

## A COMMUNITY THAT VALUES ITS LIVING MĀORI CULTURE

### 28. Perceived value of living Māori culture

#### Why is this important?

Te Arawa hapū have lived in the Rotorua area for many centuries and have mana whenua and kaitiakitanga status in the District. Rotorua's visitor reputation is founded on the area's living Māori culture. Residents and visitors value Rotorua's Māoritanga including hospitality-related attractions (eg, hangi and concert), school cultural programmes (eg, kapa haka and Te Reo), Māori arts, sports and place names. Rotorua's commitment to biculturalism is represented in its coat of arms and District motto – *Tatou Tatou* – We Together.

#### What are the measures?

28a Importance of living Māori culture

28b Extent the community values its living Māori culture

#### How are we doing?

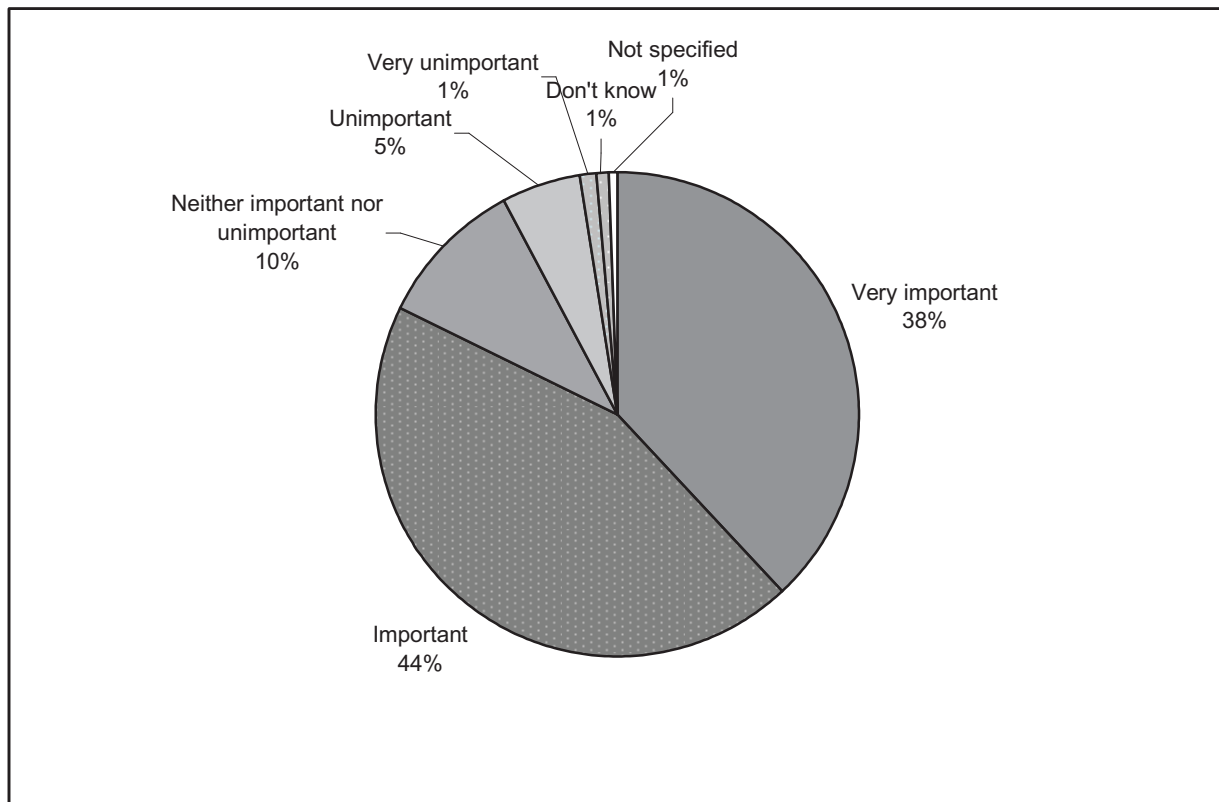
- Approximately 82% of residents feel it is important or very important for the Rotorua community to value its living Māori culture. Reasons given for a positive response included tangata whenua/cultural connection to the District, high proportion of Māori population in the District, tourism benefits and a range of other comments. A further 10% feel it is neither important nor unimportant, and 6% felt it is unimportant or very unimportant for the Rotorua community to value its living Māori culture. Reasons given for a negative response included perceptions that there is too much emphasis on Māori culture and that all cultures are important and there is no special place for Māori.
- Results from the 2010 Bay of Plenty Community Outcomes Survey show that 87% of Rotorua residents felt the general community "recognises and respects" Māori culture in the District, compared to the Bay of Plenty regional average of 83%.

	Indicator	State – Rotorua	State – Regional/NZ	Trend – Rotorua	Trend – Regional/NZ
28a	Importance of living Māori culture	82% of residents feel it is important for the Rotorua community to value its living Māori culture	N/A	B	N/A

The 2007 Rotorua Community Outcomes Survey asked a sample of 400 Rotorua residents to rate how important they feel it is for the Rotorua community to value its living Māori culture, on a five-point scale. The results show that 82.1% of respondents felt it was important or very important for the Rotorua community to value its living Māori culture. A further 10.2% felt it was neither important nor unimportant, and 6.4% felt it was unimportant or very unimportant.

Reasons given for a positive response included tangata whenua/cultural connection to the District, high proportion of Māori population in the District, tourism benefits and a range of other comments. Reasons given for a negative response included perceptions that there is too much emphasis on Māori culture and that all cultures are important/no special place for Māori.

**Figure 28a: Importance of living Māori culture**



Source: Rotorua Community Outcomes Survey

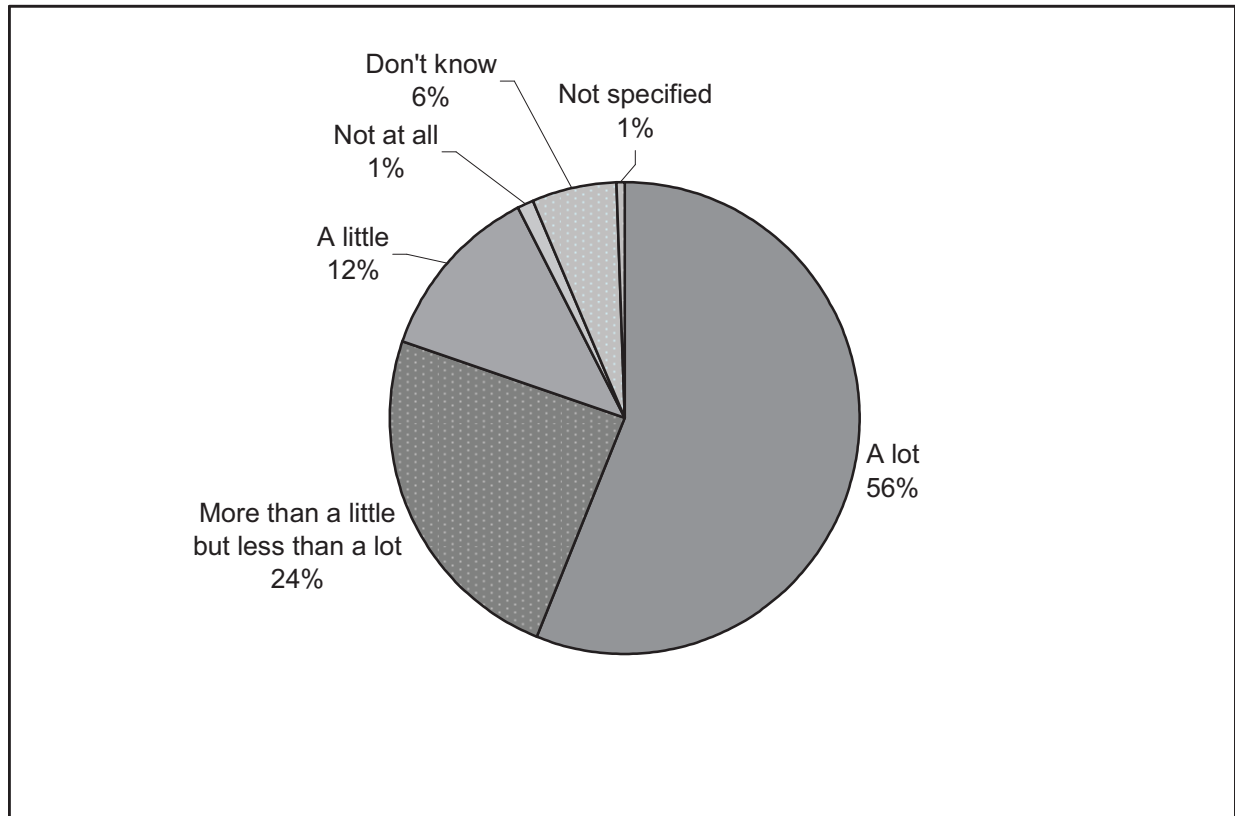
	Indicator	State – Rotorua	State – Regional/NZ	Trend – Rotorua	Trend – Regional/NZ
28b	Extent the community values its living Māori culture	87% of residents feel the community recognises and respects Māori culture	83% of residents feel the community recognises and respects Māori culture	<b>B</b>	<b>B</b>

The 2007 Rotorua Community Outcomes Survey asked a sample of 400 Rotorua residents to rate the extent to which they feel that the Rotorua community values its living Māori culture. The results show that approximately 80% of residents feel that the Rotorua community values its living Māori culture (refer Figure 28b(i)).

Benchmark results from the 2006 Bay of Plenty Community Outcomes Survey (refer Table 28b(ii)) showed the extent to which residents feel their community “recognises and respects” Māori culture. This showed that 79% of Rotorua residents in 2006 felt the general community recognises and respects Māori culture in the District, compared to the Bay of Plenty regional average of 75%.

The 2010 Bay of Plenty Community Outcomes Survey asked a similar set of questions to the 2006 survey, at both the regional and sub-regional level. Results for the item about community recognition and respect for Māori culture are contained in the ‘community involvement in governance’ section of the 2010 results report. Regional results show that 83% of Bay of Plenty people in 2010 feel their community “recognises and respects” Māori culture. The Rotorua results remain higher at 87%. There is insufficient time series to make any strong conclusions regarding trends.

**Figure 28b(i): Extent the community values its living Māori culture**



Source: Rotorua Community Outcomes Survey

**Table 28b(ii): Extent the community recognises and respects Māori culture in their city/district 2006**

	Bay of Plenty	WBOP District	Tauranga	Eastern BOP	Rotorua
Strongly agree	19%	18%	10%	30%	21%
Agree	56%	56%	53%	57%	58%
Neither agree nor disagree	14%	13%	21%	7%	11%
Disagree	7%	6%	10%	3%	7%
Strongly disagree	1%	1%	1%	0%	1%
Don't know	3%	6%	5%	3%	4%
<b>Total</b>	<b>100%</b>	<b>100%</b>	<b>100%</b>	<b>100%</b>	<b>100%</b>

Source: BOP Community Outcomes Survey 2006

**Table 28b(iii): Extent the community recognises and respects Māori culture, Rotorua District and Bay of Plenty Region 2006-2010 (agree/strongly agree)**

	2006	2010
Rotorua District	79%	87%
Bay of Plenty Region	75%	83%

Source: Key Research Ltd and Environment Bay of Plenty: '2010 Bay of Plenty Community Outcomes Survey Report'.

## **29. Bicultural relationship**

### **Why is this important?**


New Zealand's commitment to biculturalism is founded on Te Tiriti o Waitangi/ the Treaty of Waitangi. A process of addressing historical grievances has been taking place over recent decades, including the return of traditional land and natural resources by the Crown to Māori. Aspects of iwi/Māori consultation have been written into the Resource Management Act 1991 and Local Government Act 2002.

### **What are the measures?**

29a Relationship between Māori and Council

### **How are we doing?**

- Rotorua District Council has a long-standing history of working closely with Te Arawa as mana whenua of the Rotorua area. A number of systems have been developed to involve Māori in Council decision-making processes. These will continue to be refined and reviewed.

	Indicator	State – Rotorua	State – Regional/NZ	Trend – Rotorua	Trend – Regional/NZ
29a	Relationship between Māori and Council	Rotorua District Council has a long history of working with Te Arawa	N/A		N/A

Section 81 of the Local Government Act 2002 requires Council to establish and maintain processes to provide opportunities for Māori to contribute to its decision-making processes. In addition, under both the Local Government Act 2002 and Resource Management Act 1991, Council has obligations to consult with Māori over decisions regarding natural resources, taking into account the relationship of Māori and their cultural traditions regarding ancestral land, water, sites, waahi tapu, valued flora and fauna, and other taonga.

Assessing the level and nature of biculturalism in the District is very difficult. This indicator provides a qualitative overview of the relationship between Te Arawa and Council, using text from Council's 2009-2019 Ten Year Plan.

Rotorua District Council has a long standing history of working closely with Te Arawa as the confederated iwi of Rotorua District. A number of mechanisms have been developed for consultation and to involve Māori of the district in council decision-making processes. These mechanisms will continue to be developed and reviewed to ensure their effectiveness.

### **Te Arawa Standing Committee**

This committee has representatives appointed and elected from Te Arawa iwi. The committee's terms of reference include "providing a Te Arawa perspective on all matters affecting Māori". The committee includes three appointed members (Mayor, Deputy Mayor, and CEO) and six iwi representatives.

In July 2007 at a Te Arawa hui at Te Papaiouru, Ohinemutu, it was decided that a review of Te Arawa Standing Committee would be conducted. The review was completed in 2009/10. Up until 2010, three of the six iwi representatives were appointed by Te Arawa organisations and three were democratically appointed by Te Arawa tribal members. However, following the 2009/10 review, all six representatives now seek mandate via the electoral process.

### **Te Pukenga Koeke O Te Arawa O Te Whare Taonga**

Te Arawa Kaumatua Committee contributes to decision-making processes pertaining to the care, and repatriation of Te Arawa taonga from other museums, held at the Rotorua Museum.

### **Ngati Whakaue Gifted Lands Protocol**

This is an agreement between Rotorua District Council and Pukeroa Oruawhata Trust on behalf of the original owners of the Pukeroa Oruawhata Block (known as the City of Rotorua) and their descendants. Council gives effect to the protocol through consultation when there is a significant decision to change status of any affected reserve.

### **Iwi Consultation Group**

The Iwi Consultation group meets to assess resource consent applications and advise Council accordingly with respect to the Resource Management Act 1991, and to provide Tangata Whenua contacts for consent matters.

### **Kauae Cemetery Committee**

The Kauae Cemetery Committee trustees meet twice a year to work through operations, policies and procedures, including provisions for the burial of descendants of Ngati Whakaue.

### **Pukaki Trust**

The Pukaki Trust meets to ensure the safe-keeping, conservation and maintenance of Pukaki, located in the council Civic Centre Galleria.

### **The Waka Taua Trust**

The main function of this trust is to ensure that the Te Arawa Waka Taua, and the shelter that houses the waka, are both well maintained.

### **The Ngati Rangiteaorere Kahikatea Trust Consultative Group**

This group has responsibility for setting priorities for work to fulfil the terms of Kahikatea Management Plans and approval of estimates.

### **Council's Kaupapa Māori Department**

This department initiates, builds and maintains council relationships with Tangata Whenua and Māori as well as strengthening the organisation's ability to effectively engage with Māori through exposure to, and training in tikanga and te reo. The department reviews and contributes to council policies and strategies that affect Māori and initiates, builds and maintains council relationships with Tangata Whenua and Māori.

### **Mana Whenua Funding Policy**

In 2007 Council launched its Mana Whenua Funding Policy. The aim of the policy is to stimulate and encourage the sustainable development of unoccupied Māori land, whilst supporting the Local Government Act 2002 and Resource Management objectives.

### **Memorandum of Understanding**

In November 2004, Council entered into a memorandum of understanding with Tuhourangi. The founding statements of the memorandum include: to establish and maintain processes to provide the opportunity for Tuhourangi to contribute to the decision-making of the council".

Further memoranda of understanding will be investigated and developed where appropriate.

### **Tangata Whenua and Māori Communications and Consultation Guide**

In 2006 Council developed its Tangata Whenua and Māori Communications and Consultation Guide. This resource is updated annually and enables staff to more effectively engage with Tangata Whenua and Māori, and improve Māori participation in council decision-making processes.

### **Rotorua Lakes Strategy Joint Committee**

This joint committee, with representatives from Environment Bay of Plenty, Te Arawa Lakes Trust and Rotorua District Council, meets regularly to ensure a proactive strategic approach is taken to coordinating lakes water quality improvements in the district. This structure is enshrined in legislation as part of the Te Arawa Rotorua Lakes Settlement.

### **Māori involvement in the Arts**

Tangata Whenua participate fully in arts projects, where proposed sites are owned by Māori (but managed by council) or where a site is adjacent to a location of significance to Tangata Whenua.

## 30. Te Reo Māori

### Why is this important?

Te Reo Māori (Māori language) is an official language of New Zealand and the indigenous language of the country. The number of Māori language speakers reduced dramatically during much of the 20<sup>th</sup> Century but has enjoyed a revival through the work of the Māori Language Commission, Ministry of Education, kōhanga reo (language nest) movement and other iwi, community and government initiatives. Te Reo is a central component of Māori culture and New Zealand's overall cultural heritage.



### What are the measures?

30a Speaking proficiency in Te Reo

30b Perceived importance of Te Reo

### How are we doing?

- The 2007 Rotorua Community Outcomes Survey results show that 4.9% of residents report that they can talk about most things in Māori and a further 5.9% report they can talk about some things in Māori. Approximately three-quarters (74.6%) of respondents said they could speak no more than a few words or phrases or not at all. Supplementary information from Census results shows that, following English, the second most common language in Rotorua is Māori spoken by 12.3% of residents (7,587 people). This is substantially higher than the national average of 4.1% and reflects the above average proportion of Māori in the District and the importance placed on Te Reo.
- Approximately two-fifths (38.9%) of residents feel it is important or very important for people to be able to speak the Māori language. A further 27.9% feel it is neither important nor unimportant, and 30.6% feel it is unimportant or very unimportant.

	Indicator	State – Rotorua	State – Regional/NZ	Trend – Rotorua	Trend – Regional/NZ
30a	Speaking proficiency in Te Reo	12% of residents can speak Te Reo (March 2006 Census)	4% of residents can speak Te Reo (March 2006 Census)		

The 2007 Rotorua Community Outcomes Survey asked a sample of 400 Rotorua residents ‘how well are you able to speak Māori in everyday conversation’, on a scale from very well to not at all. The results show that 4.9% of residents report that they can talk about most things in Māori and a further 5.9% report they can talk about some things in Māori (refer Table 30a(i)). Approximately three-quarters (74.6%) of respondents said they could speak no more than a few words or phrases or not at all. Note that the results from the Rotorua Community Outcome Survey are not directly comparable with results from either the Census or the 2001 national Health of the Māori Language Survey due to wording differences between the various surveys.

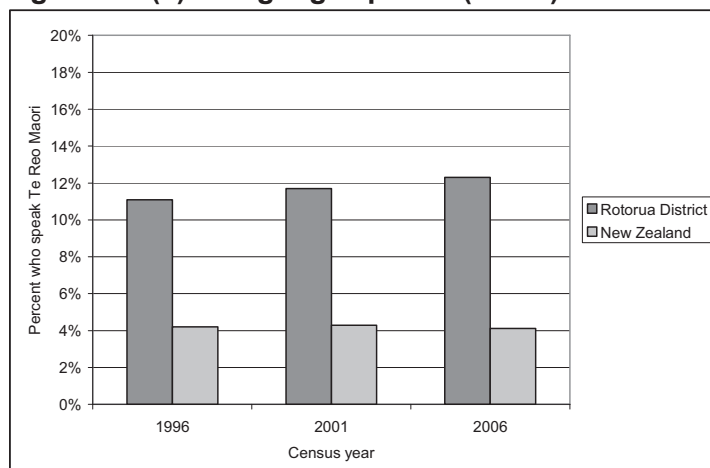
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**Table 30a(i): Speaking proficiency in Te Reo**


Speaking proficiency	Rotorua 2007
Very well (I can talk about almost anything in Māori)	2.3%
Well (I can talk about many things in Māori)	2.6%
Fairly well (I can talk about some things in Māori)	5.9%
Not very well (I can only talk about simple/basic things in Māori)	14.1%
No more than a few words or phrases	39.6%
Not at all	35.0%
Refused	0.3%
Not specified	0.0%
Don't know	0.3%
<b>Total</b>	<b>100.0%</b>

Source: Rotorua Community Outcomes Survey

**Figure 30a(ii): Language spoken (Māori)**

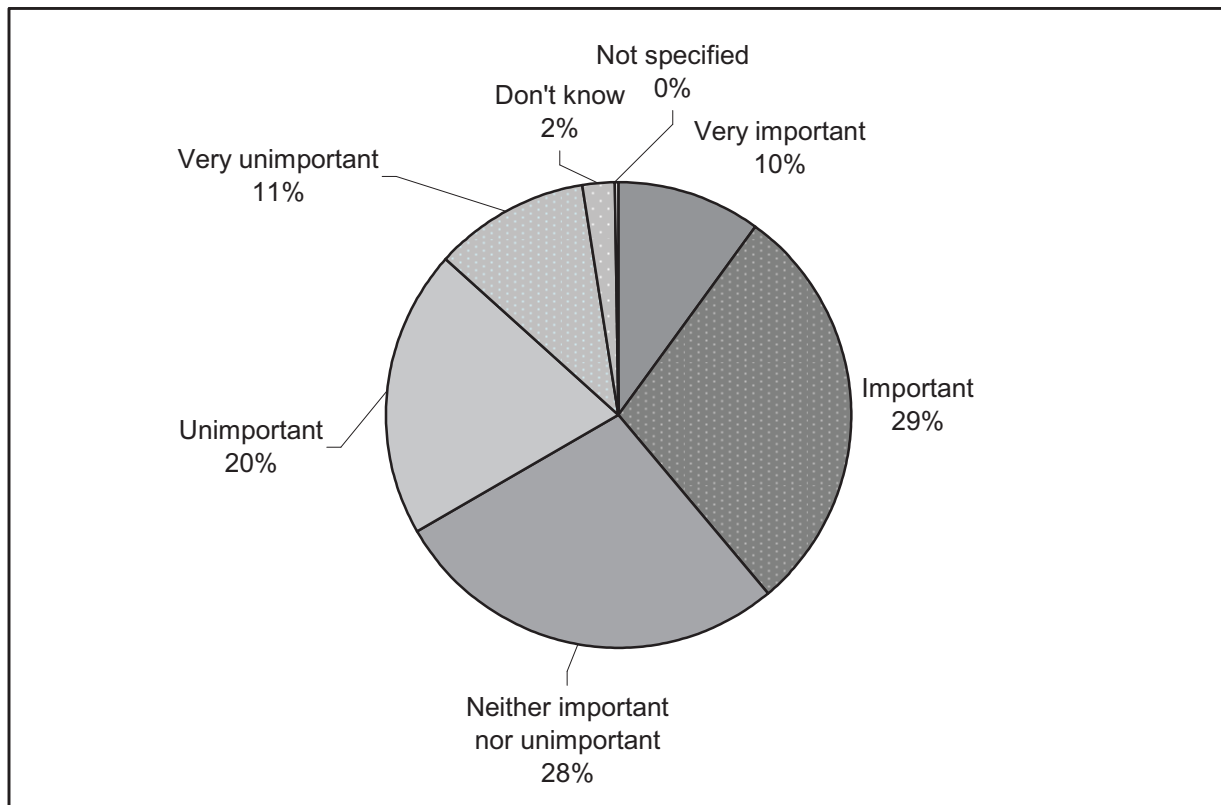


Source: Statistics New Zealand Census

	Indicator	State – Rotorua	State – Regional/NZ	Trend – Rotorua	Trend – Regional/NZ
30b	Perceived importance of Te Reo	39% of residents feel it is important for people to be able to speak the Māori language	?	B	

The 2007 Rotorua Community Outcomes Survey asked a sample of 400 Rotorua residents how important they feel it is for people to be able to speak the Māori language. Figure 30b shows that 38.9% of respondents felt it was important or very important for people to be able to speak the Māori language. A further 27.9% felt it was neither important nor unimportant, and 30.6% felt it was unimportant or very unimportant.

**Figure 30b: Perceived importance of Te Reo**



Source: Rotorua Community Outcomes Survey

## **31. Te Ao Māori (the Māori world)**

### **Why is this important?**


Te Ao Māori refers to the Māori worldview, including all aspects of traditional and contemporary Māori culture such as attitudes, activities and media.

### **What are the measures?**

31a Māori activities and media

### **How are we doing?**

- The 2007 Rotorua Community Outcomes Survey asked a sample of 400 Rotorua residents whether they had undertaken any of a variety of Māori cultural activities during the previous 12 month period including marae stays, Māori cultural performances and tuning in to Māori media. Almost half of respondents had observed, attended or participated in a Māori cultural ritual.

	Indicator	State – Rotorua	State – Regional/NZ	Trend – Rotorua	Trend – Regional/NZ
31a	Māori activities and media	39% of residents visited or stayed at a marae during the past year	?	B	

The 2007 Rotorua Community Outcomes Survey asked a sample of 400 Rotorua residents whether they had undertaken any of a variety of Māori cultural activities during the previous 12 month period including marae stays, Māori cultural performances and tuning in to Māori media. Table 31a shows that almost half (48.1%) of respondents had observed, attended or participated in a Māori cultural ritual (eg, pōwhiri or blessing), and around one-third had visited or stayed at a marae (38.6%), watched Māori TV or Māori News at least once a week (35.0%) and attended or participated in a Māori cultural performance, exhibit or festival (33.8%). Approximately one-third (32.2%) had not been involved in any of the listed activities.

**Table 31a: Māori activities and media**

Activity	Frequency
Visited or stayed at a marae	38.6%
Observed, attended or participated in a Māori cultural ritual (eg, pōwhiri or blessing)	48.1%
Attended or participated in a Māori cultural performance, exhibit or festival	33.8%
Watched Māori TV or Māori News at least once a week	35.0%
Listened to Māori radio at least once a week	6.9%
Completed any Māori language or cultural training	11.8%
None of the above	32.2%

**Source: Rotorua Community Outcomes Survey**

*Note: Multiple responses were permitted, therefore total may exceed 100%.*