



MaraeMelbourne Our Marae Our Place

Marae development in Melbourne

Discussion paper

Date: 29th August 2014

To: Iwi Chairs Forum | Ta Mark Solomon | Chairman

From: Raina Smith | CEO | MaraeMelbourne



Acknowledgments

MaraeMelbourne acknowledges the blessing and the consent given by the Traditional Owners (Tangata Whenua) the Wurundjeri people of Melbourne to build the sacred gathering place of our people on country. We humbly pay our respects to their Elders both past and present and bring the greetings and warmest regards of their Elders to this forum.

MaraeMelbourne acknowledges the support of the Victorian State Government and all other State and Local Government Agencies that fund and provide resources for the Kaupapa MaraeMelbourne.

MaraeMelbourne acknowledges and thank our hosts Ngai Tahu for the privilege of being accepted as presenters to the Iwi Chairs Forum. We extend the greetings and the appreciation of Te Iwi Maori ki Poipiripi for hosting us at this forum.

MaraeMelbourne acknowledges our sponsor Ngahiwi Tomoana, Chairman Ngati Kahungungu Iwi Incorporated. We express our gratitude for the confidence that you have placed in MaraeMelbourne to deliver the kaupapa of Marae development in Melbourne to this forum.

MaraeMelbourne acknowledges the support that we have received from Melbourne and across Australia and New Zealand for the support received throughout this journey from all as we seek to:

***'Pursue excellence, should you stumble, let it be to a lofty mountain',
MaraeMelbourne: Our Marae...Our Place.***

Overview

An increasing number of Maori are choosing to make Australia home – there is a high probability that they all have whanau living there. For Maori in Australia this relocation brings new opportunities and new challenges. The move to Australia has also created a new ‘space’ for Maori to re-examine and reconsider their place in Australia and within Maoridom. This paper provides an opportunity for the Iwi Chairs Forum to ‘visit this new space’ through the lens of the organisation MaraeMelbourne. Within this context the role and the place of Marae in Melbourne is discussed. The paper also explores the proposition that Iwi Authority would benefit from embracing and investing in the development of a Marae in Australia - MaraeMelbourne.

Recommendations to Iwi Chairs Forum

This paper recommends that the Iwi Chairs Forum:

- Support the development of the Marae in Melbourne in liaison with MaraeMelbourne.
- Note the model presented for consideration to progress Marae development in Melbourne.
- Note the potential benefits to Iwi Authority of Marae development in Melbourne.

Introduction

This paper provides an overview of the status of Maori in Melbourne and the progress of Marae development in Melbourne. The paper is set out as follows:

1. Background: The history of Marae development in Melbourne.
2. Maori in Melbourne: Our stories.
3. MaraeMelbourne: The organisation.
4. MaraeMelbourne: The planned model.
5. MaraeMelbourne: The benefits for Iwi Authorities.
6. Conclusion

1. Background: The history of Marae development in Melbourne

Despite purchasing land in Melbourne in 1984 for the development of Marae the goal of Marae development has not been achieved. The Polynesian Community Federation; as owners of the land in Diggers Rest (near Tullamarine Airport) originally earmarked the land for Marae build. These plans have been affected over the past 20 years by the rapid population growth of Melbourne’s western corridor. The land has been compulsorily acquired by Vic Roads - the statutory corporation which is the state road and traffic authority in the state of Victoria for future road infrastructure. This acquisition is yet to be realised and no formal agreement has been finalised as to when financial compensation will be paid. The current encumbrances and overlays on the land make the land untenable for the purpose of Marae. These restrictions also significantly reduce the valuation and the saleability of the property. In light of these restrictions the Maori community in Melbourne met in 2010 to review and re-evaluate Marae development. MaraeMelbourne was formed as an outcome of that review to progress and develop a new pathway to achieve Marae build in Melbourne.

It would be fair to say that Marae Kaupapa in Melbourne has encountered similar challenges as Marae Kaupapa across Australia. Paul Hamer (2007) identified many of these challenges in the report: *Maori in*

Australia Nga Maori / Te Ao Moemoea 2007: <http://www.tpk.govt.nz/en/in-print/our-publications/publications/maori-in-australia/>.

Hamer points out that historically there was no real imperative to develop Marae when Maori began settling in the early 1970s. Unlike the first waves of migrants to Australia, Maori were not confronted with the barriers that these immigrants faced upon arrival. Many of these ethnic groups arrived after fleeing persecution, escaping war torn and ravaged countries or seeking political exile, refuge and safety for their families. They had limited English speaking skills, often arrived with little to no possessions and in many cases they had to leave family members behind. These ethnic groups gravitated towards areas where they could remain together as communities. This pattern of settlement promoted increased opportunities for the development of their community centres. These community centres often revolved around their churches or temples.

For Maori arriving in Australia this experience is significantly different. Although some expressed that they fled the politics and the negativity of their experiences in New Zealand, for many Maori the 'pull factors' are mainly economic. As English is their first language they are not challenged by language barriers and they have the option to bring family with them or to send for them later. Maori arrive to family networks in Australia and these members often provide their social and economic support until they are able to navigate their way across life in Australia. As the lifestyle is similar to life at home, the transition to settlement runs relatively smoothly for Maori arriving. Unlike many ethnic arrivals, church participation is a much less focussed activity for Maori. This contrasts with the Pacific Island communities who are active participants in Church activities and programs. Maori are also more likely to be transitional in their settlement. In 2011 more than two-thirds of all Maori in Australia had moved residence at least once since the 2006 Census: Hamer (2011) *Māori in Australia: An Update from the 2011 Australian Census and the 2011 New Zealand General Election (October 27, 2012)*.: <http://ssrn.com/abstract=2167613>. This lifestyle presents Maori communities with the challenge of retaining a constant of community settlement that would support the development and sustainability of Marae.

Other challenges that have emerged evolve around the discussion within the Maori community about the appropriateness of building a Marae in Australia. While many agree that there is a need for a meeting place they are not sure if this translates to the need for Marae. A few were of the view that as '...Maori are not tangata whenua in Australia Marae has no place here'. Others felt that Marae has a place in Australia but this needs the permission from Tangata Whenua before proceeding. Some respondents to Hamer's survey held firm to the belief that their Marae is at home and they would prefer to remain affiliated to that Marae only. These views were supported by statements that they will eventually return home to retire and should they pass away in Australia, they intend to be repatriated to New Zealand.

For some there was an issue of personal and community trust that had been eroded by the failings of past attempts and previous committees. One respondent expressed a view that '...there are too many chiefs and not enough Indians'. There are stories of mismanagement of funds and assets by previous committees. There is also the challenge for many of pan-tribal representation that the Marae would be required to acknowledge. Communities are unsure as to how this would operate and 'whose tikanga would prevail on the Marae in Australia?' This question opens up the discussion of leadership and representation by Maori in Australia: How do we align and affiliate ourselves in a pan-tribal environment under the one umbrella?

2. Maori in Melbourne: Our Stories

In 2003 the Office of the Premier and Cabinet funded the South Pacific Foundation of Victoria to carry out a review of the social economic and cultural status of the Maori and Pacific Island communities in Victoria. This review was initiated by the South Pacific Foundation of Victoria as a response to the long standing objectives of developing a cultural centre in Victoria to meet the needs of these communities. The methodology included literature reviews, community consultations, surveys and participating in service provider forums and community events. The report: *Pasifika Victoria: The Way Forward* was tabled and officially received by the Office of the Premier and Cabinet in 2007. <http://maraemelbourne.net/wp-content/uploads/2011/12/the-report-pasifika-victoria-the-way-forward-november-2007.pdf>

One of the key findings was that the Pacific Island communities, although supportive of the development of a community centre, identified religion and church as central to their lives. Within this context, Church leaders and members play an important and influential role in the lives of the Pacific Island communities. Church leaders also took responsibility for the pastoral care of their parishioners and therefore their communities. This was different for the Maori community as religion and church were often not a central focus in their lives. Maori were supportive of the need to develop a community centre but were unsure if this should be a Marae or a community centre for all New Zealanders? They all agreed (many passionately) that there was a need to cope more effectively with tangihana. This event was the single most common factor that drew a consensus of opinion from Maori that a Marae was needed '...to overcome the makeshift backyard blitz tangihana scenarios that we have been forced to employ as a community.' One Kaumatua interviewed, the late Koro George Hallett, felt deeply saddened and lamented the fact of struggling without Marae to honour our deceased. He shared a story that had stayed with him over the years:

'This one time we had to get this young man's casket to his mother's flat, because that's where she wanted her son. Trouble was her commission flat was on the 23rd floor of the building. We had to stand the coffin upright in order to get it into the lift. When we got to the 23rd floor, one kept guard so we could carry him out of the lift and into the flat. We had so much trouble getting his casket into that flat and when we did manage it we had to stand out on the balcony to conduct the karakia.' R Smith : Interview with G Hallett, 2005: South Pacific Foundation of Victoria recording. Stories like this are not uncommon within the Maori community in Melbourne and across Australia.

Another finding contained in the report was the notion expressed by the Maori community of feeling culturally invisible. Maori identified cultural invisibility as not having a vibrant and recognised presence in Victoria. They attributed this partly to a lack of presence in multicultural activities and a feeling of not being connected to broader community activities and resources. A lack of a political voice to advocate and lobby for Maori issues and needs heightened this sense of not being recognised.

For the different layers of government and service providers, cultural invisibility presents as the incapacity to identify community leaders and organisations. This creates difficulties for service providers to engage and consult with the Maori and Pacific Island communities.

The pastoral care for many Pacific Island communities is provided by respective church leaders and groups. Maori tended to prefer to use their own cultural/extended family networks to deliver services and look after their own needs. Often these church/family services are not supported or funded by government agencies and this places demands on families that result in both financial and emotional stress. There is also a shared and

common view that mainstream services should be left for 'other migrants.' Both communities also expressed a sense of shame at having to approach mainstream services for help and often they lacked the personal confidence to do so.

An attitude of letting things run their course is often adopted with the repercussions of this approach in the court system resulting in many Maori appearing with little to no legal representation. This is concerning as the numbers of Maori in the penal/juvenile detention centres continue to escalate and highlight an over-representation.

There is also a notable increase of Pacific Island and Maori young people leaving school earlier and not being able to find employment with a lack of formal education. For Maori, the challenge to provide a positive cultural visibility is being overshadowed by the social challenges that face Maori and the visibility to the broader community of these issues.

A significant contributing factor to the lack of access to services and resources is the change to the Immigration Laws imposed upon New Zealanders by the Australian Government. These changes have severely limited the rights of many New Zealanders to access a wide range of social entitlements and services. In some cases these changes have restricted access to employment opportunities as employers often require citizenship or permanent residency status.

For Maori that arrived after February 2001, access to social entitlements is not available for a period of ten years. This has placed increased stress on many families needing support during difficult times. The changes also mean that educational opportunities and financial support for their children to attend universities and TAFEs are no longer accessible. Access to health services has been affected, igniting controversy in Australia as many New Zealanders are not entitled to receive support for children with a disability.

Advocacy groups have been formed that include Kiwis in Oz and Oz Kiwi. These groups have launched campaigns across Australia to lobby for change to these laws arguing that they are discriminatory and unjust for all New Zealanders. The campaigns have also significantly raised the levels of awareness for Maori about the need to map out pathways towards a more secure future for their whanau living in Australia. The groups also provide much needed information for whanau that are planning to relocate to Australia. Social media sites are successfully employed by these groups to lobby for change and they have mobilized New Zealanders and Australians to express their views at rallies and marches across Australia: www.kiwisinoz.com.au and <https://www.facebook.com/OzKiwi2001>

Over the past 12 months, MaraeMelbourne has intentionally withdrawn from the arena of meeting the many requests from service providers to support their access to community and delivery of services to Maori families. MaraeMelbourne has instead opted to focus on Marae build, asserting that this is fundamental to supporting community and capacity building initiatives. Although withdrawing from actively participating in supporting service and program delivery, MaraeMelbournes commitment to community and capacity building remains steadfast and has been for over the past decade.

3. MaraeMelbourne: The Organisation

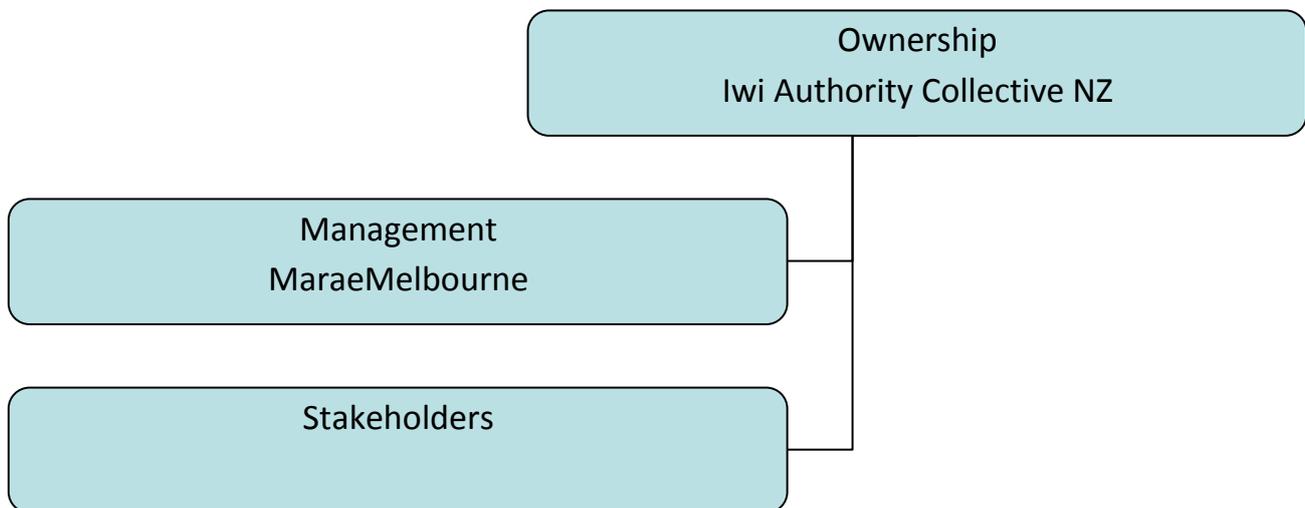
MaraeMelbourne was incorporated in October 2010 to develop pathways towards Marae development in Melbourne. Several members of MaraeMelbourne were foundation members of the South Pacific Foundation of Victoria and have been involved with Marae development for over ten years. MaraeMelbournes strategic directions are informed by the recommendations contained in the report: *Pasifika Victoria: The Way Forward*.

A key role for the organisation is to strengthen the presence of Maori in Melbourne as a visible, resilient and confident community. MaraeMelbourne's key messages and strategic directions include:

- MaraeMelbourne is committed to supporting the growth of Melbourne and ensuring its place as the world's most liveable city. To support this commitment, MaraeMelbourne is building Melbourne's first Marae: *MaraeMelbourne 2016 ...Our Marae Our Place.*
- MaraeMelbourne will be an inclusive place for all NZ'ers and all Melburnians to enjoy and to embrace as 'Our Marae Our Place.'
- MaraeMelbourne will collaborate with a diverse range of community and corporate partners, government and non-government agencies to support the building of MaraeMelbourne.
- MaraeMelbourne is a forward thinking, intentional, progressive and inclusive organisation that is committed to responsible governance.
- MaraeMelbourne will seek to promote the values and traditions (tikanga) that are important to support the future health and wellbeing of our community and our partners and stakeholders.
- MaraeMelbourne will listen and engage with issues identified by the wider community and seek to support the facilitation of solutions to these challenges.
- MaraeMelbourne will promote opportunities to provide a two-way link with members of the community and stakeholders and seeks to be open to two-way communication between all members.
- To achieve these goals MaraeMelbourne has developed a strategic plan towards the building of Marae. The key directions include:
 - a statement that MaraeMelbourne is building a Marae in Melbourne: *MaraeMelbourne 2016 ...Our Marae Our Place.*
 - acknowledging and informing all stakeholders that the Marae in Melbourne has the blessing and the consent of the Traditional Owners - The Wurundjeri Tribe Land Cultural Heritage Council
 - acknowledging that the preferred ownership of the Marae be placed in the hands of Nga Iwi O Aotearoa.
 - acknowledging that we perceive the representatives of Nga Iwi O Aotearoa to be the Iwi Authorities.
 - acknowledging that the cultural custodians/managers of the Marae will be those living in Melbourne (te iwi kainga o Poipiripi).
 - acknowledging that the benefactors of the Marae will be all Maori/New Zealanders and Australians irrespective of place and time.
 - promoting the City of Melbourne as the preferred city to accommodate Marae development in Australia.
 - promoting the organisation MaraeMelbourne as an organisation positioned to develop and manage Marae in Melbourne.
 - acknowledging that the Marae development and sustainability for the future must include all levels of government in Australia and corporate support from New Zealand and Australian businesses.
 - acknowledging that Marae development is critical to support strategies to meet the social economic and cultural challenges/needs of Maori living in Melbourne.
 - acknowledging that the Marae is needed to accommodate Nga Taonga O Nga Tupuna in the care and custodianship of Museum Victoria.

4. The Planned Model

Marae Melbourne 2016: Our Marae...Our Place: Preferred Governance Model:



MaraeMelbourne has intentionally simplified the Model of Ownership and Management to reflect the following:

- that the Mana of the Marae remain in the hands and guardianship of those that have the capacity to uphold such Mana i.e. the Iwi Authorities of Aotearoa.
- that the management of the Marae be left in the hands of the iwi kainga/ahi kaa which is consistent with the practices (tikanga) in Aotearoa.
- that an assured sense of place/turangawaewae for all stakeholders is provided. This will be irrespective of their place and time in Australia/New Zealand /globally.
- that the model can be successfully developed in the future in other states in Australia.

MaraeMelbourne 2016: Our Marae...Our Place: Tikanga Model

MaraeMelbourne has also intentionally simplified tikanga on the Marae and these values have been incorporated into the MaraeMelbourne logo / vernacular and practice since our beginning. The tikanga for MaraeMelbourne is laid down as below:

ManaMaori: MaraeMelbourne represents the overarching Mana/dignity/strength of all Maori.

Aroha: The first value that underpins ManaMaori, representing manaakitanga and tautoko of all things Maori; attributes of love compassion and caring for all.

Respect: The Pou that holds the first two values in balance. This is critical for the successful management of a Marae that will meet the needs of a culturally diverse and global community.

Accountability: Essential for the successful management of all aspects of the operation of the Marae.

Excellence: The essence of ManaMaori; the outcome of all the values that the Marae will uphold.

The practical application of these values will be imposed on all user groups who visit/hire the Marae. For those that wish to express their cultural tikanga on the Marae, that opportunity will be embraced and supported by MaraeMelbourne.

5. The benefits for Iwi Authority investing in MaraeMelbourne

MaraeMelbourne sees a positive return on investment for Iwi that choose to invest in the Marae development. To understand how to achieve these returns it is important to explore the new sense of place/identity that

Maori in Australia are embracing. This new identity is located in a collective national identity where Maori choose to see themselves as Maori first; and secondly, as Maori in Australia. Both these identity markers are significant for Iwi Authority as they inform the platform for best practice when seeking to engage with Iwi members.

Maori – a new sense of place

In Melbourne there are over 140 cultural communities practising over 100 different religions/faiths and speaking over 180 languages. Living within this melting pot of multiculturalism has 'forced' Maori to expand their cultural landscape and in so doing, to embrace a broader picture of themselves. This picture provides Maori with an increased awareness that they are not 'special' on the world stage but rather they must adapt to ensure they are visible and more importantly that they are 'on that stage.' This process has empowered Maori to acknowledge that a unified cohesive vision of who they are as Maori will ensure they succeed in Multicultural Australia.

It is difficult to segregate Maori in Australia into Iwi/Tribal audiences. It is also difficult for Maori in Australia to segregate messages and information from Iwi as relevant only to Iwi membership. This response can be attributed to the key messages of inclusion and embracing diversity within Multicultural Victoria. For Iwi Authorities, this provides an opportunity to engage and support development for all Maori from a platform of unity in a global setting. Within the context of a shared collective identity, all Maori are enthusiastic to learn, contribute and access all that Iwi Authorities can offer.

MaraeMelbourne promotes and embraces the concept of a collective identity for Maori in Melbourne. This approach is consistent with how Maori view themselves in Australia and importantly, how future generations of Maori will view themselves. Maori in Australia embrace and seek all things Maori as this connects them to their culture and identity. Within this space Maori locate themselves as Maori in Australia followed by their iwi/hapu and whanau affiliations. There is also another dimension added to this identity – that of a New Zealand heritage, more commonly referred to as our Kiwi identity. The Kiwi identity brings with it a national identity shared with our pakeha community and often with pride: 'proud to be a Kiwi.' This bond between Maori and Pakeha is enhanced and strengthened in the national arena, none more so than the sporting one e.g. All Blacks vs Wallabies. Maori find themselves more readily able to interact positively and to enjoy a healthier medium with their fellow New Zealanders. This relationship has not been forged in an effort to lose Maori identity but as a response from Maori in Australia to co-exist within our global environment with all New Zealanders from a place of 'mutual respect.'

Taura Here – best practice

MaraeMelbourne promotes best practice as one that must include all Maori as a collective and unified people. Iwi Authorities working from this platform of inclusion will prosper from opportunities to share information and resources and to gather knowledge from Maori in Australia. These shared learnings/networks add to every one's kete and builds social capital for Maori on both sides of the Tasman. Networking and partnerships, new ideas and the potential for growth for Maori is contingent upon these shared experiences.

The role of MaraeMelbourne

Maori in Australia are a transitional and mobile population and therefore accessing Taura Here in each state can be difficult. The development of a centralised Marae in Australia can support a means to overcome this

difficulty. The Marae will be responsible for managing and operating the Iwi Taura Here database. This database will be a vital link used to access members across Australia when required by the Iwi Authorities. MaraeMelbourne will develop service/outreach programs that will include access to the Marae for all Iwi Authority on an annual basis to host their Iwi/Whanau members. The opportunity for Taura Here members to visit and stay on the Marae in Melbourne will provide insight into the pathways for Marae development. The opportunity to stay on the Marae can facilitate the delivery of much needed Leadership Development programs by Iwi Authorities. The Marae will develop and manage outreach programs including Te Reo classes, forum opportunities and online learning networks.

Opportunities for increased stakeholder engagement

- MaraeMelbourne will facilitate increased opportunities for Iwi Authority to develop or progress current corporate and political relationships with Australian stakeholders. It will be a unique gathering/meeting place for Australian/international stakeholders to visit when coming to Melbourne or Australia.
- The Marae will promote increased opportunities for Iwi Authorities to strengthen Indigenous ties with the tangata whenua in Melbourne and with all Australian Aboriginal People. The Marae will be a place they can visit and meet with local Maori regularly to ensure the continuity of the relationship. MaraeMelbourne will celebrate and acknowledge NAIDOC week, Reconciliation and Sorry Day to ensure that all have access to learning and participating in important events for Indigenous Australians.
- MaraeMelbourne will be an important hub to support the 'harvesting' of the potential political votes of all New Zealanders living in Australia. This voting power can be capitalised upon by Iwi Authorities to advocate for Maori in Australia to lean towards preferred political party/candidate.
- MaraeMelbourne will be a showpiece for Iwi Authority/Maori and New Zealand in Australia. This can be supported by the reputation of the City of Melbourne ranked the 'Globe's most livable City', consecutively over the past four years. In the review of 140 cities, Melbourne was given perfect scores for healthcare, education and infrastructure. This positions Melbourne as a city in good stead to have the privilege of Marae presence.
- As an events city, MaraeMelbourne will seek to leapfrog from Melbourne's exciting annual events calendar with Maori and Pacific Island cultural events.
- MaraeMelbourne intends to design the Marae to house Nga Taonga O Nga Tupuna that are currently in the care of Museum Victoria. The Marae build will incorporate the capacity to appropriately house these taonga. The MaraeMelbourne Museum floor will provide opportunities for the many thousands of visitors that will visit the Marae to see these artifacts. Housing these taonga is an important kaupapa for MaraeMelbourne and for Maori in Melbourne. In September the taonga will once again be relocated to another premise where they will be placed in storage.
- MaraeMelbourne will be an ideal 'future launch pad' for international Maori and Pacific Island events e.g. Annual VRC Kiwi Cup, Matatini Melbourne 2020?

Iwi authority Investment options

It is not the intention of MaraeMelbourne to seek direct funding from Iwi Authorities to build the Marae. The proposition presented to this forum is also intentionally simple:

- That the collective bargaining power of Iwi Authorities be applied to banking institutions/political institutions and corporate partners to fund the build of a Marae in Melbourne.
- That the collective bargaining power of Iwi Authorities is applied to banking institutions/political institutions and corporate partners to fund a financial sustainability model for the Marae in Melbourne.
- That the collective bargaining power of Iwi authorities be applied to political institutions in Australia to support the acquisition of land for the development of Marae in Melbourne.
- That Iwi Authorities recognise that Marae investment in Australia is valuable to the development of Maori globally and therefore beneficial to all Maori.
- That Iwi Authorities recognise and acknowledge the efforts, struggles and challenges of all Maori in Australia to create a better life for their families.
- That Iwi Authorities recognise the efforts, struggles and challenges of Maori in Australia to develop Marae and acknowledge that this in itself is an achievement, however short we may have fallen during the journey: *Tama tu, tama ora, tama noho, tama mate*.

Where to from here?

MaraeMelbourne respectfully submits that the Iwi Authority consider the recommendations tabled in relation to this discussion paper. In moving forward MaraeMelbourne would propose the formation of a Working/ Steering Group made up of Iwi Authority appointed members and member(s) of the MaraeMelbourne Management Committee to progress the recommendations.

6. Conclusion

MaraeMelbourne is privileged to have had the opportunity to present this paper and this Kaupapa to the Iwi Chairs Forum. We respectfully submit that an investment in MaraeMelbourne is an investment in all our people and in all our future: ***MaraeMelbourne ... Our Marae Our Place***

He aha te mea nui o tenei ao.

Maku e ki atu

He tangata, he tangata, he tangata

Tihei Mauri Ora.

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