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Research to inform the development
of a Māori strategy for Rātā Foundation

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Executive Summary

Rātā Foundation (known prior to 2015 as the Canterbury Community Trust) is a community trust that serves Canterbury (from Selwyn District north), Nelson, Marlborough and the Chatham Islands. This research is the first stage in the development of a Māori strategy to guide Rātā Foundation in how it should work with, and support, Māori communities, their whānau, hapū and iwi. A kaupapa Māori approach was taken in the gathering of this information, consistent with kaupapa Māori research principles (Pihama & Southey, 2015; Cram, 2010). The research was intended to be mana- enhancing and strength based which is consistent with a kaupapa Māori approach. The field interviewers, data analyst and writers were all Māori. Where possible iwi and rūnaka were interviewed by someone who had a previous relationship with them through research, community engagement and/or whakapapa.

Forty two participants across twenty-seven organisations, iwi and rūnaka identified together with Rātā Foundation from across the Rātā takiwā (area), noting that Rātā takiwā does not match iwi rohe. Participants were interviewed over a two month period. The interviews were analysed under four distinct groups; Ngāi Tahu Rūnaka and Te Rūnanga o Ngāi Tahu and; Te Tau Ihu (Nelson/Marlborough) and Wharekauri (The Chatham Islands) iwi and kaupapa Māori organisations, reflecting key geographic and pre/post settlement contextual differences.

There were similarities across the four groups. All iwi are strategic and planned in their approach with inter-generational outcomes and cultural connection priorities. Marae and cultural spaces are integral to all interviewees as they provide a focal point for activities, cultural revitalisation and connection, te reo, tikanga and whānau engagement. The importance of cultural connection was raised consistently in the interviews as it is viewed as being the foundation for the health of whānau and the sustainability of marae and rūnaka.

Those interviewees who deliver programmes do so to specifically increase the cultural capability of the whānau they serve. Marae establishment, re-development and re-vitalisation was a regular feature of discussion. Solutions were consistently strength based and aspirational, mobilising the strengths and resources available in the local community to enable whānau to achieve their aspirations.

Participants viewed the Rātā Foundation application process as challenging and likely to be a barrier to whānau who may want to apply for funds. Participants who had met Rātā Foundation's Māori and Pasifika Engagement Advisor appreciated the kanohi ki te kanohi (face to face) approach. Having a relationship with the funder is important to the participants. Māori representation on the Rātā board, and on the committees that deliberate on Māori funding applications, was advocated. In terms of the development of the Māori strategy, interviewees were appreciative of the approach Rātā has taken in this first stage by engaging with iwi, rūnaka and Ngā Maata Waka.

It was apparent from the interviews that applications are generated from long term strategies designed to meet the goals the groups have set in consultation with their whānau. While there was no clear direction from the participants about the future focus of Rātā Foundation's Māori Strategy, it was clear the process needs to ensure Māori voice is prevalent in the decision making process. The solutions iwi/Māori have to address disparity are consistently strength based and aspirational and consistent with their inter-generational focus. The changing demographic in the region, is a priority for iwi, rūnaka and Māori organisations, and the future focus for Rātā Foundation will need to be cognisant of the growing Māori youth population.

Introduction

Rātā Foundation (known as the Canterbury Community Trust prior to 2015) is a community trust that serves Canterbury (from Selwyn District north), Nelson, Marlborough and the Chatham Islands. The foundation supports a broad range of not-for-profit community organisations by allocating grants of around $18 to $20 million annually. This research is the first stage in the development of a strategy to guide Rātā Foundation in how it should work with, and support, Māori communities, their whānau, hapū and iwi.

On behalf of the Foundation the researchers sought to engage with four key groups:
· Ngāi Tahu rūnaka and Te Rūnanga o Ngāi Tahu from within Rātā Foundation's area.
· Iwi from Te Tau Ihu
· Iwi from Wharekauri (the Chatham Islands)
· Kaupapa Māori organisations that have been, or could be, recipients of funding from Rātā, are themselves funding agencies, or have experience in dual roles as funders and recipients of funding, including Ngā Maata Waka (organisations and marae established for Māori living outside their own tribal areas).

The research objectives are:
1. To identify key indicators, issues and trends, stated priorities, values and aspirations for iwi, manawhenua and mātāwaka living in Rātā Foundation regions.
2. To share the knowledge generated from key participants engaged with during the research process.

Method

Taking a kaupapa Māori approach, this research was designed to be strength based and focused on the aspirations of iwi Māori in Rātā Foundation region. The research was designed to be conducted in a way that is consistent with kaupapa Māori research principles (Pihama & Southey, 2015; Cram, 2010). The research was intended to be mana- enhancing and strength based which is consistent with a kaupapa Māori approach. The field interviewers, data analyst and writers were all Māori. Where possible iwi and rūnaka were interviewed by someone who had a previous relationship with them through research, community engagement and/or whakapapa. The research team aspired to work with integrity and respect, inclusive of tikanga and kawa, with whanaungatanga as the foundation of all research activity.

Demographic information has been presented in the second section to provide an overview of the baseline data for Rātā Foundation. It should be noted this data is presented by region and iwi, these regions do not naturally align with Rātā Foundation funding regions (particularly Canterbury) or iwi rohe. Data from the Canterbury region was sourced through additional sources, such as the District Health Board's strategy, and Canterbury University statistical analysis of Māori data in the Canterbury region. The intention of this research is to provide first stage information for Rātā Foundation to make strength based decisions on strategy, process and funding priorities.

Participants

We interviewed forty-two participants across twenty-seven organisations, iwi and rūnaka identified together with Rātā Foundation from across the Rātā takiwā (area). Participants were invited to participate by researchers at Ihi Research. Over a period of two months all invited participants, except one Ngāi Tahu rūnaka, were interviewed.

Analysis

The interviews were transcribed verbatim and analysed using NVivo. An inductive approach was used to build categories out of the data. These categories were sorted under research questions (appendix 1) and significant themes that were additional to the research inquiry.

Iwi data was separated to look for contextual and geographical differences and similarities. Ngāi Tahu is twenty years post settlement and it was anticipated this would impact on their priorities and aspirations. In contrast, many of the Te Tau Ihu and Wharekauri iwi are currently either in settlement negotiations or immediately post settlement. The analysis demonstrated the kaupapa Māori organisations are generally contract holders and as a result their day to day work reflects their priorities.

Limitations

This is the first research undertaken with iwi and rūnaka Māori by Rātā Foundation. The research sought to understand the perspective of iwi, rūnaka, and Māori organisations to construct an understanding of Rātā Foundation's current funding processes (application and decision making), and the impact this has from their perspective. The iwi viewpoint was provided by whānau who were given the mandate to speak on behalf of their iwi or rūnaka. This research is intended to lay a foundation for future strategy development, and was inquiry based.

Data presented in Section Two may provide high level indicators, however regional, agency and iwi rohe boundaries do not naturally align. The demographic data has been taken from the 2013 census. Rātā Foundation should be cautious when referring to this data as it is dated. The next Census is due in 2018. The demographic data is intended to present an overview of the current position of Māori in the Rātā Foundation area. These should be read with an understanding that indicators of socio-economic status, such as sickness, school failure, low incomes or deprivation scores, are inadequate measures of whānau wellbeing because of their limited scope and their focus on negative outcomes (Durie, 2006).

Organisation of this report

This research report is in two sections. The first represents the findings from the engagement process that sought to engage, connect and build relationships with iwi, rūnaka, Ngā Maata Waka and people working for, and on behalf of, Māori to learn their stories, understand their aspirations and ask if, and how, they wanted to be involved in developing a Māori strategy for Rātā Foundation.

The second section is a regional scan of available information regarding Māori in Rātā Foundation's region.

Section A: Findings from the engagement process

This chapter presents the main findings from the interviews held with; Ngāi Tahu Rūnaka and Te Rūnanga o Ngāi Tahu and; Te Tau Ihu (Nelson/Marlborough) and Wharekauri (The Chatham Islands) iwi and the key kaupapa Māori organisations interviewed. Findings are reported in the order of Canterbury, Te Tau Ihu and Wharekauri, as key contextual differences are found between iwi which are largely determined by the settlement context, geographical differences and priorities.

1. Ngāi Tahu Rūnaka and Te Rūnanga o Ngāi Tahu

Representatives from Te Rūnanga o Ngāi Tahu (TRoNT) and the various Ngāi Tahu rūnaka within the Rātā takiwā (area) were interviewed and their responses analysed to provide the following information.

1.1 Vision, values and aspirations

Participants described the values driving their activity and influencing their vision and the overarching long-term aspirations they hold. These aspirations form the basis of their strategic plans. The strategic plans identify the priorities for development and drive the day to day work undertaken. Inter-generational outcomes are integral to these plans and many of the activities being undertaken by TRoNT and rūnaka are in pursuit of outcomes to ensure the ongoing sustainability and health of rūnaka and whānau. This reflects the iwi's whakataukī, "Mō tātou, ā, mō kā uri ā muri ake nei – for us and our children after us", and Te Rūnanga o Ngāi Tahu's inter-generational investment framework (refer to http://ngaitahu.iwi.nz/te-runanga-o-ngai-tahu/). These outcomes are reflected in their stated priorities.

1.2 Stated priorities

It is evident the priorities identified below are inter-connected and cannot be viewed in isolation. Each contributes to the success of the others. While the individual marae and rūnaka have their own priorities, there were consistencies across the responses.

1.2.1 Marae redevelopment and revitalisation

The importance of marae was a consistent theme in the interviews. Marae are a focal point for activities and cultural revitalisation, centres for whānau engagement and have the potential to be centres of innovation supporting whānau by providing health support, educational opportunities, legal advice and service provision. The desire to access funding to begin or complete an upgrade of marae facilities and the associated infrastructure development necessary to support new or upgraded facilities was noted. For example, one marae is relatively isolated, relying on a generator for power and an upgrade of facilities is paramount for the whānau of this marae.

Marae redevelopment is viewed as a necessary step in the re-engagement of whānau at the marae and integral to whānau hauora (health and wellbeing). The aspiration is for re-engagement to be mutually beneficial whereby marae are places that support whānau, and in return whānau will repopulate and reinvigorate marae. The establishment of papakainga housing was described as one avenue for achieving this outcome.

1.2.2 Papakainga/housing

The desire to establish papakainga housing on, or around, their marae was identified. The target demographic to benefit from this housing varied. Some marae wanted to provide kaumātua housing, some affordable housing, others wanted to attract young families, and others sought to provide social housing. All saw the establishment of papakainga as a way of bringing whānau back to the marae so the marae could once again become a place where whānau spend time.

> *"Most marae are not actually engaged with families, they're an occasion.*
> *You go to a marae, you don't go to a marae to hang out."*

1.2.3 Social enterprise

Participants were aware that to establish papakainga housing and attract families back to the marae they needed to be able to provide employment or business opportunities. Rūnaka are at different places along this journey. One was very well established and had been able to access funding and develop relationships with entities to support its business developments. Others are considering their options and interested in developing relationships to maximise their lands and/or the talent and potential that exists in their whānau.

1.2.4 Health

There was an aspiration expressed for marae to provide health support for whānau on site, either through the provision of a wellbeing centre or by providing a venue for NGOs to be marae based. This is in response to health and social needs that are evident in the community (drugs, poverty, transport issues, isolation, mental health) and the difficulty some whānau experience accessing health support. It is important to note their view of health was not restricted to Western approaches, but included Māori medicines and health approaches such as rongoā and mirimiri.

1.2.5 Education

Education was important to all respondents and included, but was not limited to, the formalised education sector (early childhood, primary and secondary). Programmes that grow te reo Māori and preserve Māori cultural knowledge and understanding were important, as were efforts to educate all New Zealanders to make New Zealand a more inclusive and knowledgeable society. In addition, participants also had rūnaka specific educational priorities. These priorities often responded to the environment (such as skippers' courses, organic food growing), the preservation of particular cultural practices (mahinga kai food gathering, care for the environment) and supporting the development of tamariki (children) and rangatahi (youth).

1.2.6 Environment

It is evident rūnaka play a leading role in environmental sustainability, the preservation of important sites and the regeneration of damaged environments. Often this is time consuming as rūnaka work voluntarily to co-ordinate with the community and councils to achieve environmental outcomes. Rūnaka are concerned about the impact of global warming and rising sea levels on their environment.

1.2.7 Engaging with whānau

Marae and rūnaka are investigating how they increase their reach and engage with greater numbers of whānau who whakapapa to their rūnaka. Direct engagement is important. It informs their strategy, enables them to identify needs and establish priorities. They are aware rūnaka and marae hui are an important way of engaging, but that this mode of engagement limits the numbers of whānau who can participate. Consequently, other means of engagement, including digital technologies, are being investigated to allow whānau who are unable to attend in person to participate virtually. As this participant described:

> *"Do we live stream the meetings? So, is that a technology upgrade that we need? You know, what is it that we need to make that easy? Because you also don't want to be dialing in people from all over the world and having technical hitches, so is it that we need to invest in ways of being able to communicate? Because for me that is really key too, because the 40 people are making decisions on behalf of the 25,000. So, it's how do we involve people more and that's one of the big issues we have, how do we do that?"*

One rūnaka is geographically isolated and not on mains power meaning marae based digital solutions are not viable. They intend running an annual weekend long gathering to attract and engage their whānau.

1.2.8 Cultural connection

The importance of cultural connection cannot be overstated and is viewed as being integral for the health of whānau and for the sustainability of marae and rūnaka. Participants spoke of the difficulties Māori in the South Island face due to isolation and marginalisation and how cultural connection contributes to well-being.

> *"There are whānau who have been disconnected from their culture and there are whānau who want to reconnect and so it's a priority for our marae to create pathways for those whānau to reconnect, because people are crucial to the wellbeing of the marae. Right now, our marae has 5,000 registered whānau members, and when we see whānau registering to a marae it's fantastic. So, they know they're part of the history, they're part of the land and they're part of a community that loves them and wants to care for them. So hopefully culturally that will make them feel strong in being Māori."*

Several participants spoke of initiatives to support whānau to reconnect. Such initiatives included whānau days on the marae, marae based whānau champions to support whānau who want to reconnect, running workshops, kapa haka and wānanga. These initiatives are often aimed at ensuring whānau who may not have spent time at the marae understand tikanga and roles and responsibilities so they are supported to be successful.

1.3 Issues / Trends / Indicators

Rūnaka are embedded in their communities and analyse need according to what they see and hear in the community, or use hui or wānanga processes to assess need. In addition to the priorities in their strategic plans they discussed several inter-related needs that are evident in their communities, including;

Drugs	The prevalence of methamphetamine and the lack of programmes to support users.
Education	The establishment of marae based education programmes to upskill and support whānau into employment.

Tamariki	Concern about the effect of poverty, drugs, stress and trauma, particularly on children from the eastern suburbs of Christchurch. It was felt these children need specific support to access opportunities, be active and be involved in positive kaupapa.
Employment	The development of social enterprise initiatives to support whānau into work.
Poverty	Concern about the impact of poverty on whānau of all ages. The impact poverty has on mental well being, educational and sporting opportunities, access to quality housing.

1.4 Response to Rātā Foundation's funding priorities

Views on the current Rātā funding priorities and their suitability for Māori entities and whānau was mixed. Those who had previously been successful building a relationship with Rātā and accessing funding were generally happy with the current priorities and saw them as being sufficiently broad to encompass their aspirations moving forward. Others believed the funding priorities should be adjusted, including more te reo Māori where appropriate, and ensuring the priorities and processes were accessible for whānau and for Māori organisations. Yet others believed there should be separate Māori priorities, distinct from Pasifika, that recognised the needs and aspirations of Māori.

1.5 Response to Rātā Foundation's funding processes

1.5.1 Accessibility and relationships

Rūnaka were generally well versed with processes to apply for funding and rūnaka are able to access support from Te Rūnanga o Ngāi Tahu staff to navigate the funding process. However, they believed form filling was a barrier for whānau who might want to apply. Further, they believed the language used by funders is not easily understood by many whānau or by the volunteers who make up many smaller entities that may wish to apply.

> *"I'm always thinking what about those people who don't have those skills or resources to fill in a funding application but have a great vision or a great dream. How can we support them? A lot of people don't apply for funding because one, they don't feel they've got the skills the expertise or they feel that they don't have the backing. So, I think our funders have just got to ask themselves, 'Is this funding accessible to everyone?'"*

Understanding the various philanthropic organisations, who funds what, what funders don't fund, and how they fit together is an issue for those who are new to accessing funding. Help navigating these questions would be beneficial.

The importance of having a relationship between the funder and the applicant that supports them through the application process was a strong theme. This was viewed as a primary vehicle for overcoming the barriers posed by application forms and lack of confidence or understanding by the applicant. Several rūnaka described having a positive relationship with members of Rātā staff and the importance of being able to tell their story, discuss their aspirations and be supported through the application process. Having assistance to support whānau to describe their aspirations, gather the necessary information and complete applications is viewed as a way to overcome the barrier of inaccessibility.

> *"When you work with whānau, it's not a fill out the form, put in the application process. You've got to build a relationship, almost a friendship, so that there's some respect and trust between parties before we can actually get to the mahi. That takes time and that's why organisations and funders have to invest in some of that relationship building side of things."*

1.5.2 Māori world view

Having the Māori and Pasifika Engagement Advisor at Rātā Foundation who rūnaka and marae could meet with was viewed positively. Making the effort to go out and engage face to face with the Māori community has been appreciated by those who have engaged with him. Those who have not had the opportunity to meet with him would welcome the opportunity to build a relationship.

There was concern that non-Māori reading applications from Māori organisations might not fully comprehend the world view and thinking behind that application in their assessment and this could be a barrier to success. Participants also believed Māori representation on decision making committees deliberating on Māori funding assessments is important.

1.5.3 Response to Rātā Foundation's Māori strategy development

There was not a consistent or shared view on the need for a Māori strategy or framework. Some identified risks that may arise if there was a separate funding strategy with separate funds, preferring that applications should be judged on merit within an inclusive strategy that prioritised Māori outcomes. Others believed there should be a separate Māori strategy. Of those interviewed all except one participant indicated a willingness to be involved in the development of a new or revised strategy.

1.5.4 Māori representation within Rātā Foundation

Across the interviews there was a consistent view that as well as considering a Māori strategy, Rātā should look inwards and consider the place of Māori in the organisation, when assessing applications, in decision making, and at the governance level.

> *"It's great having a Māori strategy, but where's the entity itself actually looking at offering Māori positions at those areas where they could make a difference. So not trying to knock them but you know perhaps if they had Māori at governance level, or working level,they might not need a Māori strategy."*

> *"That's great then (having a Māori and Pasifika Engagement Advisor) that's a good intention but really, what are they engaging Māori to do? Who are those making the decisions on those applications? I'd hope that there would be Māori involved in that so they've got an understanding."*

1.6 Summary: Ngāi Tahu Rūnaka and Te Rūnanga o Ngāi Tahu

The main points from this section are:

- The actions and priorities of rūnaka and iwi are driven by **long term strategic** planning focused on achieving inter-generational outcomes.

- **Marae and cultural spaces** are integral ingredients to success. They provide a focal point for activities, cultural revitalisation and connection, te reo, tikanga and whānau engagement. Marae development is an important priority.

- Marae have the potential to be **centres of innovation,** becoming hubs that provide health services, education and business opportunities, papakainga housing and other support to whānau.

- Rūnaka are seeking ways to **engage with their members** who are not able to attend hui in person so they are able to gauge and meet their needs. Whānau connected to their rūnaka are able to contribute to decision making.

- The importance of **cultural connection** cannot be overstated and is viewed as being integral for the health of whānau and the sustainability of marae and rūnaka.

- The importance of a **relationship between the funder and the applicant** to support the applicant through the application process was a strong theme.

- Views on the current Rātā funding priorities and suitability for Māori entities and whānau was mixed. There was **not a consistent or shared view** on the need for a separate Māori strategy or framework.

- There was a consistent view that Rātā should look inwards and consider the place of Māori in the organisation, **in decision making,** when assessing applications, and at governance level.

2. Key kaupapa Māori organisations – Canterbury region

Representatives from key kaupapa Māori organisations and Ngā Maata Waka (Ōtautahi) in Rātā Foundation's Canterbury region were interviewed. These participants represented groups that have been, or could be, recipients of funding from Rātā, are themselves funding agencies, or have experience in dual roles as funders and recipients of funding.

2.1 Vision, values and aspirations

All the kaupapa Māori organisations have vision statements or karakia to describe their vision and what they want to achieve for the whānau they work with. It was apparent Māori providers are driven by Māori values, whakataukī and whakaaro (ways of thinking). These are evident in the way they go about delivering services, how they prioritise whānau voice and the way they incorporate Māori ways of being and viewing the world into their work and interactions with whānau.

The foci of the kaupapa Māori organisations tend to be short term and related to the projects they have running at that time. In many cases the kaupapa Māori organisations are primarily accountable to the contracts they hold. This then drives their activity. They have various deliverables relating to those contracts and their day to day work is often captured by the need to meet contractual outcomes. Consequently, the kaupapa Māori participant organisations which hold health contracts have health related aspirations for the whānau they work with and support, those who support rangatahi education and training have aspirations applicable to theirs. It was evident the partners who access Whānau Ora funding have a strong emphasis on whānau centred approaches to identifying, developing and delivering support to whānau. Ngā Maata Waka have dual imperatives as they hold service contracts and seek to support whānau who are outside their tribal areas.

Across all participant organisations cultural aspirations were inter-woven with contract related aspirations. Participants spoke about the need to support whānau to reconnect with what it means to be Māori. The need for cultural connection for Māori in the South Island was a priority and a strong theme emerging from these participants.

2.2 Stated priorities

2.2.1 Cultural connection

The participants were united in their view that cultural connection and marginalisation is more problematic for Māori whānau in the South Island than it is for whānau in the north. This was attributed to the higher population density of Māori in the North Island, the number

of Ngā Maata Waka (Māori living outside their tribal areas) in the South Island, and the geographic spread of Māori living in Te Waipounamu.

> *"If you talk about culture then you talk about predominant culture. If you go into a region where the predominant culture is Māori then the opportunity to acquire culture is greater."*

Several participants described working to meet the cultural needs of whānau within the constraints of contracts that did not include cultural outputs, because they viewed the cultural outcomes as necessary foundations to success. This is a particular focus for Ngā Maata Waka groups which have a strong focus on supporting whānau who are away from their tribal areas and whānau structures, and who may not have the confidence to re-engage themselves. As this participant describes:

> *"Those that may have lost some of it that get it back. When you talk to them most of them describe it as a protective factor, as a strengthening thing. As essential for both a wairua and a mental health aspect. So, we are big believers in the power of it and the value of it."*

It was evident that having their own cultural space or marae facilities enables Ngā Maata Waka groups to provide a greater range of support to the whānau they are engaged with and quickly respond to opportunities. Developing a cultural space from which they could base their work was an important priority for one of the Maata Waka groups. Providing opportunities for Māori to come together, participate as Māori and develop increased knowledge of whānau and community resources was valued.

"We love that under the banner of kaupapa Māori, all of these whānau can come together. We're about finding places to celebrate our Māoriness that's positive and healthy."

It was hoped that by forming these community resources and increasing their knowledge of whānau, whānau would be better placed to support others and seek support when they need it.

> *"Understanding where to go to in a time of need - there's a much lower level of knowledge about who can help me. And a lot of that is I don't know where my aunty lives now, or I don't even know if my cousin knows that I'm his cousin, and is it my place to be able to actually call out to that sort of need? Do they even care about me? There's that whole, that shyness and that unfamiliarity which means that their greatest resource - which is themselves - is being locked off because of fear. Or you know just a sense of not knowing how to reconnect."*

2.2.2 Infrastructure

The provision of infrastructure is challenging for many of the kaupapa Māori organisations as their budgets are committed to delivering the staffing, transport and logistical requirements of their contracts. Considerable effort is applied to attracting, training and supporting staff. Growing staff capabilities to work in circumstances that are often challenging is ongoing. Having funds available for capital purchases or for property developments is problematic when the majority of funding is contract based.

2.2.3 Health and wellbeing

Supporting whānau at various life stages (from expectant mothers to kaumātua) and with varying health and wellbeing needs was a strong theme in the data. Even when the provision of this support was funded by an outside funding agency, the kaupapa Māori organisations conveyed their commitment to doing so in ways that were consistent with Māori values and ways of working. Consequently, they spoke of the need to connect with whānau, to listen to their aspirations and support them towards achieving them. It was clear that contracting did not always keep pace with demographic changes or actual need, and this was challenging.

> *"We have to think longer term, there are over a thousand Māori pēpi who are born in Ōtautahi each year, and should we really be thinking about a service that is catering for a thousand Māori pēpi a year?"*

The need to take services to where Māori whānau live and work has created a need for the provision and funding of mobile services. These services may delivered in the home, at work, at the marae or in a community venue.

2.2.4 Rangatahi, education and employment

The need to develop positive approaches to maximise the potential of young Māori was identified. Population changes and the increasing numbers of young Māori necessitate approaches to engage rangatahi in education and training in innovative ways to meet their needs, to ensure they are work ready. They identified this as especially important for vulnerable young Māori who need support to ensure they contribute to society.

> *"The best way to get productivity would be to work with young vulnerable Māori to reduce social spend and get the maximum productivity gains - because they're a young, brown, vibrant workforce."*

> *"Either way we're going to be paying for rangatahi but a better way is to spend some money getting them to realise their potential to be successful and build their earning and it's going to be cheaper."*

Participants spoke of the opportunities to support rangatahi when they have come to the attention of the police and courts. They explained this work has already commenced and the marae based Rangatahi Court and Community Justice Panel are well established. There is the intention to develop a marae based youth hub as a partnership between the Police, Ngā Maata Waka, corrections and the probation service to support successful re-integration into the community.

2.2.5 Housing

One Ngā Maata Waka group is commencing the development of a social housing complex. This will allow whānau to rent the houses while they are provided with a wrap-around support service aimed at assisting them to purchase their own homes. One other organisation currently provides kaumātua housing as part of the extended marae complex.

2.2.6 Social Enterprise

Developing social enterprise to support their work with the community would enable them to be more sustainable and decrease their reliance on external contracts. In addition to generating an income stream, engaging whānau in social enterprises has been shown to provide a real context for learning and social connection, improved employability and benefits for the community (Savage et al, 2016). Participants identified opportunities for the establishment of social enterprises but require support to commence these projects.

2.3 Issues / Trends / Indicators

A number of indicators were identified that inform practice such as demographic data, educational achievement rates, home ownership rates, breast feeding rates, hospitalisation rates, Māori asset base and Māori poverty rates. Often the indicators that are monitored relate to the contracts they are delivering and therefore indicators are monitored at national, local and client whānau levels.

Participants spoke about their relationship with whānau and the importance of listening to whānau and responding to their needs and aspirations. A vital consideration was the need to be strength-based so whānau are supported to build on the strengths they have and to support each other.

> *"When you focus on really the demographics of failure, which is what I think statistics are used for, what you do is you come back to a service orientation and that's not actually meeting need."*

2.4 Response to Rātā funding priorities

There was support for the direction of current Rātā funding priorities and the clarity they provide in regard to the aspirations of the Rātā Foundation. While it was recognised many funding priorities within the current list were applicable to Māori there was a strong feeling the generic nature of the current priorities may not sufficiently recognise or allow for Māori specific approaches and specific priorities. As this participant states:

> *"It's more generic what they're talking about here, but I'm talking about tailor-made programmes that are specifically Māori for Māori."*

There was a view the current funding priorities could be used to develop a Māori specific set of priorities. They were supportive of keeping the priorities broad enough to allow flexibility within an aspirational framework, ensuring the priorities were neither overly prescriptive or restrictive.

> *"I was talking about a whānau centred approach which is that you take your direction from whānau, you provide them with support and tools to be able to work out what is their key focus areas, but you don't go there with any preconceived notion. In some ways, I think what Rātā is doing with learn, support, connect, participate. I like that because it's a bit like our seven Whānau Ora pou that what it's saying,''Here's some aspirations that Rātā has for its community.' The only issue I see is the moment you start putting bullet points on a page as to defining what 'learn' means then it restricts your gaze."*

2.5 Responses to Rātā Foundation's funding processes

Adopting a Māori specific approach, or taking steps to ensure Māori specific priorities (such as cultural connection) were explicitly stated, were identified as steps towards removing some of the barriers that may exist for Māori who want to apply for funding from Rātā Foundation. Participants felt while many organisations are well versed in accessing funding and filling out applications, there are barriers that exist for whānau who may not possess those skills. Such barriers included difficulty understanding and following the application process, the unfamiliarity of the language encountered, the difference between a Māori and non-Māori world view, and different views (including those of funders) of what constitutes evidence of success.

It was thought having a support person who could sit alongside whānau to support them to identify funding streams they could access and to complete applications would be enabling. Participants stressed the importance of Kanohi kitea (the seen face) as an important Māori concept, indicating someone who is known and connected to the community. The work of Rātā Māori and Pasifika Engagement Advisor has been appreciated by the participants who have met with him.

2.6 Response to Rātā Foundation's Māori strategy development

Participants appreciated the opportunity to inform the development of Rātā Foundation's Māori strategy. There was a clear belief that engaging with partners, iwi and rūnaka prior to developing a strategy was the appropriate way to commence strategy development. They

spoke of their support for the development of a specific Māori strategy, which could include the development of Māori specific priorities and a targeted funding approach.

2.6.2 Māori representation within Rātā Foundation

The organisations noted it would be beneficial for Māori to be involved in the assessment of Māori applications to ensure an understanding of a Māori world view was present throughout the assessment process. A greater Māori presence in Rātā Foundation was desired, not only at the staff level to assist in the application process, but also in decision making to give effect to the Māori strategy Rātā is developing.

> *"In terms of their board, if you've got a Māori framework [strategy], then you would want Māori on the board making the decisions about it."*

2.7 A Partnership approach

There was appreciation of the support Rātā had provided in the past and participants spoke of their desire to move to a longer term partnership approach between the funder and the recipient organisation. It was hoped several benefits might emerge from a partnership approach:

- Learning and evaluation: Funding over a longer period would allow developmental evaluation to be embedded in a project so the project could learn as it progressed. This was viewed as an important component to identify learnings and adapt during the project, rather than waiting until the end of the project and looking retrospectively at what did or didn't work.

- Innovation: Participants spoke of their desire to investigate innovative approaches to overcoming complex problems. It was felt being tied to a tightly prescribed set of short term outcomes often stifled innovation and learning, and funding more focused on developing and learning, rather than funding for outcomes, would be more successful.

> *"The innovation curve is ahead of the evidence curve so we have to learn our way through stuff. So, it's kind of the learning partnership that's really key, rather than the money part."*

Alignment: It was hoped longer funding relationships would allow co-ordination and cohesion between various groups (government, iwi, philanthropic) interested in making a social impact. That is, making a significant, positive change that addresses a pressing social challenge, such as homelessness, or drug abuse.

2.8 Summary: Key kaupapa Māori organisations

The main points from this section are:

- Entities that work with Māori whānau are committed to working in ways that are **consistent with kaupapa Māori** approaches.

- While their day to day work is often **driven by the contracts** they hold, they view **cultural connection** as a key foundation for Māori whānau to experience success.

- Ngā Maata Waka have a **dual role.** They deliver service contracts in a variety of areas, and enable whānau living outside their tribal areas to reconnect or maintain connection with Te Ao Māori (the Māori world).

- Participants believed Rātā Foundation should have more **Māori specific** funding priorities. They recognised many Māori funding applications could fit within Rātā current priorities, but saw value in the development of Māori specific priorities.

- **Māori representation,** both on committees considering Māori applications, and on the Rātā board, was advocated.

- **Relationships** are important to participants. Having someone who can assist in the development of applications to give greater possibility for success was described as enabling.

- Participants who have met Rātā Foundation's **Māori and Pasfika Engagement Advisor** appreciated the kanohi ki te kanohi (face to face) approach.

- A longer term, **partnership approach to funding,** rather than short term drops of funding was preferred. It was felt this could allow greater certainty, innovation and learning for Rātā and the grantee over the period of the funding support.

3. Te Tau Ihu (Nelson/Marlborough) iwi

Data was been collected from nine Te Tau Ihu iwi. A significant contextual difference between the iwi of Te Tau Ihu and Ngāi Tahu is their relatively recent Treaty settlements, moving into the post-settlement stage.

3.1 Vision, values and aspirations

All participants described long term aspirations and the values that underpin them and their way of working. These are detailed in their iwi plans that drive the development of their strategic and annual plans. Although they all had their own individual iwi plans there were commonalities evident across the interviewees. As with Ngāi Tahu inter-generational outcomes are integral to these plans and the activities being undertaken, this means iwi are seeking long term change that will benefit their children and those who come after them.

3.2 Stated priorities

Te Tau Ihu iwi is in a post settlement phase. They have a number of priorities that are intertwined, often including the well being of their people, caring for the environment, growing their iwitanga and te reo Māori (culture and language) and increasing their asset base and financial sustainability.

3.2.1 Asset management

Several participants described a process of setting up structures to effectively manage their assets. This includes access to the assets from the Crown; developing governance and management structures; accessing governance training; making good decisions to effectively grow their asset base and maximise returns, and communicating effectively with their iwi members. The prevalent belief is while financial matters are important they are no more important than cultural growth and revitalisation.

3.2.2 Cultural connection and development

Cultural and language revitalisation was a strong theme in the interviews. Cultural connection was seen as a key driver and contributor to whānau well being. All participants spoke of projects, programmes and plans they have underway, or planned, aiming to develop cultural competence, language abilities, understanding of tikanga and preserving the iwi specific cultural knowledge that makes their iwi unique. Te reo Māori development strategies and te reo were noted as an important means of cultural revitalisation.

3.2.3 Engaging with whānau

Participants described the importance of their iwi engaging effectively with their members. They are seeking to enable whānau to reconnect, have their say, increase their cultural knowledge and benefit from the assets their iwi have secured. Participants are committed to serving their whānau - therefore connecting with whānau and enabling as many as possible to be involved is a priority.

3.2.4 Marae development

Iwi which do not have access to a marae discussed their aspiration to have a marae to serve as a cultural base and a venue from which they could provide service to their whānau and the community. It also provides a venue to host whānau who are returning for iwi or whānau events.

As described by this participant it is clear interviewees view specific projects as multi-purpose and multi-outcome. Examples might be the establishment of a new marae complex, the development of a cultural centre, the building of a waka or funding kapa haka building towards Matatini 2025 in Nelson. All these initiatives include tikanga, they bring people together, incorporate specific cultural knowledge and provide a real context for the revitalisation of language, waiata, karakia, mātauranga (knowledge) and whanaungatanga (whānau connections).

> *"You'll be aware it's not just about building a building. We see this as a huge means of resurrecting and rejuvenating interest in our waiata, karanga, all those sorts of things and managing a marae. So, a lot of our cultural agenda is being attached to that particular project."*

It was also noted improving marae facilities, particularly by installing fire dampening systems, has the capacity to make the marae safer and save considerable sums of money on insurance.

3.2.5 Education

Supporting whānau to be successful by accessing educational opportunities was a common theme. Participants described a number of innovative initiatives. Some leverage off the iwi asset base; utilising whānau land and growing whānau skills and knowledge to develop whānau enterprises as described here:

> *"We've developed a training centre at Titiraukawa in the middle of our rohe near the Pelorous and so we've got 13 whānau who over nine months will do a level three certificate bee husbandry course from building hives to making honey. We're hoping it will help whānau learn some skills and also create businesses, some sustainable things which are good for their whenua."*

Others leverage off relationships with industry or provide alternative education services for rangatahi at risk of being removed from school. In many cases participants described developing initiatives to fill the gaps left when the formal education services have not worked for whānau. In some cases education programmes were closely linked with the whenua and a commitment to environmental sustainability.

3.2.6 Environment

Kaitiakitanga and preservation of the environment is a common aspiration, value and priority. They contribute directly to environmental sustainability by undertaking planting, education and caring for waterways. Iwi also seek to participate in resource and environmental decision making in their area. This is a significant commitment in terms of expenditure of time, staffing and money. This can be challenging for smaller iwi.

> *"The environment is one because that's a big, big bucket, a big, big hollow hole. You can spend buckets and buckets of money on it and so that's one area, and then there's a whole lot of national stuff that's of interest to us as well that we really need to get our heads around. That stuff like the RMA reforms and the water space. For a little iwi there's a bucket of stuff to get your head around and to form policies and get people engaged to be able to do something constructive."*

3.2.7 Whānau Ora

It is evident participants who received funding for Te Pūtahitanga o Te Waipounamu are committed to a whānau centred way of working and strength based kaupapa Māori approaches to addressing need.

3.3 Issues / Trends / Indicators

Participants described a variety of ways of engaging with their members in order to assess need. They are wary of jumping to conclusions and putting in place interventions or supports without having good information. They are aware of the challenges posed by distance as many iwi members do not live in their tribal areas.

Needs described by participants included:

Computer literacy	Providing computer literacy courses, particularly for kaumātua. Providing computers.
Literacy and numeracy	Supporting members to increase levels of literacy and numeracy to open opportunities for employment
Trustee training	Accessing support for trustees to understand their roles and support them to make good decisions as trustees of one-off settlements

Filling the gaps Gaps in the systems that support whānau and rangatahi were described and identified as a need. An example was whānau supporting a rangatahi who has a drug and alcohol problem that brought on mental health issues. The iwi supported the whānau to engage with mental health services, who said it was an alcohol and drug issue. So the iwi supported the whānau to engage with alcohol and drug support, only to be told it was a mental health issue. This highlights a gap in the support structures available to the whānau who have not been able to access the support they need for their young people. Other similar gaps were identified around family violence and rangatahi who have been excluded from school.

3.4 Response to Rātā funding priorities

Similar to the responses from Te Rūnanga o Ngāi Tahu and rūnaka there was an inconsistent view on current Rātā funding priorities and whether there should be a separate Māori strategy with specific priorities or a separate fund. Some were very supportive of the current priorities as they stand and saw no need for specific Māori funding priorities .

> *"I think they're great, I think it's awesome. There's a lot of areas you know need help. I think it's awesome yes. I mean that's the sort of thing we would like to try and develop in our iwi."*

Others were strongly in favour of looking at developing Māori funding priorities separately.

> *"It has struck me that from a Māori perspective I think you would need a Māori focus, be it a different set of priorities or a different focus, or a certain allocation of money."*

3.4.1 Responses to Rātā funding processes

Most participants had not applied to Rātā Foundation for funding. The possibility of engaging professional support to complete funding applications was discussed, as this was seen as a way of increasing the likelihood of success of getting a grant. The major barrier identified was the funding applications themselves, the paperwork involved and the inaccessibility of the language used. The possibility of applying in other ways was suggested – such as submitting a video, or by telling their story and being assisted to identify and apply for specific funds that apply to their aspirations. They spoke about the difficulty of knowing which fund or funder to apply to and their hope for a flexible response to meeting their priorities, as this participant describes:

> *"I suspect if you change the dynamic around and said to the applicants, 'What is it you really want assistance with?' instead of saying, 'Here's our programmes this is what we help with, fit into this'.... (It would help a lot)".*

Those who had completed the online application form were largely positive. It was suggested a downloadable word version would enable groups to work through the application in full, gathering the information they need in collaboration. This would then enable them to complete the online form without having to go in and out of the form as they sought information. The nervous wait for a decision once an application had been submitted was also discussed. It was suggested that being able to track an application, similar to tracking a courier parcel, would enable applicants to see how their application was progressing through the assessment process.

Those who had engaged with Rātā spoke positively about the support they had received and valued the opportunity to develop a relationship.

> *"I think everyone needs support when they're dealing with an organisation, most organisations that do administer funding give support because they know what their senior leadership teams and their boards like to see in an application. As you write an application to the entity you're applying to, it's always good to get that support because the kai mahi have an inside running on what they would like to see."*

There is a three monthly hui attended by iwi representatives, government agencies, the council and NGO's. If Rātā was to attend those hui, it may assist with alignment, and an understanding of the local context and the development of relationships.

3.4.2 Māori representation within Rātā Foundation

The need for Māori representation on decision making committees was a common theme in the data. This was not a direct question in the interview schedule but was raised repeatedly by participants who wondered about non-Māori being able to assess the merit of Māori applications.

> *"The Rātā Foundation is whoever it is, and if they've got two Pākehā who make that decision here well so be it I guess. I would have very little problem with that if I was applying for funding like any other Pākehā. But I think if there's an important Māori dimension to the application I'm submitting then my understanding of their current decision-making model would lead me to say I don't have confidence they're able to make those kinds of judgements."*

> *"What did Gandhi say? 'What you do for me, without me, is against me'. And so good intentions, people have good intentions, but unless we're there it's, 'Thank you but not quite what we wanted'."*

Consideration of Māori representation at Rātā governance level was also discussed.

> *"They just need to continually think about who their trustees are in terms of having that representation and having that Māori lens."*

One iwi in particular had strong opinions on the need for Māori representation, the need for a separate Māori strategy and a separate Māori board to oversee the Māori application process.

Those who had met the Māori and Pasifika Engagement Advisor were very positive about the ability to build a relationship and the efforts he had made to visit, discuss and explain were appreciated.

> *"Just feedback from the other day when our land trustees had Steve come in and talk to them about, you know, about Rātā, they were buzzing when he left. One, because he listened, two, he knew his stuff, three, he opened up this world that they didn't realise and he offered potential solutions around partnerships. They were just going, 'Wow if only we knew that's what Rātā did, it's cool'."*

3.4.3 Responses to Rātā strategy development

They were positive about being involved in future opportunities to participate in the next stage of strategy development. Several participants hoped the learning could be mutual, meaning they would contribute to strategy development and Rātā might share their institutional knowledge.

3.5 Summary: Te Tau Ihu (Nelson/Marlborough)

The main points from this section are:

- Te Tau Ihu iwi have recently **settled their Treaty claims**. They are focussed on establishing structures and systems that will allow them to meet the needs of their people, care for the environment, grow their iwitanga and te reo Māori (culture and language) and increase their asset base.

- **Cultural connection and language revitalisation** is a strong focus. Projects such as marae development, waka building and kapa haka are multi-dimensional, providing authentic contexts for cultural connection.

- **Social enterprise** provides a context for education, connection to culture and whenua, employment and business.

- Iwi are committed to **kaitiakitanga,** preserving the environment and important sites. Engaging in Resource Management Act hearings and local government decision making is challenging, especially for smaller iwi.

- Paperwork, language and risk are barriers to whānau applying for funding. Strategies, including having a good **relationship** with Rātā, having support to complete applications and being able to monitor how applications are progressing, were suggested.

- There was **not a consistent view** on current Rātā priorities and whether or not there should be a separate Māori strategy or fund. Some participants were very supportive of the priorities as they stand and saw no need for a separate strategy. Others were strongly in favour of looking at Māori priorities separately.

- The need for **Māori representation** on decision making committees was a common theme as was the need for Māori representation at the governance level.

- Participants were **appreciative of the process** Rātā has undertaken to review its strategy and consider its approach to Māori.

4. Key kaupapa Māori organisations – Te Tau Ihu

4.1 Vision, values and aspirations

Ngā Maata Waka are respectful of mana whenuatanga and have a commitment to supporting those they work with to connect to their own iwi, whakapapa and tikanga. They strive to deliver kaupapa Māori services and support. Their strategic and annual plans detail the values they work by. Their aspiration is to be the preferred provider in their area for kaupapa Māori services.

4.2 Stated priorities

Maata Waka do not benefit from Treaty settlements and rely on contracts to maintain their financial sustainability. Therefore they are focused on supporting whānau who are living away from their own tribal areas, providing services to and for whānau, and contract delivery. They are committed to supporting whānau to be self-managing through the support and services they provide. Currently their services include stopping violence; work with youth including alternative education; financial mentoring, and social service counselling.

4.3 Issues / Trends / Indicators

Participants described responding to the needs of whānau through their work. Often this involves partnering with mainstream organisations, such as through the courts or with schools, in order to bring a kauapapa Māori approach and Whānau Ora lens to the work being done. They described achieving improved results by applying tikanga Māori based approaches.

4.4 Response to Rātā funding priorities

Participants believed there was a need for a separate strategy that would be easier for whānau to understand. They suggested that 'Connect' should include connecting whānau to their iwi. They also suggested having pictures or examples and easier language.

> *"Even that wording scares me and I've been a kai mahi for a while now. 'Enhanced factors that engage and retain children in schools'. Yes, I understand the kaupapa but for one of my whānau to read that in terms of wanting to attain funding, what does that mean? Maybe more appropriate reo (language) in terms of a level that whānau can understand."*

4.5 Response to Rātā funding processes

Interviewees spoke about the importance of having a relationship and meeting face to face. They suggested having different ways to apply, such as being able to apply by video rather than on paper, as this would enable them to tell their story more effectively.

> *"It's hard to get it on paper - just the emotional part of what we're trying to achieve."*

They also suggested supporting whānau to apply directly to Rātā using Maata Waka as an entity to umbrella their applications.

4.6 Responses to Rātā strategy development

Respondents were appreciative of the process that Rātā has followed and viewed it as a positive step:

> *"For it to be able to be Māori friendly, it's amazing and it's about time. I'm just glad that it's happening. It's positive, it's good, it's forward movement."*

4.7 Summary: Key kaupapa Māori organisations – Te Tau Ihu

Key points from this section are:

- Entities that work with Māori whānau are committed to working in ways that are **consistent with kaupapa Māori** approaches.

- While their day to day work is often **driven by the contracts** they hold, they view **cultural connection** as a key foundation for Māori whānau to experience success.

- Maata Waka **respond to nee**d in the community and partner with mainstream organisations.

- Participants believed Rātā Foundation should have more **Māori specific** funding priorities with easier, more accessible language.

- **Relationships** are important to participants. Having someone who can assist in the development of applications to give greater possibility for success was described as enabling.

- They advocated being able to **apply by video.**

- They are appreciative of the **engagement process** being used to inform strategy development.

5. Wharekauri (The Chatham Islands) iwi

A significant contextual difference between Te Tau Ihu iwi, Ngai Tahu and Ngāti Mutunga ki Wharekauri and Moriori is their Treaty settlement status, with Wharekauri and Moriori still in Treaty negotiations. In addition, the geographical isolation of the islands and the extra challenges this provides was a major contextual difference.

5.1 Vision, values and aspirations

As with the other respondents, the Chatham Island iwi have long term strategic plans that inform their annual plans. These plans are focused on cultural, economic and environmental goals and seek to achieve inter-generational outcomes. As this participant states:

> *"What do we want to leave behind? What's our legacy for our mokopuna that are yet to come?"*

Both iwi have trust deeds that set out the values by which they operate. Central to these are notions of whanaungatanga (kinship and relationships), kaitiakitanga (stewardship), manaakitanga (hospitality) and tino rangatiratanga (self determination). The current priorities of the iwi are drawn from their strategic plans and are reflective of their values.

5.2 Stated priorities

Completing satisfactory treaty settlement negotiations is a major priority for both iwi and this consumes considerable focus and energy. However, there are a number of other priorities the iwi are working on concurrently.

5.2.1 Marae Development

One iwi spoke at length about its aspiration to build a marae. This was seen as an important step, providing a centre for cultural revitalisation, development of te reo and tikanga and a tūrangawaewae where they can undertake their cultural rituals. It was also seen as a place

their iwi members who are not living on the island can come back to, giving locals the ability to provide hospitality to their visitors.

"Inter-generational planning is really, really important and I believe that the construction of a marae on our pā will really set a great foundation for the next century. Not only for the now, but to connect us back to our whakapapa and our journey. It will be a great foundation for moving forward."

5.2.2 Cultural connection and development

Enabling iwi members to reconnect with their iwi and their culture is a priority and was described as being vitally important. Both iwi are working to revitalise their languages, their tikanga and their knowledge base. Language revitalisation is a particular challenge for Moriori as their language is not recognised as an official language and receives no funding.

Both iwi work hard to reconnect with their members and described their commitment to connecting with their whānau and enabling them to develop their knowledge of their whakapapa and strengthen their links to the iwi.

"It's very important because if you know your whakapapa, if you have a strong identity, if you can stand tall, then that brings confidence and that confidence is translated across everything you do. Kura, mahi, your relationship with your partner, your children, other iwi, it's just across the whole spectrum."

5.2.3 Environment

Caring for the environment and protecting their wahi tapu (sacred places) is important for Chatham Islands iwi. Protecting the environment, managing biosecurity concerns, working with The Department of Conservation and government agencies are priorities for the participants. It is recognised that approaches that work on the mainland may not work on the Chathams and an island specific approach is required.

5.3 Issues / Trends / Indicators

It was evident that whilst there are common issues shared by Māori on the mainland and Wharekauri iwi, there are contextual differences and issues specific to the Wharekauri iwi

Infrastructure	A lack of infrastructure, such as roading and internet access, effects resident's ability to connect with each other directly and remotely. A lack of recycling has environmental impacts.
Education	There is no secondary schooling or early childhood education on the island. The lack of secondary schooling impacts on whānau and on students who have to travel to the mainland for their schooling.
Health	The hospital has been downgraded to a health centre and there are no birthing facilities on the island. Therefore expectant mothers have to travel to the mainland a month prior to their expected birth date. There is a lack of support for other health needs such as drug and alcohol use and family violence. There is a need to enable capacity building on the island so support is available locally.
Housing	The development of housing is expensive on the Chathams. One iwi has a housing strategy and described housing as being in 'crisis mode'.

Location	Pressures include the remote location of the Chathams and the ageing transport facilities. The lack of service means assistance is not as immediately available as it would be on the mainland and government agencies and supports are not responsive. The difficulty of gaining driver licences is a barrier to success. The aspiration to build a marae on the Chatham Islands is especially challenging and expensive to achieve.

5.4 Response to Rātā funding priorities

Chatham Island's participants spoke of the need to develop a 'large island framework' which could be applied to The Chatham Islands and D'urville Island to reflect and acknowledge the uniqueness of island life, with those specific needs addressed through specific priorities.

5.5 Response to Rātā funding processes

Interviewees spoke about the different issues and possible solutions. Central to this discussion was their request to have the Chathams viewed as a different context, that islanders be involved in decision making and solution identification, and for funders to engage with them so they are able to understand the uniqueness of the Chathams.

5.6 Responses to Rātā Māori strategy development

All participants were appreciative of the process Rātā is taking to inform the development of its Māori strategy, including the commitment of Rātā to engage with Wharekauri iwi.

> *"I really mihi to Rātā about the different mechanisms of engagement. One, through a research company and two, through Rātā directly and the appetite to come to Wharekauri so they've not forgotten about us on the side, we're not an add on. To me from what I'm getting from this survey is they've gone into their complete rohe and actually you've gone out of your way to make sure we're included, so a big thanks to whoever selected you to do the survey. I'd like to say they've selected well in you. We really appreciate the time and energy you've put into connecting."*

5.7 Summary: Wharekauri (The Chatham Islands)

The main points from this section are:

- Chatham Islands iwi **remain in Treaty negotiation.**

- Wharekauri iwi advocate the need for a **separate island strategy** that recognises their unique context.

- **Cultural connection and language revitalisation** is a strong focus. Projects such as marae development and activities that preserve tikanga and cultural practices are important.

- Iwi are committed to **kaitiakitanga,** preserving the environment and important sites. They recognise that strategies applicable to the mainland may not be successful on the Chathams.

- The development of **housing, education, health** and the provision of services were areas of concern.

- The need for **Māori representation** on decision making committees was a common theme as was the need for Māori representation at governance level.

- Participants were **appreciative of the process** Rātā has undertaken to review its strategy and consider its approach to Māori.

6. Overall Findings

Across the data it is evident there are similarities and differences between the participants, depending on their role and location.

6.1 Notable similarities include:

• Participants are **strategic and planned** in their approach. Applications for funding are likely to be well considered and part of a long term strategy. **Inter-generational outcomes** were integral to all iwi strategic aspirations.

• **Cultural connection** is an important outcome for all participants. They are committed to delivering projects and programmes to specifically increase the cultural capability of the whānau they serve. When delivering contracts and services they strive to do so in a way that is consistent with a kaupapa Māori approach. They see cultural connectedness as a foundation for Māori success and of particular importance in the South Island where Māori are often marginalised. Cultural projects (such as waka building, waka ama) are multi-facted and offer an authentic context for the development of cultural capability.

• Having a **cultural centre, space or marae** increases the ability for participants to provide a range of supports and respond to opportunities and needs. Marae redevelopment, establishment and revitalisation was a regular feature of discussion.

• Participants are embedded in their communities and aware of the needs that exist. While needs vary across communities, participants are able to **identify local solutions** and have the potential to address them. These solutions were consistently strength based and aspirational, mobilising the strengths and resources available in the local community to enable whānau to achieve their own aspirations.

• Rūnaka and iwi are **seeking to connect** with their members and ensure they have a voice in the decision making process and are able to understand and meet their needs. With many whānau members dispersed across New Zealand, and the world, they are investigating technological solutions to ensure these whānau feel connected and involved.

• A common theme emerging around the Rātā Foundation's application process was it was challenging even for those with experience, and therefore likely to be a significant **barrier to whānau** who may want to apply for funds. Having support to understand and complete the application process was consistently identified as an important enabler. It was felt it would be beneficial to be able to tell their story and explain what they wanted to achieve to someone who could assist them to successfully negotiate their way through the application process.

• Having a **relationship with the funder** is important to the participants. Those who have met Rātā Māori and Pasifika Engagement Advisor and other Rātā staff and trustees spoke positively about the importance of this contact. There is a desire to enter into longer term partnership type approaches to funding arrangements, and to learn the process through developmental evaluation.

• The need for **Māori representation** on the Rātā board and on the committees that deliberate on Māori funding applications was a strong theme across the participants.

• Participants were **appreciative of the approach** Rātā has taken to this work by engaging with iwi, rūnaka and Ngā Maata Waka as a priority. There is a willingness to be involved in future work to support Rātā.

6.2 Notable differences include:

- For iwi there are **contextual differences** because of location and stage in the Treaty settlement process. Iwi who have recently settled their Treaty negotiations are focused on establishing processes and systems to manage and maximise their resources while addressing the cultural, environmental and people priorities important to their members. They described challenges in regard to growing the capacity of their organisations and their people as they meet the demands placed on them by local government and other external organisations.

- Participants from the Chatham Islands advocated for a **specific strategy** to reflect the unique context of island life and the extra costs encountered when undertaking projects on Wharekauri.

- Ngā Maata Waka and **kaupapa Māori organisations respond to the needs** of whānau and to the contracts and funding available to them. Capital purchases, property developments and the funding of new and innovative approaches can be challenging in this environment.

- Having **marae enables** Ngā Maata Waka and iwi to provide a range of services and cultural opportunities for whānau. Marae provide a context for the revitalisation of te reo Māori, tikanga and a range of cultural practices.

- There is **not a shared view** on whether Rātā should have a specific set of Māori funding priorities. Those who have successfully applied for and accessed funds in the past are generally happy with the current Rātā funding priorities as they stand. Others believe the priorities should be adjusted to better reflect the needs and aspirations of Māori but do not support a separate Māori priority list. Others advocated strongly for a separate Māori strategy with separate Māori priorities, and some spoke of a separate fund or ways of prioritising within the existing funds.

6.3 Implications for strategy development

The interviews provide an understanding of how the Māori communities in the region can best be served by Rātā Foundation. This has implications for the process of the strategy development. The following points should be considered as Rātā Foundation moves into the next stage of its Māori strategy development.

Applications from Ngā Maata Waka, iwi and rūnaka are generated from long term strategies designed to meet the goals they have set in consultation with their whānau. Unsuccessful applications carry risk for the applicant organisation and the Rātā Foundation. Ensuring adequate support and clear communication is present throughout the application process, from early discussions around how to apply, through the completion and submitting of funding applications, is important. Ideally there should be no wholly unsuccessful applications as those unlikely to be successful are either assisted to find a more suitable organisation to apply to, or are supported to ensure their application meets the funder's requirements.

It is important to note that although Rātā has a funding area entitled "Connections" under which funding priorities do not specifically mention cultural connection. The importance of cultural connection has been a consistent theme across the participants, and has been widely documented as a key underpinning of Māori wellbeing (Durie, 2006; Cram, Smith & Johnstone, 2003).

The interviews indicate a desire for Rātā Foundation to consider greater Māori representation on the board and committees that deliberate on Māori funding applications. It is clear the application, assessment and decision making processes are equally as important as Rātā Foundation's funding priorities. Further development of the Māori strategy should consider these issues.

Consideration should be given to the importance of capital works to support Māori development in organisations and marae. Establishing systems that allow participants to work together to achieve common goals may be beneficial. The solutions iwi/Māori have suggested to address disparity are consistently strength based and aspirational, mobilising the strengths and resources available in the local community to enable whānau to achieve their own aspirations.

It is evident that face to face relationships are important. Undertaking a process aligned to tikanga and kanohi kitea that allowed Māori organisations, rūnaka and iwi to have their say was greatly appreciated.

Changing demographics, particularly the growing Māori population in the regions, is a priority for iwi, rūnaka and Māori organisations. Rātā Foundation's Māori strategy will need to be forward focused and cognisant of the growing Māori youth population.

Section B: Demographic data

This section provides an overview of the current statistical data available for Māori and the nine iwi at the regional and iwi level. However a number of limitations in this data should be considered by the reader.

Statistical data can present a very deficit view of Māori. This section should be read with a critical awareness of the impact of historical and contemporary colonisation, and the influence this has had on outcomes for whānau, hapū and iwi. Durie (2006) states the usual indicators of socio-economic status, such as sickness, school failure, low incomes or deprivation scores, are inadequate measures of whānau wellbeing because of their limited scope and their focus on negative outcomes. As an example, an analysis of Te Kupenga data by Kukutai, Sporle & Roskruge (2017) found while Māori living in sole-parent families faced multiple socio-economic challenges and limited access to resources compared to those in other family types, they also showed high levels of cultural vitality and provided important forms of support (especially childcare) to other whānau.

It should also be noted Rātā Foundation's takiwa (area) does not always match Local Government or District Health Board regions. Matching these regions was beyond the scope of this project. For example, Rata Foundation's Canterbury region does not include the district council areas south of Selwyn District.

In addition, iwi data is provided using Statistics New Zealand's Iwi Profiles, created using Census 2013 data.

All information in these profiles for the iwi and total Māori descent populations is based on the Māori descent usually resident population count from the 2013 Census of Population and Dwellings, not on iwi registers or rohe boundaries.

The total population of Māori descent includes all people who stated they were descended from a person of the Māori race of New Zealand. This population includes all people of Māori descent, whether or not they specified an iwi.

Individual iwi profiles are produced for all iwi listed on the Statistics New Zealand classification of iwi. For data quality purposes, information for smaller iwi may be limited. The accuracy of percentages, medians, and averages may be affected by the random rounding of data, particularly for iwi with small populations.

The following statistics are based on the South Island unless stated otherwise.

7.1 Te Waipounamu

- In 2013, 668,724 people (15.6 percent) usually living in New Zealand were of Māori descent – a 3.8 percent increase from 2006.

- 100,905 Māori were living in the South Island in 2013 (15 percent of the Māori population).

- Half of the South Island Māori population, 50,452, (7.5 percent of Māori population) were residing in the Canterbury Region

- A third, 33,601 (5 percent of NZ Māori population) were living in Christchurch City

- Over half of Māori living in the South Island were under the age of 25 years

15% or 100,905
Māori were living in
the South Island

7.5% or half of the SI
Māori pop. were
residing in
Canterbury

5% or a third were
living in
Christchurch City
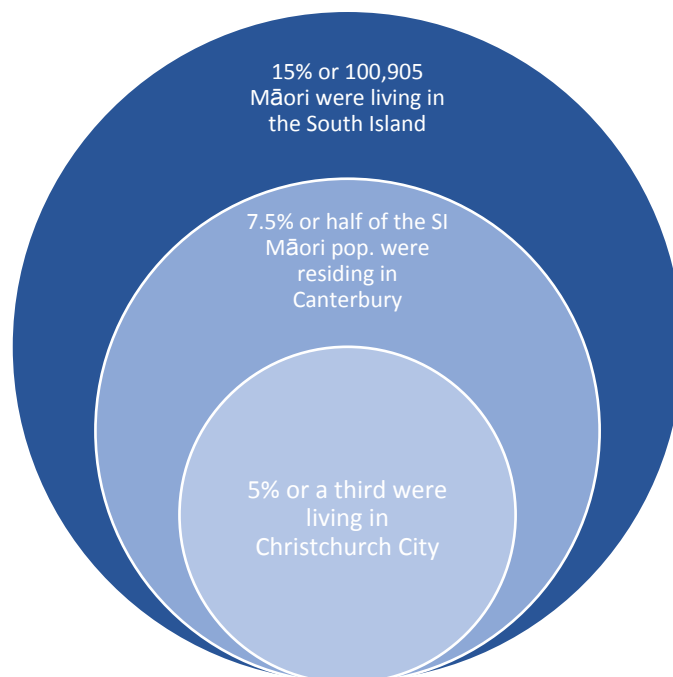
Source: Te Kupenga 2013

All regions in Te Waipounamu had positive growth rates, and some of the fastest growing Māori populations in New Zealand (Statistics New Zealand 2013).

The higher Māori growth rate (those who identify with the Māori ethnic group) relative to the New Zealand population overall is mainly driven by births. This can be attributed to three main factors.

- During 2012–14, the total fertility rate – an indication of how many births women will have during their lifetime – was 2.5 for Māori women, compared with 1.9 for non-Māori women.

- Ethnic inter-marriage (parents with different ethnicities) also makes an important contribution to Māori population growth. In 2012–14, about one-quarter of Māori births (ie where the child is identified as Māori) had a non-Māori mother but a Māori father.

- In addition, the Māori population has a much younger age structure than the non-Māori population. A younger age structure provides greater built-in momentum for future growth. In 2015, half the Māori population was under 24 years of age, compared with a median age of 40 years for the non-Māori population.

- Other components of population change – deaths, migration, and inter-ethnic mobility (changing ethnic identification) – have generally played smaller roles in changes in the Māori population (Statistics New Zealand, 2015).

7.2 Regional analysis

This table demonstrates the distribution of the Māori ethnic group population across Rātā Foundation areas, and provides a comparison with all of New Zealand data. The data indicates the Māori population growth in Te Waipounamu is at least double that of New Zealand, with the exception of the Chatham Islands. The rate at which te reo Māori is spoken in the Te Waipounamu is considerably less than the average across New Zealand.

2013	Canterbury	Chatham Islands	Marlborough	Nelson	Tasman	NZ
Māori Population at 2013 census	41,907	336	4,776	4,167	3,438	598,605
Māori Population Growth since 2001	32.5%	-14%	22.7%	29.5%	23.8%	13.7%
Iwi affiliation to at least one iwi	79.0%	91.2%	79.6%	79.7%	76.9%	82.9%
% of Māori population speaking Māori	14.4%	12.5%	14.7%	18.0%	12.6%	21.3%
% of Māori with no qualification	30.3%	32.5%	33.2%	32.7%	32.5%	33.3%
% Māori tamariki attending ECE	95.9%	Not available	96.8%	98.1%	93.9%	Not available
Full-time Employment Māori	51.0%	61%	46.4%	44.3%	49.0%	43.4%
Unemployed Māori	6.6%	2%	7.7%	9.3%	5.7%	10.4%
Personal median incomes	26,000	$29,700	23,600	22,400	23,600	22,500
Māori occupying management/ professional roles	26.8%	28.6%	26.8%	30.2%	29.6%	29.5%

This regional analysis was taken from Campbell: M., & McCarthy, J. (2016). The issues affecting Māori in the South Island of New Zealand. GeoHealth laboratory, University of Canterbury, and Statistics New Zealand Census 2013.

7.3 Māori Wellbeing

Data from Te Kupenga, the first nationally representative survey of Māori wellbeing undertaken by Statistics New Zealand following the 2013 Census indicated nationally;

> 70 percent felt involvement in Māori culture was important.

> 34 percent visited their ancestral marae in the last year.

> 55 percent were able to speak some te reo Māori.

> 84 percent saw whānau not living with them in the last month.

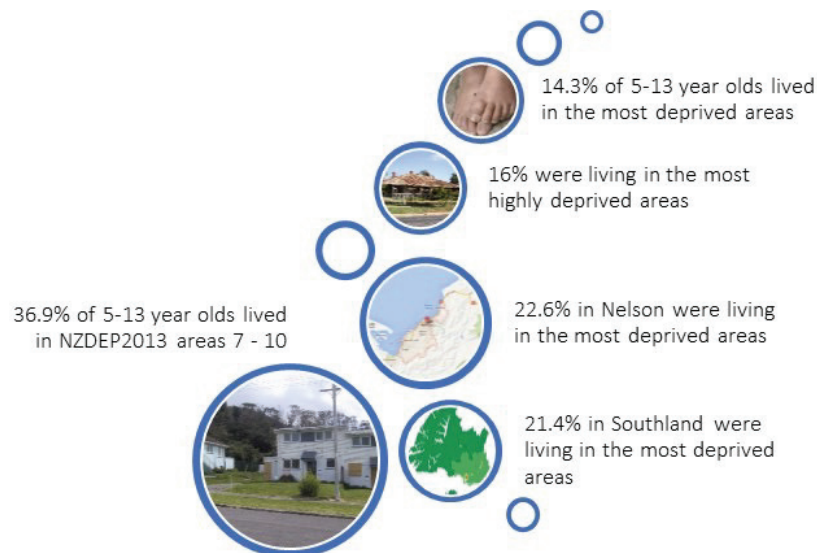> 66 percent felt spirituality was important.

Most Māori (89 percent) know their iwi. Of those who knew their iwi 53.9 percent had visited their ancestral marae in the previous 12 months. There has been a marginal rise (approximately 2 percent) from the 2001 census to the 2013 census in Māori who can understand, write, read and speak te reo Māori.

The perception of whānau wellbeing appears to have little to do with whether individuals live in urban or rural areas and with the regional location (although the level of deprivation for location does impact on wellbeing (Ministry of Health, 2014).

7.4 Deprivation Data

Using the NZDep2013 index of small area deprivation[1], Te Kupenga used this data to show which areas in Te Waipounamu had the largest Māori populations living in deprivation. In comparison to non-Māori, 40 percent of Canterbury Māori lived in the four most deprived decile areas compared to 25 percent of non-Māori.

Deprivation in Te Waipounamu

14.3% of 5-13 year olds lived in the most deprived areas

16% were living in the most highly deprived areas

22.6% in Nelson were living in the most deprived areas

36.9% of 5-13 year olds lived in NZDEP2013 areas 7 - 10

21.4% in Southland were living in the most deprived areas

Source: Te Kupenga 2013

7.5 Health Expectancy

Health expectancy is a summary measure of a population health that captures the quantity and quality of life dimensions of health. It is a way of assessing how many of the years a population has gained in life expectancy are spent in good health and free from functional limitation that require assistance. Improvements in health expectancy reflect changes in social and economic conditions, lifestyle changes, medical advances and better access to health services.

Although health expectancy in New Zealand has increased in absolute terms for both sexes and across different ethnic groups, the proportion of years people lived independently and in good health relative to their total life expectancy was lower in 2013 than in 2006 in the South Island.
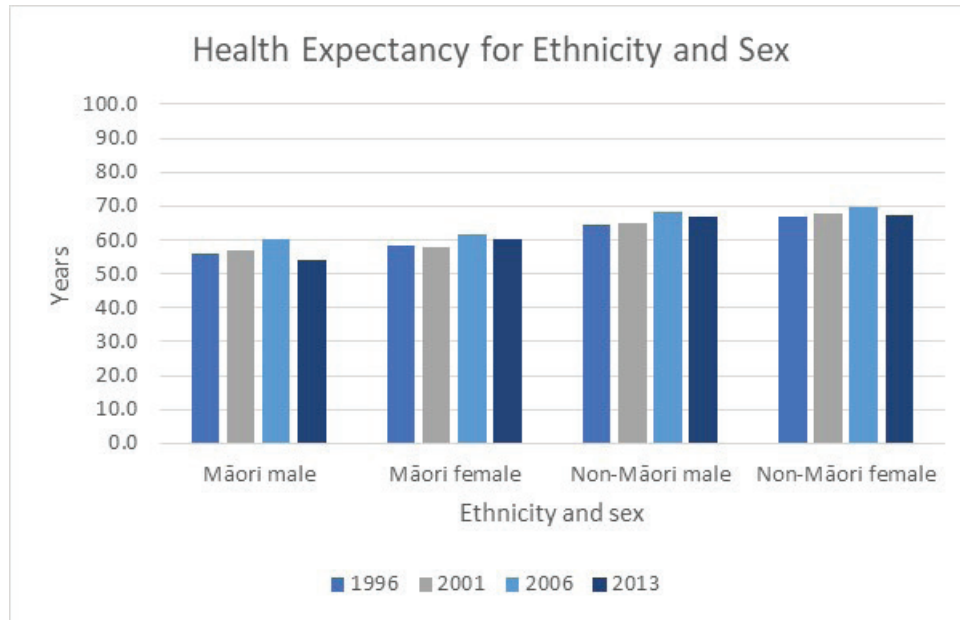
Even more of a concern is Māori males' health expectancy was lower in 2013 than in 2006, 2001 and 1996. Māori males had a health expectancy of 54.3 years (74.4 percent of their lives) compared with 67.4 years for non-Māori males (83 percent). Māori females had a health expectancy of 60.4 years (78.4 percent), compared with 67.4 years for non-Māori females (80.4 percent) (Ministry of Health, 2015a).

An increasing area of concern for all New Zealanders is the increasing rate of obesity. This is significant for Māori as over 40 percent of Māori are obese compared with European/other (23 percent) and Asian (12 percent). The rates of obesity are most concerning for Pacific people (over 60 percent). High Body Mass Index (BMI) accounted for about 9 percent of all illness,

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1   NZDep2013 is an index of socioeconomic deprivation. NZDep2013 combines census data relating to income, home ownership, employment, qualifications, family structure, housing, access to transport and communications. NZDep2013 groups deprivation scores into deciles, where 1 represents the areas with the least deprived scores and 10 the areas with the most deprived scores.

disability and premature mortality in 2013, making it the leading modifiable risk to health–equal with smoking.
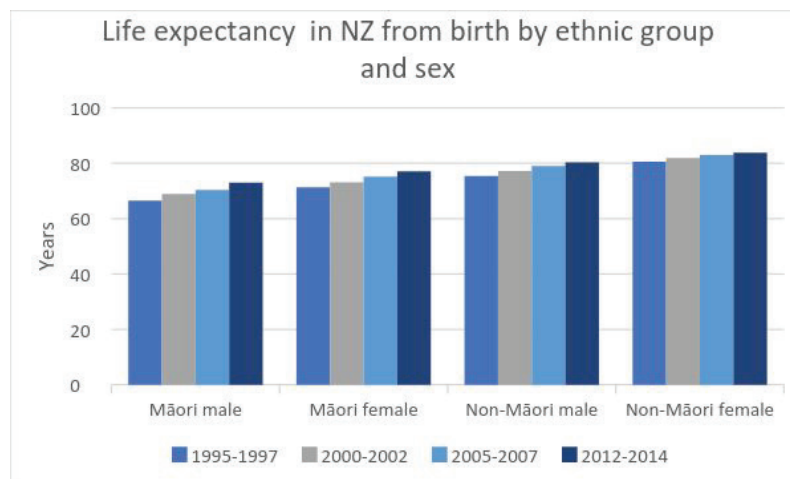
Māori hazardous drinking is similar to Pacific people (37.5 percent) compared with European/ other (23 percent) and Asian (8.9 percent). Data suggests it should be considered a priority health concern for Māori.

Health Expectancy for Ethnicity and Sex

[Bar chart showing Health Expectancy in Years by Ethnicity and sex (Māori male, Māori female, Non-Māori male, Non-Māori female) for years 1996, 2001, 2006, 2013]

Source: Ministry of Health, 2015a

7.6 Life Expectancy

During 2012–2014 life expectancy at birth was 80.9 years for Māori females in the Canterbury District Health Board region, which includes the Chatham Islands (2.6 years lower than for non-Māori females) and 77.2 years for Māori males (2.8 years lower than for non-Māori males).

Life expectancy in NZ from birth by ethnic group and sex

[Bar chart showing Life expectancy in Years by Ethnicity and sex (Māori male, Māori female, Non-Māori male, Non-Māori female) for years 1995–1997, 2000–2002, 2005–2007, 2012–2014]

Source: Ministry of Health, 2015a

The all-cause mortality rate for Māori in Canterbury District Health Board during 2008–2012 was 50 percent higher than the non-Māori rate. Leading causes of death for Māori females during 2007–2011 were ischaemic heart disease (IHD), lung cancer, chronic obstructive pulmonary disease (COPD), stroke and accidents. Leading causes of death for Māori males were IHD, accidents, lung cancer, suicide and COPD.

Potentially avoidable mortality and mortality from conditions amenable to health care were around 80 percent higher for Māori than for non-Māori in Canterbury.

Injury mortality was 40 percent higher for Māori than for non-Māori in Canterbury over the period 2007–2011.

The proportion of Māori who are aged 65 years and over in 2013 was 4 percent but is projected to increase to 12 percent in 2033. Between 2013 and 2020 the number of Māori aged 65 and over will increase by almost 75 percent from 1,890 to 3,310. In 2013, there were 540 Māori aged 75 years and over in CDHB, with 171 living alone (Robson et al, 2015).

7.7 Suicide

An indicator of the mental health of the population and a major cause of injury related death is intentional self-harm or suicide. The graph below shows males have a consistently higher suicide death rate, which has increased and has more variability than females. In comparison the female suicide death rate has remained more consistent and has not increased over time.

Age-standardised rates of suicide per 100,000 across sex and ethnicity indicate males have a consistently higher suicide death rate than females and Māori have a consistently higher suicide death rate than non-Māori. In 2013 the age-standardised rate of Māori male suicide was 21.1 per 100,000, roughly one third higher than non-Māori males (14.6), almost double that of Māori females (11.1) and more than four times higher than non-Māori females (5). Socio-economic differences were also found with suicide mortality being less prevalent in areas with lower levels of deprivation (Ministry of Health, 2015b).
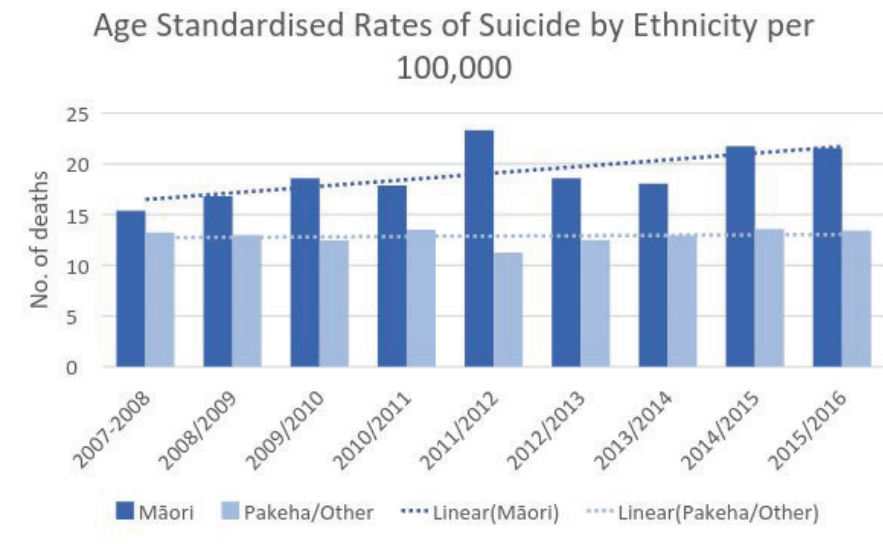
Source: Coronial Services

Age Standardised Rates of Suicide by Ethnicity and Sex per 100,000
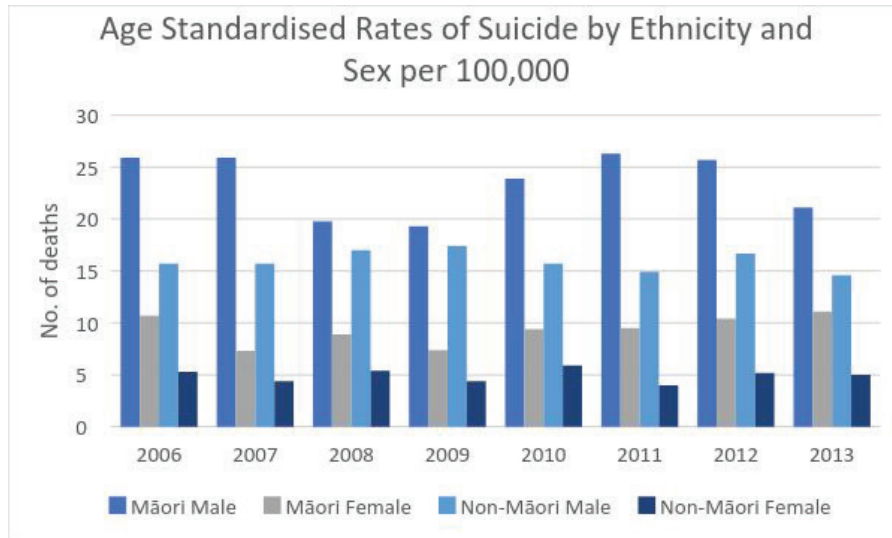
2013 Census Data

7.8 Economic wellbeing and housing

Having enough or more than enough total family income to meet everyday needs is connected with higher reported levels of whānau wellbeing. Māori who have enough, or more than enough family income, are significantly more likely to report a high whānau wellbeing score than those with just enough, or not enough, income (Te Kupenga, 2013).

Almost half, 48.8 percent of Māori households are living in high deprivation, as opposed to only 24 percent of non-Māori households (NZDEP 2013). Māori home ownership rates (28.2 percent) are substantially lower than Asian (34.8 percent) and European (56.7 percent). The following table demonstrates the benefit payments for Māori and Non-Māori in 2013.

Benefit Recipient 2014	Māori	Non-Māori/Average
Sole Parent	46.1	34.1
Youth Payment & Young Parent	51.9	22.9

### 7.8.1 Māori wealth in Te Waipounamu
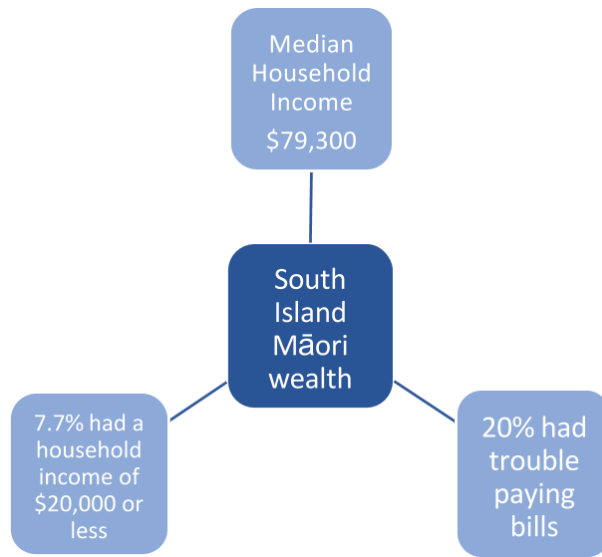
Source: Te Kupenga 2013

Median household income for Māori in the South Island was $79,300 per annum (below nationwide Māori median incomes of $82,900 per annum)

7.7% of South Island Māori households had a total household income of $20,000 or less per annum

20% of South Island Māori households had trouble paying bills in the last year

7.8.2 Housing issues for Māori in Te Waipounamu

The image below demonstrates the housing issues for Māori in Te Waipounamu, the data was taken from Te Kupenga (2013).
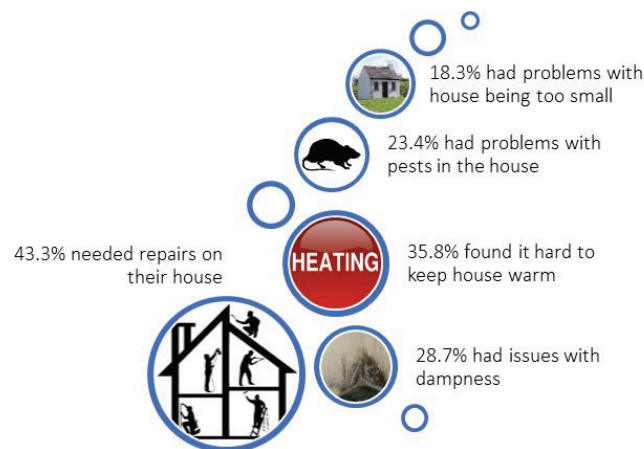
Significant housing problems reported by Māori adults in Canterbury and neighbouring South Island DHBs in 2013 included difficulty keeping the house warm (15 percent), needing repairs (14 percent), and damp (9 percent). Only 5 percent felt their house was too small, and 4 percent stated pests were a big problem in their house (Taken from Robson et al, 2015).

Around 9 percent of Māori adults in Canterbury, Nelson Marlborough, West Coast and South Canterbury DHBs combined reported putting up with feeling the cold a lot to keep costs down during the previous 12 months, 5 percent had gone without fresh fruit and vegetables, and 9 percent had often postponed or put off visits to the doctor (South Island regional Health Services Plan, 2016) .

People in Māori households were less likely to have access to telecommunications than those living in other households: 19 percent had no landline or internet, 10 percent no mobile phone, and almost 2 percent had no access to any telecommunications at all.

Within the Canterbury District Health Board region , in 2013, 43,800 Māori lived in the Canterbury District Health Board region, 9 percent of the district's total population. The Canterbury Māori population is youthful, but in the near future the impact of ageing on the population will have an impact. In 2013, over a quarter of Māori were under 25 years of age (15 percent aged 0–14 years and 12 percent aged 15–24 years). The population aged 65 years and over will increase by almost 75 percent between 2013 and 2020.

Just over half the children in Māori households in Canterbury were living in rented accommodation, four-fifths higher than the proportion of children in other households. Canterbury residents living in Māori households were more than twice as likely as others to be in crowded homes (i.e. requiring at least one additional bedroom) (15 percent compared to 7 percent).

7.9 South Island iwi data from the 2013 Census of Population and Dwellings

All information in these profiles for the iwi and total Māori descent populations is based on the Māori descent usually resident population count from the 2013 Census of Population and Dwellings, held on 5 March 2013.

The iwi populations include all people of Māori descent who identified to an iwi or as one of several iwi.

Iwi	Moriori
Population	738 (45.5% male and 54.5% female) (median age 33.2 years)
Te Reo	15.9% (over the age of 15 years) could hold a conversation about everyday things in te reo Māori
Health	27.9% smoked cigarettes regularly, a decrease from 38.7% in 2006
Education	73.9% held a formal qualification, an increase from 68.3% in 2006
Income	$25,000 was the median income
Labour force	69.1% living in main urban areas (pop. of 30,000 or more) were in the labour force 10.7% unemployment, an increase from 8.6% in 2006
Housing	41.5% owned or partly owned the home they lived in (57.9% aged 50-59 years compared to 4.0% 20-29 years) 38.5% were living in rental accommodation households
Phone/Internet Access	77.9% lived in a house with internet access, an increase from 64.1% in 2006 84.5% lived in a house with access to a cell/mobile phone

Iwi	Ngāi Tahu / Kāi Tahu
Population	54,819 (46.1% were male and 53.9% female) (median age 25.5 years)
Te Reo	11.2% (over the age of 15 years) could hold a conversation about everyday things in te reo Māori
Health	23.4% smoked cigarettes regularly, a decrease from 31.2% in 2006
Education	77.0% held a formal qualification, an increase from 71.5% in 2006
Income	$27,500 was the median income
Labour force	72.5% living in main urban areas (pop. of 30,000 or more) were in the labour force 8.4% unemployment, an increase from 6.4% in 2006
Housing	42.3% owned or partly owned the home they lived in (68.0% aged 50-59 years compared to 10.4% aged 20-29 years) 37.1% were living in rental accommodation households
Phone/Internet Access	82.5% lived in a house with internet access, an increase from 65.6% in 2006 90.1% lived in a house with access to a cell/mobile phone

Iwi	Ngāti Apa ki te Rā Tō
Population	843 (48.8% male and 51.6% female) (median age 28.9 years)
Te Reo	22.5% (over the age of 15 years) could hold a conversation about everyday things in te reo Māori
Health	25.4% smoked cigarettes regularly, a decrease from 35.2% in 2006
Education	72.1% held a formal qualification, an increase from 63.1% in 2006
Income	$28,500 was the median income
Labour force	72.9% living in main urban areas (pop. of 30,000 or more) were in the labour force 10.5% unemployment, an increase from 7.2% in 2006
Housing	41.8% owned or partly owned the home they lived in (67.6% aged 50-59 compared to 3.6% aged 20-29 years) 37.8% were living in rental accommodation households
Phone/Internet Access	80.6% lived in a house with internet access, an increase from 64.8% in 2006 89.6% lived in a house with access to cell/mobile phone

Iwi	Ngāti Koata
Population	1,338 (46.9 % male and 53.4% female) (median age 25.6 years)
Te Reo	24.1% (over the age of 15 years) could hold a conversation about everyday things in te reo Māori
Health	17.2% smoked cigarettes regularly, a decrease from 24.3% in 2006
Education	80.8% held a formal qualification compared with 74.9% in 2006
Income	$24,200 was the median income
Labour force	70.0% living in main urban areas (pop. of 30,000 or more) were in the labour force 11.4% unemployment, an increase from 7.9% in 2006
Housing	37.5% owned or partly owned the home they lived in (59.6% aged 50-59 years compared to 5.8% aged 20-29 years) 41.4% were living in rental accommodation households
Phone/Internet Access	80.5% lived in a household with internet access, an increase from 66.7% in 2006 88.7% lived in a household with access to a cell/mobile phone

Iwi	Ngāti Kuia
Population	1,794 (44.5 % male and 55.7% female) (median age 26.4 years)
Te Reo	21.1% (over the age of 15 years) could hold a conversation about everyday things in te reo Māori
Health	26.8% smoked cigarettes regularly, a decrease from 34.5% in 2006
Education	70.8% held a formal qualification, an increase from 66.6% in 2006
Income	$24,500 was the median income
Labour force	71.9% living in main urban areas (pop. of 30,000 or more) were in the labour force 12.6% unemployment, an increase from 8.6% in 2006
Housing	35.9% owned or partly owned the home they lived in (59.2% aged 50-59 years compared to 10.1% aged 20-29%) 44.0% were living in rental accommodation households
Phone/Internet Access	75.0% lived in a house with internet access, an increase from 57.9% in 2006 85.6% lived in a house with access to a cell/mobile phone

Iwi	Ngāti Mutunga
Population	1,641 (43.7 % male and 56.3% female) (median age 29.1 years)
Te Reo	20.6% (over the age of 15 years) could hold a conversation about everyday things in te reo Māori
Health	28.5% smoked cigarettes regularly, a decrease from 37.8% in 2006
Education	77.3% held a formal qualification, an increase from 69.4% in 2006
Income	$27,800 was the median income
Labour force	67.6% living in main urban areas (pop. of 30,000 or more) were in the labour force 7.7% unemployment, an increase from 6.7% in 2006
Housing	38.9% owned or partly owned the home they lived in (58.0% aged 50-59 years compared to 11.4% aged 20-29 year) 43.1% were living in rental accommodation households
Phone/Internet Access	79.4% lived in a house with internet access, an increase from 63.1% in 2006 78.1% lived in a house with access to a cell/mobile phone

Iwi	Ngāti Rarua
Population	984 (44.2 % male and 55.8% female) (median age 27.5 years)
Te Reo	23.5% (over the age of 15 years) could hold a conversation about everyday things in te reo Māori
Health	25.6% smoked cigarettes regularly, a decrease from 35.6% in 2006
Education	75.8% held a formal qualification, an increase from 72.9% in 2006
Income	$28,100 was the median income
Labour force	73.2% living in main urban areas (pop. of 30,000 or more) were in the labour force 12.1% unemployment, an increase from 6.4% in 2006
Housing	36.9% owned or partly owned the home they lived in (61.8% aged 50-59 years compared to 7.3% aged 20-29 years) 44.4% were living in rental accommodation households
Phone/Internet Access	75.3% lived in a house with internet access, an increase from 57.6% in 2006 89.4% lived in a house with access to a cell/mobile phone

Iwi	Ngāti Tama
Population	378 (49.2% male and 50.8% female) (median age 34.5 years)
Te Reo	20.0% (over the age of 15 years) could hold a conversation about everyday things in te reo Māori
Health	19.3% smoked cigarettes regularly, a decrease from 26.8% in 2006
Education	80.7% held a formal qualification, an increase from 73.4% in 2006
Income	$29,000 was the median income
Labour force	73.3% living in main urban areas (pop. of 30,000 or more) were in the labour force 7.8% unemployment, an increase from 4.8% in 2006
Housing	48.9% owned or partly owned the house ithey lived in (69.2% aged 50-59 years compared with 10.0% aged 20-29 year) 37.0% were living in rental accommodation households
Phone/Internet Access	76.7% lived in a house with internet access, an increase from 66.4% in 2006 86.7% lived in a house with access to a cell/mobile phone

Iwi	Ngāti Toarangatira
Population	321 (49.5 % male and 50.5% female) (median age 24.2 years)
Te Reo	21.7% (over the age of 15 years) could hold a conversation about everyday things in te reo Māori
Health	21.9% smoked cigarettes regularly, a decrease from 36.6% in 2006
Education	78.5% held a formal qualification, an increase from 72.5% in 2006
Income	$25,800 was the median income
Labour force	70.6% living in main urban areas (pop. of 30,000 or more) were in the labour force 8.7% unemployment, an increase from 3.4% in 2006
Housing	37.3% owned or partly owned the home they lived in (63.6% aged 50-59 years compared to 0% aged 20-29 years) 39.8% were living in rental accommodation households
Phone/Internet Access	83.2% lived in a house with internet access, an increase from 62.1% in 2006 92.1% lived in a house with access to a cell/mobile phone

Iwi	Rangitane (Te Waipounamu/South Island)
Population	1,218 (48.5 % male and 51.2% female) (median age 27.5 years)
Te Reo	17.9% (over the age of 15 years) could hold a conversation about everyday things in te reo Māori
Health	25.1% smoked cigarettes regularly, a decrease from 30.6% in 2006
Education	77.5% held a formal qualification, an increase from 72.8% in 2006
Income	$23,800 was the median income
Labour force	71.1% living in main urban areas (pop. of 30,000 or more) were in the labour force 9.4% unemployment, an increase from 5.6% in 2006
Housing	38.8% owned or partly owned the home they lived in (54.8% aged 50-59 years compared with 7.7% aged 20-29 years) 38.0% were living in rental accommodation households
Phone/Internet Access	80.1% lived in a house with internet access, an increase from 60.8% in 2006 88.4% lived in a house with access to a cell/mobile phone

Iwi	Te Atiawa
Population	2,298 (47.4 % male and 52.6% female) (median age 30.3 years)
Te Reo	14.2% (over the age of 15 years) could hold a conversation about everyday things in te reo Māori
Health	22.3% smoked cigarettes regularly, a decrease from 31.1% in 2006
Education	79.6% held a formal qualification, an increase from 72.9% in 2006
Income	$29,800 was the median income
Labour force	74.7% living in main urban areas (pop. of 30,000 or more) were in the labour force 8.8% unemployment, an increase from 6.3% in 2006
Housing	42.9% owned or partly owned the home they lived in (67% aged 50-59 years compared to 9.8% aged 20-29 years) 38.7% were living in rental accommodation households
Phone/Internet Access	80.9% lived in a house with internet access, an increase from 66.4% in 2006 90.1% lived in a house with access to cell/mobile phone

7.10 Iwi profile analysis

This section presents iwi data from the Census 2012 iwi profiles under indicators. It is important to acknowledge the census data does not include all registered iwi members, only those who identified as this iwi in the census. For example, the 2013 census indicated there were 1794 Ngāti Kuia members, however the iwi has over 3500 registered iwi members.
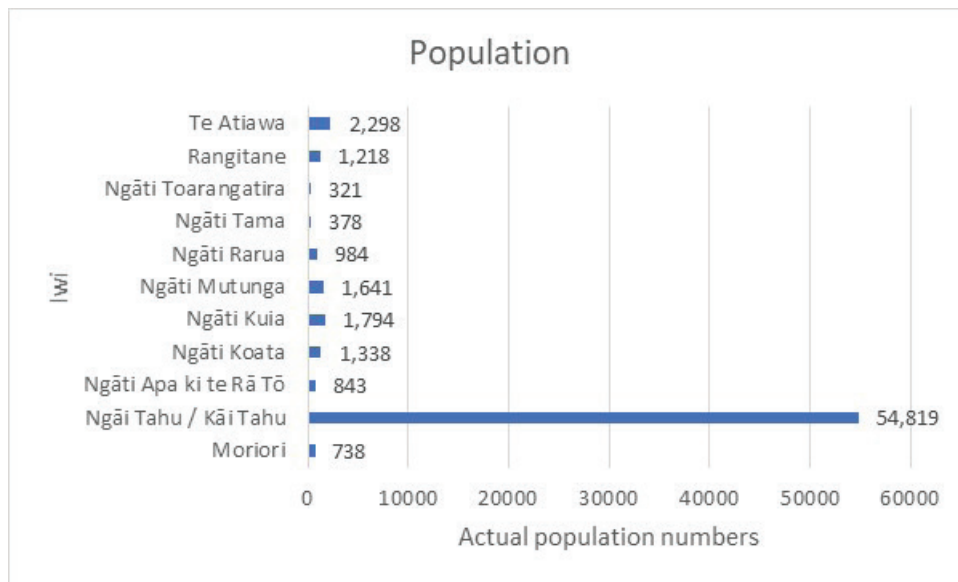

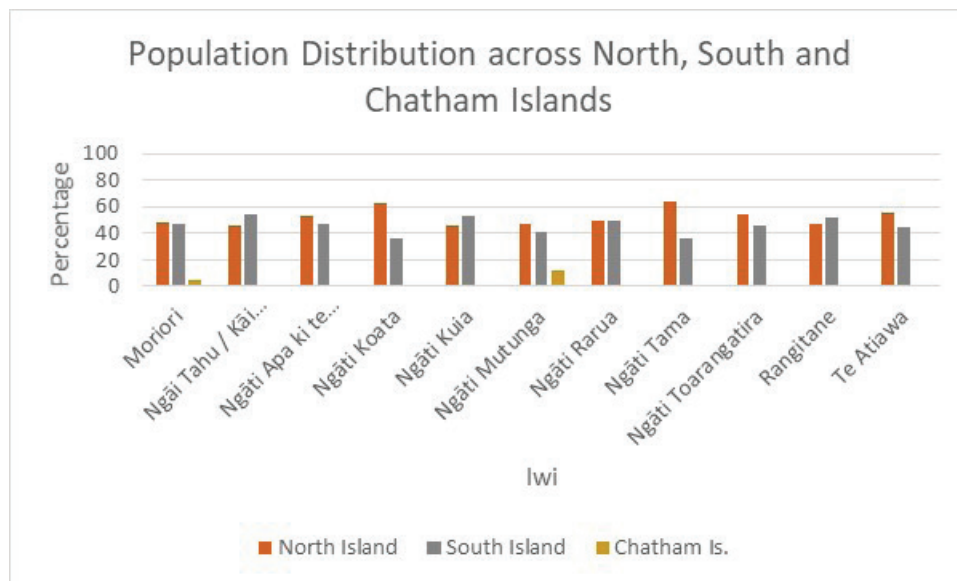Figure 1: Population of Māori affiliated to selected iwi and living in New Zealand (Census 2013).

Figure 2: Percentage of population living in New Zealand (Census 2013) distribution across the North Island, South Island and Chatham Island.
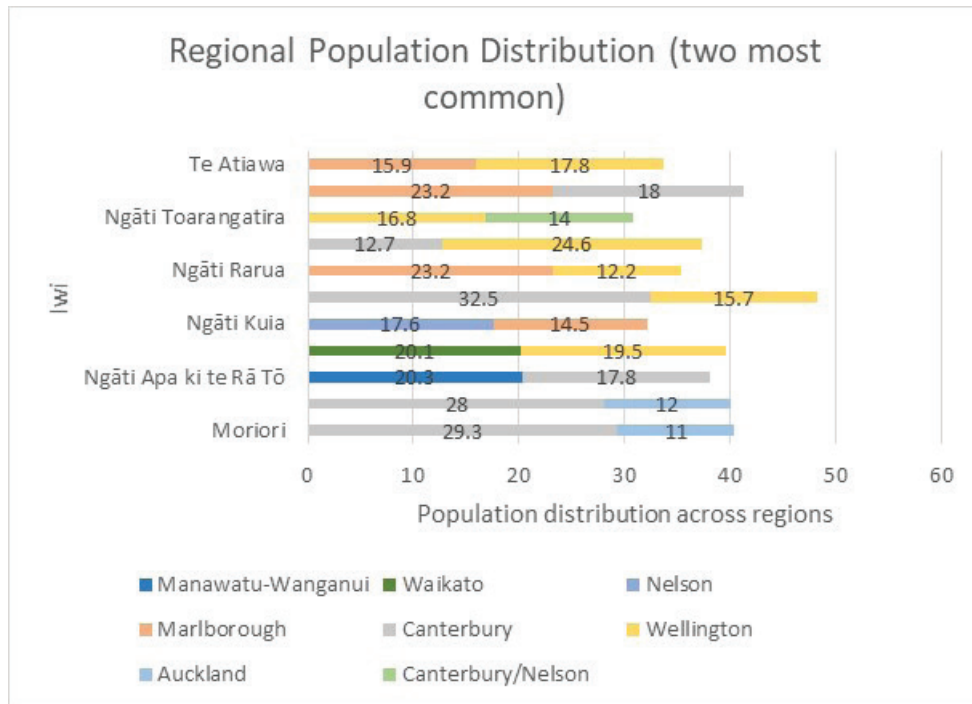
Figure 3: Percentage of population living in New Zealand (Census 2013) distribution across regions, the two most common regions in which iwi members lived are indicated above.

Figure 4: Percentage of population over the age of 15, living in New Zealand, who could hold a conversation about everyday things in te reo Māori (Census 2013).
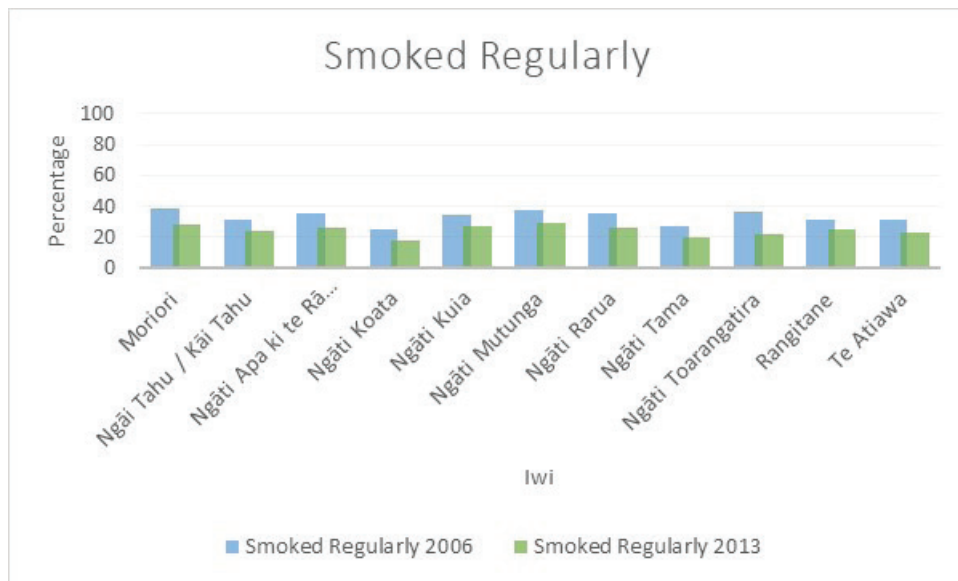
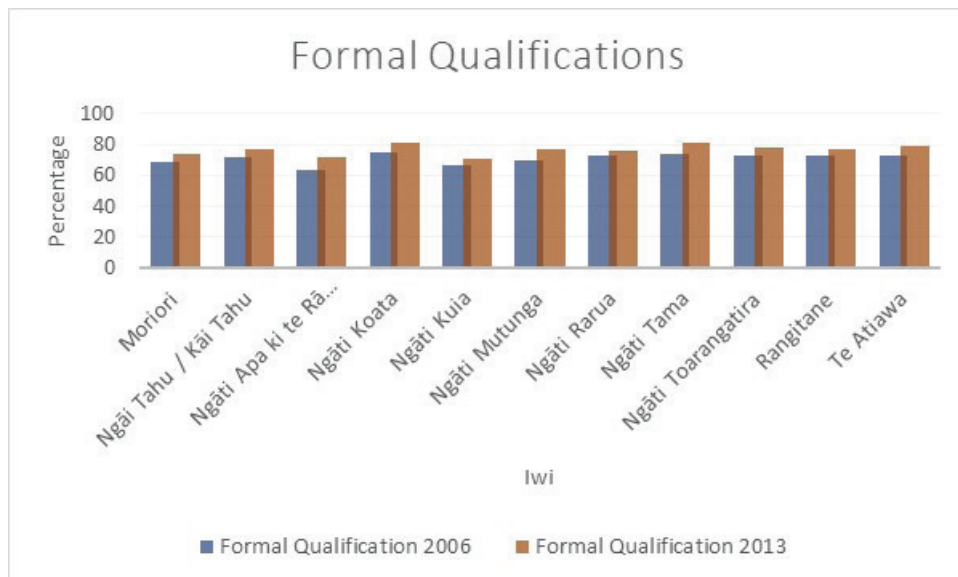Figure 5: Percentage of population over the age of 15, living in NZ (Census 2013), who smoked cigarettes regularly compared with Census 2006 data.

Figure 6: Percentage of population over the age of 15, living in NZ (Census 2013), who held a formal qualification - includes qualifications achieved at secondary school and in tertiary education, compared with Census 2006 data.
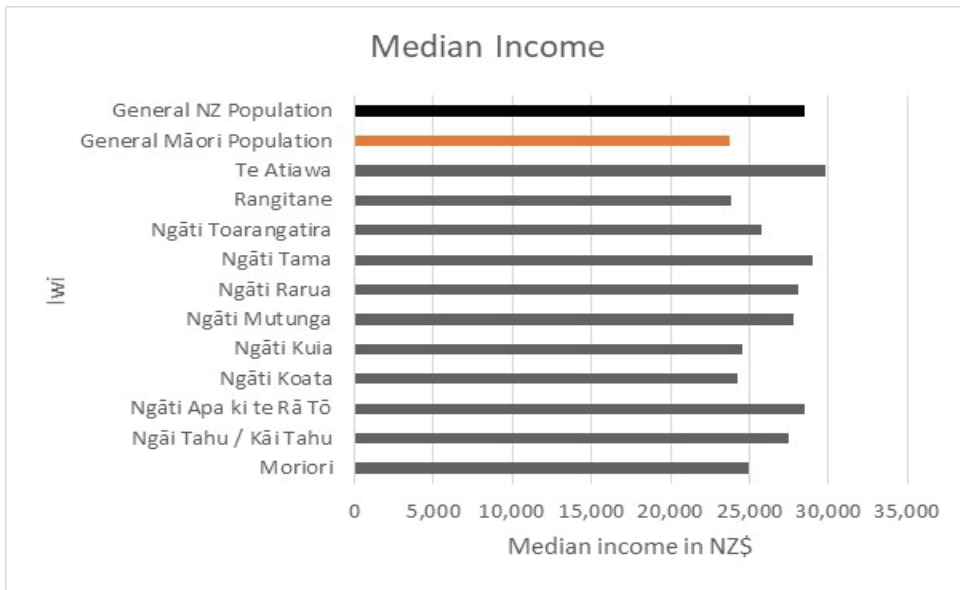
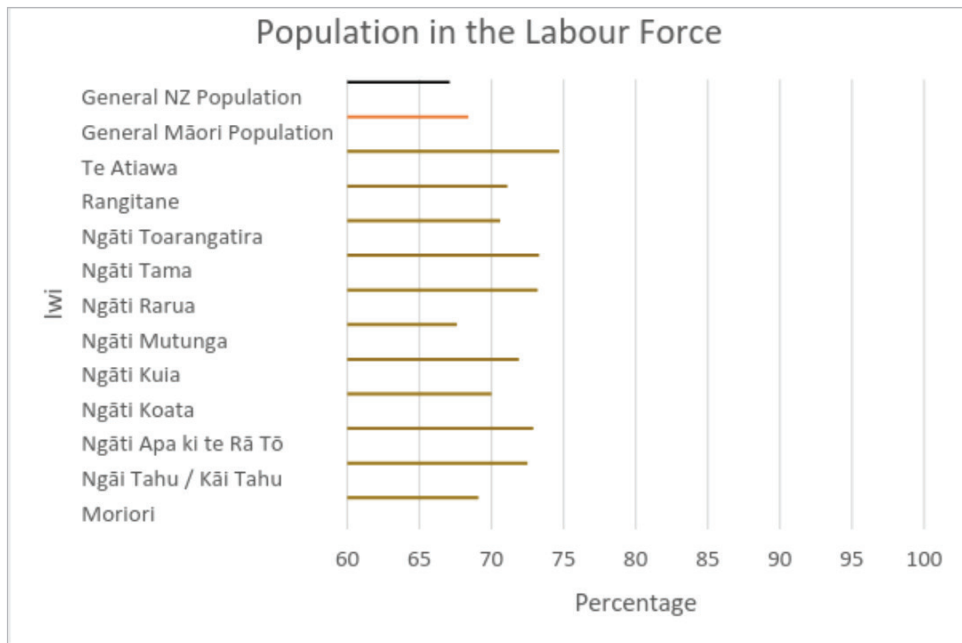Figure 7: Median income of population over the age of 15, living in NZ (Census 2013).

Figure 8: Percentage of population over the age of 15, living in NZ (Census 2013), in the labour force.
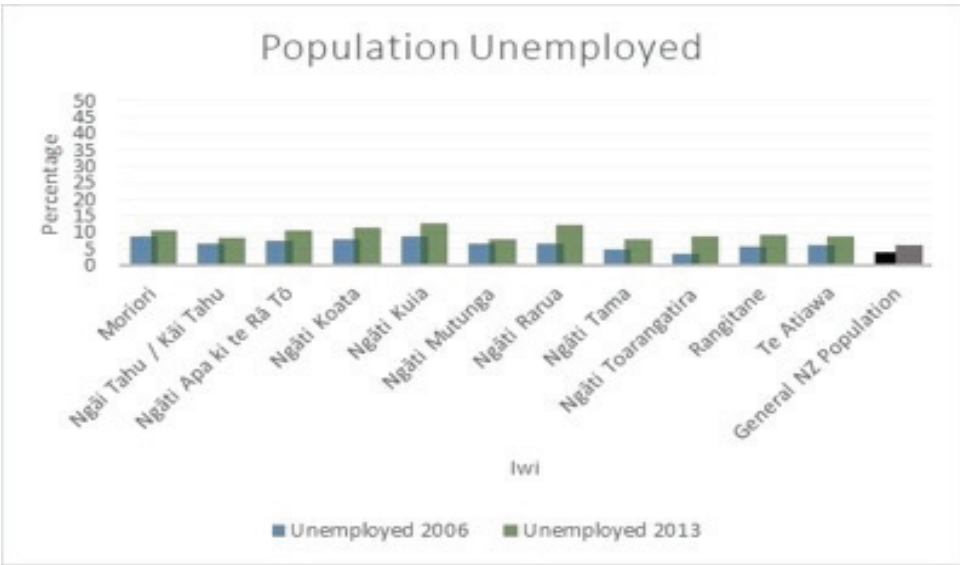
Figure 9: Percentage of population over the age of 15, living in NZ (Census 2013), who were unemployed, compared with 2006 census data.
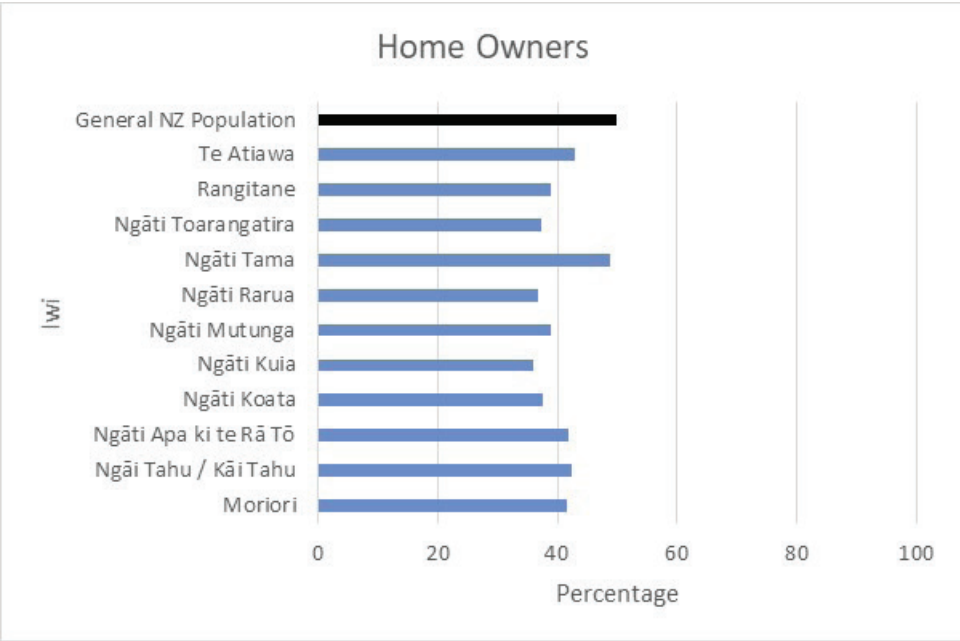

Figure 10: Percentage of population over the age of 15, living in NZ (Census 2013), who owned or partly owned the home they lived in.
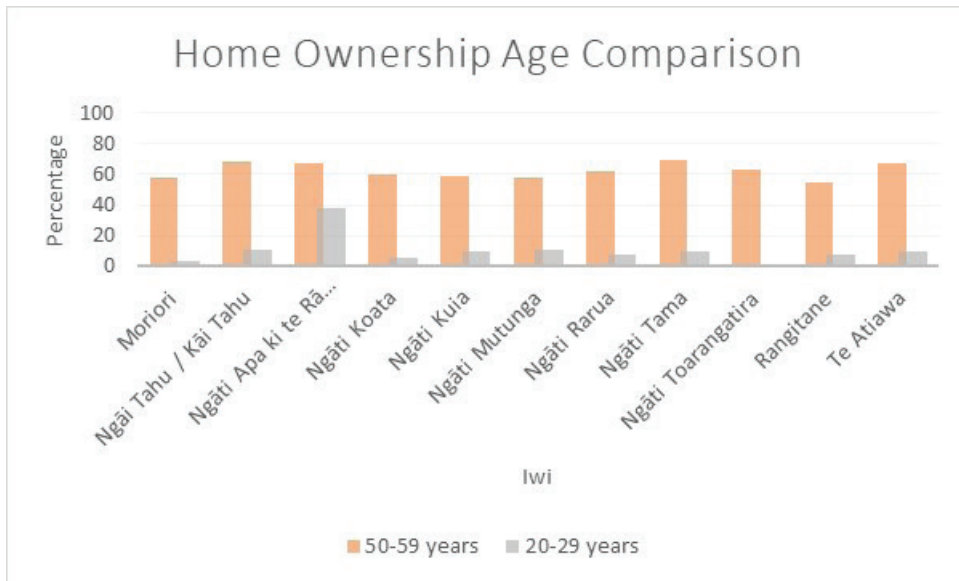
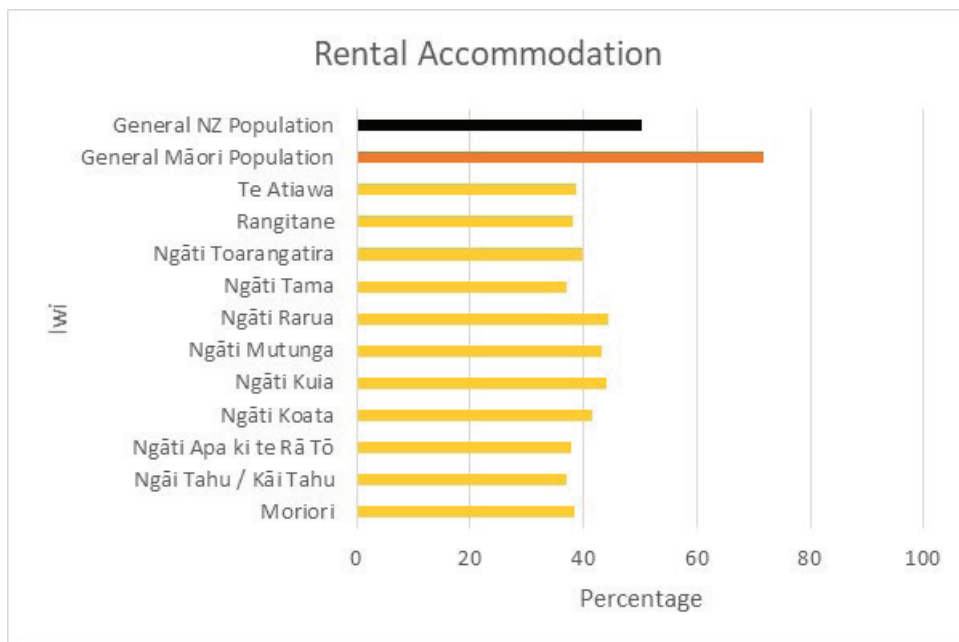Figure 11: Comparison of percentages of 50-59 and 20-29-year olds who own the house they live in.

Figure 12: Percentage of population over the age of 15, living in NZ (Census 2013), living in households in rental accommodation.
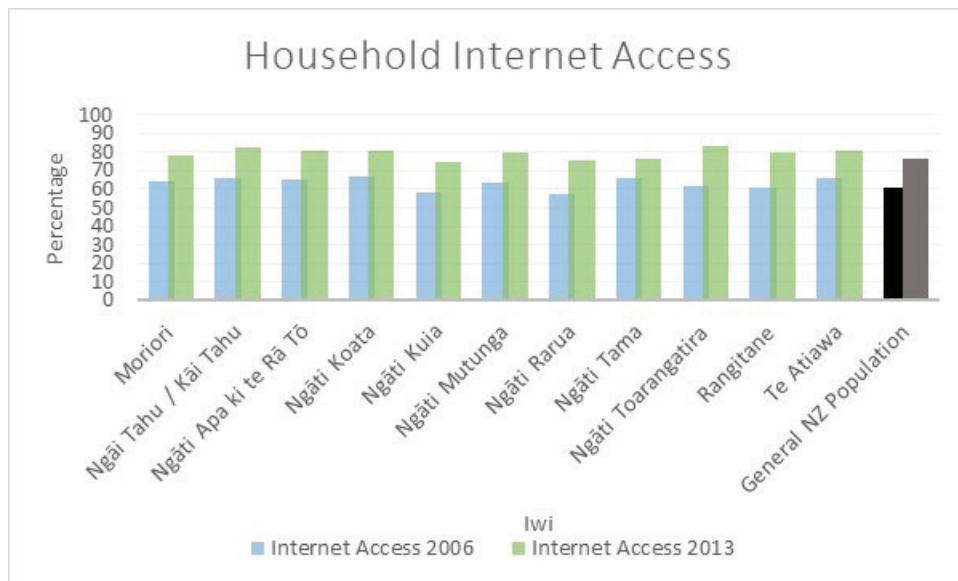
Figure 13: Percentage of population over the age of 15, living in NZ (Census 2013), living in a house with internet access, compared with 2006 census data.
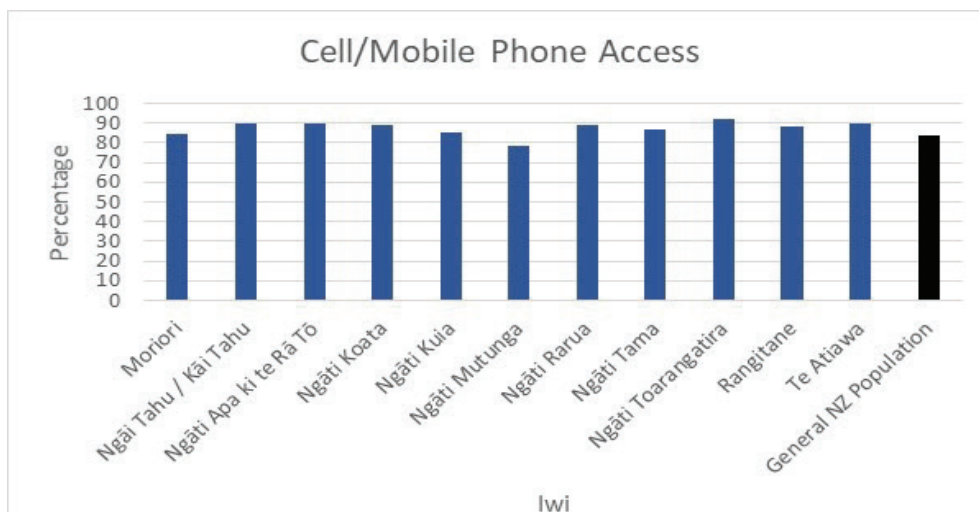

Figure 14: Percentage of population over the age of 15, living in NZ (Census 2013), living in a household with access to a cell/mobile phone.

7.11 Key Findings

Majority of Te Waipounamu iwi were at, or above, the national average of 18.4 percent for being able to hold a conversation about everyday things in te reo Māori, however Ngāi Tahu iwi were significantly lower at 11.2 percent.

Between 2006 and 2013 there was an increase in the percentage of people who held formal qualifications across all iwi. On average females are slightly more likely than men to have a formal qualification, however for Ngāti Toarangatira there was a significant difference between females (85.3 percent) and males (71.0 percent).

The 2013 median income for all iwi was above the median income for the general Māori population, however all iwi, except for Te Atiawa ($29,800), were lower than the median income for the general New Zealand population ($28,500).

In 2013 all iwi were above the general New Zealand population (67.1%) percentage in the labour force and all, except Ngāti Mutunga (67.6 percent), exceeded the general Māori population (68.4 percent) in the labour force. All iwi followed the nationwide trend of increased unemployment between 2006 and 2013.

Home ownership ranged on average around 40 percent for all iwi with Ngāti Tama being the only one similar to the general New Zealand population average of around 50 percent. When comparing 50-59 and 20-29-year olds, across all iwi there was a significantly higher percentage of 50-59-year olds who owned the house they lived in.

All iwi percentages for living in rental accommodation households were significantly lower than the general Māori population (71.8 percent) and lower than the general New Zealand population (50.2 percent).

All iwi followed the national trend of increased household internet access and almost all iwi exceeded the general population for households with access to cell/mobile phones. Ngāti Mutunga was the only iwi to have less cell/mobile access than the general New Zealand population, 78.1 percent compared with 83.7 percent.

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9. Appendices

9.1 Appendix 1: Map of Iwi in Te Waipounamu

Retrieved from https://evolvingnewsroom.co.nz/map-of-new-zealands-Māori-iwi-tribes/

9.2 Appendix 2: Interview schedule Rātā Foundation

Objectives	Lead Questions	Sub Questions
Aspirations	Can you tell me about your aspirations as a (iwi/Hapu/marae)? What is your current focus for development?	What are you working on at the moment? What is the biggest focus for you in your work?
Values	Do you have a values statement? How does this shape your work?	
Stated priorities	What are your priorities for the immediate future? What about long term?	Are inter-generational outcomes important? How do you priortise your needs?
Issues/Trends/Indicators	For your whānanu what are the needs that you see in your community? What sort of information or indicators are you using to know what whānau need? – and to know what works for whānau?	How do you know what whānau need?
	How important is cultural connection for whānau? In your view, how do whānau have cultural connection?	
Rātā priorities	These are the current Rātā Foundation priorities - what are your thoughts about these priorities?	Do you think we need a separate Māori priority framework – or is this relevant for Māori as well? Is there anything missing that you can see?
Funding app	Do you have experience applying for funding – what are the barriers and enablers? Do you need support for funding applications – how would this best work for you?	Have you applied to Rātā in the last year? Can you tell me about that process?
Strategies/policies	Do you have any documents that might help inform our stratgey – e.g. Iwi strategy/policies that might help?	Provide your email and card
Process	The information we are collecting today will be informing the strategy development in 2018 - Would you like to be involved in this – in what way?	Maybe just ask iwi about this we might be inundated?
Relationships	What is the best way to communicate with you (or your organisation)?	Who is the person who would have the mandate/ responsibility to work with us for Māori strategy development?
Close	Is there anything that you would like to add, or emphasise, before we close the interview?	Thank you for your time

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