

***Frequently Asked Questions on  
Council–Māori engagement***

***A resource to support councils***

October 2007

## **Foreword**

Tēnā koutou katoa

The Local Government Act 2002 (LGA) requires councils to consider and promote the current and future well-being of communities. It also introduced new responsibilities and opportunities for engagement and co-operation between councils and Māori.

While much has been achieved since the LGA was introduced, feedback from councils and Māori suggests that more can be done. Many councils have found the provisions regarding Māori input and capacity building challenging and have asked for support and advice. Feedback from iwi, hapū and Māori groups also indicates a desire for improvement in their engagement with local government.

In response, *Local Government New Zealand* has started work on a long-term project to build stronger relationships between local government and hapū, iwi and Māori groups to support community well-being.

Relationships between councils and Māori differ throughout the country and are unique to their local context. Consequently, there is no ‘one size fits all’ approach to enhancing them. *Local Government New Zealand* is therefore developing a range of resources from which groups can pick and choose to suit their needs. Earlier this year, *Local Government New Zealand* published a series of case studies on co-management arrangements involving local government and Māori. More recently, *Local Government New Zealand* developed an information sheet highlighting the benefits of engagement, councils’ statutory responsibilities, and opportunities for strengthening engagement between councils and Māori.

This document – *Frequently Asked Questions on Council–Māori engagement* – provides information in response to a range of questions often asked by councils. The information provided here is brief, and represents a starting point for further consideration or research. References to additional resources and links have been included throughout the document to support further learning.

Whilst this document offers practical information, it can never replace wider research, face to face engagement, or advice from experienced people at the local level.

*Local Government New Zealand* is working on further resources to support positive engagement. All materials developed will be available on our website [www.lgnz.co.nz](http://www.lgnz.co.nz) and be provided directly to councils.

We trust that this suite of resources will support councils to build positive relationships with Māori and deliver good outcomes for Māori communities and the community as a whole.

**Basil Morrison**

President

*Local Government New Zealand*

## Table of Contents

Foreword.....	1
<b>ENGAGEMENT: BENEFITS AND RESPONSIBILITIES.....</b>	<b>3</b>
1. What are the benefits of building good relationships with Māori? .....	3
2. What are councils' statutory responsibilities to Māori?.....	3
3. What does engagement with Māori mean? .....	5
4. Why would Māori want to be involved in local government? .....	5
5. Councils have particular responsibilities to Māori. Who are 'Māori'? .....	6
6. Who should councils talk to? .....	6
<b>EFFECTIVE RELATIONSHIP BUILDING AND ENGAGEMENT .....</b>	<b>8</b>
7. What are the key principles of effective engagement?.....	8
8. How can councils and Māori build relationships for effective engagement?.....	8
9. What does strengthening Council–Māori engagement involve? .....	9
10. What mechanisms can councils and Māori put in place to support engagement? .....	10
11. What are some of the challenges to effective engagement? .....	11
12. How can councils and Māori approach capacity building?.....	12
13. How can councils build their own capability and capacity to engage? .....	12
14. What is the role of elected members in facilitating good relationships?.....	13
15. What is the role of staff in facilitating good relationships?.....	13
16. How can councils and Maori work together to build strong communities?.....	14
<b>PARTICIPATION AND REPRESENTATION .....</b>	<b>15</b>
17. How does the LGA provide for Māori participation in decision-making processes? .....	15
18. How well does our system of elected representation provide for Māori representation?.....	15
19. What mechanisms are in place to provide specifically for Māori representation within local government?.....	16
20. How does local government representation differ from tribal representation?.....	17
<b>SOME ISSUES OF SIGNIFICANCE FOR COUNCILS AND MĀORI.....</b>	<b>18</b>
21. What are the main issues concerning the rating of Māori land? .....	18
22. What is a Treaty settlement? .....	18
23. What is the role of the Waitangi Tribunal?.....	19
24. What is the role of the Office of Treaty Settlements? .....	19
25. What is local government's role in Treaty settlements? .....	19
26. What are iwi management plans? .....	20
27. What is co-management?.....	21
28. What are some commonly known Māori collectives?.....	22
29. What kinds of Māori organisations are there? .....	22
30. What are the distinguishing features of Māori organisations?.....	23
31. What are the meanings of some commonly used Māori terms and concepts?.....	24
<b>HOW CAN I FIND OUT MORE ABOUT:.....</b>	<b>25</b>
32. The Treaty of Waitangi .....	25
33. Local Māori .....	26
34. Te reo Māori.....	27
35. Māori culture and values.....	27

## **ENGAGEMENT: BENEFITS AND RESPONSIBILITIES**

### **1. What are the benefits of building good relationships with Māori?**

Councils have statutory responsibilities to engage with Māori and to recognise the Treaty of Waitangi. Apart from these requirements, there is an increasing understanding that early and meaningful engagement with one another can result in more informed decision-making, more streamlined processes, and better quality outcomes.

For both Māori organisations and councils, closer engagement can contribute to:

- a greater understanding of one another's expectations and aspirations
- increased opportunities to establish shared projects and joint ventures
- improved processes based on an understanding of one another's priorities, expectations, and available resources
- more efficient and effective use of council and Māori resources
- supporting Māori expectations and aspirations in order to promote the well-being of Māori and the wider community.

Māori input to council decision-making can also help councils to ensure that their services are relevant to, and accessible by, Māori communities.

### **2. What are councils' statutory responsibilities to Māori?**

Councils have responsibilities to Māori under various pieces of legislation. Two of the most significant pieces of legislation that impact on council activities are the Local Government Act 2002 (LGA) and the Resource Management Act 1991 (RMA).

#### **Local Government Act 2002**

The Local Government Act 2002 recognises and respects the Crown's obligations under the Treaty of Waitangi by placing some specific obligations on councils. These obligations are intended to facilitate participation by Māori in local authorities' decision-making processes.

The Act includes requirements for councils to:

- ensure they provide opportunities for Māori to contribute to decision-making processes
- establish and maintain processes for Māori to contribute to decision-making
- consider ways in which they can foster the development of Māori capacity to contribute to decision-making processes
- provide relevant information to Māori
- take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, wāhi tapu, valued flora and fauna, and other taonga.

The Local Government Act 2002 charges local authorities with a clear responsibility to be informed about how their decision-making can impact on Māori community well-being. These provisions apply to all Māori in the city, district, or region. They acknowledge that Māori other than mana whenua may be resident in the area. This means that local authorities need to understand Māori community values, issues and aspirations as they relate to economic, social, cultural and environmental well-being, just as they need to

understand those of other communities. The intent is for both local authorities and Māori organisations to move beyond engaging on matters of environmental or cultural importance only.

The LGA also includes provisions to enhance participation at the organisational level through the “Good Employer” provisions.

Key to the success of local government meeting its legislative requirements will be its ability to provide an environment (through systems, structures, and services) that encourages and supports Māori to enter and participate in these processes.

**For further information on this and related topics, refer to the following FAQ:**

17. How does the LGA provide for Māori participation in decision-making processes?

**Resource Management Act 1991**

The RMA promotes the sustainable management of natural and physical resources in a way that enables communities to provide for their environmental, social, economic and cultural well-being. The RMA contains specific provisions for consulting and working with tāngata whenua. Local authorities are required to consult with iwi authorities when preparing or changing regional policy statements, regional plans and district plans, and engage tāngata whenua in other resource management decisions in order to fulfil their Treaty responsibilities.

Consultation is a practical means of ensuring that the Crown and other bodies with responsibilities under the legislation are properly informed to enable them to act consistently with the principles of the Treaty.

Effective tāngata whenua participation in local government decision-making on resource management matters is an essential element of the successful implementation of the RMA, and the achievement of good environmental outcomes.

**For further information on this and related topics:**

- visit the Ministry for the Environment (MfE) website. MfE maintains a list of resources and publications on Treaty and iwi issues relating to the RMA. This list can be found at URL: <http://www.mfe.govt.nz/publications/treaty/>
- visit the Quality Planning: the RMA Planning Resource library. The library includes a range of practitioner resources on implementing council obligations to tāngata whenua under the RMA. The resources can be found at URL: <http://www.qualityplanning.org.nz/gp-library/index.php?browse=subject&subjectid=309#Maori+and+treaty>
- see the report *Te Kotahitanga o te Whakahaere Rawa Council and Māori Engagement Under the RMA 1991*. Te Puni Kōkiri, 2006. The report includes a recent series of case studies on council and Māori engagement and can be found at URL: [http://www.tpk.govt.nz/publications/docs/resource\\_management.pdf](http://www.tpk.govt.nz/publications/docs/resource_management.pdf)
- go to The Resource Management Act 1991. The Act can be viewed at URL: [http://www.legislation.govt.nz/browse\\_vw.asp?content-set=pal\\_statutes](http://www.legislation.govt.nz/browse_vw.asp?content-set=pal_statutes)

### **Other legislation**

There are a number of other statutes that place responsibilities on councils to consult with Māori and/or tāngata whenua, recognise Māori cultural values, or give effect to the Treaty of Waitangi. They include, but are not limited to, the following:

- Hazardous Substances and New Organisms Act 1996
- Historic Places Act 1993
- Land Transport Management Act 2003
- Specific legislation such as Acts giving effect to Treaty settlements, for example, Te Arawa Lakes Settlement Act 2006 and Ngai Tahu Claims Settlement Act 1988.

#### **The above statutes can be viewed on:**

- the Public Access to Legislation Project website. The website's URL is:  
[http://www.legislation.govt.nz/browse\\_vw.asp?content-set=pal\\_statutes](http://www.legislation.govt.nz/browse_vw.asp?content-set=pal_statutes)

### **3. What does engagement with Māori mean?**

Engagement is the range of activities that local government may undertake in order to interact and communicate with Māori. Engagement is about working in a relationship to achieve mutually valued aims. It involves direct interaction and is more than simply passing and receiving information.

Engagement involves a number of activities and occurs across a spectrum from low to high involvement, including:

- information sharing
- consultation
- joint action
- shared decision-making
- co-management.

### **4. Why would Māori want to be involved in local government?**

Councils play a big part in our everyday life. Councils are responsible for city services such as libraries, leisure centres, pools, playgrounds, sewerage, and rubbish collection. Elected members make decisions about rates money spent on the city's services, how the city runs and how the city develops in a way which promotes community, economic, cultural and social well-being. All these issues impact on Māori as citizens, as communities of interest, and as tāngata whenua.

Tāngata whenua have particular interests, rights and responsibilities in their rohe (tribal area). These are recognised in the Treaty and in various pieces of legislation governing local government and its activities. Local iwi and hapū will have varying interests in local government activities. Some will be interested in the wide range of council activities and community well-being, while others may be more focused on land and natural resources. This is why it is important for councils to gain an understanding of the interests, aims and aspirations of tāngata whenua.

## 5. Councils have particular responsibilities to Māori. Who are ‘Māori’?

The term ‘Māori’ refers to both individuals and members of collectives. Māori are linked by whakapapa and ties to land and water. Māori are many whānau who comprise hapū, constituting iwi. Whilst many Māori are aware of their whakapapa, some are not. Not all Māori live in the areas where they are mana whenua. Some individuals of Māori descent do not identify themselves as Māori.<sup>1</sup>

Because the LGA uses the broad descriptive term ‘Māori’, the legislation encompasses all of these groups and individuals. In the context of consultation and Council–Māori engagement however, it is important to distinguish the interests and authority of these groups in any local area.

The literal meaning of the word ‘Māori’ is natural, normal or local. The expression ‘Wai Māori’ for example means normal or fresh water. Not until there was a need to distinguish the descendants of the original inhabitants from the colonial settlers did the term ‘Māori’ become used to express all iwi and hapū as an ‘ethnic group’.

Sourced from the *Māori Independence Site*.  
URL: <http://aotearoa.wellington.net.nz/back/maori.htm>

### For further information on this topic, refer to the following FAQs:

- 6. Who should councils talk to?
- 28. What are some commonly known Māori collectives?

## 6. Who should councils talk to?

Local government and Māori are diverse and any relationship between them may begin from differing starting points. Each brings a unique history and understanding of that history. Each holds to a different set of aspirations, which the other may or may not understand. Each has differing resources and capabilities. Each has particular ways of implementing policy, practices and thinking. The diversity within local government and among Māori and the differences between them predict that there will not be one right way, but many ways for them to work with and engage with the other.

Councils have relationships with Māori at a number of levels: as residents and ratepayers, as a particular community of interest, and as tāngata whenua (the iwi or hapū that exercise customary authority in a particular area). When it comes to establishing relationships, it’s important to engage at the right level, with the right people, on the appropriate issues.

The Resource Management Act 1991 provides for participation of iwi, hapū and tāngata whenua as kaitiaki. Under Section 35A(2) of the RMA, the Crown must provide information to each local authority on iwi authorities and groups that represent hapū for the purposes of the RMA. Section 35A(2)(b) states that each local authority must include in its records all the information provided to it by the Crown. The website *Te Kāhui Māngai* is the means of providing that information.

In contrast, the Local Government Act 2002 refers to ‘Māori’. Māori are not defined in the LGA, nor does it direct councils to any particular Māori groups. This difference means that participation in decision-making may involve a range of groups and individuals beyond those affiliated to the local iwi and hapū. The LGA does not refer to

<sup>1</sup> Local Futures (2005). *Local Government Consultation and Engagement with Māori*.

generally recognised and known collectives such as iwi, hapū, rūnanga or urban authorities. Consequently, the decision about who should be engaged and how these relationships will work needs to be identified and established at a local level to reflect the diversity of Māori collectives and structures.

**For further information on iwi authorities and Māori organisations in your district visit the:**

- Te Kāhui Māngai website at URL:  
<http://www.tkm.govt.nz/>

## **EFFECTIVE RELATIONSHIP BUILDING AND ENGAGEMENT**

### **7. What are the key principles of effective engagement?**

Key principles for fostering co-operative and constructive working relationships between councils and Māori organisations include:

- **Respect:** acknowledgement of the pivotal role that councils and Māori organisations each play in fostering community well-being
- **Autonomy:** acknowledging that Māori communities have the right to make decisions about their own well-being
- **Integrity:** acting with positive intentions and good-will
- **Inclusiveness:** acting, as appropriate, to involve one another in key decision-making, as partners in ensuring community well-being
- **Awareness:** awareness and understanding of the issues facing local communities and the role that councils and Māori organisations have and can play in fostering community development
- **Communication:** early and thorough communication.

### **8. How can councils and Māori build relationships for effective engagement?**

Relationship building has been identified as the key to an effective working relationship. It requires trust and a willingness to communicate and engage with each other. By adopting a focus on relationships, councils are likely to build a better understanding of Māori perspectives and as a result be better informed when providing advice and delivering services that accommodate Māori aspirations.

Effective engagement can produce significant benefits, and requires adequate time, energy and resources. Building relationships for effective engagement requires a shift from issue by issue consultation to long-term strategic engagement, which addresses mutual goals and aspirations. There may be specific issues or areas of interest to both councils and Māori, where a joint approach will achieve maximum benefits for both parties. This may involve taking time out to have a dialogue on each party's aims, aspirations, ways of working, and to identify shared areas of interest and joint actions.

It is the experience of Te Puni Kōkiri that the most effective way to engage with Māori is by investing in relationships with Māori – rather than by making the task of engagement the focus of the investment.

Te Puni Kōkiri, 2006.

*Te Hanga Whānaungatanga mō te Hononga Hāngai ki te Māori  
Building Relationships for Effective Engagement with Māori.*

#### **For further information on this topic:**

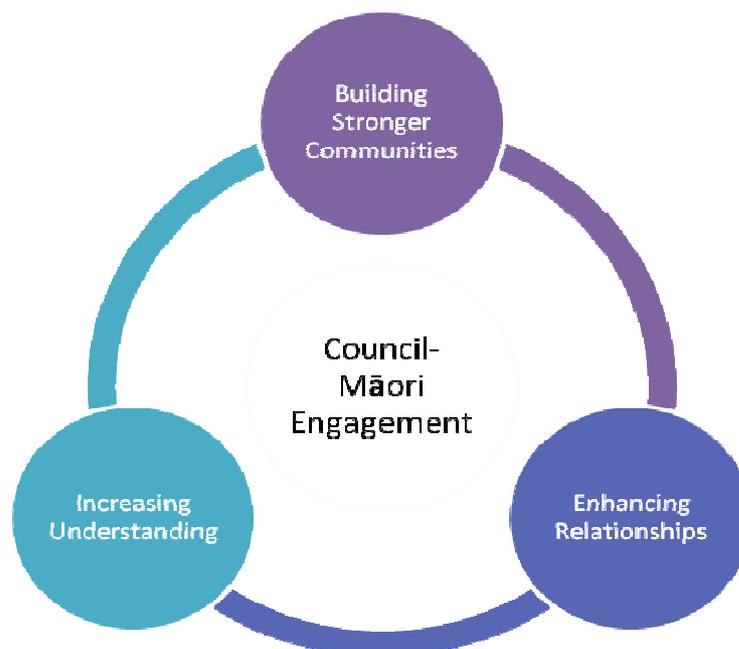
- See the report *Local Government Consultation and Engagement with Māori*. Local Futures, 2005. This report is available at URL:  
[http://www.localfutures.ac.nz/pdf/Local%20Government%20and%20Maori%20\(2\).pdf](http://www.localfutures.ac.nz/pdf/Local%20Government%20and%20Maori%20(2).pdf)
- See the report *Te Kotahitanga o te Whakahaere Rawa Māori and Council Engagement Under The Resource Management Act 1991*. Te Puni Kōkiri (2006). This report is available at URL:  
[http://www.tpk.govt.nz/publications/docs/resource\\_management.pdf](http://www.tpk.govt.nz/publications/docs/resource_management.pdf)

## 9. What does strengthening Council–Māori engagement involve?

There are many practical ways that councils and Māori organisations can improve their engagement with one another. Lasting and meaningful engagement is built through working together across a range of areas and activities. This involves long-term investment in relationships and a comprehensive approach to policy and activities, rather than interaction on an issue by issue basis.

Strengthening Council–Māori engagement involves:

- **Increasing understanding** – building the capability of councils to engage with Māori communities. Examples in this area are focused on awareness, knowledge and understanding
- **Enhancing relationships** – developing lasting and meaningful relationships. This involves formal and informal interaction across a wide range of activities and issues and supporting Māori capacity building
- **Building stronger communities** – working together to develop and deliver policies, programmes and services that promote the well-being of Māori communities and the wider community.



Council–Māori engagement is enhanced when there are positive developments in all areas - Increasing Understanding, Enhancing Relationships and Building Stronger Communities.

## 10. What mechanisms can councils and Māori put in place to support engagement?

While there are many benefits of informal and interpersonal relationship building, it can be important to formalise relationships. The process of formalising relationships can help to clarify shared objectives, processes, roles and responsibilities.

- **Māori advisory committees** – Māori advisory committees are not formal committees of council. They are usually set up to provide advice to council on matters of concern to Māori. Processes for nominating and appointing members to advisory committees vary widely depending on the circumstances and priorities of those involved
- **Working parties and sub-committees** – these can be set up for a particular project or task (such as developing a specific policy), or with a view to longer-term engagement on a range of issues
- **Co-management arrangements** – co-management regimes can cover a broad spectrum of engagement from information sharing to joint management. You can find out more about co-management from a recent *Local Government New Zealand* publication - *Co-management: case studies involving local government and Māori (January 2007)*
- **Māori constituencies or wards** – in October 2001, Environment Bay of Plenty became the first regional council to have Māori constituencies with the passing of a local bill authorising the establishment of three Māori seats. Since that time the Local Electoral Act 2001 has been amended to provide communities with the option of creating Māori wards or constituencies
- **Formal relationship agreements** – these include Memoranda of Understanding or formal documents setting out the principles guiding the relationship, along with details on operational processes, conflict resolution, resourcing and evaluation
- **Formal consultation processes** – formal processes may be established to fulfil particular legislative requirements, such as those under the RMA. Councils and tāngata whenua in many areas have agreed formal consultation processes to provide for tāngata whenua input into the development of Regional Policy Statements, Regional and District Plans, and for comment on resource consents. These often set out the information to be provided, timeframes and any associated resource requirements or agreements
- **Iwi management plans** – iwi management plans may be a formal planning document similar to council policy documents, or a less formal statement of iwi policies. Management plans can be developed by iwi, whānau or hapū. They provide a statement on the position of the tāngata whenua on a range of issues so that these can be heard and considered by councils and other stakeholders
- **Māori standing committees** – a Māori standing committee is a formal council committee. Māori standing committees are generally given powers to advise or make recommendations to council on matters of concern to Māori. Whilst Māori standing committees are not usually given decision-making powers to regulate or spend money, councils do have the ability to delegate such authorities. Processes for the nomination and election of such members vary across councils. However, there is usually tāngata whenua representation on Māori standing committees
- **Māori focus groups** – informal groups usually consisting of Māori who are experts in specialist areas and willing to give advice and feedback. The representatives on these groups are often recommended and/or approved by the council's Māori Committee.

**For more information on mechanisms for engagement:**

Local Government New Zealand has developed several publications which outline the nature and scope of these mechanisms in more detail:

- *Co-Management: Case Studies Involving Local Authorities and Māori* (2007) - can be viewed at URL:  
[http://www.lgnz.co.nz/library/files/store\\_016/Co-ManagementCaseStudiesInvolvingLocalAuthoritiesAndMaoriJanuary2007.pdf](http://www.lgnz.co.nz/library/files/store_016/Co-ManagementCaseStudiesInvolvingLocalAuthoritiesAndMaoriJanuary2007.pdf)
- *Local Authority Engagement with Māori* (2004) - can be viewed at URL:  
[http://www.lgnz.co.nz/library/files/store\\_005/Localauthorityengagementwithmaori2004.pdf](http://www.lgnz.co.nz/library/files/store_005/Localauthorityengagementwithmaori2004.pdf)
- *Local Government Relationships with Māori* (2002) - can be viewed at URL:  
[http://www.lgnz.co.nz/library/files/store\\_001/pub1065048016.pdf](http://www.lgnz.co.nz/library/files/store_001/pub1065048016.pdf)

## 11. What are some of the challenges to effective engagement?

Many councils and Māori organisations have experienced challenges in forming and maintaining lasting engagements. Some challenges are shared by both councils and Māori, while others are distinct.

### Challenges Māori and councils may share:

- identifying, prioritising and resourcing long-term engagement mechanisms
- developing and maintaining capacity and capability for effective engagement
- distinguishing and reconciling roles and responsibilities under the two key pieces of legislation (LGA and RMA).

### Challenges councils may relate to:

- staff and councillor understanding of Māori goals and aspirations, issues and mātauranga Māori<sup>2</sup>
- knowing who to engage with (including the differences between 'Māori' and iwi).

### Challenges Māori may relate to:

- concerns that advisory roles and consultation don't go far enough in recognising Māori as tāngata whenua or provide for direct involvement and participation in policy setting and decision-making
- concerns that there are insufficient staff and elected representatives with the requisite knowledge and understanding with whom Māori can communicate appropriately about their issues.

---

<sup>2</sup> Mātauranga Māori – Māori cultural knowledge.

## **12. How can councils and Māori approach capacity building?**

It's important for both councils and Māori organisations to build their capacity and capability to engage with one another. Both parties need to be adequately informed and resourced in order to achieve positive outcomes for the community. The LGA recognises this by including a requirement that councils develop and implement processes and opportunities that will strengthen Māori capacity to contribute to decision-making processes. A similar provision has now also been included in the RMA<sup>3</sup>.

Councils and Māori have identified many opportunities for joint capacity building including:

- **Skill exchanges and secondments** – this can involve the secondment of a council staff member to a Māori group or vice versa to support skill development and transfer. If effective, secondments not only support capability building, but also enhance understanding and relationship building
- **Access to learning and development** – councils can support Māori capacity by providing access to training, learning and development opportunities of interest and relevance
- **Iwi liaison** – iwi liaison staff often play a key role in providing opportunities for capacity building. By working within council, and closely with iwi, such staff can identify opportunities and address them directly or by facilitating the involvement of others
- **Resourcing** – councils increasingly provide resources in a range of forms (including funding, equipment or administrative support) to further Māori participation.

## **13. How can councils build their own capability and capacity to engage?**

Increasing understanding is about building the internal capability of councils to engage, and building the foundations for ongoing relationships. There are many ways to approach capability building. Councils can take action relating to:

- **The Treaty of Waitangi** – providing training opportunities on the Treaty for staff and councillors is relatively common within local government. The aim of this type of training is to equip councillors and staff with an awareness of the local and national context for contemporary Treaty discussions
- **Local iwi, hapū and Māori groups** – building council capability is about building a platform for engagement. By gaining a better understanding of local Māori perspectives and aspirations, councils will be in a better position to engage and work productively
- **Māori language and protocol** – having an understanding of Māori language, customs and protocols can be important in building relationships of mutual goodwill and co-operation. Competency in te reo and tikanga is often appreciated by Māori. It can also support councillors and staff to operate with greater awareness and confidence in Māori environments
- **Relevant legislation eg LGA and RMA** – council staff and elected members need to understand their responsibilities to iwi, hapū and Māori under various pieces of legislation and how to implement these. Many councils have found it useful to develop organisational policies to clarify how these obligations are met across the organisation. Councils wanting to increase organisational

---

<sup>3</sup> Clause 3B of the First Schedule

understanding of their responsibilities under legislation can do so through training, seminars, workshops, and other professional development opportunities

- **Council policies and procedures** – councils should co-ordinate across the organisation and engage in an integrated manner in order to reduce the impact on Māori organisations. Some councils have found it useful to develop a strategic plan or policy to clarify objectives, policies and procedures that will support effective engagement with, and service delivery to Māori. Such a plan can stand alone as an internal document or be part of a wider plan setting out how the council and hapū, iwi and Māori groups will work together.

#### **14. What is the role of elected members in facilitating good relationships?**

Elected members have a number of important roles in facilitating good relationships. These reflect the leadership role that elected members have in their communities and include:

- providing for Māori input into governance and decision-making processes - options range from establishing advisory groups through to creating Māori wards
- building relationships with Māori at a governance level through proactive engagement with key groups at an informal or formal level
- elected members building their own awareness of Māori issues and perspectives through engagement with Māori or through more formal training opportunities
- elected members building their own capacity to interact in tikanga Māori environments through greater exposure (attendance at appropriate gatherings), or training opportunities
- developing relationships with groups or individuals who have cultural expertise to work with elected members as appropriate.

#### **15. What is the role of staff in facilitating good relationships?**

Staff also play important roles in facilitating good relationships. These roles relate primarily to the management and operational functions of council and can include:

- building relationships with Māori at policy and operational levels through proactive engagement with key groups at an informal or formal level
- implementing processes to provide more structured Māori input into the business cycle: from planning and policy development, to service delivery and evaluation
- staff building their own awareness of Māori issues and perspectives through engagement with Māori or through more formal training opportunities
- staff building their own capacity to interact in tikanga Māori environments through greater exposure (attendance at appropriate gatherings), or training opportunities
- developing relationships with groups or individuals who have cultural expertise to work with staff as appropriate.

## **16. How can councils and Maori work together to build strong communities?**

By working collectively, councils and Māori can develop initiatives and engagement aimed at promoting community, including Māori community, well-being. This element of engagement can encompass council functions such as planning and the provision of services, or may relate to wider matters such as joint advocacy to central government. Initiatives aimed at building stronger communities will provide opportunities for councils and Māori to engage in practical ways relating to:

- **Promoting community well-being** – councils and Māori both have interests and responsibilities in promoting the well-being of current and future generations. As such, there is likely to be much common ground for cooperation
- **Developing and implementing policy** – this can involve working together in formal or informal ways on both statutory documents (eg District Plans) and non-statutory policies and plans (eg Community Development Strategies)
- **Delivering services** – councils and Māori may be able to identify opportunities to collaborate around service delivery
- **Engaging in partnerships** – discussions on common interests and objectives can lead to opportunities for partnerships or joint ventures. These could be related to economic development (such as the establishment of a particular industry or service), environmental management (such as co-management of parks or coastal areas), cultural (such as museum development), or social (such as health centres)
- **Implementing legislation and regulations** – there are many successful community based partnerships in which councils, Māori groups, government agencies and the community collaborate to implement legislation and regulation to achieve more positive community outcomes
- **Collaboration and advocacy** – this includes councils working with central government and other agencies to promote the well-being of the Māori community and the community as a whole. It may involve joint advocacy to central government on its local service delivery or programme development. At the request of claimants, it could also involve participation of local government in implementing Treaty Settlements.

## **PARTICIPATION AND REPRESENTATION**

### **17. How does the LGA provide for Māori participation in decision-making processes?**

The LGA recognises and respects the Crown's obligations under the Treaty of Waitangi by placing some specific obligations on councils intended to facilitate participation by Māori in local authorities' decision-making processes [Section 4 LGA].

The LGA includes provisions to enhance participation at both the organisational level through the "Good Employer" provisions (Schedule 7, Part 1, Clause 36), and through the arrangements that are being explored to increase the opportunities for council and Māori interaction at both the governance and management levels. These require councils to:

- a) ensure they provide opportunities for Māori to contribute to decision-making processes [Section 14]
- b) establish and maintain processes for Māori to contribute to decision-making [Section 81(1) and 82(2)]
- c) consider ways in which they can foster the development of Māori capacity to contribute to decision-making processes [Section 81(1)]
- d) provide relevant information to Māori [Section 81(1)]; and
- e) take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, wahi tapu, valued flora and fauna, and other taonga [Section 77(1)(c)].

### **18. How well does our system of elected representation provide for Māori representation?**

Surveys conducted by *Local Government New Zealand*, asking for a self-description of ethnicity, show that in the last three local election results prior to 2007<sup>4</sup> the majority of elected members belong to the "New Zealand European ethnic group", constituting 93%, 92% and 94% respectively. The proportion of Māori elected members has fluctuated between 4% and 5.5%.

Compared to the national population, Māori were under-represented on councils following the three elections prior to 2007. According to the 2001 census of the usually resident population - Māori constituted 14%, European/Pākehā 75%, and other ethnic groups 11%<sup>5</sup>. Some caution is required however, before comparing local government and national statistics as the Māori population is not distributed proportionally across councils.

Compared to the last three Parliamentary Elections, (based on the Mixed Member Proportional (MMP) voting system since 1996), local government elections have resulted in lower Māori representation. For example, the 2002 Parliament consisted of 19 Māori MPs (16%), a figure consistent with the proportion of the national population, while local government representation has been between 4% and 5.5%.

---

<sup>4</sup> At the time of printing 2007 results were not available.

<sup>5</sup> Source: Statistics New Zealand.

An issue for further research and consideration is whether the First Past the Post system has contributed to proportionally fewer Māori councillors, and whether a new electoral system might enhance the principles of “fair and effective representation”.

## **19. What mechanisms are in place to provide specifically for Māori representation within local government?**

In October 2001, Environment Bay of Plenty became the first regional council to have Māori constituencies with the passing of a local bill authorising the establishment of three Māori seats.

Since that time, the Local Electoral Act has been amended to provide communities with the option of creating Māori wards. Māori wards may be established for cities and districts and Māori constituencies may be established for regions. Similar to the Māori Parliamentary seats, these Māori wards and constituencies establish areas where only those on the Māori Parliamentary electoral roll vote for the representatives. They sit alongside the general wards and constituencies which also cover the whole city, district or region. Those voting in Māori wards or constituencies receive the same number of votes as those in general wards or constituencies.

The decision to establish Maori wards for electoral purposes can be initiated in two ways:

1. a local authority may resolve that its district be divided into one or more Maori wards; or
2. a poll of electors of the local authority may be held to determine the issue.

A poll can arise from either:

1. a public demand; or
2. a council decision.

Although there is no mandatory requirement for a council to consider the establishment of Maori wards, if the decision is taken to establish such wards there is a legislative process and timeframe that must be followed.

If requested by a petition signed by 5% of electors, the council is required to hold a poll. The result of any poll, held either as a result of an elector’s demand or a council decision, is binding.

### **For more information on Māori seats and wards visit the:**

- Environment Bay of Plenty’s website for the story of their Māori seats local bill at URL: <http://www.ebop.govt.nz/Kaupapa-Maori/Maori-Seats.asp>
- Whakatane District Council’s website to see their pamphlet on Māori Representation (Ward Polling): <http://www.whakatane.govt.nz/NR/rdonlyres/634E4FE6-2FCC-43BA-8198- FEA4BCC6FE39/45297/MaoriRepresentationPoll.pdf>
- Manukau City Council’s website for their FAQs sheet on Māori wards at URL: <http://www.manukau.govt.nz/uploadedFiles/manukaugovtnz/Publications/Treaty/intro-maori-wards-faq.pdf>

## **20. How does local government representation differ from tribal representation?**

Councils and Māori organisations both work to promote the social, economic, cultural and environmental well-being of their respective communities. Their roles and responsibilities often overlap. The communities they represent certainly do. However, there are some significant differences in representation composition and processes.

Local government representatives are elected by eligible voters of a particular geographical area. In this context, the elected member 'represents' the citizens of that area. In their governance role in council, elected members also have responsibilities to govern for the good of the whole community. The community within a ward, constituency or across the district, city or region as a whole may have a significant Māori population or a very small one. In a local government context, individual Māori citizens are represented by their elected representatives: either general ward/constituency representatives or, where there are Māori wards, by specific Māori ward representatives and by the council as a whole.

In contrast, traditional Māori representation is based on shared ancestry and customary ties to land and water as mana whenua. The basic unit of Māori society is the whānau (extended family). Together, related whānau comprise hapū, which, in turn, constitute iwi. Mandate and representation issues are determined by each hapū and iwi autonomously. A range of organisational structures can be established to represent iwi and hapū in contemporary times. Two distinguishing features of Māori organisations are that they are often set up to provide a resource for future generations, and the beneficiaries of the organisation are connected by whakapapa.

Councillors may take up an issue on behalf of their constituents (which may include hapū or iwi groups) however, they can not and do not have a mandate to represent hapū and iwi.

## **SOME ISSUES OF SIGNIFICANCE FOR COUNCILS AND MĀORI**

### **21. What are the main issues concerning the rating of Māori land?**

There is a long history of grievances and problems concerning the rating of Māori land that are well known, but have never been fully resolved. Although there are certain exemptions for Māori customary land, marae and urupā (cemeteries), Māori land is liable for rates under the Local Government (Rating) Act 2002.

The first issue that arises is that the relationship between the Treaty of Waitangi and rating law has never been fully addressed. The second important issue is whether the current approach to the valuation of Māori land is appropriate. Valuation of land is based on the assumption of a willing buyer and a willing seller, but this system is not appropriate to Māori land which cannot be sold, except under special and limited circumstances. Another key issue is the relationship between Māori land-owners and councils. There is a long history of grievances and mistrust on the part of Māori land-owners, reflecting past sales of Māori land for the non-payment of rates and perceived unequal treatment from councils in a number of matters.

Due to the special characteristics of Māori land, councils are required to develop a policy on the remission or postponement of rates on Māori land. There are a range of approaches taken by councils. Some have adopted policies to encourage the development of the land where this is the wish of the land-owner. Others have adopted a more passive role as collectors of rates, and initiated proceedings to recover rates or register the unpaid rates under an order of the Māori Land Court.

#### **The above information has been sourced from:**

- *Report of the Local Government Rates Inquiry 2007*. The full inquiry report is available at [www.ratesinquiry.govt.nz](http://www.ratesinquiry.govt.nz). Chapter 13 relates to the 'Impacts of Rates on Land covered by Te Ture Whenua Māori Act'. The Report includes further material on: rates rebates and papakainga housing (housing that utilises land for an iwi, hapū or whānau group), the Treaty of Waitangi and rating law, valuation of Māori land, rates remissions policies, historic legislation changing the status of Māori land to general land, rating and Māori land development, training of local government in Māori land issues and rating exemptions in relation to Māori land.

### **22. What is a Treaty settlement?**

A Treaty settlement is an agreement between the Crown and a Māori claimant group to settle all of that claimant group's historical claims against the Crown. Claimant groups are usually iwi or large hapū that have a long-standing historical and cultural association with a particular area. Some very specific claims may result in agreements with smaller groups.

Historical claims usually relate to actions or omissions by the Crown in relation to the claimant group during the 19th and early 20th centuries, but they may include such actions or omissions up to 21 September 1992 (the date of the Sealord Fisheries Settlement). Claims based on Crown actions or omissions after this date are known as contemporary claims, and are dealt with through separate processes.

**For further information on Treaty settlements and the Treaty settlement process see:**

- *Healing the Past, Building a Future: A Guide to Treaty of Waitangi Claims and Direct Negotiations with the Crown*. Office of Treaty Settlements (2002).  
This publication is a practical and comprehensive guide to the direct negotiation and settlement of historical grievances under the Treaty of Waitangi. It also provides a brief historical background to Crown policy for settling historical Treaty grievance. The publication can be downloaded at URL:  
<http://www.ots.govt.nz/>

### **23. What is the role of the Waitangi Tribunal?**

The Waitangi Tribunal was established in 1975 by the Treaty of Waitangi Act 1975. The Tribunal is a permanent commission of inquiry charged with making recommendations on claims brought by Māori relating to actions or omissions of the Crown that breach the promises made in the Treaty of Waitangi.

**For further information about the Waitangi Tribunal go to:**

- the Tribunal's website is at URL:  
<http://www.waitangi-tribunal.govt.nz/>

### **24. What is the role of the Office of Treaty Settlements?**

The Office of Treaty Settlements (OTS) is part of the Ministry of Justice and is the key Government agency involved in the settlement of Treaty claims. The office negotiates the settlement of historical Treaty claims on behalf of the Crown, and is responsible for the implementation of these settlements. It also runs the Government's protection mechanism for surplus Crown owned land, which mechanism includes the 'land banking' of certain properties for possible use in Treaty settlements.

**For further information about the Office of Treaty Settlements go to:**

- the Office's website at URL:  
<http://www.ots.govt.nz/>

### **25. What is local government's role in Treaty settlements?**

Treaty settlements are an agreement between the Crown and Maori claimants that provide redress in recognition of past breaches of the Treaty of Waitangi and the resulting detrimental effects on Maori.

The Office of Treaty Settlements leads the settlement of Treaty claims on behalf of the Crown. Councils are not involved in the settlement negotiations, which are between claimants and the Crown. However, councils may be asked to provide specific technical advice or information to support the development of options for the settlement.

Councils can be involved in implementing Treaty settlements. Many Treaty settlements involve provisions relating to the management of land, water, or other natural resources.

Treaty settlements are increasingly setting out processes by which the Crown and councils need to work with claimants in managing natural resources.

Councils can also take a proactive role in responding to Treaty claims and settlement processes. This can involve taking leadership on issues within the community, identifying actions for council to address any grievances or findings of the Waitangi Tribunal, and supporting the spirit and implementation of Treaty settlements.

Waitangi Tribunal hearings provide an important forum for Māori, iwi, hapū and whānau to present evidence about their histories and experiences. The ability of the Tribunal and the Crown to address and ameliorate the wrongs of the past is strongly influenced by the willingness of those exercising decision-making powers affecting Māori lives today to be constructively involved in this process.

Possible roles for councils in Waitangi Tribunal hearings could include:

- Finding out about local Waitangi Tribunal processes and whether the council is implicated in any claims
- following the content of the claimants' presentation as they relate to their council (in contemporary terms and in order to gain an understanding of the historical context for the relationship)
- providing the Tribunal with any relevant factual material not supplied by the claimants or the Crown, and
- engaging in ongoing consideration, in light of what is heard, of the changes that their council might make in order to ensure that their processes are fair and do not breach the principles of the Treaty.

**The Waitangi Tribunal website includes information on:**

- Going to a hearing  
<http://www.waitangi-tribunal.govt.nz/claims/hearing.asp>
- Tribunal Reports  
<http://www.waitangi-tribunal.govt.nz/reports/>

## **26. What are iwi management plans?**

Iwi management plans (also known as tribal policy statements, strategic plans or development plans) provide a statement on the position of tāngata whenua on a range of issues, so that these can be heard and considered by councils and other stakeholders. Iwi management plans are tools that provide benefits for both parties. For iwi they provide an opportunity to 'take stock' of their position, and for local authorities, they provide an insight into the aims and aspirations of iwi. Certainly, they are an opportunity to minimise confusion when council and Māori are working together.

Iwi management plans may cover an iwi's social, cultural, economic, environmental or administrative aspirations. They may be a formal planning document similar to council policy documents or a less formal statement. Management plans can be developed by iwi, whānau or hapū.

**The above information on iwi management plans was sourced from:**

- *Whakamau ki Nga Kaupapa - Making the best of iwi management plans under the Resource Management Act 1991. Updated June 2003.* Ministry for the Environment, 2001. This document is available on the ministry's website at URL:  
<http://www.mfe.govt.nz/publications/rma/whakamau-ki-nga-kaupapa-jun01/index.html>

## 27. What is co-management?

Co-management describes decision-making processes where more than one party is involved in the process. There is not just one type of co-management - instead the phrase describes a range of processes on a continuum from minimal involvement of an interested party to devolution of power to that interested party.

In essence, co-management in the resource management context, involves:

- the resource manager involving the community in decision-making and in some situations sharing power and decision-making with the community
- some sharing of responsibility for a resource between the resource manager and the community
- drawing on a range of knowledge systems, including local knowledge, to inform management; and
- focusing on negotiation and consensus rather than adversarial approaches.

In the *Local Government New Zealand 2004* survey of local authorities, twenty four percent advised that they had, or were working on, some form of co-management regime between themselves and Māori, and in some cases with an additional third party. These arrangements spanned the spectrum of co-management including:

- a high level of control by Māori, for example, where Māori have authority and control over a resource or have the ability to have a casting vote on a committee that manages the asset
- an equal local authority/Māori level of control, for example, where local authority and Māori jointly collaborate and assist with input into a local authority led process
- a low level of Māori involvement, for example, where Māori are assured opportunities to input into a local authority process in what could be called enhanced consultation.

**For more information on co-management arrangements see:**

- *Co-Management: Case Studies Involving Local Authorities and Maori, January 2007.* *Local Government New Zealand.* The document is available at URL:  
[http://www.lgnz.co.nz/library/files/store\\_016/Co-ManagementCaseStudiesInvolvingLocalAuthoritiesAndMaoriJanuary2007.pdf](http://www.lgnz.co.nz/library/files/store_016/Co-ManagementCaseStudiesInvolvingLocalAuthoritiesAndMaoriJanuary2007.pdf)

## 28. What are some commonly known Māori collectives?

**Whānau:** the extended family group spanning three to four generations that continues to form the basic unit of Māori society.

**Hapū:** a subtribe or kin group, comprising several whānau that is linked by a common ancestor and has ties to a particular geographic area.

**Iwi:** the traditional Māori tribal hierarchy and social order made up of hapū (kin groups) and whānau (family groups), having a founding ancestor and territorial (tribal) boundaries.

**Waka:** allied tribes descendent from the crew of a particular canoe which migrated to New Zealand.

**Mana whenua:** customary authority exercised by an iwi or hapū in an identified area, which is almost invariably their ancestral area.

**Tāngata whenua:** in relation to a particular area, *tāngata whenua* means the iwi, or hapū, that holds mana whenua over that area.

**Taura here:** Māori individuals or groups who join together to fulfil a common purpose and live outside their tribal territories. A key factor of taura here is that members are connected by whakapapa. The phrase translates as *ropes that bind*.

**Rūnanga:** managing body responsible for managing iwi or hapū resources and often involved in providing social services to members.

**Iwi authorities:** the authority which represents an iwi and which is recognised by that iwi as having authority to do so.

**Urban authorities:** urban authorities are pan-tribal or multi-tribal organisations. They foster the economic, social and community development of urban Māori.

**Special purpose committees:** special purpose committees exist to respond to specific needs of groups who share a common interest. Environmental committees, kōhanga reo committees, land committees are all examples of special purpose committees.

## 29. What kinds of Māori organisations are there?

Some Māori groups, whānau, hapū, and iwi, have adopted formal structures under various legislation (such as Te Ture Whenua Act Māori 1993 or the Incorporated Societies Act 1908). They may be organised as rūnanga, iwi authorities or urban authorities. Other organisations are constituted by specific legislation such as Te Rūnanga o Ngāi Tahu which was established under Section 6 of the Te Rūnanga o Ngāi Tahu Act 1996.

Māori groups select structures to fit their ownership arrangement, asset base, and goals. The structure of an organisation may change for different stages of development. Some groups may even consider multiple structures for different needs - for example, having one structure to deal with social and cultural 'business' and another for trading or commercial operations.

**For further information on Māori organisations and their structures go to:**

- Farrell, Jeff. (2005). *Māori Tribal Governance Arrangement and their Relevance to Local Government*. A Research Paper. This paper can be viewed at URL:  
[http://www.lgnz.co.nz/library/files/store\\_012/Maori Tribal Governance Arrangements Their Relevance to Local Government.pdf](http://www.lgnz.co.nz/library/files/store_012/Maori_Tribal_Governance_Arrangements_Their_Relevance_to_Local_Government.pdf)
- Te Puni Kōkiri and Federation of Māori Authorities Inc. *Hei Whakatinana i te Turua Po Business Success and Māori Organisational Governance Management Study (2003)*. This report can be viewed at URL:  
<http://www.governance.tpk.govt.nz/docs/heiwhakatinana2003.pdf>
- Te Puni Kōkiri's *Effective Governance* website. Over 30 case studies on Māori organisations, their structures and governance practices, are available at URL:  
<http://www.governance.tpk.govt.nz/share/casestudies.aspx>

### 30. What are the distinguishing features of Māori organisations?

Although good governance principles and practices are universal, no two organisations are ever the same. There are also particular characteristics of Māori organisations which bring extra dimensions to the practice of governance.

Māori organisations and their governing boards are often required to consider the following:

- **Purpose of the organisation:** many Māori organisations have multiple purposes. This means that they are not set up just to make a profit. Many have to balance being financially viable with the social and cultural aspirations of the owners as their core purposes. Although the organisations may trade commercially and measure themselves against economic indicators, wealth creation is not seen as an end in itself
- **The importance of tikanga and values:** many Māori organisations are explicitly driven by tikanga, kawa and values (for example in employment, tangihanga and cultural leave policies, use of mihi, karakia and koha) that take into account the aspirations of whānau, hapū and iwi
- **Long-term view:** many Māori organisations have an extremely long-term view of their future. This has implications for many aspects of an organisation, such as when considering finance advice that focuses on a five-year planning cycle and immediate and short-term returns
- **Appointment of board members:** this can be a particularly challenging area for Māori organisations. Rather than a strictly business skill base, board appointments in Māori organisations may be influenced by the requirements of the specific structure of the organisation (say a trust under the Te Ture Whenua Māori Act), by an election process (for example a Māori Trust Board), by whakapapa and tikanga requirements (a rangatira or respected elder), whānaungatanga (a relative), or because of expertise in other fields (i.e. business/financial skills/qualifications)
- **Commercial use of assets:** many Māori organisations have restrictions on the ability to use their core assets. Those restrictions can be imposed by law (legislation or core legal documents such as a trust deed) or by the owners (in accordance with tikanga such as an aversion to sell ancestral land or use it as security). Māori organisations often have problems finding financial organisations prepared to accept Māori freehold land as security for lending, especially where it is the group's core asset. In such situations Māori organisations may have major

difficulties achieving their purposes, particularly if those purposes include developing the land and/or creating financial returns for the owners

- **The Treaty of Waitangi:** many Māori organisations refer to the Treaty of Waitangi in their mission/vision statements and core legal documents. Such statements also include adherence to the "principles of the Treaty of Waitangi".

**The above material has been sourced from:**

- Te Puni Kōkiri's *Effective Governance* website at URL:  
<http://www.governance.tpk.govt.nz>

### **31. What are the meanings of some commonly used Māori terms and concepts?**

**Ahi Kaa** – describes the relationship of people to the land. It literally means “to keep the home fires burning” and indicates continuous occupation of land by an iwi or hapū.

**Kaitiakitanga** – the exercise of guardianship. In relation to a resource, kaitiakitanga includes the ethic of stewardship based on the nature of the resource itself.

**Kaupapa** – the word kaupapa is used to describe the type of work or functions to be carried out. In a work environment, the word applies to the setting of policy and practices - philosophy, theme/s, principle/s.

**Kawanatanga** – transliteration into Māori of ‘governorship’ or ‘government’.

**Pākehā** – used as early as 1820 to describe a New Zealander of European descent. The origin unknown. Not derogatory.

**Rangatiratanga** – chieftainship, chiefly authority.

**Tauīwi** – all those who came to Aotearoa after the iwi and includes both Pākehā and non-Pākehā immigrants.

**Tangihanga** – funeral ceremony. Tangihanga is a vital part of Māori culture today and can demand the attention of hundreds of people. An important obligation is to gather around the bereaved family, lend support and be part of the work force.

**Tikanga** – a set of beliefs associated with practices to be followed in conducting the affairs of a group or an individual. These procedures are established by precedents through time, are held to be ritually correct, are validated by usually more than one generation and are always subject to what a group or an individual is able to do.<sup>6</sup>

---

<sup>6</sup> Moko Meads, Hirini (2003). *Tikanga Māori - Living by Māori Values*. Wellington: Huia.

## **HOW CAN I FIND OUT MORE ABOUT:**

### **32. The Treaty of Waitangi**

- **New Zealand History Online**

New Zealand History Online Treaty of Waitangi pages are produced by the Ministry for Culture and Heritage. The site includes a list of Treaty FAQs and links to resources. The site can be found at URL:

<http://www.nzhistory.net.nz/category/tid/133>

At this site you can read information on:

#### **Treaty FAQs**

- What is the Treaty of Waitangi?
- What does the Treaty say?
- Where can I see the Treaty?
- Who signed the Treaty of Waitangi, where and when?
- How many copies are there of the Treaty, and which one is used?
- Why was the Treaty entered into?
- What happened after the Treaty was signed?
- Is the Treaty still valid today?
- Why are there Treaty of Waitangi claims?
- Where can I learn more about Treaty claims and settlements?
- How many claims are there, and how many have been settled?
- Where can I read reports and deeds of settlement?
- What was the Declaration of Independence?

#### **The story of the Treaty of Waitangi**

- Background to the Treaty
  - New Zealand in the 1830s
  - Governing New Zealand
  - The Declaration in Independence
  - Land and ideals
  - British policy
- The Treaty in practice
  - Early Crown policy
  - Slide to war
  - Obtaining land
  - Shared issues and approaches
  - Growing interest in the Treaty
  - The treaty debated

#### **Links to Treaty resources**

- **The Waitangi Tribunal**

The Waitangi Tribunal also provides information and resources on the Treaty of Waitangi. The Tribunal's website is at URL:

<http://www.waitangi-tribunal.govt.nz/>

At this site you can read information on:

- An introduction to the Treaty
- The Principles of the Treaty of Waitangi
- The meaning of the Treaty
- Māori Version
- English Version.

### **33. Local Māori**

Building council capability is about creating a platform by which to engage with local Māori. Having an understanding of local Māori structures and experiences can be important in building relationships of mutual good-will and co-operation.

The websites below offer information on, for example, iwi histories, 21<sup>st</sup> century outlooks, rohe (tribal areas), marae and representative organisations.

Whilst these websites are very informative, any credible understanding of Māori will be based on ongoing and active relationships of reciprocity and trust, and simply by talking face to face with one another.

- **Te Ara**

Te Ara - the Encyclopedia of New Zealand - allows you to explore the story of iwi throughout New Zealand via an easy to use map. The site provides information on, for example, tribal origins, settlement, leadership, membership, tribal economy, tribal adaptation, 21st century outlooks, lands, facts and figures.

You can visit the website's Māori New Zealanders pages at URL:

<http://www.teara.govt.nz/NewZealanders/MaoriNewZealanders/en>

- **Te Kāhui Māngai**

Te Kāhui Māngai is a website managed by Te Puni Kōkiri. On the website you can find information about iwi rohe (tribal area), hapū and marae, representative organisations, and other Māori organisations. You can search in three ways:

- drill through a map
- browse by local authority
- search by name.

Te Kāhui Māngai is the means by which the Crown fulfils the requirements of Section 35A(2) of the RMA in terms of the information the Crown must provide to local authorities. Therefore each local authority, at a minimum, must include this information in its records.

You can visit the website at URL:

<http://www.tkm.govt.nz/default.aspx>

### 34. Te reo Māori

There are a range of opportunities to learn more about the Māori language. The following is a brief list of the opportunities you can consider:

- **Online**
  - Māorilanguage.net**

Māorilanguage.net is a Māori Language Commission funded website offering basic Māori language tutoring through online video movie lessons. You can visit the website at URL:  
<http://www.maorilanguage.net/index.cfm>
  - New Zealand History Online**

The New Zealand History Online website is maintained by The Ministry for Culture and Heritage and includes a list of 100 Māori words every New Zealander should know. This list can be found at URL:  
<http://www.nzhistory.net.nz/culture/maori-language-week/100-maori-words>
  - Te Taura Whiri i te Reo Māori - Māori Language Commission**

Te Taura Whiri i te Reo Māori - Māori Language Commission was set up under the Māori Language Act 1987 to promote the use of Māori as a living language and as an ordinary means of communication. The site includes useful information of publications, language issues and resources. The sites URL is:  
<http://www.tetaurawhiri.govt.nz/>
- **Publications**

*Māori for the office - Te Reo Māori mo te Tari*. 2nd ed. Auckland, N.Z. Oxford University Press, 1997.
- **Courses**
  - Kōrero Māori**

Kōrero Māori is a website that promotes the speaking and learning of the Māori language. On the site you can find interactive conversations, language resources, and advice to help you increase your knowledge of reo Māori. The site also includes a national directory of a range of Māori language courses available - some are free, others are fee based. Most courses are taught by a tutor, while others are offered through books, tapes and CDs. You can start a search for courses in your area by going to the URL:  
<http://www.korero.maori.nz/contact/courses>

### 35. Māori culture and values

A wide range of literature is available which provides insight into Māori concepts and values. Topics covered include Māori social life, customs, rites, ceremonies, language and values.

#### Some books on Māori culture and values are:

- Barlow, C (1994). *Tikanga Whakaaro: Key Concepts in Māori Culture*. Auckland: Oxford University Press.
- Mead, H (2003). *Tikanga Māori: Living by Māori Values*. Wellington: Huia.
- Patterson, J (1992). *Exploring Māori Values*. Palmerston North: Dunmore Press.