and project feasibility
- The importance of follow through and recommendations that reflect Māori.

Protecting the environment was of significant importance to haukāinga, who stressed options need to be environmentally friendly.

### *Consultation with Mataawaka communities*

For those Mataawaka engagements that we were able to action, we discussed:

- Transport equity
- Concerns around the possibility of gentrification
- Perception of public transport use
- Frequency of rides (with reference to Australian and Singapore models that work)
- Realities of population growth
- Peripheral opportunities around jobs, skills and capability creation.

Opportunities for pakihi (business), including social procurement, was of significant interest to many rōpū and organisations we engaged with (including Te Puni Kōkiri). Well considered procurement for this project was highlighted as a way that investment of this scale could help not just communities across the corridor, but support broader social and economic benefits for the Māori economy and New Zealand as whole.





# Whakaaro for Next Steps

## What could be improved for the next engagement round?

For the next round of Mataawaka Māori engagement, we propose the following recommendations be considered:

### *Need greater lead in time for all Mataawaka engagements*

As with any forms of engagement, more time allocated to execute engagement allows for more feedback to be received, representing a higher percentage of the group population. It is important to reach as much of the community engagement population as possible, in order to more accurately glean their views and address concerns.

### *Broaden Mataawaka communities*

To engage with Mataawaka communities more comprehensively, engagement should be extended to include rangatahi (youth), pakihi Māori (Māori businesses), and Māori networks, given the tangential opportunities and increased interest in procurement.

### *Get all engagement requests in early*

So as not to rush engagement, all engagement requests should be submitted well in advance. Work to a six to eight week lead in time.

### *Kanohi ki te kanohi*

Kanohi ki te kanohi (face to face) engagement should again be prioritised. As a highly valued practice in te ao Māori, kanohi ki te kanohi is pivotal to authentic engagement. History speaks of the great lengths people would go to be physically present, traversing the length of the motu (country) to uphold kanohi kitea - a term used to express the importance of meeting people face to face, as well as being a face that is known to, and seen within, a community.

### *Exercising te ao Māori customs*

Consider an allocated Waka Kotahi Karakia Timatanga (opening prayer) and Karakia Whakamutunga (closing prayer). With a high regard for spirituality being at the core of te ao Māori, reciting a karakia is an important part of opening and closing a hui (meeting), calling upon the spiritual realm to lead and guide us in our undertakings.





# awhi

**Whakapā mai | Get in touch**

Holly Bennett  
Kaitūhono Ariki

s 9(2)(a)

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