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# He Waka Eke Noa

Effectiveness for Māori Framework

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Cover image: The waka Te Rerenga Kōtare during its maiden voyage from Te Raukura Wharewaka on Wellington waterfront on 6 February 2011.

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# Contents

2	Foreword from Chief Executive Officer
3	1. He Waka Eke Noa
4	2. He Moemoeā - The vision
4	3. Tūāpapa - Steps to achieve these goals
4	3.1 Strong Māori communities
4	3.2 Effective Māori participation
4	3.3 An empowered organisation
5	4. Ngā Mātāpono - Guiding principles
5	4.1 Ngā Tikanga - Māori worldview
6	4.2 Te Tiriti - Treaty principles
6	4.3 Tō Tātou Tāone - Knowing our communities
7	5. Kia Rite - Action plans
7	6. Kia Mataara - Monitoring and reporting
8	7. Appendix

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## Foreword from Chief Executive Officer

The Wellington City Council Effectiveness for Māori Framework, He Waka Eke Noa, was launched in 2015. This coincided with the 175th anniversary of the Treaty of Waitangi and the establishment of the first Wellington Town Board. As we work towards the bicentenary of these two significant events in 2040, the coming 25 years will be a period of renewal and strengthening of Māori-Council relations.

He Waka Eke Noa acknowledges that the success of Wellington City is influenced by the success of Māori. Treaty settlements for the two major Māori tribal groupings in Wellington have now been reached, and Māori increasingly play a vital role in the continued construction of a robust cultural, social, environmental and economic future for Wellington.

Our Wellington Towards 2040: Smart Capital vision sets out special provisions for working together with Māori. He Waka Eke Noa provides pathways to implement those strategies in an appropriate and productive manner. The pathways are distinctive to Wellington, our tribal entities and our highly industrious, interconnected city.

We will work in a two-way partnership with Māori to identify and achieve our collective vision and aspirations for our city. I look forward to further encouraging strong collaboration with Māori communities, individuals and businesses, as we work together to create an exciting future for all Wellingtonians.

He waka eke noa - we are all in this journey together.



KEVIN LAVERY  
Chief Executive

3 August 2015

**1. HE WAKA EKE NOA**  
*All in this together*

The Wellington City Council is involved in numerous activities that provide a platform for engagement with iwi and the wider Māori community. Being familiar with Māori language, histories, aspirations, values and cultural customs helps us to build strong relations and maintain a high level of professionalism and cultural competency in our dealings with Māori.

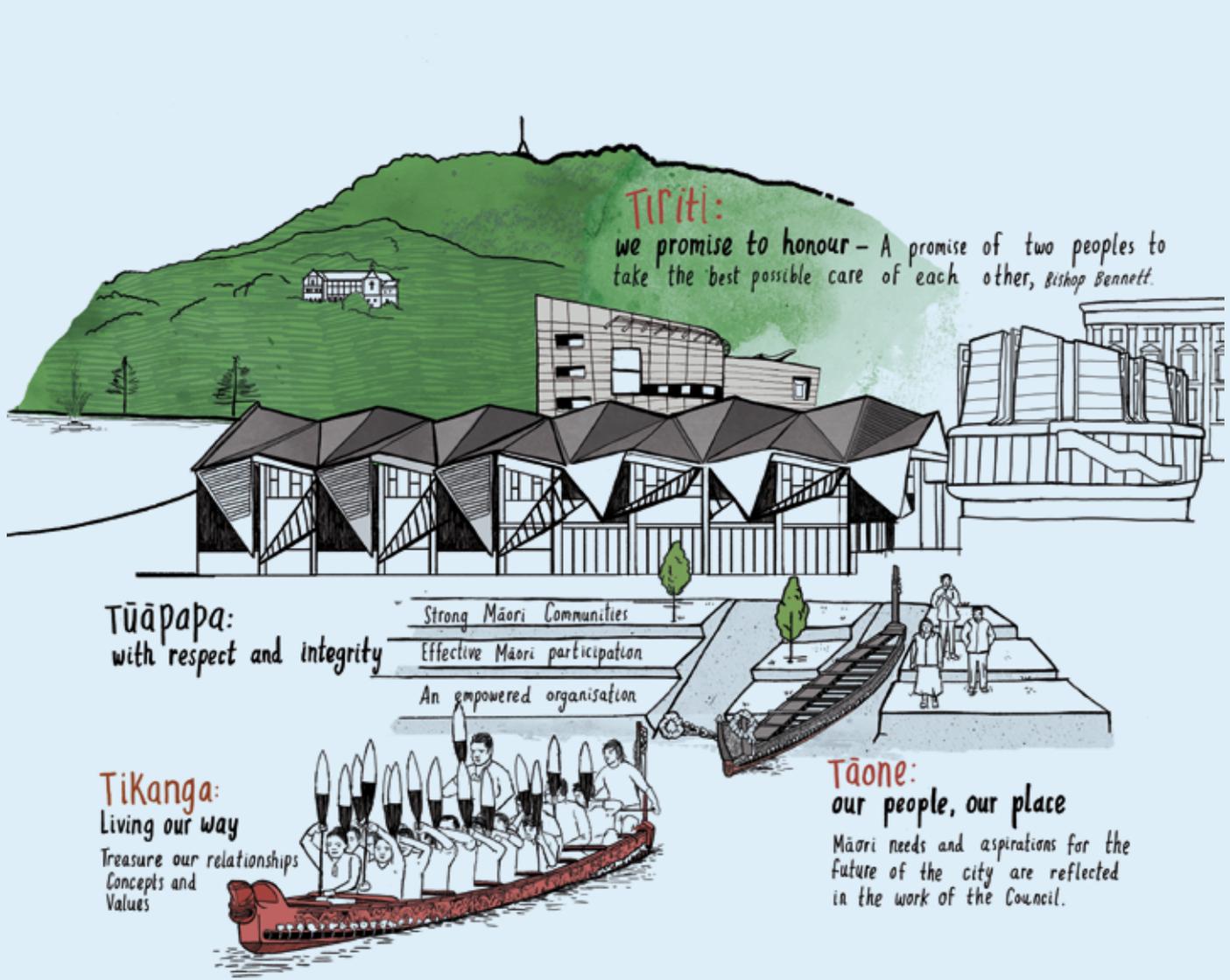
We are also subject to a wide range of legal obligations (for a summary - see Appendix) and Te Tiriti o Waitangi considerations including Memoranda of Understanding with local iwi. These statutory obligations may be the foundations for organisational policy and delivery but on their own they don't adequately emphasise the importance of Te Tiriti, the partnership with Māori and

the critical value that this unique relationship can bring to the city both domestically and internationally.

Our commitment to meeting these obligations is expressed in our two key strategic planning documents, the Long Term Plan 2015-2025 and Wellington Towards 2040: Smart Capital. This commitment is agreed to by every Council officer in their employment agreements:

*Wellington City Council is committed to the principles of Te Tiriti - partnership, participation and protection - and as such, we work with our iwi partners and the wider Māori community to meet their needs and aspirations for the city.*

To help guide us in actioning these responsibilities we have developed the He Waka Eke Noa Effectiveness for Māori Framework.



## 2. HE MOEMOEĀ – THE VISION

Our key strategic planning document, Wellington Towards 2040: Smart Capital, envisions a future where Wellington will be a centre for creativity, exploration and innovation. We acknowledge the role of iwi and the wider Māori community in realising this future.

We will work to ensure the past, present and future role of Māori communities in our city will be valued and reflected in all aspects of our work, including urban design, economic development, resource management, social wellbeing, arts, culture and recreation.

We will work to create an environment that draws on Māori innovation and entrepreneurialism to promote a dynamic and economically successful city. Māori will feel engaged, supported and valued as our Treaty Partners.

## 3. TŪĀPAPA – STEPS TO ACHIEVE THESE GOALS *With respect and integrity*

We have identified three objectives within He Waka Eke Noa to help our business units develop action plans to incorporate the framework in their work:

1. Strong Māori communities
2. Effective Māori participation
3. An empowered organisation

***Being familiar with Māori language, histories, aspirations, values and cultural customs helps us to build strong relations and maintain a high level of professionalism and cultural competency in our dealings with Māori.***

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## 3.1 STRONG MĀORI COMMUNITIES

He Waka Eke Noa acknowledges our role in contributing to Māori well being through a pro-active approach to our statutory obligations.

**Shape:** Consider the incorporation of a Māori perspective in all policy work.

**Provide:** Ensure that all service delivery functions identify and respond to the social and cultural customs and expectations of Māori customers.

**Advance:** Develop strategies to identify and stimulate Māori economic, social and cultural innovation opportunities.

## 3.2 EFFECTIVE MĀORI PARTICIPATION

He Waka Eke Noa emphasises our democratic structures and the decision-making processes.

**Voice:** The Council's function, policies and projects will have effective input from local iwi and the wider Māori community.

**Vibe:** Articulate a Māori perspective in publications, promotional material and other means of communication that reflect the Council and its culture.

**Place:** Ensure that city assets, events and public projects include and reflect a Māori perspective in urban design, city developments, public artworks, events and signposting of sites of significance.

## 3.3 AN EMPOWERED ORGANISATION

He Waka Eke Noa emphasises the development of our people and the organisation's capacity to respond more effectively to Māori.

**Coach:** Raise awareness of Māori cultural needs and expectations by providing training and educational activities that build officer capacity to work with Māori.

**Career:** Attract more applications from Māori for vacancies within the Council – promoting the Council as a place where Māori are valued and want to work. Based on merit and skill, ensure a greater representation of Māori at all levels of the organisation.

**Connect:** Create opportunities to work with Māori and for Māori to understand the work we do. Develop relationships with Māori to inform, assist and advise your business unit function/practice.



Image: Te Rerenga Kōtare has two large "eyes" or karu atua through which the way ahead is viewed.

#### 4. NGĀ MĀTĀPONO - GUIDING PRINCIPLES

For He Waka Eke Noa to be effective the framework guidelines must be integrated as part of the Council's decision-making processes, policy thinking, capability building and service provisions, as well as the Council's obligations as a good employer. To ensure that we work towards these outcomes in an appropriate manner, the following methodology will help to guide and integrate a culturally sensitive approach to building relationships with Māori. These areas are summarised as:

1. (Ngā) Tikanga - Māori worldview
2. (Te) Tiriti - Treaty principles
3. (Tō Tātou) Tāone - Knowing our communities

##### 4.1 (NGĀ) TIKANGA - MĀORI WORLDVIEW *Living our way*

Positive and robust relationships with mana whenua and wider Māori communities require an understanding of Māori worldview concepts and values, including mana

atua (spiritual authority), mana tangata (individual authority), rangatiratanga (sovereign authority) and manaakitanga (hospitality and reciprocity). To be effective in meeting our legal obligations to Māori, we will take Māori worldviews into consideration in the following ways:

**Kawa:** Local tribal kawa (protocol specific to place) will guide our interactions and collaborations with iwi, hapū and the wider Māori community.

**Tikanga:** A Māori perspective - that is, concepts and values, customs and traditions - will be considered when developing Council policy, plans and developments, communications, publications and events.

**Tūākiri:** A broad recognition and appreciation of the history of Te Whanganui-a-Tara, including Māori settlement and iwi histories, will be an inherent part of the past, present and future identity (tūākiri) of Wellington.

## 4.2 (TE) TIRITI – TREATY PRINCIPLES *We promise to honour*

Te Tiriti is the foundation document for New Zealand. The Government is the primary partner responsible for Te Tiriti relationship. In delegating responsibilities to local government, Parliament acknowledges the need to ensure local authorities also give appropriate consideration to the principles of Te Tiriti. For the purposes of He Waka Eke Noa, the three principles we will apply are those derived from the 1988 Social Policy Report:<sup>1</sup>

**Partnership:** Māori and the New Zealand Government to act reasonably, honourably and in good faith. The key partners in local matters are the relevant local authority and the local tribal representatives.

**Protection:** Consider the implications of Te Tiriti on the full range of social, cultural, environmental and economic policies – actively protecting taonga and safeguarding cultural concepts, values and practices to be celebrated and enjoyed by all.

**Participation:** Ensure opportunities exist for Māori to contribute to deciding the future of the city. The extent of this exchange acknowledges the status of tribal authorities and further recognises the need for active support and involvement of the wider Māori community.

***In 2013, 17,346 people or 9.1 percent being of the population in Wellington City identified themselves as of Māori descent. This represents the third largest ethnic grouping, behind the generic groupings of European at 72.8 percent and Asian at 14.9 percent.***

## 4.3 (TŌ TĀTOU) TĀONE – KNOWING OUR COMMUNITIES *Our people, our place*

### **Mana whenua**

The Wellington region has a long history of Māori settlement and resettlement. In 2003, the Waitangi Tribunal found that in 1840 the iwi groups that had take raupatu<sup>2</sup>, or rights of conquest over all the lands within the Port Nicholson block, were Te Ātiawa, Ngāti Ruanui, Taranaki, Ngāti Tama and Ngāti Toa Rangatira. However, the Tribunal also found that these iwi each had their own ahi kā<sup>3</sup> over particular areas as follows:

- Te Ātiawa at Te Whanganui-a-Tara and parts of the south-west coast; Taranaki and Ngāti Ruanui at Te Aro; Ngāti Tama at Kaiwharawhara and environs, and parts of the south-west coast (these iwi collectively referred to as Taranaki Whānui ki te Upoko o te Ika a Māui); and
- Ngāti Toa at parts of the south-west coast

Wellington City Council has Memoranda of Understanding (MOU) with mandated iwi organisations: Port Nicholson Block Settlement Trust on behalf of Taranaki Whānui ki te Upoko o te Ika a Māui; and Te Rūnanga o Toa Rangatira Incorporated representing Ngāti Toa. Treaty settlements for historic grievance have been settled for these iwi and we look toward a vibrant future with shared outcomes for Wellington.

The settlements have established requirements on the Council to recognise and provide for iwi needs and aspirations, as such the Council needs to understand our increasing role in supporting iwi to achieve their aspirations.

### **Wellington Māori**

Our definition of the wider Māori community includes groupings of individuals and organisations that are place-based and/or activity-based in Wellington. They can be iwi specific or pan-tribal in membership, and may include representatives of our mana whenua tribal groups who affiliate to more than one iwi or kaupapa.

In 2013, 17,346 people or 9.1 percent being of the population in Wellington City identified themselves as of Māori descent. This represents the third largest ethnic grouping, behind the generic groupings of European at 72.8 percent and Asian at 14.9 percent.

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1. Report of The Royal Commission on Social Policy Te Kōmihana a te Karauna mō Ngā Ahuatanga-ā-iwi, April 1988 (Volume II Future Directions, section 4 The Treaty of Waitangi and Principles for Social Policy).

2. Take raupatu refers to rights associated with conquest and is described as interests in: “...a wider area in which a group had more general rights by virtue of having participated in the conquest of that area, provided the group had sufficient strength to sustain those rights.”

3. Ahi kā refers to non-contestable rights associated with occupation and is described as interests in: “...those areas that a group resided on or cultivated, or where it enjoyed the continuing use of the surrounding resources, provided such occupation or use was not successfully challenged by other Māori groups. Ahi kā is used in the report only in respect of those areas where a group had established non-contestable rights...”



Image: Combined Wellington Schools performing a series of haka during the 2015 ANZAC Day parade.

## 5. KIA RITE - ACTION PLANS

We expect our people managers to plan He Waka Eke Noa Effectiveness for Māori activities or targets in their annual work programme responding to the Tūāpapa objectives in section 3 of this document.

The activities should be targeted and meaningful to your business unit and allocated appropriate resource and budget to implement effectively. Consider how you intend to engage with iwi and the Māori community in the delivery of your activities.

## 6. KIA MATAARA - MONITORING AND REPORTING

A monitoring and reporting process will be developed to assess activities the Council undertakes against objectives outlined in this framework. Commentary will be included in the quarterly report to complement the Long-Term Plan Governance: Māori and Mana Whenua Partnerships section.

## 7. APPENDIX

As a territorial local authority, the Wellington City Council is guided by a legal framework that includes provisions for Māori and recognition of the Treaty of Waitangi, particularly:

### Local Government Act 2002

#### Section 4 - Treaty of Waitangi:

“In order to recognise and respect the Crown’s responsibility to take appropriate account of the principles of the Treaty of Waitangi and to maintain and improve opportunities for Māori to contribute to local government decision making-processes ...”

#### Section 40 - Local Governance Statements:

A local authority must prepare and make publicly available, following the triennial general election of members, a local governance statement that includes information on...

(d) representation arrangements, including the option of establishing Māori wards or constituencies, and the opportunity to change them; and

(i) policies for liaising with, and memoranda or agreements with Māori; ...

#### Section 77 - Requirements in relation to decisions:

A local authority must, in the course of the decision-making process, –

(c) take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, waahi tapu, valued flora and fauna, and other taonga where a significant decision is to be made in relation to land or a body of water.

#### Section 81 - Contributions to decision-making processes by Māori

A local authority must –

- establish and maintain processes to provide opportunities for Māori to contribute to the decision-making processes of the local authority; and
- consider ways in which it may foster the development of Māori capacity to contribute to the decision-making processes of the local authority; and
- provide relevant information to Māori for the purposes of paragraphs (a) and (b).

Furthermore, the “good employer” provisions captured in clause 36 of schedule 7 of the Act confirms that a local authority must operate a personnel policy that recognises:

- (i) the aims and aspirations of Māori; and
- (ii) the employment requirements of Māori; and
- (iii) the need for greater involvement of Māori in local government employment;

### Resource Management Act 1991

#### Section 6 - Matters of national importance

“Shall Recognise and Provide For:

the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga;

the protection of historic heritage from inappropriate subdivision, use, and development;

the protection of recognised customary activities”

#### Section 7 - Other matters

“Shall have particular regard to:

Kaitiakitanga - the exercise of guardianship; and in relation to a resource, includes the ethic of stewardship based on the nature of the resource itself.”

#### Section 8 - Treaty of Waitangi

“In achieving the purpose of this Act all persons exercising functions and powers under it, in relation to managing the use, development, and the protection of natural physical resources, shall take into account the principles of the Treaty of Waitangi.”

### Other key statutes:

Reserves Act 1977

Land Transport Management Act 2003

Transit NZ Act 1989

Public Works Act 1981

Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009

Ngāti Toa Rangitira Claims Settlement Act 2014

These statutory obligations may be the foundations for organisational policy and delivery but on their own they don’t adequately emphasise the importance of Te Tiriti, the partnership with Māori and the critical value that this unique relationship can bring to the city both domestically and internationally.



