

# Te Kupenga 2018 (Provisional results)

## High-level findings relevant to Māori housing policy and services

May 2020

<b>RECEIVED</b> Waitangi Tribunal
<b>2 June 2020</b>
Ministry of Justice WELLINGTON

These findings have been compiled by the Ministry of Housing and Urban Development for Wai 2750. These findings are based on provisional data tables released by Stats NZ which are available in te reo Māori at <https://www.stats.govt.nz/information-releases/te-kupenga-2018-tarewa-te-reo-maori> and in English at <https://www.stats.govt.nz/information-releases/te-kupenga-2018-provisional-english>.

## APPENDIX B

### High-level findings relevant to Māori housing policy and services

This analysis provides a point-in-time snapshot of the experiences of Māori adults as reported in the Te Kupenga Survey. This data was collected from June – September 2018.

Understanding housing issues experienced by Māori whānau necessitates understanding the ways in which diverse Māori whānau relate to and conceptualise the concept of “home”. For example, Māori researchers have noted that the “economic value or status of housing may not be as important a factor for Māori as the genealogical, emotional, spiritual and/or cultural connection with the land”.<sup>1</sup>

Further, there is a current focus in Māori housing research on recognising the dual and complex nature of Māori identities and the many communities in which Māori build their lives. These complex identities are encapsulated in the concept of ‘kāinga tahi, kāinga rua’, which acknowledges that, through whakapapa, all Māori originate from a specific place (rohe, marae, kāinga) but many Māori are more likely now to live away from their rohe.<sup>2</sup>

Within these provisional results, we provide findings on:

- the reported connection of Māori adults to their marae tīpuna as ‘tūrangawaewae’;
- the role of both the ‘home’ (primary residence) and returning ‘home’ to the rohe of your hapū or iwi in learning and speaking te reo Māori;
- the concept of whānau (as opposed to the concept of ‘household’ which forms the basis of several other surveys);
- the importance of the exercise of kaitiakitanga to care for environments beyond the physical house, and the ability to carry out traditional activities such as growing fruit and vegetables.

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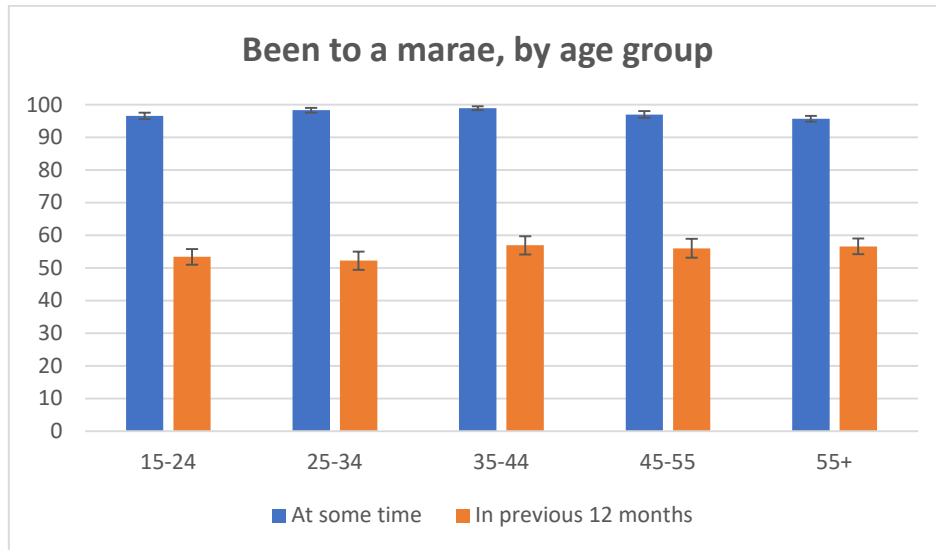
<sup>1</sup> Waldegrave, King, Walker & Fitzgerald (2006). *Māori Housing Experiences: Emerging Trends and Issues*. Prepared by: The Family Centre Social Policy Research Unit (SUPERU), Research Centre for Māori Health and Development, Massey University. Prepared for: Centre for Housing Research, Aotearoa New Zealand and Te Puni Kōkiri.

<sup>2</sup> Building Better Homes, Towns and Cities National Science Challenge (2018) *Kāinga Tahi, Kāinga Rua* Available: <https://www.buildingbetter.nz/research/kaingarua.html>

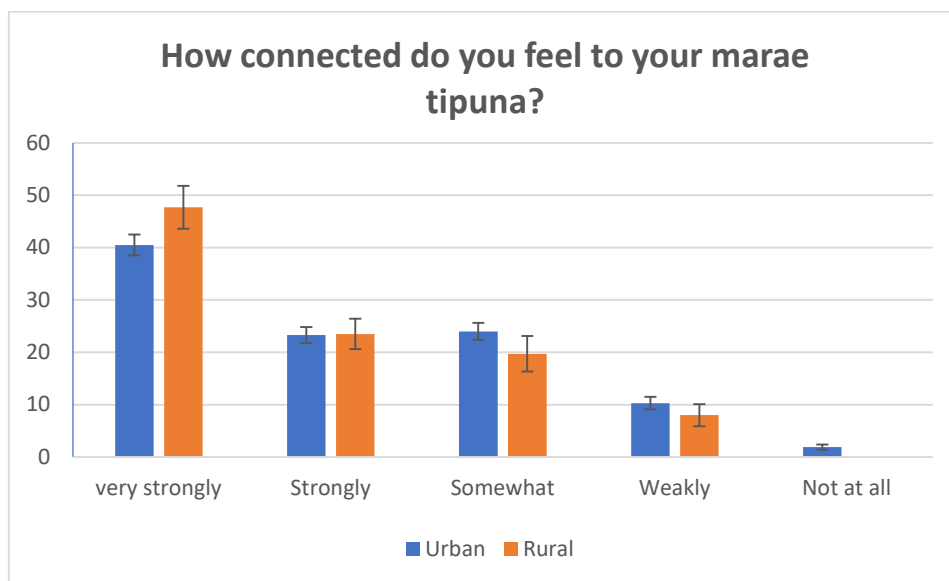
## APPENDIX B

### Ahurea Māori

- Most Māori adults (97 percent) had been to a marae at some stage.



- Over half of Māori adults (55 percent) reported that they had visited a marae in the 12 months before the survey.

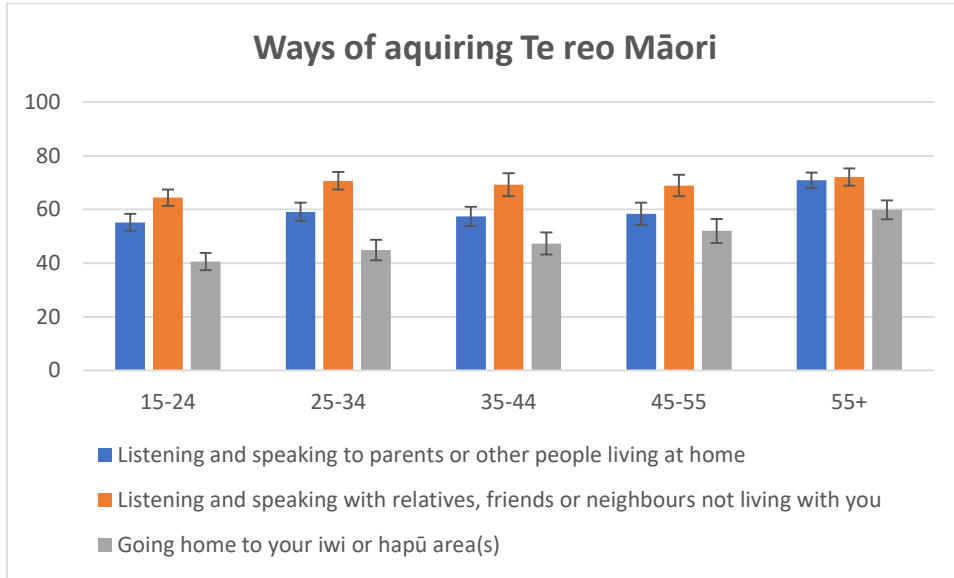


- Seven out of 10 Māori adults said they knew their ancestral marae, with 46 percent saying they had visited their ancestral marae in the previous 12 months.
- More Māori adults living in rural areas (48 percent) felt 'very strongly' connected to their marae tīpuna as tūrangawaewae, than Māori adults living in urban areas (41 percent). No Māori adults living in rural areas reported feeling 'not at all' connected to their marae tīpuna as tūrangawaewae.
- More Māori adults living in urban areas (65 percent) reported that they would like to have been to their marae tīpuna (if known) in the last year, than Māori adults living in rural areas (56 percent).

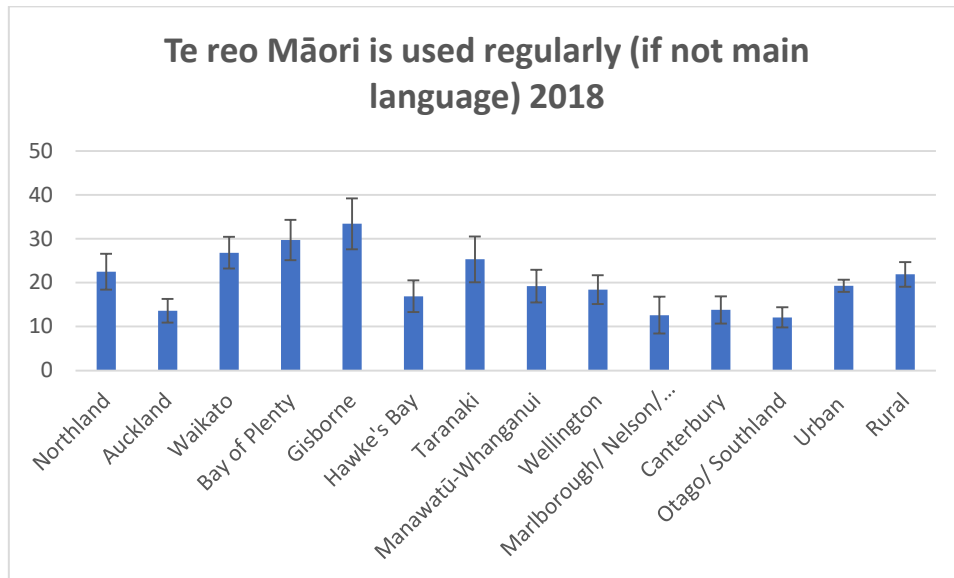
## APPENDIX B

### Te reo Māori

- The four most common ways of learning Te reo Māori were listening and speaking with relatives, friends, and neighbours (69 percent), going to hui and listening to Te reo Māori being spoken (65 percent), teaching yourself (62 percent), and listening and speaking to parents or other people living at home (60 percent).



- More than half of all Māori adults identified 'listening and speaking to parents or other people living at home' as a way to acquire te reo Māori.

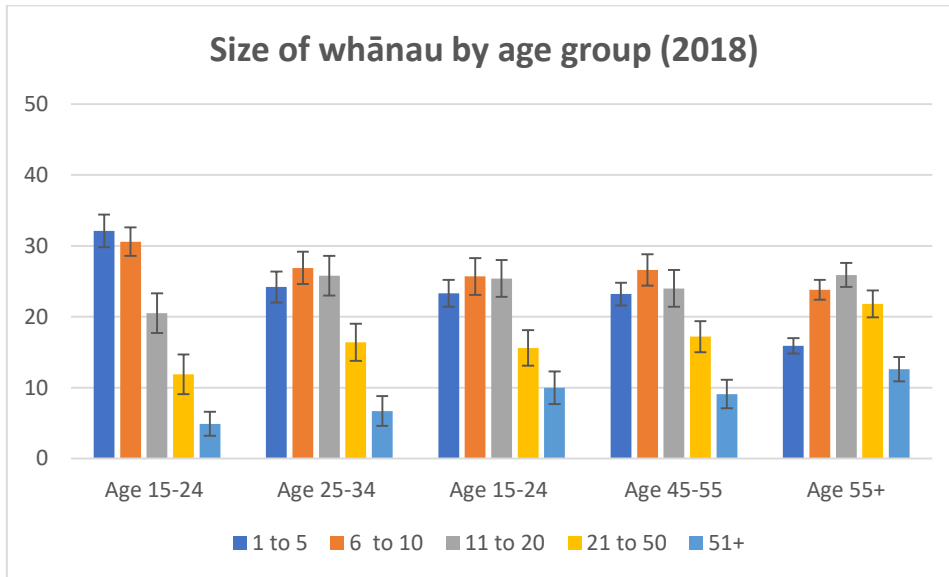


- Over 25 percent of Māori adults in each of Waikato, Bay of Plenty, Gisborne and Taranaki regions reported that they spoke te reo Māori regularly at home, although it is not the main language spoken at home.
- Te reo Māori was reported to be the main language spoken at home by 1.8 percent of the total population of Māori adults.

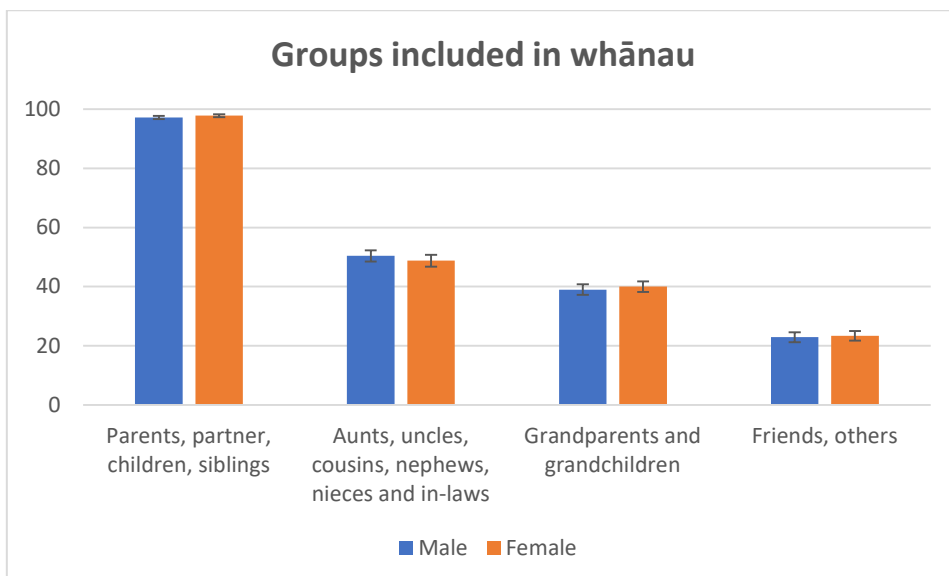
## APPENDIX B

### Whānau

- Nearly three-quarters (73 percent) of Māori adults rated the wellbeing of their whānau at 7 or above on a scale of 0 to 10. Over a third (34 percent) said their whānau were doing better than they were 12 months ago, with less than 1 in 10 (9.4 percent) saying their whānau were doing worse.



- Older Māori adults (aged 55+) were more likely than younger Māori adults (aged 15 – 24) to consider that the size of their whānau was larger than ten people.
- A quarter of Māori adults (25 percent) reported that their whānau included between 21 and 50 people, or more than 51 people.

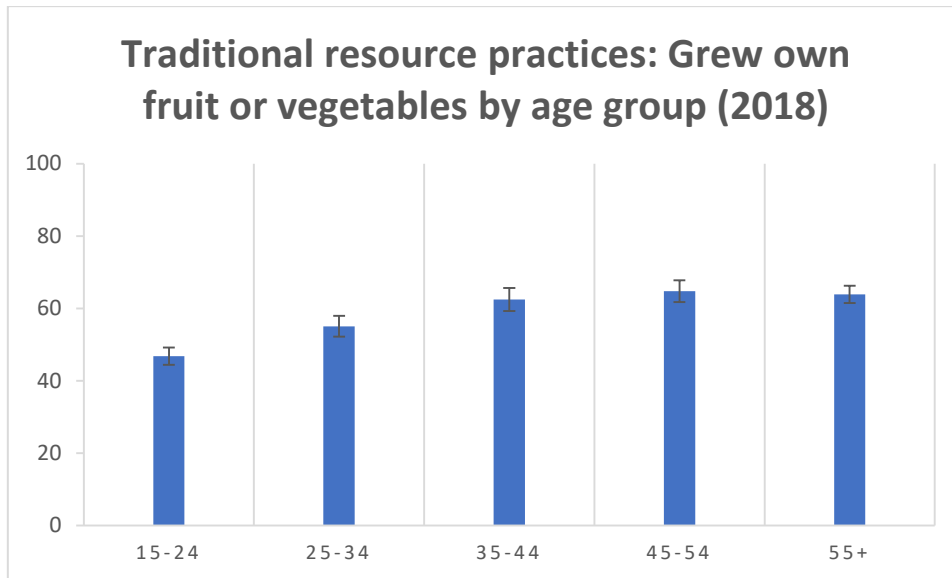


- Nearly all Māori adults (98 percent) included parents, partners, children and siblings in their whānau. More than one in five (23 percent) Māori adults reported included friends and others in their whānau. There was little difference in responses between Māori adults identifying as male, and Māori adults identifying as female.

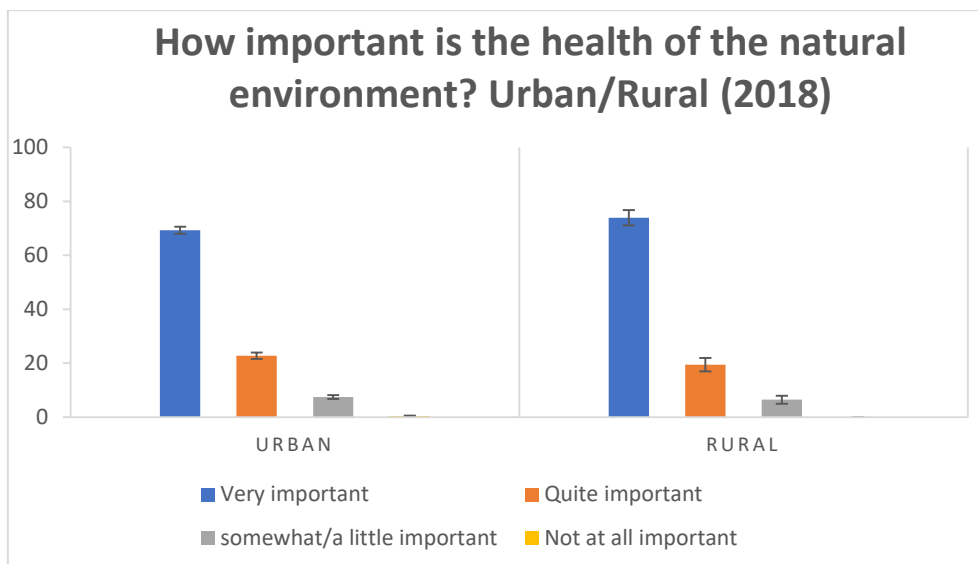
## APPENDIX B

### Kaitiakitanga

- Nearly a third (32 percent) of Māori adults said they took part in activities such as restoring waterways, tree planting, pest control, or beach clean-up. This rose to 46 percent for those living in rural areas.



- More than half of Māori adults over the age of 25 reported participating in traditional resource practises by growing their own fruit and vegetables. By region, the highest proportion was in Marlborough/Nelson/ Tasman/ West Coast (70 percent).



- Around 90 percent of Māori adults living in both rural and urban environments identified the health of the natural environment as either 'very important' or 'quite important'.
- Caring for the health of the natural environment was an activity undertaken collectively with whānau (41 percent); with friends, neighbours and a local community or church group (26 percent); or individually (26 percent).